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CENTENARY CELEBRATIONS

UNIVERSITY EDUCATION IN HUMANITIES AND SOCIAL SCIENCES IN SRI LANKA

BEYOND BOUNDARIES

ONE HUNDRED YEARS OF HUMANITIES AND SOCIAL SCIENCES IN SRI LANKAN UNIVERSITIES

VOLUME I: HUMANITIES

Edited by

Premakumara de Silva

K.N.O. Dharmadasa

Asanga Tilakaratne

Chamalie Nahallage

Wimal Hewamanage

UNIVERSITY GRANTS COMMISSION

SRI LANKA

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Centenary Celebrations of Humanities and Social Sciences in Sri Lankan Universities (1921-2021)

Beyond Boundaries: One Hundred Years of Humanities and Social Sciences in Sri Lankan Universities - Volume I: Humanities

Beyond Boundaries: One Hundred Years of Humanities and Social Sciences in Sri Lankan Universities - Volume II: Social Sciences

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ABBREVIATIONS

UGC	University Grants Commission
CMB	University of Colombo
PDN	University of Peradeniya
SJP	University of Sri Jayewardenepura
KLN	University of Kelaniya
MRT	University of Moratuwa
UJA	University of Jaffna
RUH	University of Ruhuna
EUSL	Eastern University, Sri Lanka
SEUSL	South Eastern University of Sri Lanka
RUSL	Rajarata University of Sri Lanka
SUSL	Sabaragamuwa University of Sri Lanka
WUSL	Wayamba University of Sri Lanka
UWU	Uva Wellassa University of Sri Lanka
UVPA	University of the Visual & Performing Arts
GWUIM	The Gampaha Wickramarachchi University of Indigenous Medicine, Sri Lanka
OUSL	The Open University of Sri Lanka
SVIAS	Swami Vipulananda Institute of Aesthetic Studies
RAFA	Ramanathan Academy of Fine Arts
SP	Sripalee Campus
TRINCO	Trincomalee Campus
VAV	University of Vavuniya

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My profound gratitude should go to the members of the editorial board, Emeritus Professors K.N.O. Dharmadasa, and Asanga Tilakaratne, and Professors Wimal Hewamanage and Charmalie Nahellage for their invaluable advice, comments and editorial contributions during the process of developing the collection. Professor Coperahewa served in the editorial panel for some time in the initial stage of the project and I would like to acknowledge his contribution during that period with a sense of gratitude. A special thank should go to Professor Hewamanage for coordinating this daunting task with a strong sense of commitment and showing much enthusiasm in producing a scholarly work of this demeanor. Dr. Romola Rassool and her team of copy-editors deserve a particular note of thanks for their editorial support in the final stages.

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Premakumara de Silva
Decemnber 20, 2021

Chapter 1

INTRODUCTION: HUNDRED YEARS OF HUMANITIES AND SOCIAL SCIENCES IN SRI LANKAN UNIVERSITIES

Premakumara de Silva

> The aim of university education should be to turn out true servants of the people who will live and die for the country's freedom.
>
> - Mahatma Gandhi

> 'Critical' does not mean destructive, but only willing to examine what we sometimes presuppose in our way of making a more livable world.
>
> - Judith Butler

> The highest priority of streamline of our education system to be compatible with economic development. Outstanding individuals are needed for every culture. They do not spring up in one race, one religion or one class. They bounce from competition in a society where facilities are provided for all equally.
>
> - Gunapala Malalasekera

This introductory chapter is about the collection of chapters written by respected academics from the Sri Lankan university system to mark the centenary milestone of Humanities and Social Sciences (HSS) education in the country. I would like to introduce the reader first to the contents of the volume dedicated to Humanities and Social Sciences while touching what exactly is meant by the wider fields of Humanities and Social Sciences and how it helps us to understand the human world better. Then I will take the reader to the beginning and the expansion of the fields of Humanities and Social Sciences in Sri Lankan universities over the last one hundred years, and will provide some reflections on future orientation as well. It may provide substantive context in which those scholarly chapters can be situated to highlight the disciplinary development with a futuristic vision. Most of the chapters which appear in this volume attempt to outline the origin and development of each disciplinary history with a particular focus on the context of higher education in Sri Lanka.

In general, the Humanities and Social Sciences, traditionally known as "liberal arts", are academic disciplines that examine human society and behavior, as well as culture and social constructs. Humanities and Social Sciences are very broad fields of studies. While the "Humanities" focuses on the human condition, "Social Sciences" are more related to human behavior. In other words, the Humanities and Social Sciences have a historical and contemporary focus, from

personal to global contexts, and consider challenges for the future. The Humanities and Social Sciences encompass an understanding of the human experience and the relationships between and among individuals and groups within a society. One of the major differences between the two is that Humanities involve a more critical and analytical approach whereas Social Sciences deal with more of a scientific approach.

Humanities are a branch of science that deals with the heritage and the question of what makes us human. Different areas of Humanities deal with law, history, ancient languages, modern languages, philosophy, religion, and visual/ performing arts. They are considered to be more philosophical than Social Sciences. As there is a scientific approach to Social Sciences, it is considered to be a branch of study in between the Humanities and natural sciences. Anthropology, criminology, commerce, archaeology, education, demography, economics, psychology, linguistics, political science, management, international relations and sociology come under the purview of Social Sciences.

The study of Humanities can be traced back to ancient Greece. It was during the Roman times that the concept of the seven liberal arts developed, namely; rhetoric and logic, grammar, music, astronomy, arithmetic, astronomy, and geometry and not to mention the parallel development of similar concepts in the eastern philosophical knowledge production as well. There was a great shift, however, to the study of Humanities in the 15th century. It was after the 15th century that the Humanities were regarded as a subject to be studied rather than practiced. "Social Sciences", as a branch of study, was influenced by the French revolution and the industrial revolution. When discussing the Social Sciences, Karl Marx, Emile Durkheim, and Max Weber are credited with giving it a modern definition. By the late 19th century, compartmentalization of the academic disciplines, first as natural and Social Sciences and then within each one of them, had already been accomplished. The separation of the natural and Social Sciences themselves and both from philosophy is one of the consequences of a historical process of disciplinary specialization. The separation of science from philosophy is mostly reflected in the institutionalization of knowledge production through universities and other higher education institutions. Those institutions became the center of 'scientific knowledge production' in the fields of Humanities and Social Sciences within which such European tradition of Sri Lankan universities were instrumentalized.

A Brief History on the Establishment of University Education

Sri Lanka has a long history of establishing education institutes, particularly pirivena or monastery education since the Anuradhapura period (337 BCE-1055 CE). However, western form of the education system was introduced to the country during the colonial period (1505-1948), particularly under the British (1796-1948). University education in the Humanities and Social Sciences and of course natural sciences in Sri Lanka, then Ceylon, is reaching its 100th year in 2021. University education in the Social Sciences and Humanities in Sri Lanka started in 1921 with the establishment

of the Ceylon University College on the 21st of January that same year at the College House, which is currently the central administrative building of the University of Colombo. University College was established to prepare Sri Lankan students for the external degree examinations of the University of London. It ceased to exist in 1942 when it was transformed into the University of Ceylon (de Silva & Peiris 1995).

Subjects studied there adhered to the syllabi prepared for the 'mother institution' – the University of London. The Social Sciences taught were History, mainly History of England and of Europe, Geography including British and European, Western Philosophy and what we now call 'Humanities' subjects: English, Western Classical Culture as well as an 'Oriental' subject, 'Indo-Aryan' which included Sanskrit, Pali, Sinhala and Tamil. Whilst the 'Social Science' subjects as well as English and Western Classical Culture had professorships and separate departments, the three 'Indo-Aryan' subjects had only one professorship and one department and Tamil was under a lecturer-in-charge at its inception. Under Natural Sciences subjects, Mathematics, Chemistry and Physics were taught. The aforesaid 'colonial university outfit' continued till the establishment of the University of Ceylon in 1942. Changes came about in later years. Other universities started coming up from 1958-1959 and almost all the universities today teach Natural as well as Social Sciences and Humanities subjects in our higher education sector.

According to historical sources, the Ceylon University Association was founded in 1906 and campaigned for the establishment of a university level institution in Ceylon. The idea was pushed forward by Sir James Peiris, Sir Marcus Fernando and Sir Ponnambalam Arunachalam. In 1912, the Macleod Committee appointed by Governor McCallum recommended that a University College to be established in Colombo. It would be affiliated to a British University, preferably Oxford, have courses in Arts and Sciences and be open to female students as well. It would be largely residential in character with student hostels. The College would in due course be converted into a degree awarding institution. The proposals were accepted by the Secretary of State for Colonies, but there was no immediate progress due to the advent of World War I (Report 1929).

Immediately after the end of the war, in 1920, the Government purchased 'Regina Walauwa' which belonged to Arthur de Zoysa, grandson of the philanthropist Sir Charles Henry de Zoysa who was reputed to be the richest Ceylonese in the 19th century. The building was re-named as 'College House' and was the first home of the Ceylon University College. The College was initially under the supervision of E. Evans, the Director of Education and the President was ex officio, the Governor of Ceylon, W.H. Manning. At the beginning of the academic year 1921-22, Professor Robert Marrs, a Philosopher was appointed as the Principal of the College (Report 1929). He continued to hold this post for nineteen years until he retired in 1939. He was succeeded by Sir Ivor Jennings who was assigned with the specific task of converting the Ceylon University College into the fully-fledged University of Ceylon. With the initiative of Sir Ivor Jennings, the University of Ceylon was created in 1942 amalgamating the University College and

the Medical College. Though, lectures in the Arts and the Sciences were held at the College House, the students had to go to the laboratories of the Ceylon Technical College in Maradana for the practical component of all the natural sciences. In the first academic year, 115 students were enrolled and eight of them sat for the external degree final examinations of the University of London and seven of them obtained degrees. During the period 1921 to 1935, the total number of Ceylon University College students who graduated from the University of London was 337 including 25 women graduates (de Silva & Peiris 1995).

Under the University of Ceylon, the Faculties of Arts and Oriental Studies were located in Colombo and it was in 1952 that those faculties were shifted to Peradeniya. However, it was only on the 20th of April 1954 that the University of Ceylon was ceremoniously opened by Prince Philip, the Duke of Edinburgh, with the participation of Queen Elizabeth II. It was then referred to as the University of Ceylon, Peradeniya, and the remaining sections including the Medical Faculty came to be known as University of Ceylon, Colombo. In 1959, two other universities were created by raising the Vidyodaya and the Vidyalankara Pirivenas to university status, which came to be known as Universities of Vidyodaya (Sri Jayewardenepura) and Vidyalankara (Kelaniya) respectively (Report 1963).

Expansion of University Education in Sri Lanka[1]

By the controversial Universities Act No. 01 of 1972, university education in Sri Lanka was centralized converting all the universities to campuses under University of Sri Lanka located in Colombo. Thus there arose four campuses, Peradeniya, Vidyodaya, Vidyalankara and Colombo. Ceylon Technical College, Katubedda, was granted university status as the Katubedda Campus. In 1974, a university campus was established in Jaffna. Thus with the enactment of the Universities Act No. 16 of 1978, six autonomous universities in Sri Lanka came into being, namely, Universities of Peradeniya, Sri Jayewardenepura (Vidyodaya), Kelaniya (Vidyalankara), Colombo, Jaffna and Moratuwa (Katubedda). Under this Act, the establishment of the University Grants Commission and a University Service Appeals Board provided for the administration of universities with their campuses and outset the six campuses of the single University of Sri Lanka. The set up under the previous Act No.1 of 1972 was converted to six independent universities on the 1st of January 1979. Currently, the Ministry of Education and the University Grants Commission of Sri Lanka, which was established under the University Act of 1978, govern the state funded university system of the country. The main focus of governments' higher education development up to about 2005 was on the expansion of the state university system, in particular the establishment of a university in every province (total of nine provinces) of the country. This policy objective has been reached, and now Sri Lanka has 17 state universities under the Ministry of Education and University Grants Commission with at least one state university for each province and further expansion of State led higher education is progressing at the moment as well. Those 17 universities come under the purview of the University Grants Commission which controls funding, admission, quality assurance of degree programs

1. For more detail see other chapters in this volume.

and appointments. One of the main tasks of the University Grants Commission is allocating new intakes for Bachelor's degrees in state universities based on the capacity of each university and students' performance at the General Certificate of Education Examination- (Advanced Level). Considering disparities in the distribution of educational facilities at a district level, the University Grants Commission adopts a policy of combining merit system as well as district based quota system in determining the number of students that enter into each stream of study in each university. This policy facilitated access to state universities for students from working class and lower income families particularly the students who follow degree programs which come under the field of Humanities and Social Sciences. Accordingly, 50 per cent of students enrolled in state universities came from underprivileged families. Hence, higher education in Sri Lanka can be identified as an important avenue for social mobility and opportunity for a better life.

Humanities and Social Sciences Education (1921-2021)

Almost all the chapters in this volume look at the past, present and future orientation of each discipline designated under Humanities and Social Sciences. As I mentioned before, the Humanities and Social Sciences education in Sri Lanka started in 1921 with the establishment of the Ceylon University College and subjects studied there were affiliated with the syllabi prepared for the University of London. The social science subjects taught were History, Geography, Philosophy, while the Humanities subjects were English, Western Classical Culture as well as 'Oriental' subjects such as Sanskrit, Pali and Sinhala and Tamil. The first full session (1921-22) was started with Sanskrit, Pali or Oriental Studies by a Professor of Sanskrit and Pali. In 1922, a Professor of Mathematics and two Lecturers in Mathematics, a Lecturer in Classics, a Lecturer in Sanskrit, Pali and Sinhalese and a visiting Lecturer in Tamil were appointed. In the next session (1922-23) an Honors course in Classics and classes in Sanskrit, Pali, Sinhalese and Tamil were started. Instructions in these subjects, namely, Sanskrit, Pali, Latin and Greek, were offered on the syllabuses approved by the University of London, for the Intermediate and Final examinations and similar to other Social Sciences subjects. This colonial university structure continued till the establishment of the University of Ceylon in 1942. Later, with the establishment of new universities with the Faculties of Humanities and Social Sciences, new subjects such as Archeology, Buddhist and Religious Studies, Economics, Political Science, Sociology and Anthropology, International Relations, Demography and Modern Languages were introduced. By now, almost all the 17 universities established under the purview of the UGC offer Humanities and Social Sciences related degree programs and courses, while setting up separate faculties including Law, Commerce and Management, Fine Arts, Education and Library Sciences[2].

Broadly speaking, out of 110 faculties in state universities, 34 are related to Humanities and Social Sciences; this includes faculties in the field of Management, Law, Education, and Fine and Performance Arts (UGC, 2020). Major departments which operated under the Social Sciences related faculties are Economics, History,

2. See for more detail in chapters written on those subjects

Geography, Sociology, Political Science, Archaeology and Philosophy. Since, the fields of Management, Law, Education, Library Sciences and Fine and Performing Arts are considered as disciplines of Humanities and Social Sciences, the faculties related to those disciplinary areas of State Universities were also taken into consideration in this volume. As per the university statistics published by the UGC (2020), there are 6525 permanent academic staff in State Universities and among them 2510 academics (39 percent) are attached to Humanities and Social Sciences and Management Faculties. As far as students enrollment is concerned, there were 54,411 students enrolled into the field of Humanities and Social Sciences including Management & Commerce, Education and Law and this is 49.6 percent of total intake of 109,660 (UGC, 2020). The 2019/20 intake alone absorbed 18,849 students into the broad category of Humanities and Social Sciences, and it is out of a total intake of 41,669 which is as a percentage of 45 percent. As far as external degree programs enrollment figures are concerned, a high percentage of 74 percent are accommodated in the Arts stream apart from the second highest figures shown in the field of Commerce & Management. When considering the total postgraduate enrolment of 35,250 of which 56.93 percent respectively come from Management (19.87 percent), Arts (19.08 percent), Education (16.92 percent) and Law (1.06 percent) and also a total of postgraduate foreign students are concerned out of 694 students and of which 618 belong to Arts (UGC,2020). The latest UGC statistics show that Humanities and Social Sciences education is still the dominant field of university education in the country though some argue about the drastic cut down of 'Arts' education in our universities.

It is evident that over the years, Humanities and Social Sciences education in our universities has been expanded, hence there is something to be celebrated with a serious critical reflection on the journey that we have travelled over the last one hundred years. Thus, how can one reflect on the past 100 years? In my view it is a very difficult question to be answered in a sense that it requires more reflection and space, but as far as Humanities and Social Sciences education is concerned, it is reasonable to say that there are achievements and setbacks. Some have begun to raise several pertinent questions such as the quality assurance of study programs and the quality of our graduates, the relevance of the subjects the students' study vis-à-vis society and most importantly the employability prospects of these graduates etc. These are very serious questions which cannot be ignored by us, and the greatest challenge would be on addressing those questions while stock taking to produce quality graduates who fit into the 21st century. It is a very good opportunity for us as the University Grants Commission and the members of Standing Committee of Humanities and Social Sciences to critically look into our past, present and the future direction of Humanities and Social Sciences education at a time of celebrating its 100th year. In order to do that, we as the Committee decided to take this milestone seriously and critically examine the Humanities and Social Sciences education in the country in order to find out a way forward in the highly challenging and dynamic world that we live in today, even during a deadly pandemic. Most of the chapters in these

two volumes address the past, present and future trends of Humanities and Social Sciences education in Sri Lanka.

Moving Forward: Present and Future

As far as Humanities and Social Sciences education is concerned, scholars argue that it is in a 'crisis' situation, but it is not confined to Sri Lanka, as it is a global phenomenon. Some argue that there are systematic biases in the higher institution support with potential to constrain, weaken and disadvantage the Humanities and Social Sciences. The crisis faced by the existing system of university education in Sri Lanka emanates largely from two factors. The first source is the inability of the university system as a whole to move out of the traditional university college model. The exclusive emphasis on undergraduate education is hampered by the limitations of this outdated university college model which is restricting full time postgraduate students' culture in our universities. The second source of crisis is the inability of Humanities and Social Sciences faculties to 'professionalize' their undergraduate programs in tune with the changing demands of the national and global economies and employment markets which have added a new dimension to the crisis. This is in addition to the governing issues encountered by the university system in the country (Report 2015).

Indeed, currently these disciplinary domains are not taken seriously in Sri Lanka. However, my concern is that whether it is a crisis or a cause for concern? Any attempt to make a special case for the Humanities and Social Sciences in a country where these fields have a long and proud tradition, are properly institutionalized within the national university system, and contribute significantly to national knowledge production, has to be careful about the rhetoric it employs. The presumed crisis is primarily based on the graduates of most disciplines that fall within the Humanities and Social Sciences not been economically viable, thereby remaining a burden to the country. Those so called 'Arts graduates' become merely 'job seekers' but not 'job creators'. Further, it has also been noticed that higher education generally is not contributing adequate graduates to drive the required innovation for rapid productivity in industries and economic advancement. Another reason for the crisis is that many colleagues in Humanities and Social Sciences have not shown any clear intent or ability to disprove this popularly held belief by enhancing their own research, intellectual engagement, publishing and public interventions. In this situation, the perception of crisis and decay, which has befallen these disciplines, has become a self-fulfilling prediction. Are Humanities and Social Sciences in Sri Lanka in a real crisis or not? While broadly agreeing with some of the key concerns made by those scholars who stand by the crisis argument, I would like to argue that before it turns into a crisis situation we as responsible scholars in the field of Humanities and Social Sciences must take stock and draw drastic measures to avoid the looming crisis, even at a time of celebrating centenary years of university education in the country.

Addressing this looming crisis requires policy interventions by the government as well as new initiatives jointly by the UGC and the universities. Although there is a policy debate at the national level on this theme, it remains sporadic and inconclusive. A systematic and considered

contribution to the debate by the university community under the sponsorship of the UGC, along with concrete ideas for reform and implementation, has the potential to produce constructive outcomes. Deepening of the national debate, facilitating the emergence of concrete actions for reform and intervention, is indeed the duty of the UGC and the universities. The establishment of presidential task force for higher education is a welcome move and the task force has already proposed key policy changes and drastic measures to be taken to reform the higher education sector of the country (Report 2020).

One of the key areas that I wish to address in this introductory remark is 'research and publication' popularly known as 'Research and Development' (R&D). In countries across the income spectrum, growing investment in R&D including publication is predominantly targeted to advance the natural and health sciences, engineering, agriculture, and technology fields. By contrast, investment in the Humanities and Social Sciences is typically a small fraction of gross domestic expenditure on R&D. This scenario is also true for Sri Lanka. R&D expenditure on Humanities and Social Sciences fields as a percentage is relatively lower than for science, technology and engineering fields. However, our understanding of where investment in the Humanities and Social Sciences is targeted to specific fields related to national priorities has been somewhat limited. Yet, this is significant for evidence-based research policy in Sri Lanka, where social and human challenges lie squarely at the forefront of our current and future development agenda. Humanities and Social Sciences affiliated scientists play a vital role in providing critical analyses of national goals, choices about development policies and strategies, and other national issues pertaining to the transformation of Sri Lankan society. Their involvement is crucial to a deeper understanding of social issues and to stimulating public debate that could lead to a reconsideration of chosen paths. Equally important to any society that seeks to be innovative in its response to the demands of global change is social research that identifies and explains global trends and their implications in political, economic and cultural life, communications and lifestyle changes. Research in the Humanities and Social Sciences is therefore of fundamental importance, particularly at this point in our history. Therefore ignoring or not engaging in research in the fields of Humanities and Social Sciences is detrimental to 'knowledge production and dissemination' and future development. What are the ways in which R&D expenditure in Humanities and Social Sciences can be oriented to address the pressing societal challenges? To achieve the vision of the Social Sciences and Humanities as enshrined in national policy, actors across the national system of innovation must be geared to perform R&D that is oriented to identifying, explaining and actively addressing current societal and economic challenges as well as anticipated future needs. The tools at hand remain the same: innovation incentives, building human resources, or targeted institutional support. However, these should be implemented on the basis of clear analysis of the disciplinary level performance of R&D generally, and of public-interest in particular. We must also not forget to invest in less attractive areas like Humanities in order to understand human feeling and creativity in a much deeper sense. The ability to apply

knowledge at higher levels needs the capacity to be innovative and creative in thinking through generating research based knowledge. Funding opportunities for research provided by grants from the state affiliated or corporate sector agencies are highly limited and very competitive.

Providing university education in the *'svabhāṣā'* (local languages) undoubtedly helped large numbers of youth educated in Sinhala and/or Tamil allowing them to obtain credentials to compete in seeking white collar employment and thereby social mobility. However, it is said to have affected the quality of university education. The overall effect of these policy changes is believed to have led to lowering standards of higher education in general and of research and publication of international standard in particular.

There is a growing attention to enrich the research culture within the Sri Lankan state university system. All universities conduct annual research conferences and symposiums including Humanities and Social Sciences faculties in which hundreds of research papers are presented annually. However, when compared to developed countries, the number of research in the state university system in Sri Lanka remains low due to various factors. It is important to note here that I have highlighted a few key important factors that hinder the university research culture particularly in the field of Humanities and Social Sciences. Thus, it can be noted that the UGC, being the main administrative body of State Universities in Sri Lanka, has identified the importance of engagement by academics in the field of research and the recognition and appreciation of their work. There is also the urgent need of setting up a program and a fund at the UGC for research, conferences, and workshops by the universities, with the aim of supporting initiatives by academics to build and sustain a vibrant culture of research, knowledge production, training and capacity building. This fund should also provide financial support for post-graduate research in Humanities and Social Sciences conducted by students, through a grant and scholarship scheme. It will also ensure that publications by university academics reach and maintain standards of professionalism and quality.

The funding alone will not address the capacity building of research and publication in Humanities and Social Sciences and it is also important to recognize the researcher's scholarly work by rewarding them. The promotion procedure and annual research awards, with all their shortcomings, are the only available mechanisms for rewarding innovation, excellence and scholarship at the university level. Therefore, the UGC Standing Committee will introduce a rewarding system to recognize, appreciate, encourage, and honor the academic staff members in the field of Social Sciences and Humanities in research, innovation, scholarly and creative works at the international level. By such awards, the UGC Standing Committee expects to motivate the staff members for international research activities outside the country and to engage in research that is needed for the socio-economic and cultural development of the country as well. Also, these recognitions will encourage other staff members, particularly young academics, and entice them to get involved in research activities that create and bring the university to a higher level in ranking both nationally and internationally.

Furthermore, these recognitions would increase and encourage collaborative research activities within Sri Lanka and outside. I must say such a positive futuristic intervention would pave the way to Sri Lankan Humanities and Social Sciences knowledge production impacting the global discourses and to create healthy local debates in these disciplines which we have included in this centenary volume.

Though we have achievements and setbacks that have been discussed in this introductory remarks over the years, our universities have managed to produce a large number of graduates and a vast body of knowledge across various disciplines within the Humanities and Social Sciences and on top of that to create internationally renowned scholars. Hence there is something to be celebrated with a futuristic vision on the path we should prepare ourselves for the next one hundred years.

The publishing of an edited volume of this magnitude on the development of disciplinary history of the last one hundred years is not an easy task. At the time of inception of this scholarly task, many individuals and institutions have encouraged and supported us in various capacities to complete this historical book project. Now, as the editor in chief it is time to acknowledge all such support extended to the editorial committee to compile two volumes of this magnitude to mark an important historical conjuncture of Humanities and Social Sciences education in Sri Lanka. Numerous individuals have been instrumental in bringing this collection together, and I would like to offer a big thank you to all the chapter writers, since this certainly would not have materialized without their valuable contribution. Chapter writers were entirely responsible for the content of their respective chapters and the overall volumes contents are not representing any views of the University Grants Commission. Hence, the opinions expressed in this volume are entirely those of the authors and do not necessarily represent the views of the authors' affiliated institutions and the University Grants Commission.

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Chapter 2

HUMANITIES VOLUME: AN INTRODUCTION

Asanga Tilakaratne, K.N.O. Dharmadasa, Wimal Hewamanage

What counts as 'Humanities', although, perhaps, not under the same category, has a long scholarly and academic history locally and beyond. *The Shorter Oxford English Dictionary* defines 'humanity' as "Learning or literature concerned with human culture, especially (now in plural) the branch of knowledge that deals with the Latin and Greek classics", indicating the standard use of the concept as involving the study of literature and classical European languages such as Latin and Greek. The definition given in *the Oxford Concise Dictionary* - "Learning or literature concerned with human culture, especially literature, history, art, music, and philosophy" – however, seems to capture the broader spectrum covered by the term, akin to how it is understood and used in our university system. As the volume's content indicates, the subject matter covers a wide range of disciplines followed by the majority of the university students in the system.

The primary content of this volume constitutes chapters discussing 16 academic disciplines (including psychology jointly discussed with philosophy) and overall introduction, volume introduction and concluding remarks that come within the field of Humanities in the university system of Sri Lanka. In addition to the introductory and concluding discussions, the volume contains two chapters focusing on Pirivena education and Oriental studies. The former discussing the history and evolution of the traditional education of the country, having the Buddhist monasteries as its physical basis but not confined to monastics exclusively, has been placed on the top of the list for its obvious historical significance. The other on Oriental studies is a general discussion on the disciplines with which the university education in the country during the colonial period started and was carried out under the Faculty of Oriental Studies. Although the chapter does not cover any particular discipline as such, it reflects on some important concerns of studies in Humanities in the country's higher education system and is consequently placed next.

The chapters on language studies, altogether seven, are placed next for the reason that languages formed the crux of Oriental studies from the beginning, although a faculty under that designation no longer exists in the system. The chapters dealing with the rest of the disciplines are placed next

in alphabetical order. Pali being one of the earliest languages to be taught under Oriental studies, comes within the scope of Buddhist studies for the reason that, unlike in colonial days when Pali was taught merely as a traditional language with local significance, today it is taught in the context of broader early and Theravada Buddhist studies. The chapter on the university library system, providing the indispensable basis for the entire education system, is placed last but never considered with the least significance. Accordingly, the chapters in their order of appearance in the volume are as follows: Pirivena Education, Oriental Studies, Classical Languages, Sinhala, Tamil, English, English Language Teaching, Language Teaching, Linguistics, Buddhist Studies and Pali, Civilization Studies, Fine Arts/Creative Arts, History, Legal Studies, Philosophy and Psychology, and University Libraries.

All the chapters have been authored by experts and experienced teachers in their disciplines, all past or present stakeholders within the system. Their role goes well beyond that of a recorder of history as they write on their own lived reality, past, present and future. What follows is an outline of the content of these chapters:

The first two chapters, Pirivena Education by Chandima Wijebandara and Oriental Studies by Liyanage Amarakeerti, address some broader issues of historical and contemporary significance. The traditional education in Sri Lanka, Pirivena education, does not strictly come within the purview of this collection. However, the rationale behind the chapter is that any discussion of Humanities and Social Sciences in the Sri Lankan education system cannot properly be understood without reference to the background of traditional education in the country. Through this traditional education, most of the things taught today under the categories of Humanities in particular and Social Sciences in general, though not under those same categories, were taught. It is known that the Pirivena education was basically monastic – "by the monks, for the monks, of the monks." Nevertheless, the author of the chapter uses the fact that no mention of any other education system is found in the sources to conclude that, Pirivena education was the general system of education common to both monastic and lay students in pre-colonial Sri Lanka. The chapter discusses the beginning and evolution of the Pirivena system of education from its early Buddhist beginnings to its culmination in Vidyodaya and Vidyalankara Pirivenas towards the end of the nineteenth century. The fact that these two higher centres of traditional studies were elevated to the status of university in 1959 –"the highest achievement of Pirivena education" - is taken as symbolizing the continuation of indigenous education to modern university education. The chapter concludes with an account of the present Pirivena education system.

The subject matter of Amarakeerti's chapter is Oriental studies in general, discussed not necessarily as another academic subject but examined as a social and historical phenomenon associated with the introduction of university education to the country. At the outset, the writer disentangles 'Oriental studies' from 'Orientalism', a term that gained wide currency after Edward Said's now classic work- *Orientalism* which brought into light how the Orient was defined and constructed by the colonial rulers to suit their purposes. As the chapter reveals, on

the part of the British colonial rulers who were keen to start university education in the country, it was their need to know 'the ruled' and enable the colonized to be useful for their administrative purposes. However, the elite of the country, with 'cosmopolitan sensibilities', was at the forefront of the movement to initiate university education locally. As a result of this, there was the need to recognize the country's cultural heritage. Apart from that, there was also a vision of the native youth being led, through self-discovery, to achieve self-realization. In addition, the early pioneers seem to have been motivated by a sense of justice in opening higher education in Sri Lanka for those who otherwise could not have access to education due to poverty. The writer connects the discussion to the much-debated current issue of justifying the existence of Humanities in academia and proposes that the early activists who fought for the university education in the country were motivated by "a richer concept of education *that needs constant safeguarding even after one hundred years*" (emphasis added).

The next cluster of chapters focuses on study programmes related to language. Among them, the chapter on classical languages by Walter Marasinghe and Neluwe Sumanawansa Thera discusses an area of study that existed from the very beginning of the university system in the country. Initially, only the study of Western classics occupied the place's pride under the colonial system, and subsequently, gathering momentum, languages such as Sanskrit, Pali and Tamil were added and brought under Oriental studies. The chapter further discusses the beginning of university education during the colonial period, its vicissitudes through the 1970s when the universities lost and regained their independence and how Classical and Oriental languages were adversely affected by some of these changes. The discussion highlights G.P. Malasekera's decisive intervention with Oriental studies starting from the University College to culminate in Peradeniya. It further highlights some of the leading government administrators such as L. Piyasena and M.J. Perera, produced by the system. Among the earlier generation of scholars and academics who contributed much to the field of Western Classics and Oriental languages, in addition to Malalasekera, are O.H de A. Wijesekera, J. Tilakasiri, Merlin Peiris, Ratna Handurukanda, Siri Gunasinghe (in Peradeniya), Shanti Bhiksu Shastri, Kotahene Pannakitti Thera, S.L. Kekulawela, and M.H.F. Jayasuriya (in Kelaniya), and Ananda Guruge, Mahinda Palihawadana and Walter Marasinghe (in Sri Jayewardenepura). The University of Jaffna is the most recent to establish its own department for Sanskrit. Though threatened due to the demand for more job-oriented areas of studies, this genre of studies functions adding substance to a system that could otherwise have been empty and impoverished.

The chapter by K.N.O. Dharmadasa and Sandagomi Coperahewa discusses the history, gradual evolution and the current status of Sinhala, one of the leading disciplines coming under the Humanities stream. Although Sinhala was taught as one of the Oriental subjects in the University College since its beginning, the first department of Sinhala was established in the University of Ceylon during 1944 as M.D. Ratnasuriya as its first professor and head of the department. As the discussion highlights, once moved to Peradeniya, the subject grew to encompass multiple aspects of

Sinhala, namely, language, literature and culture, and gradually became a leading discipline in the system. The birth of Viyodaya and Vidyalankara universities and the reestablishment of the Department of Sinhala in Colombo was, in a way, to respond to the need of the country to have a community of learned people capable of teaching and working in the Sinhala language. As the discussion shows, today, the subject is being taught in almost all major universities of the country with a highly versatile and learned group of scholars teaching, conducting research and publishing in areas such as grammar, literature (ancient and modern), literary criticism, and creative writing. The vitality of the subject is mainly due to its vast capacity to encompass within it almost any field of study such as arts, architecture, history, culture and religion. The chapter, in addition, provides an up-to-date account of all Sinhala departments in the system.

The chapter on Tamil studies has been authored by Arunasalam Sanmugadas and Vallipuram Maheshvaran. It is one of the earliest subjects taught in the University College under Oriental studies. Two eminent names in the development of the subject in the system are Kanapathipillai, the first head of the Department of Tamil in 1942 and Svami Vipulananda, the first professor of Tamil in the system. Today Tamil is taught as a subject in language studies in almost all universities in the country. However, only Peradeniya and Jaffna have departments for Tamil studies. In Peradeniya, the history of the subject goes to 1952, when the Faculty of Oriental Studies was moved there. The Jaffna department was initiated when the university was established first as a campus in 1974 and subsequently as a university. The chapter contains a detailed discussion of the syllabi, the courses taught, the academics who teach, and their contribution to teaching research. Of particular interest is the discussion on Tamil literary criticism developed by the university academics. The chapter further discusses the contribution made to the subject by non-Tamil scholars such as Hissalle Dhammaratana Thera (not in the university system), M.H. Peter Perera, W.S. Karunatileke, and Uwise who translated many Sinhala books such as *Gamperaliya* by Martin Wickramasinghe. The chapter covers in detail all the universities such as Eastern, South Eastern, Sri Jayewardenepura, Kelaniya and Sabaragamuwa, where Tamil is taught.

The chapter on English has been written jointly by Walter Perera, Neloufer de Mel, Ryhana Raheem and Carmen Wickramagamage. In the authors' words, the chapter "critically examines the contributions of pioneer teachers and individual departments in shaping the new directions that English studies has taken over the years and highlights significant landmarks in the trajectory in response to both local and global stimuli." Being true to these words, the chapter further discusses English language studies and translation studies which gradually had to be accommodated in response to the need of a larger majority of students for whom English was not a part of their family background as it was during the Ceylon University College days in the 1920s. In the university system initiated by the British colonial rulers in which "the place of English in the curriculum … was never in doubt", the main aim was to produce a group of locals who would carry on the work of the government. The chapter discusses with admirable objectivity how it has evolved over one

hundred years to consider the aspirations of the students who wished to acquire more from English studies than language competency alone. In this context, the authors refer to the "blending the old Kelaniya [university] ethos with Peradeniya tradition [which] resulted in students having access to a varied, hybrid syllabus" incorporating new literary and linguistic trends developed in the larger English contexts of Asia and Africa. The discussion concludes with a review of the contribution of English academics in fields such as creative writing, drama, theatre, and translation.

The following two chapters discuss the state of modern language teaching, authored by Arjuna Parakrama, A.M.M. Navaz and Romola Rassool, discusses the state of English language teaching (ELT) and the relevant departments (DELT) in the university system. In addition to reporting the state of the subject in the university system followed by more 90% of the student population, which is by far the largest in content, the chapter contains an enlightening discussion on theory and practice of language teaching in general and English language teaching in particular in the social and political context of post-independent Sri Lanka. A highlight of the essay is the response it provides to what is calls 'administrative and policy undervaluing' of ELT owing to a popular misconception that the subject lacks intellectual rigour and, consequently, is less academic. The second is on all other Eastern and Western modern languages, authored jointly by Nedalagamuve Dhammadinna Thera (Chinese), Niroshini Gunasekera (French), Neelakshi Premawardhena (German), Upul Ranjith Hewawitanagamage (Hindi), Dilrukshi Rathnayake (Japanese), and Hemantha Sirisena (Russian). As we gather from this chapter, today, the University of Kelaniya, with its Department of Modern Languages, has become the main language teaching centre in the university system. Although Peradeniya had started teaching French and German at an early period, with the 1976 restructuring of the university system bringing all universities under one umbrella organization, this branch of teaching was taken to Kelaniya, which had an even longer history of teaching Hindi language going back to its Vidyalankara Pirivena days. At the beginning of Vidyalankara University, Ananda Kausalyayana Thera, a well-known Indian Buddhist scholar monk, taught the Hindi language. Today Kelaniya has a separate department for Hindi in addition to its department for other languages. In many universities, language studies have developed into full-fledged degree programs. The area of study continues to grow in the system providing increasing opportunities for greater access to the international world and employment for students and professional and academic growth for the teachers. The next chapter is on English language teaching, authored by Arjuna Parakrama, Romola Rassool and A.M.M. Navaz which discusses the state of English language teaching in the university system.

The final chapter related to language, the one on linguistics, has been authored by R.M.W. Rajapakshe and Kavithaa Rajaratnam, and begins with an outline of the history of the study of language, referring to such classical grammarians as Panini in ancient India and Dionysius Thrax in ancient Greece. It records the modern beginning of the subject in the world, with Ferdinand de Saussure, the father of the subject. The chapter discusses

the beginning and development of the subject under three periods, Peradeniya, Colombo and Kelaniya. Although not by the name linguistics, in Peradeniya and later in other universities, too, many academics taught aspects of language covered by linguistics. Apart from such pioneering scholars at Peradeniya as H.S. Perera, D.E. Hettiarachchi and D.J Wijeratne, Sugatapala de Silva, who taught in Peradeniya was a pioneer in the subject in Sri Lanka. According to the authors, Peradeniya is the 'birthplace of modern linguistics in Sri Lanka'. However, the first department of linguistics in the country was initiated in 1967 at Colombo with J.B. Disanayake as its first head, and this phase of the subject is discussed as the Colombo period. With the reorganization of the university system in the country in 1972, the department was moved to Kelaniya, marking the beginning of the Kelaniya period of the subject. With renowned scholars such as S.L. Kekulawela and W.S. Karunatilake the subject got established at Kelaniya, where it continues to function as a major area of study in its own department. The second Department of Linguistics was initiated in Jaffna and continues as a fruitful program. By now, apart from the two departments at Kelaniya and Jaffna, the subject is taught in various departments connected to Language studies in such universities as Sri Jayewardenepura, Colombo, Ruhuna and Sabaragamuwa. The chapter covers the academic contribution of the large number of scholars associated with the subject in detail.

The following seven chapters represent the wider scope of Humanities as a field. The one on Buddhist studies and Pali, authored by Asanga Tilakaratne and Wimal Hewamanage, discusses Pali, one of the earliest subjects of the university system from its very inception of the Ceylon University College, and Buddhist Studies, which was added subsequently (first as Buddhist Civilization) with the beginning of the University of Ceylon. The chapter begins with an outline of the beginning and evolution of the study of Pali and Buddhism since the Parinirvana of the Buddha to the end of the nineteenth century, from ancient India to modern Sri Lanka (then Ceylon under the British colonial rule), almost exclusively by its practitioners, the majority of whom were the members of the Buddhist monastic community. The 'academic' study of these subjects started with the initiation of Ceylon University College where Pali was taught from the beginning under classical languages. Buddhist studies came somewhat later and, with the start of Vidyodaya and Vidyalankara (later Sri Jayewardenepura and Kelaniya), started occupying a key position in the university system. Pali is taught, not as a classical language any more but within the context of Buddhist studies. The chapter discusses the spread of the subject across the system and concludes with some general remarks pertaining to its current status and future prospects.

The chapter Civilization Studies: Humanizing Heritage, authored jointly by Shirly Wijesinghe, S. Pathamanathan, Pulsara Liyanage and S.M.M. Mazahir, as its title itself indicates, covers a variety of Eastern and Western cultures, languages, literary traditions and religions. The discussion reveals that Hindu studies covering Hindu civilization and language have been taught in the system since the 1960s. Whereas the University of Colombo (affiliated to Peradeniya during this time) was teaching Hindu civilization in 1968, Peradeniya had a degree

program in Hindu civilization in 1983. The Hindu studies reached new heights with the start of the University of Jaffna in 1974, developing its own department first and subsequently a faculty for Hindu studies. Eastern and South Eastern Universities that were established more recently have their own departments for the subject. Christian Culture and Civilization is being taught at Kelaniya since 1976, initially in the Department of Pali and Buddhist Studies and currently as a full-fledged programme offering undergraduate degree programs and postgraduate programmes culminating in Doctoral studies. While the University of Jaffna has taught this subject since 1981 in the Eastern University, the subject has been taught since 2008. Islamic civilization and Arabic language have been in the Sri Lankan university system since 1945, and by now, the combined subject is taught in many universities, including Colombo, where there is a unit for Arabic & Islamic civilization. Western Classical Studies has been in the system since its inception in 1921, and by now, Peradeniya –Greek and Roman studies - and Kelaniya –Western classical culture – have become the centres for this area of study. The chapter presents a comprehensive picture of the subject covering the undergraduate and postgraduate programmes and academics with their research and publications.

The chapter on Fine Arts: In Search of Beauty, authored by Prashanti Narangoda and Indika Ferdinando, discusses the history and spread of the subject in the university system, including the University of Visual and Performing Arts in which the various sub-fields of the subject are taught exclusively. The other universities/institutes discussed are the University of Peradeniya, University of Kelaniya, Eastern University, Sri Palee Campus, University of Jaffna and University of Sri Jayewardenepura. The discussion begins by tracing the history and evolution of the subject in the larger global context and gradually narrows down to the Sri Lanka university system. The history of aesthetic studies in the country starting from Ceylon Arts Club in 1922, evolving via the Government Institute of Fine Arts in 1952, and the Government Institute of Aesthetic Studies in 1974 to the University of Visual and Performing Arts in 2005 is discussed in sufficient detail along with the development of aesthetic studies in the North, discussed in a separate section under the theme 'Northern Development.' The discussion records that, currently, in the Sri Lanka university system Fine Arts/Creative Arts are taught under seven categories: Fine Arts, Performing Arts, Visual Arts, Creative Arts, Creative and Technological Arts, Media, Film and Television and Studio Arts. The chapter contains a comprehensive description and analysis of the country's broad field of aesthetic studies, covering pioneers and their academic work and research interests of the past and present academics.

The discussion on history, jointly authored by K.M. De Silva, Chandra R. de Silva and G.K. Jayathilake sets the discipline of history in a broader global context. It pays considerable attention to the methodological issues involved in studying, writing and teaching history. The need to study the history of the country during the colonial period emerged due to two reasons; on the part of the colonial rulers, it was their need to know the ruled and is motivated by purely practical and pragmatic reasons. On the part of the elite of the local

society who vigorously campaigned for a university for the country was to know and highlight their own past not only for rational reasons but also, even perhaps more for existential and emotional reasons. The discussion marks a shift of emphasis in studying history through a Western orientation in English medium to local orientation in Sinhala and Tamil media. The chapter primarily discusses the beginning and evolution of the subject from the University of Ceylon (Peradeniya) to the University of Colombo, and other departments of history in Kelaniya, Sri Jayewardenepura and other universities are relatively briefly referred to. The chapter further discusses the 'decline' of the subject of history starting from the 1970s and 1980s within university education and in the general education system of the country as a whole. It suggests that the subject is yet to recover from this state. The discussion underscores that the discipline of history and history (or rather histories) itself are open for multiple interpretations and perspectives. Thus the historians of the university system of Sri Lanka, as in anywhere else, have a challenging task before them.

The next chapter on legal education, authored by W.I. Nanayakkara and N. Kamardeen, begins with a discussion on the introduction of the modern legal system to the country at the beginning of the nineteenth century by the British colonial rulers. The promulgation of the charter of justice in 1801 by the British is mentioned as the starting point of the legal education in the country, which ultimately led to the establishment of the Law College in Colombo in 1884, that functions up till today. The legal education at the University of Ceylon started in 1947, and at present, there are three faculties of law in Peradeniya, Colombo and Jaffna. The chapter provides a comprehensive account of all aspects related to the study of law such as different fields of law and relevant departments, the academics associated with those departments, their research and academic contribution, syllabi, review and revision of the syllabi, postgraduate research and the journals published by the faculties. The chapter comprehensively documents the transition of legal studies of the country from its colonial phase to an independent nation. In the course of this transition, a system of legal education with sufficient depth and width has evolved, highlighting that "the level of sophistication achieved and demonstrated by any society is often reflected directly by the legal system that governs the relationship between various entities that live and operate within it."

The penultimate of the chapters is on philosophy and psychology and has been authored by R.D. Gunaratne and Gunendra Dissanayake. Philosophy has been taught in the Sri Lankan university system since its inception in 1921 as the Ceylon University College. In 1927, the then principal of the college, Robert Marrs, allocated a separate department to it. The courses replicated those of the University of London. The appointment of the Indian scholar, TRV Murti, in 1950 as professor and head of the Department of Philosophy marked a significant milestone in the history of the department, although his tenure was not longer than two years. In 1952 the department was moved to Peradeniya, where it still functions as the first Department of Philosophy of the country. The departments of philosophy at Vidyalanka and Vidyodaya (Kelaniaya and Sri Jayewardenepura) were established in 1959, marking the

evolution of the subject giving priority to Indian and Buddhist philosophies. With the start of the departments of philosophy in Jaffna and more recently at the Eastern University, the subject of philosophy became more elaborate with the addition of elements of Hindu philosophy.

Psychology comes into the picture much later. At Peradeniya, a psychology special degree program was initiated in 1990 in the Department of Philosophy as a result of the endeavours of the then head of the department, Professor R.D. Gunaratne. Gradually the other universities such as Kelaniya, Sri Jayewardenepura, Jaffna and the Open University started teaching the subject in affiliation with philosophy or some other subjects. Now Peradeniya has established its own department for psychology. Psychology, in the context of the Sri Lanka academy, has yet to develop its own identity.

Placed last among the discussions on disciplines is one which nurtures and provides the indispensable resource for the entire learning industry, that is the one on Library, authored by Pradeepa Wijetunga. Library is the heart of a university and it is no exception to the system of Sri Lankan universities. This chapter deals with two things: one is the library as an essential part of a university and the other is the study of library science as a part of the university curriculum. Related to the first, it discusses the story of the beginning and development of the library system comprehensively within the Sri Lankan university system from its inception in 1921 with the inauguration of the Ceylon University College to the present with seventeen universities coming under the University Grants Commission (UGC). The discussion starts with an outline of the history of libraries in the country from the early Anuradhapura period to the colonial period. The trajectory of the Colombo library from its Ceylon University College and University of Ceylon days to the point when the library was moved to Peradeniya in 1952 has been recorded with details. The accounts of the career of the librarians starting from R.S. Enright, the first librarian of the system who served from 1925 to 1952, including such celebrated librarians as K.D. Somadasa (1964-1970) and H.A.I. Goonetileke (1971-1979) form an essential part of the discussion. With relation to the second, the chapter records that the library education in the country was established with the forming of the Ceylon Library Association (Sri Lanka Library Association, now) in 1960 by Mr. M.J. Perera, the then acting director of cultural affairs, with the support from UNESCO. It details the spread of library studies in both quantity and quality within the Sri Lanka university system. A large number of tables and charts containing details of various aspects of the library and library studies add value to the chapter.

Placing one hundred years in the proper context of history, it is clear that some of the subjects, such as philosophy, religion, history and languages, taught today under the broader category of Humanities, have histories reaching several millennia, thus making one hundred years a concise period. In Sri Lanka itself, some of these subjects have been taught for more than two thousand years. Nevertheless, what is worthy of celebration is the fact that the field of study, notwithstanding its ancientness, a mark of irrelevance in the eyes of some, has continued in the university system for one hundred years amidst many challenges and vicissitudes. Many writers have referred

disapprovingly to the 1972 government decision to bring universities under one central authority and recorded the sense of relief the university communities felt when autonomy was restored in 1978. Subsequently, many universities reestablished their Humanities faculties, and as the chapters of this volume testify, they, being at varying states in maturity, continue to produce and disseminate knowledge to the world.

The field of Humanities and individual subjects that come under are not without their own challenges and threats for survival. As we saw in the chapter on oriental studies by Liyanage Amarakirti, although the oriental studies, an area that comes under Humanities, started in the Ceylon University College as, perhaps, the most important aspect of the system, still finds itself at times in an awkward situation of being required to justify its existence. This is basically a result of the attitude that education and knowledge are exclusively for livelihood purposes. This is to ignore the age-old role of the Humanities, namely, to teach people to think, reflect and feel, skills without which human life will not really be human. The well-known statement found in the Buddhist literature, 'one who does not think will not reach any higher state' (*nācintayanto puriso-visesam adhigacchati*: *Jātaka 118*), seems to highlight the importance of being able to think (logically, rationally, and compassionately). Socrates was, perhaps, was voicing the same concern when he famously uttered: 'the unexamined life is not worth living' (*The Apology*, 38a 4-5). The primary function of Humanities is, thus, fundamental to human survival. This should explain why higher studies in Humanities is indispensable for any society.

The present volume, accordingly, is meant not only to record the trajectory, through both good and bad phases, of Humanities as a field in general and in particular, the individual areas of studies that come under Humanities in the university system of the country but also to highlight the crucial significance for a society of studying Humanities.

Chapter 3

PIRIVENA EDUCATION: SUCCESS BY MEANS OF VIRTUE AND WISDOM

Chandima Wijebandara

Abstract

Pirivena is one of the state-approved national education systems in Sri Lanka which focuses on the education of thousands of students, the majority of whom are Buddhist monks. *Pirivena* education is a distinguished part of Sri Lanka's national educational heritage. During the lifetime of the Buddha, *pirivena* meant a single cell study-bedroom exclusively occupied by a scholarly monk. Gradually, a cluster of such rooms was enclosed by a wall and came to be known as a vihara. At the peak of evolution, five such clusters evolved into *Mahaviharas* in India and were the world's first universities. Along with Buddhism, this monastery-based system of education was introduced to Sri Lanka, where it evolved into a uniquely Sri Lankan system. In the beginning, it was an institution catering only to Buddhist monks. However, in the course of time, it was made open for lay students who were interested in learning Buddhism in combination with useful and traditional secular subjects. Consequently, the curriculum of the *pirivenas* was expanded to allow a few more secular subjects to also be accommodated in it for the benefit of lay people. Pirivena education gradually developed in significance and strength, attracting royal patronage and gaining reasonable international recognition as well. The British, during their rule of Sri Lanka, showed a positive interest in Oriental Studies. Thus, they gradually incorporated *pirivenas* into the state education system. This was achieved through the Oriental Studies Society (OSS) and the Department of Education. Independent Sri Lanka granted complete recognition to *pirivenas* by supporting curriculum expansion, increasing financial aid, recognising the candidacy of *pirivena* students for national examinations, and appointing OSS qualified *pirivena* graduates as schoolteachers. This progressive development culminated in creating two universities based on two major *Pirivenas*. *Pirivenas* are now reclassified into a three-tier system and function as pre-university colleges with state support.

Keywords: *Buddhist monks, monastic education, pirivena, OSS examinations, piriven universities.*

Introduction

Pirivena is a term presently used only in Sri Lanka for a formal, systematic, internationally famous state-recognised education system. Pirivena education is one of the finest classical systems of education in the world. It is held in high esteem for the quality of education it offers, the contribution it has made to the intellectual milieu of Sri Lanka, and for promoting Oriental Studies while courageously accommodating recent advancements of knowledge and modern

pedagogy. Pirivena education continues to contribute to national education as a state recognised alternative to the general school system.

Pirivena education has, as its background, an interesting history of single study-bedrooms for learned Buddhist monks. These spaces evolved into majestic seats of teaching and learning, finally culminating in becoming fully-fledged universities. While the story began in India, the present inheritors of this classical system of education are the Sri Lankan Buddhists.

We have to note here that it was the Buddhists who established the first universities in the world, with thousands of teachers and students in congregation in India, before anyone anywhere in the world conceived of such seats of higher learning (Gach, 2009). Presently in Sri Lanka we have two national universities which evolved from two Pirivenas: the University of Kelaniya and the University of Sri Jayewardenepura of Sri Lanka have their roots in two prominent Pirivenas of modern times, namely, *Vidyalankara* and *Vidyodaya* respectively.

Most historians of education tend to identify institutions like the University of Karueein, Morocco (founded in 859 AD in Fez, Morocco) and the University of Bologna, Italy, (founded in 1088 and the oldest university in Europe) as the oldest universities in the world. Paris, Salerno, Oxford, and Cambridge followed these universities in the middle ages (Ornstein & Levine 1984) However, it is the Buddhists who established the world's first continuing education programme (Gach 2009), as the Nalanda Buddhist University of India dates to the 5th century CE, making it one of the very first universities ever founded. Like the medieval universities in Europe evolved from churches, Nalanda and other Buddhist universities like Jagaddala, Wickamashila, Valabhi, and Odantapuri evolved from Buddhist monasteries. At their peak, these Buddhist universities provided many secular study courses and they had students joining from several Asian countries. Although the term used for universities in India at the time was Mahāvihāra, they consisted of most of the features that modern universities have (Mahajan 2018). It is interesting that the first Buddhist monastery established in Sri Lanka was also called Mahāvihāra, signifying that the founders of this monastery had the dream of developing it into a higher institute of education like Nalanda.

Buddhist Philosophy of Education

In fact, from the very beginning, the Buddha and his senior followers had shown a keen and positive interest in education. The reasoning behind this lies in the Buddha's three-step programme of enlightenment, where the first step is *sutamaya ñāna* referring to learning from others. The second step is *cintāmaya ñāna* which means generating knowledge by oneself. The final step is *bhavanāmaya ñāna* referring to the development of meditative wisdom. That was the reason behind the identification of the Buddha with the phrase *"satthā deva manussānam"* (a teacher of gods and men). The Buddha called his followers *'mama sāvaka'* (my listeners), an appropriate term for students, as the technique of learning those days was mainly auditory, where the studentslistened to verbal instruction. The monks referred to the Buddha as *amhakamsattha* (our teacher), an honorific usedto address a learned scholar who was *bahussuta* (person who has listened a lot).

Even though he was not considered a professional teacher, the Buddha could be called agenius in pedagogy. His teaching methods were refined and effective, and it is believed that his skill in teaching had been perfected through many previous lives[1]. The Buddha employed a highly sophisticated means of instruction, adding life to his lectures with discussion, question and answer, reciting poems and even using visuals whenever possible (Warder, 1970). He employed a systematic and refined pedagogy in his teaching programmes. The Buddha frequently engaged his students in active learning and encouraged reflection in action. Students were encouraged to exercise independent enquiry and question traditional knowledge as the Buddha himself used to do as a *Bodhisatva* (a seeker of salvific wisdom). Every novice in the Buddhist Order had two formal teachers appointed for him as *ācariya* (academic instructor) and *upajjhāya* (moral tutor). The period a newly ordained monk spends under a teacher is called *'nissaya'* (living under the supervision of a teacher) (Bapath, 1956). The Buddha himself set an example to show the importance of having a teacher by announcing that he also had Dhamma as his teacher. This emphasis on the teaching set a vision that blossomed into an educational programme which culminated in an excellent monastic system of teaching and learning.

Indian Background

Writers who traced the evolution of the Indian educational system have noted some similarities between the Brahmanic (Vedic and Upanishadic) educational system and the early Buddhist monastic training. As a matter of fact, it was the need to impart religious knowledge that paved the way for the evolution of most of the educational systems in the world. As Mookherji has observed, "The history of the Buddhist system of education is practically that of the Buddhist Order of Sangha" (Mookherji, 2011, p. 394). The functioning of Vedic education was centred around the teacher's house (*gurug ha*). As Brahmanism was caste-conscious and a less missionary religion there was no interest in 'democratizing' education. Therefore, the *gurug ha* – the closed 'shop' of Brahmins – was not open for those who were considered low-caste people. However, the 'homeless' and 'missionary' Buddhist monks had a wider scope of engaging in teaching pursuit. Gradually they developed a large scale and long lasting educational programmes which culminated in world's first universities in India.

Surveying the development of the Indian Buddhist monastic education system, Sukumar Dutt observes:

> An important feature – and of far reaching cultural consequences – in the process of development of the monasteries into seats of learning was the dissolution of the inbred and the cloistered character of their old monastic learning. No longer was the canon of Buddhism the end all and be all of a monk's study. The monks were trained in more varied cultural subjects - in the tenets of other faiths, in systems of philosophy (of course, within a framework of Buddhist thought) and, at some monasteries, even in subjects of merely pragmatic importance like agriculture and architecture, useful for the proper layout, construction and upkeep of monastic establishments. (Bapath, 1956, p. 182)

1. *Pubbe manussabhūto ...sakkaccam vacetā ahosi sippam vā vijjam vā caranam vā kammam vā kintime khippam vijāneyyum khippam patipajjeyyumna ciram kilisseyyunti. Dīghanikāya III* (1976) Carpenter, J. E. (Ed.), Pali Text Society. p. 156

It is not accurate to say that the learning of early Buddhist monks was 'inbred and cloistered' as they were more inter-faith than any other religious group. The Buddha and his pupils used to visit monasteries of other religions and get involved in dialogue. According to Warder:

> it was natural enough that some of the greater monasteries should develop into what in modern terms could be called universities. Smaller communities of monks no doubt remained closer to the conditions of early Buddhism, their members concerned more with meditation than with theory, but the magnetism of the great universities tended to draw the ablest scholars and the keenest philosophers to them. (Warder, 1970, p. 467)

This explains why an alternative tradition called *araññavāsa* (forest dwelling) developed among Theravadins and still continues with support from sympathetic laymen.

From Study-bedroom to Mahāvihāras

Even though the term '*parivena'* (Pali for Pirivena) was initially used in India to denote the study-bedroom of a learned monk which was visited by students who wanted to learn from him, in Sri Lanka it was gradually adopted to mean a monastic school. The earliest known monastic educational institutions in Sri Lanka were identified as *mahāvihāras*. In addition to the two main Theravada *Mahaviharas* at Anuradhapura and Tissamaharama dominated by conservative Sangha, there were two alternative centres namely, Abhayagiri and Jetavana in Anuradhapura itself. The monks of these *vihāras* were comparatively broadminded and allowed the free exchange of doctrinal views between different Buddhist traditions. All these were complexes of many Pirivenas, (the monastic cells in transition) within the same premises (Walpola 2018, p. 123). There also developed a unique college system called *Mūlāyatanas* (colleges affiliated to Mahavihara, Abhayagiriya or Jetavana*;* there were eight of them). There were a number of Pirivenas attached to *Mūlāyatanas* (Gunawardhana, 1993, p. 288). However, subsequently, *Mulayatanas* lost their prominence and Pirivenas developed as independent centres of learning.

In Sri Lanka, before the introduction of Buddhism, it was Brahmins who provided education to royal families. For instance, King Pandukabhaya was taught by a learned Brahmin called Pandula. He is reported to have been paid a hundred pieces of gold for his teaching. However, he was so rich that he could contribute a hundred times more than that amount to Pandukabhaya's war. We are not sure whether Brahmins had any formal schools for teaching in Sri Lanka, but, they were the teachers for royalists. As Brahmana religion had not encouraged universal education, their services were most probably confined to royal families and people of their own caste (Brahmins). Probably, even after Buddhism was introduced to Sri Lanka, they continued for some more time to teach the royal children subjects that the Buddhist monks were initially reluctant to undertake. However, along with the development of monastic Pirivenas*,* we note that education was democratised the Buddhist way and some secular disciplines were also gradually absorbed into the curriculum of monastic institutions. Therefore, the teaching by Brahmins might have been gradually discontinued. There is evidence that

teaching royal children were also taken over by monks (Gunawardhana, 1993).

As in India, the term Pirivena was initially used in Sri Lanka to refer to the living quarters of a learned teacher monk who used it as a classroom. There is no evidence to suggest that city dwelling monks lived in their comfortable secluded rooms without welcoming those who visited them to learn religion. They were actively engaged in formal and informal teaching. According to Sig*ā*lov*ā*da-Sutta, teaching *dhamma* was one of the essential duties of a monk. During those early days, even terms like *vihara* and *avasa* were alternatively used with Pirivena to refer to monastic educational units. However, there is no doubt that informal teaching was usually carried out in such residences and the students had to come to teacher's study-bedroom for their lessons. Along with the evolution of monastic education all, these terms (*parivena, āvāsa, vihāra*) came to be used to mean an organized institute of learning, eventually giving way to the term Pirivena*,* meaning a monastic school. The terms *āvāsa* and *vihāra* were reserved for monastic residences only.

Evolution of Pirivenas

As we have seen in early Buddhist literature, the term Pirivena necessarily meant a place of monastic residence. Even though Pirivenas evolved into larger education providing spaces, its monastic residential identity seemed to have prevailed throughout history. According to Geiger, *parivena* and *pāsāda* (storied building) were used in Pali chronicles alternatively for monastic residential teaching places (Geiger 2006). After a careful analysis of the various contexts within which the term Pirivena is used in chronicles of Sri Lanka, Ilangasinghe concludes that Pirivena was consistently used to mean a place where Buddhist monks engaged in teaching-learning activities. He also argues that it was a special institution distinguished from a *vihara* or *pasada* which were simply residential buildings (Ilangasinghe, 2006). However, he maintains that it is not possible to claim that the development of Pirivenas into larger and organized educational institutions took place as soon as Buddhism was established in Sri Lanka, as there is no literary or archaeological evidence to show that it was an immediate phenomenon. In his opinion, it took a few centuries, probably not until the reign of King Dutthagamini, when monks were offered conveniently large city dwellings to launch systematic monastic learning centres (Ilangasinghe, 2006).

The gradual evolution of the term Pirivena to become a word used exclusively to mean an institution of monastic education might have been limited to Sri Lanka. We do not find, for instance, a similar development in India. Even though the Chinese itinerants who visited India have provided us a lot of information on *mahāvihāras,* we do not see any mention of institutions called Pirivenas. However, they have given us impressive details of how monastic institutions provided comprehensive education, which was made available to lay and monastic students who were Buddhists and non-Buddhists. These places were known as *vihāras* and *mahāvihāras* and were provided with lavish economic support by kings and merchants (Bapath, 1956). Even if it is just a matter of nomenclature, it is significant that the exclusive use of the term Pirivena to refer to monastic educational institutions was a uniquely Sri Lankan phenomenon.

Sri Lankan Developments

In Sri Lanka, with time, Pirivenas evolved into strong monastic academies where many subjects which we classify today as belonging to Humanities and Social Sciences were taught. During this evolution. Pirivenas have responded positively to many formidable challenges. Researchers who attempted to portray the evolution of Pirivenas into formal institutes of monastic education in Sri Lanka generally trace it back to early Pirivenas of the Anuradhapura era, which are mentioned in literary works. For instance, some of the Pirivenas mentioned in the literature are Kalapasada Pirivena, Sunahata Pirivena, Dighacankamana Pirivena, Phalagga Pirivena, Therapassaya Pirivena, Marugana Pirivena and Diksandaseneviya Pirivena etc (Sarananda, 2006). In addition to these, there were five *mahā-āvāsas* connected to Mahavihara (Gunesekara, 1956). A few more connected to Abhayagiri and Jetavana are also mentioned in the inscriptions (Gunesekara, 1956). Among the Pirivenas mentioned in the Moragoda pillar inscription there is an institution called Kukul-giripanta connected to Abhayagiriya (Gunesekara, 1956). The same inscription refers to Vadara Pirivena and Magul Pirivena. The Bilibbava inscription refers to Satsenevirad Pirivena and the Timbirivewa pillar inscription mentions Madbiyan Pirivena. The Malagana pillar inscription mentions of a Pirivena called Sangradun Pirivena at Rohana (Gunesekara, 1956).

Our discussion so far has highlighted the monastic beginnings of Pirivena education. It started obviously as a system of education by the monks, for the monks, and of the monks. The main purpose of it was to impart knowledge of Buddha Dhamma. For that purpose, it was necessary to teach the Pali language, since the scripture of Buddhism was in Pali, which was also the lingua franca of Theravada Buddhist countries.

Four-fold Followers and Education

This raises the question of whether the learning of Buddhism was confined only to monks. However, according to the Buddha's own words, the Dhamma was not a monopoly of monks. It was meant for the four-fold following - monks, nuns, laymen, and laywomen. The Buddha, in *Mahāparinibbāna-sutta*, has proclaimed to the *Mara* that he would not parinibbanise until his four-fold following were well versed in the Dhamma, were established in it, were able to expound it and effectively condemn (*suniggahitam niggaheyya*) the distortions. After 45 years of the Buddha's mission, the *Mara* is reported to have come back to inform him that the mission was accomplished, and it was time to parinibbanise. This shows that learning the Dhamma was open to lay people from the inception. So, there is nothing to prevent the Pirivenas from opening their doors to laymen too.

Even though the information we obtain from the literary sources (including accounts from visitors from overseas) and inscriptional sources about the educational institutes of Sri Lanka seems limited to monastic education only, that does not mean that literacy was not open to lay people. According to Rahula "Although learning was chiefly in the hands of the monks, there were among the laity, too, both men and women, who were highly learned and cultured" (Walpola, 2018, p 298). Even though it is true that there were women who were well-educated in the Dhamma, we do not have any evidence to confirm whether

the Pirivenas admitted female students to formal classes. It is possible that the Bhikkhuni sangha might have had some alternative arrangements for lay women interested in obtaining an education.

The fact that King Bhatiya (38-66 CE) appointed a highly educated minister called Dighakarayana to settle a dispute on a religious matter between Mahavihara monks and Abhayagiri monks shows that laymen were not deprived of Buddhist learning. This instance provides evidence to assume that those educated laymen were able to rise to the level of being experts in monastic issues (*Vinayat thakathā ii,* p. 488). Even King Voharikatissa (269-291 CE) appointed a layman to judge the authenticity of *Vaitulyavada* – a different version of Buddhism (which is believed to be a collection of Mahayana sutras) introduced to Sri Lanka by an Indian monk. It was a very serious and sensitive matter pertaining to which only an eminent scholar of Buddhism would be able to proclaim a judgment. This indicates that there were laymen who could be trusted to function as one-man commissions to decide on such highly complicated and sensitive issues related to the doctrines of Buddhism (*Mahāvaṁsa*, p. 36, 41). It is significant that even the monks accepted that a layman could pronounce an authentic judgment on such an issue. Moreover, during the reign of King Mahasena (334-362 CE), the Minister of Justice launched an inquiry against a monk called Tissa over a violation of a Vinaya rule and ordered him to be expelled from the Order (Mahawamsa, p. 37, 39). Such instances lead us to assume that laymen were not deprived of religious erudition. There were laymen who were even equal (if not superior) to monks in their expertise in Buddhism.

Literacy of Laymen

Higher learning in arts and literature in Sri Lankan society was not the monopoly of monks. A review of Sigiri graffiti - graffiti inscribed by visitors to the historical Sigiriya rock on the mirror wall provided for them - reveals that there was sufficient literacy among the range of people who visited that site. Writers of graffiti were not only the royals and government officers but also ordinary men and women. The quality of their poems and their command of language are proof that they were from highly educational backgrounds. According to Rahula: "The graffiti show clearly that the average visitor to Sigiriya in ancient times had a better education and culture than the average visitor of today" (Walpola, 2018, p. 300). The visitors, as implied in their names and personal descriptions, were ordinary people who came from different parts of the country. In the view of Paranavitana, "The vast majority of the names forthcoming in these graffiti are not of the persons who were important enough to obtain a place in history" (Paranavitana, 1939, p. 336). However, on the quality of the poetry, Paranavitana comments "One does not usually expect any literary excellence in records of this nature, but I think that some among the stanzas quoted above, without any attempt to select the best, are not devoid of literary merit and deserve to be called poetry" (Paranavitana, 1939, p. 339). Thus, it is highly possible to infer that the doors of the Pirivenas might not have been closed for lay students. However, it is possible for someone to argue that the above instances are only indicative of exceptions, as there is insufficient evidence to prove that there existed a noticeable student population in

the early Pirivenas. But there is sufficient evidence to prove that literacy was not denied for laymen, which implies the existence of a secular education. Also, there is no evidence to suggest that there were educational institutions devoted to laymen's education other than these monastic schools.

Since we do not have information on any alternative educational institutions to the Pirivenas, we can safely infer that Pirivenas provided interested laymen with academic learning. Moreover, there is information about monks who were experts in law, medicine, astrology, poetry and even statecraft, which were the professional domains of laymen. Accordingly, it was possible that these monks imparted their expertise to lay students who felt the need for such knowledge; the royal families especially may have sent their children to Buddhist monasteries to obtain special knowledge from the monks. The laymen who were especially interested in deep academic learning had no alternative other than turning to Pirivenas while those who wished to learn technical and industrial skills had the alternative of mastering such skills from within their families.

Monks provided informal and practical instruction in religion to the general public using the sermon halls called *Dharmaśālās*. There were specially trained monks (*Dharmakathikas*) to teach Dhamma to lay people (Ilangasinghe, 2006). However, these preaching halls were not called Pirivenas and those who had such general instruction through the sermons conducted by monks were not considered scholars. If they were eager to obtain literacy, they could do so either from Pirivenas or the resident monks of their village temple. The large number of inscriptions made by kings to inform the people of important matters indicates that a reasonable number of the general public had reached a satisfactory literacy level to read and understand these messages.

The *Mahāvaṁsa* and *Nikāya Sangrahaya* provide us with information on how the Pirivenas of the post-Anuradhapura period continued to sustain teaching and learning activities while remaining faithful to the Theravada tradition. Whenever they suspected of any possible infiltration from non-Theravada schools they sought royal intervention to safeguard Theravada. However, some Buddhist Sanskrit texts seem to have been studied by both lay and monk students. Some Sinhala scholarly works written during these periods contain evidence of influence from various Sanskrit books (Sasanaratana 1999).

Polonnaruva and Later Periods

During the Polonnaruwa period we hear of Pirivenas like Jetavana Pirivena and Alahana Privena where great scholars like Sri Sariputra Sangharaja Thera and Moggallana Mahathera were resident teachers. During the period of the Dambadeniya kingdom we hear of Pirivenas like Niyamgampaya, Wijaasundararamaya, Mayurapada Pirivena, Pratiraja Pirivena, Vijayabahu Pirivena, Nandana Pirivena, Parakramabahu Pirivena, Buvanekabahu Pirivena, MahaMahindabahu Pirivena, Bemtota Vihara Pirivena, Attanagalu vihara Pirivena, Mahanethpamula Pirivena, Abhayaraja Pirivena etc (Dharmakeerti Thera, 1991, p 78).

The education of monks was not state controlled during the times of Sinhalese kings. Yet the kings used to provide regular economic support for the upkeep

of the Pirivenas until Sri Lanka was occupied by the Portuguese and the Dutch who ruled the maritime areas of the country. These colonial powers did not have any interest in the education of monks or the teaching of Buddhism. On the contrary, they actively supported Christian missionary activities.

Keeping religious and oriental studies alive while providing lay people with practically useful secular learning, Pirivenas stood reasonably strong even during the periods of foreign occupation. Since the Polonnaruwa period, the Buddhist Sangha had to face many challenging situations. However, the monks courageously shouldered the task of maintaining the level of literacy of the people and enriching oriental literature by systematizing the curriculum and adding to the existing knowledge. Even though there was no evidence of state sponsored examination system, it is possible to assume the existence of some form of evaluation of learning, as we come across titles indicative of higher achievements of knowledge such as *sadbhāsā parameśvara, kalikāla sahitya sarvagña pandita, sabba-pariyattidhara vinayācariya-pāmokkha, tepitaka, catunikāyika, sabba-pariyattika, vinayadharā, samuddikā* etc. (Dharmakeerti, 991, p. 119).

The Kotte era is believed to be the period that Pirivena education reached its highest point of development, before the invasions of the western colonisers. Thanks to the state patronage lavishly extended to arts and literature by King Prakramabahu VI, the fame of Pirivenas was known even internationally and there were foreigners who came here to learn in these Pirivenas. Sunethradevi Pirivena was unique among them, as its glory is officially recorded in the Pepiliyana inscription. The description given in the inscription is almost a state declaration of establishing an institution almost equal to a university (Dharmakeerti, 1991). A colossal amount of money was allocated by the state for the development and maintenance of this Pirivena.

Expansion of Curriculum

Another Pirivena that provided a high standard of learning was the *Vijayaba* Pirivena of Totagamuva. Its principal was *sadbhāsā parameśvara* Totagamuve Sri Rahula Thera, a versatile and an internationally renowned scholar. This Pirivena had adopted a progressive and up-to-date curriculum, including several secular subjects which were useful for lay students. In addition to Sutra, Vinaya and Abhidhamma along with their commentaries and sub-commentaries, the curriculum included Pali, Sanskrit, Sinhala, Tamil, Prakrit, Poetry, Drama, Veda, Vedanga, Purana, Ayurveda, Artha Shastra (Economics), Architecture, Law, Astrology, Mantra etc. The library of the Pirivena is reported to have possessed books that were rare even in India. With generous assistance from the kings, Pirivenas continued to promote traditional education which encouraged both lay and monk scholars to enrich local literature by producing new books.

However, the rather secularized curriculum developed by the city-dwelling (grāmavāsi) fraction of *Sangha* seems to have not been favoured by the forest-dwelling (aranyavāsi) fraction. They maintained several alternative Pirivenas which were conservative in approach. Padmavati Pirivena, Keragala and Sri Ghanananda Pirivena at Vidagama were such institutions which were more focused on monastic needs.

Their rivalry in relation to the broadening of the curriculum is evidenced in *Girā Sandeśaya* and *Hansa Sandeśaya*, two poetry works composed by two poets who were supporters of their chosen approaches. The division of the function of the *Sangha* into two camps viz., *ganthadhura* (career of textual studies) and *vipassanādhura* (career of meditational practice) is a continuing phenomenon from the early days of the Buddha Sasana. While the forest-dwelling monks persisted in confining themselves to the traditional religious subjects, the city-dwellers accommodated new insights into their curriculum. Pirivenas of city-dwelling monks, therefore, encouraged the lay students to join them by broadening the curriculum to meet the lay students' needs.

Under the Western Powers

During the Portuguese and Dutch occupation of the maritime areas of Sri Lanka, it was the duty of the Kandyan kings to see to the welfare of monks' education and the maintenance of Pirivenas. Despite the setbacks experienced under the unpleasant political conditions, there was a resurgence of monastic education as a consequence of the reformation of the Order of Buddhist monks under the charismatic leadership of Veliwita Sri Saranankara Sangharaja Thera. Niyamakanda Pirivena, where Saranankara Thera lived, was said to have about 400 students who received a traditional education. Even the Malwatta and Asgiriya monasteries (two headquarters of Siyam sect *Sangha*) became popular as Pirivenas, with eminent teachers on their staff. During this period, the necessary royal support for Pirivenas was provided in abundance by King Narendrasingha and King Keerti Sri Rajasinghe. Monks from southern Sri Lanka who obtained their learning in these institutions started several Pirivenas in the low country for both monks and laymen. Laymen could obtain skills in economically useful subjects like Ayurvedic medicine and astrology from these Pirivenas.

The modernization of Pirivenas was initiated during the British rule. It is true that the British did not actively favour Buddhism as a religion and were interested in promoting Christianity in their colonies. Yet, fortunately, they had some academic interest in oriental learning, which favoured the progress of Pirivena education. It was during the British period that Colonel Henry Steel Olcott arrived in the Island from the United States of America and formed the Buddhist Theosophical Society. However, his commitment was to establish Buddhist schools based on the western model in order to improve the socio-cultural conditions of Buddhist laymen, thus helping them to march forward along with the converts to Christianity.

Dawn of a New Era

The reestablishment of the higher ordination by Welivita Saranankara Sangharaja Thera had caused a new interest in Buddhist learning both in the upcountry and in the deep south of the Island. However, the resurgence in Pirivena education was due to the founding of the Paramadhammachetiya Pirivena at Ratmalana by Valane Siddhartha Thera. In addition to this, there were new Pirivenas founded at Bentara, Payagala, and Panadura as well. The vigorous educational programme Siddhartha Thera launched at Ratmalana produced

two prominent figures in the recent history of Pirivena education: Hikkaduve Sri Sumangala and Ratmalane Sri Dhammaloka Theras. They initiated the two historical Pirivenas: the Vidyodaya and Vidyalankara respectively.

In 1873 Hikkaduve Sri Sumangala Thera founded the Vidyodaya Pirivena at Maligakanda which was officially recognised by the British Government in 1878 and was provided an annual grant of Rs.600.00. It was the first time a *pirivana* was given any financial assistance by them. Later, in 1886, it was increased to Rs.1000.00 and in 1919 to Rs.2000.00. As indicated in the 1886 annual report of the Director of Education, the government seems to have pinned high hopes on this Pirivena to promote knowledge of oriental languages (Jotipala, 2006). As expected, this Pirivena produced many monk scholars like Suriyagoda Sumangala Thera, Baddegama Piyaratana Thera, Dehigaspe Pannasara Thera, Welivitiye Soratha Thera, Raddelle Pannaloka Thera, Maditiyawela Sumangala Thera, Weragoda Amaramoli Thera, Hegoda Khemananda Thera, and laymen like W.A. Samarasekara. Suriyagoda Sumangala Thera's admission to the University of Oxford on a scholarship was a clear indication of the high recognition of the quality of Pirivena education by the British. This was also the first time a Buddhist monk was admitted to the University of Oxford. Names of renowned international scholars like SatischandraVidyabhusana and Padmanabha S. Jaini are also associated with the Vidyodaya Pirivena.

In 1875, Rathmalane Sri Dhammaloka Thera founded the Vidyalankara Pirivena in Peliyagoda. Preferring to remain independent, this Pirivena refused to receive financial assistance from the government. However, throughout its history, the Vidyalankara Pirivena attracted many foreign students and world-class scholars such as Rahula Sankrityayana, Jagadisha Kashyapa, Ananda Kausalyayana, Dhammananda Kosambi and Shanti Bhikshu Shastri. Great scholars like Bambarande Siri Seevali Thera, Kotahene Pannakitti Thera, and Yakkaduve Pragnarama Thera were membes of the staff of the Vidyalankara Pirivena. Even Sir D. B. Jayatilleke, who was a senior statesman, was a student of this Pirivena.

The British, during the period they occupied Sri Lanka, took some historically significant steps which were instrumental in moving Pirivena education towards modern sophistication. One such constructive move was the formation of the Oriental Studies Society *(Prācīna Bhāṣopakāra Samāgama*) affiliated to the Department of Education. The Oriental Studies Society (OSS) became the central agency through which Pirivena education was regularised. Consequently, a centralised and refined state examination system was introduced for Pirivenas. This paved the way for a streamlined curriculum which was reviewed periodically by Orientalists. To keep track of the proper functioning of registered Pirivenas, a post of Inspector of Pirivenas was also created. The first Inspector of Pirivenas was Walter Andrew Samarasekara, a past pupil of the Vidyodaya Pirivena. Further, a scheme of granting monetary assistance for Pirivenas was also initiated. These steps were highly influential in the development of Pirivenas as an educational system parallel to the national schools.

Oriental Studies Society and Examination System

It was in 1902 that the Oriental Studies Society was established. S.M. Burrows, the Director of Education, was appointed as the president of this society. Among the members of this prestigious society were eminent Orientalists like Hikkaduve Sri Sumangala Thera, Rathmalane Sri Dharmarama Thera, Waskaduve Sri Subhuti Thera, Sir D.B. Jayatilleke and Mudaliar W. F. Gunawardhana. All these scholars who were appointed to the OSS had some Pirivena educational background. Since then, this new society was instrumental in systematising and coordinating Pirivena education. It also initiated the system of Oriental Studies Examinations *(Prācīna vibhāga)* which set the standard for evaluating the knowledge of Pirivena students.

Examinations initiated by OSS were of three levels. The first examination is *Prācīna Prārambha* and the intermediate one is *Prācīna Madhyama*. The final examination leads to the degree called Pundit (*Pandita*) which could be used as a title by the scholars who successfully complete this examination. Exceptionally good achievers are honoured with a gold medal (Mudaliyar Obeysekara Gold Medal), and conferred with the prestigious title of Royal Pundit (*Rājakīya Pandita*). This system continues even today as the means of authentication related to the completion of a course of study in Oriental Studies. Universities in Sri Lanka recognise Pundit as equivalent to a Bachelors' degree and accept it as an admission qualification for Masters' Degree courses. Moreover, the state examination for recruiting Notaries Public exempts the candidates from the Sinhala examination paper if they have passed the OSS intermediate level examination.

Owing to these positive steps, the number of Pirivenas increased from 62 in 1917 to 129 in 1948. The government appointed an advisory council for Pirivenas in 1943. According to the guidance provided by the council, the Pirivenas were re-categorised as preliminary (*mūlika*) and higher (*uparima*) Pirivenas. Moreover, a scheme for paying a salary for qualified teachers that was on par with the salary of government school teachers was also introduced.

The curriculum was also expanded to include several new subjects. The newly expanded curriculum which included English, Hindi, Geography, Health Science etc. made more lay students join Pirivenas. Female students or ten preceptor *Silmātās* were not admitted to Pirivenas. This may, perhaps, be remedied in future as there are some upcoming Pirivenas for woman renunciants (*mehenin-vahanses*).

Later, the Pirivena students were allowed to sit for the national examinations, namely the Senior School Certificate, which has now been replaced by the General Certificate of Education (Ordinary Level) examination and the High School Certificate which has been replaced by the General Certificate of Education (Advanced Level) examination. This attracted more lay students to Pirivenas. It was instrumental in improving the reputation, dignity, and popularity of Pirivenas. Even though the curriculum kept expanding and the number of students seeking preparation for national level examinations kept increasing, there were no facilities to provide high-quality training for Pirivena

teachers. Regular state teacher training colleges were not considered suitable for training Pirivena teachers. To fill this lacuna, a Pirivena Teachers' Training College was established in 1956 at the Ratmalana Paramadhamma-cetiya premises with government assistance. Renowned scholars like Dr. Dehigaspe Pannasara Thera, Professor Gunapala Malalasekara, Dr. Ananda Guruge, and several other well-known scholars were among the founding staff of this institution.

Pirivena Universities

The highest achievement of Pirivena education was recorded in 1959. From January 1st of that year, the *Mahajana Eksath Peramuna* government that came to power in 1956 created two new universities based on the Vidyodaya and Vidyalankara Pirivenas, in recognition of their invaluable contribution to Humanities and Social Sciences education in Sri Lanka. Later, the names of these universities were changed to the University of Sri Jayewardenepura and the University of Kelaniya respectively. These two universities maintain their cultural identities while fulfilling their mission of meeting the current national and international needs and standards in higher education.

Moreover, Wijayananda Dahanayaka, the Minister of Education at the time, introduced a new code of regulations to uplift the conditions of Pirivenas, to be effective from August 1959. To enable the Pirivena students to enjoy more opportunities, Pirivenas were classified as Junior (*Kanista*) Pirivenas, Senior (*Jyesta*) Pirivenas and University Affiliated (*Vishvavidyalaya*) Pirivenas. Higher grade Pirivenas could request affiliation to new Pirivena universities and were allowed to conduct classes up to bachelor's degree (external) examination. This affiliated college system was discontinued at a later date after the restructuring of universities.

According to the act now in force, there are three type of Pirivenas: Mūlika Pirivena, Maha Pirivena, and Piriven Vidyāyatanaya. Mūlika Pirivena is a preliminary residential institution conducting classes from grades one to five. Students who have completed basic education in a Mulika Pirivena may sit for the Mūlika Pirivena final examination and join a Maha Pirivena. Piriven Vidyātanaya is the highest among these institutions, and it may conduct classes for OSS and other government exams and prepare students for exams conducted by the universities.

Conclusion

In general, the Pirivenas today provide courses as envisaged by the OSS and the Ministry of Education. The curriculum includes Sinhala, Pali, Sanskrit, Tamil, Hindi, English, Poetry, Linguistics, Philosophy, Logic, Psychology, History, Geography, Health Science, Arithmatic, and Maths, in addition to Buddhist Studies.

There are some conservative criticisms against the modern image and status of the Pirivenas. They seem to prefer if the Pirivenas kept to the traditional outlook, teaching the Buddhist and oriental studies the traditional way (Ilangasingha 2006). However, one must realise that education cannot remain without sophistication if it is to cater to the requirements of the new age. If not

it might end up being a museum piece. Buddhist monks may also get outdated if they choose to remain without updating their knowledge to face contemporary realities. The evolution of Pirivena education, therefore, has to be evaluated not only with reference to tradition but also in the light of the historical and social factors it has encountered and responded. We must admire the progress Pirivenas have achieved, continuing to promote Buddhist studies and Oriental languages while adopting modern subjects and methodologies. The government of Sri Lanka continues to support Pirivenas enabling them to maintain the traditional wisdom while keeping abreast with contemporary advancements in knowledge and pedagogy.

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Chapter 4

ORIENTAL STUDIES: DEVELOPING OUR OWN SOULS

Liyanage Amarakeerthi

Abstract

Oriental Studies became a part of the curriculum in the Sri Lankan (Ceylonese) university system for several cultural, political, and pedagogical reasons. First, those subjects were seen as essential instruments of rediscovery and reformation and a means of reclaiming the identity of the people of the island who were the inheritors of the linguistic, literary, and philosophical heritage of Pali, Sanskrit, Sinhalese, and Tamil. Arabic and Persian also added to that legacy some centuries later. The rediscovery of the traditional wisdom in those languages was necessary after centuries of colonial rule. The Sri Lankan intellectuals who contributed to the struggle for creating a university did not argue for a merely nativist institution but rather wanted a university in the true sense of the word, where desirable knowledge, wisdom, and thoughts from the East and the West can shape the minds of young Sri Lankans. In addition, those Oriental Subjects were studied in the University as a part of a cosmopolitan intellectual project convincingly articulated by Sri Lankan intellectuals of the Ceylon University Movement and scholars and administrators such as Ivor Jennings and G.P. Malalasekera. These Oriental subjects were introduced into the curriculum, and they grew and developed into separate fields and departments producing renowned scholars and groundbreaking publications. Much of the intellectual innovation and creativity expressed within the University of Ceylon during the last century was generated within Oriental Studies, some commentators arguing that the fame and glory of the university rested mostly in the Faculties of Oriental Studies and Arts during the early decades. After a century of teaching and learning these subjects, it will be beneficial to examine the true meaning and spirit of learning these subjects, the methods of learning them, and what needs to be envisioned for the teaching and learning of those subjects. In this chapter, I will examine how and why the area of study called 'Oriental Studies' was introduced to the University of Ceylon when it was established, and how it contributed to the idea of holistic education in the country.

Keywords: *oriental studies, humanities, cosmopolitan education, creativity*

Introduction

Just over one hundred years ago, on April 17th, 1920, in a letter to the colonial secretary, the Director of Education, E.B. Denham, wrote the following sentences: "The University College should no longer be delayed, and that in the interests of the higher education in this island, its early opening is most desirable. It is the most pressing need educationally at the present time." It was one of the last documents, to which I will return, to be sent to London just before the university education in this country formally began. Less than a

year later, in January 1921, the University College came into existence. The higher studies in Oriental subjects in a modern university environment in Sri Lanka also began on that day. This chapter is a brief history of the subsequent development of that field of study.

Writing about Oriental Studies after Edward Said's *Orientalism* (1978) leads to a great deal of confusion. As a first step then, one must distinguish between 'Orientalism' and 'Oriental Studies.' European studies of the Orient, Said argues, was meant to establish or strengthen European dominance over the Orient. For him, knowledge of the Orient was to dominate it. In other words, the knowledge of the Orient is a tool of power to dominate what was called 'the Orient' - a vast landmass, a home for millions of people with countless ethnicities, religions, languages, and cultures. Though there are disagreements about certain factual matters in *Orientalism*, the main argument in the book has been generally accepted: the study of the Orient for the European colonizer was a mechanism of domination. In other words, the knowledge of the Orient was a form of power over the Orient; and for that aim, the colonizer created his own image of the Orient and represented it in numerous colonial discourses.

'Oriental Studies' for the indigenous people of the Orient means something else: It was for them the study of their own languages and cultural traditions, which might eventually lead to a certain self-discovery and self-definition. In some ways, what the people of the Orient wanted was the recognition of their cultures, traditions, and languages. Within the structure of the Sri Lankan university system, tension between those two approaches continued all the way up to the postcolonial era culminating, perhaps, in the 1950s. In writing a history of this subject, therefore, one cannot, and one should not, avoid the implications of that tension, which have shaped the study of the Oriental subjects considerably.

What came to be known as 'Oriental Subjects' did not come into existence only after the modern University system came into being. Two major Pirivenas, or monastic colleges, in particular has developed a comprehensive curriculum for teaching Orientalia well-before the Colonial Higher education institutions began. Vidyodya Pirivena, established in 1873, and Vidyalankara Pirivena, established in 1875, taught logic, rhetoric, Sinhala, Pali, Sanskrit, mathematics, and indigenous medicine to both lay Buddhists and monks. At the beginning, these intuitions functioned without any government support but starting from 1876 the colonial governors began providing financial support to these Pirivenas (Pangnasekara, 1969; Blackburn, 2010). In addition to to these two major monastic colleges, several other regional Pirivenas were participating a vibrant intellectual and literary activities with their intensive learning and teaching of Oriental languages and arts (Kariyawasam, 2009). Some of those intellectual activities were not limited to oriental or monastic subjects, as demonstrated by Professor Jayadeva Uyangoda (2017) in brilliant paper. Uyangoda points out that Pirivenas such as Vidyodaya and Vidyalankara were not limited to the instruction in Buddhism but the curriculum in them focused on modern subjects such as Western philosophy, and there were some visiting scholars such as Dharmanand Kosambi and Rahul Sankratyayana

introducing radical Western thought to young monks as early as 1920s and 30s. My focus in this chapter, however, is Oriental Studies in modern university education, and cosmopolitan educational culture found in University College and the University of Ceylon. Some other contributors to this volume will deal specifically with Pirivena tradition in a way that will resonate with many of the points I will be making in this chapter.

In this chapter I will examine how and why the area of study called 'Oriental Studies' was introduced to the University of Ceylon, and how that field of study contributed to an idea of holistic education in the country. 'Holistic education' seems a concept that has recently attained some intellectual currency during a period where 'teaching for the job market' has exerted tremendous pressure on higher education. When an intense dialogue on establishing a university was taking place, numerous people emphasized the need for learning languages, literatures, and cultures of the East in addition to those of the West. At the very outset of the 'university debate', an idea of a university that can provide more than technical or vocational education was articulated with considerable force by many Sri Lankan intellectuals. Thus, the demand for the inclusion of Asian Studies into the university curriculum was a part of a struggle for advocating a much richer idea of higher education which, in contemporary terms, can be called 'holistic'. In this chapter, I will show that the fight for 'Orientalia' was not merely a nativist claim for recognition but something resulting from a richer concept of education that needs constant safeguarding, even after one hundred years. Without such a focus, I have very little to say about the topic because Professor Rathna Handurukanda's excellent essay "Orientalia in the University" contains nearly all the historical facts on the topic.

Her seventy-five-page article meticulously details the beginning of 'Oriental Studies' within the Sri Lankan university system starting from the University College, established in 1921. Next, she goes on to detail the development of the subject areas of Pali, Sanskrit, Sinhala, and Tamil and the key scholars in each of those areas. In addition, she has summarized the contribution made by major scholars in each field. In this chapter, I will not go into such factual detail. The present volume has separate chapters that include specific details on languages and literatures that later became fields of their own.

Without defining what Oriental Studies meant those days, Professor Handurukanda begins her narrative by focusing on the beginning of teaching Pali and Sanskrit at the University College. Sir Robert Chalmers, Governor of Ceylon (1913-16), who was an Oriental scholar, had promoted the idea of establishing Oriental Studies in the University College as early as 1914. Chalmers' recommendation was to initiate a chair professorship for Pali and Sanskrit (Handurukanda, 1994). Yet, when the University College came into being, the permanent academic staff did not have many scholars in Oriental subjects:

> The University College opened or was 'rushed into existence' in College House, formerly called 'Regina Walauwa' in 1921, *sans* a Professor of Sanskrit and Pali and also with no provision to teach Oriental languages at its first full session

> of July 21, 1921- June 22, 1922. Measures, though inadequate, were taken to remedy this lapse, when the teaching staff, which already consisted of a Professor of English, a Professor of Classics and Philosophy, and a Professor of Modern History among other professors and lecturers, was 'strengthened, as the first principal of the college, Mr. Robert Marrs, reported in 1931,' by [the] appointment of a lecturer in Sanskrit, Pali and Sinhalese and a visiting lecturer in Tamil, who was replaced by the appointment of a permanent lecturer in 1924. *Fed on what one might call the crumbs falling from the academic table*, classes were opened in Pali, Sinhalese, and Tamil during the year 1922-33. An additional lecturer in Sanskrit, Pali and Sinhalese was appointed in 1927, and an Honours Class in Indo-Aryan (Sanskrit and Pali) was opened in July that year. (Handurukanda, 1994, p. 269; emphasis mine)

Even the soft-spoken Professor Handurukanda does not restrain herself from using rhetorical expressions that betray her genuine feelings towards the neglect of Oriental languages, when she says that the study of Pali, Sinhalese, and Tamil during the early years of the University College had to feed on "the crumbs falling from the academic table." Her displeasure is part of what I call the tension between the approaches of the colonizer and the colonized on the subject of Oriental Studies. As a Professor of Sanskrit, she must have experienced constant anxiety about the place of that Oriental language within the university even during the 1990s. In some ways, nearly all early scholars attached to the University of Ceylon from its early days had to fight to win due recognition for Oriental subjects, especially languages. In addition to recognition, the quality of teaching those subjects was another matter of concern. Professor G.H. Peiris, one of the most perceptive evaluators of the early days of the university education in the country points out that the employment needs shaped the nature of education during the early days of higher education, and the attitude towards 'Oriental subjects' during the early period of the university was strictly 'utilitarian' (Peiris,1995). Let me return to this point later in the chapter.

Professor Handurukanda's essay documents many facets of Oriental Studies, and the development of each of those within the Ceylon university system. She explains how typical Oriental subjects evolved as fields of study within the university system of Sri Lanka; the key figures in the early phase of those subjects; their publications and so on. She treats all those subjects under one name, Oriental Studies, even after they branched out and developed into fields of their own. For example, though Sinhala began as one subject under Oriental Studies, it developed into an independent field of study which produced numerous renowned scholars since the beginning of the university education in the country. In fact, most of the renowned scholars in the Humanities emerged from the field of Sinhala Language and Literature. Professor K.N.O. Dharmadasa (2019) has painstakingly documented that history in an excellent essay. The present volume will have a similar chapter. The field of Tamil too has produced nearly all its significant scholars in the twentieth century within the university after Oriental Studies came into being (Nuhman, 1992; Thillainathan, 1992). This volume will have more on that aspect.

In this chapter, I only present the history up to the point where Oriental Studies started to branch off into several independent fields of study. In that sense, this account is significantly different from the other chapters in this volume: this is

a history of a subject that no longer exists in that name. For that very reason, I will use this chapter to summarize some of the most passionate and erudite statements made by Orientals, i.e., Ceylonese intellectuals demanding scholarly attention for Oriental languages, cultures, and, of course, Oriental people. In the process, I will seek to tease out the idea of university education articulated within the discussions of the importance of Oriental Studies.

The topic of University of Ceylon generated much debate within the State Council and in public forums. Unfortunately, however, much of the intellectual energy focused on the rather marginal topic of the 'site' of the university than the vision for it. Some, during that decades-long debate, did pay attention to the content of the University of Ceylon, and they were successful in redirecting the focus to what must be taught within the Sri Lankan higher education system rather than where it is taught. The Oriental Studies was introduced to the curriculum as a result of such intellectual efforts. Had the long-drawn 'battle for site' not taken place, those extremely learned men involved in the Ceylon University project could have spent their energy more on the content of education. Even with the site of the university being given most of the attention, an intense discussion took place on its curricula as well. One could argue that the site had some relevance to the content in the sense that a seat of learning endowed with stunning scenic beauty can stimulate young students to engage deeply in reflective and creative thinking.[1]

1. Professor K.M. de Silva's (2017) memoir, *The making of a historian*, has some evocative paragraphs explaining how the Peradeniya University Park provided a conducive environment for learning in the early decades of the university.

Cosmopolitan Claims on Oriental Studies by the Oriental Subjects

The Ceylon University came into being after a decades-long struggle by a group of Sri Lankan intellectuals from diverse ethnic and religious backgrounds. All of them belonged to a small elite group, which gave them the power to fight for a university at the time. Leading figures of that struggle, however, were guided by a strong sense of respect for native cultural traditions which was not necessarily limited to the cultural milieu of their own privileged group. By 1900, there was a great deal of enthusiasm for the establishment of a university, and the Ceylon University Movement was formed in 1906, and its inaugural meeting was held in Colombo on January 19th of that year. The meeting was attended by nearly all who would later be known as the founding fathers of the University of Ceylon. Ananda K. Coomaraswamy could not attended the meeting, and sent a short letter from Kandy, in which he made the following point:

> …The type of higher education that is considered desirable out here at the present time involves the *neglect of Eastern culture, music, art and languages*; it is a system of education *based solely on Western culture* and imparted in *a foreign language*. If a university is to involve the perpetuation of this sort of thing on a still larger scale, let us do without it, and turn our eyes towards Madras.
>
> If, on the other hand, a University of Ceylon, might mean an independent residential university and not merely an enlargement of one or more present colleges, and if due scope for the *acquirement of Eastern as well as Western culture is provided*, then let us have the university as soon as we can get it. (Alwis, 2013; emphasis mine)

This short letter by Coomaraswamy demonstrates what the founding fathers of the University of Ceylon aspired for in their fight for a university of our own. Several others at that inaugural meeting in 1906 expressed similar views: they wanted a higher education institute that provided equal opportunity to study the best in the East and West. Such cosmopolitan sensibilities were very much present in the early documents that elaborated the idea of a university. We must, therefore, understand 'Oriental Studies' within that conceptual framework rather than interpreting it as something resulting from nativist claims for the recognition of indigenous cultures. They did want recognition for the Eastern cultures but within a pedagogical framework where both Occidental and Oriental cultures are studied comparatively with equal attention to their relative merits. There is also something pedagogically significant indicated in that short letter: Coomaraswamy argues that the university should not be an enlargement of vocational colleges such the Medical College, because for him, university education is much more than training for a profession. He knew quite well that an institute that trains students for a profession would have no place for literature, culture, philosophy and so on, and that there would be no place for Oriental subjects.

H.A. Jayewardene proposed the first of several resolutions passed at that inaugural meeting, and said:

> At present, there is no stimulus to the study of Oriental languages, and if the Orientals wished to learn their languages, they had to learn it through the instrument of private teachers. But if they had a university, there would be no necessity to do so. (Alwis, 2013, p.8)

This resolution, seconded by Dr. C.W. VanGeyzel, who was not a speaker of Oriental languages, was unanimously passed. Before the resolutions, Ponnambalam Arunachalam gave an elegant speech which was received with resounding applause, where he made the following comment:

> The old ideals, traditions and sanctions have disappeared, and nothing has yet taken their place as a system of national culture. The matter of immediate and of supreme importance is to supply this defect and improve upon the old methods. This, many of us are convinced, can only be done by the development of higher education, by the *diffusion of the best Western culture mingled with all that is best in our own*, by a wise selection and happy mingling which will take due note of the unlikeness of the conditions which exist in this country to those which exist abroad… *We must*, as Japan did, *develop our own soul, and not seek to borrow another*. (Alwis, 2013, p.5; emphasis mine)

This statement captures the true spirit with which those founding fathers of the University of Ceylon fought for Oriental subjects. It was neither a parochial nationalist claim for native culture nor a representation of the universality of the Western culture. Thus, they were cosmopolitan sensibilities rooted in a deep sense of admiration for cultures of the East.

After that inaugural meeting, Ponnambalam Arunachalam, as the president of the Ceylon University Movement, published a 'plea for a Ceylon University' in the *Journal of the Ceylon University Association*, where he elaborated on a possible curriculum for the university. Responding to the

colonial government's reluctance to establish a university on the ground that the number of students was insufficient, Ponnambalam argues that in addition to local students who are finishing schools, there is a large number of students from Burma, Cambodia, China, Japan, and Siam already in the country studying subjects related to Buddhism. He points out further, "*Sanskrit and Pali will naturally have professorial chairs in the Ceylon University*, and the prospect of studying on the spot the sacred languages and the books of the Buddhists will draw students in increased numbers to the university" (Alwis, 2013, p.37; emphasis mine). It is clear that Arunachalam has imagined the Ceylon University to incorporate some educational activities already taking place at monastic schools such as *Pirivena*s. Those international students must have been there at such reputed institutions. Thus, it was not difficult for Arunachalam to take it for granted that Pali and Sanskrit are a natural part of the curriculum at the university. As we have already seen, the colonial administrators did not think that those Oriental languages were *naturally* included. Thus, there has been a struggle on the part of the Sri Lankans to win both the form and content of a university.

Arunachalam's plea for the university contained proposals for twelve professorships:

i. English Language and Literature
ii. Latin, Greek and Literature
iii. Mathematics
iv. Physics
v. Botany
vi. Chemistry
vii. Biology
viii. Mental and Moral Philosophy and Logic
ix. History and Political Economy
x. Sanskrit and Pali Languages and Literature
xi. Sinhalese Language, Literature and History
xii. Tamil Language, Literature and History
xiii. French and German Literature and History (Alwis, 2013)

This list alone shows that the Ceylon University Movement already had elaborate plans for all Oriental subjects. In the plea, there are detailed descriptions even of remunerations for the professorships. The salaries of Professors of Sinhalese and Tamil were just about a half of the salaries of the Professors of English and Sanskrit, in order to, perhaps, ensure that native scholars were hired and to show that all these professorships were not going to incur expenses that would dissuade the colonial government.

While Arunachalam and others were busy fighting for a university in Colombo, in Jaffna too, there was an association supporting the Ceylon University Movement. After a meeting on March 3rd, 1907, they published another plea. The Jaffna plea began by referring to university-like educational institutes that Sinhalese and Tamil people used to have centuries ago and claimed that it was natural for a people with such educational history, who have now had Western intellectual influence as well, to demand a university. The Jaffna plea had this to say of 'Oriental languages'- our subject in this chapter:

> Another plea for a Ceylon University is our national existence. We have four languages in the island languishing

> and in a fair way to extinction. Sanskrit is a language of acknowledged value. Tamil has a language and literature of no mean order. Pali's claim to antiquity is not denied. Sinhalese is the language of majority of the population of Ceylon. Though foreigners may not realize it, we Ceylonese owe a duty to ourselves to posterity. (as cited in Alwis, 2013, p. 51)

Educated people from all communities at that time had seen the university to be a place for the recovery and preservation of their own culture. Thus, Oriental Studies for them was not what it was for the colonizer.

Colombo Oriental Society too wanted to promote Sinhalese, Pali, Sanskrit, and Archaeology at the university, while Jaffna Oriental Society demanded Tamil and Sanskrit. By this time, the Vidyodaya Pirivena, the major institute for Oriental learning was teaching a considerable number of students annually, making it fair to have space for these subject within the university. By that time, the English board of education that advised the secretary of state for colonies on education had stated that "it was desirable to give a larger place in the new institution to the study of Oriental languages, literatures, and history" (Warnapala, 2011, p. 42). From the beginning, the University College has taken a participatory approach to its functioning, and numerous Ceylonese intellectuals contributed to the process of decision making. An academic committee consisting of twenty-six members was active in devising a scheme of admitting students to the university. Another sub-committee was entrusted with the task of making recommendations on establishing an Oriental Studies department. This sub-committee was also requested to study the work of the Oriental Studies Society with the view of linking that society with the university- an extremely significant point for the present discussion. This sub-committee included prominent Oriental scholars such as Ven. Sri Gnanisssra, D. B. Jayatilaka, and Mudliyar W.F. Gunawardene. Having discovered that there was not enough interest for Oriental subjects, the sub-committee recommended to attract external students (Warnapala, 2011). In 1922, the principal of the University College, Professor Robert Marrs wrote, in an administrative report, that the "encouragement of Orientalia is no easy task under present conditions. But it seems obvious that the development of Oriental Studies, particularly those related to the Pali language, offers a real chance for particular distinction in a Ceylon University" (Marrs, 1922, p. B.8).

Some twenty years after Arunachalam made his erudite plea for a university, when the debate of creating the Ceylon University was taking place at the Legislative Council, his brother Ponnambalam Ramanathan expressed views similar to the ones expressed by Arunachalam. Ponnambalam was a supporter of the university being established in Kandy, and he wanted it to be modeled on Oxford and Cambridge, not so much for the ambience and fame associated with those British universities, but for the rich research culture available in them. Oriental subjects had a significant place in the kind of university he envisioned. He states:

> In fact, what I am pleading for is that we should have *a Cultural University*, not a bread and butter university, which will give a cheap degree for earning a living and eking out one's existence, so to speak, in Ceylon. *Here we have the Buddhist people who have a literature of their own; there are the Hindus who*

> *have a literature of their own*; *there are the Muslims who have a literature and a glorious past of their own*, and there is no reason why these should not be developed so as to attract the Siamese students from Siam, the Burmese students from Burma, Muslim students from Java, Indian students from India and the outlying parts. That is the aim and ideal we have in view, namely, that this university should be a great Cultural University which should be developed loyally for the purpose of making this a great center for the whole of Asia. (*Debates in the Legislative Council of Ceylon*, 1928; emphasis mine)

Eloquent arguments of this kind for a real university in our country created a conducive environment for the introduction of Oriental languages and cultures into the curriculum because those could have been overlooked within an extremely instrumentalist institute of higher learning.

All those arguments, to be sure, were not motivated by a narrow sense of nativism or nationalism but by a sense of understanding that true higher education must be open to the best knowledge, culture, and human creativity from anywhere.

The intellectual struggle by Sri Lankan intellectuals during the early years of the 20th century to win a university and to include Orientalia in its curriculum received support from a British governor (1913-16) who was extremely educated in Oriental subjects. He was Sir Robert Chalmers who had translated several canonical Pali texts into English. During his governorship, he has recommended two professorships in Pali and Sanskrit to be established at the University College. Before him, Governor Sir Henry McCallum had recommended only lecturers in Oriental history and Archaeology, Sanskrit and Pali, Higher Sinhalese, and Higher Tamil. Under Sir McCallum's plan there were seven professorships, but they were in Greek and Latin, English Language and Literature, Modern History, Mathematics, Chemistry, Physics, and Biology (Handurukanda, 1994, pp. 266-7) but not for Oriental subjects. It seems that the government wanted to appoint those who were educated at Cambridge and Oxford for professorships, and it was difficult to find such people for Oriental subjects.

Despite these proposals and extensive correspondence between Colombo and London about the matters related to the Oriental curriculum at the University College, as mentioned earlier, it was "rushed into existence" without many plans for Orientalia (Handurukanda, 1994). But it was not much of a 'rush' given that the first native plea for a university was made about fifteen years earlier.

The correspondence related to the University College, a sixteen-page document, sent by the director of education to the colonial secretary on April 17, 1920, is one the last official documents produced just before the opening of the University College. The document opens by stating that "the University College should no longer be delayed, and that in the interests of higher education in this island, its early opening is most desirable. It is the most pressing need educationally at the present time" (Sessional Papers, 1920, p. 3.). At the beginning, there were difficulties in hiring professors for all subjects, even the sciences. A sub-committee in charge of making recommendations on hiring academic staff at first proposed eleven lecturers:

i. English Language and Literature
ii. Sanskrit and Pali
iii. Tamil
iv. Sinhalese
v. Chemistry
vi. Botany
vii. Zoology
viii. Geology
ix. Geography
x. Education
xi. Mathematics

In addition to giving three lectureships for Oriental languages, the report states that "[p]rovision should also made for special courses in Sanskrit and Pali, Tamil, Sinhalese, Oriental history and archaeology" among others (p.5). The letter also proposes a set of entrance scholarships to promote nearly all the subjects at the College. Oriental languages too had five scholarships: Sinhalese- two, Tamil- two, and Sanskrit and Pali- one (p.6).

When the University of Ceylon was established in 1942, an entire faculty dedicated to Oriental Studies was formed. It had four departments: Sinhalese, Sanskrit, Pali, and Tamil (Warnapala, 2011). The separation of Sinhalese, Sanskrit, and Pali into three department was "a momentous event in the history of the faculty" (Handurukanda, 1994, p. 282). With such a division of scholarly labour, Professor Malalasekera (Pali), Dr. O.H. de A. Wijesekera (Sanskrit), and Mr. D.E. Hettiaratchi (Sinhalese) were able to focus their teaching and research on separate Oriental languages. Dr. M.D. Rathanasuriya was appointed as Professor of Sinhalese, who was also elected twice as the Dean of the Faculty. Hettiaratchi, then a young lecturer, later became a leading scholar at the Department of Sinhala. Within the first few years of the university's coming into existence, there were complex structural changes in the division of faculties and departments, and those logistical complexities are not needed for the present discussion. The inclusion of all Oriental languages in a separate faculty, away from other departments in the Faculty of Arts, such as English and Modern languages, indicates a separating of the East from the West that can be seen as intellectually unsound. Yet, it must be stressed that the scholars in both faculties, and all departments of languages interacted closely. At the early phase of the university, there had been a lot of opportunities for them to interact at co-curricular forums such as the Drama Society and the Gandharva Sabha.

The first annual report of the University of Ceylon has a special section highlighting the achievements of the Departments of Oriental Languages. Scholars attached to Sanskrit, Pali, and Sinhalese departments have overseen certain sections of the Sinhalese dictionary that was being compiled. With the intention of making a "literary periodical of high intellectual standard", where the scholars at the Faculties of Oriental Studies and Arts can publish their papers, the university was making arrangements to publish a University of Ceylon Review (p.7). The first annual report contains another significant piece of information indicating that the university has recognized the scholarly and intellectual contributions of Oriental scholars beyond its confines: At the first convocation held on October 17, 1942, honorary degrees have been awarded to the principal of Vidyodaya Pirivena (DLitt), the principal of Vidalankara Pirivena (DLitt), and Sir

D.B. Jayatilaka (L.L.D) among others. In addition, the report states that the students of the Sinhalese Society and Tamil Society have engaged in several cultural activities.

Vision of Jennings and Malalasekera on Oriental Studies

By 1942, the era of the University College was over; the country now had an autonomous University that had power to award its own degrees. The last principal of the University College and the first Vice Chancellor of the University of Ceylon was the same man, and his influence still lingers in the institutional memory of our university system. His legacy is likely to remain forever with us. He is Sir Ivor Jennings – the single most influential man shaping our university culture.

While numerous intellectuals outside the academia fought for a university with a cosmopolitan atmosphere where Oriental subjects have equal recognition as other subjects, within the academia there were two individuals who had an immense influence on the way Oriental Studies evolved within the University of Ceylon. They were Sir Ivor Jennings and Professor Gunapala Malalasekera. In this section of the chapter, let's briefly consider the views of these two individuals on this matter. In a historical publication such as the present volume, we must record for posterity the visionary thoughts of these two intellectual giants whose views on higher education are still present and active in our university system. On Oriental Studies too, these two seem to have had the last word.

Sir Ivor Jennings arrived in Ceylon in March 1941 to be the Principal of the University College and became the first Vice Chancellor of the University of Ceylon. He left a wealth of writing about the establishment of the university, and, by extension, they are in fact about university education in general.[2] In those documents, one finds regular reference to Oriental Studies. Instead of citing a direct reference by Sir Jennings on that subject, I like to put one of his brilliant arguments in context. Let's first read a beautiful passage by him:

> The fundamental characteristic of the colonial university is that it has very little cultural background, except of course in Malta. This is true even in Ceylon, where both the Sinhalese and the Tamils had a high standard of civilization long before the university of Oxford was founded. There was, however, very little left when the Portuguese landed in 1505, and most of what culture there is has come from the West or from the revival of indigenous culture in India. There is, it is true, a tradition of learning expressed in the literatures of Buddhism and Hinduism, in the work of a few learned monks in the *Pirivenas*, in the frescoes of Sigiriya, and in the ruins of Anuradhapura and Polonnaruwa. This tradition is extremely valuable, for though it does not provide a foundation on which to build, it enables the university to realize as its task, not the creation of pale imitation of Western culture, but the revival of an ancient civilization which would, in the process of redevelopment, *absorb the best that the East and West could produce, and at the same time to associate a cultural renaissance with the nationalism of politically conscious classes*. (Jennings, 1946, p, 272-3); emphasis mine)

In this paragraph, Jennings envisions a university where the best of the East and

2. According to Jennings (2005, p.112), he had the able support of the Minister of Education, Dr. C.W.W. Kannangara in all these activities.

West are taught to young Ceylonese people with the hope of enabling them to create a blend of those traditions that would lead to the creation of higher cultural products. Some of the ideas expressed in this particular paper by Jennings led to misunderstandings. One of the popular arguments was that Jennings claimed that Sri Lanka did not have a culture. Perhaps the statement that very little culture was left at the time of Portuguese arrival was not necessarily true. In a sense, Jennings was correct in stating that the indigenous culture had passed its zenith by the time the Portuguese arrived in Sri Lanka. In addition, what he means by 'culture' needs to be closely identified here. By that word he seems to suggest the urbane, refined culture of a modern society that was found in Europe at the time. In addition, Jennings was aware that Ceylon University, no matter where it was going to be located, would not have the rich cultural atmosphere of a university in a metropolitan European city. In the same paper, he states that in cities like London there is a lot of cultural and intellectual activity that can stimulate university students, but in Sri Lanka, the *university* must be a center of vibrant cultural activities. In Sir Jennings' mind, the exposure to the best culture from both the East and West was pivotal in creating creative graduates with cosmopolitan consciousness. In the same essay, as in many other places, he sternly criticizes the kind of education aimed at obtaining jobs. Quite correctly, he observes that 'the school system in Ceylon was established not to provide education, but to train people for jobs', and he maintains that this instrumentalist idea of education lingers within the university as well. As an educationist and an administrator, he always wanted to replace that misconception of education with a much richer concept of education. His emphasis on Oriental Studies, i.e., Oriental languages, literature, arts and so on, needs to be understood within that context.

After Ivor Jennings arrived in Ceylon as the principal of the University College to take care of the transforming of the college into a university and to establish the University of Ceylon, he paid special attention to 'Orientalia.' The communication he has had with various people shows how concerned he was about that field of study. By that time, he had the able support of Professor Gunapala Malalasekera. In a letter he wrote to the Minister of Education on the 12th August 1941, Jennings draws attention to proper mechanisms for awarding degrees in some Oriental subjects:

> I had particularly in mind the need for a Faculty of Oriental Studies. The Academic Committee has decided to recommend that each faculty should have its own degree and it seemed clear to me that the university should at least have the power to confer oriental degrees with oriental titles. (Alwis, 2013, Vol.5. p. 303)

Jennings has paid careful attention to how oriental degrees are named. Perhaps he wanted to avoid those subjects becoming hidden under generic degree titles such as Bachelor of Arts or BA in Eastern Classics.

In the same letter, Jennings states that having Sanskrit, Pali, and Sinhalese in a single department was not his first choice. He agrees to it provided the department is small. By 1941, he realizes that these languages need their own departments. As an initial step, he suggests moving Sanskrit to a different department with the possibility of having two separate departments for Pali and Sinhalese in the future. In the last paragraph of the letter,

Jennings writes the following sentence: "In view of the shortage of the staff in the department of Sanskrit, Pali and Sinhalese, the matter is rather urgent."

Professor Malalasekera follows on the matter with a letter written on the 14th of August 1941 to the principal of the University College, i.e., Jennings, where he says, "I am whole-heartedly in support of a separate department for Sanskrit with a professor at its head. I take it that when this department is complete, it will also include teaching in Indian Philosophy" (Alwis, 2013, Vol. v. p. 306).

Professor Malalasekera's wide-ranging contribution to the establishment Oriental Studies at the university has been clearly documented in Professor Handurukanda's essay cited above. I will have more to say of him in a different section below. Let me return to his to letter Jennings on that distant August day because one of the points he made there seems to have shaped the trajectory of the development of Oriental Studies in Ceylon.

Referring to a suggestion to attach Tamil to the Department of Sanskrit, Professor Malalasekera says:

> I do not favour the proposal, as I fear that it will raise numerous issues, including political and communal issues…There is also a possibility that the "confusion" of Sanskrit and Tamil in one department might eventually, even if not immediately, be interpreted to mean that the Professor in charge of the department should necessarily be competent in both Sanskrit and Tamil. If this interpretation were to be accepted, it would seriously hamper the promotion of Sanskrit studies in this country (P. 306).

Professor Malalasekera's opinion seems to have been accepted. Even today, Sanskrit Studies in the country has closer affinities with Sinhala than with Tamil departments in our university system. One could argue that it would have been better if closer scholarly connections existed between Sanskrit and Tamil departments. Tamil scholars too have resisted placing the department of Tamil under a Professor of Sanskrit. A letter of Mr. K. Kanapathipillai, a lecturer in Tamil, (dated 18th August 1941) to the principal of the University College states that Sanskrit is much closer to Sinhala and Pali than to Tamil, therefore, it really does not belong with Tamil. "From the point of view of linguistics, civilization and culture" and according to "practice prevailing in other universities" he opposes the suggested move (Alwis, 2013, p. 308).

In addition to the vision of Jennings, Malalasekera's contribution was pivotal in establishing Oriental Studies in the University of Ceylon. That field of study was largely shaped by him. The correspondence between Jennings and Malalasekera amply demonstrates the in-depth discussions they have had on the subject of creating a Faculty for 'Orientalia.' Professor Malalasekera's letter to Jennings on 24th of September 1941(Alwis, 2013, Vol. v. P. 309), under the subject of 'Faculty of Oriental Studies' has ten individually numbered paragraphs detailing crucial points about the faculty to be created. He begins the letter by stating, "I am very happy to note your desire to give 'Orientalia' its due place in the Ceylon University. If someone with courage and vision had done this when the University College was inaugurated, the position of "Oriental" studies in this country would be very different from what it is now. Your enthusiasm is indeed heartening. (Alwis 2013, Vol. v. p, 309)."

Professor Malalasekera's language, while being graceful and diplomatic towards Jennings, reveals the fact that the administrators of the University College before Jennings' arrival have not been enthusiastic about developing the Oriental Studies. Malalasekera continues to elaborate on his vision for the Faculty of Oriental Studies. He suggests that the faculty should have two departments.

i. Department of Indo-Aryan Studies (Sinhalese, Pali, and Sanskrit)
ii. Department of Dravidian Studies (Tamil)

We will see what shapes these suggestions took during the course of history.

Jennings had maintained that the first Vice Chancellor of the University of Ceylon should have the support of an eminent scholar who has first-hand experience in developing Oriental Studies in Ceylon. Referring to that concern, Malalasekera offers to visit India and spend some months studying how Indian Universities carry out the work in Oriental Studies. What Malalasekera proposes is in fact that he shall be the person to help the first Vice Chancellor to set up the Faculty of Oriental Studies (Alwis, 2013, Vol. v. pp. 309-11). I could not find out whether he actually made the trip.

A memorandum by the committee of the Oriental Studies, which is a remarkable historical document, is the last piece of evidence considered in the present section of the chapter. The document deserves some careful perusal. It was presented to the Chairman, University College Council, on 17th October 1941.

The committee spends much of the first half of the memorandum to point out that there is a wide gap between the 'intelligentsia' and ordinary people due to the Westernized education. "To bridge that gap should be the foremost aim of the university (Alwis, 2013, p. 313)", claims the committee: "The main cause of this divorce of education from life has been the neglect of the national languages" the committee continues to argue, and points out further that English medium education given on 'Western lines' has marginalized vernacular languages. The committee also highlights another aspect of tremendous importance: without vernacular education, those who could not receive English education because of 'poverty' are barred from entering the university. Here, one notices that a sense of social justice has also driven the desire to make Orientalia available in the first modern higher education institute of the country. The committee spends an entire paragraph explaining the importance of the mother tongue because language is much more than a medium of instruction. "Our whole outlook in life, our behaviours, our character are profoundly modified by the use we are able to make of language"(p. 313) the committee points out.

Then, the memorandum states that the promotion of the classical and vernacular languages must be a task of the university. While Sanskrit and Pali are the classical Oriental languages, Sinhalese and Tamil are the vernacular. Even there, the committee places special emphasis on Sinhalese. Tamil, though a vernacular, has many millions of speakers in India. Thus, in the Ceylon University, Sinhalese deserves some 'preferential treatment', and the committee remarks that the Tamils of Ceylon 'cannot grumble' if Sinhalese is favourably treated within the university.

In addition to teaching those languages and teaching in the medium of the vernacular, the committee expects much more from the university in terms of promoting Oriental Studies. By that time, there were not many oriental classics, especially Sinhala classics, in modern printed editions. So, the memorandum states:

> The provision of a fully-developed vernacular literature, the publication of hitherto unpublished books which were written in the vernacular and now lying in temple libraries, private collections and in museums, the training and supply of teachers competent in modern methods of teaching and teaching and fully equipped with the knowledge of the national languages with qualifications that will entitle them to decent salaries- these are some of the things we should expect of the University.(Alwis, 2013, Vol. v. pp. 314)

This recommendation shows that, for the committee, developing Oriental Studies included a wide range of activities. During the first decades of the universities, scholars attached to the university took up activities such as editing, writing commentaries, and publishing classical vernacular texts.

The memorandum ends with seven suggestions that are worth reconsidering eighty years later:

i. "The medium of instruction in the university should be Sinhalese, the language of the majority of the people of the country." To begin with, "all oriental subjects should be taught in Sinhalese."

ii. "Oriental Scholars of repute should be appointed to the staff to teach Oriental languages" and the knowledge of English of those scholars should not be considered.

iii. "One third at least of the number of members of the College Council should be representatives of the Oriental section."

iv. "All textbooks in Sinhalese required for the different subjects in the curriculum of the university should be prepared and published by the university as soon as possible. "

v. "Only candidates having sufficient knowledge of Sinhalese to follow the course of studies should be admitted to the university."

vi. "Provision should be made in the university for the teaching of Archaeology, Indian Philosophy, and Buddhist Philosophy."

vii. "A sufficiently large number of scholarships should be awarded to bright students who are too poor to afford the expenses of a university education" (Alwis, 2013, Vol.v. p. 315).

Though all these recommendations were not readily accepted, their spirit gradually seeped into the various aspects of academic activities in the university.

Given that the Ceylon University Movement, at the beginning of the twentieth century, was led by eminent Sinhala, Tamil, Muslim, and Eurasian intellectuals, the focus on Sinhala language in the above memorandum looks rather narrow, and it looks to be moving away from the cosmopolitan outlook the Movement had at the beginning. Many of these recommendations were immediately followed when the university

was established. At the same time, these recommendations show how Sinhala scholars felt about the marginalization of Sinhala language and literature during colonial rule. Some recommendations here, especially the one about hiring reputed Oriental scholars regardless of their background in English or Western education, should have been favourably considered at the beginning because there were numerous excellent Oriental scholars educated at monastic schools those days and such a move would have reduced the kind of antagonism that arose from those scholars towards the university. Reputed scholars such as Munidasa Cumaratunga continuously criticized those who were within the University College during the 1930s and 1940s (Dharmadasa, 1992). Greater collaboration with such Oriental scholars would have made university education much more inclusive.

Tamil Language and Literature within the University

In this discussion so far, not much was mentioned of Tamil Studies, which was an important part of Oriental Studies at the university from the beginning. Though it is unfair to discuss this matter without being able to consult Tamil sources, I will closely follow what has been written about the subject in English. Professor S. Thillainathhan's essay "Some aspects of the university's contribution to Tamil Studies in Sri Lanka" is immensely useful in this regard. Those who entered the University College at its early stage were from Westernized upper classes, and they had little "interest in the study of national languages" (Thillainathan, 1992, p. 176). On top of that, they "did not possess a psychological orientation or frame of mind which would enable them to appreciate the values of Oriental culture and learning" (p. 176). This psychological impact of colonialism was a major challenge when revitalizing Oriental Studies among the Sinhala community as well, as we will see towards the end of this chapter. For these reasons, not many students offered Tamil as a subject during the early days of the university.

Tamil Studies had another challenge: Many traditional Tamil scholars outside of the university had not been exposed to modern methods of critical learning. Thus, early Tamil Studies within the university had to face numerous obstacles. To promote Tamil language and literature along 'modern lines', Rev. Kingsbury, the first lecturer in Tamil at the University College, argued that 'we needed our own university'(Thillainathan, 1992, p.176). By 'our own', he meant perhaps, among other things, a considerable decision-making power within the university and not being dictated to by the colonial administration. In 1936, Dr. Kanapathippillai became the Head of the Department of Tamil and emphasized the need for teaching Tamil in a way that makes the students realize the significance of the language in their cultural heritage. In 'subsequent decades,',the vision of these scholars about teaching Tamil at the university was materialized, 'in adequate measures' by the teachers of the university. The appointment of Swami Vipulananda, a versatile scholar and artist, as the first Chair of Tamil in 1943 led to numerous achievements in the field of research and literature. By the late 1940s, Tamil Studies in the university moved away from studying selected classical texts to modern literature and modern themes. More importantly, the Sri Lankan Tamil literary tradition was also included in academic activities

(Thillainathan, 1992, p.177). Professor Thillainathan summarizes this history in a somewhat celebratory tone.

He enumerates the areas of research enriched by Tamil scholars at the University:

i. Language and Linguistics
ii. Ancient and Medieval Literature
iii. Modern Literature
iv. History of Literature
v. Sri Lankan Literature and Society
vi. Muslim Contribution to Tamil Literature
vii. History and Epigraphy
viii. Culture

This kind of positive assessment of the university's contribution to Tamil Studies in Sri Lanka is found in the excellent essay by Professor M.A. Nuhman titled "University of Peradeniya and the development of Tamil literary criticism in Sri Lanka." According to him, Tamil literary criticism in Sri Lanka was much more developed, even when compared with Tamil Nadu, and the University of Ceylon has contributed to that growth. Traditional Tamil scholars, who were dominant by the time university education was established in the island, privileged Saivite Tamil texts, and their literary approach was more religious and orthodox. It was with the beginning of the University College that modern literary critical approaches were developed, especially in relation to modern Tamil literary works. Nuhman (1992) writes:

> Though the modern Tamil literary criticism in Sri Lanka was first developed by the new generation of creative writers in the late thirties and in the forties of [the twentieth] century to support their creative activities, it was the university academics who laid the strong academic foundation for the development of modern Tamil literary criticism in Sri Lanka. (p.187)

As Nuhman puts it, while the Sri Lankan university academics were mainly responsible for developing modern literary criticism in Tamil, in Tamil Nadu, literary criticism developed as a movement against university scholars who were conservative and puritan. In Tamil Nadu, most university academics tended to glorify ancient Tamil literary and grammatical traditions, and were hostile to modern fields of study such as linguistics (Nuhman, 1992, p. 188). This fact is strikingly different from the situation in Ceylon when the university was first established: the university was progressive, reformist, or even modernist towards modern literature and literary criticism while traditional Oriental scholars outside the university were quite hostile towards what was happening in the university. K.N.O. Dharmadasa (1992) has discussed this aspect in detail.

With their exposure to Western liberal educational systems, the Tamil scholars attached to the university were open-minded about the modern developments in the fields of literature and literary criticism. Many of them were creative writers and critics themselves, and, arguably, a certain spirit of freedom was required for their creative activities. Even the first professor of Tamil at the University of Ceylon (from 1942 to 1947), Swami Vipulananda, was 'a combination of modern sciences and the classical tradition (Nuhman,1992, p. 190).' He translated extensively from Shakespeare and Tagore into Tamil. His book published in 1926 about theories of drama drew on both Shakespearean and

Sanskrit dramatic traditions. Because of the openness of this kind, Tamil Studies at the University of Ceylon accommodated modern literature, literary criticism and so on into its curriculum from the beginning (Nuhman,1992, p. 190).

Although Nuhman was able to write about Tamil literary criticism with a sense of achievement by the end of the 20th century, Tamil Studies at the beginning of the University College has had a difficult time. As Handurukanda observes, Rev. F. Kingsbury, the first lecturer in Tamil had to struggle to get Tamil recognized as a classical language and to make it a subject studied for the BA Honours degree. In the 1930s, many students who were proficient in Tamil opted to follow other honours degrees because of the unavailability of an honours degree programme in Tamil. At the end of the 1934-5 academic year, Rev. Kingsbury, with a sense of frustration wrote, "My conviction grows stronger that until we have a university of our own, there can be very little hope for the revival of Tamil learning in Ceylon" (Handurukanda, 1994, p. 279; Thillainathan, 1992, p.176).

The "university of our own" came into existence in 1942. Professor Thillainathan's following sentence seems especially true of Tamil Studies: "The establishment of the university constituted a landmark in the cultivation of scholarship and learning in the country" (1992, p.177).

Slow Development of Arabic

Orientalia were able to win considerable recognition within the university since its college days. But Arabic and Islamic Studies are two areas that had somewhat fallen behind. Even in his autobiography, written in the 1950s, Sir Ivor Jennings celebrates the growth of Oriental Studies: "Our Faculty of Oriental Studies contained two departments in 1942, now it has five- Sanskrit, Pali, Sinhalese, Tamil and *Arabic*- and within the Department of Pali we have begun the study of both Theravada and of Mahayana Buddhism" (2005, p. 189; emphasis mine). Professor Handurukanda's meticulous essay has the following comments about the subject of Arabic:

> The subjects grouped under Oriental languages provided for the University Entrance Examination in 1943 were Sanskrit, Pali, Sinhalese, Tamil, and Arabic. [T]hough there is no evidence of an interest or demand for the study of Arabic in the University College, a new department of Arabic was thought to be necessary in the proposed Faculty of Oriental Studies at the University. Plans were made to begin a course in Arabic, if there were students seeking it (1994, p.313).

By 1945, Arabic was one of the departments at the Faculty of Oriental Studies, and Dr. S.A. Imam who had a PhD from Germany was appointed as a lecturer and he was entrusted with the task of organizing Arabic Studies at the university. By the end of 1946, the university was ready to award a BA in Arabic and Persian. Due to the lack of demand, Arabic Studies was already being reconsidered by the university authorities by the 1950s. However, by the 1960s, Arabic, Persian and Islamic Studies had attracted some students (Handurukanda, 1994). Perhaps, vernacularization of the medium of instruction at schools has paved the way for Muslim students to enter the university. The history of this particular subject will also be included in a different chapter.

Key Figures in the Early Phase of Oriental Studies

What was then called 'Oriental Studies' produced a number of reputed scholars to whom any justice cannot be done in a short chapter. Their extremely versatile scholarly biographies deserve much detailed treatment. Chapters devoted to the fields of study such as Archaeology, Buddhist Studies, History, Pali, Sanskrit, Sinhala, and Tamil in the present volume will have extensive detail on the influential scholars in those subject areas. The essay by Professor Rathna Handurukanda (1994) brilliantly sketches the biographies of nearly all the key figures involved in Orientalia at the university, and briefly introduces their key publications. I will only mention a few scholars in these subjects who served during the early phase of the university.

Reverend Suriyagoda Sumangala, educated at the University of Oxford, was appointed in 1922 as a lecturer in Sanskrit, Pali, and Sinhalese. His publications such as an edition of *Dhammapada* (1914), which received the commendation of Rhys Davids, the most reputed scholar in the field at the time, show that he was already an accomplished scholar by the time of his appointment (Handurukanda, 1995, p. 269-70). He seems to have been an inspiring teacher, especially for the Ceylonese students in Oriental Studies in a college atmosphere dominated by Western culture. But his academic career ended under mysterious circumstances before it could fully flourish.[3]

The appointment of Gunapala Malalasekera (1899-1973) as a lecturer in Sanskrit, Pali, and Sinhalese in 1927 "was a momentous event in the history of Oriental Studies (1994, p.313)," claims Professor Handurukanda. We saw earlier that he was instrumental in strengthening the study of national languages and history at the university. In addition, as a lecturer, he has been a role model for Ceylonese students, and one of his most renowned students, Professor Saracchandra was to write, many decades later, that Professor Malalasekera was the only person to incite any national pride in the students of national languages in the University College environment dominated by the imperialist Western culture (Saracchandra, 1997, p.34). Apart from his scholarly work in classical subjects in Oriental Studies and administrative work supporting that field, Professor Malalasekera's contribution in establishing modern literary studies in Sri Lanka also needs to be appreciated. His six-page 'foreword' to *Modern Sinhalese Fiction* (1943) by E.R. Saracchandra, was not only a great encouragement for the then 29-year-old scholar but also a remarkable intellectual defense of the importance of critical engagement in contemporary literature. Professor Malalasekera in an elegant paragraph explains why Sinhala writers should aspire to reach international literary standards:

> In a world where the advances of sciences have drawn not merely countries but continents together, the authors of no nation can claim to have their works judged by exclusive standards. It is in this spirit that Saracchandra would wish Sinhalese authors to recognize that other ideals are being set before them and their successors, ideals for the attainment of which more equipment would be needed than most of our writers had so far sought to possess. These are stirring times when no achievement however great can long remain unchallenged. In our national life

3. Professor Edirivira Saracchandra's *Pin aeti Sarasavi Varamak Denne* (1997, pp. 27-30) has some reference to Sumangala Thera.

> we cannot be satisfied with less than what the world would recognize as the best, and literature is one aspect of that life. (1950, p.12)

This paragraph, in a way, signals the intellectual trajectory the literary studies of the University of Ceylon would take in the subsequent years. In retrospect, it is clear how the vibrant national literary culture at the time, while aspiring to attain validity in terms of world standards, should have challenged some of the assumptions behind world literary standards. But Professor Malalasekera was writing these words when many modern Sinhala writers were in the process of acquiring the required intellectual 'equipment' for literary art.

M.J. Perera (2000) who entered the University College in 1933 along with E.R. de Silva (de Silva changed his name to Edirivira Saracchandra) who later became an illustrious civil servant, reminisces that Professor Malalasekera was not only a lecturer for those who studied Oriental languages but a guide to all Sinhalese students at the College, and that he was highly engaged in co-curricular activities as well. For example, he directed a play, *Nuwarin Kethata*, written by a student. Malalasekera who had come under the influence of nationalist leaders such as Anagarika Dharmapala gave up "his original European personal names George Peiris [and] adopted the Sinhala names Gunapala Piyasena and started wearing the "national dress" (Dharmadasa, 1992, p. 115). These kinds of nationalist mannerisms and ways of conducting himself influenced young Sinhalese students at the University College.

Rambukwelle Siddhartha Thera, who joined the Department of Sanskrit, Pali and Sinhalese as a lecturer in 1927, assisted Professor Malalasekera to conduct activities related to those Oriental languages. Along with Malalasekera, Siddhartha Thera has been inspiring students to learn and appreciate Oriental languages. As the president of the Sinhalese Society, he was active outside the classroom as well. Professor Edirivira Saracchandra (1997, p.44) pays glowing tribute to this learned monk and states that his knowledge in Pali, Sanskrit, and Prakrit was much superior to Malalasekera's. In teaching classics such as *Meghadutha*, Siddhartha Thera was able to bring it to life by singing those verses aloud.

When a new Sanskrit Chair was created in 1944, it was offered to Miss Betty Heimann and she accepted it in 1945, becoming the first female professor in the history of the university. Originally from Germany, she was an accomplished scholar in Sanskrit by the time of her hiring. In addition to being an excellent teacher, she had published widely during her stay in Ceylon (1944-49). Professor Handurukanda (1994) laments the fact that no commemoration volume has ever been published in honour of this first female professor of the entire university system.

O.H. de A. Wijesekera, former student of Heimann at the University of London, became the next professor of Sanskrit, and he left that position in 1967 to become the Vice Chancellor of the University of Colombo. According to Professor Handurukanda's assessment, he was conscious of the importance of the 'comparative, critical and historical methods' of studying Sanskrit in the modern university. In addition to the linguistic aspects, he believed that

Sanskrit had cultural, philosophical, and scientific significance which was shared by both Sinhalese and Tamils of Ceylon. Apart from publishing widely in both Sinhala and English, Professor Wijesekera produced several plays with students contributing greatly to the cultural activities at the university.

At the Department of Sinhala too there were renowned scholars. In 1944, Dr. M. D. Ratnasuriya became the first Professor of Sinhala, and he was the first person to obtain a PhD for Sinhala language from a European University (Dharmadasa, 2019). After graduating from the University College, Ceylon he entered the School of Oriental and African Studies, University of London, where earned his PhD in 1931. He has been instrumental in expanding the scope and intellectual goals of the Department of Sinhala (Dharmadasa, 2019).

D.E. Hettiaratchi, a young lecturer at the time of the establishment of the University of Ceylon went on to become an excellent scholar in Sinhala. As a student at the University College, he had an outstanding career, winning numerous prizes. After serving a long period as the Head of the Department from 1951, he left Peradeniya to be the Vice Chancellor of Vidyodya University. With his knowledge of more than ten languages, he was known to be one of the greatest polyglots in Sri Lanka. A prolific researcher and writer, Professor Hettiaratchi was a great teacher who inspired a generation of younger scholars such as Edirivira Saracchandra, who went on to become the most known scholar in this field, Ananda Kulasuriya, J.B. Disanayaka, K.N.O. Dharmadasa, P.B. Meegaskumbura and so on (Dharmadasa, 2019; Handurukanda, 1994) whose illustrious careers will be discussed in other chapters of the present volume.

There are numerous others who are associated with the development of Oriental Studies at the early phase of the University of Ceylon and its precursor, the University College. C.E. Godakumbura (Sinhala), Siri Gunasinghe (Sanskrit), K. Kanapathipillai, and V. Chelvanayagam (Tamil) were influential young scholars and writers whose careers will be commented upon in other relevant chapters.

Oriental Studies and Other Fields

Oriental Studies is a kind of parental subject that generated several fields. We no longer have a faculty, a department, or a subject under that name, but the spirit of that field of study is very much present in the university system. As the previous section has amply demonstrated, all those later fields produced reputed scholars and numerous scholarly and creative work. Even during the time when Oriental Studies officially functioned as a field at the university, the achievements made within that field cannot be separated from the rest of the intellectual activities that took place within the university. For one field to flourish, there should be equal vibrancy in other adjacent fields. Let's consider, for example, the history of drama within the university. Professor Edirivira Saracchandra, a scholar attached initially to the Department of Pali, and later, to the Department of Sinhala, was instrumental in leading an artistic renaissance in the middle of the twentieth century. His work, however, appeared within a university culture where numerous other scholars were taking part in creative activities. The work of Professor E.F.C. Ludowyk at the English

Department influenced Saracchandra in more than one way (Kariyawasam, 1982). Similarly, what happened in the field of Oriental Studies had some important connections to other fields, that were not necessarily 'oriental.' Professor E.F.C. Ludowyk, Professor of English has been a pivotal figure who was at the center of many extra-curricular activities at the university, and his inspiration has been immense on those who worked in the field of theater within the university (Halpe, 1992).

In addition, when the University was shifted from Colombo to Peradeniya in the early fifties, it "remained almost exclusively the domain of the liberal arts and Humanities. Within the Faculty of Arts and Oriental Studies established at Peradeniya, the academic disciplines concerned with historical, linguistic, and aesthetic studies occupied center stage" (Peiris, 1995, p.111). In fact, the early years of the University of Peradeniya were better known for its achievements in the fields of Humanities, especially Sinhala language, literature, and theatre. Even in the Social Sciences, much of the early research has focused on 'Oriental' materials. Thus, making a brilliantly insightful observation, Professor G.H. Peiris (1995, p.112) says, "the economist was usually an economic historian; the sociologist, a social historian; the political scientist, a political historian". A cursory glance at those early publications in Social Sciences shows that they were also related to 'Oriental' themes to a great degree.

Holistic Evaluations of 'Oriental Studies' at the University

We have already seen that what started under the umbrella term 'Oriental Studies' has now developed into several subject areas. Sinhala seems to be the most well-known among these subjects. It is certainly the area of study that has produced the largest number of reputed scholars and the most influential publications. Influential scholars and scholarly publications have also appeared in the fields of Pali, Buddhist Studies, Sanskrit, and Tamil.

What began as Oriental Studies within the Sri Lankan university system branched off into several subject areas, and an excellent group of scholars who began their careers under the banner of Oriental Studies found their own subfields, as in the case of Professor Edirivieera Saracchandra, who began in Pali and ended up bringing much glory to Sinhala. The evolution, growth, and the present stage of all these fields of study need some extensive review. In 1995, Professor G.H. Peiris made an attempt that drew significant attention then; it still deserves similar kind of attention. For him, the curricular focus of Oriental Studies within the University College was a continuation of the utilitarian approach to higher education that existed earlier. By the term 'utilitarian' he seems to mean a goal of education whose primary aim is to produce skilled personnel for the colonial administration, and he views that the same principle of education persisted throughout much of the University College period. As long as those who graduated from it could be absorbed into the different layers of administrative services, a "semblance of a symbiosis between the intellectual and economic perspectives" could be maintained (Peiris, 1995, p. 111). That 'semblance of a symbiosis between intellectual and economic perspective' did not last long.

The intellectual perspective, i.e., learning the liberal arts and the Humanities for their intrinsic value became the norm of the early days at the University of Ceylon, especially at Peradeniya. Professor Peiris seems to raise an important question regarding the Humanities: the continued increasing of student intakes to liberal arts and the Humanities had caused an alarming decrease in the quality of education in those subjects. Commenting on this matter, he says further,

> The phenomenal increase in student numbers and the switch over to *svabhāṣā* in the Faculty of Arts and Oriental Studies at Peradeniya for both of which the year 1960 marked a critical point of time, had lasting adverse effects on the quality of what was being taught and learnt in the arts disciplines. In the first place, the increase in student enrolment necessitated parallel increases in the staff cadres purely to keep the system ticking. At least in certain instances, this meant lax procedures in staff recruitment with inadequate attention paid to the academic competence and talents of those selected by the university as permanent teachers. (1995, p.114)

Conclusion

On reviewing the history of the subjects under the umbrella of Oriental Studies, I often feel that nearly thirty years ago, Professor G.H. Peiris had warned us strongly and, even sternly, of the adverse effects of rushed decision-making. Mechanically selected multitudes of students may not have the energy, desire, linguistic skills, talents, or creativity needed for the study of language, literature, culture, and to achieve excellence in them. I want to end this chapter by juxtaposing Professor Peiris' observations with an elegant paragraph taken from Ponnambalam Arunachalam's plea in 1906: "The University will be a powerful instrument for forming character, for giving us men and women armed with reason and self-control, braced by knowledge, clothed with steadfastness and courage and inspired by public spirit and public virtue" (Alwis, 2013, p.46).

At golden moments during the century of history within our university, Oriental Studies too have aspired to reach such noble goals, and when they failed, it was not because of an intrinsic weakness or a lack of relevance.

At one level, Oriental Studies as a subject within the Sri Lankan university system signifies both a colonial need to understand the Orient, i.e., the ruled that they aspired to uplift, and a native desire for self-realization. At another level, the history of Oriental Studies represents a part of a struggle, mostly led by cosmopolitan native scholars, to have a form of holistic education within the university. More than the history of any other subject taught in the University of Ceylon/Sri Lanka, Oriental Studies embodies the depth and width of the vision of the founders of our university, and it also sheds lights on crucial causes that weakened some aspects of higher education in the Humanities.

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Chapter 5

CLASSICAL LANGUAGES: AN EYE TO THE WORLD

Walter Marasinghe, Neluwe Sumanawansa Thera

Abstract

In the days of the Ceylon University College, Western Classics occupied pride of place in the Arts stream, but the importance of Oriental Studies was never lost the sight of. However, those subjects (Sanskrit, Pali, Sinhalese and Tamil) being considered subservient to Western Classics, could be offered only as supporting subjects for the degree. Later, however, they were allowed as main subjects for the final examination of the University of London. For these examinations the students had to follow the syllabi approved by the University of London. In 1942, the University College became the University of Ceylon, and by 1959 four universities had come into being, i.e., University of Ceylon, Peradeniya, University of Ceylon, Colombo, University of Vidyodaya and University of Vidyalankara,-the last two particularly dedicated to the promotion of Oriental Studies. The University Act of 1972, which reduced all universities to the state of campuses, adversely affected the study of Classical Languages. The study of Sanskrit and Classics came to a virtual standstill. It was only after the universities regained their autonomy in 1978 that these studies began to breathe again. However, they could not still recover from the blow of 1972. The six universities, Peradeniya, Kelaniya, Sri Jayewardenepura, Jaffna, Buddhist and Pali Studies, and the Bhikṣu University, therefore, need all assistance and encouragement to improve their teaching of Classical Languages at university level. The Ministry of Education should also enlighten the school authorities on the usefulness of Sanskrit and encourage them to include it in school curriculum since its study will not only serve to improve the students' knowledge of Sinhala/Tamil but will also help to build their personality and confidence in many ways, as has been shown in this chapter.

Keywords: *Western classics, University of Ceylon, Sanskrit, oriental studies, classical languages*

Introduction

The establishment of a University College as the first attempt at university education in Ceylon was under discussion between a group of the country's elite including Sir Ponnambalam Arunachalam, Sir James Pieries and Sir Marcus Fernando and the government authorities from the early twentieth century. At this time the higher education in Ceylon was being handled by a few colleges like the Ceylon Medical College, Ceylon Law College and a small number of schools which prepared students for external examinations of Indian and British universities. Henry McCallum, Governor of Ceylon (1907-

1913), then appointed a ten-member sub-committee of the Legislative Council of Ceylon to look into secondary and higher education in Ceylon (Ceylon Sessional Papers, 1915; Ceylon University College: Prospectus, 1936-37, p. 2). The Committee finished its work in 1912. Among its recommendations was the establishment of a University College incorporating the various colleges of higher education that lay scattered in the country. McCallum accepted the recommendation and submitted proposals to the Secretary of State for the Colonies and the Board of Education in England. He had recommended that a University College be established in Colombo, headed by a principal and seven professors who were to be paid in sterling currency. The core courses would be Western Studies including Greek and Latin, English Language and Literature, Mathematics and Science-related subjects. Provisions were also to be made for the teaching of Sanskrit and Pali, Sinhalese, and Tamil. Lecturers in these subjects were to be paid in rupees (Ceylon University College: Prospectus, 1936-37, p.2). The proposals were sent back with a number of questions to be answered for further clarification. In the meantime, McCallum had to leave and was succeeded by Robert Chalmers (1913-1916) as Governor, who was a lover of Oriental Studies, himself being a reputed orientalist who had translated the *Majjhimanikāya, Suttanipāta* and the *Jātaka* Tales (with E.B. Cowell et al). He provided answers to the questions raised by the Secretary of State. These included the establishment of a University College called Ceylon University College affiliated to an English university, preferably the University of Oxford. It was to be residential and open for females as well. It would offer general courses of higher education in Arts and Science for trainee teachers and preliminary courses in Chemistry, Physics and Biology for medical students.

McCallum's proposal to pay a section of the staff in sterling currency was removed. Chalmers recommended strongly that Indo-Aryan studies should be included in the university curriculum. In addition to the seven Professors recommended by McCallum, Chalmers suggested to include a Professor in Sanskrit and Pali. Those who opted for Oriental Studies could offer Sanskrit, Pali and Sinhalese or Tamil, for the Intermediate, and two of those subjects for the Final. The University College was, in due course, to be upgraded to a full-fledged degree-awarding university (Ceylon University College: Prospectus, 1936-37, p. 2).

Chalmers' proposals were accepted by the Secretary of State, but their implementation was obstructed by World War I and the resultant increase in prices. Further, Chalmers had to leave long before his visions were implemented, but the deliberations on establishing the University College continued. They were revived in 1917, and ultimately the government purchased a private house on Thurstan Road called Regina Walawwa in May 1920. E.B. Denham, the local Director of Education decided that the College should open immediately using the College House (new name for Regina Walawwa) as lecture rooms. Finally, the University College was opened on 24th January 1921, with Edwin Evans, acting Director of Education, as Principal (Ceylon University College: Prospectus, 1936-37, p. 3). However, its affiliation was not to the University of Oxford as originally envisaged but

to the University of London, preparing students for its intermediate and final examinations. All classes were to be held at the College House with the exception of the Science courses which were to be held at the Government Technical College at Maradana. Evans was succeeded by Robert Marrs, MA (Oxon) as the Principal from the beginning of the academic year 1921-22. Marrs continued for 19 years until his retirement in 1939 (Ceylon University College: Prospectus, 1936-37, p. 3.)

The first full session (1921-22) was started sans Sanskrit, Pali or Oriental Studies and a Professor of Sanskrit and Pali. In1922, a Professor of Mathematics and two Lecturers in Mathematics, a Lecturer in Classics, a Lecturer in Sanskrit, Pali, and Sinhalese and a visiting Lecturer in Tamil were appointed. In the next session (1922-23), an Honours course in Classics and classes in Sanskrit, Pali, Sinhalese, and Tamil were initiated. Instruction in Sanskrit, Pali, Latin, and Greek, was offered on the syllabi approved by the University of London for the intermediate and final examinations (Ceylon University College: Prospectus, 1936-37, p. 3). The Suriyagoda Sumangala Thera, who had been studying at Oxford on a two-year scholarship returned with a BLitt from the University of Oxford, and was appointed as Lecturer in Sanskrit, Pali, and Sinhalese. However, his short term ended abruptly with his resignation in the academic year 1925-26 (The Ceylon University College Magazine, 1927, p. 3). He was succeeded by Gunapala Piyasena Malalasekara as Lecturer in Sanskrit, Pali, and Sinhalese in 1927 (Handurukanda, 1994, p. 270). His appointment is considered "a momentous event in the history of Oriental Studies in the University College". He was regarded as a great teacher whose impromptu lectures were followed avidly by his students, a prolific researcher of international repute, a silver-tongued orator, a promoter of Buddhism, indigenous culture, and arts and a true patriot (Wijesekera, 1976). He wrote and produced a couple of stage-plays in Sinhala too. One is *Ibe Vedā*, a translation of Molière's *Imaginary Invalid*, the other *Yantam Gälavuṇā,* an original play (Drama and Theatre: Teachers' Guide for Grade 11, 2015). He provided his patronage to the literary, cultural, and social activities of the students. Among his illustrious students are E.W. Adikaram (1929), Joseph Vincent Perera (1930), O.H. de A. Wijesekera (1931), N.D. de S. Wijesekera (1933) and P.B.F. Wijeratne (1934). During this period, there were very few students offering subjects in Oriental Studies at the University College. Malalasekera said that this was due to the fact that without the blessings and encouragement of the school authorities the subject loses privilege in the eyes of the students (Ceylon Administrative Reports, 1931) a statement that remains valid to the present day.

In October 1927, the Department of Philosophy was separated from that of the Classics. The principal temporarily undertook the teaching of Philosophy. With the resignation of the Lecturer in Classics, an assistant lecturer in Classics was appointed to fill the gap (Ceylon University College: Prospectus, 1936-37, p. 5). An Honours course in Indo-Aryan (Sanskrit and Pali) was commenced in July, 1931 (Ceylon University College: Prospectus, 1936-37, p. 5).

Beginning of Tamil Studies

The position of Tamil studies at this time was far from satisfactory. There were no

Honours courses in Tamil in University College. The Principal Marrs was of the opinion that, unless the students specialized in Sanskrit at the secondary school level, it was futile to expect a high standard in Tamil courses in the College (Handurukanda, 1994, p. 279; Ceylon University College: Prospectus, 1936-37, p. 5). S.A. Pakeman, Head of the Department of History and Economics, expressed the same view in the academic year 1931-32 with reference to the study of History. He wished that some students followed Oriental History (Branch III of the London Honours course), but he noted that the average student lacked the early linguistic training which was essential, particularly in Sanskrit (Handurukanda, 1994, p. 280). The course of Oriental History was begun in 1936, but Pakeman noted once again that a knowledge of Sanskrit and Pali was essential for students in this field (Handurukanda, 1994, p. 280). A few years back, a young lecturer in Archaeology at University of Peradeniya was to proceed to India for his postgraduate studies in inscriptions. His prospective Supervisor, Dr. K.V. Ramesh, the Chief Epigraphist of the Central Government of India, advised him to acquire a good knowledge of Sanskrit before coming to India, which he did with the help of the Department of Classical Languages (Handurukanda, 1994, p. 337). At present only the University of Jaffna, the Colleges of Ayurveda, and the newly established Gampaha Wickamarachchi University of Indigenous Medicine have realized its importance. How can we expect a high standard of research from those institutions that have ignored the usefulness of Sanskrit for conducting their courses?

A scholarly monk who assisted Malalasekera at the University College was Rambukwelle Siddhartha Thera, MA (Calcutta), lecturer in the Department of Sanskrit, Pali, and Sinhalese, of which Malalasekera was the Head. Siddhartha Thera was able to generate a great interest among the students in their subjects, Sinhalese language and literature in particular. Sarachchandra refers to Siddhartha Thera as a skilful teacher of Sanskrit whose influence on himself went a long way in fostering his own love for Oriental literature and the indigenous arts and crafts (Ediriweera, 1985, p. 63). Siddhartha Thera spent part of his leave in Europe (1932-33), visiting universities and libraries collecting copies of manuscripts of relevant documents that lay deposited in those libraries. During his absence, his work in the University College was covered by eminent scholars like Polwatte Buddhadatta Thera and C.E. Godakumbura. The Principal, Robert Marrs, was very sympathetic towards Indo-Aryan studies, and wanted to recruit Professors in Sanskrit and Pali, but was unable to do so due to financial constraints.

Another reason for these subjects being not so popular was that neither Sanskrit nor Pali had been recognized as subjects for the prestigious Civil Service Examination. However, by this time more females who had not even dreamt of entering the public service were becoming attracted to Indo-Aryan Studies. This was looked upon by Malalasekera as a positive step. He thought that women would take the lead in promoting indigenous art and culture and that this would lead to a renaissance of the moribund culture of the Island (Ceylon Administrative Reports, 1933). By 1935 the news came that Sanskrit and Pali had been included among subjects accepted for Ceylon Civil Service Examination. There was great

jubilation in the Oriental Studies sector, and Malalasekera thought this would cause "a change of heart" among parents, school heads regarding the desirability of including these subjects in school curriculum (Handurukanda, 1994, p. 272; Ceylon Administrative Reports, 1936).

Those who entered the Ceylon Civil Service having qualified in Indo-Aryan or Oriental Languages at the University College performed exceptionally well in administration, some even excelling those qualified in other disciplines. This was mainly because the subjects they pursued imbibed them with a human touch which made them sensitive to the problems and difficulties of the common folk who came to them for solutions. One of the earliest alumni of the University College who joined the Ceylon Civil Service was L. Piyasena who assumed duties as Probationer in the Income Tax Department, and later became the Income Tax Commissioner (Ceylon University College: Prospectus, 1935-36, p. 57).

The most outstanding public servant who was reputed as an honest, efficient, resourceful, and energetic officer was M.J. Perera. He entered the University College in 1933 and obtained his Bachelor's degree with First Class Honours in Indo-Aryan. After passing the Ceylon Civil Service examination being placed 3rd in order of merit, he joined the Ceylon Civil Service as an Assistant Government Agent. In 1952, he became the first Sri Lankan Director-General of Ceylon Broadcasting Corporation. He was appointed Permanent Secretary to the Ministry of Education and Cultural Affairs in 1963 and continued till 1968. In 1965 he was nominated by the University Council as a member of the Senate of the University of Ceylon, Peradeniya. He was appointed Vice-Chancellor of University of Ceylon, Peradeniya in July1968. It was a time when the situation of the Campus was very tense. He handled the situation with courage and foresight and this won him the admiration of the academic community. But the situation on the Campus worsened and culminated in a clash between the students and Army personnel, and Perera had no other option but to resign. This took place in January 1969. Even his resignation was admired by the academics as a standard set for those who were in high positions (Ceylon University College: Prospectus 1941-42, p. 51; University of Ceylon: Annual Report, 1965, p. 3; 1968-69, pp. 1, 32-33). He was appointed Chairman of the Independent Television Network (ITN) and the Ceylon Rupavahini Corporation in 1981 and remained in that position up to 1987.

Among other Indo-Aryan or Sanskrit graduates who are still remembered for their magnificent service as civil servants are W.J. Fernando, the first Director of the Department of Ayurveda (Handurukanda, 1994, p. 274), Hemasiri Premawardhana, Ananda Guruge, and Ridgeway Tilakaratne.

The University College was converted to a fully-fledged degree awarding university by an Act of Parliament of 1942, amalgamating the University College and the Ceylon Medical College. It was officially opened on 01.07.1942 with Sir Ivor Jennings as the first Vice-Chancellor. A major part of the newly established University was shifted to Peradeniya in 1947, but it was not until 1952 that the Faculty of Oriental Studies was transferred to the novel premises. Meanwhile a Chair of Sanskrit was established in 1944 and it was offered

to Ms Betty Heimann, a German scholar with a PhD from Halle, who was living in the U.K. at the time. She arrived in Colombo in 1945 to accept the appointment (University of Ceylon: Annual Report, 1945, p. 1; 1949, p. 2).

Born in 1888 to a Jewish father who was a banker, Betty Heimann was educated in Germany, and specialized in Sanskrit and Indian philosophy. She received her PhD from the University of Halle in 1921 for her dissertation which included an edition and a German translation of a *bhāṣya* of Madhava on *Kaṭha Upaniṣ at*. While she was teaching in Germany, the Law for the Restoration of the Professional Civil Service in Germany was enacted in April 1933, banning Jews from holding public positions including teaching positions, and Betty Heimann left Germany and travelled to London. She was invited by the School of Oriental and African Studies of the University of London to lecture in Sanskrit and Indian philosophy. In 1939 she was granted British citizenship, and after World War II, was appointed Professor of Sanskrit and Indian Philosophy (Barbara, 1983; Handurukanda, 1994, p. 283).

It was at this time that she was invited to accept the post of Professor of Sanskrit at the University of Ceylon. She arrived in Ceylon in 1945, and with her appointment as Professor of Sanskrit the subject in the University received a new fillip. She was responsible for creating the Department of Sanskrit in the Faculty of Oriental Studies. On account of her untiring energy and organizational ability the number of students offering Sanskrit rose from five in 1945 to twenty-seven in 1949. Among her illustrious students are O.H. de A. Wijesekera, Ananda Kulasuriya, Pamathy Sivagnanasundaram and Kailasanatha Kurukkal. The first Ceylonese who earned a PhD from the University of Ceylon is Lucy de Soysa, said to be a pupil of Heinmann, for her thesis on the *Development of Yama* submitted in 1948. On reaching her mandated retiring age of 60, Betty Heimann retired in 1948 (Handurukanda, 1994, p. 285). She will be remembered as the pioneering educator of Sanskrit in the University of Ceylon. She was also the first Professor of Sanskrit and the first woman Professor in the University of Ceylon. Two of her major works are *Indian and Western Philosophy: A Study in Contrasts* (1937) and *The Significance of Prefixes in Sanskrit Philosophical Terminology* (1951).

Steps to Improve the Standard of Teaching

By 1951 all the vacancies in the staff of the University were filled with graduates of the University of Ceylon, and it was decided that, except in rare cases, no one should be made permanent unless he or she gained experience in a foreign university or an institution deemed to be on par with a university. Thus, most of the new recruits to the Faculty of Oriental Studies obtained their postgraduate qualifications at the School of Oriental (later, and African) Studies of the University of London (University of Ceylon: Annual Report, 1951, p. 8). A few went to Oxford or Cambridge, thus keeping the education of Oriental Studies in Ceylon abreast with that of England. Teachers in Western Classics too received their postgraduate training in London, Oxford or Cambridge, and one teacher recently obtained his Ph. D from the University of Hull.

O.H. de A. Wijesekera

In 1948, Betty Heimann was succeeded as Professor of Sanskrit by O.H. de A. Wijesekera, her erstwhile student at SOAS, University of London. He held that post until he was appointed the first Vice-Chancellor of the newly established University of Colombo in 1967. The first Sri Lankan Professor of Sanskrit, he provided his guidance and leadership to Sanskrit studies in Colombo and also in Peradeniya, after the Department of Sanskrit was shifted there in 1952. He had a strong vision regarding the study and dissemination of Sanskrit as a subject taught in a university, which is clearly expressed in the Inaugural Address he delivered on 25th January, 1951, in King George's Hall at the University of Ceylon, Colombo. He emphasized that Sanskrit should be taught in the university not in the traditional and conventional way followed by the Pundits and Sastries, but by adopting critical and historical methods of modern scholarship. This view is highly relevant today, because, if the inclusion of Sanskrit in the curriculum of secondary schools should be encouraged, our universities have to produce Sanskrit graduates capable of giving the students a fair knowledge of Sanskrit within a couple of years. Wijesekera stressed that in addition to its linguistic importance due to its relationship with many languages and dialects in most parts of Asia, Sanskrit being the carrier of the great Indian civilization all the Asian civilizations are but its offshoots, and therefore, the usefulness of its study for all nations and races in Asia including the Sinhalese and the Tamils cannot be over-estimated. "Drawing attention to the scientific value of the ancient literary documents found in Sanskrit, he stressed the importance of its bearing on the concept of synthesis in university education and its professed ideal of humanism". Further he said that the study of Sanskrit is a strong factor that could bring the two major communities in Sri Lanka closer to each other (Ceylon University Review, 1951, pp. 81-97; Handurukanda, 1994, pp. 286-287). The relevance of these views expressed more than seventy years ago still holds good in the present Sri Lankan context.

In addition to the numerous articles published in local and foreign journals, his major works include *The Three Signata: anicca, dukkha, anatta* (1960), *The Sanskrit Civilization among the Ancient Sinhalese* (1965), *The Buddhist Concept of Mind* (1978) and *Syntax of the Cases in the Pāli Nikāyas* (1993).

Wijesekera's interests were not confined to academic pursuits alone. He took a keen interest in North Indian classical music and this is well recorded by Ranjan Abeysinghe. He was interested in drama and theatre even during his student days. Whilst he was a student in Oriental Studies at the University College, he wrote and produced a play called *Kamalā or Rālahāmy's Ambition* for the Sinhalese Society. A two-act play, it was well received by the audience and was commented upon by the Principal, Robert Marrs, as 'a comedy of modern Sinhalese life'. He wrote another play called *Navalankā* in collaboration with Dr. Nandadeva Wijesekera under the pseudonym Chandradeva in 1941 (Tilakasiri, 1970, p. xviii).

Wijesekera's tenure as Vice Chancellor of the University of Colombo was very short. A few months after assuming duties he resigned owing to a crisis which

arose as a result of students' struggle over the name and the status of the University. He was a scholar of international repute and was invited by various universities and international institutes such as the Universities of Marburg, Pennsylvania and Harvard and Smith College, Northampton, Mass., for teaching assignments and to deliver lectures in various capacities as Guest Professor, Guest Lecturer, Visiting Fellow and so on. He was appointed Professor Emeritus of University of Peradeniya in 1967 and was conferred a DLitt (*honoris causa*) by the University of Colombo in 1970 (Tilakasiri, 1970, p. xviii).

One of the most significant achievements of the University of Ceylon was the initiation of a journal of high standard called *University of Ceylon Review* which provided opportunities for the teachers and students to publish their research articles, specially pertaining to oriental culture. Its first volume appeared in 1943 under the editorship of G.P. Malalasekara and it was regularly published up to Volume XXV of 1967. Started as a quarterly, it became a biannual in 1961. It was published by the University Library and was exchanged for foreign periodicals (University of Ceylon: Annual Report, 1943, p. 7; 1955, p. 55).

University of Peradeniya

Robert Marrs retired as the first Principal of the University College in 1939, and Sir Ivor Jennings arrived in 1941 to take over as the second Principal. On the initiative of Sir Ivor Jennings,the University of Ceylon was created in 1942, amalgamating the University College and the Medical College. Jennings stressed the need to move the University to Peradeniya, and some sections including Law, Agriculture, and Dental Science, were moved to Peradeniya in 1949. It was in 1952 that the Faculties of Arts and Oriental Studies were shifted to Peradeniya. It was then called the University of Ceylon, Peradeniya, and the remaining sections including the Medical Faculty came to be known as the University of Ceylon, Colombo. But it was only on 20th of April 1954 that the University of Ceylon was ceremonially opened by Prince Philips, Duke of Edinburg, with the participation of Queen Elizabeth II. In 1959 two other universities were created by raising the Vidyodaya and the Vidyalankara Pirivenas to university status, and they came to be known as the Universities of Vidyodaya and Vidyalankara respectively.

At this point, university education in Sri Lanka was centralized by the controversial Universities Act No. 01 of 1972, thus converting all the universities to campuses under the University of Sri Lanka located in Colombo. Thus, there arose four campuses, Peradeniya, Vidyodaya, Vidyalankara, and Colombo. Ceylon Technical College, Katubedda, was granted university status as the Katubedda Campus. In 1974 a university campus was established in Jaffna. Therefore, with the enactment of the Universities Act. No. 16 of 1978, six autonomous universities in Sri Lanka came into being, namely, Universities of Peradeniya, Sri Jayewardenepura (formerly Vidyodaya), Kelaniya (formerly Vidyalankara), Colombo, Jaffna and Moratuwa (formerly Katubedda). The institution first known as University of Ceylon, Peradeniya (1952-1972), became the Peradeniya Campus of the University of Ceylon in 1972 and received its present name, University of Peradeniya, in 1978.

Western Classical Studies

Western Classics enjoyed a very high patronage from the inception of the University College. Since the University College was established and slowly raised to the level of a fully-fledged university during British rule, the subject of Western Classics occupied pride of place in the university curriculum. It was thus the most respected subject in the Arts stream and one of the first disciplines that was given a post of Professor. It was also a popular subject as it had been included among the subjects recognized by the Ceylon Civil Service. Many of the graduates who had followed Western Classics and entered the Ceylon Civil Service excelled as administrators and were not second to those who were trained in other disciplines. The subject had earned the respect of parents, and schools of repute were proud to include the subject in their school curricula. With the establishment of University of Ceylon in 1942, Western Classics continued to be popular, but the numbers offering the subject reduced, owing to the emergence of new disciplines. Together with the Faculties of Arts and Oriental Studies, the Departments of Sanskrit and Western Classics were shifted to Peradeniya in 1952. With the introduction of the *svabhāṣā* as the medium of instruction in schools, the number of students offering Western Classics reduced further. In order to attract students, a new course called Western Classical Culture was introduced in 1961 alongside Western Classics, Greek and Latin. This course was designed to cover the culture and civilization of Greece and Rome through English translations; thus, students were not required to have a prior knowledge of Greek and Latin. With this new development the Department began to show a steady increase in the number of students (Department of Classical Languages, Information furnished by the Head).

The two Departments, Western Classics and Sanskrit, had two Chairs for the two disciplines, but the Chair of Western Classics has been discontinued for reasons unknown. The Department offers Bachelor of Arts (Hons.) degree in Western Classical Culture, and MA and PhD degrees are conducted through the Faculty of Postgraduate Studies. The name of the course of Western Classical Culture has now been changed to Greek and Roman Studies so as to correspond to the subject that is included in GCE (A/L) school curriculum under the designation Greek and Roman Civilization. The University of Kelaniya retained the subject Western Classical Culture in 1978 which has now been amalgamated with the discipline of ChristianCulture. Therefore, the University of Kelaniya now offers a BA (Hons.) in Western Classical Culture (Department of Classical Languages, Information furnished by the Head, 5).

The Department of Classical Languages

Although the University College was raised to the state of a fully-fledged university in 1942, the students who were transferred from the University College and those who were admitted direct to the University had to follow the courses approved by the University of London. The courses were revised with the approval of the Senate, and accordingly the undergraduates of 1943 and thereafter had to follow the revised courses. The Department of Sanskrit was headed by Professor O.H. de A. Wijesekera and the Department of Western Classics by

Professor D.C.L. Rodrigo. The first batch of Arts students of the University of Ceylon graduated in 1943, one of them being Jayadeva Tilakasiri who secured his BA with First Class Honours. In the following year he joined the Department of Sanskrit as an assistant Lecturer and became Professor of Sanskrit in 1968 to fill the vacancy created by the resignation of Professor Wijesekera in 1967. He held that position until he retired in 1980. Professor Tilakasiri steered the Department during the most trying period in its history, when all classical languages were transferred to the Vidyalankara Campus, despite strong protests. When this system was revoked in 1978, the Peradeniya Campus became University of Peradeniya. The Departments of Western Classics and Sanskrit were transferred back to Peradeniya, only to be amalgamated under the name Department of Classical Languages, in consideration of the reduced numbers of students and staff. This was done merely for administrative purposes, for the two Departments, their linguistic closeness apart, differ widely in the subjects taught in the fields of civilization, culture, and philosophy. This Department now teaches, Sanskrit including Prakrit, Indian religions and philosophy, Western Classics, and Western Classical Culture now designated as Greek and Roman Studies.

The Department of Western Classics was headed by Professor J.L.C. Rodrigo, PhD (Oxon) from 1942 to 1957, succeeded by Professor Cuthbert W. Amerasinghe, MA (Ceylon), from 1957 to 1971. Professor Rodrigo was a brilliant student of Royal College, who was later admitted to Trinity College, Kandy on a prestigious scholarship. After getting his PhD from University of Oxford, he graduated as a Barrister-at-law from Grays Inn, and obtained a Diploma in Journalism from the University of London. He took a great interest in journalism and was the Editor of the Morning Leader; the newspaper columns he wrote under the pseudonyms Adonis and Phoenix are still remembered in elite intellectual circles. Professor Cuthbert Amarasinghe, who took over the headship of the Department, was interested in the theatre too, and produced a play by Arthur V. Pinero, *The Second Mrs. Tanqueray*, in which Irangani Serasinghe as a young girl played the lead. It was her first exposure to Sri Lankan theatre. Professor Merlin Peris, BA (Ceylon), BA, MA, PhD (London) joined the Department in 1959 as an assistant lecturer. He became Associate Professor in 1980 and was appointed to the Chair as Professor of Western Classics in 1982. He became Head of the Department of Classical Languages from 1972-74 and then from 1980-95. Professor Merlin Peris has made by far the largest contribution in introducing Greek and Latin literature to the Sinhala readership. His *Greek and Roman Documents*, *The Black Land*, Hygini's *Fabulae*, *Daphnis and Chloe*, *Aesop's Fables*, *Cicero's Senectute*, Apuleius' *The Golden Ass*, Apollonius Rhodius' *Argonautika*, *The Alexander Romance* to name a few, have all been translated into Sinhala, and Hygini's *Fabulae* into English as well, some of them jointly translated with D.R. Ponnamperuma. He also translated *Theophrastus Characters*, *Aspects of Greek Democracy* and three plays by Menander, Plautus, and Terence in collaboration with G.R. Gunaratna. He also has taken a keen interest in making comparative studies of the *Jātaka* tales and *Mahāvaṃsa* legends with Greek mythology. Professor D.P.M.

Weerakkody, with a BA with First Class Honours (Peraderniya) and PhD from Hull, showed a great interest in Greek and Roman contacts with Sri Lanka. He made a thorough study of the references to Megasthenese's *Indica* and other works by Greek and Roman writers, and his *Taprobane: Ancient Sri Lanka as known to Greeks and Romans* (Brepols, Turnhout, Belgium, 1996) contains the results of his research in this regard (Department of Classical Languages, Information furnished by the Head, 11).

Currently, the tradition of the old savants is being continued by Professor Chandima Wickramasinghe, BA in Western Classics (Peradeniya), 1998, and PhD (Nottingham) 2004, who has also served as the Head of the Department of Classical Languages. She is the Editor of *Philologos*, the felicitation volume published in honour of Emeritus Professor Merlin Peris in 2008. Her other publications include *Ancient Greek Archaic Vase and Vase Paintings* (2003), *Slavery from Known to Unknown*, *Slavery in Ancient Greek Poleis and Ancient Sri Lanka*, and the Sinhala translation of Euripides' *Alkestis,* which won the State Literary Award for the best translation of foreign drama in 2010 ((Department of Classical Languages, Information furnished by the Head, 6).

Professor Jayadeva Tilakasiri

Professor Jayadeva Tilakasiri joined the Department of Sanskrit in 1944 and voluntarily retired from university service in 1981 as Professor of Sanskrit. During his 37 years of university life, he not only kept the study of Sanskrit alive but also made a worthy contribution to the field of fine arts, specially puppet theatre. He was very much involved with the student community in making hand puppets and producing puppet plays. He wrote copiously on the puppet and shadow theatres of Asia, *Puppetry in Ceylon* (1961) *The Puppet theatre in Asi*a (1968), *The Asian Shadow Plays* (1999) and *Asian Shadow Plays and Puppet Theatre* (2006) being some of his major works. His works on Sanskrit studies include *Kālidāsa's Imagery and the Theory of Poetics* (1988), *Abhinavagupta: the Literary Critic and Commentator (an assessment)* (1967), *The Indian Vidūṣaka and Comic Characters in Asian Shadow Play* (1969), and a series of books for those studying Sanskrit in Sinhala, i.e., වෛදික සාහිත්‍යය (*Vedic Literature)*, සංස්කෘත කාව්‍ය සාහිත්‍යය (*Poetic Literature in Sanskrit*) and සංස්කෘත නාට්‍ය සාහිත්‍යය (*Sanskrit Dramatic Literature*). He functioned as Chairman, National Crafts Council, from 1987 to 1990 (Tilakasiri, 1970, pp. ix-xiii).

Professor Ratna Handurukande

In 1966, the Department of Sanskrit was further strengthened by the addition of Ratna Handurukande as Lecturer. She had earned her MA and PhD in Sanskrit from Cambridge on a government scholarship she won although not attached to a university. Both Tilakasiri and Handurukande were pupils of O.H. de A. Wijesekera. Prior to her joining the University, Handurukande had gathered wide experience in lexicography, first as a Senior Asst. Editor of the Buddhist Encyclopedia and then in similar projects in the Netherlands and Denmark. With her main interest in Buddhist Sanskrit, her arrival in the Department of Sanskrit filled a vacuum that existed in the course content of the Department. Her edition and translation of the *Maṇicūḍāvadāna*

has been published in the prestigious *Sacred Books of the Buddhists Series* as No. 24. Her other works of note are *Five Buddhist legends in the Campū style: from a collection named Avadānasārasamuccaya*, published by Indica et Tibetica Verlag in Bonn, *The Supriyasārthavāhajātaka*, published by the International College of Advanced Buddhist Studies in Japan and *Three Sanskrit Texts on Caitya Worship in Relation to the Ahorātravrata*.

She followed a two-year course of Buddhist Sanskrit and Classical Tibetan at Cambridge, and thus becomes the first and only living university don who possesses a knowledge of Tibetan. She was made Associate Professor in Sanskrit in 1980 and appointed to the Chair of Sanskrit in 1992. This Chair position, which again fell vacant with her retirement in 1998 (Rohana, 2019), had been kept unfilled for more than two decades. Steps have now been taken to fill the vacancy.

Professor Handurukande's article 'Orientalia in the University' that appeared in *The Sri Lanka Journal of the Humanities*, Vols. XVII & XVIII, Nos. 1 and 2, 1991-92 (published in 1994), pp. 266-340, is a mine of information on Oriental studies in the university, beginning from the Ceylon University College and culminating in the University of Peradeniya, and has been of immense help in writing this chapter, which the writers gratefully acknowledge.

Professor Siri Gunasinghe

Professor Siri Gunasinghe entered University of Ceylon in 1945 and obtained his Bachelor's degree in Sanskrit with First Class Honours in 1948. He was appointed Lecturer in Sanskrit in 1949. On his magnificent performance at the Final Examination, he won the prestigious scholarship to study abroad, which he used to join the School of Oriental and African Studies of the University of London in 1951 to pursue his postgraduate studies. But after an exploratory year at the SOAS he left for Paris and entered Sorbonne University in 1952 for doctoral research. There he shifted his interest from Sanskrit to the history of Oriental art and obtained his PhD in 1955 for his dissertation on techniques of Indian painting. This work, which was commended with Very Honourable Mention, was published by the University under the title *La Technique de la Peinture Indienne d'apres les texts du Silpa* in Musee Guimet's Bibliotheque d'Etudes as Vol. 6 in 1957. On his return to Sri Lanka, he joined the University of Ceylon, Peradeniya, as lecturer in Sanskrit. His colleagues in the Department were Professor O.H. de A. Wijesekera (Head of the Department), Professor Jayadeva Tilakasiri, Professor M.H.F. Jayasuriya and Ratna Handurukande. However, his association with the Department of Sanskrit does not seem to have gone beyond teaching Sanskrit literature to undergraduates. Although a Sanskritist by discipline, he was better known as an art historian, a Sinhala poet who introduced a new genre of poetry which he called *nisandés* (Free Verse), a costumer for Sarachchandra's *Maname*, a film director whose *Satsamudura* won eight awards at the Film Festival (1968), a novelist (*Hevanélla* and *Mas-le-nćeti-éṭa*) and a strong advocate against the use of cerebral 'ṇ' and 'ḷ' in Sinhala. His other works of note are *Masks of Ceylon* and *Buddhist Paintings from Sri Lanka (Kandy Period)*. In 1970 he left for Canada to join the University of

Victoria where he continued to serve as a Professor in the Department of History of Art until his retirement.

Professor Waragoda Pemaratana Thera

Professor Waragoda Pemaratana Thera served the Department of Classical Languages for nine years from 1994 to 2003 until he left Peradeniya to assume duties as the first Vice-Chancellor of the newly established Bhuddhasravaka Bhikkhu University at Anuradhapura. He was appointed Professor in Sanskrit in 2001 and functioned as Head of the Department from 1996 to 1997. His main areas of interest were Sanskrit grammar and Buddhist Sanskrit. His major works include *Sanskrit (a textbook for the fifth-year students in Pirivenas)*, 1995, *Saṃskṛta Nāmākhyāta Vivaraṇaya*, 2004, and *Bhārataśāstrīya Dāyāda*, 2005.

Nepalaye Sankichcha Thera

This Buddhist priest from Nepal obtained his BA Honours in Sanskrit from the University of Peradeniya in 1999 and his PhD also from the same university in 2003. In fact, he is the only PhD in Sanskrit produced by the University of Peradeniya in recent years. He joined the Department of Classical Languages in 2000 as a temporary assistant lecturer in Sanskrit and served the Department till 2019 as Lecturer and then as Senior Lecturer (on contract basis) until he returned to his homeland to accept a Visiting Professorship at the Lumbini Buddhist University at Rupendehi, Nepal.

The Present Staff

At present there are four permanent teachers in Sanskrit, one Professor, two Senior Lecturers and an Assistant Lecturer. Professor Rohana Seneviratne is a promising young Sanskritist whose return after his PhD from Oxford augurs well for Sanskrit studies in Sri Lanka. He obtained his BA (Hons.) with a first Class in Sanskrit at Peradeniya and MPhil in Philosophy from the University of Liverpool. He has contributed numerous articles to journals of international repute on various aspects of Sanskrit literature. His areas of interest include Indic Semantics, Vedic and Classical grammar, philosophy of grammar and creative writing in Sanskrit. Besides his doctoral thesis, *The Revival of Sphoṭa in Early Modern Benares: Śeṣakṛṣṇa's Sphoṭatattvanirūpaṇa*, he has to his credit the *Nīlakaṇṭha Dīkṣita's Kalividambana alias mockery of Kali Age: a poetical Sinhala translation with a critical introduction* (2015), *Surabhāratīvaraṇārtha-mahārṃvabinduḥ*, the Sanskrit short poem that received the Saraswati Sanskrit Prize in 2012 and the *Lesser-known and Flippant Sanskrit poetry as against the main-stream literary tradition*, copy of the interesting lecture he delivered at the Sri Lanka Foundation Institute as the State Literary Festival Oration, 2019. He has just been succeeded as the Head of the Department of Classical Languages (2018-2021) by an academic staff member in Western Classics (Department of Classical Languages, 7).

Dr. Sanath Wijesundara is a Senior Lecturer in Sanskrit who was the head of the Department from 2008 to 2012, has two BAs, one from Delhi, the other from Peradeniya (2000), an MA from Delhi (1997) and a PhD from the University of Pune (2007). He has a wide range of interests from Spoken Sanskrit to Indian philosophical traditions, including modern Sanskrit literature, Vedic and Puranic mythology, Sanskrit literary

criticism, Advaita Vedanta philosophy. His latest work is a Sinhala translation of Sadānanda Yogī's Vedāntasāra (2021). Dr. Jambugahapitiye Dhammaloka Thera with a BA with First Class Honours from Peradeniya and a PhD from University of Canterbury, New Zealand, specializes in Sanskrit *śilpa*-śā*stra* (technical) literature and theories of aesthetics. His endeavours in these aspects begin with his *Sculptural tradition in Sri Lanka: an investigation with special reference to Mañjuśrībhāṣita-citramaśāstra and Śāriputra alias Bimbamāna* published in 2009. His other works of note include *Tradition of Imagecraft in Sri Lanka* (2012), *The Indian Perspectives of Creative Work and Beauty: A Study with Reference to the Sanskrit Śilpa Literature* (2015), a Sinhala translation of *Uttarabhāga of Kādambarī* (2016), a Sinhala translation of *Mitrasampāpti* of the *Pañcatantra* (2016), *Problems pertaining to the determination of direction and the time in Śrīpati's Siddhāntaśekhara* (2017) and *Śrīpati's Arithmetic in the Siddhāntaśekhara and Gaṇitatilaka* (2019) (Department of Classical Languages, 7). Welivitiye Indananda Thera is the most junior member of the academic staff who joined the Department recently from the Bhikṣu University of Anuradhapura. He has a BA (Hons.) (First Class) degree from the University of Peradeniya and has won many awards and medals from the University for his sterling performance in various fields. He has contributed immensely to various journals and translated all three Ś*ataka*'s of Bhartṛhari, the *Śṃgāra, Nīti* and *Vairāgya Śatakas* into Sinhala with notes in the course of a single year (2103) (CV of Welivitiye Indananda Thera). He is presently planning to proceed for his doctoral research abroad.

In 1943, the syllabuses of the University of Ceylon, which hitherto followed those of the University of London, were revised to suit local needs. After the Department of Sanskrit was moved to Peradeniya in 1952, its relationship with subjects such as Sinhala, Tamil, Buddhism, History, Archaeology, Fine Arts etc. became more prominent, thus requiring a revision of its course contents. In 2010, the Sanskrit curriculum was subjected to review incorporating a Faculty-wide curriculum revision process. It was again subjected to review in 2017 in a Faculty-wide curriculum revision that came into effect in 2019. Currently, Sanskrit follows the Subject Benchmark Statement in Language Studies – 2011.

The subject of Western Classics including the study of Greek and Latin enjoyed a position of high privilege since the inception of the University College, but in recent years its popularity has gradually dwindled, owing to a number factors such as the emergence of new disciplines, introduction of teaching in vernaculars, growing general antipathy against the study of classical languages, the unwise University policy decisions implemented in 1972 etc. Given that it is the very foundation of the study of Western civilization, the study of Western Classics should occupy pride of place in Humanities studies in any university. The subject now follows the UK Subject Benchmark Statement for Western Classics, which is pending UGC approval.

Vidyodaya and Vidyalankara Universities

A proposal made by the then Minister of Education, Mr. Wijayananda Dahanayake, in 1956 to raise the Vidyodaya Pirivena at Maligakanda and the Vidyalankara

pirivena at Peliyagoda to university status was approved by the Prime Minister S.W.R.D. Bandaranaike and his government, and accordingly a bill called Vidyodaya University and Vidyalankara University Bill was passed by the House of Representatives on 16th September, 1958. After the requisite approval by the Senate, the Governor-General signified his assent to the Vidyodaya University and Vidyalankara University Act, No. 45 of 1958 on 19th December 1958. The establishment of these two universities signals a significant landmark in the university education of Oriental studies in Sri Lanka.

University of Kelaniya

Vidyalankara Pirivena at Peliyagoda, established in 1875, was declared open as Vidyalankara University in 1959 by Dr. Rajendra Prasad, President of India. However, the nuclei of the two Pirivenas, Vidyodaya and Vidyalankara, were not shifted and are still functioning as the two leading Pirivenas in the island. Of the five initial Faculties of Vidyalankara University, the Faculty of Languages which included the Department of Sanskrit had as its first Dean the eminent scholar monk Professor Kotahene Pannakitti Thera. Santi Bhiksu Sastri from University of Leipzig was invited to head the Department of Sanskrit and he provided leadership to the Department from its inception in 1959 until 1973. The other members of the teaching staff included the scholar monk Maramba Ratanasara Thera and Sumana Lal Kekulawala. Later two more, Laksman Devasena and Jinasoma Weerasuriya, joined as Assistant Lecturers. From its very inception the Department provided BA (General) and (Special) courses in Sanskrit, and opportunities were also available for postgraduate studies (History of the Department of Sanskrit and Eastern Studies, University of Kelaniya, furnished by the Head of the Department).

Around this time, a committee was appointed by the university to explore means of translating into Sinhala the much-needed texts in English and other languages, for the benefit of those following courses in the Sinhala medium. As a result, the Department of Sanskrit was able to translate into Sinhala some important texts in Buddhist Sanskrit. Professor Kotahene Pannakitti Thera wrote the *Nyāya Praveśaya*, Maramba Ratanasara Thera translated *Parivarta*s 17-20 of the *Lalitavistara* and wrote a Sinhala commentary on the *Pratimānāṭ aka* of *Bhāsa*. The committee compiled a glossary of technical terms on *Sānkhya*. In later years, the teaching staff of the Department have contributed considerably to the dissemination of the subject by producing original works, translating Buddhist Sanskrit works and writing learned articles on various aspects of Sanskrit literature and eastern culture (History of the Department of Sanskrit and Eastern Studies, University of Kelaniya, furnished by the Head of the Department). Special mention must be made of S.L. Kekulawala, M.H.F. Jayasuriya and A.S.G. Wijesinghe.

Professor Kekulawala succeeded Śānti Bhikṣu Śāstri as the head of the Departmen in 1974 when Vidyalanka University was made Vidyalankara Campus under the University Act of 1972, and continued until it was restored as the University of Kelaniya. He translated the *upaniṣads Kaṭha* and *Praśna*, the poem *Ghaṭakarpara*, and the *Bodhicaryāśataka* of Bhikṣu Śāstri.

Professor M.F.H. Jayasuriya who headed the Department for twelve years (1980-92) is known for his Sanskrit Reader I and II (in Sinhala), translation of the Jetavanārāma gold plates, a new edition of the *Mañjuśrī-vāstuvidyā-śāstra* in collaboration with P.L. Prematilleke and Roland Silva. He also translated a large section of a Sri Lankan *śilpa text known as Vaijayantatantra.* Professor Samson Weeratunga who succeeded Professor Jayasuriya as head of the Department (1992-96) translated into Sinhala the *Daśarūpa*, a text on Sanskrit dramaturgy by Dhanañjaya. His successor, Professor Navagamuwe Revata Thera (1997-2002), who has a propensity for mysticism, produced two interesting books, *Viṣakanyā* (Poison-girl) and *Anyadehapraveśa* (Interchange of souls) and a translation of the *Praśnopaniṣat*. Professor Kahapola Sugataratana Thera who succeeded Professor Navagamuwe Revata Thera (2003-05) has taken an interest in Buddhist Sanskrit and was awarded PhD by the University of Delhi for his *A Critical Study of Āryaśālistamba-sūtra with special reference to Pali Abhidhamma*. His other major work is *Causality: Eastern and Western Thought*, 2003. Professor A.S.G. Wijesinghe (2005-07) was also known for his interest in Buddhist Sanskrit, and wrote several book on various aspects of Mahayana Buddhism (History of the Department of Sanskrit and Eastern Studies, University of Kelaniya, furnished by the Head of the Department).

Professor Induragare Dhammaratana Thera who was awarded PhD by the Deccan College, University of Pune, for his research on Sanskrit and Pali inscriptions of Sri Lanka, headed the Department for four years (2007-10) and has translated Chapters 3 and 4 of *Bodhicaryāvatāra* and *Kaccāyana-dhātumañjūṣā.* He is very responsive to what is happening in the country today and is playing an active patriotic role. Ambogama Wimalajnana Thera (2011-14) who succeeded Professor Dhammaratana has been a brilliant student even during his Pirivena days and obtained a First Class for his BA (Special) in Sanskrit. He is better known as the translator of the *Daśakumaāacarita* of Dandin and the *Saundarananda* of Asvaghosha. Wimalajnana Thera was succeeded by Walapane Jnanasena Thera (2014-18) who has translated the *Aparīkṣitakāraka Tantra* of the *Pañcatantra* and the *Vairāgyaśataka* of Bhartṛhari. After another short term by Professor Induragare Dhammaratana Thera (1919-20), the headship was taken over by Professor K.B. Jayawardhana who completed his PhD at Benares Hindu University. Among his notable works are the Sinhala translations of the *Bhelasaṃhitā*, *Daśakumaracarita* (*Uttarapīṭhikā*), *Ṛtusaṃhāra* and the *Vṛddha-jīvakīya-tantra* (History of the Department of Sanskrit and Eastern Studies, University of Kelaniya, furnished by the Head of the Department).

The Department has started a new course of Architecture (Western and Oriental) in 2020 which is becoming popular. It is a Special degree course followed by nearly one hundred students (from all academic years) at the moment and it is too early to comment upon its future Its justification for inclusion in this Department of study, now designated as the Department of Sanskrit and Eastern Studies, is its emphasis on Oriental Architecture as dealt with in Sri Lankan and Indian *śilpa* texts in Sanskrit. The Department also

provides Certificate courses in Sanskrit, Astrology and Yoga, which are open to students of other disciplines as well.

University of Sri Jayewardenepura

The Vidyodaya Pirivena founded by the Most Venerable Hikkaduwe Sri Sumangala Nayaka Thera in 1873 at Maligakanda, Colombo, was declared open on 1st January of 1959 at Gangodawila, Nugegoda, as the University of Vidyodaya which, since the university reorganization in 1978, is known as the University of Sri Jayewardenepura. It was officially inaugurated on 18th February 1959, enrolling the first batch of 14 students. At the inception it included five Faculties, namely, Buddhism, Philosophy, Languages, Arts and Science, their Deans being the eminent Scholars Ven . Professors Palannoruwe Wimaladhamma, Parawahera Vajirajnana, Kalukondayave Pannasekhara, Professor S.F de Silva and Professor G.P. Wickramaratchi respectively.

The Department of Sanskrit and Philology came under the purview of the Faculty of Languages. Dr. Ananda Guruge was the first Head of the Department, the other members of the staff being three lecturers, including Radelle Pannaloka Nayaka Thera, a research assistant, and two tutors. G. Sitaramaiah, MA (Mysore) was a regular teacher as a Visiting Professor (Deśana Sampradāna, 2020).

Dr. Ananda W.P. Guruge, educated at Dharmaraja College, entered the University of Ceylon in 1947 and graduated in 1950 with First Class Honours in Sanskrit with Indian History as his subsidiary. He won a government scholarship to proceed for higher studies in the United Kingdom, but did not utilize it as he wanted to join the Ceylon Civil Service. He joined the Civil Service in 1952 and served in various parts of the country in various capacities. He was, to put in the words of Professor Ratna Handurukande,"an orientalist who has successfully combined scholarship with administration" (Handurukanda, 1994, p. 275). Although an administrator, he never lost his touch with his academic pursuits. In 1953, he was conferred a Doctorate by the University of London for his research on the society of *Rāmāyana* which was later published under the same title. In 1965 he was appointed Additional Secretary to the Ministry of Education and Cultural Affairs. He was awarded the honour of Kalākīrti in 1987 in recognition of his contribution to arts and culture, and the national honour of Deshamanya on National Heroes Day 22nd May 1992. From 1985 to 1994 he served as Ambassador Extraordinary and Plenipotentiary of Sri Lanka to UNESCO, France, and the United States. He was also the Professor of Religious Studies at California State University, Fullerton, and Dean of Academic Affairs at the University of the West (Handurukanda, 1994, p. 274-275).

The Department of Sanskrit and Philology at Viyodaya too was transferred to Vidyalankara during university reorganization of 1972. Professor Mahinda Palihawadana, and Dr. Samson Weeratunge, two former Heads of the Department, were sent to Vidyalankara against their wishes. During those years the teaching and study of Sanskrit was at a very low ebb, and it was only after the Department was transferred back to the Vidyodaya Campus in 1978, with its university status restored as the

University of Sri Jayewardenepura, that it began to breathe again. But, since the number of students offering the subject had drastically dwindled, it was amalgamated with the Department of Cultural Studies to be designated as the Department of Languages and Cultural Studies, covering the subjects Sanskrit, Philology, Cultural Studies and Hindi.

Dr. Weeratunge remained at Kelaniya but Professor Mahinda Palihawadana returned to Jayewardenepura and became the livewire behind the newly established Department of Languages and Cultural Studies. He obtained his BA with First Class Honours from the University of Ceylon in 1947, and MA with Distinction in 1952 also from the University of Ceylon. He was awarded his PhD in 1966 by the University of Ceylon, Peradeniya, for his dissertation *Secular Leadership in the Rgveda Period*. Professor Palihawadana was educated at Ananda Sastralaya, Kotte, and, after serving his alma mater for four years (1956-1960) as its Principal, he joined the Vidyodaya University as a lecturer in Sanskrit in 1960. He became Professor of Sanskrit in 1971 and adorned that post until he retired in 1992 as Dean of the Faculty of Arts.[1]

Professor Palihawadana is a scholar of international repute. He was invited by Harvard University, Cambridge, Massachusetts, as a Post-doctoral Visiting Scholar in 1972-73, and also was Visiting Professor at Northwestern University, Evanston, Illinois in 1972. The Colgate University, Hamilton, New York, offered him a post of Visiting Professor in World Religion in 1985-86 and invited him again as Distinguished Visiting Professor in World Religion in 1993. He was accorded the honour of being appointed Professor Emeritus by the University of Sri Jayewardenepura in 1996. The Department of Cultural Affairs invited him to assist the Department as Director/ Documentation Unit in 1996, in which position he continued until 1999. Special mention must be made of his works, *The Dhammapada: A new English translation with the Pali Text* (with John Ross Carter), O.U.P. New York, 1987, *The God of War and Lavishness*: *The ethnic political import of the mythology of Vedic Indra*, (1996), *The Dhamamapada: The sayings of the Buddha with an introduction and notes* (with John Ross Carter), Oxford University Press, 2000. *The Indra Cult as Ideology: A Clue to Power Struggle in an Ancient Society*, 2019, and four books carrying Sinhala translations of talks made by J. Krishnamurti, 1989-2008. Professor Palihawadana is a founder-member of Dr. E.W. Adikaram Foundation, was the Chairman of the Krishnamurti Centre, and is the present Chairman of the Samma Ajiva Educational Trust. He was conferred the National Honour of Sri Lanka Śikhāmaṇi by the President of Sri Lanka in November, 2005 (Academia, 2021).

Professor Palihawadana's main interest was the uplifting of Sanskrit studies which had deteriorated as a result of the unwise and short-lived policies followed by the university administration. Another major handicap which still prevails is the determination of teaching cadre positions based on the number of students following a particular course. This stands in the way of producing quality graduates. By 1990, there were only two permanent teachers for Sanskrit, and, therefore, the Department had to depend much on visiting lecturers. Meanwhile,

1. Personal communication by Professor Saman Chanda Ranasinghe, July 16, 2021.

to make matters worse, the Senior Lecturer, Dr. Mahanama Karunaratne, who was spending his sabbatical leave in Australia passed away suddenly. Therefore, Professor Palihawadana, with only three years left for his retirement, invited Dr. E.W. Marasinghe, with a BA in Sanskrit with First Class Honours from University of London and a PhD from the University of Calcutta, who was a Senior Assistant Librarian at the University of Peradeniya, to accept a teaching position in his Department. He obliged and assumed duties as Senior Lecturer in Sanskrit in January 1991. By that time, Dr. Marasinghe had published two important works in India, i.e., his doctoral thesis under the title *The Sanskrit Theatre and Stagecraft* and the *editio princeps* and an English translation of a Sri Lankan Sanskrit *śilpa* text, dealing with ancient Buddhist monastic architecture and iconography. Although Senarat Paranavitana, the first Sri Lankan Commissioner of Archaeology, who was Professor of Archaeology at Peradeniya at the time, learnt about the existence of this palm-leaf manuscript at Cakkindarama Temple at Gampola, he was unable to obtain it for research. Later, it was purchased by the Department of National Archives in 1972 and while a photocopy of it was being prepared for Professor Paranavitana, the ailing professor passed away without seeing the manuscript. This happened on 4th October 1972. Dr. Marasinghe, with his familiarity with the *śilpasastra* language, offered to edit the work. After about fifteen years of hard labour, he was able to prepare a tentative edition and a translation which was published by Sadguru Publications of Delhi in two volumes as the *The Vāstuvidyāśāstra ascribed to Mañjuśrī* (the section dealing with architecture) and *The Citrakarmaśāstra ascribed to Mañjuśrī* (dealing with Buddhist iconography) in 1989 and 1991 respectively. All the Mahāyāna monasteries in Sri Lanka now in ruins, such as Toluvila, Vijayārāma, Pācīnatissapabbata, Menikdeṇa, Maṅgulmahā-vihāra etc., and the Buddha statues belonging to the Anuradhapura period are built strictly according to the canons laid down in this work. Heinz Bechert, Professor of Indology, University of Göttingen, who had taken a microfilm copy of it had suggested that it could be an Indian work, but after a presentation made by Dr. Marasinghe in 1996, he very modestly accepted its Sri Lankan origin. This is the oldest and the most comprehensive work on Buddhist art found anywhere in the world. Another Sanskrit *śilpa* text on Buddhist iconometry, the *Śāriputra* or *Bimbamāna*, was edited by him along with an English translation and has been published by the same publisher in 1994.

Dr. Marasinghe was appointed Professor in Sanskrit in 1994 and was appointed to the Sanskrit Chair in 1995. The other major works by him are a complete Sinhala translation of the *Nāṭyaśāstra* of Bharata in three volumes, *Sanskrit Drama and Theatrical Technique*, *The Classical Greek Theatre and the Playwrights*, translations of the Sanskrit plays *Pratijñāyaugandharāyaṇa, Svapnavāsavadatta, Ratnāvalī* and *Abhijñāna-śākuntala*, 2021, (the middle two of which won the State Literary Awards in 2016 and 2017 respectively), a Sinhala translation of the *Vairāgya-śataka* of Bhartṛhari (2017) and *Saṃskṛta Svādhyāya* (Teach Yourself Sanskrit) (2021). During

his tenure as Head of the Department, the number of students offering Sanskrit rose from about ten to nearly fifty, which number, with occasional ups and downs, is being maintained up to the present day. Currently Professor Marasinghe is a resource person for Sanskrit and Drama and Theatre at the National Institute of Education, a member of the Consultation Committees of the Sinhala Dictionary and the Sinhalese Encyclopedia and a member of the *Mahāvaṁsa* committee. He retired from university service in 1999. He was awarded the Presidential honour Vidyajyoti in 2005 and Sahitya Ratna in 2019, by the Arts Council of Sri Lanka, D. Litt. (*honoris causa*) by the University of Sri Jayewardenepura (2013) and Buddhist and Pali University of Sri Lanka (2019) and *Bhāṣā-śāstra-śiromaṇi* by Vidyalankara Pirivena, also in 2019.

Presently, the most senior member of the teaching staff is Senior Professor Dr. Saman Chandra Ranasinghe, who has a long history of association with the Department. After serving the Department as visiting lecturer and then as temporary assistant lecturer for a long time (because of the lack of cadre positions), he was appointed assistant lecturer in Sanskrit in 1992. He assiduously assisted the Department, and after the retirement of Professor Marasinghe, he took over the responsibility of guiding the Department safely through a period of personnel and other constraints. He was appointed Senior Lecturer in 2000 and Professor in Sanskrit in 2009. In 2015 he filled the vacant Chair of Sanskrit and now he is Senior Professor of Sanskrit. His forte is Sanskrit epic literature, as can be seen from his major works, *The Bhagavadgītā and Buddhism*, *Rāma and the Bodhisattva* and *The Rāmāyaṇa Yātrā* (a collection of purple passages from the *Rāmāyaṇa*). His other works of note are *Krishnamurti and the Indian Philosophy*, *Krishnamurti's Philosophy of Education* and *Introduction to Creations of Kālidāsa*. His latest work is *Upadeśaśataka,* consisting of 100 maxims selected from the *Hitopadeśa* translated into Sinhala prose and verse along with the English translation of F. Johnson. Professor Ranasinghe is a founder-member of the Dr. E.W. Adikaram Foundation and is actively engaged in propagating Adikaram's philosophy of life. He is also a member of the *Mahāvaṁsa* Committee and the current President of Sri Lanka Krishnamurti Centre.

At present, the Department of Languages, Cultural Studies and Performing arts has three permanent members in Sanskrit and one temporary assistant lecturer. Of these, Meepitiye Seelaratana Thera, BA with First Class Honours, MPhil, Senior Lecturer, is now pursuing his doctoral research locally. His areas of interest are the Sri Lankan Sanskrit literature and the Sanskrit *śilpa*-śā*stra* literature. Sravastipura Santasiri Thera, is the only other permanent lecturer in the Department. He has a Bachelor's degree with First Class Honours and an MPhil and hopes to proceed for his doctoral research once the staff situation of the department improves.

Postgraduate Studies

The Department has always been encouraging postgraduate studies in the discipline and, consequently, quite a number of MPhils and PhDs have been produced during the recent years. Of these, only the details of a few important PhD dissertations are provided here:

i. Herlin Waturegama: *Love and heroism in Sanskrit drama as depicted in the plays o*f Bhasa, Kalidasa and Harsha, 2004 (published).

ii. Vijayalakshmy Sivasanthiran: *Bhasa's contribution to Sanskrit theatre*, 2006 (published).

iii. Saman Chandra Ranasinghe: *Rama and Bodhisattva*, 2006 (published)

iv. Gangodawila Chandima Thera: *An annotated English translation of the Ratnamālāvadāna with an introduction*, 2015.

v. Lun Lay Thera: *A critical study of Cambodian contribution to Sanskrit (with special reference to the Sanskrit inscriptions of the country)*, 2016.

University of Jaffna

University of Jaffna was first established on 6th October 1974, as the Jaffna Campus of the University of Sri Lanka. Sanskrit was one of the ten departments that came under the Faculty of the Humanities that started functioning in 1975. When the other universities which had become Campuses under the University Act of 1972 regained their university status in 1978, the Jaffna Campus too became an autonomous university in 1979. With the inauguration of the new university, the Department of Sanskrit was rejuvenated and introduced the Special degree course of Sanskrit in 1979. There were seven students offering Sanskrit for their Special degree course in 2001(Meddegama, Marasinghe, & Dhammaratana, 2009, p. 3).

The elite of Jaffna were fully conscious of the importance of the study of Sanskrit for the Tamils as it was for the Sinhalese, not only because it was the sacred language of their religion, but also because it was the common vehicle of the arts and cultures of the two communities and an essential agent for the study of a host of other subjects like Arts, History, Archaeology, Music, Dance, Drama and Āyurveda. Swami Vipulananda, the first Professor of Tamil in Sri Lanka, once stated, "The people of this country should willingly study the ancient classical languages Pali and Sanskrit and scholarship in Tamil, Sanskrit and Western arts should spread in Jaffna" (Information furnished by Head/Sanskrit Department/University of Jaffna). Hindu institutions and religious movements promoted Sanskrit studies among the Sri Lankan Tamils. Even before Jaffna got its own university, the people of Jaffna were sitting for the external degree of the University of London, for which they had to offer a classical language like Sanskrit, Greek and Latin. Of these, for the Tamils, Sanskrit was the obvious choice. Teachers of Sanskrit were also available in Jaffna. Jaffna College and Paramesvara College provided classes for these students. Above all, Sanskrit being a strong unifying factor, linguistically as well as culturally, its significance for the two communities to get closer to one another cannot be overemphasized (Information furnished by Head/Sanskrit Department)

The Department of Sanskrit

Being one of the pioneering Departments of the University of Jaffna, Sanskrit was a popular subject and the Department has endeavoured to keep the study of Sanskrit alive in the University. But over the years there has been a downward trend in the number of students offering this subject. This is, of course, a phenomenon common to all universities. Therefore, the time has come for a campaign to be launched to encourage school authorities to include

this subject in their school curriculum, a subject that can help the student in a number of ways, improving their Sinhala/Tamil, strengthening their power of appreciation, inculcating curriculum as a subject that can help the students in a number of ways such as human ideals and discipline in the students, helping them to become 'refined persons imbued with rich human values' and bringing other subjects closer to them.

Of the ten departments that were created in the Faculty of the Humanities in 1975, only five departments including the Department of Sanskrit are functioning. Sanskrit was taught in the beginning by a lecturer from the Department of History, Mr. Sivasamy, who was qualified in Sanskrit and later (in 1975) became the only lecturer in Sanskrit. For the undergraduates and postgraduate students following Special degree courses in Hindu Civilization, Sanskrit was compulsory. But the number of students offering Sanskrit for the Special degree dropped from seven in 2001 to four in 2009. However, the Department of Sanskrit helps a number of other Departments in teaching Sanskrit to those students who specialize in subjects other than Sanskrit. Thus, basic Sanskrit is taught as a course unit for the four-year Special degree courses of Hindu Civilization, Hindu Philosophy, Tamil, Music, and Dance. In 2007 there were 16 students from the Department of Hindu Culture and Hindu Philosophy who studied Sanskrit as a subject. In 2009 there were six students offering Tamil, 36 offering Dance and 39 offering Music as their Special subjects, all of whom were taking courses in Sanskrit (Information furnished by Head/Sanskrit Department).

Developments Envisaged

The Department of Sanskrit is engaged at the moment in finding possible opportunities to expand the scope of the subject by bringing into its fold such subject ares as Saivagama, Aesthetic Studies etc. The Department is also presently working on the development of the detailed curriculum for two course modules through the Centre for Open and Distance Learning. One is a Certificate Course in Sanskrit and the other is a Diploma in Sanskrit. The Certificate course is meant for beginners who do not have any knowledge of Sanskrit. On the successful completion of the course, it is expected that the students will be able to gain a substantial knowledge of the basic structures of the Sanskrit language and its grammatical features, and to read and appreciate literary works written in simple Sanskrit. The Diploma course is targeted at those who have only a limited knowledge of Sanskrit but wish to acquire a training, and those who currently teach Sanskrit at educational institutes or use Sanskrit for their rituals and stage performances but wish to receive a better training in learning and teaching Sanskrit, which is recognized at university level (Information furnished by Head/Sanskrit Department). Further the Department is at the planning process of engaging in some outreach activities to generate enthusiasm among the students offering Sanskrit and to help attract more students (Meddegama, Marasinghe, & Dhammaratana, 2009, p. 5).

Human Resources of the Department

The Department of Sanskrit has three Senior Lecturers and one lecturer who is awaiting confirmation. A strong point of the academic staff is that all the male

teachers have received training in the recitation of Vedic hymns, and that two of them are practitioners of Agamic rituals. All of them have published numerous articles in journals and have participated in various national and international seminars and conferences. Mrs. S Jeganathan, Senior Lecturer Grade I, has completed her MPhil on her research in Śataka Literature at the University of Jaffna. She has served as the Head of the Department as well. Dr. M. Balakailasanathasarma, Senior Lecture Gr. I, who has obtained his PhD from Benares Hindu University for his dissertation on *Śaivāgama*s, is the current Head of the Department. Mr. S. Padmanabhan, Senior Lecturer Gr. II, has completed his MPhil at the University of Jaffna, in *Sri Lankan Sanskrit Tradition*, *especially Contributions of Swami Gnanaprakasa*. He has also served as the Head of the Department. Mr. S. Navaneethakrishnan who has completed his MPhil research in Sanskrit Poetics at the University of Jaffna, is the son of a reputed Sanskrit scholar, Brahmasri K. Subramaniya Sastrigal, the author of *Rational Sanskrit Grammar* and *The New Sanskrit Reader*. Since he has earlier been attached to the University of Jaffna Library, his experience and professional qualifications (MPhil/Kelaniya) will stand him in good stead in his academic pursuits.

Contributions of the Former Staff

The contributions of a few former members of the academic staff are worth mentioning here. One of them is Professor V. Sivasamy who was one of the pioneers of the Department of Sanskrit. Educated at Jaffna College, he obtained his Bachelor's degree in Sanskrit, Tamil, and History from the University of Ceylon in 1957. He also received an Honours degree from University of London in 1961 in Sanskrit with Pali and History of India as optional subjects. He was teaching at Jaffna College from 1958 to 1974 and became one of the founding teachers of the University of Jaffna when it was established in October 1974. At the beginning, he was attached to the Department of History, but taught Sanskrit in a visiting capacity as the only lecturer in Sanskrit. Later he joined the Department of Sanskrit and became Professor of Sanskrit, but he was also an indispensable teacher in the Departments of History and Hindu Civilization. Professor P Gopalakrishnaiyar of the Department of Hindu Civilization helped the Department of Sanskrit as a visiting lecturer when the Department was suffering from a serious dearth of teachers during the times of political disturbance. Special mention must be made of his remarkable contribution to the teaching of Sanskrit philology. He received his PhD from the University of Jaffna for his doctoral research that focused on *Śaivāgamas and Śilpaśāstraswith special reference to iconography of Śiva*. Dr. Mrs. V. Sivasanthiran was a senior lecturer attached to the Department of Sanskrit, who served as the Head of the Department as well. She obtained her secondary education from Manipay Hindu College from where she entered the University of Peradeniya to read for her BA (Hons.) in Sanskrit. She was fortunate to study Sanskrit under the eminent scholar Professor K. Kailasanatha Kurukkal. She obtained her Master's degree from the University of Jaffna and completed her doctoral research in Sanskrit theatre at the University of Sri Jayewardenepura. Her PhD thesis was published under the title *Bhasa's Contribution to Sanskrit Theatre* in 2006. At present she is assisting the

Department of Examinations in various capacities. Mr. S Krishnananthasarma was a Senior lecturer who was awarded an MPhil for his research in *Agni Purana* and has published several research articles and attended numerous national and international conferences (Information furnished by Head/Sanskrit Department).

It must be noted that two young universities, the Bhiksu University of Anuradhapura and the Buddhist and Pali University of Sri Lanka (at Homagama) which are not under the University Grants Commission have been excluded from this discussion. As a passing remark it may be mentioned that the Buddhist and Pali University, the younger of the two, has a Department of Sanskrit with a highly qualified staff currently engaged in various aspects of Sanskrit studies, and that the Department of Sanskrit of Bhiksu University of Anuradhapura has now been given a new face thanks to a complete revision of its Sanskrit syllabus, enabling it to be on par with other universities providing similar courses.

Conclusion

It will be clear from the above description that the early university authorities, Europeans in particular, considered the study of Sanskrit as important not only because of its own intrinsic value as a classical subject, but also because it served to nourish other subjects outside the Humanities. As a result of the undue emphasis laid on job-oriented subjects today, Sanskrit has been reduced to the position of an unwanted subject even among those universities that provide courses which cannot be successfully taught without a knowledge of Sanskrit. Therefore, the time has come to rethink about our attitude towards the teaching of Sanskrit. In addition, the regulations governing the subject combinations approved for GCE (A/L), which have a direct impact on the selection of classical subjects by the students, need to be revamped and the school authorities who are unaware of the benefits of including Sanskrit in the school curriculum need to be enlightened.

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Chapter 6

SINHALA: FOSTERING THE LINGUISTIC HERITAGE OF SRI LANKA

K.N.O. Dharmadasa, Sandagomi Coperahewa

Abstract

This chapter briefly describes the history of Sinhala Studies in the university system over a period of a century (1921-2021). The essay is organized with a special focus on the development of Sinhala Studies through university academic departments and the people who contributed to it. The chapter begins with an inquiry into the teaching of Sinhala at the Ceylon University College. The next section discusses the expansion of Sinhala Studies with the founding of the University of Ceylon in 1942 with a special focus on its pioneering scholars, their disciplinary interests, and key publications. The early sections of this chapter examine the socio-political changes that have taken place in university education since the 1960s, the emergence of new universities, and the way in which Sinhala Studies have evolved in those universities in response to disciplinary interests. In general, this chapter provides an overview of the academic contributions and scholarly achievements of those engaged in the Sinhala Studies in the university system.

Keywords: *Sinhala studies; Sinhala language and literature; Department of Sinhala; University*

Introduction

Sinhala, an Indo-Aryan language confined to the island of Sri Lanka, is the language of the preponderant majority of the people who inhabit the island. It holds a unique position among the Indo-Aryan languages of South Asia in having an unbroken tradition of inscriptions dating from several centuries BCE and having an extant literary record dating from about the 7th century CE. It has a sizeable classical literature of prose and verse dating from the 10th century. Hence, it has kindled much interest among scholars. Along with the language, classical literary work appears to have been studied for over two thousand years in Buddhist seats of learning along with Pali, Sanskrit, and their literary traditions. These 'Oriental Studies' entered a phase of modernization during the colonial period, with the British administration setting up the Ceylon University College in Colombo in 1921 (See Handurukanda, 1994).

Sinhala Studies at the Ceylon University College

As could be expected, this national language of the island should have been given a special place of interest in the area of higher education from the start. Unfortunately, however, when the

Ceylon University College (1921), the first tertiary educational institution in arts and science, was established in the island, Sinhala, Pali, and Sanskrit were grouped in a single department of study. Unlike subjects such as English and European history, there were no professorships for this Department of Oriental Studies. Tamil, the other national language, too received the same treatment – it had only a lecturer in charge.

Such treatment of Sinhala and Tamil was inevitable in a colonial setting. These native languages did not receive much attention even in secondary education, as the medium of instruction was English. As for the curriculum of the University College, it was the one designed by the authorities of the University of London for students of that institution. The larger part of the syllabus was devoted to translation from English into Sinhala and vice versa, and the study of historical grammar using English as the medium of study.

The first lecturer in Sinhala, Pali, and Sanskrit appointed in 1922 was Suriyagoda Sumanagala Thera who had earned a BLitt degree from the University of Oxford. He was a highly accomplished scholar who had prepared an authoritative edition of the *Dhammapada* in 1914. His other notable works were *Lakkhanasataka* and *Samyutta Sanna.* Suriyagoda Thera is said to have been an energetic teacher. During his short tenure as a lecturer-in-charge of the Indo-Aryan languages, he is said to have given public lectures, established the Sinhalese Society (1923) and opened it to all in the College who were interested in taking part in literary activities in Sinhala. This society continued even after the establishment of the University of Ceylon (Handurukanda 1994, 270).

Sumangala Thera's sudden resignation from his post in 1925 was a great loss. However, in 1927, Dr. G.P. Malalasekera (1899-1973) was appointed as the lecturer–in-charge of Indo- Aryan languages and, being a versatile scholar with a dedication to nationalist interests, he was a source of strength to those in the College who were concerned with nationalist values. Professor Ediriweera Sarachchandra who was a student in the Department of Indo–Aryan Languages in the early 1930s has said in his memoirs that those who were studying the oriental subjects (Sinhala, Pali, Sinhala, and Tamil) were generally looked down upon by those studying other more 'sophisticated' subjects such as English, Western Classics, etc. and Dr. Malalasekera was the only staff member who tried to instill a love for national values in the College (Sarachchandra 1985, 52).

The other notable personality in the Department in the mid-1930s was Rambukwelle Siddhartha Thera who held an MA from the University of Calcutta. He was an expert in the teaching of Sanskrit in addition to teaching classical Sinhala literature. Siddhartha Thera's studies on the development of the Pali language and the origin of the Sinhala language are well known among South Asian linguists. Apart from his scholarship, Siddhartha Thera was an expert in Sinhala folk music and could sing folk songs in a highly sonorous voice. Also, he had a wide knowledge of the folk arts and Sarachchandra mentions in his memoirs how he used to visit Siddhartha Thera at his residence and learn the lesser-known facts about Sinhala folk culture. The untimely demise of the Thera in 1941 was a great loss to Sri Lanka's Indo-

Aryan studies. During the early years of the University College, Sinhala literary and cultural activities were guided by Dr. Malalasekera and Siddhartha Thera (See Handurukanda 1994).

The University College, affiliated to the University of London, was the only university-level higher educational institution in the country in the fields of arts and science between 1921 and 1942. It is worth mentioning here that M.D. Ratnasuriya, D.E. Hettiarachchi, Ediriweera Sarachchandra, M.B Ariyapala, P.E.E. Fernando, and D.J. Wijayaratne who became professors of Sinhala at the University of Ceylon were graduates of the University College.

Sinhala Studies at the University of Ceylon /University of Peradeniya

When the University of Ceylon was established in 1942, the Faculty of Oriental Studies was established at the behest of the founder Vice Chancellor Sir Ivor Jennings who had sought to give them sufficient power for their study (Alwis, 2013). At the beginning, the Faculty of Oriental Studies consisted of two departments – Indo-Aryan Studies and Dravidian Studies. Later, when the matter was being discussed at the Council of the University, it was proposed that each language should have its own department, and thus the departments of Sinhalese, Pali, Sanskrit, Tamil, and Arabic were created (Alwis, 2013, 68). The first professors (and heads of departments) were academics of the highest caliber.

The first Professor of Sinhala was Dr. M.D. Ratnasuriya (1903 – 1951) who had earned his first degree from the University College and then proceeded to the School of Oriental and African Studies (SOAS) in the University of London and obtained his PhD, writing a thesis titled 'An Examination of the Sikha Valanda' in 1931. This was the first PhD in Sinhala studies from a European university. Ratnasuriya assumed duties as the first Professor of Sinhala and the head of the department in 1944 – the year which we treat as the beginning of a Department of Sinhala in a national university (Coperahewa ed. 2019). He was the dean of the Faculty of Oriental Studies in 1945. During this time the management of the Sinhala Dictionary was transferred to the University of Ceylon and Professor Ratnasuriya took over the editorship as part of his duties as Professor of Sinhalese.

Professor Ratnasuriya seems to have had the vision to broaden the vistas of Sinhala studies beyond the narrow confines they were in under the University College system. His paper 'The Evolution of Sinhalese Language and Literature' was a study which was indicative of his broad vision as a scholar (Ratnasuriya, 1948). In this paper, he discussed the evolution of language and literature in relation to societal changes. An interesting feature of the study that was presented in graphical form was the evolution of the Sinhala script from 2nd century BCE to 10th century CE. Another interesting feature of this study was the author's vision of seeing Sinhala in relation to its provenance in South Asia – a novel view. There were other novel features in the paper which displayed Professor Ratnasuriya's independent and critical thinking which indicated that he was a scholar highly suited to guide the study of Sinhala in new ways, which were indeed necessary, as that was a need in a new educational institution and a country

with an old civilization in the process of modernization.

In order to broaden the field of Sinhala studies, Professor Ratnasuriya seemed to have been interested in introducing the study of 'Culture' in the curriculum. A paper he wrote in Sinhala entitled *Sanskruthiya,* meaning culture, was the first exposition of the topic in Sinhala. Apparently, he is said to have been interested in introducing this subject using the methodologies of social and cultural anthropology. Unfortunately, his untimely death in 1951 at the age of 49 prevented these steps from being taken. However, his young colleagues in the Department, Dr. M.B. Ariyapala and Dr. P.E.E. Fernando, worked in their own ways to teach courses in 'Culture' in the Sinhala curriculum.

Dr. D.E. Hettiaratchi (1909 – 1989), the next most qualified and senior-most academic became the second Professor of Sinhala in 1951. He graduated from the University College in 1931 and went to Calcutta and followed a postgraduate course in Sanskrit and Prakrit. Before leaving for his doctoral studies, Hettiaratchi worked as an assistant editor of the *Dictionary of the Sinhalese Language*. He taught Sanskrit and Sinhala in the Faculty of Oriental Studies, University of Ceylon at its inception in 1942. Hettiarachchi worked on a dissertation titled 'The History of Sinhalese Vowels' for which the Calcutta University awarded him the PhD in 1944. He later proceeded to England where he obtained a second PhD for the dissertation *A Critical Study of the Vesaturu Da Sanne* from the University of London in 1948.

It was under Professor Hettiaratchi's able guidance that the Department expanded its academic vistas and Sinhala studies gained full stature. In the next year, 1952, the University was finally established in Peradeniya in the new buildings especially designed for it. The Department of Sinhala took steps to make a full overhaul of the London curriculum that was in effect during the University College days. Accordingly, Professor Hettiaratchi and other senior members of the staff pooled their expertise in various branches of study and produced a comprehensive curriculum which included the study of Sinhala classics, the evolution of language, modern linguistics, the history of literature, Sinhalese culture, and modern Sinhala literature. Another significant step thus taken was teaching/studying Sinhala in the Sinhala medium.

By this time, modern Sinhala literature was expanding rapidly and there was an urgent need to accommodate its study in the Sinhala teaching programme in the university. The study of modern Sinhala literature so far not included in the syllabus was introduced as a subject. The academic who was enlisted to handle the section on modern Sinhala literature was Dr. E.R. (Ediriweera) Sarachchandra (1914 – 1996), a member of the Department of Pali since 1944. The greatest asset added to the Sinhala Department by Hettiarachchi during the initial period of his headship was getting Dr. Sarachchandra, then teaching in the Department of Pali, to obtain a transfer to the Department of Sinhala. As an undergraduate at the University College (1933-36), Sarachchandra had studied Pali, Sanskrit, and Sinhala. At that time the curriculum of Sinhala contained only ancient literature and philology. In 1947, Sarachchandra proceeded to the University of London for postgraduate studies in Philosophy and in 1949 he was

awarded the doctorate by that University for his thesis, *The Buddhist Psychology of Perception and Theory of Bhavanga.* He returned to the island in the same year and continued to teach at the Department of Pali. By this time Sarachchandra had displayed his talent as a literary critic, writing *Modern Sinhalese Fiction* (1943) and its revised and enlarged edition *The Sinhalese Novel* and its Sinhala version in 1950. He had also written the first theoretical study in literary criticism in Sinhala *Sahitya Vidyava* (1949). Sarachchandra's most significant contribution to Sinhalese criticism is his *Synthesis of the theories of several modern critics and the introduction of their concepts to the Sinhalese public* (Obeyesekera, 1974, 53). Apart from that, he did a pioneering study on the topic of the Sinhala drama tradition with special reference to the folk drama tradition. The results of Sarachchandra's groundbreaking field survey on theatrical features of Sinhalese folk play were presented in the book *Sinhalese Folk Play* (1952). There was no academic with such credentials in the university or outside who could guide modern Sinhala studies in the university. In recognition of his immense contribution to Sinhala studies, Sarachchandra was appointed as a lecturer in the Department of Sinhalese in 1952. It marked a new phase in the study of modern Sinhala literature as an academic subject in the university. Dr. Sarachchandra was appointed to a newly created second Chair of Sinhala at the University from 1960.

With the arrival of Dr. Sarachchandra in the Department, the whole curriculum of the Department – general and special degrees was recast so that there was a balance in the study of ancient literature along with historical grammar and the study of modern literature in the form of fiction, poetry and drama. Sarachchandra's great contribution in writing and producing *Maname* (1956) and *Sinhabahu* (1961), along with many other plays, made him the most well-known academic in the island. The Department of Sinhala became the centre of attraction to students entering the arts stream. In fact, during the 1950s and 60s, it had the largest number of students in the whole university, and the Department of Sinhala was the largest academic department. In the fifties and sixties, the university at Peradeniya played a dominant role in the development of the Sinhala novel, short story, poetry, and theatre. As a university don, Sarachchandra encouraged and sponsored modernist trends in the Sinhala literary arts and he had a large number of followers. This phenomenon led some critics to identify a "Peradeniya School" although there was no original attempt to guide artistic activity (Dharmadasa 1992; 1995).

Professor Hettiaratchi's tenure from 1952 - 1968 could be considered the heyday of Sinhala studies at the University of Ceylon. During the first generation of teachers, Professor Hettiaratchi, Dr. D.J. Wijayaratne, and Dr. M. Sri Rammandala specialized in historical linguistics and exegetical studies. Professor Hettiaratchi paid special attention to Sinhala exegetical works, starting with his PhD dissertation on *Vesaturu Da Sanne.* Later, he published an exhaustive study of the oldest exegetical works – *Dhampiya Atuva Geatapadaya* (1974) with the scholarly introduction placing the history of Sinhala in the context of the classical literary traditions in the various new Indo Aryan languages in South Asia. As Professor of Sinhala, Professor Hettiaratchi also served as the editor–

in–chief of the Sinhala Dictionary and Sinhala Encyclopedia projects. The later volumes of the Sinhala Dictionary and the Encyclopedia have benefitted immensely from the groundwork prepared by Hettiaratchi. Several of Professor Hettiaratchi's students continued their teaching and research in linguistic study, historical linguistics, structural linguistics, and sociolinguistics. In the scholarly tradition of Sinhala studies in Sri Lanka, "Hettiaratchi can be recognized as one who effected a smooth transition from the older philological studies to modern linguistics" (Dharmadasa 1990, iii).

Dr. D.J. Wijayaratne's (1908 – 1999) exhaustive study of the morphology of Sinhala inscriptions from the 3rd century BCE up to the 10th century CE earned him the PhD from SOAS in 1951. His scholarly interests were mostly in the field of historical linguistics. In 1956 he published *History of the Sinhalese Noun* – a historical study of the Sinhalese noun from the 3rd century to the 10th century CE. He left Peradeniya in 1967 to take up the post of Professor of Sinhala at the University of Vidyalankara.

Professor M.B. Ariyapala (1916 – 2006) conducted his doctoral studies at SOAS on the Society of Medieval Sri Lanka as depicted in the literary and archaeological sources and he was awarded the doctorate in 1950. As a reputed scholar in the field of Sinhala Studies, Professor Ariyapala's thesis, *Society in Mediaeval Ceylon* (also published in Sinhala as *Madhyakalina Lanka Samajaya*) has been extensively cited since its publication in 1956. He also authored a critical Edition of *Kavsilumina*, a work of meticulous scholarship comparing over 13 manuscripts. In 1990, he collaborated with the English scholar and poet W.R. McAlpine, publishing the first English translation in verse of *Kavsilumina*, He also left Peradeniya in 1967 to take up the post of Professor of Sinhala in the University of Colombo.

Professor P.E.E. Fernando did his doctoral research on the Arts and Crafts of Ancient Ceylon basing his study on Pali and Sinhalese literary sources, earning a PhD from SOAS in 1954. His major study is the paleographical development of the Sinhala script from 3rd century BCE to 7th century CE which has been published in the *University of Ceylon Review* (Vol XVIII nos. 3 & 4). These studies on paleography, Sinhalese history, and culture helped to broaden the vistas of Sinhala studies.

Dr. M. Sri Rammandala worked on a critical edition of the 12th-century prose compendium *Dharamapradipikava* and obtained his PhD from SOAS in 1954. In the Department, he was responsible for teaching classical literature.

Professor Aananda S. Kulasuriya (1925 - 2005) was the first graduate of the newly established University of Ceylon to be recruited as a teacher in the Department. After graduation in 1946, he proceeded to the Sorbonne University, Paris, and did his doctoral studies on the four *Varna* (caste) system in the Sanskrit tradition, obtaining the doctorate for it in 1951. While teaching classical Sinhala at Peradeniya, he has compiled a four-volume history of Sinhala literature - *Sinhala Sahithya.* Another highly significant work undertaken by him was the authentic edition of the *Pansiya Panas Jataka Pota* (published in 2004). From 1975–1979 Professor Kulasuriya also served as the head of the Department of Sinhala at Vidyalankara Campus.

Dr. M.H. Peter Silva (1908 - 1998) joined the staff of the Department after serving as a trained schoolteacher for some time. For his postgraduate studies, he proceeded to the University of Oxford and obtained the DPhil degree for a dissertation titled *The Influence of Dravida on Sinhalese* (1961). Returning to Peradeniya, he served a crucial need by teaching the influence of Tamil literature and language on Sinhalese. He produced two major publications on the translations of the Tamil classical poems *Manimeklai* and *Silappadikaram*. He also translated Tamil grammar *Virasolium* into Sinhala and Professor S. Paranavithana's *Sigiri Graffiti* – Grammar section into Sinhala as *Sigiri Gi – Viyarana* (1962).

In pursuing his vision for the expansion of Sinhala studies, Professor Hettiaratchi encouraged several young recruits to the Department to venture into a new field of study. The first to do this was M.W. Sugathapala De Silva (1931-1980) who proceeded to the University College in London to study Modern Linguistics under Professor J. R. Firth. Sugathapala De Silva returned to Peradeniya in 1958 having done a study of the *Nominal Phrase in Colloquial Sinhalese: A Phonological Study* which earned him the first MA in Modern Linguistics by a Sri Lankan scholar. Back in Peradeniya, Dr. De Silva has made history by introducing the subject of linguistics in the university. Some of his students - J.B. Disanayaka in Colombo, Meegaskumbura Dharmadasa in Peradeniya - continued the tradition. De Silva's two books *Vigrahathmaka Vag Vidyava* (1963) and *Bhasha Vimarshana* (1963) are the first two books in Sinhala in modern linguistics. He obtained his doctorate from the University of London in 1965 writing a dissertation - *A Structural Study of the Vedda language*. He has published two books on Vedda - *Dambane Vedi Basa* (1958) in Sinhala and *Vedda Language: Texts and Lexicon.* Dr. De Silva founded the Linguistic Society of Ceylon in 1964 and published all the symposium Transactions of the Linguistic Society of Ceylon in the same year. Together with Professor Gordon Fairbanks and J.W. Gair he compiled two books on learning Sinhala as a Second Language - *An Introduction to Colloquial Sinhala* and *An Introduction to Literary Sinhala*. In 1964, he obtained a teaching appointment at the University of York in England and left Peradeniya and Sri Lanka. Although he worked at Peradeniya only for a short period after his postgraduate studies, he has accomplished a great deal as a scholar and served his motherland well. When he was teaching at York, Dr. De Silva also obtained several scholarships and fellowships for Sri Lankan academics. His untimely demise in 1980 was a great loss to Sinhala linguistics and Sinhala Studies.

Professor Hemapala Wijayawardhana and Professor Ariya Rajakaruna were the other two young scholars who emerged during Professor Hettiaratchi's tenure as Head of Department. Dr. Wijayawardhana was the first Sinhala scholar to study Sanskrit poetics systematically from an Indian Sanskritist. For this purpose, he proceeded to the Pune University where he studied Sanskrit poetics under Professor A. Shankaran, an authority on the subject. Returning to Peradeniya, he submitted his PhD dissertation on the *Influence of Sanskrit Alankāra Śāstra on Early Sinhalese Poetry* which earned the degree in 1963. Professor Wijayawardhana has several outstanding publications. One was *Outlines of Sanskrit Poetics* published in New

Delhi. Further, he has published two authoritarian works in Sinhala *Sanskruta Kavya Vicara Muladhrama* and *Kavya Vicara Gaveshana.* From 1972 onwards, he continued his academic work in Sinhala at the University of Colombo.

Professor Ariya Rajakaruna was also recruited to the staff in 1959. For his postgraduate studies, he selected drama and went to Japan. Studying classical theatre in India, China, and Japan at the University of Waseda he obtained an MA in 1965. As a university teacher, Professor Rajakaruna has contributed mostly to critical studies in the genres such as novel, poetry, and theatre. Some of them are *Nutana Sinhala Kavya* (2 volumes), Sinhala *Navakthave Arambhaya.* Professor Rajakaruna is well known among readers as a translator of Japanese writings into Sinhala. Unlike many others, Professor Rajakaruna translated these works directly from the Japanese originals.

The third generation of teachers recruited to the Department of Sinhala during the early 1960s were J.B. Disanayaka, P.B. Meegaskumbura, K.N.O. Dharmadasa, and Kusuma Karunaratne. Later J.B. Disanayaka and Kusuma Karunaratne got transferred to Colombo at the time of the establishment of the Department of Sinhala, Colombo. The disciplinary interests of Disanayaka and Karunaratne will be discussed later in this essay.

Professor P.B. Meegaskumbura (1938-2020), from his student days, displayed an interest in historical linguistics. The dissertation he submitted to the Deccan College of Poona University was titled *Proto New Indo-Aryan Phonology: A Comparative Reconstruction of the Parent Indo-Aryan Languages, Sinhalese, Sindhi, Bengali, Oriya, Gujarati, Marathi, Punjabi, Bhojpuri and Hindi* for which he earned his PhD in 1970. Before this study, he undertook a study in Structural Linguistics and presented to the University of Peradeniya a dissertation titled *Vyvahara Sinhalaye Nama Yojanaya* for which he obtained an MA research degree in 1966. Returning to Peradeniya, Meegaskumbura was entrusted with the task of teaching the courses in Historical Linguistics earlier taught by Professor Hettiarachchi. As an academic Professor Meegaskumbura has contributed immensely to expand the vistas of Sinhala studies. His main research and publications include studies of the many branches of linguistics, the study of Sinhala classics, Buddhist history, Semantics, Stylistics, and the society and culture of the Veddas. He also worked as Visiting Professor in the Beijing Institute of Foreign Languages in China (1985-86) and at SOAS, University of London (1994-1995). Being an excellent translator, he has translated several scholarly works including Hajime Nakamura's *Ways of Thinking of Eastern Peoples* into Sinhala (*Peradiga Minisunge Chinthana Vidhi* 2003, 840 pages).

Professor K.N.O. Dharmadasa obtained a scholarship to the University of York in England to study linguistics. He worked on an MPhil dissertation titled *Spoken and Written Sinhala: A Contrastive Study* which earned him the degree in 1968. Subsequently, he won another scholarship for his PhD studies at Monash University in Australia. His dissertation entitled *The Rise of Sinhalese Language, Nationalism: A Study in the Sociology of Language* earned him the degree in 1979. This work has been later published by the Michigan University Press, USA in

1992. As a pioneering linguist in the field of the sociology of the Sinhala language, Professor Dharmadasa has written extensively on Sinhala diglossia, Sinhala language nationalism, and linguistic identity. His book *Bhashava ha Samajaya* (1972) is the first Sinhala book in the field of sociolinguistics. Some of his other important publications are *The People of the Lion: Ethnic Identity, Ideology and Historical Revisionism in Contemporary Sri Lanka* (1992), *The Roots of Sinhala Ethnic Identity in Sri Lanka* (1996), and *Jatyanuragaya* (2002). He also served as a Visiting Fellow in Sinhala at SOAS, University of London. After his retirement, Professor Dharmadasa contributed his services as the Editor-in-Chief of the *Sinhala Encyclopedia.* The Rajarata University of Sri Lanka honored him with the award of DLitt (Honoris Causa) in 2012.

Professor Udaya Prashantha Meddegama was recruited along with his batchmates Professor Michael Fernando and Dr. A.K. Gunasena in the late 1960s. Professor Meddegama proceeded to the University of London for PhD studies and submitted the dissertation *The Language of Sinhalese Fiction, 1867 to 1970* for which he obtained his PhD in 1973. As an academic in the field of Sinhala, Professor Meddegama mainly contributed to the subject of Sinhala novel and also translated Gurulgomi's classical Sinhala text *Amavatura* (The Flood of Nectar - 2006) and *Dharmapradipikava* into English. He also served as a Visiting Fellow in Sinhala at SOAS, University of London from 2002-2003.

Professor Michael Fernando selected Western Drama as his research subject. He proceeded to Humboldt University in Germany and presented a dissertation on the Sinhalese stage and theatrical art of Bertolt Brecht which he was awarded a doctorate. This work has been later published in Berlin.

Dr. A.K. Gunasena proceeded to the UK for postgraduate studies and obtained his PhD in 1976 from the University of London for a dissertation entitled *The Puristic Movement in Sinhalese* (1922 to 1970). He returned to Peradeniya in 1976 and resigned from the post in 1980 to leave the country.

Professor Anuradha Seneviratna (1938-2009) served at the Department of Sinhala, Peradeniya, and Colombo. He obtained his doctorate in comparative Indo-Aryan languages from the University of Halle, Germany. As a scholar in the field of Sinhala studies, Professor Seneviratna has published several books in Sinhala and English on various aspects of Sri Lankan culture and civilization. His major works include *Kandy* (1983), *Dambulla, Purana Anuradhapuraya* (1995), *Rituals and Ceremonies of the Temple of the Sacred Tooth Relic, The Springs of Sinhala Civilization* (1989). As a visiting professor, he served at the Folklore Institute of the Indiana University in Bloomington, University of California, Berkeley and SOAS, University of London.

Professor W.M. Gunatilaka received his postgraduate studies in literature at Jadavpur University, India and obtained a research MA degree.

Professor Piyaseeli Wijemanna proceeded to London for postgraduate studies and completed his research entitled *A Syntactic Study of the Amavatura* which earned him the PhD degree in 1975; this

work was published in 1984. Professor Wijemanne has been one of the state award-winning short story writers.

Among the other teachers in the University during the period 1960-80, Dr. D.D. De Saram, who was a lecturer in Education formerly, should be mentioned. He had an MA in Linguistics and collaborated with Professor Sugathapala De Silva in bringing out a book titled *Spoken Sinhala for Beginners*. We should also mention Dr. D.V. Hapuarachchi who served the Department temporarily in the early 1960s and later joined the permanent staff of the University of Colombo. Dr. Hapuarachchi completed his MA at the University of Ceylon writing a dissertation on Martin Wickramasinghe's novels and short stories (1958). He obtained his PhD from the University of Colombo in 1973 submitting a thesis on the history of Sinhala drama (1860-1911) and it was later published as a book.

Two other teachers who joined the Department in the late 1960s were Pollamure Soratha Thera and Professor Warakawe Dhammaloka Thera. Soratha Thera received his MA from the Peradeniya Campus in 1975 for his postgraduate work on *Jathaka Katha* and paid his attention to Sinhala classical and exegetical literature. Dhammaloka Thera taught classical Sinhala literature and epigraphy at the Department. He obtained his MA from Peradeniya Campus for his dissertation titled *Sinhala Prakruthaye Kriya Yojana Vidhi* (1975).

When the University reorganization was effected by the government in 1972, the Faculty of Oriental Studies was rescinded and several departments in it were transferred to the Vidyalankara Campus, Kelaniya. Moreover, the subjects studied in it - Sinhala, Pali, Sanskrit, and Tamil - were discouraged as subjects not worth studying in the university, and students were urged to opt for 'socially relevant' and 'job oriented' disciplines. The usual figure of 400-500 in the first year Sinhala class fell to 13 in 1973. Professor Sarachchandra obtained a transfer to Colombo. Dr. Anuradha Seneviratne who was in Colombo got a transfer to Peradeniya.

After the enactment of the 1978 University Act, the Peradeniya Campus was renamed as the University of Peradeniya. During the early 1980s, recruits were admitted to the Department in order to fill the vacancies. Vibhavi Vijasriwardana was recruited in 1980 to the Department of Sinhala after the completion of a BA first-class degree in Sinhala. He specialized in the area of Sinhala folklore, language, and literature in the Kandyan period. He earned his MA in Sinhala (1989) from the same department pursuing the research study on the traditional Sinhala language texts of the Kandyan period. This research study was later published as a book and it received a State Literary Award in 2001. Atthanayaka M. Herath is another lecturer who was recruited during this period and showed his interest in modern Sinhala poetry after completing an MA thesis entitled *Sinhala Padyaye Akruthika Vikasanaya*.

Dr. Palitha Nugapitiya joined the Department of Sinhala, Peradeniya in 1992 and obtained his MA in Sinhala from the same university, engaging in research on the topic of *Kri. Va. 12-13 Siyavasvala Sinhala gi Kavya Bhasave Sabda ha Pada Vicaraya.* Subsequently, Dr. Nugapitiya completed his doctoral studies on *Classicism Versus Modernism: An Analysis of the Sociolinguistics*

Problems of the Contemporary Sinhala Language as Regards its Diglossia at the Masaryk University, the Czech Republic in 2019.

Professor Saliya Kularathne joined the Department of Sinhala in 1996 and obtained his MPhil degree from the University of Peradeniya, for a thesis on *Sinhala Janakathave Sannivedana Lakshana*. Subsequently, he earned a PhD degree from the same university completing a research on Sinhala Tele Drama and Development Communication. His main research interests are in the field of Sinhala folklore and communication and his notable works include *Sannivedanya ha Janashruthiya* (2006).

Another senior member in the Department, Dr. Darshini Gunathilake obtained her MPhil degree in Sinhala from the University of Peradeniya for a study on Velivita Saranankara Thera's linguistic style with special reference to *Sarartha Sangrahaya* and *Sathara Banawara Sannaya*. Subsequently, she conducted her doctoral research on *Problems of translating Buddhist texts in Pali with special reference to Therigatha* at the Central University of Hyderabad, India, and obtained her PhD in 2009.

Mangala Kesava Dissanayake and Senarathna Kariyawasam were recruited to the Department in 2001 and 2003. In 2004, Kesava Dissanayake obtained his MA in Linguistics from the Deccan College and Postgraduate Institute, Pune, India for a thesis on *A Contrastive Study between Sinhala and Tamil Languages.* Currently, he is pursuing a doctoral degree based on Cognitive Linguistics and Sinhala Language. Senarathna Kariaywasam obtained his MPhil degree in 2008 from the University of Peradeniya submitting a thesis on *Visivana Siyavase Lankeve Sahithya Vicarayata Dayaka Vu Pradana Gurukula Pilibanda Thulanathmaka Adyanayak.*

Dr. Sunanda Premasiri teaches modern Sinhala literature, culture and folklore studies. She wrote a dissertation on *Nutana Ketikathave Puranokthi Bhavithaya Pilibanda Thulanathmaka Adyanayak* for her MPhil degree (2005). Subsequently, she read for a doctoral degree on the topic of *Tales on the Origin of the Universe - A Comparative Study of Folk Myths of India and Sri Lanka* and earned her PhD from the University of Delhi, India in 2010. She has published a book titled *Sinhala Janashruthi Adhyanaya* to introduce the field of folklore studies to Sinhala readers.

Professor Liyanage Amarakeerthi graduated from the University of Colombo in 1994 and earned an MA degree for his dissertation on *Sinhala Buddhist Classical Literature: The Case of Amavatura* from the University of Wisconsin, Madison, USA under the auspices of a Fulbright scholarship. Subsequently, he obtained his PhD from the same university for his thesis on *Narrative Methods of Sinhala Prose: A Historical and Theoretical Analysis of Sinhala Prose Narratives from 12th Centuries to Post-Realist Fiction.* After obtaining his doctorate, Dr. Amarkaeerthi served in a few universities in the USA and joined the University of Peradeniya in 2008. Attracted to modern Sinhala literature, creative writing, and literary criticism, Professor Amarakeerthi has published several works in the areas of Sinhala poetry, short story, and criticism. As a creative writer, he has won several literary awards for his novels and

collection of short stories. He has also published several scholarly articles in prestigious journals and has authored books and chapters on Sinhala literature and comparative literature. Among his notable publications, include *Amuthu Kathava*, *Sahurda Saksshiya*, *Pahana ha Kedapatha*, *Navakavi Salakuna* and *Maha Purushayekuta Birindakva* (translation). Professor Amarakeerthi also contributes as a writer, critic, and activist in the fields of higher education, arts, and literature.

Sumudu Niragi Senevirathne completed her MPhil degree entitled *A study of Martin Wickramasinghe's Contribution to the Sinhala Language* in 2013. Apart from her teaching, she has written award-winning novels and a collection of short stories in Sinhala and translated works. Dr. Chamini Kumari Guruge obtained her MPhil degree for a study on Sinhala literature and folklore. Subsequently, she moved to China to conduct her doctoral studies under the topic of *Social transformation and gender: A socio-cultural study of women in traditional and modern Sri Lankan society* at the Central China Normal University, China, and earned her PhD in 2017.

Another senior lecturer Nimal Wijesiri started his academic career in 2007 and proceeded to the University of Delhi, India to conduct postgraduate studies and earned his MA degree in 2011 for a thesis titled *Sanni Yakuma: A Study of Sinhalese Folk Healing Ritual*. At present, he is pursuing his doctoral studies on the *Representation of Identity in Sinhala Theatre from Pre-Modern Folk Plays to Contemporary Theatre* at the Queensland University of Technology, Australia. Mahinda Rathnayaka joined the Department in 2009 and obtained his MPhil degree from the University of Peradeniya by submitting a dissertation on *Vikalpa Natya Shanarayak lesa Debas Kathana Mudra Geetha Natakaya*. Currently, he is reading for his PhD at the University of Kelaniya. Sunil Wickramasinghe completed his MA from the University of Peradeniya in 2014. In addition, he obtained an MA in Linguistics from the University of Kelaniya in 2019 submitting a thesis on *Sri Lankave Bhashana Sammatha Demala Pradesika Ubaphasha ha Sambanda Samaja Arbudaya: Sabda Uccarana Matavada Ashrayen Sidukerena Paryeshanayaki.*

Two other lecturers who joined the Department in 2019 are Dilini Ariyawansa and Buddhika Konara. As young lecturers, they have also contributed to the nurturing of the field of Sinhala studies. Dilini Ariaywansa devoted her scholarly attention to historical grammar and linguistics and obtained her MA in Linguistics from the University of Kelaniya in 2017. Further, she conducted her doctoral research at the University of Peradeniya in 2017 and submitted a thesis on *Sinhala Vakya Sansthitiyehi Vikashaya: 12 vana Siyavasa tek Sinhala Vakya Ashrayeni*. She has also translated Professor D.J. Wijayaratne's *History of the Sinhalese Noun* into Sinhala in 2017. Buddhika Konara has completed his MPhil degree at the University of Peradeniya in 2016, writing a thesis on literary aspects of the Temperance Movement from 1850-1904. In the field of Sinhala studies, he is interested in classical Sinhala prose and writings of the Kandyan Period.

The Department of Sinhala at Peradeniya has made a significant contribution to expand the horizons of the field of Sinhala Studies for over seven decades. The early disciplinary trends were focused on the

study of historical grammar, linguistics, and classical literature but later there was a trend towards studying modern Sinhala literature, drama, literary criticism, Sinhala culture, and folklore.

The Department has done yeoman service to the university system of Sri Lanka by providing the staff of the new universities that emerged in the 1960s; Wimal G. Balagalle (Sri Jayewardenepura), Professor A.V. Suraweera (Sri Jayewardenepura), Professor Nandasena Rathnapala (Sri Jayewardenepura), Professor Wimala Wijesooriya (Sri Jayewardenepura), Professor Nandasena Mudiyanse (Kelaniya), Professor Minivan P. Tillakaratne (Kelaniya), Professor Tissa Kariyawasam, (Sri Jayewardenapura), Professor J.B. Disanayaka (Colombo), Professor Sucharitha Gamlath (Jaffna/ Ruhuna), Professor Wimal Dissanayaka (Kelaniya), Professor Kusuma Karunaratne (Colombo), Professor Tissa Jayawardene (Colombo), Professor A.B. Dissanayake (Colombo), Professor Piyaseeli Wijegoonasinghe (Colombo), Professor Anura Wickramasinghe (Colombo), and Professor Rohini Paranavitana (Colombo) are among them. All of them were graduates of the University of Ceylon, Peradeniya in the 1960s specializing in Sinhala as a subject. Later, Professor Jayantha Amarasinghe who studied Sinhala at Peradeniya joined the University of Ruhuna and Professor Wasantha Dissanayake joined the University of Rajarata.

Sinhala Studies at the University of Colombo

In 1960, the first *svabhāṣā*-educated group entered the University, and, as a result, there was a huge increase in the number of students entering the arts and oriental studies courses. In order to accommodate them, a second Arts Faculty was set up in Colombo in 1963, using some buildings on Thurstan Road and some in the abandoned Racecourse. As a result, it was popularly known as the 'Asva Vidyalaya'. The departments of the Faculty of Arts in Colombo were at first sub-departments of the main Departments at Peradeniya. At the beginning, lecturers from Peradeniya commuted between Peradeniya and Colombo, but in 1967-68 the decision was taken by the government to open a new university – 'University of Colombo' (later renamed University of Ceylon – Colombo). The new Department of Sinhala was placed in charge of a dynamic head – Professor M. B. Ariyapala. He was also elected as the first Dean of the Faculty of Arts in 1968.

As the founder head of the department, Professor Ariyapala has been instrumental in expanding the academic scope and intellectual goals of the Department of Sinhala. With his vision of expanding the field of Sinhala Studies, he took steps to recruit renowned scholars in the field to the faculty. Dr. P.B. Sannasgala, Dr. P.B.J. Hewavasam, and Dr. D.V. Hapuarachchi were hired on contract basis. J.B. Disanayaka, Sucharita Gamlath, and Anuradha Seneviratne were initially recruited as permanent lecturers. Later, Piyaseeli Wijegoonasinghe (1966), A.B. Dissanayake (1966), Anura Wickramasinghe (1967), Rohini Paranavitana (1968), and Malini Kulatunga (1968) were also recruited as permanent lecturers. Dr. Hemapala Wijayawardhana, who was working in the Sinhala Department of the University of Ceylon - Peradeniya, was promoted and attached to the Department of Sinhala, Colombo in 1972. At the initial stages, the

teaching programme of the Department of Sinhala, Colombo modelled on that of the University of Ceylon - Peradeniya.

Professor Hemapala Wijayawardhana (1935-2007) served the Department of Sinhala for three decades. During his career, he took a leading role in the academic organization and advancement of the discipline of Sinhala Studies at Colombo. In 1979, he became the Professor of Sinhala at the University of Colombo and served in that capacity for 21 years. As a scholar in Oriental Languages, he had a wide knowledge of the Pali language and Buddhist literature. Many western scholars researching ancient Sinhala literature and Pali received guidance and expertise from him. As a competent translator, Professor Wijayawardhana translated many academic and creative works. In 1981, he was invited, along with Professor J.B. Disanayaka, by the Government of the Republic of Maldives for linguistic and epigraphical research and they deciphered the 12th century Maldivian Lomafanu copperplate. Professor Wijayawardhana also played an active role in editing Sinhala classical texts under the direction of Professor Ariyapala. He also served as a Visiting Fellow in Sinhala at SOAS, University of London from 1988 - 1991.

At the University of Colombo, the contribution made by Professor J.B. Disanayaka to the field of Sinhala studies is noteworthy. He joined the Department of Sinhala, Colombo in 1969 as a senior lecturer after completing his MA in Linguistics from the University of California, Berkeley, USA. He spent another year at the University College, London studying Theoretical Linguistics under Professor Michael Halliday. His doctoral dissertation on *The Word in Modern Literary Sinhala* was submitted to the University of Colombo in 1980. Professor Disanayaka was instrumental in establishing the Department of Linguistics in the University of Colombo in 1969, the first Department of Linguistics in a Sri Lankan University. He became the head of the newly created department until 1973 when it was relocated at Vidyalankara University, Kelaniya. In the field of Sinhala language studies, Professor Disanayaka's main focus was on documenting Sinhala folk usage. His publication *Sinhala Jana Vahara* (1976) helped to pioneer the documentation of Sinhala folk usage from a linguistic point of view.

Professor Disanayaka has made a lasting contribution to advance knowledge of Sinhala grammar, language, and culture. In his field of expertise, he worked towards bridging the gap between traditional Sinhala grammatical studies and modern linguistics. His first two books written in Sinhala, *Bhashavaka Rata Samudaya* (1969) and *Bhashavaka Bhavithya ha Vigrahaya* (1970), are considered pioneering effort to introduce the concepts of modern linguistic analysis to the Sinhala readership. As a linguist, he took the initiative to write a new grammar for contemporary Sinhala and to analyze Sinhala usage in the light of modern linguistics. His new series of Sinhala grammars titled *Basaka Mahima* (2001) and *Sinhala Ritiya* attempt to analyze the written usage of Sinhala from a linguistic perspective and develop a novel approach to studying Sinhala grammar. In addition, his major works on Sinhala culture and folklore provide a large corpus of knowledge about the different aspects of Sinhala culture and arts.

In addition to his vast number of Sinhala publications on Sinhala language and grammar, Professor Disanayaka's other works in English include *Language and Commonsense* (1973), *Say it in Sinhala* (1974), *The Structure of Spoken Sinhala: Sounds and their Patterns* (1991), and *Encyclopedia of Sinhala Language and Culture* (2012). As a linguist Professor Disanayaka also took a leading role in the empowerment of local languages in the field of ICT in Sri Lanka, partnering with his colleagues from the field of computer science. He also served as a Senior Fellow at SOAS, University of London from 1992 – 1993.

Professor Kusuma Karunaratne was first recruited to the academic staff of the University of Ceylon, Peradeniya in 1964 and joined the Department of Sinhala at Colombo in 1970 after the completion of her MA in the sociology of literature from the University of Essex, UK. She became the first female Professor in Sinhala in the university system. She submitted a dissertation titled *A Study on Family, Marriage and other related social concepts as depicted in the Sinhala Novel* to the University of Colombo in 1982 for her PhD As a researcher in the field of Sinhala studies, Professor Karunaratne specialized in the area of sociology of Sinhala literature, world literature, and Sinhala culture. Apart from her contribution to institutional development in the University, she has co- edited an anthology of Sinhala modern Sinhala poetry and short stories for university students and the general public. Professor Karunaratne has also contributed as a translator of ancient and modern literary works - *Rajaratnakaraya* (2009) into English and Ernest Hemingway's *The Sun Also Rises* into Sinhala. Professor Karunaratne also served as the Chairperson of the Editorial Board of the 6th edition of the *Malalasekera English – Sinhala Dictionary* (2014).

Professor Tissa Jayawardena (1939-2015) was a lecturer in the Department of Sinhala, Colombo at the time of its inception. He obtained his PhD from SOAS, University of London submitting a dissertation on *Case in Sinhalese* (1971). He moved to the University of Kelaniya when the Department of Linguistics was relocated to Kelaniya. However, in 1979, he had the opportunity to rejoin the Department of Sinhala, University of Colombo. Trained in structural linguistics at the University of London, he lectured on theoretical linguistics for students who followed the special degree in Sinhala at the University of Colombo and published several academic articles on the subject.

Professor A.B. Dissanayake (1943-2012) specialized in the area of arts and crafts of Sri Lanka and conducted lectures on Sinhala art and architecture and classical Sinhala. He conducted his doctoral studies at the University of Amsterdam and obtained his PhD for his thesis titled *An archaeological study of Buddhist sima and yanthragal in South and South East Asia with special reference to Ceylon* (1974).

Professor Piyaseeli Wijegoonasinghe (1943-2010) who joined the Department in 1966 specialized in the area of literary criticism. She read for an MA in Sinhala at the University of Colombo and obtained the degree in 1974 for her dissertation on modern Sinhala poetry. As a leading literary critic in the field of Marxist literary theory, she applied Marxist principles to explain Sinhala literary texts. Professor Wijegoonasinghe taught modern Sinhala literature and

compiled several critical works on the subject. Her major works are *Sahithya - Bhauthikavadi adhyanayakm*(1982) and *Marxvadi Kala Vicharaye Muladharama.*

Professor Anura Wickramasinghe joined the Department in 1967 and obtained his PhD in 1976 for his dissertation titled *Sanskruthika Sangattanya: Sinhala Navakathave mukhya Themava*. He continued to teach modern Sinhala literature and drama at the University of Colombo for about four decades.

Professor Rohini Paranavitana graduated from the University of Ceylon - Peradeniya and joined the University of Colombo in 1968. She obtained her doctoral degree from the University of Sri Lanka submitting a thesis on *Chiranthana Sinhala Padyaye Kavyokthi*. In the Department of Sinhala, she taught courses on ancient Sinhala literature, Sanskrit criticism, and folklore. Her main publications are editions of *Sitavaka Hatana, Kustatini Hatana,* and a collection of essays titled *Gi kavya Vimanasa* and the Sinhala translation of Hemapala Wijayawardhana's chapter on the influence of Sanskrit poetics on Sinhala. After she retired from the University, she was appointed the editor-in-chief of the Sinhala Dictionary from 2016 to 2018.

Dr. Malini Kulatunga wrote a dissertation on ancient Sinhala literature and mythology for her PhD at the University of Peradeniya.

Until the year 2006, most of the senior members of the Department of Sinhala, Colombo were graduates of the University of Ceylon - Peradeniya. They laid the foundation for the promotion of Sinhala studies at the University of Colombo for about four decades since the late 1960s. The period after the 1990s witnessed the admission of teaching staff who graduated from the University of Colombo.

Professor Sarath Wijesooriya, who showed special interest in Sinhala creative writing, was recruited as a lecturer in 1989 along with L.A.D.A. Tissa Kumara who paid special attention to classical Sinhala and oriental languages. Sarath Wijesooriya completed his MPhil in Sinhala at the University of Colombo in the field of Sinhala drama. As a creative writer and critic, Professor Wijesooriya has written sixteen novels and fourteen collections of short stories and other books in the field of Sinhala literature and drama. He won the D.R. Wijewardene prize for the best unpublished novel and the State Literary Award for his book titled *Nirmana Adhyanaya.* His other academic publications are *Jathika Ananythava ha sanskruthiya* (1993), *Ediriweera Sarachchandrage Natya Drushitiya* (1997), *Nava kavi Adhyanaya*, *Sinhala Keti Katha Adhynaya* and *Natya Rasaya* (2021).

Professor L.A.D.A. Tissa Kumara devoted his scholarly attention to oriental languages, classical Sinhala literature, and historical grammar. He obtained his PhD from the University of Colombo for a historical linguistic study on the grammar of *Dhampiya Atuva Geatapadaya*. As a scholar in the field of Sinhala studies, Professor Tissa Kumara has published two important works - *Lakdiva Attani Pradana Vidi* (1990) and *Sinhala Sannas ha Tudapat* (1992). His doctoral research was later published as a book - *Dhampiya Atuva Geatapada Viyarana* (2003).

The decade of the 1990s witnessed a gradual increase of students offering

Sinhala as a subject in the Faculty of Arts, Colombo. Accordingly, the Department took steps to increase the teaching faculty by recruiting fresh graduates of the University of Colombo who performed well in the special degrees programme in Sinhala.

Agalakada Sirisumana Thera (Associate Professor) who joined the Department in 1994, focused his scholarly attention on Sinhala classical and exegetical literature. He obtained his MPhil degree from the University of Colombo for research on Sinhala exegetical literature. Sirisumana Thera has published several books on the subject of classical Sinhala literature and engaged in popularizing classical Sinhala texts among the Sinhala reading public. His important publications are *Sinhala Vyakhyana Sahithya*, *Amavatura Gaetapadaya, Guttila Kavya Sanskranaya* and *Hansa Sanesa Sarala Sanskranaya.*

Dr. Premasiri Nagasinghe ocused on the field of classical Sinhala literature and obtained his MPhil from Colombo. Later, he earned the PhD from the University of Kelaniya for his dissertation titled Critical edition of *Upasaka Janalankaraya.* Another senior lecturer, Dr. Latha Gurusinghe, completed her MPhil from the University of Colombo and wrote a dissertation on Gender in Sinhala novel (2016) for her PhD from the University of Colombo. She authored a book titled *Sinhala Navakathave Nirupita Sthriya* and specializes in the area of Sinhala feminist literature and modern Sinhala literature. Dr. Kumudu Karunaratne was also recruited in 1999 and continued her teaching career in the field of modern Sinhala literature. After completing her MPhil at the University of Colombo, she obtained her PhD from the University of Sri Jayewardenepura for her dissertation on Family depicted in early Sinhala Fiction (1866 -1925).

Professor Sandagomi Coperahewa, who joined the Department in 1999 as a lecturer, took a keen interest in the field of Sinhala language and modern linguistics. He obtained his MA in Language Studies from Lancaster University, UK researching the field of language planning in Sri Lanka. After completing an MPhil in Sinhala at the University of Peradeniya, Coperahewa proceeded to the University of Cambridge, UK to pursue his doctoral studies in South Asian Studies with special reference to the language situation in Sri Lanka. In 2009, he was awarded a PhD for his doctoral dissertation titled 'The Politics of Language in Colonial Sri Lanka, 1900 – 1948'. Returning to Colombo after his postgraduate studies, in order to strengthen the language course content of the Department, he introduced three new course units to the curriculum – Introduction to Sociolinguistics, Language, Society and Power, and Principles of Academic Writing. As an active researcher in the field of Sinhala studies, he has authored several books and scholarly articles on subjects related to Sinhala language, grammar, communication, and language planning in Sri Lanka. His major publications are *Bhashanuragaye Desapalanaya* (1999), *Sinhala Akshara Vinyasa Akaradiya* (2000), The Language Planning Situation in Sri Lanka (Routledge, 2009), *Visivana Siyavase Sinhala Bhasha Vyvaharaya* (2010), *Sinhala Puvathpath kalave Purogamiyo* (2012), *Sinhala Sandhi Akaradiya* (2014), *Sinhala Akuru Puranaya* (2018) and *Cumaratunga Munidasa Adhyanaya* (2021). In 2019, as head of the Department of Sinhala,

he launched a series of programmes to celebrate the 75th anniversary of teaching Sinhala at the University. He was appointed as the Chair Professor of Sinhala in 2021.

The period of 2000-2008 saw the retirement of senior members of the Department who joined at the inception of the University of Colombo in the late 1960s. All of them were Sinhala honours graduates of the University of Ceylon - Peradeniya, and served the Department for about four decades, enriching the field of Sinhala studies in their respective areas of specialization. In order to fill the vacancies in the Department, new lecturers were recruited in this period.

Other senior lecturers in the Department have also conducted studies in selected fields of Sinhala studies. Krishantha Fedricks, who joined the Department in 2006, proceeded to the USA in 2010 to complete his Master's Degree in Modern Linguistics at the Long Beach University, California under the auspices of a Fulbright Scholarship. Currently, he is reading for his PhD at the University of Texas at Austin, USA in the field of linguistic anthropology. Ranjith Senanayake obtained his PhD from the University of Sri Jayewardenepura for his thesis on the Critical Edition of *Mayura Sandesa* (2016). Jayanthi Bandara focused her attention on the field of Sinhala art and archeology and obtained her PhD from the University of Colombo conducting a study on cave Temple paintings in the Uva province. Deepachandi Abeysinghe obtained her MPhil and PhD from the University of Kelaniya for her postgraduate research in modern Sinhala literature. Kalyani Wijesundara, after completing her MPhil (Colombo), is now reading for her PhD at the University of Kelaniya focusing on historical and geographical places depicted in classical Sinhala verse literature.

Achinthya Bandara specializes in the field of language and linguistics and has completed his MA in Linguistics at the Texas Tech University, USA. Osanda Gunaratne specializes in the field of Sinhala drama and modern literature and is presently engaged in his postgraduate studies in the field of Sinhala drama.

The Classical Sinhala Book Editing Program was a major academic work conducted by the Department of Sinhala in collaboration with the Oriental Studies Society. The text editing task was organized by the Department with the support of scholars from other universities. The following Sinhala classical works are published under this project: *Saddharma Ratanvaliya, Saddharmalanakaraya, Amavatura, Sika Valanda ha Sikha Valanda Vinisa* and *Butsarana*.

During the last two decades, the Department of Sinhala, Colombo has organized various research symposiums and academic seminars and published several publications for the advancement of Sinhala studies in the university. The flagship event of the Department is the Annual Sinhala Studies Symposium, which was inaugurated in 2011 to disseminate research findings of young scholars. In 2019 December, the Department took a leading role to celebrate the 75th anniversary of teaching Sinhala in the university (Coperahewa 2019).

Sinhala Studies at Vidyodaya University / University of Sri Jayewardenepura

In 1956, with the change of the regime, the University of Ceylon faced pressure from the new government concerning two issues: an increase in the intake of students, especially in the arts and Social Sciences, and a change in the medium of instruction from English to Sinhala and Tamil. The free education system also reinforced the gradual switch over to Sinhala and Tamil as the medium of instruction in schools. As a result, the number of students entering the university increased rapidly by the end of the 1950s. As an *ad hoc* measure to relieve this pressure, two Buddhist centres of learning, Vidyodaya and Vidyalankara, were converted to universities in January 1959. University status was granted to these two *Pirivenas* in recognition of their eminence as seats of higher learning and to provide higher education in Sinhala (Guruge 1984). With the creation of the two new departments for Sinhala in these *Pirivena* universities, the University of Ceylon lost its monopoly over Sinhala, Pali, and Sanskrit studies in higher education.

In 1972, the government introduced a new Act, the University of Ceylon Act No 1 of 1972. As a result, the government converted the then existing five universities (Peradeniya, Colombo, Vidyodaya, Vidyalankara, and Jaffna) into campuses. Many Humanities departments (including Sinhala) in the universities were seriously disrupted by this so-called 'reorganization' during the period 1972-77. However, with the enactment of the new University Act in 1978, the Vidyodaya Campus was renamed the University of Sri Jayewardenepura on January 1, 1979, and the Department of Sinhala was expanded as the Department of Sinhala and Mass Media (later Sinhala and Mass Communication).

At the beginning, the Sinhala Department of the Vidyodaya University was part of the Faculty of Languages, along with Pali, Sanskrit, Linguistics, Tamil, Hindi, Burmese, and English. A veteran Sinhala scholar-monk and the former principal of the Vidyodaya Pirivena, Welivitiye Soratha Nayaka Thera was appointed as the first vice-chancellor of the Vidyodaya University. Another oriental scholar-monk Kalukondayave Pragnnasekara Thera was appointed as Professor in Sinhala and Wimal G. Balagalle was recruited as a lecturer. These appointments were done based on their expertise and other qualifications in the field of Oriental Studies with special reference to Sinhala.

Later, Wimal G. Balagalle (1924 – 2021) was appointed as the head of the Department of Sinhala and Professor of Sinhala. Professor Balagalle had his initial training in Sinhala and other Oriental languages at the Vidyodaya Pirivena and entered the University of Ceylon in 1952 for higher studies. During the years 1961-63, he won a fellowship to undertake postgraduate studies at the University of London. As a pioneering academic member at the newly established Vidyodaya University, Professor Balagalle also focused his attention on developing the Department of Sinhala. He played an important role in the area of Sinhala language and grammar, in particular, and in the development of Sinhala studies, in general, through his scholarly contributions. In the field of Sinhala language studies, he had both *Pirivena* education training and training

in modern linguistics. His major works include *Sinhala Bhashadhnaye Itihasaya*, *Sinhala Bhashadhyana Lipi* (2004), and *Sinhala Bhasha Vyvaharaya*. Apart from his books, Professor Balagalle's journal papers focused on important aspects of Sinhala language, linguistics, and classical Sinhala. After his retirement, he was appointed as the Editor-in-Chief of the Sinhala Dictionary.

Another pioneering scholar who joined the Department of Sinhala, Vidyodaya University in 1960 was Professor A.V. Suraweera (1930-2014) who completed the Sinhala Honours degree at the University of Ceylon, Peradeniya. At the time of his recruitment, he had an MA degree (1957) in Sinhala for his critical edition of *Pujavaliya*. He obtained his PhD from the University of Ceylon in 1964 for his critical edition of *Rajavaliya.* As a lecturer, he focused his attention on Sinhala classical literature, cultural history, and literary criticism and published several scholarly works in the field. He introduced the discipline of 'Sociology of Literature' to the field of Sinhala Studies and wrote the first book on the subject - *Samajiya Sahithya Adhyanaya* (1982). Professor Suraweera's other important publications in Sinhala include *Anuradhapura Samajaya* (1962), *Anuradhapura Sanskrutiya* (1959), *Sinhala Katikavat saha Bhiksu Samajaya* (1971), *Alakesvara Uddhaya* (1965), *Sinhala Sahithya Sampradaya* (1966), *Navaktha Nirmanya ha Avabodhaya* (1973), and *Nirmana Pasubima* (1987). He also excelled in the field of Sinhala creative writing and published several award-winning novels and a collection of short stories. In 1967, Professor Suraweera spent his sabbatical leave at the University of Iowa and received special training in creative writing. In 1969, he introduced a postgraduate diploma programme in creative writing to the Department of Sinhala. It was the first postgraduate programme on creative writing in any university in Sri Lanka. Professor Suraweera also translated two major works of Aristotle and Leo Tolstoy into Sinhala: *Aristotle Kavya Shastraya* (1985) and *Kalava yanu Kumakada?* (1987).

In 1960, three other lecturers were recruited to the newly established Department of Sinhala at Vidyodaya. They were T.B. Kangahaarchchi, Nandasena Rathanapala and Vini Vitharana. Dr. M.H. Gunatilaka was also recruited to the Sinhala Department in the 1960s to teach modern Sinhala drama and later he moved to the University of Kelaniya. He specialized in the area of Sinhala drama and obtained a PhD for a detailed study of Sinhala *Nadagam* from the Peradeniya Campus in 1974.

Professor T.B. Kangaharachchi obtained his BA and PhD from the University of Ceylon and joined the Vidyodaya University. For his doctoral studies, he focused on *Elu Sandes Lakuna* and paid special attention to classical Sinhala and grammar. He also served as the vice-chancellor of the University of Sri Jayewardenepura from 1982-1983. He authored a popular book titled *Sinhala Sarala Viyaranaya* (1968) to provide the basics of Sinhala grammar for students.

Professor Vini Vitharana (1928-2019) served for twenty years at the Vidyodaya University (later Sri Jayewardenepura) obtaining two doctorates from the University of Ceylon (1966) and the University of London. As an undergraduate, he read for BA at the University of Ceylon from 1945 to 1948.

As a pioneering scholar in the field of Sinhala studies, Professor Vitharana displayed his research interest in the fields of Sinhala language, epigraphy, archeology, and cultural anthropology. His doctoral dissertation was submitted to the University of Ceylon in 1966, and later published as *Sri Lanka – The Geographical Vision* is a multidisciplinary study that brings a wealth of information on geography, language, archaeology, and anthropology. His major works include *The Oru and the Yathra* (1992), *Sun and Moon in Sinhala Culture,* (1987), *Sri Lankan - Maldivian Cultural Affinities* (1997). He also translated classical works such as *Muva Dev Da Vata* into English and *Light of Asia* and *Gitanjali* into Sinhala. Professor Vitharana is also interested in the activities of the Hela Havula - the movement founded by Munidasa Cumaratunga in 1941. Professor Vitharana was appointed as a Professor of Sinhala at the newly established University of Ruhuna in 1981 and served there until his retirement in 1993. After his retirement, he also served as the Editor-in-Chief of the Sinhala Dictionary.

Professor Nandasena Rathnapala is another academic who joined the Department of Sinhala, Vidyodaya University in the early 1960s. He obtained his MA from the University of Ceylon submitting a dissertation on *Jankavi Samajaya ha Sahithya* in 1964 and proceeded to the University of Gottingen, Germany for his doctoral studies. He submitted the dissertation *The Katikavatas, laws of the Buddhist Order of Ceylon from 12th to the 18th Centuries* for which he obtained the PhD in 1971. Later, he shifted his disciplinary attention to sociology and became a Professor of Sociology and Anthropology at the University of Sri Jayewardenepura.

Professor Tissa Kariyawasam (1942-2014) who joined the Department of Sinhala in 1967 as a lecturer, served the University until his retirement. He was an alumnus of the University of Ceylon, Peradeniya and worked closely with Professor Sarachchandra as a student, conducting field and academic research covering traditional rituals and other folk-dance practices of Sinhala society. He obtained his MA degree in Anthropology from the University of Ceylon and proceeded to the University of London to conduct his doctoral research. He was awarded the PhD for his dissertation titled *Religious Activities and the Development of Poetical Tradition in Sinhalese 1852-1906* in 1973. As an academic, Professor Kariyawasam has made a lasting contribution to the advancement of knowledge on Sinhala Studies particularly in Sinhala drama, Sinhala folklore, and mass communication. His major works are *Sinhala Natye Vikashnaya 1867-1911* (1978). *Shantikarma ha Sinhala Samajaya* (1975), *Ratayakuma Hevath Riddiyagaya* (1976), *Baliyaga Pilivela, Gammadu Puranaya* (1990), *Bahirava Puja Vimarsanaya* (1994), *Suniyam Kapilla Namu Shantikarma Vigrahaya*, and *Ratayakum Yaga Viggrahaya* (1995) which show the disciplinary interests of Professor Kariyawasam in the field of Sinhala Studies. *Introduction to the Mass Communication* (1973), a book by him, is considered the first publication in the Sinhala medium in the field of Mass Communication.

Linguist by training Professor Ratna Wijetunge is another academic who served at the University of Sri Jayewardenepura for many decades. He graduated from

Vidyodaya University in 1961 and obtained his MA in Linguistics from the University of Pune, India. He earned his PhD from the University of Texas at Austin, USA writing a dissertation on *The Syntactic Structures of Sinhalese and its relation to other Indo Aryan Dialects* (1975). Professor Wijetunge paid his attention to language and linguistics and published several scholarly articles in the field of Sinhala linguistics. His book *Hela Vahara ha Sannivedanya* (1989) provides a linguistic analysis of Sinhala usage and communication. He also served as a Visiting Fellow in Sinhala at SOAS, University of London from 1995-97.

Professor Udaya Mallawararachchi started his academic career at the Vidyalankara University and joined the Vidyodaya University in the late 1970s. He proceeded to the University of Sorbonne for his doctoral studies and obtained the doctorate for his dissertation *The influence of the Jataka-Katha on Sinhala literature* (1971).

Another important figure who rendered yeoman service to promote Sinhala Studies at the Vidyodaya University was Professor Gatare Dhammapala Thera. He joined the Department in 1967 as an assistant lecturer and completed his MA in Sinhala at the same university. In 1970, Dhammapala Thera proceed to SOAS, London for his doctoral research and obtained his PhD for his dissertation titled *A Comparative Study of Sinhalese Literature in 11th and 12th Centuries*. Returning to Vidyodaya after his doctoral studies, Dhammapala Thera focused his disciplinary attention on classical Sinhala literature and Sinhala Culture. As a scholar-monk in academia, he authored *Paryeshna Krama Vidyava* (1984) the first Sinhala book on the subject of research methodology and published a scholarly edition of *Mahābodhivaṁsa Grathipadaya* (1994).

Professor Wimala Wijayasooriya focused his attention on Classical Sinhala literature and grammar. He obtained an MA for his literary evaluation and critical edition of *Sasasdavata*. He published several scholarly works on the subject of classical Sinhala studies. His major works are *Sasadavata* critical edition (1988), *Anurapura Yugaye Vishva Kirthimath Lekhakayo* (1992). He also co-edited *Tisara Sandesaya* (1991) with A.V. Suraweera.

Professor Wimal Wijerathne is another scholar in the field of Sinhala studies who contributed to classical Sinhala literature. He joined the Department in 1968 and moved to the Vidyalankara University in 1972. After serving at Kelaniya he joined the Sinhala Department at the University of Sri Jayewardenepura in 1998. As a scholar interested in classical Sinhala, Professor Wijertane published a scholarly edition of *Sinhala Dhātuvaṁsaya* (1986). During the academic years 1989-91, he served as a visiting fellow in Sinhala at SOAS.

Professor Sunil Ariyaratne is a product of the Department of Sinhala, Vidyodaya University. In 1971, he obtained a Sinhala honours degree with a first-class and completed his doctoral degree at the University of Sri Jayewardenepura submitting a dissertation on the Sinhala lyrical tradition (1983). He moved to the University of Jaffna as a lecturer of Sinhala in 1976. Later, he joined the academic staff at the University of Sri Jayewardenepura where he became a professor in 1994. As a prolific author, he has published several books in the

area of lyrics, poetry, and music: *Baila and Kapirigngna, Gramophone Yugaya*, *Kerol Pasam Kantharu, Mahinda Prabanda, Manawasinghe Geetha Prabanda, Purana Sinhala Nadagam, Gandarwa Apadana, Sinhala Chithrapati Geethawali, Sunil Santha Adhyanaya.* In 1989, he traveled to Madras to study Tamil and wrote a book *Demala Sahithya Ithihasaya* (1991). Professor Ariyaratne, who wrote several songs for popular artistes, is one of the most popular filmmakers and lyricists in Sri Lankan cinema. He introduced a course on the methods of Sinhala lyrics to the curriculum of the Department and taught modern Sinhala literature.

The present staff members of the Department have also chosen different areas of the discipline for their postgraduate work and teaching. Professor Rathnasiri Arangala has focused his scholarly attention on Sinhala language and grammar and obtained his MA degree from the University of Sri Jayewardene Pura researching the evolution of modern Sinhala literature with special reference to literary trends in the 18th-19th centuries. Later, he published his dissertation as a book titled *Nuthana Sinhala Sahithye Prabhavya* (2004). He also translated Julius de Lanarolle's publication on Sinhala orthography to Sinhala. In addition, Professor Arangala has edited several Sinhala publications related to Sinhala language and culture. Professor Kiyulegedara Narada Thera carried out his doctoral studies at the Deccan College, Pune, and wrote a dissertation on *A Critical Study of the Semantic Concept of Dhvani Theorists*. Dr. Kusumalatha Lankamulla read for her postgraduate studies at the University of Sri Jayewardenepura and obtained her PhD for her dissertation on Sri Lanka's traditional food culture with special reference to Uva and North Western Provinces (2017). Another senior member in the Department, Dr. Sunethra Kankanamge, completed her doctorate at the Jawaharlal Nehru University, India in the field of Sinhala lyrical theater in the context of choreography in contemporary Sri Lanka (2015). Dr. Jayalatha Medawatta focused on modern literature and carried out her doctoral work in the area of postcolonial social trends and Sinhala novels authored by female writers. Dr. Navalapitiye Suddharmika Theri did her PhD studies on the contribution of Sinhala exegetical literature towards the development of Sri Lankan Buddhism. Another senior lecturer Hansamala Ritigahapola has conducted her PhD studies on Sinhala lyrical tradition at the University of Sri Jayewardenepura. In addition, the following academics who are currently serving in the Department of Sinhala at the University of Sri Jayewardenepura have also specialized in their disciplinary interests in the field of Sinhala studies: Sunil Derangala (Sinhala language and communication) Neranja Bandara (linguistics and cyber culture), Kosgoda Chandojothi Thera (Sinhala linguistics).

Sinhala Studies at the Vidyalankara / University of Kelaniya

The Vidyalankara University was established in 1959, later became the Vidyalankara Campus of the University of Sri Lanka in 1972 and was renamed as the University of Kelaniya in 1978. At the beginning, Sinhala was a subject under the Faculty of Languages. The dean of the Faculty was the head of the Department of Sinhala at the initial stages. Kotahene Pannakitti Thera, a leading scholar-monk

of Vidyalankara Pirivena was appointed as the first Professor of Sinhala. Morawaka Siddhartha Thera, Degammeda Sumanajothi Thera and Ananada Jayasekera were in the first faculty of the Department of Sinhala. During the late 1960s and early 1970s, young lecturers were recruited to the academic staff of the Department of Sinhala. After the reorganization of university education in 1972, the Vidyalankara Campus of the University of Sri Lanka was known as the "centre of excellence" to promote Humanities subjects in higher education. As a result, several senior academics of the Universities of Colombo, Peradeniya, and Vidyodaya such as Professor Ananda Kulasuriya, Dr. P.B. Sannasgala, Dr. P.B.F. Wijerathne, and Dr. D.V. Hapuarachchi were appointed to the Department of Sinhala at Vidyalankara.

Professor D.J. Wijayaratne joined the Department of Sinhala of the Vidyalankara University in 1967 as a Professor of Sinhala after serving for many years at the University of Ceylon (1946- 1966). He became the dean of the Faculty of Languages in 1968 and held that post until his retirement in 1973. As a distinguished academic in the field of Historical Linguistics, Professor Wijayaratne made an outstanding contribution to improving the teaching and learning methods and the curriculum of the Department. On many occasions, he contributed his vast knowledge of Sinhala philology to the Sinhala–English Dictionary project. In 1982, the University of Kelaniya conferred a DLitt to him in recognition of the contribution to Sinhala scholarship.

Professor Miniwan P. Tillakaratne, who joined the Department in 1960, obtained his MA degree from the University of Ceylon for his research on Russian Literature and Sinhala novels and short stories. Later, he published his work as *Rusiyanu Sahithya ha Varthamana Sinhala Navakthava ha Ketikathava* (1969). He conducted his doctoral research at the University of London on the *Customs and Institutions connected with the Domestic Life of the Sinhalese in the Kandyan Period* and he was awarded the PhD in 1967. The dissertation was published in India under the title *Manners, Customs and Ceremonies of Sri Lanka* (1986). Returning to the Vidyalankara University, Professor Tillakaratne played a leading role in the process of developing a curriculum in modern Sinhala literature in the Department. He also published several critical and creative works in the field of Sinhala literature. His important publications include *Sambhvaya Sinhala Sahithya Sampradaya ha Podu Jana Ruchiya*, (1984), *Siyavsaka Peraliya ha Sinhala Navakthave Padanama* (1989), *W.A. Silva – Sathya ha Mithyava* (1990).

Professor Nandasena Mudiyanse (1928 - 2021) is another pioneering scholar in the field of Sinhala studies at the Vidyalankara/University of Kelaniya. He joined the academic staff of the University in 1961 and became head and Professor of Sinhala in 1980. For his postgraduate studies, Professor Mudiyanse focused on the *Art and Architecture of the Gampola Period* and obtained an MA degree from the University of Ceylon in 1960. He completed his doctoral research at the same university in 1964 by submitting a dissertation on *Mahayana Monuments in Ceylon*. The most important contribution rendered by Professor Mudiyanse towards the study of Sinhala is the Sinhala translation of Senarat Paranavitana's two volumes on *Sigiri Graffiti* as *Sigiri Gi 1 & 2* (1963). His research focused

on Sinhala, archaeology, history, and arts and crafts of Sri Lanka. Professor Mudiyanse's notable publications in Sinhala and English include *Sinhala Akruvala Ithihasaya* (1965), *Art and Architecture of the Gampola Period* (1965), *Mahayana Monuments in Ceylon* (1967), *Shasthriya Lipi Sangrahaya* (1971), *Sinhala Dravida Sihivatana* (1997), and *Sinhala Shila Lekhana Sangrhaya* (2000).

Professor Wimal Dissanayake, who joined the Department in 1964, had his initial training in Sinhala studies and later focused his attention to the field of mass communication. He showed a keen interest in the field of Sinhala creative literature, poetry, and criticism. For his postgraduate studies, he proceeded to the University of Pennsylvania, USA, and the University of Cambridge, UK. Later he became the head of the newly established Department of Mass Communication at the Vidyalankara Campus. As a creative writer, Professor Dissanayake has published several poetical and critical works on Sinhala and cultural studies. Some of them are *Nirmanaya ha Vicharaya* (1970), *Vividathmaka Lipi* (1975) *Nava Vichara Sankalpa, Sinhala Novel, and the Public Sphere* (2009). His edited volume *Nava Kavi Saraniya* was for many years a text for Sinhala at GCE Advanced Level. In 1978, he left Sri Lanka to teach at the University of Hawaii, USA.

Professor Bandusena Gunasekera (1927 -2020) who joined the Department of Sinhala in 1968 displayed his disciplinary interest in the field of Sinhala paleography, classical Sinhala, and folk literature. He obtained his MA degree from the Vidyalankara University submitting a dissertation on *Galle Grama Nama ha Ehi Vitti* in 1970. He did his doctoral research on Sinhala paleography earning a PhD from London in 1974 for a dissertation titled *The Evolution of the Sinhalese Script from the 6th century to the 10th century*.

Another outstanding scholar who was associated with the Vidyalankara Campus in the 1970s was Dr. Punchi Bandara Sannasgala (1915-1997). He obtained a PhD from the University of Ceylon for his dissertation *A Critical Edition of Saddharmalanakara* in 1959. As a noted oriental scholar and lexicographer, Dr. Sannasagala started his career at the Sinhala Dictionary in the 1950s and later served at the Department of Sinhala, Colombo in the 1960s and became an Associate Professor of Sinhala, Vidyalankara Campus. Sannasgala's contribution to Sinhala classical studies is immense. His *Sinhala Sahitya Vansaya*, first published in 1961, was a monumental work which is a bibliographical compilation of the history of Sinhala literature. As a lexicographer, his most outstanding contribution was the leadership he gave as the Editor-in-Chief of the Sinhala Dictionary to bring out the compilation of all the volumes in 1992.

Professor A.A. Abhayasinghe is another academic who focused on Sinhala language studies. He joined the Vidyalankara University as a lecturer and proceeded to the University of York to conduct his doctoral work under Dr. Sugathapala De Silva. In 1973, he earned a D.Phil. from the University of York for his dissertation on *A Morphological Study of Sinhalese*. He published a critical edition of the 13th century Sinhala grammar *Sidat Sangara* (1998) and three books examining Sinhala sentence structures.

In the 1970s, Dr. Hema Goonnetillke and Dr. Dharmasena Pathiraja also served as academics in this Department and contributed to the field of Sinhala studies.

Another senior academic, Professor Chandrasiri Palliyaguru, devoted his scholarly attention to modern Sinhala literature, culture, and folklore. He is a product of the Vidyalankara University and joined the Department in 1967. He entered Lancaster University, UK to study Cultural Anthropology and continued to teach modern literature and Sinhala culture in the Department. He was awarded the PhD degree from the Vidyalankara Campus in 1976 for his dissertation titled *A proposed classification of contemporary Sinhalese rituals with special reference to the Matara District in the Southern Province of Sri Lanka*. He introduced courses on the sociology of literature and folklore to the curriculum and wrote a textbook on the sociology of literature – *Sahithya Samajaj Vidyava* and a book on rituals - *Ceremonies, Festivals and Rituals of the Sinhalese*. As a novelist, he focused on writing historical novels.

The teaching of modern literature which was initiated by Miniwan P. Thilakarathne and Wimal Dissanayake was further strengthened by the inclusion of western literary criticism into the syllabus by Dr. Somaratne Balasooriya who later became a professor in the Department. He joined the Department in 1967 and proceeded to the University of Sorbonne for his doctoral research in the area of the development of Sinhala prose (1850-1900) and obtained the doctorate in 1973. He also excelled in the field of Sinhala creative writing as an award-winning short story writer and novelist. His novel *Vap Mangula* (1988) and collection of short stories *Karaththaya* (1991) received literary awards. Together with Dagonne Udayadhamma Thera and Indrapala Abeyweera, Professor Balasooriya edited a literary journal titled *Vimansa* for the benefit of university students and the Sinhala reading public.

Professor Ananda Abeysiriwardhana's scholarly interest focused on *nighantu* literature and Sanskrit literary criticism. He entered the University of Ceylon with training in oriental languages. He joined the Department of Sinhala, Vidyalankara University in 1969 and did his postgraduate work for an MA in the field of *nighantu* literature. He worked on Sanskrit literary theory with special reference to Dhvanivada and obtained his PhD from Kelaniya. After his retirement, Professor Abeysiriwardhana contributed his services as the Editor-in-Chief of the Sinhala Dictionary.

Professor Gamini Dela Bandara conducted his doctoral studies at SOAS, University of London, and obtained his PhD for the dissertation titled *Development of Sinhala Drama: A socio-cultural Analysis - from Nadagama to Modern Theatre up to 1922*. He later published a Sinhala book titled *Sinhala Nadagam Sampradaya.*

Professor Kulatilaka Kumarasinghe graduated from the University of Vidyalankara and contributed both as a teacher and author in the area of Sinhala Studies. He joined the Department in 1974 and obtained his PhD from the University of Kelaniya (1984) for his research on the beginnings and artistic development of Sinhala short stories. Professor Kumarasinghe also took a keen interest in the Japanese language and traditional Japanese drama. He has

published extensively in the field of Sinhala short stories, Japanese traditional theatre, and literary criticism. His major publications include *Sinhala Keti Kathave Prabhavaya ha Vikashanaya* (1997), *Sinhala Keti kathave Vikashanaya* (11 volumes 2000-2013), *Japan Natya Kalava* (2001), *Japan Jana Natya Kalava* (2003), *Pashchath Nuthana Vadaya ha vimarashnathmka lipi* (2004). Currently, Professor Kumarasinghe serves as the Editor-in-Chief of the Sinhala Encyclopedia.

Professor Jinadasa Danansuriya started his academic career in 1976 at the Jaffna Campus and later served at the University of Ruhuna. In 1985 he joined the University of Kelaniya and continued his teaching there. He completed his MA at the University of Kelaniya on the topic of G.B. Senanayaka's short stories. Later, he conducted his doctoral research on Sinhala folklore.

Professor Gunawardhana Nanayakkara joined the Vidyalankara campus in 1974 and completed his doctoral studies in the same university in the area of Sinhala exegetical literature in the Polonnaruwa period. Later, he published his doctoral work as a book *Polonnaru Yugaye Sinhala Vyakhyana Sahithya* (1998).

Currently, the Department of Sinhala is one of the oldest and largest departments in the University of Kelaniya in terms of the number of staff and students. The most senior academic in the Department is Professor Okkampitiye Pannasara Thera who did his doctoral research work at the Deccan College, Pune, India in the area of *Andhra influence on Brahmi Script in Sri Lanka during the period between 1st century B.C. and 5th century A.D.* Pannasara Thera's major publications are *Sidat Sangara Vimasuma* (2007), *Sinhala Akshara Ruupa vikaasaya ha Bhaaratiya Abhaasaya,* (2005) and *Sinhala Bhasha vikasaya ha shila lekhana vimarshana* (2009).

Professor Herson Dias completed his PhD at the University of Kelaniya and teaches courses on Sinhala folk tradition. His published works include *Piriniwan Jataka Kavyaya* (2002) and *Jana Sahitya Sampradaya* (2003). Professor Darshana Ratnayaka obtained his MPhil from the University of Kelaniya and focused his attention on classical Sinhala. His poetical works *Duta Githaya* (2004) and *Nena Silumina nam Umandanadaya (*2015) received the attention of the Sinhala reading public.

Professor Nimal Mallawarachchi's research areas are in the field of Sinhala language, sociolinguistics, and historical linguistics. He earned his PhD from the Hitotsubashi University, Japan for the dissertation titled *Foreignism and Colloquialism in the Development of the Sinhalese Literary Language* (2006). For his MPhil degree (Kelaniya) he wrote a dissertation on the language of Sinhala prose and published his work as *Sinhala Gadya Bhashave Vikashanya.*

Professor Malvane Chandrarathana Thera conducted his doctoral studies at the Deccan College, Pune, India on socio-rhetorical aspect of Sigiri graffiti and he was awarded the PhD in 2011. Chandrarathane Thera's MPhil research focused on Sanskrit rhetorical theory and classical Sinhala poetry of the Kotte Period.

Susanatha Mahaulpatha served as an associate professor in the Department until his untimely death in 2018. Apart

from his teaching, he contributed as a creative writer of award-winning novels and short stories.

Other professors who are currently serving in the Department are Bihesh Indika Sampath, Anurin Diwakara, and Swarna Ihalagama. Professor Bihesh Indika Sampath obtained his PhD from the Buddhist and Pali University (2013) for his dissertation on *Sinhala Geya Kāvyayangen pilibimbu vana Chiranthana Chandolankāra lakshana*. He has written many books on Sinhala rhetoric and classical Sinhala literature. Professor Anurin Divakara wrote her dissertation on the language planning efforts of Sidat Sangarava and she was awarded a PhD from the University of Colombo. Professor Swarna Ihalagama obtained her doctoral degree from Wuhan University, China researching in the area of Sinhala folk stories and folklore. Senior Lecturer Dr. Kusum Herath focused on classical Sinhala literature and wrote a PhD dissertation on the subject of chronicles of the Kurunegala period. Dr. Anjalee Wickramasinghe's research interests are traditional Sri Lankan and Japanese drama, art, and architecture. She completed her PhD studies at the University of Kelaniya (2019) in the area of Sinhala Kolam Drama and traditional Japanese Noh drama. In addition, several other lecturers in this Department have pursued their research interests in the field of Sinhala studies - Anuruddhika Kularatne (Literary Criticism, Comparative literature, and Cinema Studies), M.B.B. Jayasundara (Classical Sinhala literature), Neil Pushpakumara (Classical Sinhala literature and grammar), Chinthaka Ranasinghe (Modern Sinhala literature, intellectual history, and literary criticism), Madara Karunaratne (Modern Sinhala Poetry and criticism).

Sinhala Studies at the University of Ruhuna

In October 1977, the government of Sri Lanka appointed a committee headed by Professor M.B. Ariyapala to conduct a feasibility study on the establishment of a university in the southern province of Sri Lanka. In January 1978, the committee recommended the city of Matara as the most suitable location for this purpose. The enactment of the Universities Act No. 46 of 1978 enabled the University Grants Commission to establish the Ruhuna University College, fulfilling a long-cherished desire and need of the people in southern Sri Lanka. At its inception, the Faculty of Humanities and Social Sciences had four departments: Sinhala, History, Economics, and Geography. The Ruhuna University College was upgraded to a fully-fledged university on 1st February 1984.

At the beginning, teachers from the Universities of Colombo and Kelaniya served as visiting lecturers in the Department, but subsequently, senior academics were appointed as Professors of Sinhala at the newly established Department of Sinhala at Ruhuna. Dr. Amaradasa Weerasinghe (1926-2017), who completed a Sinhala honours degree at the University of Ceylon and postgraduate work on folklore studies in the USA, served as a senior lecturer and the first head of the Department of Sinhala and dean of the Faculty at the University of Ruhuna. Professor Sucharitha Gamlath became the first Professor of Sinhala at the University Ruhuna in 1978 and later, in 1981, Professor Vini Vitharana obtained a transfer to Ruhuna from the University Sri Jayewardenepura.

In the field of Sinhala studies, the contribution made by Professor Sucharitha Gamlath (1934-2013) needs to be highlighted. He graduated from the University of Ceylon and in 1966 he entered the University of London and studied Western and Indian philosophy and aesthetics. In 1969, he submitted a thesis titled *A Philosophical Investigation into the Nature and Role of Emotion in Art comparing Indian and Western aesthetic theories* and was awarded the PhD by the University of London. In 1970, he was appointed a senior lecturer in Sinhala of the University of Colombo. In 1975, he was appointed Professor of Sinhala at the University of Sri Lanka and was posted to the Jaffna Campus. He was the dean of the Faculty of Humanities and head of the Department of Sinhala. In Sri Lankan academia, he was a pioneering scholar who introduced the writings of Western thinkers on Marxist literary criticism to the Sinhala readership. As a leading literary critic, Professor Gamlath has written many valuable books on literary theory, aesthetics, drama, and classical Sinhala. His major works are *Kavsilumini Vinisa, Rasa Vada Vivranaya*, *Sokayath Rasayak da*? *Sambhavya Sinhala Kavaye Vikasanaya, natya praveshaya, batahira natya ha ranga kalava, Maname Natya Sevanaya,* and *Marxvadaya ha Sahithya kala.* An outstanding contribution by Professor Gamlath is *Ingrisi Sinhala Maha Sabdakoshaya* in two volumes (2009) which is generally considered the most comprehensive work in the field.

At the University of Ruhuna, the subject of classical Sinhala studies was further strengthened by the contributions made by other scholars. Professor Punchi Banda Ekanayaka joined the University in 1979 and served it for a period of three decades. He obtained his PhD from the University of Sri Jayewardenepura in 1992 for his dissertation titled *Chiranthana Sinhala Sahithya Vichara Chinthanaye Vikasanaya* which was later published as a book (1999). Professor Ekanayaka has written scholarly articles in the field of classical Sinhala literature and grammar.

Professor Kongasthenne Ananda Thera who served as a senior lecturer in the Department focused on Sinhala classical literature. Ananda Thera obtained his doctorate for a critical edition of *Muvadevdavata* which was later published as a *Muvadevadavata Sannaya* (1997). In the field of Sinhala studies, his other publications are *Dambdeni Asna saha Kandavuru Sirita* (1999) and the edition of *Elu Atthanagalu Vansaya* (2000).

Professor Agulugaha Dhamminda Thera is another scholar monk who served at Ruhuna from 1982-2014. Dhamminda Thera obtained his MA from the University of Kelaniya submitting a dissertation on modern Sinhala poetry which was later published as *Adyathana Sinhala Kavye Nava Pravanatha.* He proceeded to Benares University, India for his doctoral studies and obtained a doctoral degree for his dissertation titled *Development of the Sinhala Script up to 7th Century AD*.

Professor Susiripala Manawadu is another academic who served at Ruhuna after completing a career as a senior librarian. He focused his scholarly attention on Sinhala literature and journalism and completed his PhD studies in the area of Cumaratunga Munidasa's role in journalism.

Currently, the Department of Sinhala, University of Ruhuna offers a wide range

of courses in major fields of Sinhala studies - language and linguistics, including modern and classical literature, literary criticism, folklore studies, creative writing, communication studies, and cultural studies. The Department conducts both special and general degrees as well as postgraduate programmes in Sinhala.

Among the senior members, Professor K.G. Amarasekera's research areas are classical Sinhala literature, drama, and theatre. He was awarded the PhD by the University of Colombo for his dissertation on Sinhala folk drama.

Professor Jayantha Amarasinghe joined the Department of Sinhala at Ruhuna in 1996 after completing his BA from the University of Peradeniya. He read for his postgraduate degree (MA) from the same university. As a researcher in Sinhala, he devotes his attention to modern Sinhala literature and the historiography of Sinhala literature. Professor Amarasinghe edited an important volume titled *Nuthana Sinhala Sahithya Praveshika* (2016), a collection of research articles by pioneering Sinhala scholars. He also co-edited two felicitation volumes in honour of Professors Ariya Rajakaruna (2004) and Siri Gunasinghe (2010).

Professor Dharma Rajapaksha focused her attention on modern Sinhala fiction, classical poetry, and classical prose and completed her PhD studies at the University of Ruhuna in the area of contemporary Sinhala novels and the role of Sri Lankan women.

Academics in the department have also concentrated on cultural studies and folklore. Dr. Darshana Liyanage was awarded the doctorate in cultural studies, by Tezpur University, India for his thesis titled *The Convergence of Advertising and Folklore: A Lacanian Study*. Dr. Sandya Kahandagamage obtained a PhD degree for her thesis written in the area of Sinhala folklore from the University of Colombo. Her main research areas are Sinhala folklore and dialects of the Sinhala language. Dr. W.M.G. Wijesinghe concentrated on classical Sinhalese literature, and folklore studies. He was awarded a PhD degree from the Huazhong Normal University in China for his dissertation on folklore.

In the field of Sinhala grammar and historical linguistics, Dr. Morakandegoda Ariyawansa Thera obtained his PhD for his dissertation on *A Structural Study of the Verb in Classical Sinhalese* (2016) from Deccan College, Pune. In 2019, Ariyawansa Thera published a book on Sinhala lexicon titled *Sinhala Bhasawe Tatsama -Tadbhawa pada.* Dhammika Jayasinghe focused his scholarly attention to discuss Tamil impact on Sinhala. He holds an MA degree in Tamil from the University of Jaffna for his research on the Tamil Influence on Sinhalese Moral literature. He wrote a dissertation titled *Linguistic Problems in Teaching Sinhala as a Second language to Tamil speakers* for his MPhil degree at the University of Peradeniya. Currently, he is writing a dissertation on *Morphology of Sinhala and Dravidian Languages: A Contrastive Study* for his PhD degree at the University of Kerala, India. After completing her MA degree in Applied Linguistics at the Southern Illinois University, USA, Lokeshwari Karunarthne completed her MPhil dissertation (Peradeniya) on teaching spoken Sinhala as a second language. Presently, she is reading for her

PhD at the University of Colombo in the field of Child language acquisition with special reference to Sinhala.

In addition, the following academics who are currently serving in the Department of Sinhala at the University of Ruhuna have pursued their disciplinary interests in the field of Sinhala studies: Kithsiri Mihira Bandara (media, modern linguistics and literary criticism), Aparekke Sirisudhamma Thera (classical Sinhala literature and modern Sinhala poetry), N.E.H. Lanka (classical and modern Sinhala poetry and comparative literature), Jayani Sameera (historical and modern linguistics, Sinhalese grammar, inscriptional studies), and Sandamali Pieris (classical Sinhala literature, Sinhala culture).

Sinhala Studies at Other Universities

It is interesting to note that in the mid-1970s the teaching of Sinhala flourished in the University of Jaffna. Established in 1974 as the sixth campus of the University of Sri Lanka, it became an independent, autonomous university in 1979. In Jaffna, from 1974 to 1978 teaching Sinhala was conducted under the guidance of Professor Sucharitha Gamlath who was assisted by Dharmasena Pathiraja, Sunil Ariyaratne, and Jinadasa Danansuriya. Later, they continued to teach in other universities (see above discussion).

Until the late 1980s, the discipline of Sinhala was taught only in five universities - Peradeniya, Colombo, Sri Jayewardenepura, Kelaniya, and Ruhuna. The decade of 1990 saw the expansion of Sinhala studies in four other new universities, namely the Sabaragamuwa University of Sri Lanka (1991) at Belihuloya, the Rajarata University of Sri Lanka (1996) at Mihintale, the Buddhasravaka Bhiksu University (1996) at Anuradhapura, and the Buddhist and Pali University (1997) at Homagama. It should be noted that at Sabaragamuwa and Rajarata, there is no separate department for Sinhala and the subject is taught under the Department of Languages.

At the Sabaragamuwa University of Sri Lanka, the academics who are involved in teaching and researching Sinhala studies are Professor Hiniduma Sunil Senevi, Professor Manoj Ariyarathne, Dr. Champa S. De Silva, and Dr. Priyanka Weerasekera. Professor Hiniduma Sunil Senevi focused his attention on Sinhala short stories and Sinhala cinema for his MPhil and wrote a dissertation on Sinhala films based on short stories. He did his doctoral studies at the University of Peradeniya in the field of Sinhala cinema, submitting his thesis on a study of the films of Prasanna Vithanage and Asoka Handagama. Professor Manoj Ariyaratne completed his doctoral studies at the University of Pune, India, and obtained his PhD for his dissertation titled *A Contrastive Study of Word Order in Sinhala and English* (2008). Dr. Priyanka Weerasekera focused her attention on the Vedda Language and obtained her PhD (2014) from the Sabaragamuwa University for her dissertation on the linguistic study of Vedda language with special reference to Dambana. Dr. Champa De Silva has written a dissertation on the thematic complexities of post-realistic Sinhala novels for her PhD at the University of Kelaniya (2019).

At the Rajarata University of Sri Lanka, the discipline of Sinhala is taught in the Department of Languages. Established

in 2015, the Department has three academics with doctoral training. Dr. Olaganwatte Chandrasiri Thera obtained his PhD from the University of Peradeniya for his dissertation on *A study of Social Institutions of Sri Lanka as depicted in poetical works of the 19th Century*. As an academic, Olganwatte Thera focuses on the 19th century poetic tradition of Sri Lanka and published his work titled *Nuthana Sinhala Padya Sahithye Pasubima* in 2009. Professor Wasantha Dissanayake conducted his doctoral studies at the Nanjing Normal University, China, and now teaches Sinhala folk literature, culture, language, and comparative literature. Another senior lecturer, Dr. Nilimini Dayananada, completed her PhD at the University of Kelaniya on a comparative syntactical study of *Amavathura* and *Buthsarana.* Other academics researching in the area of Sinhala studies are Harshani K. Millagahathenna (sociolinguistics, culture, and folk rituals) and G. Uparathana Thera (folklore, culture, and epigraphy).

The Faculty of Language Studies at the Buddhist and Pali University at Homagama has a separate department for Sinhala which offers the discipline for the BA degree. The Department consists of four academic staff members: Senior Professor E. A. Wickramasinghe, Associate Professor Dunukewatte Gunarathana Thera, Dr. A.L.N.P. Perera, and Dr. Upul Priyantha Gamage. Professor E.A. Wickramasinghe obtained his PhD degree from the University of Ruhuna for a critical edition of *Siyabas Lakara*.

The Faculty of Languages of the Bhiksu University of Sri Lanka (formerly the Buddhasravaka Bhiksu University) conducts a BA degree programme in Sinhala for Buddhist monks. Professor Kanangamuwe Rahula Thera focuses on Sinhala language and grammar and classical Sinhala prose as research areas. He holds a PhD from the Sichuan University (2011), China. At the Bhikshu University, other lecturers in Sinhala are Boliyadde Dhammakusala Thera (classical Sinhala literature) and Thimbiriweva Sirisumana Thera (classical text edition, classical Sinhala literature).

In addition, Sinhala is taught as a second language at the South Eastern University of Sri Lanka. At this University, the Department of Languages offers courses in Sinhala for the trilingual degree programme and Sinhala as a second language for Tamil medium students. The lecturers in charge of Sinhala are Mr. Amarasiri Wickramaratne and Ms. Sadeeka Farwin.

Conclusion

This chapter provided an overview of Sinhala studies in academia over a period of one hundred years (1921 to 2021). It examined the contributions of teachers and individual departments in the discipline of Sinhala with special reference to personalities and their disciplinary interests. The contributions made by the university academics to Sinhala studies may be classified under the following sub-themes: Sinhala language and linguistics, Sinhala grammar, Sinhala epigraphy and paleography, ancient Sinhala literature, history of Sinhala literature, modern Sinhala literature and literary criticism, Sinhala drama, Sinhala culture, arts and crafts, and folklore. Research in Sinhala studies originally focused on selected literary texts, translations, and historical

grammar. The scholars who served at the University College and the University of Ceylon were the pioneers of the disciplinary traditions of Sinhala studies. Until the mid-1950s, the discipline of Sinhala was limited to one university – the University of Ceylon, as it happened to be the only university in the country at the time. The 1950s and the 60s saw a tremendous expansion in university education and the vistas of Sinhala studies expanded beyond the traditional boundaries. New disciplinary areas were added to the curriculum. As a result, the modern linguistic approach was applied to the study of the Sinhala language, and special attention was paid to the study of modern Sinhala literature. From the mid-1990s onwards, the shift to the course unit system created scope and an opportunity to design new curricula in Sinhala studies. In addition to research work in Sinhala, the members of the academic staff of Sinhala departments have also made significant contributions to the field of Sinhala literary arts, creative writing, and government-sponsored projects like the Sinhala Dictionary and Sinhala Encyclopedia. The faculty members of these departments have played a significant role in enriching literary movements and linguistic debates in the country. The alumni of Sinhala departments have excelled as teachers, academics, administrators, lawyers, media personalities, diplomats, creative writers, and authors. At the same time, as this chapter has shown, the academic scope and activities of the Sinhala departments in the universities were influenced by the socio-political changes and education reforms in the country. The field of Sinhala studies, which can be considered a major field of higher education in Sri Lanka, has been facing its challenges for over a century and is committed to nurturing Humanities education.

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Chapter 7

TAMIL: TOWARDS TRUTH, GOODNESS AND BEAUTY

Arunasalam Sanmugadas, Vallipuram Maheswaran

Abstract

A university, apart from developing the national culture, has to make its youth proficient in their mother tongue, heritage, and traditions. For the past one hundred years, universities in Sri Lanka have taught our youth not only their mother tongue but also rich languages like Sanskrit, Pali, and Prakrit. Tamil, the mother tongue of the Tamils living in Sri Lanka, has been taught and researched in Sri Lankan universities for the last one hundred years. The pioneers of the University of Peradeniya have strived hard to maintain a good standard in the learning, teaching, and researching of Tamil. For a long time since the establishment of the Department of Tamil at the University of Ceylon - Peradeniya, the syllabus was based mainly on classical Tamil literature, philology and grammar, the study of Dravidian languages, Tamil inscriptions and paleography, and literary history and culture. When a Department of Tamil was established at Colombo and later at Vidyalankara in Kelaniya, the curricula were improved. Now, the curricula of Tamil Studies in all the departments or units of Tamil in the universities across the country are constantly revised and improved. At present, only the universities of Peradeniya and Jaffna have independent Departments of Tamil. In Eastern, South Eastern and Sabaragamuwa universities and in the Campus of the University of Colombo, Tamil is taught in Departments of Languages. The teaching of Tamil is important because there is a dearth of Tamil teachers in Sri Lankan schools. Also, trained specialists with good theoretical and practical knowledge in Tamil language, literature, and allied fields are needed for print and electronic media. In order to meet this demand, Tamil Studies should be pursued as a specialized field.

Keywords: *specialization, pioneers, mother-tongue, Oriental Studies*

Introduction

The Ceylon University College was inaugurated on the 21st of January, 1921. This date marked the commencment of Tamil Studies at university level in Sri Lanka. Prior to this, during the Anuradhapura period (65 CE - 993 CE), there had been Tamil scholars and Tamil educational institutions in Anuradhapura. Hisselle Dhammaratana Thera in his book *Sinhalaye Dravida Balapæm*, (1963) has referred to educational activities in the Anuradhapura period. He has also referred to Tamil teaching in the educational institutions belonging to both Mahāyāna and Thēravāda sects.

Acharya Dhammapala Thera, while living in Anuradhapura, had been comparing

the Sinhala commentaries of Piṭaka texts with the Tamil commentaries of those texts to publish his own commentaries for them. From these observations, we understand that Tamil Studies has been going on in Sri Lanka but it has been centered around religious institutions. When the University College was established in 1921, Tamil began to be taught as a subject at the tertiary level for the first time.

The Ceylon University Association founded in 1906 campaigned for the establishment of a university in Ceylon. James Peiris, Marcus Fernando, and Ponnambalam Arunachalam were the prime movers of this agenda. Their campaign resulted in the appointment of the Macleod Committee by Governor MacCallum in 1921. The committee recommended that a University College be established in Colombo. Later, in 1942, an independent University of Ceylon was established. The University of Ceylon Ordinance, drafted by Sir Ivor Jennings and enacted by the State Council, sought to safeguard the independence of the university from outside interference by vesting administrative authority in the Council and academic authority in the Senate. It also stipulated that the university should be a fully residential institution (the Peradeniya premises was recommended) so that it would not only impart knowledge via lectures but also provide a well-rounded education. The shifting of the university of Ceylon to Peradeniya started in 1952.

A Faculty of Oriental Studies was established in the new institution, University of Ceylon, Peradeniya. This faculty was accorded a primary status in the hierarchy of faculties of the University as it gave recognition to the national culture and tradition. The departments in the faculty were Sanskrit, Pali, Sinhala, Tamil, and Arabic. In the following decades, academics such as Professor O.H.D.A. Wijesekara, Dr. Jayadeva Thilakasiri, Dr. M.H.F Jayasuriya, Dr. Siri Gunasinghe, and Dr. Ratna Handurukande in Sanskrit; Professor K. Kanapathipillai, Professor V. Chelvanayagam, and Dr. S. Vithianandan in Tamil; and Professor G.P.Malalasekara, Professor N.A. Jayawickrama, Dr. Jothiya Dheerasekara, Dr. Lily de Silva, and Dr. D.J. Kalupahana in Pali were able to publish widely and make contributions to their respective fields.

From its establishment up to now, the university has contributed immensely to Tamil Studies in Sri Lanka. A pioneering article 'Some Aspects of the University's Contribution to Tamil Studies in Sri Lanka' by Professor S. Thillainathan appeared in R.A.L.H. Gunawardene (Ed.) (1992:176-84) classifies the contributions made by academics to Tamil Studies under the following categories: (i) Language and Linguistics, (ii) Ancient and Medieval Literature, (iii) Modern Literature, (iv) History of Literature, (v) Sri Lankan Literature and Society, (vi) Muslim Contribution to Tamil Literature, (vii) History and Epigraphy, and (viii) Culture. Pioneering academics of each institution and details about their contributions to these fields are also given in the article.

Professor Nuhman (1992) discusses the University's contribution to the field of Tamil criticism in his article 'The University of Peradeniya and the Development of Tamil Literary Criticism in Sri Lanka'(in R.A.L.H. Gunawardene (Ed.) (1992, pp. 185-198). Both Professor Thillainathan and Professor Nuhman discuss Professor V. Chelvanayagam's contribution to the study of Criticism in Tamil. Professor Nuhman states that Professor Chelvanayagam prompted the students to think critically through his lectures based on the principles of I.A. Richards' practical criticism. His students, namely K. Kailasapathy, K. Sivathamby, S. Thillainathan and others

later became prominent literary critics. Professor Chelvanayagam's contribution to Tamil literary criticism has been recorded by Professor A. Sanmugadas (1990) in a Memorial Lecture titled 'Professor V.Chelvanayagam, A Pioneer of Tamil Literary and Metrical Criticism in Sri Lanka'. Mr. K.S. Sivakumaran, one of the notable Sri Lankan literary critics, refers to Professor Swamy Vipulananda as a pioneer of Tamil literary criticism and the first Sri Lankan Tamil literary critic.

This chapter records the contributions made by academics to Tamil Studies and it is befitting to mention here the contributions made by non-Tamil scholars to Tamil Studies. S.Thillainathan (1992) notes that Peter Silva of the Department of Sinhala obtained a PhD degree from the University of Oxford for the dissertation on the *Influence of Dravida on Sinhalese*. This study has highlighted the close interaction between Sinhalese and Tamil social groups. Dr. M.H. Peter Silva has also translated the Tamil epics *Cilappatikaram* and *Manimekalai* into Sinhala. Professor K.N.O. Dharmadasa (2017, 69) in his paper 'Peradeniya Academics of the early days and their contribution to Sinhala Studies' has the following to say about Dr. Peter Silva:

His field of interest was the relationship between Tamil and Sinhalese literature. In a background where only a handful of scholars like Ven. Hisselle Dharmaratana of Sarasvati Pirivena in Balagolla ventured in to Tamil studies, Dr. Peter Silva chose to specialize in this field and based his PhD thesis to the Oxford University. The title of that thesis was *The influence of Dravida on Sinhalese*.

Hisselle Dharmaratana Thera studied the Tamil literary history of the Anuradhapura period and Dr. Manonmani Sanmugadas (2012) has a note about this subject in her book *Some Thoughts on Sri Lankan Tamilology*. Professor W.S. Karunatillake, Professor of Linguistics at University of Kelaniya has also contributed much to Tamil studies. His *Tamil - Sinhala Dictionary* (2002) needs special mention here.

The influence of Tamil on the Sinhala lexicon has been pointed out by Sinhala scholars. *Sidat Sangarava*, the earliest grammar of Sinhala language written in the 13th century CE is based on the Tamil grammar *Viracoliyam* and recognizes the ifluence of Tamil on the structure and the lexicon of Sinhala language (See, Godakumbura, C.E., (1955), Peter Silva, M.H., (1961), Hettiaratchi, D.E. (1969), *Linguistics in Ceylon*, In Sebeok Thomas, A. *Current Trends in Linguistics Vol. 5 Linguistics in South Asia,* Mouton, The Hague, pp. 737-751). Professor Karuntilleke has provided *Tamil - Sinhala Dictionary* (2002) for further research on Tamil and Sinhala lexicons. His work inspired scholars to continue comparative lexical study. In the same year, the *Dictionary of Tamil Words in Sinhala* by Sandagomi Coperahewa and Sarojini Arunachalam (2002) was published. Professor Karuntilleke along with Professor Gair and Professor S. Suseenthirarajah have published books and papers on the contrastive aspects of Sinhala and Tamil. Some of these publications are given below:

James W.G, Suseenthirarajah, S. and Karunatilleke, W.S. (1978). *An introduction to spoken Tamil*. External Services Agency, University of Sri Lanka, Colombo. Karunatilleke, W.S. and Suseenthirarajah, S. (1973). Phonology of Sinhalese and Tamil: A study in contrast and interference.

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Students of the University of Ceylon, Peradeniya in the 1960s published a collection of poems written in Sinhala, Tamil, and English. Gamini Seneviratne, a poet of the 1960s, along with S. Thillainathan and A. Sanmugadas edited this publication titled *Poetry Peradeniya*.

Ceylon University College

At the University College, a visiting Lecturer in Tamil was appointed and courses commenced in Pali, Sinhalese, and Tamil in 1922-23. In 1923, the old Royal College buildings were allocated to the use of the University College and the Arts classes were transferred from the College House to the old Royal College classrooms. In 1924, a lecturer in Tamil was inducted to the teaching staff. Rev. Francis Kinsbury, son of the famous Tamil scholar C.W. Thamotharampillai, joined the University College in 1926. The 1936-37 prospectus of the Ceylon University College details the courses and the syllabus at that time. The following subjects were included in the syllabus: Sanskrit, Pali, Latin, Greek, English, Sinhala, Tamil, Logic, Ethics, History, Geography, Economics, Pure Mathematics, Applied Mathematics, Physics, Chemistry, Botany and Zoology. Honours corses were provided in Indo-Aryan (Sanskrit and Pli), Classics, English, History, Mathematics, Physics, Chemistry, Botany and Zoology. The degree course normally spans three years. At the end of the first year, students are expected to take the Intermediate Examinations of the University of London conducted in Ceylon. At the end of the third and fourth year they take the Final Examinations - BA (General), BA (Honours), BSc (General), BSc (Hons.). The syllabus for Tamil Honours consisted of three papers, each of three hours duration. They were (i) Translation of a piece or pieces of English prose into Tamil; (ii) Translation of passages of varying difficulty from Tamil into English; (iii) A general paper, including questions on accidence and syntax, the outlines of the early History of South India (particularly of the rise, growth, and decline of the Chera, Chola, and Pandyan Kingdoms), and the General History of Tamil Literature, with special referance to Sangam works. Candidates will be expected to be acquainted with the following Tamil Texts: *Nālaṭiyar, Tirukkuṟal, Kamba Rāmāyaṇam, Villiputtūrār Bhāratam*, and *Ārumuga Nāvalar's Periyapurāṇa vasanam.*

In 1930, Kanthasamy Kanapathipillai (who later become Professor K. Kanapathipillai) graduated from the University College obtaining a BA Honours in Indo-Aryan Languages (Sanskrit and Pali) with a First Class and was awarded the Oriental Languages Scholarship in the same year. He proceeded to Annamalai University in Tamil Nadu where he followed a course in Tamil and obtained the traditional title 'Vittuvān'. Having specialized in Tamil, Sanskrit, and Pali, he left to the United Kingdom and joined the School of Oriental Studies of the University of London where he obtained his PhD On his return to Ceylon in 1936 after obtaining his PhD degree, he was appointed a

lecturer in Tamil and in the absence of a Department of Tamil, he served as the lecturer in charge of the subject.

University of Ceylon

When the University of Ceylon was established in 1942, Dr. Kanapathipillai was appointed the first Head of the Department of Tamil. Soon after, Swamy Vipulananda received an invitation to become the first Professor of Tamil while Dr. K. Kanapthipillai continued as the Head of the Department. Unfrotunately, Swamy fell ill and passed away in 1947. Coincidentally, Dr. M.D. Ratnasuriya, the First Professor of Sinhala also faced a sudden death in 1951. Dr. Kanapthipillai was appointed the new Professor of Tamil and the Head of the Department of Tamil while Dr. D.E. Hettiarachchi was appointed as the new Professor and the Head of the Department of Sinhala. Faculties of Arts and Oriental Studies of University of Ceylon were shifted to Peradeniya in 1952 and Professor Kanapathipillai served as the Dean of the Faculty of Oriental Studies and the Acting Vice-Chancellor on several occasions.

Professor Swamy Vipulananda and Dr. K.Kanapathipillai, as the pioneer Professors and Heads, laid a firm foundation for the curriculum, the staff, and the cultural activities of the Department of Tamil. They developed the curriculum for the General and Special (Honours) BA Degrees. In the first year, the following topics were taught for the General Arts Qualifying examination paper:

Prescribed Tamil literary texts, Tamil grammar based on the grammatical text Nannūl, and History of Tamil Literature. The syllabus of the General Arts Degree comprised prescribed Tamil literary texts, Tamil grammar, and the history of Tamil literature. The Special Arts curriculum in Tamil comprised the following: prescribed tamil literary texts, prescribed texts and tamil literary criticism, philology and Tamil grammar, general history of Tamil literature, study of a special period of the history of Tamil literature, prosody and *alankāra*, study of *eḷuttatikāram*, *ollatikāram*, and *porulatikāram* of *tolkāppiayam*, the Tamil classical grammatical treatise, Tamil culture, malayalam, sanskrit, and paleography and Tamil inscriptions.

During the time the Faculty of Oriental Studies and the Faculty of Arts were housed in Colombo, Professor Swamy Vipulananda and Dr. K. Kanapathipillai started a Diploma in Tamil in 1946 (called 'Vittuvān'). The diploma was designed by these two scholors who had excellent training in both traditional and modern studies. It attracted Tamil teachers and traditional scholars as students. The course was shifted and continued in Peradeniya till 1963.

By the University Act No. 1 of 1972, University of Ceylon - Peradeniya became Peradeniya Campus of the University of Sri Lanka. Under Universities Act No. 16 of 1978, the University of Sri Lanka was split into six independent, autonomous institutions: University of Peradeniya, University of Colombo, University of Sri Jayewardenepura, University of Kelaniya, University of Moratuwa and University of Jaffna.

University of Ceylon - Peradeniya started a Colombo Campus in September 1965 at the Race Course Auditorium, Reid Avenue, Colombo, 7. Its Faculty of Arts consisted of the Departments of Tamil, Sinhala, Sanskrit, Economics, Geography, and

History. Dr. A. Sathasivam was the Head of the Department of Tamil. Professor K. Kanapthipillai, Dr. S. Vithiyananthan, Mr. S. Thananjayarajasingam, and Mrs. Maheswary Mahadeva were visiting lecturers of the Department. In 1968, the Department of Tamil became a part of the University of Colombo and Dr. K. Kailasapathi was transferred from Peradeniya to Colombo. In the same year, Dr.P. Poologasingam, Dr. Mrs. Maheswary Thiyagarajah, and Dr. A. Kandiah joined the Department. In 1971, Mr. E. Balasundaram was appointed a permanent lecturer. In 1980, all the staff of the Colombo Tamil Department except Dr. E. Balasundaram were transferred to Peradeniya University.

University of Ceylon, Peradeniya Campus

University of Ceylon - Peradeniya became University of Sri Lanka, Peradeniya Campus by the University Act No.1 of 1972 and S. Vithiananthan became the Professor and Head of the Department of Tamil there. As stated before, Dr. K. Kailasapathi was transferred to Colombo University in 1968 and in 1972 he became the Head of the Tamil Department at the Kelaniya Campus of the University of Sri Lanka. When the Jaffna Campus was opened in 1974, he was appointed as the first President of the Campus. In 1974, Dr. Thanjayarajasingam was transferred from Peradeniya Campus to Kelaniya to assume duties as the Head of the Department of Tamil. In 1975, Dr. A. Sanmugadas was transferred to Jaffna Campus. University of Ceylon, Peradeniya and later Peradeniya Campus has prouced several Sri Lankan Tamil scholars, administrators and teachers. It had provided a team of Tamil scholars to develop the Tamil studies in all subsequent higher learning institutions in Sri Lanka.

Pioneering Academics in the Tamil Studies

Professor Swamy Vipulananda

Swami Vipulananda was the first Professor of Tamil of the University of Ceylon. When a special commission was set up to investigate the proposal to establish a University in Chidambaram, as a noted educationist, scholar and community worker, Swamy Vipulanada was invited by the University of Madras to present its case for the establishment of this university. On the recommendation of the commission, the Annamalai University was established in 1927. In 1931 Annamalai University invited Swamy to become its first Professor of Tamil. Through his research on the ancient and scientific music of the Tamils, he earned a remarkable reputation in the annals of Tamil history. He has written thought-provoking articles on the literature, religion, and music of the Tamil people. Apart from Tamil, he was also conversant in English, Greek, Latin, Sanskrit, and Sinhala. His book titled *Yāḻ Nūl* which was based on his unique research on an ancient Tamil stringed musical instrument called the *Yāḻ* was published just before his death in 1947. Using the literary traditions in Sanskrit, Greek, and English, he wrote *Matankacūḷāmaṇi,* a translation of twelve Shakespearean plays. Despite the strong opposition from socially and politically powerful elites towards teaching Mahakavi Subramaniya Bharati's poems, Swamy recognized Bharathi as a Mahakavi and taught his poetry to his students in.

Professor K. Kanapathipillai

Professor Kanapthipillai was a pioneer scholar who wrote on the culture of the Sri Lankan Tamils. He received excellent training in traditional Tamil grammar and literature from the Ceylon University College and Annamalai University. He pioneered studies on the language of Tamil inscriptions through his research into the Pallava Tamil Inscriptions of the Pallava period under the supervison of Professor Sir R.Turner, who supervised many PhD scholars from the Departments of Sinhala, Pali, Sanskrit and Tamil of the University of Ceylon. Professor Sir R. Turner refers to all those scholars in his lecture delivered at the Royal Asiatic Society in 1952.

A fusion of traditional and modern learning and teaching had produced an excellent professor who introduced Dravidian Studies, Cultural Studies, Paleographic and Inscriptional Studies to the University system. At a time when there was no trained Tamil epigraphist to decipher, edit, and publish the many ancient Tamil inscriptions in Sri Lanka, Professor Kanapathipillai undertook this task and published articles on the Tamil inscriptions from Mankanai, Moragahawela, and Panduvasnuvara in the 1960 and 1962 issues of the *University of Ceylon Review*. He created a new interest in this field and inspired his students (Professor K. Indrapala and Professor S. Pathmanathan) to continue this work after his retirement. Professor Kanapathipillai was also a creative writer — a poet, a dramatist and a novelist. He retired in 1965 and Professor V. Chelvanayagam succeeded him as the Head of the Department of Tamil.

Professor V. Chelvanayagam

Professor V. Chelvanayagam wrote only two books: One on History of Tamil Literature (1951) and the other on The History of Tamil Prose (1957), and both earned him fame among Tamil scholars. He introduced the study of Literary Criticism to the Department of Tamil. Both Professor Kanapathipillai and Professor V. Chelvanayagam were students of Professor Swamy Vipulananda at Annamalai University.

Professor S. Vithiananthan

Mr. S. Vithiyananthan joined the Ceylon University College in 1941. By the time he graduated with an Honours Degree in 1944, the Ceylon University College had become the University of Ceylon. He studied for two years under Professor Swamy Vipulananda for his Master's degree which he completed in 1946 and was appointed as a lecturer in the same year. He joined the School of Oriental and African Studies of the University of London for his doctoral studies, and in 1950, earned the PhD for his thesis titled *Pattupāṭṭu - a Historical, Social and Linguistic Study.* On his return, Vithiananthan re-joined the Faculty of Arts and Oriental Studies of the University of Ceylon, which by the time had been shifted to Peradeniya. Vithiananthan became a Professor of Tamil in 1967. He served as Professor and Head of the Department of Tamil until 1977 at the University of Ceylon - Peradeniya and the University of Sri Lanka, Peradeniya Campus. During that period, he served as the sub-warden of the Jayatileka Hall and the warden of the Wijewardene Hall .

Professor Vithiananthan served as the president of the Jaffna Campus of the University of Sri Lanka between

August 1977 and December 1978. When the Jaffna Campus gained University status on 1 January 1979, Vithiananthan was appointed its first Vice-Chancellor - a position he held until July 1988. He has researched on Tamil folklore in Ceylon and has written a book on Tamil folk drama. Much like Professor E.R. Sarathchandra, Professor Vithiyananthan experimented with Sri Lankan Tamil folk plays. The former produced famous Sinhala folk dramas (*Nāṭagama*) like *Manamē* and *Sinhabhāhu* while the latter produced Tamil folk dramas (*Kūttu*) like *Karṇan Pōr, Rāvanēsan,* etc. He has publised journal articles on this subject and on Ceylonese Tamil writing. He authored the famous book *Tamilar Calpu* (Tamil Civilization) which earned him fame among Tamil scholars.

Professor A. Sathasivam

Dr. A. Sathasivam, who was appointed Professor in 1968, specialized in the study of ancient Tamil grammar and has published widely on the subject. He had the opportunity to visit the Universities of Pennsylvania and California in the United States where he researched on the affinities between Sumerian and Dravidian. During the stay, he investigated and documented the close relationship between the extinct Sumerian language of Mesopotamia and the extant Dravidian languages of South Asia. From the close resemblance in the vocabulary, comparative phonology, composition, and grammatical structure between the Sumerian and the Dravidian languages, he concluded that the Sumerian and Dravidian languages had descended from a common ancestral substrate language. During the latter half of the 1980s, Professor Sathasivam was involved in compiling an Etymological Dictionary of Sumero-Dravidian or the Kumari Family of Languages. This project was not completed due to his untimely death in 1988.

Professor S. Thananjayarajasingham

Dr. S. Thananjayarajasingham studied the Dutch Tamil records in Ceylon. His thesis, written on these records, is a pioneer work of great merit. He has published articles on Tamil linguistics and various Tamil dialects of Ceylon. Thananjayarajasingham's premature death in 1977 was a great loss to the field of Tamil linguistics.

Professor A. Veluppillai

Dr. A. Veluppillai was a linguist who continued the work started by Professor K. Kanapathipillai. He earned a PhD from the University of Ceylon and the University of Oxford. He studied the Tamil inscriptions of the Chola period and published two volumes on the Tamil inscriptions of Ceylon. He wrote several books and articles on Sri Lankan Tamil literature, history, and social history. He was a Visiting Professor at the University of Kerala's Department of Linguistics (1973-74), a Visiting International Senior Professor at the International Institute of Tamil Studies in Madras (1980), and a Commonwealth Academic Fellow at the University of Edinburgh's Department of Linguistics (1982–83). Veluppillai joined the University of Jaffna in 1984 as a Professor of Tamil. He was the Head of the Department of Tamil from 1984 to 1990. He was a guest Professor at Uppsala University's Department of History of Religions between 1990 and 2000 and received an honorary degree from the same University in 1996.

Tamil Studies at University of Peradeniya

Tamil Studies has played an important role in the Peradeniya academic history since 1921. The history of this discipline has two chapters: The first being the period from the establishment of the University College to the end of the University of Sri Lanka - Peradeniya Campus, and the second being the period from the establishment of University of Peradeniya up to now. Professors S. Thillainathan, K. Arunasalam, M.A. Nuhman, T. Manoharan, V. Maheswaran, and Dr. Mrs. S.R. Theaver have been the Heads of the Department of Tamil. At present, the Department is headed by Professor S. Pirashanthan. At present, the Department of Tamil has become a reputed center of Tamil Studies in Sri Lanka as well as in South Asia. Over the years, it has produced a number of Tamil scholars, literary critics, creative writers, journalists, and public administrators. The Tamil department has produced pioneering academics and let us mention some of them as follows.

Professor S. Thillainathan

Mr. S. Thillainathan graduated from the University of Ceylon, Peradeniya, obtaining a Bachelor's Degree in Tamil with First Class Honours. He began his career as a journalist. He was also a literary critic and writer. Later, he joined Vidyodaya Campus as a lecturer. He wrote a dissertation on Court Poetry of the Chola Period for his MLitt degree at the University of Madras. Professor S. Thillainathan succeeded Professor A. Sathasivam as the Head of the Department of Tamil, University of Peradeniya. As a critic and an academic, he also participated in the Progressive Literary Movement.

The fifties and the sixties constituted a very important period in the development of Tamil literature and literary criticism. Marxism was the dominent ideology in the political and cultural fields during this period. It was in this period that the University of Ceylon - Peradeniya produced eminent Marxist critics like K. Kailasapathi, K. Sivathamby, A.J. Canagaratna, S. Thillainathan and others. Professor Thillainathan's wrote *From Tiruvaḷḷuvar to Pāratitāsan* (1967) and *Literature and Society* (1987) in Tamil. He has also published widely on matters relating to Sri Lankan Tamil Literature and Society. After serving the University of Peradeniya as a Professor and Head of the Department of Tamil, he retired as an Emeritus Professor in Tamil.

Professor K. Arunasalam

Professor K. Arunasalam succeeded Emeritus Professor S. Thillainathan as the Head of the Department of Tamil. Professor K. Arunasalam researched on the Tamil literary development of the hill country. He has authored three important books in Tamil: *An Introduction to Hillcountry Tamil Novels* (1999), *Hillcountry Tamil Literature* (1994) and *Tamilological Studies in Sri Lanka* (1997). The dissertation (1974) he wrote for his Master of Arts Degree obtained from the Peradeniya Campus, University of Sri Lanka, was titled *Origin and Development of Short Story in Sri Lanka*.

In 1948, the University Tamil Society began to publish a magazine called *Iḷankatir* to which students as well as members of the staff collaboratively contributed. The magazine discussed the social, political, cultural, and educational trends of the country and Professor Arunasalam reviewed all the volumes published up

to 1994 and wote a book titled *Iḷankatir Kālakkaṇṇāṭi* (*Iḷankatir* - A *Timepiece)* (1994).

Professor M. A. Nuhman

Professor M.A. Nuhman succeeded Late Professor K. Arunasalam as the Head of the Department of Tamil, University of Peradeniya. He obtained the BA and B.Phil. in Linguistics from the University of Colombo, the MA in Tamil from the University of Jaffna, and the PhD in Linguistics from Annamalai University, India. His PhD dissertation, *A Contrastive Study of the Structure of the Noun Phrase in Tamil and Sinhala,* was published by the University of Peradeniya in 2003. He worked as a lecturer in Tamil and Linguistics at the University of Jaffna for nearly 15 years. He was also a visiting professor at the Department of Linguistics, Tamil University, India in 1998. Professor Nuhman is a well-known poet and literary critic in Tamil, and, in addition to publishing numerous research papers, articles, and poems in various journals and magazines, he has published more than 25 books as an author, co-author, editor, co-editor, or translator. He has also written a book on Sri Lankan Tamil Literature (1979).

Professor T. Manoharan

Professor T. Manoharan succeeded Professor M.A. Nuhman as the Head of the Department of Tamil. He graduated from University of Jaffna obtaining a BA with First Class Honours in Tamil. The MA degree was awarded by the University of Jaffna for his dissertation titled *Characterization of Heroes of Sri Lankan Novels*. As it was obligatory for the academic staff to gain competence and proficiency in ancient and medieval Tamil poetry, T. Manoharan undertook a study of the Paḷḷu poems for his PhD at Tamil University, Thanjavur, India. Professor T. Manoharan has authored a number of papers on various aspects of modern Tamil literature.

Professor V. Maheswaran

Professor V. Maheswaran succeeded Professor T. Manoharan in 1981 as the Head of the Department of Tamil, University of Peradeniya. From the same University, Mr. V. Maheswaran obtained his MPhil degree in Tamil literature in 1998. At the Tamil University of Thanjavur, India, he studied the temples and society through the epigraphy of the Chola period. He was conferred the PhD for this award-winning research. In 2007, his thesis was published as a book titled *Temple and Society of Cola Period*. He has published several books and textbooks and has edited ten journals and collections of essays.

The Current Status of the Department

The Department has been interested in the following areas of research: Classical Literature, Medieval Literature, Modern Literature, Sri Lankan Tamil literature, Literary Criticism, Tamil Grammar, Linguistics, Cultural Studies, Folklore, Prosody and Alankara, Lexicography, and Epigraphy. The Department organises national and international conferences. The following are the publications of the Department: *Tamil Research in Past and Present* (2013), *Sangam Literature in new Perspective* (2015), *Cilambu and Megalai in new Perspective* (2016), and *Folklore in new Perspective* (2017).

The present staff and student details are as follows: The acedmic staff comprises 6 permanent and 5 temporary staff

members, and the Department has 35 MA students, 14 MPhil students and 6 PhD students. Additionally, there are 114 special degree students, more than 300 students following Tamil as a subject for their General Degree, and more than 200 students following basic Tamil as a subject for their General Degree.The present permanent academic staff of the Department are: Professor Srivaratharajan Pirashanthan, PhD (Annamalai), Dr. Sothimalar Ravindren Theaver, Dr. S. Sutharsan, Mr. P. Sarawanakumar, Mr. M.M. Jayaseelan, Mrs. Anne Yalini Satheeswaran.

The Department of Tamil offers undergraduate courses in Tamil (Special Degree and General Degree) as well as postgraduate courses leading to the Postgraduate Diploma, MA, MPhil, and PhD qualifications. The Department provides basic Tamil courses for undergraduates and is also engaged in the external degree programme.

Professor K. Kanapathippillai, the first Head of the Department developed the curricula of the undergraduate and postgraduate courses. Many Professors in Tamil attached to the Department of Tamil, University of Peradeniya were trained in the liberal educational system of the British universities which enabled them to approach Tamil culture not only from its classical tradition but also from modern and folk traditions. Because of their broad-minded and open approach, the academics of the Department of Tamil were able to add modern literature, literary criticism, and literary history into the curriculum, a feature which was absent for a long time in the universities of Tamil Nadu. The History of Tamil literature was introduced in the forties not only for the BA and MA degree courses in Arts but also for the Diploma (Vittuvān) programme. The works of some of the important modern Tamil writers were also included in the syllabi of this university. Bharati's poems and Putumaippittan's short stories were prescribed texts for the Special Degree in Tamil in the fifties. Subsequently, modern Tamil literary texts were prescribed for the General Degree too. During the fifties, Literary Criticism was also included as a subject in the Special and General Arts Programmes.

In the year 2000, when the Faculty of Arts adopted the Course Unit System, the Department of Tamil revised its curriculum and introduced the following courses: Introduction to Tamil Language and Functional Grammar, Introducing Tamil Literature, Grammar of Modern Tamil: Phonology and Morphology, The Development of Modern Tamil Poetry, Practical Criticism and Literary Appreciation, The Short Story in Tamil: Its Origin and Development, Modern Tamil Syntax, Landmarks in the Development of Tamil Novel, Tamil Drama and Theatre, Folk Literature and Folk Literary Studies in Tamil, Sangam Poetry and Poetics, Modern Literary and Critical Theories, Didactic Literature in Tamil, Bhakti Movement and Devotional Poetry in Tamil, Epic Poetry in Tamil, Islam, Christianity and Tamil Literary Tradition, History of Tamil Language,Tamil Prosody and Alankara, History of Tamil Research, Linguistics and Tamil Grammatical Traditions, Development of Tamil Literature in Sri Lanka, History of Literary Criticism in Tamil, Modernization of Tamil Language: Problems and Prospects, Social and Cultural History of the Tamils, Tamil Paleography and Inscriptions.

The Department introduced a course in basic Tamil as a measure to support the government policy of promoting social harmony among different ethnic groups in Sri Lanka through languages. The Department of Tamil revised the curriculum again in 2017, in keeping with the Sri Lanka Qualification Framework (SLQF). This produced a well-balanced curriculum with equal weightage given to language and literary studies. The revised curriculum covers the evolution of the Tamil language and literature from the classical period to the modern period. It relates language and literary development to social development and provides insights into the relationships between society and culture. It focuses on the multi-religious, multi-cultural, and multi-regional dimension of Tamil language and literature to promote multi-culturalism. After the introduction of the new curriculum, the number of students reading for the degree programme has increased.

Postgraduate programmes such as Master's Preliminary, Master of Arts, Master of Philosophy, and Doctor of Philosophy have been conducted by the Department of Tamil through the Faculty of Arts for a long period of time. The Master's Preliminary programme is conducted by the Department of Tamil for those who do not have the required basic qualifications to register for a Master's Degree programme. The Master's Preliminary and the MA programmes are based on course work while the MPhil programme consists of course work and a thesis. The PhD programme has no coursework and students are required to complete a Research based thesis.

The Postgraduate Institute of Humanities and Social Sciences (PGIHS) was established in 2015. Since then, the Department offers postgraduate courses through the PGIHS leading to the Postgraduate Diploma and the degrees of MA, MPhil, and PhD. The Postgraduate Diploma in Tamil provides fundamental knowledge of the Tamil language and literature required to follow higher studies in the field. The MA programme encloses two streams: Stream I consists of coursework and a research component and Stream II consists of coursework only. Students reading for the MPhil are required to write a research-based thesis and complete related coursework as recommended by their department of study. The Doctor of Philosophy is a three-year full-time research degree which allows students to specialize in an area of study by conducting extensive research in the selected field.

Currently, Tamil Studies at the undergraduate level has been expanded to focus on areas of communication and media studies. Therefore, in keeping with the SLQF guidelines, the following subjects were introduced in the year 2017; ESS 1002: Essential Communication Skills for First Year Students and TLG 4022: Mass Communication: Electronic Media for Final Year Students. In order to gain practical experience, final year students work as interns at media stations.

The Department of Tamil has worked collaboratively with the Centre for Distance and Continuing Education (CDCE) and has expanded its courses to serve the general public by offering a certificate course for learners of Tamil as a second language. Moreover, the Department functions as the hub that provides the teaching staff needed for inter-departmental and inter-faculty

teaching. In order to create social harmony by removing language barriers, the university has made learning Tamil as a second language compulsory for non-native speakers of Tamil in the Faculty of Agriculture.

In conclusion, it is important to note the invaluable contribution made by the Department of Tamil of the University of Peradeniya to further Tamil Studies in the country. The Departments of Tamil in Jaffna and Eastern Universities were manned mainly, if not solely, by Peradeniya products. The first Professor of Tamil in the University of Jaffna was Dr. K. Kailasapathy, who had graduated from the University of Ceylon - Peradeniya. Subsequent Professors K. Sivathamby, A. Veluppillai, A. Sanmugadas, and E. Balasundaram of the Department of Tamil, University of Jaffna, were products of the University of Ceylon - Peradeniya.

Tamil Studies at University of Colombo

As discussed above, the Department of Tamil of the Colombo Campus of the University of Ceylon, was absorbed into the University of Colombo in 1968. In 1980, all the members of the academic staff except Dr. E. Balasundaram were transferred back to the University of Peradeniya. From 1980 to 1984, Dr. Balasundaram headed the Tamil Department. While he managed the second, third, and final year students, Professors Sathasivam and Poologasingagam conducted lectures as visiting professors.

In 1984, Dr. Balasundaram requested to be transferred to the University of Jaffna and this marked the end of the history of the Tamil Department of the University of Colombo. Even though there is no Department of Tamil at the moment, some of the institutions attached to the University of Colombo conduct diploma courses in Tamil and Tamil is taught as a second language. The courses currently offered are as follows:

Tamil Studies at University of Jaffna

The declaration establishing the sixth Campus of the University of Sri Lanka in Jaffna was made on 15 July 1974 by Dr. Al Haj Badi-Ud-Din Mahmud, Minister of Education and Pro-Chancellor of the University of Sri Lanka. The Parameshwara College, Thirunelvely, founded by Sir. Ponnampalam Ramanathan in August 1921, was to be its nucleus. When the Jaffna Campus was established in 1974, it was announced that this institution of higher learning would be the centre of excellence for Tamil and Hindu Studies. The pioneers strived hard to make this goal a reality. Thus, from the inception of the Jaffna Campus, the Department of Tamil functioned as a fully-fledged department. On 19 July 1974, the Vice-Chancellor of the University of Sri Lanka, Mr.L. H. Sumanadasa announced the appointment of Dr. K. Kailasapathy as the first President of the Jaffna Campus. He was also appointed the first Professor of Tamil and the responsibility to lead the Department of Tamil was entrusted to him.

Professor K. Kailasapathy, who was the former Head of the Department of Tamil and Hindu Studies of the Vidyalankara Campus of the University of Sri Lanka, had ample experience in managing a

department. He had also been involved in drafting the Tamil courses as well as designing the syllabi at the Colombo and Vidyalankara Campuses. Based on that experience, he planned the syllabus and the research progrmmes of the Department of Tamil in the Jaffna Campus. Under his guidance, the Department gained recognition as a center of excellence in Tamil Studies in Sri Lanka. Professor Kalasapathy groomed the Department so efficiently that it gained international reputation in no time.

Mrs Y. Ganeshalingam who was teaching at Jaffna College, Vaddukoddai was one of the first to be appointed to the Department as an assistant lecturer. In August of 1975, Dr. A. Sanmugadas was transferred from Peradeniya Campus as a Lecturer Grade II. In February 1976, he was appointed the lecturer in charge of the Department of Tamil. Later, Mrs S. Maunaguru and Mr. M.A. Nuhman were appointed as assistant lecturers. Subsequently, Mrs Y. Ganeshalingam migrated to the United States of America and Mrs. S. Maunaguru and Mr. M.A. Nuhman joined the Eastern University of Sri Lanka and University of Peradeniya respectively.

The Department was guided by renowned professors such as Professor K. Kailasapathy, Professor K. Sivathamby, Professor A. Velluppillai, and Professor A. Sanmugadas**.** Let us brifly spell out their contribution as follws.

Professor K. Kailasapathy

K. Kailasapthy graduated from the Univrsity of Ceylon, Peradeniya, obtaining his BA Honours in Tamil with a First Class. Immediately after graduation, he joined the Lake House as an editor. He was also the editor of the weekly edition of Thinakaran and later served as its editor-in-chief during 1959-1961. In 1961, he joined the University of Ceylon - Peradeniya as a probationary lecturer, and obtained his MA in Tamil from the same university. Next, he joined the University of Birmingham for his doctoral studies. He studied Tamil heroic poetry in relation to Greek heroic poems under the supervision of Professor George D. Thomson. His was a pioneering study that compared Tamil poetry with similar European classical poetry. This work was published by the Oxford Clarendon Press in 1968. In Indian, Malaysian, Singaporean and other foreign universities where Tamil is taught and researched, his books are used either as textbooks or reference material. With Dr. A. Sanmugadas, he co-authored the book *National Languages of Sri Lanka - Tamil* which was published by the Department of Cultural Affairs in 1976 to mark the Summit Conference of the Non-aligned Countries held in Colombo that year. It was unfortunate that this first Professor of Tamil of Jaffna University suffered a premature death in 1983.

Professor K. Sivathamby

In 1956, K. Sivathamby graduated from the University of Ceylon, Peradeniya, obtaining a BA Degree with History, Economics, and Tamil as his subjects. Later, he obtained his MA in Tamil from the same University. He joined the Vidyodaya University in 1965 and proceeded to the University of Birmingham to conduct his doctoral research under the supervision of Professor George D. Thomson. In 1970, he was awarded the PhD for his thesis on Drama in Ancient Tamil Society. In 1978, he was transferred from Vidyodaya University to the University

of Jaffna as a Senior Lecturer in Tamil and was later appointed Professor of Tamil (on merit). He has authored around 70 books and many research papers. Sivathamby was a Visiting Professor of Tamil at the Eastern University of Sri Lanka, Uppsala University (1992), University of Madras (1998), and the Institute of International Tamil Studies, Madras (1999). He was a Senior Visiting Fellow at the Jawaharlal Nehru University, Delhi (1982), Tamil University Thanjavur (1982) and the University of Cambridge (1983–84). Along with other staff members, Sivathamby strived to uplift the standards of learning, teaching, and research of the Department of Tamil. He retired from the University of Jaffna in 1996 but continued to serve as an Emeritus Professor of the University until his death on 6th July 2011.

Professor A. Sanmugadas

A. Sanmugadas graduated from the University of Ceylon, Peradeniya in 1963 with a BA Honours Degree in Tamil. From 1963 to 1965, he worked as a temporary assistant lecturer in Tamil. He re-joined the University of Ceylon, Peradeniya in 1968 as a probationary assistant lecturer. In 1969, he proceeded to the University of Edinburgh for his doctoral studies in Linguistics and earned his PhD in 1971 for his thesis *A study of Phonology of the Verbal Forms in the Colloquial Tamil of Ceylon.* His research was supervised by Professor Asher. On his return to Sri Lanka, he continued to teach at the University of Ceylon, Peradeniya until 1975. After the Jaffna Campus of the University of Sri Lanka was established in 1974, he was transferred there in 1975 and became the lecturer in charge of the Department of Tamil (1976-1978). He was appointed a Senior Professor in Tamil in 1995. He served as Head of the following departments: Languages and Cultural Studies (1982), Tamil (1992-1995, 1996-97), and Music (1995-96). He headed the Unit of Siddha Medicine in 1995, was elected the Dean of the Faculty of Arts (1997-June 1999), and was appointed the Founder Dean of the Faculty of Graduate Studies by the UGC (1999-2002). He was also a member of the UGC Standing Committee on Postgraduate Studies and Research (2000-2002). He, along with Mr. Wimal Saminathan and S. Manonmani translated *Kuṟuntokai,* an ancient Classical Tamil literary text into Sinhala. It was published in 2020 by the Central Institute of Classical Tamil, Chennai, India.

> A Senior Research Fellowship was awarded to Professor Sanmugadas by the Japan Foundation to research on the "Tamil–Japanese Relationship". The research was conduted with Professor Susumu Ohno from the Gakushuin University, Tokyo, Japan (1983-84). It continues to date and has made possible the publication of a number of books and papers in English, Tamil and Japanese. Two of them are: *Tamil–Japanese Relationship* (2011) which Professor Sanmugadas co-authored with Manonmani Sanmugadas from the Institute of Asian Studies, Chennai and *Worldview and Rituals among the Japaness and Tamils* (1985) which he co-authored with Susumu Ohno and Manonmani Sanmugadas from the Gakushuin University, Tokyo.

He received the following Awards and Prizes: Tamil Grammar Prize awarded by the Tamil Nadu Government – World Tamil Sangam (2019), Sahitya Ratna awarded by the Government of the Democratic Socialist Republic of Sri

Lanka (2008), a grant awarded by the UNESCO, New Delhi to visit Media Studies Institutions in India and the Danish School of Journalism in Arhus, Denmark (2005), Abe Fellowship awarded by the Gakushuin University to participate in the research project "Asian Gods" conducted by the Institute of Oriental Culture (1991), and the North Eastern Provincial Award for his book *Tamil Metrical Forms* (2001).

He was as external examiner and assessor for the Department of Indian Studies, University of Malaya, Malaysia (2000-2003). He served as the Director of the Media Studies & Resource Centre, a joint venture of the Danish Development Corporation and the University of Jaffna (2005-2007). Additionally, he was a visiting professor of the Department of Linguistics and Nigerian Languages, University of Ibadan, Nigeria (1982).

He retired from the University of Jaffna on 2nd May 2005. He was awarded the DLitt (Honoris Causa) Degree by the university and he continues to serve the university as an Emeritus Professor in Tamil.

Current Status of the Department

When the University of Jaffna was established, Professor K. Sivathamby became the Head of the Department of Tamil. Dr. A. Velupillai was appointed the Professor of Tamil from 1984, Dr. E. Balasundaram (who later migrated to Canada) functioned as the Head of the Department from 1990 to 1992 March. Professor A. Sanmugadas succeeded him. When Professor A. Sanmugads was elected the Dean of the Faculty of Arts, Professor N. Subramaniam (who later migrated to Canada) was appointed the Head of the Department. Subsequently, Professor S. Sivalingarajah and Professor K. Visakaruban served as Heads of the Department. Currently, Professor M. Ragunathan functions as the Head of the Department. The department as eight academic staff members and serves 340 undergradaute and 4 postgraduate students. Since inception, the Department had been interested in inter-departmental and inter-disciplinary teaching and research. In 1975, a seminar was organized on the topic 'Creative Literature and Social Science'. Ten talks delivered at this seminar were published in 1977 as a book titled Creative Literature and Science. It was edited by Dr. A. Sanmugadas and was the first publication of the Department. Another notable publication of the Department was the collection of papers (in mimeographed form) read at the Seminar on Sri Lankan Folklore in 1976.Several books and papers written by Professors K. Kailasapathy, K. Sivathamby, A.Vellupillai, A. Sanmugadas, N. Subramniyam, E. Balasundaram, S. Sivalingarajah, M. Ragunathan, K. Visakaruban, Dr. S. Sivasubramaniyam and others have been published in Sri Lanka and abroad. The young members of the Department of Tamil follow the footsteps of their pioneers and engage in research and publications.

The Department has collaborated with some institutions and has organized international conferences and seminars. The permanent academic staff of the Department is as follows;

Senior Professor M. Ragunathan, Head of the Department, Senior Professor K. Visakaruban, Professor S. Sivasubramaniam, Mr. E. Cumaran, S.

Nandakumaran, Mr. K. Arunthakaran, and Mr. T. Ajanthakumar.

Professor K. Kailasapathy, who was keen that the Department of Tamil of the University of Jaffna take interest in Tamil Studies in Sri Lanka, took immense interest in developing the curriculum of the Department in 1975.

Currently, the Department teaches Tamil for the General and Special Degree courses and as a subject for the third-year students in the Departments of Music and Dance (Ramanathan Academy of Fine Arts). The Department has produced a large number of graduates who have offered Tamil as a subject. The syllabus of the Department of Tamil has been subjected to changes, accomodating the reforms proposed by the UGC.

As far as postgraduate courses are concerned, currently, the Master of Arts, Master of Philosophy, and Doctoral degree are offered by the Department. It has awarded twelve PhDs and over 25 Master's Degrees. It has also contributed to the MA in Tamil programme offered by the Faculty of Postgraduate Studies from 2010 onwards. In the later years, Associate Professor N. Subramaninan and Professor S. Sivalingarajah contributed to postgraduate teaching. Currently, Professor M. Ragunathan, Professor K. Visakaruban, and Dr. S. Sivsaubrmaniam are involved in postgraduate supervision.

Research and publications of the Department

Tamil Studies at Eastern University of Sri Lanka

The Eastern University of Sri Lanka was established on the 1st October 1986. It was preceded by the Batticaloa University College affliated to the University of Peradeniya, established on the 1st August 1981. Mr. S. Rajaratnam was its first Director and he was succeeded by Dr. K.D. Arudpragasam in 1985. In 1986, the University College was upgraded to an independent University and Dr. K.D. Arudpragasam was appointed first Vice-Chancellor.

The Faculty of Cultural Studies with the Departments of Arabic, Islamic Studies, and Fine Arts was established in 1988. It was expanded to include the Departments of Languages, Geography, and Social Science and in 1991, and was renamed as the Faculty of Arts and Culture. The Department of Languages, one of the nine Departments of the Faculty of Arts and Culture, has conducted courses in Tamil Studies. Tamil was one of the units in this Department and, from 2021 onwards, it functions independently as the Department of Tamil Studies.

There are number of pioneering academics attached to the department among them notable schoalrs as follow**.**

Professor S. Maunaguru

Professor S. Maunaguru was the first Head of the Department of Languages (1991-1994). He has also served as the Dean of the Faculty of Arts and Culture. He designed the curricula and syllabi for Tamil and worked hard for the development of the Department. He is a dramatist, folklorist, playwright, and administrator. He has written many books including *Maṭṭakaḷappu Marpuvali Nāṭakankaḷ* (1998), which is a significant book on Eastern Srilankan traditional Drama. Later, he joined the Department of Fine Arts.

Professor Sitralega Maunaguru

Professor Sitralega Maunaguru graduated from the University of Colombo with a BA Honours in Tamil. She was awarded the Master of Arts Degree (a fulltime research degree) in 1980 by the University of Jaffna. After serving as a lecturer in Tamil, she was transferred to the Eastern University where she was appointed the Head of the Department in 1994. She also served as the Dean of the Faculty of Arts and Culture. She introduced Women's Studies as a course of study in the Bachelor of Arts Honours Degree. She has written several books and edited a number of journals. The book *Twntieth Century Srilankan Tamil Literary History* (in Tamil) is a joint work by Professor Sitralega Mounaguru, S. Maunaguru, and M.A. Nuhman. She organized the National Research Conference in Eastern University of Sri Lanka in 2000 on the topic *Oral Traditions as Historical Sources* programme in Tamil.

Professor S. Yogarajah

Professor S.Yogarajah graduated from the University of Colombo with a BA Honours in Tamil. He obtained his MPhil and PhD degrees from the University of Peradeniya. He is well versed in Sri Lankan literary history and is a prominent writer in Sri Lanka. He was appointed a lecturer in Tamil in 1991. He served as the Head of the Department of Languages from September 2001 to September 2004. He introduced regional Tamil literary traditions and personalities in the field of Tamil to his students. He has written many books on Sri Lankan literary history and journalism and has been the editor of several books and journals.

Professor Ammankili Murugathas

Professor Ammankili Murugathas graduated from the University of Jaffna obtaining her BA Honours Degree with a First Class. She competed the Postgraduate Diploma in Education, Master of Philosophy, and Doctor of Philosophy degrees from the University of Jaffna. In 1992, she was appointed a lecturer in Tamil. She has written books and articles on ancient literature, folklore, feminist literature, and criticism. Her research book on Cankam literature titled *Cankam Poetry: Tradition and Development* is being used as a textbook in colleges and universities in Tamil Nadu. She has also translated Professor K. Sivathamby's book on *Drama in Ancient Tamil Society* into Tamil. She has served as the Head of the Department, the Dean of the Faculty (2001-2004), and as the Director of the Swamy Vipulananda Aesthetic Institute of the Eastern University of Sri Lanka.

Mrs. Ruby Valantina

Mrs. Ruby Valantina Francis graduated from the University of Jaffna obtaining a BA Honours Degree in Tamil. She obtained the Postgraduate Diploma in Education from the Open University of Sri Lanka and the Master of Philosophy degree from the University of Peradeniya. She was appointed a lecturer in Tamil in 1996. She is well versed in ancient and modern Tamil grammar, Sri Lankan Tamil literature, and Linguistics. She has written research papers on ancient Tamil literature, and literary theory and criticism. She served as the Head of the Department from 2009-2011 and 2014-2017.

Dr. M. Nadira

Dr. M. Nadira graduated from the University of Jaffna obtaining her BA

Honours Degree with a First Class. She obtained her Master of Philosophy from the University of Jaffna and her Doctor of Philosophy from the Manonmaniyam Sundaranar University, Tamil Nadu, India. She was appointed a lecturer in Tamil in 1996. She is well versed in ancient Tamil literature and grammar, feminist criticism, and literary theory and criticism and has publicised widely on them. She served as the Head of the Department from 2011 to 2014.

Current Status of the Development

The Department has offered Tamil for students reading for the General Degree since its establishment in 1991. The special degree was inaugrated and Tamil was offered for the first time to eight students in 1993. The Department has adopted a student-centered learning (SCL) system since 2012 and courses were revised accordingly. Basic Tamil and Basic Sinhala (non-credit) courses offered to all faculties were conducted by the Department of Languages. It also introduced an ancillary subject: Tamil Language Skills and an optional subject: Writing for Media and Translation Techniques. Internship training / Community Study was also introduced as a subject. Some new core courses included were: Yappu and Alankara, Epics in Tamil, Literature of Tamil Diaspora, Historical Grammar of Tamil, and Introduction to Linguistics.

In 2021, the curriculum for Tamil was revised and instead of courses such as Tamil Literature and Humanism, Epics in Tamil, South Asian Literature, and Historical Grammar, new courses such as Ethical literature in Tamil, Socio-Cultural History in Tamil, and Pirapantham in Tamil have been introduced. Also, the credit value for the internship training was raised from three to six. Only the dissertation and internship training are included in the 2nd semester of the 4th year of the Honours degree programme.

At the postgraduate level

Master of Philosophy (MPhil) in Tamil started with three students in 1997/98. Initially, this programme consisted of coursework and a thesis. The following was the syllabus for the coursework: History and Development of Tamil Language, Creativity in Tamil Literary Tradition, Critical Tradition in Tamil Literature, Non–Literary Writing in Tamil, and two preliminary subjects: Research Methodology and English. Since 2010, this course comprises only the thesis.

The Master of Arts (MA) degree in Tamil started in 2005/2006 as a one-year course with examinations conducted at the end of each semeter. Eight common courses; English Language Skills, Research Methodology, and Seminar Paper Presentation I, Computer Literacy, Seminar Paper Presentation II, Project Work, Understanding of Socio Cultural, Economic, Political Dimensions of Contemporary Sri Lanka, and eight core courses; History and Development of Tamil Language, Creativity in Tamil Literary Tradition, Critical Traditions in Tamil Literature, and Non-Literary Writings in Tamil, Arts Crafts in Tamilian Heritage, Folklore of Sri Lankan Tamils, Mass Media in Tamil and Socio Cultural History of Tamils are offered. In 2018, this curriculum was revised.

The special degree students of the Department have contibuted to many regional literary works. The staff has

published many textbooks including the following: *Sangak Kavithaiyakkam* (2006) written by Ammankili Murugathas, *Sri Lankan Tamil Folklore* (2020) and *Ethical Literature in Tamil* (2020) written by S. Santhirasegaram.

Additionally, many programs have been conducted by the Department of Languages such as the National Research Conference on Oral Traditions as Historical Sources organized in 2000. The papers of the conference were edited and published in 2004. A journal exhibition (in 2013), the International Women's day celebrations (in 2020), and the International Mother Language day celebrations (in 2020) were also organized by the Department. The Department has obtained Research, Innovation and Commercialization (RIC) grants and since the 1st July 2020, the Department conducts a reserch project (Computerization/ Digitization and Decentralization of Manuscripts Collection in Tamil with the Special Reference to the Eastern Part of the Island) funded by the Accelerating Higher Education Exapansion and Development (AHEAD) operation.

Tamil Studies at South Eastern University of Sri Lanka

The South Eastern University of Sri Lanka was established in 1995 with the Faculty of Arts and Culture and Faculty of Management and Commerce. The Faculty of Arts and Culture was the pioneering faculty which consisted of two departments: the Department of Social Sciences and the Department of Languages. Initially, Tamil, English, Sinhala, and Arabic Languages were taught at the Department. Wih the growth of Islamic Studies and Arabic Language, an independent Faculty was established in October 2005.

Tamil Studies is offered by a Unit in the Department of Languages. Mr. K.M.H. Khalideen was the first Head of the Department of Languages and he was succeeded by Mr. Jalaaldeen. After that, Professor M.A.M. Rameez, functioned as the Head of the Department of Languages for a long time and was the first Academic Coordinator of the Tamil Unit.. Dr. K. Raguparan, and Dr. Rahila Ziyad, succeeded him as Head of the Department. Dr. Saadhiya Fowzer is serving as the Head for the last four years.

Professor M.A. Nuhman, Professor S. Thillainathan, and Professor A. Sanmugadas have served as consultants to the Tamil Unit in the Department of Languages.

The Department of Languages at its establishment in 1995 initiated General and Special Degree programmes in Tamil. The syllabi of these programme are revised every five years. The first two rounds of revision were funded by the Improving Relevence of Quality in Undergraduate Education (IRQUE) project and the Higher Education for Twenty First Century (HETC) project respectively. The curricula of the BA (General) and BA (Hons) in Tamil have been revised incorporating the feedback of stakeholders (graduates, undergraduates, employers, and experts in the field) and consultants.

Students in the Faculty of Arts and Culture can offer Tamil as a subject for both the General and Special Degree in Arts. The Tamil Unit consists of six permanent academic staff members including a Professor, five PhD holders

and one MPhil holder. In addition, there are three temporary assistant lecturers in Tamil.

The Department introduced a new degree programme, BA (Hons) in Trilingual Studies (Sinhala, Tamil and English) in 2013 in response to the government's policy of promoting social harmony in Sri Lanka through languages. With the funding of the Internationl Development Assistance Service (IDAS) project, a language laboratory was established with the intention of facilitating e-learning. Moreover, a departmental library was also established - the only one of its kind available at the Faculty of Arts and Culture.

Moreover, the Department also initiated the Faculty's first postgraduate unit in 2014 and the Postgraduate Diploma in Tamil, Master of Arts in Tamil and Master of Philosophy in Tamil were also inaugurated in 2014. The registration of the third batch of students for these progammes was completed in 2016. Another milestone of the Department is the commencement of the PhD in Tamil in the year 2020.

The Department also functions as a hub that provides human capital for inter-departmental and inter-faculty teaching for many years. In order to create social harmony by removing language barriers, the university has made learning a second language (Sinhala/Tamil) compulsory in all the faculties.

The service of the Department is not confined to academic activities. It established the Gavel Club in 2019, providing students a platform to develop their socio-emotional, public speaking, and communication skills. Beside its contribution to academic and research development, the Department has been at the forefront of providing services by editing, translating, and proof-reading significant administrative documents. Overall, the Department of Languages provides an invaluable service to the development of the Faculty and the University. The proposal submitted by the Department was successful in securing funding from the IRQUE project in 2003.

The national conference of SEUSL in 2001, the international conference in 2009, Uwais Memorial Seminar in 2017 were conducted. Collected papers of abovbe conferences were published in 2020. *Pravaham* biannual journal have been published more than a hundred individual pieces of writing from 2016 up to now. *Thamil Ilakkiyaththil Muslim Adaiyaalam* - an essay collection on Islamic Tamil Literature published in 2017. Department specializes in Tamil studies on Tamil literature, grammar and linguistics, lexicography, trilingual, translation, journalism, Islamic Tamil literature, folklore.

Tamil Studies at Sabaragamuwa University of Sri Lanka

The Faculty of Social Sciences and Languages was established when the Sabaragamuwa University of Sri Lanka commissioned study programs in 1996. The Faculty initially comprised two departments: the Department of Languages and the Department of Social Sciences. Currently, it consists of five departments. Until 2004, the academic disciplines in the Department of Languages were identified in the

following manner: English (ENG), Japanese Studies (JPS), Sinhala (SIN), Tamil (TAM), Computer Studies (COM), German (GER), Hindi Language (HDL), Japanese Language (JPL), Journalism (JRN). These nine subjects could be chosen as both Major and Minor subjects. The first five subjects are available in both English and Sinhala media. The Department of Languages offers a BA Honours Degree in Tamil and courses.

From 2014 onwards, Sinhala, English, Tamil, German, Japanese, Hindi and Chinese were offered for the Special (Hons.) Degrees in addition to the three-year (General) course. The newest addition to this (Hons.) category was Translation Studies which was introduced in accordance with the government's Trilingual policy of 2013. This degree programme was introduced in 2015 by the Department of Languages.

Dr. K. Nageswaran, (Retired) was the pioneer in Tamil Studies at the University of Sabaragamuwa. Currently, Mrs. S.R. Devakumare, Mrs. A.H. Lareena, Ms. N. Sudharshini, and Mrs. J. Harosana are involved in teaching Tamil.

Tamil Studies at University of Jayewardenepura

The Vidyodaya University of Ceylon was inugurated in 1959. At its inception, a Department of Languages was established where Prakrit, Pali, Linguistics, Sinhala, Tamil, and English were taught. Mr. M.M. Uwise was appointed the Head of the Tamil Unit and Mr. Sivathamby joined the Department as an assistant lecturer in Tamil. They were the pioneers of Tamil Studies at Vidyodaya (now Sri Jayewardenepura) University. Mr. Uwise graduated in 1949 from the University of Ceylon obtaining BA Honours in Tamil with Sinhala as a subsidiary subject. Later, he wrote his dissertation on *Muslim Contribution to Tamil Literature* which earned him a Master of Arts Degree. The dissertation was later was published as a book. It was the first book to offer a comprehensive understanding of the contribution of Muslims to Tamil literature.

He was awarded the Degree of Doctor of Philosophy for his thesis titled *Muslim Epics in Tamil Literature*. He has translated Martin Wikramasinha's novel *Gamperaliya* (1964) into Tamil and the book *Nabikal Nayakam* (1971) in Tamil into Sinhala. In his foreword to the translated novel *Gamperaliya*, Kiriwattuduwe Sri Prakgnanasara Nayake Thera writes, "Janab M.M. Uwise is profficient in both Tamil and Sinhala languages and has rendered it well. It will be greatly appreciated by literary writers." (Sarana Kayyum, 1994, p. 92). Dr. M.M. Uwise later joined the Madurai Kamaraj University in Tamil Nadu as a Professor of Muslim Tamil Literature.

Apart from that Tamil was offered in Vidyalankara University (University of Kelaniya) among other languages such as Sinhala, Pali, Sanskrit, and Hindi. Theywere initially taught at the Department of Languages, and Tamil was added later. Dr. K. Kailasapthy was transferred to Kelaniya Campus to organize the Department of Tamil. When he was appointed the first President of Jaffna Campus in 1974, Dr. S. Thananjeyarajasingam was transferred from the Peradeniya Campus to administer the Department of Tamil in

Kelaniya. Being an institution renowned for language education, Tamil is taught as a second language to this date. A notable contribution was made to Tamil Studies by Professor W.S. Karunatillake, the Head of the Department of Linguistics, University of Kelaniya.

Prospects in the Future of Tamil Studies in Sri Lankan Universities

The print and electronic media need specialists with good theoretical and practical knowledge in Tamil language and literature. Individuals are expected to have personal and professional integrity with the awareness of ethical behaviour, self-discipline, and respect for other cultures, religions, individuals, and groups. The General and the Special Degree programmes in Tamil provide this training to students. There is always a market demand for graduate teachers of Tamil in schools. To meet these demands, more attention should be paid to the Special Arts Degree programmes and specialized course units.

In undergraduate courses, it is difficult to strike a balance between theoretical and practical components, as the programme objectives are usually theoretical. However, some revisions can be recommended. The study of the Tamil grammar *Tolkāppiyam* provides a platform for students to acquire a sound knowledge of the Tamil language and to embark on research on traditional Tamilology. This has to be taught by every Tamil Studies Department in the country. Additionally, to enhance students' working ability in Tamil and to produce competent journalists and literary critics, practical grammar of Tamil language should be introduced. The course unit Journalism and Mass Media should be revised as Theory and Practice of Journalism and Mass Media, and the course unit Tamil Literary Criticism should be revised as Tamil Literary Criticism: Theory and Practice.

Conclusion

Faculty of Arts and Humanities in this country had a long journey of hundred years. Tamil, with other subjects had been a companion in this journey. At the start two clergies, namely Professor Swamy Vipulananda, a Hindu sage and Rev. Fr. C.W. Kinsbury, a Christian priest had contributed to lay a sound foundation for the Tamil studies in Sri Lanka. Since the pioneers of Tamil studies in University of Ceylon had their postgraduate studies and training in the British Universities, the curriculam designed for the General Arts Degree, Honours Degree and Postgraduate Degree, though appeared a traditional one, contained a number of aspects that carried the students into a New era. By increasing the number of Universities in Sri Lanka, the Government provided a chance (and facilities) for the scholars in the Arts and Humanities sections to look back and research on national and regional developments in Arts and Social Sciences. When Jaffna Campus was opened by the Prime Minister Hon. Srimavo Bandaranayake, in her opening address said this higher learning institution will be a centre for learning Tamil and Hindu studies. At present Tamil studies at major level is going on in University of Peradeniya, University of Jaffna, Eastern University and South Eastern University. But Tamil leaning is being provided in a number of Universities in Sri Lanka.

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Chapter 8

ENGLISH STUDIES: TRADITIONS AND INNOVATIONS

Walter Perera, Neloufer de Mel,
*Ryhana Raheem, Carmen Wickramagamage**

Abstract

The place of English in the curriculum of the newly established University College of 1921 was never in doubt. There was no resistance to its presence; no impassioned arguments required on its behalf. Its status as the language of the rulers assured that. But how has the study of English evolved since then? Did the pioneer teachers, in charge of teaching English and nurturing its presence at University College and later, the University of Ceylon, understand its "social mission" differently from the British colonizers who had bequeathed the academic study of English to the (post-) colony? How has the discipline of English evolved during the first 100 years of its existence in Sri Lanka in tandem with the social and political transformations that the country has witnessed? How has it evolved in response to new developments in the pedagogy and praxis of English Studies globally in tandem with the emergence of English as the indisputably dominant international language? Using a variety of sources including archival records, published material, surveys and personal narratives, this chapter critically examines the contributions of pioneer teachers and individual Departments in shaping the new directions that English Studies has taken over the years and highlights significant landmarks in this trajectory in response to both local and global stimuli. This has meant changing some of the very concepts of what it means to teach English, reflected in how the syllabi changed from its early days of the British canon to incorporating European and American literature; background courses in Sinhala and Sri Lankan Tamil literature in translation; texts from cultural, gender and sexuality studies; theory and practice from the expanding field of English language studies including the teaching of English as a second language, and translation theory and practice. It is a journey that, through a variety of periods and locations, attests to the adaptability and resilience of English Studies in Sri Lanka.

Keywords: *English Studies, curriculum, new directions, Departments of English, Sri Lanka*

Introduction

To compile a history on hundred years of teaching English Literature and Language in Sri Lankan Universities is an undertaking that is challenging, yet necessary and ultimately rewarding. With official records scanty for the early period, or inaccessible during the

** The author line-up reflects each successive section as written by the individual authors, although the chapter, as a whole, is a collaborative effort based on extensive discussions amongst all authors with Neloufer de Mel as team leader.*

COVID-19 pandemic, we had to often rely on the personal narratives of those who had studied in these institutions in the early years, a fraught exercise given that more than seven decades have passed since some of them entered university. [1] "Personal memories and reminiscences," as Thiru Kandiah responded when requested for information by email, "are notoriously selective."[2] That several held positions in multiple Departments of English during their careers was a further challenge because of the overlaps in their contributions to each Department they served. What is indisputable, however, is that in all Departments, how English was taught kept pace with global trends in the discipline as well as national imperatives. They also produced students who excelled as administrators, lawyers, academics, media personalities, diplomats, creative writers, and high achievers in a host of other fields.

The first Department of English in Sri Lanka was part of Ceylon University College, established in Colombo in 1921. The College did not offer its own degrees but prepared candidates for the External Degree awarded by the University of London. Lynn Ludowyk, Doric de Souza and Hector Passé whose names are synonymous with University English teaching in the island were products of this system. By all accounts, the syllabus they followed was uninspiring. As Ludowyk (1979) asserts,

> . . . with its Old English, its Middle English, its History of the English Language, its Gothic . . . and the dull spots of ME grammar. All of this literally to be crammed; the only mitigation being Shakespeare and English Literature which stopped dramatically at 1880. (p.2)

Although Leigh Smith, a specialist on the 18th Century Novel, and David Hussey, a Cambridge graduate who had read History and English, tried to enliven the programme by bringing in topics "not restricted to a course or syllabus" (Ludowyk, 1979, p.3), major transformations were effected only after Ludowyk and Passé had secured PhDs abroad and the University of Ceylon instituted in 1942. Godfrey Gunatilleke, the first student to secure First Class honours in English in the University of Ceylon, asserts, in an email,[3]

> I was in Colombo during 1944 -1948. This was two years after the University of Ceylon was established and began awarding degrees. . . . Ludowyk who was the head of the Department introduced the syllabus which was developed by Leavis for the Cambridge degree and the literary critical theory of the Cambridge school came to dominate the teaching of English in Sri Lanka. It was also during my period that the English course which was earlier a three-year course was expanded into a more comprehensive four-year course.

The transformation was not restricted to adopting the practices of the Cambridge

1. This chapter is based on personal recollections of staff and alumni of various Departments of English, archival records (departmental minutes, journal articles, letters), and responses to two questionnaires designed by the UGC and us, as chapter writers. Due to the word limit we have named only the early pioneers in the teaching of English. As Departments of English or Units that teach English have expanded over the years so has their staff, many of whom have made significant contributions to curricular, student, institutional and national development, as well as to extra-curricular activities.

2. Kandiah, Thiru. Re: Query on History of University English Departments in Sri Lanka. Received by S.W. Perera, 9 May 2021. Email communication.

3. Gunatilleke, Godfrey. Re: Message from Walter Perera. Received by S.W. Perera, 13 June 2021. Email Communication.

School. The literary formulations of T.S. Eliot and the strategies of reading as advocated by I.A. Richards were also introduced. Eventually, the Old English part of the syllabus was abandoned and the entire paper on Chaucer modified to accommodate other poetry as well. With time, authors such as Wallace Stevens, ee cummings and Archibald Macleish who were still not regarded as suitable for study in some UK universities at the time became part of the syllabus at the University of Ceylon.

The Move to Peradeniya

After the well documented "battle of the sites" was resolved, the entire Faculty of Arts was moved to Peradeniya in 1952. For the Department of English, this meant not just students and faculty but awards such as the Pettah Library Prize and the Leigh Smith Memorial Prize being transferred to the new locale as well. Gradually "the great English Department of E.F.C. Ludowyk, H.A. Passé and Doric de Souza [was] brought into being, nurtured into strength and bequeathed to students, to the successors of these teachers and to the nation" (Kandiah, 1998-99, p. 31). The "*avant-garde* reputation" (Halpé, 1992, p. 163) the Department had already acquired was such that "in 1952, the year of the move to Peradeniya, fifty of the approximately three hundred 'freshers' took English" (p. 164).

This "reputation" was earned because of the quality of both research and teaching. Ludowyk had already authored *Marginal Comments* (1945) when in Colombo and was to later compile editions of Shakespeare for Cambridge University Press and the highly popular *Understanding Shakespeare* (1962). His teaching was also of the highest order. As Halpé (1992) recalls, "every lecture had its creative design that yet seemed instinctive and not deliberate, and he was at once the most demanding and the most appreciative of teachers" (p. 164). Hector Passé's seminal contribution to language studies was *The Use and Abuse of English: Common Errors in Ceylon English* (1955). He was, as Halpé observes, a teacher noted for "his thoroughness and constant willingness to help diffident students" (p.166). Although Doric de Souza wrote several influential articles on language, his forte was teaching. His charisma was a given and he could make some of the most complex theoretical issues pertaining to language and linguistics accessible because of his innovative teaching methods and lucidity of expression. Much was expected from Upali Amarasinghe who was one of the first to join the staff after this triumvirate, but he died young after leaving for Singapore; however, his book *Pope and Dryden in the Early 19th Century* (1962) has been republished often and remains influential. Ranjini Obeyesekere, who would later write on Sinhala theatre and produce acclaimed translations of Sinhala plays and poetry into English, served from 1959 to 1961 before leaving for the US.

Ludowyk resigned from University service in the watershed year of 1956 when the new MEP government declared Sinhala the only official language of the island. Passé who took over from him had to guide the Department during a perilous period when English was regarded with hostility. That he was able to pilot the Department during this tense phase and create a Sub-Department to handle the influx of new Sinhala and Tamil medium

students whose lack of proficiency in the language prevented them from reading reference books in English says much for his administrative and diplomatic skills. Ludowyk had begun hiring talented young graduates from UK Universities to the Department on two-year contracts. Robin Mayhead, who published many books including *Understanding Literature* (1965) and *Walter Scott* (1968); David Craig, author of *The Real Foundations: Literature and Social Change* (1974; and Peter Elkin, the author of the first major article on Leonard Woolf's *The Village in the Jungle* (1979) are some of the teacher-scholars who taught at Peradeniya during his and Passé's tenure.

When Passé retired in 1965, Ashley Halpé, a specialist on Shakespeare, drama, and poetry, was awarded the cadre chair. Yasmine Gooneratne, his colleague who left for Macquarie University in 1972, enhanced the reputation of the Department because of her phenomenal publishing record. In addition to her pioneering study *English Literature in Ceylon 1815-1878* (1968), she wrote books on Jane Austen (1970) and Pope (1976). She also launched *New Ceylon Writing* in 1970, the first literary journal of its kind in Sri Lanka. Halpé gradually steered the Department towards a direction that would accommodate non-canonical literature in the late 70s. Allowing students reading English for Honours to conduct research for their dissertations on Sri Lankan authors, who were brought into the programme for the first time, foreshadowed the major changes to curricula that would take place in less than a decade.

Sarachchandra Wickramasuriya, Kamal de Abrew and Thiru Kandiah were hired when three new cadre positions were secured in the 1960s to support the head of the newly formed Sub-Department of English (Halpé, 1992, p.166) but they were equally proficient in teaching literature, a characteristic they shared with their mentors Passé and de Souza who were also noted for such prowess despite language being their speciality. Derek de Silva who had worked briefly in Colombo in the late 60s and joined Peradeniya thereafter resigned in the mid-1970s on being admitted to Cambridge to read for a PhD

The "Great Rationalization" of 1972 and the Aftermath

The steady development of English Literature and Language at the University of Ceylon, Peradeniya, stalled after the "reorganization" of universities which was undertaken perhaps partially in response to the insurrection of 1971. Humanities subjects were transferred to Kelaniya to create a Centre of Excellence. After the University Act 1 of 1972, Peradeniya, Colombo, and Jaffna along with Vidyodya and Vidyalankara became campuses of the University of Sri Lanka. While English degrees continued to be offered at Peradeniya, the chair was "suppressed," and Professor Halpé transferred to Kelaniya.

The English Department in Kelaniya, which was established in 1959 when it was still known as Vidyalankara, acquired the reputation of being somewhat radical because Regi Siriwardena set up a syllabus that was an amalgam of European and English texts. During the early years he was ably assisted by G.P. Aryaratna (the first administrative head of Department), R.C.L. Attigalle, A.M.G. Sirimanne, Gamini Haththotuwegama, and A.J. Gunewardena. The Department in its early years was noted for its vitality

and, on occasion, volatility, given some of its strong personalities. Ranjith Goonewardene, the first honours graduate from the University, became one of its most iconic teachers. He had a penchant for writers like Ignazio Silone and always introduced his favourite authors into his lectures even if they were at some remove from the topic being taught. After brief spells in Peradeniya and Vidyodya, D.C.R.A. Goonetilleke, indubitably the most published English academic the country has produced, joined Kelaniya after his PhD in 1973. Since his thesis was on "Developing Countries in British Fiction," his contribution initially was to strengthen the Department's focus on writers like Kipling, Forester, and Lawrence. Yasmin Rahuman (now Azad) taught briefly after graduating from Peradeniya in 1974, and Nihal Fernando was recruited into the Department soon after. Towards the end of the decade, Manique Gunesekera joined as an Assistant lecturer. Doric de Souza retired from Peradeniya in 1970, joined Kelaniya, and contributed greatly to the teaching not only of Language and Linguistics but also literature including iconic classes on Chaucer. As previously noted, Professor Halpé's arrival in Kelaniya was consequent to the reorganization of 1972. Since he held different beliefs vis-à-vis literature, Ranjith Goonewardene would make ironic references to "the Peradeniya school of thought" when discussing literary topics with students, or at seminars.

What is indisputable, however, is that blending the old Kelaniya ethos with the Peradeniya tradition resulted in students having access to a varied, hybrid syllabus. This literature curriculum was, by and large, chronologically ordered and consisted of fiction by Fielding, Defoe, the Victorian novelists, and for the 20th century, Conrad, Joyce, E.M. Forster, Kafka, and Silone. All authors in Leavis' "Great Tradition" were included. The drama modules began with *Everyman* and proceeded via Shakespeare to Ibsen, Chekov, and Gorky, and for the modern period, Shaw, Brecht, Synge, Eliot, Ionesco, Becket, and Albee. The poetry began with Chaucer and ended with Eliot, Whitman, Frost and ee cummings. This "traditional syllabus", as we label it today, had several noteworthy features. First, although it gave greater weightage to the *English* literary canon, it did include literature from Ireland and Europe, the latter taught in translation. Second, by the early 1970s, a few Indian and Sri Lankan authors had been introduced within the ambit of commonwealth literature. Third, in the final two years of the BA degree in particular, courses with hybrid classifications were on offer. Authors were kept within temporal frames (e.g., late 19th or early 20th Century) but also categorized under thematic genres such as Naturalistic Theatre, Poetry of the Theatre or Theatre of the Absurd. Fourth, literature by women was neglected except for the Bronte sisters, George Eliot, Jane Austen, and a poem or two of Emily Dickinson. This would begin to change significantly by the early 1990s, as will be outlined later in this chapter.

In the meantime, however, the Faculty of Humanities of the Jaffna Campus had been renamed the Faculty of Arts in 1975, and English introduced as a General Degree subject under the Language and Cultural Studies Unit. Pioneering teachers of the subject at Jaffna were Shantini Santhanam (Assistant Lecturer), Chelva Kanaganayakam (Temporary Assistant Lecturer) and Nihal Fernando (Temporary Instructor). English

continued to be taught as a General Degree subject even after the Unit was converted, in 1981, into the Department of Linguistics and English. It was made a subject for the Special Degree in 2001.

New Initiatives and Restoration of the Status Quo

In the mid-1970s, the UGC took a crucial decision that had a positive impact on Departments of English. Halpé and a few others had persuaded the UGC that some Departments could accommodate more students. Consequently, it was decided to establish a special intake for English and other "endangered" disciplines like History and Western Classics. Then again, the Ministry of Education, recognising the lack of graduate teachers in English, granted paid leave to teachers who had five years of service to read for a General or Special degree in English if they passed the First Examination in Arts (with English as a subject) conducted by the Peradeniya External Exams division. These measures "led to a considerable augmentation (about 300%) of enrolment" (Halpé, 1992, p. 167). They were accompanied by a decision to end the "great rationalisation" of 1972 by the new government that had been voted into office in 1977 by bringing back Humanities to Peradeniya and restoring "full university status to all the erstwhile universities that had been downgraded to campuses" (Peris, 1972, p.138). This meant that Professor Halpé was able to return to Peradeniya as cadre chair of the Department.

Halpé worked indefatigably to restore the structures that had been affected during his absence. He immediately adopted a syllabus reminiscent of what he had formulated in Kelaniya but with some modifications. Thiru Kandiah's requirements for language were added and an entire course named "The 'New' Literatures in English", of which half was devoted to Sri Lankan authors, created. Halpé's other innovation was the introduction of a course entitled European and Sri Lankan Background. This was to provide students context in studying Medieval and Renaissance texts and ensure that they had some knowledge of Sinhala and Tamil literature and culture because he believed strongly that Sri Lankans should understand their own before studying Western civilization/ cultures. That said, The Novel from Defoe to Hardy, Poetry from Chaucer to Tennyson, Shakespeare and the Drama of His Time, Modern British and American authors, and a paper each on Criticism and Language constituted the core courses for the special degree programme. Perhaps influenced by his time in Kelaniya, Halpé also established a course entitled Comparative Literature which included Realism and the Novel, Realistic Drama, Poetry of the Theatre, and Existential Literature in which the texts examined were largely translations of key European authors.

Rajiva Wijesinha who was to contribute greatly to Sabaragamuwa and Sri Jayawardenapura in later years joined Peradeniya soon after his PhD from Oxford. His students responded enthusiastically to his method of teaching which gave primacy to student participation as opposed to formal lectures. Nihal Fernando for his part, transferred from Kelaniya before this crucial decade (1970s) ended and soon established himself as a much-valued member of the Department at Peradeniya for his cogently presented lectures, dedication to teaching, and willingness to

spend long hours in clarifying academic issues with students. His generosity, moreover, in loaning books from his up-to-date personal collection - books that were not even available in the main library - ensured that students were kept abreast of the latest trends in the study of literature.

At Colombo, English returned as a subject (after its shift to Peradeniya in 1953) only in 1964 with the establishment of a Sub-Department under Doric de Souza's leadership to meet the needs of English proficiency of its students. Four years later, Siromi Fernando was hired as its first Assistant Lecturer and "the Peradeniya link was discontinued" (Fernando, 1994, p.3) when Chitra Wickramasooriya was appointed Head in 1969. Ryhana Raheem joined the staff the same year and Derek de Silva was recruited in 1970. Thiru Kandiah asserts in his email of 9th May 2021 that "Hector Passé now retired from Peradeniya and Chairman of the NCHE (National Council of Higher Education) . . . [had] recommended the full re-establishment of the Department of English in Colombo." However, it was not until 1976 that this came to pass. Antionette Fernando joined the re-established Department of English thereafter in the mid-1970s and work began on designing a Special Degree in English which was offered in 1981.

Pedagogies and New Orientations in the Teaching of English Literature

The study of literature has long been considered essential for a deeper knowledge of both the language to which it belongs, and the values of the culture and nation from which it emerges. Implicated, from the early 19th century onwards in moral education and colonialism, the teaching of English literature as a subject has had a complex history, first introduced to educational curricula in the colonies and only thereafter in Britain itself (Viswanathan, 1989, p. 3). This legacy of literature's claim to both a cultivated mind and an agile language can be seen, for instance, in the account by Robin Mayhead that literature not only "preserve[s] the precision and therefore the vitality of the language" but is also a means of enjoyment "in which our day-to-day concerns have their place" (Mayhead, 1965, pp. 8-9). An approach and a pedagogy of teaching literature for its craft and humanism are evident here; their *effect* summed up by Godfrey Gunatilleke who wrote of Ludowyk's "unrivalled" readings of English poetry and drama in the classroom in ways that made students realize "(f)or the first time the immense complexity of meaning in words" and "intuitively aware that good literature chastened and purified the inner self, that it was life-giving, and brought [them] close to the well-springs of human experience" (Gunatilleke, 1984, p.21).

This approach to the teaching and learning of English literature would change significantly by the 1990s and both postcolonial and cultural studies, as well as shifts in attitudes to Sri Lankan English were the catalysts. It is important to note, however, that pioneers such as Ludowyk and Mayhead were very aware, from the beginning, of their multilingual, postcolonial *context*. Complementing his scholarship on Shakespeare, for instance, was Ludowyke's interest in Sinhala literature (1943), Buddhist monuments (1958), the resonances between Robert Knox and Robinson Crusoe (1952) and "The Teacher in Ceylon and Shakespeare" (1945). For

Mayhead (1965), an obligation towards English literature existed precisely because Ceylon had "adopted" the English language "either in whole, or in part" which meant its responsible use as a "precision instrument" towards which its literature was key (pp. 7-8). But counter-currents to such thinking would develop from the 1970s onwards, with the shifts within English language studies on the recognition of Sri Lankan English, and a re-evaluation of the place and role of English literature once postcolonial and cultural studies became discernible orientations within the discipline of English.

Postcolonial and cultural studies mounted strong critiques of English literature's complicity in colonial projects, Eurocentricism and elitism. While the turn to postcolonial literature and theory called for an assessment of how the Empire "wrote back" and therefore the inclusion of literature and literary theory *from* the Empire, the emphasis in cultural studies was on the analysis of popular culture and the production and reception of texts that went beyond analysis of what was on the page. The inclusion of literatures by women and authors of colour was another imperative, influenced by gender studies and feminist activism. Inspired by these shifts in the discipline of English elsewhere, junior lecturers who read for their PhD degrees under the supervision of specialists in postcolonial, cultural and gender studies modified the literature curriculum in significant ways on their return. The result was the inclusion of courses that taught poststructuralist and postmodern theory and drew on postcolonial, cultural, gender, film, and performance studies. At Colombo, for instance, a Thematic Approach to the teaching of literature was adopted in some of the courses from 1992 onwards which enabled the juxtaposition of literature from different locations, temporalities, and genres under specific themes. Courses dedicated to Afro-American Women's Writing (Toni Morrison, Alice Walker and Maya Angelou), Independent Study – which provided lecturers the opportunity to teach their current research, Migrant Literature, Literary and Cinematic Narrative, Literature and Ideology, and Stage and Performance were introduced. Later, when newer lecturers were recruited or returned from postgraduate training, the syllabus was expanded by either adding new courses on South Asian Literature, Life Writing, Children's Literature and Translation Studies, or reinforcing existing ones with new texts and interdisciplinary approaches that also included queer theory.

The shift to the course unit system across the university system from the mid-1990s onwards (the Colombo Medical Faculty and Sabaragamuwa being amongst the first to changeover) created the opportunity for the design of new curricula across the board. At Peradeniya, the staff designed a new syllabus towards producing 'an ideal undergraduate degree in English.' The chronological approach was retained but reinforced with new modules. The Gothic was included in 18th Century British Novels, and women poets added to Romantic and Victorian Writing. For the first time, a dedicated course on American Writing was taught. Postcolonial Theory and Practice, Postcolonial Theory and Literary Creativity, and theoretical essays on gender and nation making were also included. Currently, 70% of the literature courses at Peradeniya fall under the ambit of postcolonial literature and cultural studies.

At Colombo and Sri Jayewardenepura (SJP) such courses constitute 50% of the syllabus, and at the Open University, 40%. At Kelaniya, they comprise 60% of the General Degree and 49% of the Special Degree curricular. According to the staff at Kelaniya,

> Since the 2000s the composition of the curriculum [has] shifted in several directions: incorporating a strong linguistics element… [and] skills-oriented courses that would enable the graduate to be familiar with professional genres of writing; situating gender, women's writing, and theories of gender as a core aspect of the curriculum; enhancing courses on literary theory and praxis, particularly for the Special degree; including courses on cultural studies, diversity, sexuality, etc., that prepares students to become ethical and responsible graduates who value diversity and difference; courses that focus on a range of topics related to pedagogy with a focus on both theoretical and practical aspects; research methodology; and literature(s) in translation.

Of significance here is that, just as cultural studies expanded, so too did courses on applied skills which became a main, rather than an auxiliary, part of the syllabus. At Peradeniya, Nidhani de Andrado introduced a course in academic writing skills for students offering English for the Degree in the "main" Department. At Kelaniya, Manique Gunesekera who became cadre chair in 2003 led the way when, in the early 2000s, she introduced courses in soft skills and internships which morphed, by 2013-2014, into those titled "Projects, Proposals and Presentations", "Foundations in Professional Writing Genres", and "Research Skills in Literary and Language Studies". At Colombo, when Study Streams replaced General Degrees at the Faculty of Arts in 2015, courses on Communication in Professional Genres and Theatre in Application were introduced to the English curriculum. The latter, for instance, combines modules on diverse forms of theatre (social, forum, playback, community theatre) with a creative practice project in which students engage in story-telling around which performances are built.

In designing such courses, these departments responded to three forces: a) the demand for employable graduates, b) the larger numbers of students entering them with poorer English language reading and writing skills and c) competition for student recruitment from Departments of English Language Teaching (DELTs). Combining theory and applied practice, and emphasizing pedagogy, presentation and research skills were seen as pathways to employment for students interested in the teaching and freelance research professions. Training students to be teachers of English in particular, was, and continues to be, recognized as both an important national need and a suitable avenue of employment. This is reflected, for instance, in two new courses students of the Department of English, University of Jaffna, will be able to follow from 2022 onwards, on Teaching English Literature in Postcolonial Contexts and Teaching English as a Second Language: Theory and Practice.

Together with such skills-oriented courses, the goal of producing ethical, responsible students who value diversity and difference (as noted above by the Kelaniya staff but common to all Departments) remains central. While these moral tenets were intrinsic in how and why English literature was taught from the beginning, the respect

for diversity and difference became particularly important to inculcate in the context of Sri Lanka's ethnic polarization and strife. Nested within the Humanities, English literature's figurative work, when taught and read with a critical eye, and its ability to highlight multiple imaginaries, perspectives, cultural geographies, and experiences towards fostering a cross-cultural, democratic outlook has always been its strong suit. This is the "inheritance" the teaching of English literature at tertiary level continues to draw on, even as it moves towards the "non-traditional" or designs curricular in a manner that makes the traditional/ non-traditional binary no longer tenable or useful. This is reflected, for instance, in many of the courses at Kelaniya and the new curriculum at Jaffna which offers students courses that emphasize the broader historical, socio-cultural, and political contexts their titles promise: Literature, Labour and Globalization, Nations and Narratives, and Literature, Society and Culture.

These paradigm shifts in the teaching of English literature at universities in Sri Lanka reflect how the subject has grown out of the shadows of its colonial past, kept pace with disciplinary trends globally and embraced interdisciplinarity. The forensic, close reading of texts and critical discourse analysis, in which students are trained when studying literature, has often been appreciated by graduates for equipping them in critical reading skills applicable to narrative texts in the workplace. The critical thinking that emerges from the study of literatures in English and their production in contexts of colonialism, neo/post-colonialism, global flows, state-citizen relations, and socio-cultural power dynamics has also fostered students who are informed and self-aware. The breadth, moreover, of the research topics they write on for their BA and MA dissertations, drawing on critical discourse analysis, memory, archival, postcolonial, film, gender and sexuality studies, digital cultures, and sociolinguistics, is an index of how Departments that trace their lineage to the Ludowyk, Passé and Halpé eras have responded to students' interests which are necessarily current and forward-looking. Far from being "irrelevant" to today's workplace (as a dismissive neo-liberal discourse on Humanities education has it), the debates, approaches to teaching literature, and the courses outlined above reflect not only how Departments of English have continuously responded to new disciplinary trends, but also national and student needs. The employability of English department graduates entering workplaces, including in positions of management, illustrates graduate attributes that go beyond proficiency in the English language alone.

At the newer universities such as Sabaragamuwa, Ruhuna, Rajarata, Eastern and South Eastern, which have a stronger emphasis on English language teaching, literature was/is taught mainly in relation to the traditional canon. However, at Sabaragamuwa, Rajiva Wijesinha, who was Senior Professor in Languages, was instrumental in integrating Sri Lankan creative writing in English (poetry by Anne Ranasinghe, Richard de Zoysa, Lakdasa Wikkramasinha and short stories by Punyakante Wijenaike, Nirmalie Hettiarachchi, Maureen Seneviratne) into the poetry and fiction syllabi. At the Trincomalee Campus of the Eastern University, courses on Commonwealth Literature and Modern Literature continue to be offered, while at the Department of English and Linguistics at Ruhuna, the

literature syllabus incorporates the study of the "classics" of English literature, Sri Lankan literature in English, and World and Postcolonial Literatures in English. While the literature syllabi at these universities remain less extensive than at Peradeniya, Colombo, Kelaniya, Sri Jayewardenepura (SJP) or Jaffna, they nevertheless work at introducing students to literature from a variety of cultural contexts including Sri Lanka.

English Language Studies in the University System

In comparison to the study of English literature, the focus on the study of the English language in the university system of Sri Lanka is of more recent origin. This late start mirrors the fact that the modern discipline of Linguistics itself dates from 1916 when De Saussure published his *General course on linguistics*. The trajectory of English Language Studies appears as a plateau in the early days, a trough in the years 1960s to the 1980s, and then curves upwards through the 1990s and into the 21st century. As is to be expected, this trajectory was greatly influenced by the sociolinguistic and political realities that impacted on the study of English, in schools as well as in the Sri Lankan university system. While in the 1960s-1980s, academic focus on the English Language was based on Theoretical or Structural aspects of Linguistics, in more recent times the driving force underpinning the development of English Language Studies has been the need to create trained English Language Teaching (ELT) professionals for secondary as well as tertiary education. In the 21st century however, as interest in English Language studies burgeoned, other areas of interest too have come into play.

Early Days (1960s- 1980s): Beginnings

It is generally acknowledged that two figures, both academics at the University of Ceylon, Peradeniya, stand at the apex of English Language Studies - Hector Passé and Doric de Souza. Passé, who is credited as the "path-breaker" (Fernando, Gunesekera and Parakrama, 2010, p 3), chose to work in the fields of phonology and vocabulary. His PhD thesis entitled "The English Language in Ceylon" (1948) marked the inauguration of interest in research in Language Studies, particularly in the Sri Lankan variety of English. Doric de Souza worked within the other "great tradition", English Language Teaching (ELT), and established interest in Linguistics and ELT at three universities: Peradeniya, Colombo and Kelaniya.

It was in the early 60s that Doric de Souza was asked to lead what was to become his most significant contribution to English teaching in this country- a Sub-Department of English at Peradeniya, the first ever facility in Sri Lanka to enhance undergraduate proficiency in English. This facility was then replicated at the University of Colombo, and sometime later at the University of Kelaniya. When the university system expanded to include more Higher Educational Institutes (HEIs) in other parts of the country, they too built up academic units to teach English to their undergraduates, based on the de Souza prototype. In 2020, the Post Graduate Institute of English (PGIE) commemorated this pioneer teacher with an award - the Doric de Souza Gold Medal for the highest achievement in

the MA in Teaching English as a Second Language.

The 60s also mark perhaps the lowest point of interest in English Studies. The Iriyagolla reforms and the dismantling of the hegemony of English resulted in, among other things, a paucity of students reading English for their degrees at Peradeniya. During the years 1962-1966, for example, there was a total of twelve students throughout the four years of the BA (Honours) programme in English. However, the 60s also mark the beginnings of an interest in English Language Studies at Peradeniya. Academics such as Kamal de Abrew, BSSA Wickramasuriya and Thiru Kandiah returned to the Department with PhDs in Linguistics. As a result, more courses on aspects of the language such as phonology, grammar, semantics, orthography and spelling, Standard English and varieties of English were added to the curriculum both for the General as well as Honours Degrees.

Another significant development was the creation of an academic department involved in English. This was at the University of Colombo where, in or around 1964, Doric de Souza established another Sub-Department to cater to the many hundreds of Arts students who had been enrolled in what came to be popularly known as the "Asva Vidyalaya". In 1968, Siromi Fernando (then de Saram) who was recruited as an Assistant Lecturer to support de Souza was also asked to commence English as a subject for the BA at Colombo. In 1969, Professor Chitra Wickremasooriya was appointed as the Head of Department, and the first cohort of students was enrolled for the General Arts Qualifying (GAQ) examination. A second Assistant Lecturer, Ryhana Raheem also joined the Department at Colombo in December 1969. Both Fernando and Raheem were interested in Language Studies, and so, courses related to the English language were included in the syllabus. These included basic phonology, semantics, and morphology as part of the course on Criticism and Language in the first year of study, and in the second year, expanded to include aspects such as the history and development of the language.

Interest in English in the 1970s too was minimal, especially as this was the decade of the JVP student rebellion that gave rise to the iconic metaphor of the "kaduwa" - comprehensively analyzed by Kandiah (1984). To this day "kaduwa" remains a symbol of the power and resentment that English evokes. At Colombo, undergraduate rejection of English was evident in vociferous disruptions of English proficiency classes, and in one instance, violent hurling of bricks and iron rods at English teachers in the classrooms.

With regard to the development of Linguistics in Britain and the United States, the 1970s saw an expansion of the discipline to include broader perspectives. Older branches such as Descriptive and Structural Linguistics had given way to the Generative Linguistics and Universal Grammar of Chomsky which greatly influenced the field of Psycholinguistics. Linguists such as Dell Hymes, Gumperz, Labov and Fishman reacted to Chomsky's notion of competence and performance, and, according to Grabe, "by the mid-1970s, sociolinguistics was recognized as a major alternative discipline" (Grabe, 1992, p. 47). This in turn paved the way for an interest in discourse, and fields such as Discourse Analysis began to develop.

At the University of Colombo, by 1975, Fernando and Raheem had returned to the island with PhDs in Linguistics and Sociolinguistics respectively. By this time, courses in Linguistics and Language had also been introduced into the curriculum at Kelaniya which, like Colombo, was to become a leader in English Language Studies.

It was the 1980s that heralded the most important changes, and the 1990s that took the interest in Language Studies to greater heights. The "complex factors'" (Raheem & Ratwatte, 2004, pp.100-103) that prompted the change in official and public attitudes towards English also influenced university authorities to pay attention to the need for competence in English both for academic study as well as for employment. More universities became interested in the academic study of English and a Department of English was established at SJP. In March 1983, a further impetus for English Language Studies was created when the University Grants Commission (UGC) decreed that every university should establish an English Language Teaching Unit (ELTU) to support English language instruction to undergraduates. In this decade, Jaffna set up a Department of Linguistics and English, and at Kelaniya, Manique Gunesekera with a PhD in Linguistics from the University of Michigan at Ann Arbor expanded the scope of undergraduate study in Linguistics and Language studies. At Colombo where the interest in the language was supported by yet another young academic - Antoinette Fernando whose PhD was in the field of Applied Linguistics - the first-ever postgraduate qualifications in English Language were enabled with the launch of a tertiary level Diploma and a Master's degree in English Language Teaching. This pathway to postgraduate studies in Linguistics/Language at Colombo unfortunately closed in the late 1990s.

The 1990s saw an influx of young lecturers with PhDs in Linguistics to universities such as Colombo, Jaffna, and the Open University. In addition, Parvathy Nagasunderam with a MA in Applied Linguistics from Reading, United Kingdom, joined the staff at SJP and established Language as a distinct field of interest at that institution. Younger universities such as the Eastern University, Sabaragamuwa, South Eastern, and Rajarata also established academic departments which offered English as a subject. At the Open University, the first ever BA in English and English Language Teaching which included courses in aspects of Sociolinguistics, Psycholinguistics and Applied Linguistics was offered through the mode of Distance Education.

2000 to the present

In the light of these developments, it is not surprising that interest in English Language Studies continued into the 21st century. BA degrees with courses in English Linguistics/Language are now available at almost all of the newer universities too. The older syllabus which focused on phonology, morphology, word stock and history has now given way to contemporary interests such as Discourse and Genre Analysis, Theoretical Linguistics, Semantics and Stylistics in addition to aspects of Psycholinguistics and Sociolinguistics such as Language Acquisition, Language Learning, Language and Ideology, Language Policy and Planning, and Language and Identity.

One of the major outcomes of the renewed interest in English Language Studies was the establishment by the UGC of a Post Graduate Institute of English (PGIE) under the leadership of Ryhana Raheem at the Open University in 2005. As there had been no venues in Sri Lanka for postgraduate qualification or training in the English Language since the late 1990s, the PGIE in its early phase focused on Teaching English as a Second Language (TESL) and provided much-needed support by establishing a MA degree in TESL for university English language instructors and lecturers at all Sri Lankan universities. The PGIE's MA in TESL degree has earned a national reputation as a cutting-edge, rigorous programme and its alumni currently serve in almost all the Departments of English Language Teaching in the country. Many have earned PhDs, or are pursuing doctoral studies building on the postgraduate training received at the PGIE. Under its subsequent Directors, the PGIE has steadily expanded its academic horizons by diversifying into the teaching of literature, bilingual education and professional English and communication. Currently it offers an MA in Teaching Literature in the Second Language Classroom (the only one of its kind in South Asia) and an MA in Bilingual Education. Its academic and student profile has grown significantly. The Institute has a student population of more than 500, and it offers four full-time postgraduate qualifications. It has also acquired a reputation as a centre of excellence in providing training in research methodology and communication.

Another significant development in the field of English Language Studies is the establishment of Corpus Linguistics as a new area of interest. This has resulted in the creation of ICE-SL, a database of one million words of systematically collected contemporary written and spoken language data of English as used in Sri Lanka.

According to Dushyanthi Mendis, the lead researcher in this field,

> Initial steps in the compilation process of ICE-SL involved ….. three Sri Lankan Universities - the University of Colombo, the University of Kelaniya, and the Open University of Sri Lanka. However, from 2007 onwards, the Department of English of the University of Colombo began collaborating with the Institut für Anglistik of University of Giessen, Germany as the principal Sri Lankan research partner in the corpus project.[4]

Launched in 2019 at the Department of English, University of Colombo, this database has been used in at least one PhD dissertation as of date, leading to the publication of a book on the lexico-grammar of Sri Lankan English, several international journal articles and many conference papers.

Academic interest in the English Language has, therefore, come a long way. Responses to the survey conducted by the UGC and our own questionnaire indicate that all universities offering undergraduate programmes in English (Peradeniya, Colombo, Kelaniya, the Open University, SJP, Jaffna, Sabaragamuwa, Eastern, and Trincomalee) include courses in Language related topics. Theories and practices originating in Linguistics underpin postgraduate studies in the teaching of

4. Gunatilleke, Godfrey. Re: Message from Walter Perera. Received by S.W. Perera, 13 June 2021. Email Communication.

English. An invaluable role was played by the pioneer teachers named in this chapter who established undergraduate and postgraduate qualifications in ELT and provided leadership to the Sri Lankan English Language Teachers Association from its inception in 2000. In addition, a number of HEIs (SJP in 2014, Sabaragamuwa in 2021) have established, or have plans to establish (Trincomalee) postgraduate degrees with courses in the relevant fields of Linguistics. Interest in Language Studies research has exploded and includes many contemporary fields of linguistic inquiry such as Language policy and planning, Bilingualism, Attitudes towards English, Language and gender, Genre analysis, Discourse analysis and Corpus linguistics. Cross-disciplinary areas are also being explored and implemented as fields of study. Ease of communication and emphasis on publications for career advancement have resulted in academics publishing in international journals and receiving wider recognition as scholars in the field. Thiru Kandiah (formerly Peradeniya), for example, has contributed significantly to the literature on "New Englishes" and Suresh Canagarajah (formerly Jaffna) on language ideology and identity. Sri Lankan academics have also helped support universities in the South Asian region and contributed to the growth of interest in English Language Studies in Asia. Ryhana Raheem was a Consultant to the Higher Education Commission of Pakistan and was also a founding Executive Committee member of Asia TEFL, arguably the largest association of English Language professionals in the world which counts as members almost every country in Asia from Israel to Japan.

The traditional division in the academic study of English has been between Language and Literature. However, as Dr Thiruvarangan, a Senior Lecturer at the Department of Linguistics and English at the University of Jaffna remarked in his response to the survey:

> In a postcolonial setting like Sri Lanka, where the English language functions as a neocolonial tool and a class-marker, the study of English literature cannot be divorced from the study of English language. These two areas, while having their own academic trajectories, often crisscross, animate one another in productive ways and generate inter-disciplinary conversations.

The next two sections comment in detail on these "inter-disciplinary conversations" in English.

Translation vis-à-vis English Studies in Sri Lanka

On the face of it, translation may seem to have little or no affinity with English Studies and, hence, in any exercise to trace the history of English Studies in Sri Lanka. The reasons may seem obvious: Its colonial origins encouraged a solipsistic orientation. If what Gauri Viswanathan (1987) says regarding the introduction of English literary studies in the sub-continent is accurate, the very conceptualization as well as institutionalization of the discipline was integrally connected with British colonial efforts at efficient administration of the colonies and, hence, a part of what Foucault described as "governmentality". Statements made by 19th century colonial reformers such as T.B. Macaulay (1835) in fact suggest that English literature was promoted at the expense of the languages and literatures more familiar to the native population such as Sanskrit and Arabic.

It is not clear exactly when English literature became included in efforts by the British colonial administrators and Christian missionaries in the 19th century to impart formal school-based education to the native population, although exclusive English medium schools were, from the beginning, available for members of the native elite as part of a two-tier education system (Ruberu, 1968, p. 348). Given the presumed superiority of English to all other languages and literatures of the colonies, it is hardly likely that translation from the local literatures would have formed any part of English studies in these early years. Indeed, it was not English but the literatures in Sinhala and Tamil that had to insist on their due place as literatures with unique traditions and ancient lineages (Liyanage, 2021).[5] In these early years, influence and borrowing, where they existed, would have been all one way between English literature and the local literatures in Sinhala and Tamil with developments in the latter significantly influenced by trends in the former, a fact readily acknowledged since then (Obeyesekere, 1974; Nuhman, 1992; Wickramasuriya, 1981; S. Sivamohan (personal communication, July 21, 2021). In contrast, translation is perceived as a relative newcomer to the practice of "doing" English in Sri Lanka.

But was translation really a late entrant to English Studies-research, scholarship, and pedagogy–in Sri Lanka? Take E.F.C. Ludowyk, the first professor of English in the University of Ceylon. Though known as a Shakespearean scholar, as a practicing dramatist, he collaborated with Ediriweera Sarachchandra in 1945 on the production of a Sinhala play, *Kapuwa* *Kapothi*, an adaptation of Nikolai Gogol's play "Marriage". The same was true of many of the other pioneering English academics. Living in the multilingual environment that is Sri Lanka, it would have been surprising had they remained impervious to the productive interactions as well as the increasingly fractious relationship between English and the two local languages of Sri Lanka. The scholarly outputs of many early scholars of English such as Hector Passé, Ashley Halpé, Sarachchandra Wickramasuriya, A.M.G. Sirimanne, Thiru Kandiah, and Lakshmi de Silva evidence sensitivity to these cross currents. Passé was the first language studies scholar to highlight the outcome of this interaction between English and Sinhala in the form of "Ceylon English" (1948). Kandiah's probing essay (1984) on the politics of language that underlay the labelling of English as "Kaduwa" by monolingual Sinhala speakers remains a classic to this day. Many English language scholars since then have followed in their footsteps by continuing to engage with the ways the English language in Sri Lanka has been transformed by "going native" as well as the challenges that this poses for language acquisition by its would-be users in the L_2 classroom.

English literary scholars had been no less shy of locating themselves in the realities of the post-colony. Sarachchandra Wickramasuriya and A.M.G. Sirimanne were bilingual scholars who published articles in both Sinhala and English and were well-known in Sinhala literary circles in their time. Literary translation was one means of doing so for others such as Ashley Halpé and Lakshmi de Silva. Halpé earned a name as a renowned translator from Sinhala to English, his creative transposition, from Sinhala to

5. See also Amarakeerthi Liyanage, Oriental Studies: Developing Our Own Souls in this Volume.

English, of *Sigiriya Kurutu Gee*, titled "But how Shall I Read Your Smile?" (1986), among his most memorable translations. Lakshmi de Silva gained a name as the translator of E.R. Sarachchandra's *Sinhabahu* (1999) and Henry Jayasena's *Kuveni* (2000), among other works. Ranjini Obeysekere has earned a name as a translator into English of both classical Sinhala prose texts and contemporary Sinhala drama, poetry, and prose. Any mention of the role played by English academics in enriching English Studies through translation would not be complete without a mention of Regi Siriwardena. He translated the poetry of Anna Akhmatova from Russian to English and played a significant role in popularizing Russian poetry in general among students and readers of English in Sri Lanka.

The Lankan theatre scene is another arena on which English scholars have left their mark. Following in the footsteps of Ludowyk, Haig Karunaratne, Gamini Haththotuwegama, and Ranjini Obeyesekere translated and produced drama in the local languages in collaboration with others. But the person who has left the most indelible mark on local theatre is the itinerant English academic Gamini Haththotuwegama. The pioneer of Street Theatre in the country, he utilized his conversance with English and European theatre traditions among others to devise a unique theatre practice of his own that mixed traditions and languages and remained responsive to the changing socio-political environment in the country. Many academics from Departments of English across the country today carry on the good work initiated by these early translators and theatre practitioners, translating poetry, fiction, drama, and oral narratives from Sinhala and Tamil into English and vice-versa.[6] In these ways, English Studies in Sri Lanka has registered its translocation in a different environment and the difference that place makes.

Creative writing in English by local writers, too, has shown this same fidelity to place, the writers practicing both intra-lingual and cultural translation to "convey in a language that is not one's own the spirit that is one's own," as Raja Rao pithily put it in *Kanthapura* (1938). As successive generations of writers, with varying degrees of success, set themselves the task of bending the structures of the English language to capture the rhythms and sensibilities of local language speakers through English, their work has found discerning local English academics who are able to identify and analyse the stimuli that shape this expanding corpus of Sri Lankan English writing. The emergence of a specialized field of English literature called "postcolonial literature", which increasingly includes literature in translation from the former colonies, has only encouraged this trend.

Indeed, few today in Sri Lanka can claim to be monolingual English speakers. Most users of English are bilingual, some trilingual, combining their conversance in English with at least one other local language: Sinhala or Tamil. And for those who know more than one language, translation, as everyday practice, is almost second nature.

The academy has been robust in its response to these metamorphoses in

6. Illustrative of this trend are the following: Kanchuka Dharmasiri (2017a & 2017b), Prabha Manuratne (2008 & 2020), Ruhanie Perera (2011), Madubhashini Ratnayake (2000), Sumathy Sivamohan (2003 & 2016), Vivimarie Vanderpoorten (2021) and Carmen Wickramagamage (2011 & 2016/17).

the status of English in Sri Lanka over the years. Despite being perceived (and for that reason resented) as bastions of privilege given the special place of English in Lankan society, the Departments of English have gradually transformed themselves in radical ways to accommodate the new socio-political realities thrown up by changes in both the local and the global. What constitutes Translation or Translation Studies in department syllabi is a good barometer of these changes. Initially, literature in translation - categorized often under "Comparative Literature" - was confined to European literature in translation. The Departments also relied on translations to teach an array of literary, linguistic, and cultural theory, mainly European. Though not seen as such, intra-lingual translation was also a staple in the teaching of literature of the Old English, Medieval, and Early Modern periods to undergraduate students.

But, with time, the interest of Departments of English in translation has evidently expanded. Surveys of Departments of English suggest that, today, many departments in the country have replaced "Comparative Literature" courses with courses on "World Literature" or "Literature in Translation", in addition to the ubiquitous courses on postcolonial literature which also include translations. A radical introduction to the very idea of translation in relation to English came in the late 1970s when, as mentioned previously, the Department of English, University of Peradeniya, introduced a course titled "European and Sri Lankan Background", its current incarnation titled "An Outline of Sinhala and Tamil Literature". Taught by members of the Sinhala, Tamil, and English Departments using reading material translated into English, this course attempts to expose students of English to the distinct literary traditions of the two local languages. For students whose mother tongue is not Tamil/Sinhala, this course would be the first such introduction to literature in the "other's" language.[7]

Translation Studies proper, however, tells a slightly different story. Surveys conducted among Departments of English show only four professing a sustained interest in Translation Studies courses - a field that has seen rapid development in many multilingual countries such as India. At the undergraduate level, the Department at SJP offers one course in Translation Methods; the University of Colombo offers three optional courses - Specialized Translation, Translation and Creativity, and Translation and Activism; the University of Jaffna offers two courses - Studies in Translation and Translation in Multilingual Contexts and the University of Peradeniya offers one course - Translation Theory and Methods. Peradeniya also offers Introduction to the Theory and Practice of Translation at postgraduate level. In some universities such as the Universities of Kelaniya, Jaffna, Eastern and Sabaragamuwa, Translation Studies has, in fact, become a separate field of study in its own right since the 2000s.

A principal reason for this burgeoning interest in translation in the post-2000 period is the protracted "ethnic" conflict and its disastrous outcome in the form of the Civil War (1983-2009). Translation was seen as a means to heal the linguistic divide and English Departments and English academics

7. The new English curriculum of the University of Jaffna includes a similar course titled "An Introduction to Tamil and Sinhala Literatures from Sri Lanka", which uses translations into English to teach it (Survey, 2021).

were happy to be part of the solution. The Diploma and Postgraduate Diploma in Translation offered between 2002 and 2008 by the University of Peradeniya is a good example. Jointly offered by the Departments of English, Sinhala and Tamil with funding and training provided by CIDA, the Programme imparted formal training in translation methodology and practice to many who had been recruited as translators to the public sector as part of an effort by the State to implement the Official Languages Policy of Sri Lanka. English academics also played prominent roles in efforts to use literary translation to promote mutual understanding among the different language communities in Sri Lanka during these very same years. A compendium of English translations of Sinhala and Tamil stories titled the *Lankan Mosaic* (2003) edited by Ashely Halpé, M.A. Nuhman and Ranjini Obeyesekere, which was funded by the Gratiaen Trust, constitutes an important landmark in this regard. Their aim, as described by Ranjini Obeyesekere in the Foreword to the collection, was the following: "… to build connections between those disparate groups many of whom neither know nor can understand the other." When the Gratiaen Trust subsequently undertook to translate these very same Sinhala and Tamil stories into the other language, English academics were again part of the endeavour. What enables English academics to move so readily into translation is of course their bilingual skills.

The surveys make one thing clear: where translation courses are being offered, they have been made possible by members of staff who are either trained in translation pedagogy or engage in translation out of interest. The increasing presence of bilinguals among students offering English for the degree has also been to the advantage of some Departments introducing translation as an area of study in its own right. No longer are the students of English always drawn from families whose home language is English; for some it is, in fact, a second language.

It is, therefore, clear that translation has been an integral part of English studies and carries much potential for enhancing its postcolonial identity in the country. Reponses to the survey indicate that where courses in Translation are not currently part of the English curriculum, they are, nevertheless, recognized as desirable in the future considering the potential they carry for broadening mainstream English Studies as well as increasing employment opportunities.[8] The following words of an English academic highlight this growing recognition:

> Translation is vital for the future of English studies in Sri Lanka because it is only through translation that English studies can tap into the wider literary cultures of the country…. It is in fact liberating for students … to be able to draw upon the stock of their local cultural knowledge and explore how that knowledge can be brought into critical conversation with theoretical and conceptual insights in Anglophone literary studies. It also allows students to build a much more affective relationship to the discipline, which can be alienating when the curriculum is dominated by Anglophone literary work drawn from contexts that are vastly different to that of the students.

Conclusion

As this overview of the discipline of English at Sri Lankan Universities has highlighted, its centrality as a language and a literary culture within Humanities

8. Responses from the Universities of Jaffna, Kelaniya, and Open University.

education has never been in question even if, at the beginning (from University College days until the late 1940s or so), it took second place to the Classics. Present from the inception of University College a century ago, the existence of English as a subject at universities has continued unbroken to the present despite shifts in venue, postcolonial challenges to its authority, expansion in various directions, relatively small student numbers, and current neoliberal challenges to Humanities education in general. As a subject it has, therefore, stood the test of time. This is not only because of its relevance as a world language but also because, as this chapter outlined, each generation of academics at Sri Lankan university Departments of English deployed and re-fashioned curriculums and pedagogies to reflect disciplinary trends and national contexts. They modernized the syllabus by including, at first, authors of the Leavisite "Great Tradition" that had found currency at Cambridge and European literatures in translation. They democratized English language studies by analysing its location within a specifically Sri Lankan linguistic and socio-cultural-political milieu that also led to the acceptance of Lankan English. They contributed immensely to the development of proficiency courses in English (see chapter on Departments of English Language Teaching). They also introduced commonwealth/ postcolonial literature, brought in theoretical frameworks from cultural, gender and sexuality studies, instituted Translation Studies and integrated skills-based courses and internships to the English curriculum. In doing so, they had certain advantages. As a global language, English provided access to a variety of published texts, web-based information, and international institutions to go to for PhDs and postdoctoral fellowships if funds permitted. The ability to work in English also created opportunities and invitations (resentment to the "kaduwa" notwithstanding) to participate at faculty and university level committees producing draft reports, policy frameworks, and other documents as and when required. As such, at a number of universities, they contributed to institutional development (and continue to do so) by serving as Council Members, Directors of Studies, Directors of Centres, and members of various committees.

Both staff and students of these Departments also made a vital contribution to the arts and related creative industries. Leigh Smith, the first Professor of English at University College established the University College Drama Society in 1922 which later flourished as The Ceylon University Dramatic Society or "Dramsoc" as it was popularly known, under the direction of Ludowyk who produced a play annually from 1933 to 1956 (the year he migrated) except in 1945. The "Dramsoc" plays ranged from classical Greek and Roman drama (Euripides and Plautus) and Shakespeare to Restoration and Victorian comedy, European drama (Ibsen, Molière, the Quinteros, Goldoni, Molnar, Brecht, the Capecks, Pirandello, Santelli, Anouilh), American (O'Neill) and Irish (O'Casey, Shaw) theatre. The Dramsoc also produced *Lady Precious Stream* by S.I.Hsuing in 1939 and the Sanskrit drama *The Little Clay Cart* by Shudraka in 1951 (de Mel, 1986, pp.58-71). This eclectic repertoire was pathbreaking for providing audiences in Colombo, and later Peradeniya, the opportunity to experience, as live theatre, both the "classics" and the avant garde in the Western theatre repertory. The annual productions also established this theatre as an important art-event in the University

calendar, while a transfer of skills in stage craft to students and staff also took place when expert theatre practitioners like Neumann Jubal, the Hungarian theatre director who was invited to Peradeniya by the Ludowkys, produced *Liliom* (1952), *The Insect Play* (1953), and *Major Barbara* (1954) (de Mel, 1986, p.52-3). The inclusion of Asian theatre in the "Dramsoc" repertoire affirmed, moreover, Sri Lanka's location at the crossroads of east and west. Importantly, the "Dramsoc" also groomed actors and playwrights (Irangani Serasinghe, Regi Siriwardena, Ernest MacIntyre, Gamini Haththotuwegama) who went onto make significant contributions in the fields of both Sinhala and English theatre and film.

This legacy of the "Dramsoc" continued with Ashley Halpé and Gamini Haththotuwegama who directed plays and street theatre at the Universities of Peradeniya and Kelaniya. In the 1980s Lakshmi de Silva, Maithree Wickramasinghe and Ruvani Ranasinghe directed a variety of theatre formats (medleys, excerpts from Shakespeare and Brecht, *Bald Soprano*, *Cloud Nine*) under the aegis of the English Students' Association at Kelaniya. Ryhana Raheem and Irangani Goonesinghe re-established the "Dramsoc" at Colombo in 1982 and the society went on to produce Chekov's *The Cherry Orchard* and organize inter-university drama competitions. With the 1987-89 closure of the universities, this extra-curricular activity ceased. Neloufer de Mel revived the "Dramsoc" thereafter (officially named The English Drama Society of the University of Colombo) in 1991 with Soyinka's *Opera Wonyosi*, first as a workshop production and later, in 1992, as a feature length trilingual production directed by Somalatha Subasinghe. The society also organized, once again, inter-university theatre festivals. The shift, however, to the course unit system in the 1990s left students with very little time for rehearsals and worked against the sustainability of this theatre. Nevertheless, street theatre and devised workshop theatre took place, and continue to do so, even if intermittently, at all universities including at Sabaragamuwa, Rajarata and Jaffna, marking them as important and vital communicative art forms for these university communities. Apart from theatre, student led initiatives in the arts also included Poetry Cafés (Eastern University, Trincomalee Campus), Poetry Slams (University of Colombo) and magazines such as *Blink* (University of Kelaniya) and *Third Eye* (Universities of Jaffna and the Eastern University, Batticoloa). Moreover, guest lectures by playwrights, novelists and poets were, and continue to be regular fixtures at these universities.

The academic staff and alumni of Departments of English have also made significant contributions to creative industries in other ways. Godfrey Gunatilleke, Arjuna Parakrama, Tissa Jayatilaka, Walter Perera, Neloufer de Mel and Harshana Rambukwella have either served as Chairpersons or Trustees of the Gratiaen Trust, founded by Michael Ondaatje to recognize and support Sri Lankan creative writing in English and translations of Sinhala and Tamil literature into English. Sumathy Sivamohan (Peradeniya) is not only an award-winning playwright (Gratiaen Prize 2001) but also a film director whose work is regularly featured at international film festivals. Ashley Halpé, who was also a skilful painter, contributed greatly to the development of the Music Society of the University of Peradeniya as did Thiru Kandiah and Walter Perera. Rajiva Wijesinha (Emeritus Professor of Languages, Sabaragamuwa), Vivimarie

Vanderpoorten and Lal Medawattegedera (Open University), Madhubashini Ratnayake (SJP), Arjuna Parakrama and Carmen Wickramagamage (Peradeniya), Neluka Silva (Colombo), Eisha Hewabowela, Prabha Manuratne and Sashikala Assella (Kelaniya) and Cecilia Sivapalan (Jaffna) have published novels (including novels in translation and in Sinhala), or poetry and/or short stories - some of which have been shortlisted or won the Gratiaen and H.A.I. Goonetileke Prizes as well as State Literary Awards. Jean Arasanayagam, Kamala Wijeratne and Parvathi Arasanayagam were graduates of the Department of English at Peradeniya who became creative writers of repute, with Jean Arasanayagam in particular, earning a reputation as one of Sri Lanka's foremost poets working in English. Graduating from Colombo, Ruwanthie de Chickera, Jehan Aloysius and Ruhanie Perera established their own theatre companies named Stages, CenterStage and Floating Space respectively.

As this chapter has shown, the contribution of Departments of English to tertiary level Humanities education, and to cultural and national development is significant. Access to English as a world language, a subject that is intrinsically multidisciplinary, and the ability to adopt and adapt have been their strong suit. In a socio-political context where Sinhala and, to a lesser degree, Tamil dominates (in terms of mainstream media presence and national profile), they purposefully remain low key even though individual members of staff have, and continue to be, vitally engaged in national debates. Building on a century long tradition, the faculty of these Departments have, in each decade, defined and re-defined what English as a discipline has meant. They have been unafraid to uphold traditions and canonical texts, but also moved beyond them when required, or returned to them with renewed critical interest. Departments of English continue their work at Sri Lankan universities, therefore, as important pillars of Humanities education fostering its principles of critical thinking and criticality, creativity, empathy for divergent perspectives, application, and democratic citizenship.

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Chapter 9

LANGUAGE STUDIES: BRIDGING CULTURAL GAPS

*Niroshini Gunasekera, Nedalagamuwe Dhammadinna Thera, Neelakshi Premawardhena, Upul Ranjith Hewawitanagamage, Dilrukshi Rathnayake, Hemantha Sirisena**

Abstract

The following chapter presents seven foreign languages that are being taught in Sri Lankan universities. Data was collected using a template that was distributed among departments by the University Grants Commission. Heads of departments or study units responded to a questionnaire by providing details about their subject. This information was then collated by a board of writers comprising a senior member of each language study unit and their accounts were then combined as one chapter on the History of Language Studies in Sri Lankan Universities. This chapter became lengthy considering the fact that many languages are taught within one department, unlike other departments that teach just one subject. The languages are presented in alphabetical order and the sub-topics are in keeping with the breakdown of information in the UGC template. Although languages other than what is presented in this chapter are taught in some universities at a basic level, we have taken into consideration those that are taught at General and Honours Degree levels.

Keywords: *foreign languages, history, general degree, Honours degree, Sri Lanka*

Introduction

The French writer Marcel Proust wrote in *The Shadow of Young Girls in Flower*: "A language that we do not know is a fortress sealed" (Proust, 1924, p.157). This chapter that brings to light the history of language studies in Sri Lankan universities is an effort to show how, through foreign languages, the Sri Lankan learner gets the opportunity to widen his or her horizons and open up to the outer world. Certain universities have strong language study departments while others are currently introducing this study field with the intention of broadening their curricula. There are others who initiated language studies and then paved the way for other universities to take over and develop this field in keeping with international standards. The University of Peradeniya was the pioneering institution that established language study units in Sri Lanka. The history goes back to the sixties when the Department of Modern Languages of the

* *In this chapter, the section on Chinese was authored by Nedalagamuwe Dhammadinna Thera, similarly, German by Neelakshi Premawardhana, Hindi by Upul Ranjith Hewawitanagamage, and Japanese Dilrukshi Rathnayake, Korean and Russian by Hemantha Sirisena, and French with the chapter compiling by Niroshini Gunasekera.*

University of Peradeniya taught French as a foreign language with the help of native speaker lecturers recruited through the French Embassy in Sri Lanka. Though there is a lack of evidence regarding the establishment of this department, pioneering students of the department recollect how, in 1976, this department was shifted to the University of Kelaniya. That was the beginning of the Department of Modern Languages at the University of Kelaniya although certain languages were already being taught there prior to establishing a department. Under the headship of Professor S. Weeratunga of the Department of Sanskrit, Hindi, Chinese, Russian, German, French, and Portuguese became parts of a department of Modern Languages. The study of Hindi, which was initially part of this department, was granted its own department in 1995. At present, the main foreign languages that are being taught in Sri Lankan universities are Chinese, French, German, Hindi, Japanese, Korean, and Russian and they are being taught mainly at the Universities of Kelaniya, Sri Jayewardenepura, Rajarata, Sabaragamuwa, Colombo, and Buddhist and Pali. Although Chinese, French, German, and Japanese have a long history, Korean and Russian commenced later. In certain universities, the study programs are offered up to Honours Degree level, whereas in others, only up to a three-year General Degree. However, all the languages in more or less in all the universities have optional courses and certificate courses that allow all undergraduates to learn a foreign language in addition to their core units and the subjects offered for the degree.

Some subjects have defined prerequisites to be able to choose the language at university level; for example, to study French or Japanese at the University of Kelaniya, a student requires a minimum of a pass at the GCE Advanced Level Examination. Some languages and some universities however, open their courses to absolute beginners, allowing all undergraduates who enter the university to pick languages of their choice.

It has been noticed that almost 100% of graduates who study a foreign language find employment much easier other Arts graduates because there is a high demand, especially in the corporate sector, for people who speak languages other than those of their own country. Personality-building through language learning has been detected and entrepreneurs have always shown an interest in recruiting graduates who have knowledge of a foreign language because they seem to believe that learning a language opens the mind of a person towards larger horizons.

The following detailed account covers seven foreign languages that are presented in alphabetical order: Chinese, French, German, Hindi, Japanese, Korean, and Russian.

Chinese

From the 17th century onwards, with the arrival of European nations in Ceylon, the Sri Lankan Chinese population has been increasing gradually. But there is no clear evidence that the authorities in Ceylon have taken necessary actions to improve knowledge in Chinese language among Sri Lankan Chinese communities. The earliest record regarding teaching Chinese in Ceylon was a reference to the Ceylon Overseas Chinese School in Colombo in 1954:

“There was also a Chinese school in Colombo called Xilan Huaqiao Xuexiao

(Ceylon Overseas Chinese School) established in 1954, which, in addition to teaching Chinese language and culture, also offered a course in Singhalese (Dai 1958a: 112–13)." But the Chinese who were living in Sri Lanka at that time did not pay attention to their cultural identity. This Chinese school was not able to preserve Chinese language among Sri Lankan Chinese even as a vernacular.

The Sri Lankan Visit of Chinese Premier Zhou Enlai in 1957

It was a historical occasion when the Chinese Premier Zhou Enlai visited Sri Lanka on July 31, 19357, and signed the treaty for diplomatic relations between the two countries. The relations between Sri Lanka and China flourished during this period. Many Sri Lankans became interested in the Chinese language and culture due to his remarkable visit at that time and Chinese became one of the interesting foreign languages among several Sri Lankans such as Professor Gunapala Malalasekara who translated the speech of the Chinese Premier.

It is true that there are no records of the tens of thousands of Chinese people or Sri Lankan Chinese living in Sri Lanka, but the number of Sri Lankan Chinese has increased gradually since the 18th century. Regarding the concern about extensive reliance on Chinese labour, the available data suggests that the number of Chinese workers in Sri Lanka has increased over time. According to the data obtained from Sri Lanka Overseas Chinese Association in Colombo, there are currently more than 10,000 Chinese people who have received working permits in Sri Lanka in 2016. However, the government did not initiate any Chinese language programs for Chinese migrants. Chinese migrants adopted local languages such as Sinhala or English rather than using Chinese. Their descendants have also been unable to speak the Chinese language fluently and practice Chinese culture in Sri Lanka.

After the establishment of diplomatic relations between Sri Lanka and China, both countries negotiated various agreements and encouraged political, cultural, and technical cooperation. Both countries aimed to promote tangible socioeconomic impacts, supporting the use of barter exchange activities. This situation has caused the Sri Lankan community to study the Chinese language in order to communicate with the Chinese people.

Orientation of the Subject

Towards the end of the 1970s, the policy makers of the country decided to introduce Chinese as a subject at the General Certificate of Education (GCE) Advanced Level (A/L) examination. This was a very important breakthrough. With this step, the Sri Lankan Government officially accepted Chinese as an important foreign language in Sri Lanka. Since then, Sri Lankan Chinese people have also been able to sit for the local Chinese examination. It was a good opportunity for Sri Lankan Chinese to preserve their linguistic identity by studying the Chinese language at least as a vernacular. For the first time, the Chinese language was introduced to the GCE A/L Examination in 1980 and it was listed under No. 53 in "General Certificate (Advanced Level) Syllabi for Grade 11 and 12". The Director-General of Education, Mr. D. M. P. B. Dasanayake in the foreword to this collection of syllabi has said, "This book contains the syllabi for General Certificate (Advanced Level) Examination which will be commenced in 1980 and so on. These syllabi will be

introduced to Grade 11 in 1979 and to Grade 12 in 1980."

The prescribed aims for the GCE A Level Chinese Examination at that time was as follows:

i. To be fluent in spoken language
ii. To grasp *the* grammatical structure of the language
iii. Comprehension
iv. Basic writing

Commencement of Chinese Studies

This study found the first evidence of the commencement of a Chinese language course that was introduced to Sri Lankan university students by the Vidyalankara Campus of the University of Ceylon in early 1070s. The report of 29th Faculty Board Meeting of Languages at Vidyalankara Campus in 19, October 1971 mentioned,

> 29.2 Matters arising from the minutes:
>
> 28.5 Making regulations and recommendations for the certificate courses in various languages: "The dean informed that a committee was appointed by last Faculty meeting for making suitable recommendations to introduce two-year certificate courses in *Tamil, Hindi, Chinese, Japanese, English, French, German and Russian* and sent them to all the members.

Thereafter Academic Branch of the Peliyagoda Campus (University of Kelaniya) on 09-02-1972 announced common guidelines for the Certificate Courses of Modern Languages. It further stated that "for the time being, they have been only conducting *English, French, German, Hindi and Chinese* Courses."

All these facts prove that the University of Kelaniya introduced two-year Chinese Certificate Courses in 1972. The syllabus of this Certificate Course shows that it was designed to include with a writing examination followed by an oral test.

The Sabaragamuwa University of Sri Lanka and University of Colombo started Chinese Studies in 2013 and 2016 respectively while the Rajarata University of Sri Lanka commenced in 2020.

Pioneering Academics and Outstanding Academic Works

Mrs. Shantinee Wickremasinghe was the first permanent academic member in Chinese Studies at the Department of Modern Languages. Since her departure from the Department of Modern Languages Dr. Hao Weimin served as a visiting lecturer.

Professor Nedalagamuwe Dhammadinna Thera, the second permanent academic member in Chinese Studies, introduced the Bachelor's Degree of Arts (Honours) in Business and Academic Chinese which started in 2010. He was the pioneering co-director of the Confucius Institute at the University of Kelaniya. Since 2007, the Confucius Institute of the University of Kelaniya offers the following fee levying courses in the Chinese language which were introduced by Professor Nedalagamuwe Dhammadinna Thera:

i. Certificate Course in Chinese Language
ii. Intermediate Certificate Course in Chinese Language
iii. Advanced Certificate Course in Chinese Language
iv. Certificate Course in Chinese Language for Tourism
v. Certificate Course in Business Chinese

Professor Nedalagamuwe Dhammadinna Thera is an award-winning translator of Chinese literature into Sinhala and a sworn translator. He is the main resource person for Chinese Studies related areas for the Department of Examinations and the National Institute of Education in Sri Lanka. He has written 5 textbooks and 1 research book and has translated 2 books.

Dr. Kumari Priyanka Jayasooriya Menike is a Senior Lecturer in Chinese Studies whose services as a guest lecturer, examiner, second examiner, trainer, and a reviewer are often solicited by other universities in Sri Lanka Buddhist and Pali University, Sabaragamuwa University of Sri Lanka, University of Colombo). She also contributes to preparing syllabi for external institutions such as those conducted by the National Institute of Education (NIE) and prepares examination papers for external bodies.

Dr. Jani Samarakoon a is a Senior Lecturer in Chinese Studies whose currently serves as the director of the Confucius Institute of the University of Kelaniya. She offers her services as a guest lecturer, examiner, second examiner, trainer, and reviewer is often invited to serve other universities in Sri Lanka Buddhist and Pali University, Sabaragamuwa University of Sri Lanka, University of Colombo). She also contributes to preparing syllabi for external institutions such as the National Institute of Education (NIE) and examination papers for external bodies.

Professor Wasantha Dissanayaka of the Rajarata University of Sri Lanka has published the following article related to Chinese Studies: *The Origin and Evolution of Modern Chinese Love Poems: A General Survey of the development of the Chinese modern love poem (The initial stage of the 20th century)",* The Journal of Studies in Humanities, Vol 4, Number I, 2018. The Department of Humanities, Rajarata University of Sri Lanka. Mr. D.A.N.S.Y. Dassanayake who is a Senior Lecturer in Chinese is the pioneering academic of the Sabaragamuwa University of Sri Lanka.

Areas of Research

The academics of the Chinese Studies Unit conduct and supervise students who conduct research in the following areas: Sri Lankan Chinese, Translation and Interpretation, Teaching Chinese as a foreign language, Language Teaching Methodology, Chinese Literature and Cultural Studies and Applied Linguistics.

Present Staff and Students

At present, there are three permanent academics, one probationary academic, two Temporary Lecturers, three visiting staff members, nine native speakers (volunteers of the Confucius Institute) and 483 undergraduates. At Sabaragamuwa University of Sri Lanka, there is one senior lecturer, one probationary lecturer, and 107 undergraduates. At Rajarata University of Sri Lanka, there are seven students and one visiting staff member.

Development of the Subject

At the University of Kelaniya, having commenced from a two-year Certificate Course in Chinese, the Study Unit now offers a General Degree program and an Honours Degree Program as well as postgraduate degrees i.e., Master of Philosophy (MPhil) and Doctor of Philosophy (PhD) in Chinese. At the Sabaragamuwa University of Sri Lanka, Chinese is offered as an Honours Degree. The University of Kelaniya, the Bandaranaike Center for International

Studies (BCIS), the Confucius Institute at the University of Kelaniya, the CRI Confucius Classroom at Lumbini College, the Sabaragamuwa University of Sri Lanka, and the Confucius Institute of the University of Colombo offer various courses in Chinese and conduct certificate courses for internal and external students.

In 2014, the Sri Lankan President Hon. Mahinda Rajapaksha and the Chinese President Hon. Xi Jin Ping signed the agreement for the Confucius Institute, University of Colombo (CIUC) and marked a remarkable moment for Chinese language education in Sri Lanka. On 30th December 2016 the CIUC was officially established at the University of Colombo with the collaboration of Honghe University and Beijing Foreign Language University. Professor M. Dhammajothi Thera and Professor Zhang Xi were appointed as first Sri Lankan and Chinese Directors respectively. From 2019 Professor Wimal Hewamanage serves as the Sri Lankan Director with Professor Huang Wei and Professor Ma Zhongwu, as the Chinese Directors and they continue to expand the services offered by the CIUC. Apart from teaching its own undergraduate students, the CIUC has established Teaching Spots in the University of Peradeniya (UOP), the University of Ruhuna (UOR), the Sri Lanka Buddhist and Pali University, the Hambantota Chamber of Commerce, the Vidyarathna Vidyayathana Pirivena etc. to promote Chinese language in the island. Vocational training programs are conducted for the Sri Lanka Navy, Sri Lanka Police, Sri Lanka Customs, Sri Lanka Immigration etc. In addition, training programs conducted in collaboration with the National Institute of Education for teachers, hotel staff etc. are popular. Aiming to improve the overall capacity of the academics while supporting their Chinese language education, the CIUC initiated an annual research symposium on Understanding Chinese Language and Culture (UCLC) in 2020, launched an annual research journal titled Colombo Journal for Chinese Studies 2021, and also conducted training workshops for CI staff. External certificate courses for Chinese language are popular and 428 students registered for the second batch in 2021. The HSK and HSKK test center was established under the CIUC provides its services to the public since 2020.

Postgraduate Studies Undertaken by Pioneering Staff Members

At the University of Kelaniya, the areas such as Chinese language and philology, Chinese literature, Teaching Chinese as a foreign language, Overseas Chinese literature, Comparative linguistics, and Sri Lankan Chinese are undertaken for research.

Subsequent Expansion of the Discipline

The Chinese Studies Unit of the University of Kelaniya envisages increasing the number of permanent academic staff, implementing a certificate Courses for external applicants, implementing a diploma Course for external applicants, implementing a Foreign Language Management (FLM) study program, and establishing a separate department of Chinese Studies. The Rajarata University of Sri Lanka that debuted its Chinese Studies recently is seeking to make the unit more stable by recruiting permanent academic staff members.

Scholarships and Support

In October 2006, an MOU was signed between the University of Kelaniya and HANBAN of China enabling the University to promote Chinese language and culture among the Sri Lankan people. Currently there are 7 Sri Lankan universities teaching Chinese language at certain levels: the University of Kelaniya, Sabaragamuwa University of Sri Lanka, the Sri Lanka Buddhist and Pali University, the Anuradhapura Bhikshu University, Rajarata University of Sri Lanka, the University of Colombo, and the University of Ruhuna.

The Centre for Chinese Studies is a research centre attached to the Department of Modern Languages. It conducts research related to China and Sri Lanka under the supervision of the Chinese Studies Section. In particular, those who work as research fellows conduct their research under the guidance of the professors of the department. The Centre has conducted a series of international symposia and published several books such as Sri Lankan Chinese etc.

Career Prospects

Graduates of Chinese Studies from all Sri Lankan universities find employment with ease, mainly in the corporate sector, with the increase of investments from Chinese entrepreneurs. Graduates who speak Chinese are placed in managerial positions to mediate between China and Sri Lanka. Among other avenues of employment, there are teachers, diplomats, translators, and those who join the tourism industry.

French

According to the Program Review 2017, French Studies at the Universities of Kelaniya and Peradeniya debuted in the 1950swith a French native speaker as the lecturer who was recruited through the French Embassy in Sri Lanka. French was taught in the Department of Modern Languages that was later shifted to the University of Kelaniya. French continued to be a language taught at the University of Peradeniya under the Department of English. In the years 1963/64, the University of Kelaniya began offering French as a subject for the General Degree in Arts. To date, the University of Kelaniya remains the only institution that offers French Studies for the Honours Degree while the Universities of Sri Jayewardenepura, Rajarata, and the Sri Lanka Buddhist and Pali University offer French as a subject of the three-year General Degree. French was introduced to the Department of Languages, Cultural Studies, and Performing Arts (formerly known as Department of Languages and Cultural Studies) of the Faculty of Humanities and Social Sciences (formerly known as the Faculty of Arts) of the University of Sri Jayewardenepura as a subject offered at the General Degree. The introduction of French as a degree subject was the initiative of Ms. P. Nagasundaram, Former Head of the Department of English, and Professor D.M. Wijetunga, former Head of the Department of Languages and Cultural Studies. At the inception, only one lecturer was recruited but two years later, another cadre position was added to strengthen the teaching staff.

Among the many research interests of the lecturers are Linguistics, Applied Linguistics (mainly Teaching French as a Foreign Language – commonly known as FLE in French for *Français Langue Étrangère*), French and Francophone Literature, Comparative Literature, and Translation Studies.

At the Faculty of Humanities and Social Sciences of the Rajarata University of Sri Lanka, the Department of Languages, under the guidance of Professor Wasantha Dissanayake, initiated French language teaching with a temporary cadre. In 2016, a permanent cadre was recruited, and, at present, three academic staff members (one permanent lecturer and two visiting lecturers) conduct French language courses that are part of the General Degree. French is also taught as a Minor in the Departments of Tourism and Management Studies. Other universities that teach French are Uva Wellassa University of Sri Lanka (as part of the Hospitality, Tourism, and Event Management Degree as an auxiliary unit) and the University of as a course for beginners.

Orientation of the Subject

The French Studies Unit of the Department of Modern Languages of the University of Kelaniya currently offers a wide variety of specialized streams related to French. Only students who have met the pre-requisite of a Pass or above at the GCE Advanced Level Examination are permitted to offer French at the University of Kelaniya. After their first year of study, students obtaining the highest GPA are offered the opportunity of selecting French Studies for their Honours Degree. During this four-year program, they are exposed to a variety of study areas that includes French language, culture, literature, linguistics, teaching French as a foreign language, translation, tourism, French for professional purposes, comparative literature, Francophone literature, and women's studies. This enables the undergraduates to choose their preferred study area to specialize in the final year, which consists of writing a dissertation of an area in their preferred specialization. In the General Degree, the undergraduates are given the opportunity to follow French Studies as a core unit along with their other subjects. A graduate following the General Degree is expected to attain the standard of B2 of the Common European Framework of Reference (CEFR) for languages while a graduate of the Honours Degree program is expected to attain the level of C1 of the same framework. Practice in literary translation enables the learner to master in this field that will pave the way to create published literary translators, and interpretation, that is part of the same course unit, trains the learner to embark on a career as an interpreter in the government and the corporate sector. Given the need for employees who are proficient in French in fields such as tourism, the graduates of the University of Kelaniya enter the job market without difficulty. The study of Comparative Literature and Francophone Literature, which are popular study areas throughout the world, enables the graduates to opt for higher studies in foreign universities. The Honours Degree of the University of Kelaniya is accepted overseas as a valid four-year degree that enables its holders to join their Master's or PhD programmes directly.

French is also offered at the University of Kelaniya as an optional unit for students following any other subject area of the same university and a Certificate Course is also offered, independent of the Core Units and the optional units. This course is conducted during the weekend with the help of visiting lecturers for the benefit of all undergraduates of all the faculties of the university who wish to learn a foreign language. The weekend classes enable them to participate in these

courses without experiencing clashes with their degree courses. The interest in the undergraduates of all faculties to learn a language shows how the department of Modern Languages caters to the need of the modern learner who wishes to broaden his or her knowledge in keeping with the current trends and needs of the economy. At the completion of this two-year program, the learners are offered a certificate that attests that they have attained level A2 of the Common European Framework.

Commencement of French Studies

While French Studies was being taught at the Universities of Peradeniya and Kelaniya continuously since 1950 and 1963 respectively, the Honours Degree program was introduced at the University of Kelaniya in 2002. At the commencement of the program, the French Studies unit had two permanent lecturers and temporary lecturers as well as visiting staff members. Later, the unit grew to accommodate 4 permanent lecturers along with two temporary lecturers, three visiting lecturers and a native speaker whose services are obtained either in the capacity of Temporary Assistant Lecturer or Visiting Lecturer through a Memorandum of Understanding signed between the Universities of Kelaniya and Sri Jayewardenepura and the French Embassy in Sri Lanka. To date, the Honours Degree program has produced around 60 graduates specializing in French. There is a dearth of documentation to establish how many students have offered French as a subject for their General Degrees.

Rajarata University of Sri Lanka started their study program in 1996, the University of Sri Jayawardhanapura in 2002, and the Sri Lanka Buddhist and Pali University in 2016.

Pioneering Academics and Outstanding Academic Works

As stated earlier, French Studies was first taught by native speaker lecturers who were recruited in the capacity of Temporary Lecturers with the support of the French Embassy in Sri Lanka. Emeritus Professor Sarath Amunugama joined the joined of Kelaniya in 1978 as a visiting lecturer and was then recruited as a temporary lecturer. He was the pioneering professor of French Studies in Sri Lanka. He obtained his postgraduate qualifications, including his PhD, from France and was a specialist in Applied Linguistics and Didactics in the French context. He obtained a fellowship in 1997 to complete a DESS (Diplôme de Troisième Cycle) in Cultural Management. The certificate was offered by the University of Bourgogne in France, the UNESCO, and the Ministry of Cultural Affairs in France. Professor Amunugama has translated a French novel into Sinhala (Thérèse Desqueyroux by François Mauriac) and compiled a dictionary of French figurative expressions. The French government awarded him a knighthood (Chevalier dans l'ordre des Palmes académiques) in 1998, and the title of Commander (Commandeur dans l'ordre des Palmes académiques) in 2018. He was the founder Vice Chancellor of the University of Visual and Performing Arts from 2005 to 2008, and the Vice Chancellor of the University of Kelaniya from 2008 to 2014.

Senior Professor Niroshini Gunasekera joined the French Studies Unit of the University of Kelaniya in 1990, first

in the capacity of visiting lecturer, and then temporary lecturer. AT present she is the Senior Professor of French at the Department of Modern Languages of the University of Kelaniya. She obtained French government scholarships that enabled her to complete her Master's Degrees as well as her PhD in universities in France, and, along with Professor Amunugama, introduced the Honours Degree in French Studies to the University of Kelaniya. After obtaining her Master's degrees from France in Comparative Literature and Francophone Literature, she introduced these study areas to the program of the University of Kelaniya which modernized the curriculum, thus keeping abreast with current trends. She is also an award-winning literary translator who has translated a number of French literary works into Sinhala. She has recently published her first work of fiction. In 2019, she was awarded a knighthood (Chevalier dans l'ordre des Palmes académiques) by the French government in recognition of her contribution to French Studies in Sri Lanka. She is also a reviewer and moderator of curricula and examinations of other universities in Sri Lanka, the Controller/ Chief Examiner for National Examinations in Sri Lanka, and a resource person for the National Institute of Education and the colleges of education in Sri Lanka. She has won a number of fellowships from the French Government that has enabled her to participate in international conferences, training programs and cultural programs related to French Studies.

Ms. Irosha Chandrasekera pioneered French language teaching at the University of Sri Jayewardenepura. French is currently being taught as a Core Unit for the General Degree but, with Ms. Chandrasekera's support, the university has now taken measures to establish an Honours Degree in French, a program that will come into effect in 2022. Ms. Hiruni Samarasinghe is the pioneering academic of the Rajarata University of Sri Lanka and Ms. Indiwaree Wickremasinghe was the first French language lecturer at Sri Lanka Buddhist and Pali University.

Areas of Research

The areas of research conducted by the French Studies Units of all universities are Language, Linguistics, Teaching French as a Foreign Language, French and Francophone Literature, Comparative Literature, Tourism-based study areas, Cultural Studies, and Translation. Research possibilities for postgraduate students of the Department of Linguistics are also offered by the French Studies Unit of the University of Kelaniya which is the only university that has a team of senior lecturers with doctoral qualifications.

Present Staff and Students

The French Studies Unit of the University of Kelaniya benefits from the services of one Senior Professor, one Senior Lecturer (Grade 1), one lecturer (confirmed) and one probationary lecturer on permanent basis. The unit also recruits on annual basis two temporary assistant lecturers and 2-3 visiting lecturers. The number of students of the French Unit has generally remained static - there are around 30-35 students in the first year, around 20-30 in the second year, and approximately the same number in the third year. In addition to this, there are between 5-12 students reading for the Honours Degree each year. Each year, the French Studies Unit has around 70-80 students, counting all four batches.

The University of Sri Jayewardenepura has one Senior Lecturer (Grade 1), one lecturer (confirmed), two temporary and visiting lecturers, and around 65 students following French as part of their General Degree. The Rajarata University of Sri Lanka has one permanent lecturer and two visiting lecturers and around 65 students per year whereas the Sri Lanka Buddhist and Pali University has one permanent lecturer, one visiting lecturer, and around 30 students per year.

Development of the Subject

French Studies at the University of Kelaniya, which only offered course units for the General Degree until 2001, introduced an Honours Degree in French in 2002. The Bachelor's Degree and Honours degree run parallelly at the University of Kelaniya. Graduates of this university have today joined other universities in Sri Lanka, such as the Universities of Sri Jayewardenepura, Rajarata and Buddhist and Pali, thus extending French Studies to other universities and giving a larger number of students the opportunity to gain qualifications in the field. Graduates of the University of Kelaniya have obtained postgraduate scholarships from the French government and have completed their Master's degrees or their doctoral studies. The academic staff of the French Studies Unit of the University of Kelaniya are sought after by other educational institutes to contribute as resource persons for various initiatives. Graduates of French Studies from the University of Kelaniya are an invaluable part of the human resource in the fields of education, tourism, the diplomatic service, the Embassy of France in Sri Lanka, the Alliance Française in Sri Lanka, and a number of other institutions. The French government, through the Cultural Section of the French Embassy in Sri Lanka, provides scholarships to undergraduates and graduates of the University of Kelaniya, recognizing its Honours Degree as a basic qualification for higher studies in France.

The University of Sri Jayewardenepura initially taught French from the very beginning; however, since 2011, the French curriculum was updated to be on par with the existing undergraduate courses in French conducted in other universities in the country.

The Universities of Rajarata and Buddhist and Pali are in the process of strengthening their French Studies, and a large number of students have graduated from these universities having attained the level B1 of the Common European Framework of Reference.

Postgraduate Studies Undertaken by Pioneering Staff Members

Based on the research interests of the staff members of the study unit, postgraduate candidates who wish to pursue research in Teaching French as a Foreign Language, Literary Translation, Comparative Literature, French Literature, and Francophone Literature are accepted to follow their Masters Studies in French. The other universities are in the process of expanding and upgrading their study units to be able to guide research students in the near future.

Subsequent of Expansion the Discipline and Future Prospects

The French Studies Units of all the universities are currently understaffed and are planning to obtain more permanent cadre positions to recruit academics with

postgraduate qualifications, as that will enhance the research capacity of the study unit which in turn will increase the ranking of the universities. At present, undergraduates who are accepted to follow the course are those who have fulfilled the pre-requisite of having done French for the Advanced Level examination. The French Unit of the University of Kelaniya is currently exploring the possibility of admitting absolute beginners through a special window to allow more students to benefit from French Studies of that University. They also seek to increase the number of permanent cadre positions and implement a diploma course for teachers engaged in teaching French in the national education system. The goal is to establish an independent department for French Studies.

The University of Sri Jayewardenepura, considering the numerous requests made by their stakeholders, has taken measures to upgrade the existing degree program to an Honours Degree from 2022. A proposal to this effect has been presented to the Senate of the University.

Scholarships and Support

The French Foreign Ministry has extended their financial support through the French Embassy in Sri Lanka for the academic staff of Sri Lankan universities to obtain their postgraduate qualifications in France. This has been an ongoing project that enabled Professor Sarath Amunugama and Professor Niroshini Gunasekera to benefit from fully funded scholarships. Although full funding was provided until 1995, at present this scheme provides partial funding whenever an academic needs financial support to do his/her doctoral studies in France. As a result of a Memorandum of Understanding signed between the University of Kelaniya and the University of Rouen (Erasmus Mundus Impakt project) in France in 2016, the French Studies Unit of the University of Kelaniya benefits from undergraduate scholarships (fully funded positions of 9 months' duration) at the University of Rouen). This was a program initiated by the French Embassy in Sri Lanka. Two students were sent in 2016, four were sent in 2017, and currently there are 6 offers, out of which only one was accepted due to the pandemic. In addition to this, scholarships are offered by the French Foreign Ministry to graduates of the University of Kelaniya to pursue their postgraduate studies in France and so far, two graduates have benefitted from this fully funded scholarship program that started in 2018 (University of Lille and University of Rouen in France). In addition to these, the Erasmus Mundus Impakt project also provides scholarships to permanent staff members for one-month training programs. Since 2017, two such scholarships have been awarded to staff members of the University of Kelaniya.

Another MOU was signed between the French Embassy and the Universities of Kelaniya and Sri Jayewardenepura to enable the recruitment of a French native speaker for these two universities for a period of 6-9 months. This MOU was signed in 2017 and, so far, two native speakers have arrived from France to work at these two universities. This is also an ongoing project.

The Cultural Section of the Embassy of France in Sri Lanka has funded the purchase of the translation rights for the 8 literary translations done by Professor Niroshini Gunasekera.

Students of the Universities of Kelaniya and Sri Jayewardenepura also benefit from scholarships such as Concours Lab Citoyen (a cultural stay in France for a period of one month during the summer) and Concours de la Francophonie which is a tour of France. These are competitive scholarships which are won by the students of these two universities due to their high competence in the French language.

Career Prospects

The teachers of French in Sri Lankan public, private, and international schools are mainly graduates of the Universities of Kelaniya, Sri Jayewardenepura and Rajarata, in the order of numbers graduating. Graduates of French Studies Units have joined the Foreign Service and the United Nations, and the Sri Lankan Embassy in France also employs a number of graduates of state universities. The French Embassy in Sri Lanka and the Alliance Française de Kotte in Colombo and in Matara employ graduates of the French Studies Units of state universities as these institutions recognize the value of the qualification. At the end of each academic year, the tourism trade also contacts universities to obtain graduates to fill their vacancies. There are also translators at the Department of Official Languages, the military forces etc.

All the lecturers of French Studies in all the Sri Lankan universities are products of the University of Kelaniya.

German

As per the Program Review 2017, the history of teaching German at Sri Lankan universities dates to the 1950s with the University of Peradeniya offering German as a subsidiary subject for many years. At present, German is offered as a main subject only at the University of Kelaniya and Sabaragamuwa University of Sri Lanka where it is offered as part of the BA and BA Honours Degree Programs. In addition, three universities offer German as an optional language for the undergraduate programs including the Faculty of Management Studies and the Faculty of Technology of the Rajarata University of Sri Lanka, the Faculty of Management Studies of Sabaragamuwa University of Sri Lanka, and the Faculty of Management, Uva Wellassa University of Sri Lanka. The Department of Interdisciplinary Studies, University of Moratuwa offers courses in international languages and German is one of the languages offered. Furthermore, German is offered as an optional course unit at the Gampaha Wickramarachchi University of Indigenous Medicine (formerly Gampaha Wickramarachchi Ayurveda Institute, University of Kelaniya).

Orientation of the Subject

The German Studies section of the Department of Modern Languages, University of Kelaniya offers a variety of different subjects related to the German language, familiarisation of German culture and lifestyle, introduction to basic linguistics, exploration of classical as well as modern literature, and German for tourism in the three year General degree program. There is no prerequisite to offer German in the first year of study at the university. Hence, around 100 undergraduates opt for German in their first year of study. The expected language proficiency level at the completion of the BA degree program is B1 of the CEFR. A selection of core subjects in German Studies is offered by many students who read for the BA Honours in Tourism

and Cultural Resource Management and International Studies, which are offered by the Faculty of Social Sciences of the University of Kelaniya.

The four year Bachelor of Arts Honours Degree Program in German Studies involves an in-depth study of the German language, literature, linguistics, history, culture, and society. In particular, the Degree Program focuses on enhancing the oral, aural, reading, and written communication skills, cultural competence, linguistic knowledge, analysis and examination of different genres and epochs of German literature, translation and interpretation, research methodology, teaching methodology and didactics, including Computer Assisted Language Learning (CALL). The students are introduced to language teaching methods and also focus on research methodology, where they are trained in abstract and proposal writing, citation styles, the use of different methods of data collection and analysis. At the end of Level 3, the students are required to conduct independent research on a selected topic related to language, culture, literature, or linguistics and write a dissertation in German based on the study. The Degree Program is conducted exclusively in the target language except for one unit in each level which is conducted in English, in order to equip the students with advanced skills in English as a Second Language. The students are expected to attain CEFR Level A1 during the first year of study at the university. The Levels 1, 2 and 3 of the Honours Degree Program enable the students to reach B1, B2, and C1 of CEFR respectively.

German is also offered as an optional subject for students from other disciplines. They can follow any of three courses units available within the duration of three years, and a two-year Certificate course in addition. Since 1994, the German Studies Section of the University of Kelaniya continues to be a resource centre for government institutions, universities, technical colleges, schools, and the industry. Learning a foreign language broadens the horizons of the students and this leads to a person being tolerant, respectful, and accepting of differences not only in the language, but also in culture, customs, and norms. Thus, the students of German at the University of Kelaniya are equipped with advanced linguistic skills and cultural competencies that can be used effectively in social, academic, and professional contexts. As learners of a foreign language, they develop intercultural competence, and awareness of and sensitivity toward the linguistic and cultural diversity found in the global village.

The Sabaragamuwa University of Sri Lanka commenced its program in German as a Minor and this program was developed into a Special Degree in 2014. At present, a four-year Honours degree program in German is offered by the Department of Languages of the Sabaragamuwa University of Sri Lanka and this department aims at producing graduates capable of using professional language and appreciating German culture. Only students who have obtained a ‘B’ or above in German as a subject at the GCE Advanced Level Examination or Goethe Institute Certificate A2 or above are eligible to offer German as a subject at the Sabaragamuwa University of Sri Lanka. The students have a competitive advantage in a range of local and foreign employment and postgraduate

opportunities. The Department works closely with reputed foreign universities in joint academic programs and scholarship programs to enhance the quality of the degree program. Upon graduation, the students are able to widen their knowledge by pursuing MA or MPhil degrees offered by the Faculty of Postgraduate Studies of their respective universities.

The Department of Tourism Management of the Faculty of Management Studies, Sabaragamuwa University of Sri Lanka also offers German language courses to their undergraduates. The courses were initially conducted with the cooperation of the academic staff of the Department of Languages of the Faculty of Social Sciences and Languages and visiting lecturers. Presently the Faculty of Management Studies has a permanent academic staff member for German.

The Rajarata University of Sri Lanka offers German at the Faculty of Management Studies and the Faculty of Technology. The undergraduates who study Tourism and Hospitality Management have the opportunity of studying German language for four semesters whereas the undergraduates of the Faculty of Technology are given the opportunity to learn German language for one semester.

Commencement of German Studies Programs

The German Studies Section has been a part of the Department of Modern Languages, University of Kelaniya since the 1970s. The study programs were conducted with local visiting lecturers and lecturers sent by the German Academic Exchange Service (DAAD). After 1985, no students were admitted to the German study programs due to the lack of staff. The study programs for the BA (General) Degree and two-year Certificate Course were revived in January 1994 with the first permanent academic cadre for German being created in the university system of Sri Lanka in 1993. The BA (Special) degree program was first introduced in 2002 considering the need to equip the students with a deeper understanding of the language, literature, culture, and society as well as providing them with training in teaching methodology. The 4-year study program continues to date as the BA Honours in German Studies.

At the Sabaragamuwa University of Sri Lanka, German first commenced as a subject of Tourism in 1994 and became one of the first foreign languages taught at the Department of Languages of the Faculty of Social Sciences and Languages since its establishment in 1996. In 2000, following the recruitment of two permanent academic staff members, German was introduced as an academic subject, first as a minor subject, and, since 2009, a major subject of a three year specialised Bachelor's program. After the present curriculum revision, the BA in German is being offered as a four-year Honours degree program.

At the Rajarata University of Sri Lanka, German for professional purposes has been offered at the Faculty of Management Studies for students of Tourism and Hospitality Management since early 2000, and at the Faculty of Technology since 2019. The need to integrate an international language into the study program on Tourism and Hospitality Management was strongly felt and therefore

Subsequently, German for professional purposes was introduced at Uva Wellassa University of Sri Lanka at the Department of Hospitality, Tourism, and Events Management of the Faculty of Management. The Department offers a two-semester German course, which is at CEFR Level A1-A2, to meet the basic language needs of the tourism industry. The curriculum employs a multidisciplinary approach and is enriched with the management and entrepreneurship skills required to address the challenges and demands of the industry. The undergraduates are expected to be leaders in the fields of Management, Entrepreneurship, Hospitality, and Tourism locally and internationally. The students in their final year undergo an industrial training with the supervision of internal and external supervisors which enables them obtaining the required industrial exposure before they enter the job market.

Pioneering Academics and Outstanding Academic Work

Senior Professor Neelakshi C. Premawardhena is the first permanent lecturer in German at a Sri Lankan university. She is also the first academic in Sri Lanka to obtain a PhD in German Studies from a German university and is the first Professor and Senior Professor in the discipline. The Bachelor's Degree in German Studies was revived by Professor Premawardhena in 1994 and the BA Honours Program in German Studies was introduced in 2002 under her leadership. Since the revival of German Studies at the University of Kelaniya, many outstanding graduates have been produced and they are currently employed at state universities and the state and private sector in Sri Lanka and overseas. The introduction of German at the Universities of Sabaragamuwa and Rajarata also was initiated under the guidance of Professor Premawardhena. She has been a resource person for many government establishments including the Department of Education, the National Institution of Education, and the Department of Examinations. A recipient of number of local and international awards and scholarships, Professor Premawardhena has been serving as the International Chair for Asia at the International Conference of Interactive Collaborative Learning (ICL) since 2017, the International Conference on Interactive Mobile Communication, Technologies and Learning (IMCL) since 2018, and as Associate Editor of the SCOPUS indexed International Journal of Emerging Technologies (i-JET) since 2017. With several international publications to her credit, she has pioneered the introduction of Computer Aided Language Learning (CALL) and digital learning for German at the Department of Modern Languages.

Retired Professor Dr. Asoka de Zoysa joined the Department of Modern Languages as a Lecturer (Probationary) in 1997. He contributed to the enhancement of the BA German Studies Special Degree Program and the designing of the new curriculum for students of Tourism and Cultural Management Studies and International Studies. Retired Professor De Zoysa also rendered his services to the National Institute of Education and the Department of Examinations during his tenure at the University of Kelaniya.

Areas of Research

The academics in the German Studies Sections of all the universities in Sri

Lanka continue to conduct research and present and publish their findings at local and international level. The areas of research include German cultural studies, Digital teaching, Computer Assisted Language Learning (CALL), German in the tourism and hospitality industry, General Linguistics, Applied Linguistics, Historical Linguistics (Language Change), Sociolinguistics, German Linguistics, Second and Foreign Language Teaching, Teaching German as a Foreign Language, Intercultural Communication, Intercultural Learning, Contrastive Linguistics, German Literature, Multilingualism, Curriculum and textbook development, Buddhism and German philosophy, Critical text editing and Translation Studies. The German Studies Section of the University of Kelaniya conducts several collaborative research projects with overseas partner universities including pilot projects in conducting common course units for local and overseas students online.

Present Staff and Students

At present, the Department of Modern Languages, University of Kelaniya has two permanent academic staff members for German and obtains the services of Temporary Assistant Lecturers and Visiting Lecturers to conduct the study programs. The number of students exceeds 200 in the BA programs. Additionally, around 150 students follow the two-year Certificate Course in German or offer German as an optional subject for the BA degree. The Department of Languages, Sabaragamuwa University of Sri Lanka has three permanent academic staff members and obtains the services of Temporary Assistant Lecturers and visiting staff. The current student number amounts to 34. The Department of Tourism Management, Faculty of Management Studies has one permanent academic staff member. The Rajarata University of Sri Lanka has one permanent academic staff member attached to the Department of Tourism and Hospitality Management, Faculty of Management Studies. The number of students who offer German as optional courses exceed 300.

Since German Studies Sections at these universities function under a common department for languages or tourism and hospitality management, there are no non-academic staff members specifically allocated for German.

The Uva Wellassa University of Sri Lanka, University of Moratuwa, and Gampaha Wickramarachchi University of Indigenous Medicine obtain the services of Visiting Lecturers to conduct their courses in German.

Development of the Subject

As stated in 3.2, two state universities i.e., the University of Kelaniya and Sabaragamuwa University of Sri Lanka offer German as a main subject for the Bachelor of Arts and Bachelor of Arts Honours degree programs. The University of Kelaniya has also produced postgraduate students who read for the Master of Philosophy in German. Commencing from the BA Bachelor's Degree program and the Certificate Course in German, the study programs in German at the University of Kelaniya developed into the Honours Degree Program in 2002 and later postgraduate degrees i.e. Master of Philosophy and Doctor of Philosophy in German. The Sabaragamuwa University of Sri Lanka commenced with courses in German for tourism and subsequently introduced German as a minor. The

three-year special degree program was subsequently developed into a four-year Honours Degree Program. The Faculty of Management Studies conducts courses in German for the students of Tourism and Hospitality Management. Course units in German for professional purposes are conducted at Rajarata University of Sri Lanka and Uva Wellassa University of Sri Lanka for undergraduates whereas the Gampaha Wickramarachchi University of Indigenous Medicine and University of Moratuwa conduct introductory courses in German. Thus, a large number of graduates with a knowledge of German join the workforce of Sri Lanka thanks to the service rendered by the academics of these universities.

Postgraduate Studies Undertaken by Pioneering Staff

Senior Professor Neelakshi C. Premawardhena BA (Hons.) (Kelaniya), MPhil (Kelaniya), PhD (Siegen), Deutschlehrer Dipl. (Munich), supervisor of over 65 theses of MA in Linguistics, MPhil in German, MPhil in French on Language and Linguistics, Applied Linguistics, Syntax and Morphology, Translation Studies, Historical Linguistics, Sociolinguistics, Second and Foreign Language Teaching, Teaching German as a Foreign Language, Intercultural Communication, Contrastive Linguistics, curriculum and textbook development.

Subsequent of Expansion of the Discipline - Future Perspectives

Considering the significant contribution made by the academic staff and graduates of German Studies in Sri Lanka to the state and private sector as well as the international recognition they have achieved, it is imperative that more attention is paid to increasing the number of permanent staff members at university level. All the universities face the common problem of being understaffed and are hampered by the inability to continue the services of well trained and highly competent temporary staff after two years of service. As future plans, the introduction of BA and MA programs in Teaching of Foreign Languages (a common program for the entire Department of Modern Languages, University of Kelaniya) with a specialisation in the teaching of a selected foreign language is envisaged. Furthermore, the introduction of German at other universities is expected. In this light, the Centre for Modern Languages and Civilisation, Faculty of Humanities and Social Sciences of the University of Ruhuna plans to commence German language programs in the near future. Education is one of the major investments for the future. Hence, facilities and support provided to a university shape the future of an entire nation.

Scholarships and Support

German Academic Exchange Service (DAAD), Goethe Institute Colombo, and the Embassy of the Federal Republic of Germany to Sri Lanka and the Maldives have continued to extend their support to develop German studies at universities in Sri Lanka. The DAAD has granted PhD and Master's scholarships to the present academic staff commencing from 1997. The DAAD also offers several scholarships annually to undergraduate and Master's students for the University Summer School program of one month's duration at a German university. The DAAD, New Delhi, India extends invitations to workshops and training programs through the DAAD Colombo

Office to all academic staff. Furthermore, the DAAD has funded the German Lecturers' Program at the University of Kelaniya by dispatching qualified native speakers for teaching since the 1970s to enhance the quality of the study programs. The Goethe Institute not only supports capacity building by inviting staff for workshops and training programs conducted locally, but also provides scholarships for undergraduates and staff for further training in Germany and donates books. Furthermore, the German language courses at the Goethe Institute, Colombo are offered at a concessionary rate to all undergraduates offering German at a state university. The German Embassy also continues to support German Studies at universities. For instance, a fully equipped Interactive Centre for Learning German as a Foreign Language (deutsche Lernwerkstatt) was donated by the Embassy and the DAAD in 2013 to the University of Kelaniya.

Career Prospects

The German Studies section of the Department of Modern Languages of the University of Kelaniya functions as the Centre of Excellence in German, having contributed to the national workforce since 1997 with a number of graduates in government and private schools as teachers of German, in the foreign service, in diplomatic missions and as lecturers/senior lecturers in German at Rajarata University of Sri Lanka and Sabaragamuwa University of Sri Lanka as well as German Donor Agencies i.e. German Technical Cooperation Agency (GIZ) and the industry. Many graduates of German have proceeded to Germany and other countries to pursue postgraduate studies including Master's and Doctoral programs. With the introduction of German at other state universities, the graduates have gained more opportunities to become a major force in the local and overseas employment market. Thus, the study programs in German are highly recognised at international level.

German is one of the international languages much in demand in business and international trade as well as in the hospitality industry. German-speaking communities are not confined to the EU alone. Hence, the graduates of BA and BA Honours in German Studies have ample opportunity to find rewarding careers in numerous fields locally and overseas. The study programs prepare the students to graduate with a proficiency in the German language, literature, and cultural competence, leading to careers in numerous fields including teaching, Linguistics, the diplomatic service, the public service, international trade and business, social work, airlines, hospitality and tourism, technical writing and translation, international organisations, non-governmental organisations, social media, publishing, and advertising.

Hindi Studies

The teaching and learning of the Hindi Language in Sri Lanka are widespread and span a history of almost seven decades. The first indicator towards this trend came with the struggle for freedom in India. It was the aim of both India and Sri Lanka to gain independence from British colonial rule. Leaders of the movement for independence in India, like Mahathma Gandhi, who visited Ceylon in 1927 had a great influence on their Sri Lankan counterparts through their personalities and lifestyle. As a result, organizations were formed to promote the following ideals: national

consciousness, simple living, and high *thinking (sada jivan-uchcha vichar)*, in the spirit of the modest Indian lifestyle and with the intention of taking an active role in the struggle for freedom.

Orientation of the Subject

The influence of Indian dramatic traditions on Sinhala theatre is evident in the latter part of the 19th century. The visit in 1880 of The Elphinstone Dramatic Company a Faarsii Theatre Troupe from Bombay, created a taste for North Indian Classical music among Sri Lankans.

This was followed by a greater desire for the translation, adaptation, and dramatization of Ramayana, Indar Sabha, Satya Harishchandra etc. which are the perennial classics of Indian literature. In keeping with the old musical traditions which were an integral part of these dramatizations, Indian musicians were brought to compose music. As revealed by the sources relevant to this field, Sri Lankan theatre artistes were directly influenced by these North Indian Classical Music traditions as well as the Hindi Language and Culture. It is against this background that the Sri Lankan amateur artistes became motivated to undertake extensive studies in the Indian Institutions such as Shaantiniketan in Calcutta and Bhatkhande Sangit Vidyapith in Lucknow.

Commencement of Hindi Studies Programs

In the middle of the 20th Century, the great Indian poet Rabindranath Thakur visited Sri Lanka (1934 and 1941). His visits to Sri Lanka gave a significant boost to the Sri Lankan struggle for freedom and also marked a major revival of literature and art in the island. This was indeed a landmark in the history of Indian Studies in Sri Lanka.

Obviously, this resulted in increasing numbers going to India for studies in numerous fields: Hindi Language, Literature, Fine Arts, Ayurvedic Studies. The majority of them went to Kashi Vidyapith in Kashi (Varanasi) for it could accommodate many of their disciplines. Amongst them Mr. K. M. W. Kuruppu, Bambarende Siri Seevali Thera, Kalalelle Ananda Sagara Thera, and Mr. D. B. Dhanapala, who received their education in Kashi. This laid the foundation stone for the spread of teaching Hindi in Sri Lanka.

The Pirivenas, the Buddhist educational institutes whose main aim was to educate Buddhist monks, were the greatest seats of learning in the island at the time. In the mid nineteen fifties, amidst changes in the political environment of Sri Lanka, the importance of Oriental Studies became apparent. The 'Prachina Bhashopakara Samiti' conducted examinations in Oriental and Hindi Languages in the Pirivenas. With the view of disseminating the Hindi Language and culture, those who were successful at these examinations were employed by the State as teachers of Hindi.

Among the Pirivenas which offered Hindi Studies are the Vidyalankara, Vidyodaya, Sarasvati and Jaya Maha Pirivena. With the aim of promoting Oriental Studies, the Pirivenas of Vidyodaya and Vidyalankara were elevated to the status of Universities in 1959 (Act No. 45 of 1958). In 1972, according to the University of Ceylon Act No. 01 they were renamed as Vidyodaya Mandapaya and Vidyalankara Mandapaya respectively. In 1978 they were renamed as the University of Sri

Jayewardenepura and the University of Kelaniya respectively.

In both these Universities, special importance was given to the reading of the Hindi Language. Developing and promoting Oriental Languages and Studies was given such priority that, in order to teach Hindi and Hindi Literature, Sanskrit, History and philosophy, many Indian scholars were invited to these Universities, among them were Mahapandit Professor Raahul Sankrityayan, Professor Anand Kausalyayan Thera, Professor Shanthi Bhikshu Shastri, and Professor Hemachandra Ray. The study of Hindi in the Vidyalankara University was initiated by Professor Anand Kausalyayan Thera in 1959 and he served as the Head of the Department of Hindi until 1968 and when he went to India Ven Bambarende Siri Sivali Thera and Professor Raahul Saankrityaayan served as acting Heads. The first student was Medhankara Thera and the first lay student was Mr. Chandrasiri Palliyaguru (1961-65).

Pioneering Academics and Outstanding Academic Work

Mr. Chandrasiri Palliyaguru's book in Sinhala titled 'Hindi Bhashaava Ha Sahityaya' on Hindi language and literature in 1968 can be considered an original work in this field. Later he joined the Sinhala Department as a lecturer and became the Professor of Sinhala and the Dean of the Faculty of Humanities. During 1995-1998 he served as the Acting Head of the Hindi Studies Department. In addition, he was attached to the Hindi Department as a visiting Lecturer in 1965. Since Professor Anand Kausalyayan Thera went back to India in 1968, Ms. Indra Balasuriya, Mr. Ravilal Wimaladharma and Mr. Karuna Hettiarachchi joined the Department as visiting lecturers. Mrs. Indra Dassanayake and Mr. Ravilal Wimaladharma were recruited as permanent lecturers to the Dept. in in 1969 and 1971 respectively, and they went to the Lucknow University in India to pursue their postgraduate degrees and Mr. Siri Kahawela joined the Department as an Assistant Lecturer (1973-1976).

The Dakshina Bharat Hindi Prachar Sabha based in Madras (Chennai) provided Sri Lankan students with the opportunity to sit the examinations in Hindi conducted by them. In the same way, Rashtrabhasha Prachar Samiti in Wardha, which also conducted examinations in Hindi, was willing to organize those examinations in this country. A government official Mr. K.M.W. Kuruppu who obtained his PhD from the Department of Sinhala of the University of Colombo in 1980, for his research titled 'Sinhala and Hindi: A Contrastive Phonological Study', was also appointed to oversee the conduct of the government examinations in Hindi. Assisting him in this matter was Mr. Ravilal Wimaladharma. Thus, thanks to the continued assistance of the government, the teaching of Hindi spread in universities, schools, Pirivenas and Ayurvedic Institutions. While donating many books and resource materials to libraries, the Government of India also offered scholarships for higher studies in the areas of Hindi Language and Literature.

During this time, many programs containing Hindi songs were broadcast by Radio Ceylon, and a large audience showed an interest in watching Hindi films. Certain films were so popular that they were shown for long periods of time,

sometimes 2-3 years continuously in the same cinema hall; such was the demand.

Scholars of Fine Arts, singers, dancers, and painters trained in India, were employed to teach these subjects in the Government schools. Some of these Indian qualified artistes also founded their own private schools and centers, all of which was greatly influential in spreading Hindi culture and language in the country.

With the expansion and popularization of the teaching of Hindi, textbooks began to be published in Sinhala, which further helped its development. Among outstanding scholars who published works related to Hindi Studies are Professor Bambarende Siri Sivali Thera, Galagedara Pragnananda Thera, Daramitipola Rathanasara Thera, Mr. A. Dassanayake, Maditiyawela Sumangala Thera, and Giridhara Sumanajoti Thera. While the Hindi Language was used for explanatory sections, the Hindi letters required for letter-press printing were imported from India.

In addition, Indian scholars who were involved in Hindi Studies here at the time were responsible for the translation of many Sinhala and Pali texts into Hindi. Among them were Professor Anand Kausalyayan Thera who was a prolific writer in Hindi and Buddhist literatures and he translated *Pali Jātakaṭṭhakathā* and *Dammapada* and more Buddhist literature into Hindi and translated Martin Wickremasinghe's *Gamperaliya* Sinhala novel into Hindi and Jagdiish Kaashyap Thera. At the same time, Professor Bambarende Siri Sivali Thera, Maithri Murthi Thera, Mr. D.B. Thevarapperuma and Mr. R.M.K. Mudiyanse translated Hindi texts into Sinhala. Certain Hindi texts were also translated into Sinhala through the English translations. The latter part of the 70s saw the advent of a new mass medium in Sri Lanka with the introduction of television. This medium was instrumental in widening horizons for Hindi Studies. The Hindi influence became apparent with the telecast of Hindi movies.

The 80s witnessed a broader scope in the teaching of Hindi in institutions of higher education. The University of Kelaniya (the former Vidyalankara University), in which the special degree program in Hindi Studies was revived in the Department of Modern Languages, merits special mention (this program had been taught in the early days of the University). In this connection a major role was played by (then Senior Lecturer) Indra Dassanayake who obtained her BA, MA, and PhD degrees from University of Lucknow, India. She has compiled a series of books called 'Achchii Hindi' to foster Hindi learning and published several textbooks such as 'Padya Kusum', 'Gadya Kusum' and 'Padyanjali'. She became Professor in Hindi in 2006. She identified the need to revise the syllabus by incorporating Hindi Literature and North Indian Culture and the need of a qualified staff to promote Hindi studies. As a result, components of Hindi Literature and North Indian Culture were added to the syllabus and the medium of the degree was changed to Hindi. She then pioneered the establishment of a Bachelor of Arts Honours Degree in Hindi after studying the curricula of recognized Hindi degree programs of Indian universities such as the University of Lucknow. She pioneered the commencement of this Honours course in 1981 and the first batch was limited to four students. Senior Professor Upul Ranjith Hewawitanagamage, Chair Professor

of Hindi, was one of the first batch of students (1981-1985). In 1981, it was made compulsory that the undergraduates of the Bachelor of Arts Honours degree program in Hindi complete a dissertation in the Hindi medium based on Hindi language, literature, folk literature, or North Indian Culture. Students were instructed to submit the dissertation handwritten which is still the practice today. During this period, Mr. Ravilal Wimaladharma served as a Senior Lecturer in the Department. He presented many radio programs which aired Hindi songs and worked at the Radio Ceylon as a Hindi news reader, Hindi announcer, and Sinhala announcer at the Sri Lanka Broadcasting Corporation. His efforts were of immense value in creating and refining a taste for and appreciation of Hindi film songs among the listeners of Sri Lanka. External examiners for this Honours Degree were Professor Prabhakar Shukla and Professor (Mrs.) Sarla Shukla of the University of Lucknow. Currently Professor Usha Sinha of the University of Lucknow serves as the external examiner of this degree program.

Upon the request and thanks to the dedication of Dr. Indra Dassanayake, Hindi Studies which had so far been a part of the Department of Modern Languages was awarded departmental status in 1995. Only the University of Kelaniya has a department dedicated to Hindi Studies.

In addition to the BA degree programs, the Master of Philosophy and Doctor of Philosophy degree in Hindi are made available for postgraduates of the University of Kelaniya. In the meantime, Hindi is also offered for the BA external degree program. Additionally, a Certificate Course in Hindi is offered to undergraduates who are interested in learning Hindi but have not selected it as a main subject of their degree and auxiliary course units in Hindi are also offered for undergraduates to learn Hindi as a minor. Similarly, a Diploma in Hindi was started around 2007 as a fee-levying course for those outside the university system interested in learning Hindi.

Areas of Research

The Department of Hindi studies acts cooperatively with the Government of India, High Commission of India and Indian Universities to foster Hindi studies in Sri Lanka. Dr. Rajendra Prasad, the first President of India donated number of books at the opening ceremony of the Vidyalankara Univeristy in 1959. In 1966 HE Bhimsen Sachar High Commissioner of India inaugurated the Hindi Library at the Department of Hindi under the guidance of Professor Anand Kauslyayan Thera. In 2010 this library was renamed as the Professor Indra Dassanayake Hindi library, to commemorate Professor Dassanayake's service to the Department. Similarly, upon a request of Professor Upul Ranjith, 'Hindustani Prachar Sabha' which was established by Mahatma Gandhi in 1942 in Mumbai, India, donated 1600 Hindi books in 2018. In addition, a Memorandum of Understanding (MoU) was signed in 2017 between the Indian Council for Cultural Relations (ICCR) and the University of Kelaniya to establish the post of Hindi Chair (Visiting Professor) for Hindi language at the Department. Every year selected undergraduates of the University of Kelaniya receive scholarships to learn Hindi at the Central Hindi Directorate (Kendriya Hindi Sansthan) Agra. Chair Senior Professor U. R. Hewawitanagamage serves as an overseas external examiner for PhD degrees in Hindi and Comparative Literature at Aligarh Muslim University,

Aligarh (from 2014), Tezpur Central University, Assam (from 2014), Punjab Central University, Punjab (from 2020), S.R.M. Institute of Science and Technology, Tamil Nadu (from 2021) and Senior Professor Lakshman Seneviratne serves as an external examiner for PhD degrees at Aligarh Muslim University since 2014.

Present Staff and Students

The Department of Hindi Studies has seven permanent lecturers, three temporary lecturers and two visiting lecturers. It also obtains the services of a Hindi native speaker occasionally through a Memorandum of Understanding with the Indian Council for Cultural Relations (ICCR), Government of India.

Remarkable Contributions by the Academic Staff Members

The Department of Hindi Studies has published several volumes containing research papers on Hindi language, Hindi Literature, North Indian Culture, Hindi Folk Literature and interrelated fields of study. Volumes of the *Hindi Journal* published in 1998 and 2007, the volume of abstracts of the Undergraduate Research Symposium on Hindi Studies published in 2016, the volume of abstracts of the Indo-Lanka Hindi Conference organized with the High Commission of India published in 2017 and 'Indrābhivandanā' a Felicitation Volume for Professor Indra Dassanayake published in 2019 are some notable research publications of the Department. In addition, outcomes of the research done by the academics of the Department after 1995 have been published in Sinhala and they have been beneficial in facilitating Hindi studies in Sri Lanka by serving as guidebooks for students available in their native language. They have helped many Sri Lankans to engage in Hindi studies. Moreover, academics and alumni of the Department have published several books, textbooks, translations, and research papers nationally and internationally.

From the inception, the pioneering academics were awarded prestigious national and international Honours to recognize their contribution to the field of study. Recognizing her service, she was awarded the 'Sarasvati Award' by the Government of India in 1983 and the prestigious 'Dr. George Grierson Award' in 2007. She was posthumously awarded the 'Padma Shri' Award by the Government of India in 2020 for her contribution to Hindi education and literature. Chair Senior Professor Upul Ranjith Hewawitanagamage has received 'State Literary Awards' (2000, 2019) (The Department of Cultural Affairs), the 'Godage National Literary Award' (2013) (Godage International Publishers), the 'World Hindi Award' (2012) (Government of India), the 'Sarasvati Award' for International Hindi Scholars (2013) (University of Lucknow), and the 'Sahitya Shri Award' (2014) (International Hindi Association), USA for his contribution to the field of study. Dr. Anusha Nilmini Salwatura received the Co-State Literary Award in 2000.

Japanese

The study of Japanese language started in Colombo in 1967 in a private class of which, the source is unknown. In 1975 the Embassy of Japan in Sri Lanka started a study course in Japanese language for adult learners and it moved to the Sri Lanka-Japan Cultural Center, commonly known as the Sasakawa Center, established in 1987 by a government

approved trust consisting of professionals and business executives. The history of teaching Japanese language started in the mid 70's in Colombo and Kelaniya. The Japanese language course started by the Japanese embassy in Sri Lanka has now become the Japanese language education institute. It has now catered to more than 800-1000 Sri Lankan students as the key Japanese language school in Sri Lanka. This institute became an independent body in 1994.

Orientation of the Subject

The Japanese language certificate course which was started with only two students in 1977 by the University of Kelaniya has now caters to 300-400 students. The Japan Foundation extended its support for this venture by offering the services of Japanese language experts for 40 years. Japanese Studies includes a wide range of subjects such as teaching Japanese as a foreign language, ICT, Intercultural communication and Japanese culture, Business Japanese, Translation methods etc. which are taught in the Japanese medium. Intercultural communication and Japanese culture are subjects that are in keeping with global trends and that have been recently added to the university curricula.

Commencement of Japanese Studies Programs

In 1977 the Department of Modern Languages of the University of Kelaniya started a certificate course in Japanese language in which only two students were registered and it has now developed to a degree that accommodates around 300-400 students. The University of Kelaniya introduced Japanese language as a subject for the BA (General) degree program in 1980 with the support of the Japan Foundation which has offered the services of Japanese language experts for 40 years.

Teaching Japanese language was started at Sabaragamuwa University of Sri Lanka in 1993-1994 as an optional subject for the students who engaged in Management Studies at the Affiliated University College. Japanese Overseas Cooperation Volunteer (JOCV) Ms. Chiba Keiko was the first Japanese volunteer teacher. When the University College was declared a national university in 1995, teaching Japanese language as a major subject to the BA degree students commenced at the Sabaragamuwa University of Sri Lanka.

Japanese Language was introduced to the Rajarata University of Sri Lanka in 1998 as a subject for the Bachelor's Degree offered by the Department of Humanities in the Faculty of Social Sciences and Humanities. In the year 2015 the Department of Languages was established under the headship of Professor Wasantha Dissanayake. The first batch consisted of 3 students and the lectures were conducted by a visiting lecturer. Later, lectures were conducted by a Japan International Cooperation Agency (JICA) volunteer and many other Sri Lankan temporary and visiting lecturers. When looking back at the past 23 years there is a gradual development of the course content and the number of students who choose Japanese as a main subject for the Bachelor's Degree course. From the beginning of the subject, the courses have used the "Minnano Nihongo" textbook-based syllabus.

Pioneering Academics and Outstanding Academic Work

Mr. Kano was the first Japanese language honorary visiting lecturer

sent by the Japanese Foundation to the University of Kelaniya. Thereafter 16 Japanese language specialists served in the University of Kelaniya and helped to establish and develop Japanese language education in the University and throughout the country. The first Sri Lankan lecturer Chanakya Suraweera whose appointment was made in 1990. Dr. Dilrukshi Rathnayake is the pioneer behind the establishment of the BA Honours degree in Japanese language at the University of Kelaniya. She is the first senior lecturer and PhD holder in Japanese Studies. She introduced the Honours Degree in Japanese Language and the Postgraduate Diploma in Japanese Studies at the University of Kelaniya. She is the present head of the Department of Modern Languages, University of Kelaniya. Japan Overseas Cooperation Volunteer (JOVC) Mr. Ishida and Ayagama Wijitha Thera were the pioneers in setting up the BA General Japanese Language Degree program at Sabaragamuwa University of Sri Lanka in 1995.

Areas of Research

The year 2016 made history due to the establishment of the Japanese language Research Institute in the University of Kelaniya. This institute conducts research on the Japanese language and activities such as cultural programmes. In addition, this research institute publishes Japanese language books and textbooks which are greatly needed. Thanks to the dedication of time, energy, and knowledge offered on voluntary basis by the distinguished teachers at the Japanese language research institute, present students of the Japanese language have access to textbooks and other study materials at a low cost in Sri Lanka. The Japanese language unit of Sabaragamuwa University of Sri Lanka is currently undergoing a curriculum revision. The objectives of the current curriculum are to cater to the requirements in the field of business, since the number of business relationships between Japan and Sri Lanka is gradually increasing. Another objective is to produce intellectuals, researchers, and language teachers for Sri Lankan academia. At the Rajarata University of Sri Lanka, the Japanese language syllabus was revised in 2020 under the Accelerating Higher Education Expansion and Development (AHEAD) project, taking into consideration modern trends such as Outcome Based Education-Learner Centered Teaching. The new syllabus targets B1 level of Japan Foundation Standards at the end of three-year degree programme and the main focus is to develop the communication skills of all learners of Japanese language. “Marugoto- Rikai and Katsudo”; the newest textbook introduced by the Japan foundation is the main text prescribed by the new syllabus and the syllabus contains all the aspects of Japanese language and culture: grammar, Kanji, reading comprehension, literature, Japanese Language Proficiency Test guide and many more practical components.

Present Staff and Students

Currently there are three permanent lecturers, two temporary lecturers, one native speaker and 115 students at the University of Kelaniya. There is one Senior Lecturer along with one confirmed lecturer and one probationary lecturer at Sabaragamuwa University of Sri Lanka where there are 97 students reading for their degrees. The Department of Languages of the University of Rajarata has only one probationary lecturer and one visiting lecturer at present.

Development of the Subject

The BA Honours degree in Japanese language was introduced to the Department of Modern Languages of the University of Kelaniya in 2014 and includes a wide range of subjects such as Teaching Japanese as a foreign language, ICT, Intercultural Communication and Japanese Culture, Business Japanese, Translation Methods etc. which are taught in the Japanese medium. The University of Kelaniya is the first university teach Intercultural Communication and Japanese Culture which has been newly introduced to the Honours degree. At present there are 150 students learning Japanese as a subject for their degree. The Department of Modern Languages of the University of Kelaniya also introduced a postgraduate diploma course in Japanese language in 2020.

At the Sabaragamuwa University of Sri Lanka, the three-year special degree course was introduced by Professor Rajiva Wijesinha, the then Dean of the Faculty. This three-year Honours degree continued till 2013, and thereafter, the four-year Honours degree and the three-year General Degree were introduced in the year 2014. Currently two types of degrees (Special and General) are being offered at the Department of Languages, SUSL.

At the Rajarata University of Sri Lanka, there is a Bachelor's Degree in Japanese.

Postgraduate Studies Undertaken by Pioneering Staff

The Japanese Study Units in the universities undertake research in the following areas: Teaching Japanese as a foreign Language, Linguistic analysis, Intercultural Communication and Japanese culture, Comparative literature and Business communication

Subsequent of Expansion of the Discipline - Future Perspectives

The University of Kelaniya has already commenced a post-graduate diploma in Japanese. It has finalised the curriculum to admit students for an Honours Degree in Business Japanese which is a project that will be implemented soon. Possibilities are sought to increase the number of permanent staff members to be able to establish an independent department of Japanese Studies.

Scholarships and Support

Monbusho University of Japan provides undergraduate and postgraduate scholarships to students of Sri Lankan universities and there exists a student-exchange program with Soka University and Shinshu University in Japan.

Career Prospects

A General and Honours graduates who have studied Japanese have the following career opportunities, among others: Japanese language teachers at Sri Lankan universities, at government, private, and international schools, language coordinators in software companies in the corporate sector, members of the tourism industry, and employees of the diplomatic service.

Korean

Korean Studies is part of the Department of Modern Languages of the University of Kelaniya. The main subject areas covered under the Korean Language degree are as follows: Written Communication and Oral Skills, Grammar and Writing Skills, Intercultural Communication and Korean Culture, Korean Language and

Literature, Teaching Korean as a Foreign Language, Korean Language for Tourism and Business Communication, Human Computer Interaction and Computer Animation and Research.

The BA (General) Degree program course units focus mainly on developing the language skills of students while the BA(Hons) Degree program dfocuses mainly on professional skills, Korean Culture, soft skills development, translation, society, literature, business communication, tourism, IT, intercultural communication and, Korean history, research etc.

The Korean language was first introduced at the department of Modern Languages of the University of Kelaniya in 1997 as a two-year certificate course. It was upgraded to the level of a BA General Degree program in 2004 and a BA Honours program in 2018. At present there are 203 undergraduates, and they are served by three permanent lecturers and two temporary lecturers.

Pioneering Academics and Outstanding Academic Work

The introduction of the Korean BA General program was greatly supported by Professor Hemantha Sirisena who designed its syllabus. The following can be considered as contributions to research in this study area:

i. A Korean language diploma wai introduced with the help of a Korean International Cooperation Agency (KOIKA) volunteer professor in 2013;

ii. The Centre for Korean Studies was established in 2015 to promote Korean Studies and collaborative research;

iii. In 2015, the First International Research Conference on Korean Studies organized by the Centre for Korean Studies took place in collaboration with the Department of Modern Languages;

iv. The 2nd International conference on "Foreign Language Teaching and Learning" organized by Centre for Korean Studies was conducted in 2016 in collaboration with the Department of Modern Languages.

The following are the areas of research of the Korean Studies Unit: Phonetics, Korean Language and Culture, Teaching Korean as a Foreign Language, Comparative Linguistics.

Development of the Subject

The Korean Studies Section has been a part of the Department of Modern Languages from the 1990s. Korean Language was introduced at the department of Modern Languages in 1997 as a two-year certificate course and in 1998 an Auxiliary course in Korean was introduced for internal students. Teaching Korean as a main subject for Bachelor of Arts (General) Degree Program commenced in 2003/2004 and this led to the establishment of the Korean Studies Unit. The study programs were conducted by visiting lecturers sent by the KOICA. The establishment of the Korean Center, the Korean language and culture classroom equipped with audio facilities and learning materials donated by KOICA, is another milestone which took place in 2003. The first visiting lecturer joined the Korean Studies Section in 2006 through the Korea Foundation Dispatch visiting lecturer program and this addition has led to the improvement of the quality of the education programs.

The Korean Studies Section of the Department of Modern Languages offers a variety of different subjects related to Korean language, culture, literature, teaching methodology and Korean for professional purposes for Bachelor of Arts degree and the Bachelor of Arts Honours degree programmes. At the inception, the Bachelor of Arts degree program consisted only of language-oriented subjects. At present, with the syllabus has expanded from its focus on the teaching of language-oriented subjects to include language-related subjects such as culture, literature, and history.

The environment of Korean language education in Sri Lanka has changed recently due to the popularity of Korean drama in Sri Lankan media. The number of students learning Korean language in the university has increased rapidly. To cater to this increased demand for the Korean Language, the Department of Modern Languages launched the BA Honours Degree in Korean Studies in 2018. This programme creates an environment for teaching and researching the Korean language as well as diverse fields of Korean studies including literature, history, and culture. The BA Honours Degree program in Korean Studies was especially designed to meet the needs of those students who wish to pursue a career in institutions and establishments in the corporate sector that seek Korean language proficiency as well as academia. The Bachelor of Arts Honours Degree Program in Korean Studies provides an in-depth study of the language, culture, society, literature, linguistics, and history, and enhances students' skills in oral, aural, reading and written communication, intercultural communication, translation and interpretation, research methodology, teaching methodology and skills in ICT. Each year, the Korean Studies Degree program introduces courses such as Business communication, Tourism, Translation skills, and Teaching Korean as a Foreign Language aimed at enhancing the skills needed in the world of work. Especially the theoretical and practical sessions introduced to the Teaching Korean as a Foreign Language programme will be useful when the graduates embark on teaching careers. Furthermore, the BA (Hons.) Degree program offers core courses in research methodology which equip students with introductory research skills such as abstract and proposal writing and methods of data collection and analysis. A number of scholarships are offered by the KOICA and Korea Foundation annually for capacity building of the staff and students of Korean studies.

The Korean Studies Unit seeks possibilities of increasing the number of permanent staff and introducing a BA (Hons.) Program in Korean. The graduates who have offered Korean as a Core Unit for their Bachelor's Degree find easy employment in Korea, in Sri Lanka as teachers of the Korean language, translators, language coordinators, and in the tourism industry.

Russian

The relationship with the Russian language took place in the early 1970s and its credit is due to the Russian specialist Oruwala Bandu, one of the first graduates of the People's Friendship University in Moscow named after Patrice Lumumba. When Sri Lanka had close ties with the Soviet Union, the number of students who studied Russian at the Department of Modern Languages was the highest among the numbers registered for the six languages taught at that time. Currently, the number of students who wish to

choose Russian as the main subject for the bachelor's degree program is increasing.

The Russian Studies Unit of the University of Kelaniya offers a core unit for the undergraduates who follow a General Degree and an Honours Degree in Russian. There are also optional units for the undergraduates of the whole university as well as a two-year certificate course.

Russian was introduced as a subject to the BA Program in 1973. Students had the opportunity to follow the Russian Honours Degree Program in 1976. Due to the collapse of the Soviet Union, the number of students who selected Russian as a subject decreased. The Russian Honours Degree Program was dormant in the early 1990s. However, the BA (General) Program continues to prevail. The Russian Honours Degree Program was reintroduced in 2009 and is currently being offered by a limited number of students.

Pioneering Academics and Outstanding Academic Work

S.B. Wimalasiri alias Oruwala Bandu was the pioneering academic of the Russian Studies Section of the University of Kelaniya. He served the study unit from 1973 to 1995. During the same period, Professor Pallekande Rathanasara Thera worked at the same university in the capacity of visiting lecturer from 1982 to 1984 and then from 1987 to 1990. He also worked at the University of Sri Jayewardenepura from 1981 to 1989. Senior Professor Hemantha Sirisena was the first Professor of Russian and he worked at the University of Kelaniya from 1995 until he retired in 2019. He has contributed to Russian Studies by publishing the following:

i. Russian-Sinhala Dictionary (30,000 entries), 2014
ii. Site Map and Nomenclature - Visual Management System, University of Kelaniya, 2008
iii. Introduction to Russian Language (A textbook), 2014
iv. Русский Язык Introductory Phonetic and Lexical Course in Russian Language (Computer-based teaching material in CD form), 2006 Introduction to Spoken Russian (Audio Cassette), 2006
v. Biographies of Russian Classical Authors, 2021

Dr. Meemure Gunananda Thera is a Senior Lecturer in Russian and he currently heads the language section. The Russian Studies Unit conducts research based on the following: Experimental analysis of speech sounds and Translation of Russian Literature. At present, at the University of Kelaniya, there are two permanent lecturers, two temporary lecturers and 36 undergraduates in all 4 years.

Development of the Subject

Russian Studies, which started as a General Degree program later expanded to establish an Honours Degree too. In addition to these two degree programmes where undergraduates follow core units in Russian, there are also optional units and a certificate course that allow all the undergraduates of the University of Kelaniya to benefit from learning the subject. The translation, interpretation, and tourism industries are the main areas that offer employment to graduates of the Russian Studies Section. The Department of Modern Languages maintains a Memorandum of Understanding with the

Russian Embassy to grant scholarships for students in to study in Russian Universities since 2015 and, as a result of that, several students receive opportunities to follow short term language courses in Russia every year.

Conclusion

Foreign language studies in Sri Lankan universities began initially at the University of Peradeniya and was then transferred to the University of Kelaniya where it developed over a period of 50 years or more. Today, the University of Kelaniya is known as the only institution that offers Honours Degrees in 7 foreign languages: Chinese, French, German, Hindi, Japanese, Korean, and Russian. After the University of Kelaniya, certain languages were introduced in other Sri Lankan universities: namely, the University of Sri Jayewardenepura and then the Sabaragamuwa University of Sri Lanka. Today, Rajarata University of Sri Lanka also has an active department of languages with French and Japanese Bachelor's Degree courses. Furthermore, the research possibilities presented to postgraduate students adds value to the subject units as well as to the universities that house these language study departments or units. Embassies and High Commissions related to each language work closely with the universities to provide undergraduates, graduates, and academic staff scholarships and grants to further improve the status of each language. Foreign qualified staff members and native speakers in each study unit provide an authentic experience to the learners. Although very few languages have had the opportunity to be established in their own independent departments, all languages are currently working towards strengthening their study units with the hope of becoming independent departments in the future. Since the degrees provided by Sri Lankan universities are accepted in any foreign country, foreign language studies in Sri Lankan universities will continue to be a bridge that links Sri Lanka with the world outside.

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Chapter 10

ENGLISH LANGUAGE TEACHING: A HISTORICAL PRESENT

Arjuna Parakrama, A.M.M. Navaz, Romola Rassool

Abstract

The history of English Language Teaching (ELT) in the Sri Lankan university system is closely aligned with the sea change that ushered in the democratisation of higher education, enabling student enrolment to more than double in the 1960s. Assisting less-privileged swabasha-educated undergraduates to read for degrees in the English Medium, resulted, under a visionary team of academics at the time, in intellectually cutting-edge theoretical models, innovatively implemented with a passion and rigour, that, though undocumented in detail, were precursors to later global developments in ELT theory and practice. Among the key insights and approaches reinforced during the past 60 years, are (i) the recognition of the importance of students' first language in learning English, (ii) teaching and hence validating Sri Lankan English, and (3) seeking to address ideological and socio-political attitudes which relate to the colonial and neo-colonial status of English, both locally and globally. This role and its egalitarian mindset have prevailed over administrative and policy undervaluing and misunderstanding, though key positive moments such as pre-university English proficiency courses – General English Language Teaching GELT) – and English teacher training initiatives – Diploma in English for Teachers of English (DETE) – demonstrated the clear benefits of an enlightened policy-and-practice in widening and consolidating the impact of university-based ELT programmes nationally. The evolution of English Language Teaching Units to Departments of English Language Teaching (DELTs) took two long decades, but its unique multi-faculty and multi-disciplinary nature, as well as its foundational role in helping to reduce class- and urban-biased educational access, making it indispensable within state higher education systems, has not been fully understood yet. However, despite inadequate recognition, a dire lack of staff, and other core resource constraints, DELTs have continued to contribute to improving the English Language competence of undergraduates of all faculties of all universities, while simultaneously developing specialised degree programmes to address the national need for qualified and competent English teachers, conducting widely popular extension programmes catering to tens of thousands of non-university learners, researching crucial issues pertaining to the teaching and learning of English as a second language, and establishing the University Test of the English Language (UTEL) to provide a uniform internationally-valid certification of students' English Language competence. The future of ELT in the universities is, therefore, tied to a stronger role being played by academics and professionals in the field to advocate for and carry forward the renewed disciplinary agenda that retains the best traditions of the past, while proactively seeking solutions to new challenges, such as those posed by the COVID pandemic.

Keywords: *English Language Teaching (ELT), Department of English Language Teaching (DELT), Teaching English as a Second Language (TESL), English Language Teaching Unit (ELTU)*

Introduction

> And to be clear minded, it is not sufficient to recognise simply that, development or no development, the quality of life in Sri Lanka is not going to be measured finally along a scale of proficiency in English, as seems to be presently believed. It is necessary to go further and to realise that the solutions that are being sought today, even by the English teacher, lie finally outside the walls of the English classroom. And until this is realised the term *kaduva* and the attitudes it expresses are likely to remain with us. (Kandiah, 1984/2010, p. 64)

Systemically assisting undergraduates to improve their English Language proficiency has remained inextricably linked to the democratization of higher education in Sri Lanka, ever since the universities belatedly opened their doors to *svabhāṣā*-educated students in 1960. Hence, the history of the development of English Language Teaching in the university system reflects precisely the challenges and constraints imposed on a radical philosophy of free education as it seeks to counteract the entrenched power of socio-economic class privilege as manifested in access to higher education in this country. As Fernando (1994) has stated, the policy of the time was "centered round the immediate needs of a new category of Arts student, as perceived by the university community. It did not take into account the total career development of the new category, or map out what was sociolinguistically different about them" (p. 2).

The gradual, even fraught, evolution of the English proficiency teaching structures and apparatus in the Lankan university system reflects the limited triumph of necessity over ideological suspicion and overt antagonism from both sides of the English language divide. On the one hand, within the university system, the English Language Teaching entities (whether they were deemed to be sub-departments, units, and significantly later, departments) faced opposition from within the academic community, with ELT teaching staff considered to be less than professionals or academics, resulting in their designation as academic support staff. Hence, decision-making and prioritizing of ELT has been taken, by and large, by those with little understanding and less sympathy, at the university, UGC and ministry levels. On the other hand, among students too there appeared a terrible division among those who were fluent in English as a home or school language, and those who had very little exposure to it due to problems and philosophies that were entirely outside their control. The nationalist fervour of the times, as well as the populist but justifiable outrage against the privileging of English and its elite users, led to three decades of antagonism to English Language proficiency classes, known widely in the university as *kadu panthi*. The term still persists, but now with much less antagonism and hardly any desire to destroy its programmes (Ratwatte, 2012), though the concept metaphor of the sword – as a weapon of materialist empowerment or epistemic dismemberment – still holds sway.

As in the past, DELTs continue to teach students across the faculties and departments of the universities, serving by far the largest student population of any single entity in the entire system. For instance, it is estimated that over 90% of all students enrolled in the seventeen universities in the system have been taught English by the DELTs for at least one semester during their undergraduate

tenure. In the vast majority of faculties, this teaching/learning partnership extends for at least two academic years, and its success is of fundamental importance in determining the academic performance of these students at the university and beyond. 1986 saw two important steps in university ELT. The first was the linking of university ELT by an inter-university team of coordinators. The second was the establishment in all universities of ELTUs, units with a separate cadre position and identity to the Department of English within which ELT work had been handled up to then (Fernando, 1994, p. 7).

Overall Contribution to Theory and Practice

The teaching of English Language proficiency within the university system marked a crucial juncture in the democratisation of higher education in Sri Lanka. The first such programme became necessary when the inaugural batch of students who had sat for the university entrance examination in Sinhala or Tamil were enrolled in 1960 in the University of Peradeniya. Before this epochal moment, all undergraduates had qualified for admission on the basis of entrance examinations and interviews conducted in English, thereby restricting the pool of eligible candidates to the relative handful who studied in privileged urban schools in the major cities such as Colombo, Kandy, Jaffna, and Galle. With the opening up of university education to those who studied in all language media, numbers increased exponentially. According to de Silva (1995), "Between 1963 and 1965 the student population of the University of Ceylon doubled, and the proportion of arts students increased from 43 per cent in 1959 to 68 per cent in 1965" (p. 28).

In addressing the "new" challenge at the time, the English proficiency programme went through a range of institutional transformations to settle finally at full department status in the second decade of the twenty-first century. The University of Peradeniya began this English Language proficiency programme as an initiative within the English Department itself, and then in 1961 formed the English Sub-Department for the express purpose of assisting students to follow their university courses in the English medium. The Sub-Department provided proficiency courses for Arts Faculty students, first under the supervision of Doric de Souza and thereafter under Thiru Kandiah and Kamal de Abrew. In 1986 the title Sub-Department of English gave way to the English Language Teaching Unit (ELTU), under which designation all universities in the system inaugurated language proficiency programmes from as long as three decades ago in some instances. Universities that didn't have degree programmes in English Literature and Language, performed the task of providing proficiency courses during the next phase. The formation of Departments of English Language Teaching (DELT) began with the University of Kelaniya in 2017 based on Establishment Circular Letter No. 01/2017 issued by the University Grants Commission (UGC)[1]. In 2021 the number of universities increased to 17, with 16 of them having Departments of English Language Teaching[2].

1. Prior to this policy decision, the Sabaragamuwa University of Sri Lanka had established an English Language Teaching Department (ELTD) in 2004.
2. The Gampaha Wickramarachchi University of Indigenous Medicine was established in 2021 and it currently has an English Language Teaching Centre (ELTC).

It is a little-known fact that the initial proficiency programmes used English for Specific Purposes (ESP) principles and modalities even before they were theorized in the West. Professor de Souza and his core team of brilliant young academic staff members in the Sub-Department at Peradeniya, and later at the University of Colombo, innovated ELT programmes that focused on improving students' ability to engage with their subject disciplines, especially reading key disciplinary texts and writing for academic purposes. Though the current ESP jargon was not used at the time, the methods and processes employed in these visionary programmes have now become commonplace "theories" in the field. The point is not to claim priority or exclusive ownership, but, rather, to underscore the exciting intellectual and academic history that the DELTs have inherited and should cherish, which has gone unnoticed by even the university population. Another feature of the method employed to teach ESL at that time was that it encouraged the use of L1 in the classroom; in fact, Fernando (1994) states that "the use of L1 in the ELT classroom was an essential feature" of the teaching of the time (p. 3). This was at a time when many institutions, especially at school level, insisted on "total immersion" in L2 as their preferred teaching method. Once more, although they did not use terms such as translanguaging that are currently in vogue, this is evidence that the methods employed by Professor de Souza and his colleagues were cutting-edge at the time.

Notable in this regard is the contribution made by Professor Chitra Wickremasuriya, first at the University of Peradeniya and immediately thereafter at the University of Colombo, though at the time they were not separate universities, to ensure and entrench the credibility and dignity of these innovative ELT programmes. The pioneering work of Wickremasooriya was further refined by her successor, Professor Siromi Fernando, who added theoretical rigour and sophistication to silence those detractors claiming that ELT work was not academically sound or disciplinarily on par with other academic departments. The down side of this was that the complementary work undertaken at Peradeniya and Colombo was so successful in establishing the credentials of English proficiency programmes and making it all look so easy that it was not long before the momentous contribution the ELTUs continued to make was taken for granted as mere "service" and "academic support" initiatives.

Unfortunately, due to the lack of timely documentation and writing up of this pathbreaking praxis, the exciting work undertaken at the time is only visible in the generations of students who have benefited from these courses and gone on to excel themselves as outstanding bilingual intellectuals and professionals. Any such list of personalities would necessarily be arbitrarily selective and hence problematically incomplete, but taken together it would be accurate to state that they have contributed significantly in shaping the intellectual and cultural landscape of this country. Moreover, it is a measure of the crucial contribution of the ELT programme in the university system that a swathe of graduates from the spectrum of disciplines have been nurtured and their English language competence shaped by the university proficiency courses they followed. These include Vice Chancellors, outstanding academics and intellectuals, scientists and research scholars, civil servants

and administrative officers at the highest levels of authority and power, political and civil society leaders, media professionals and creative artists, as well as the bedrock of the education system in this country.

Thus, the proficiency courses contributed to producing the key bilinguals who have provided academic, administrative and intellectual leadership to the country in the past four decades. The ELT programmes, including intensive courses for first year undergraduates before they begin their academic programmes, continue to serve all students of all faculties, which makes the DELTs unique in the university system, with a range and breadth that is unmatched by any other discipline or entity.

Intellectual Heritage and Influence

Complementing the stellar contribution of De Souza and his team, both in Peradeniya and Colombo, in the early years of this proficiency programme, international expertise was also sought and obtained from abroad. Notable in this regard is James Sledd, renowned for his scholarship on language rights, dialects and dictionaries, among other key areas. Sledd was handpicked by De Souza to assist in the intellectual and operational formation of the proficiency programme first in the University of Peradeniya and immediately after in the University of Colombo in 1960/61. Like De Souza and Kandiah, Sledd was also versatile and a visionary in his own right and has been described as "the conscience of the profession." (Daniell, 2003). Carla Grissman, Robert Baumgardner, and Nancy Yildiz, who were consultants supported by the Asia Foundation, also contributed to the shaping of ELT at the University of Colombo at the time (Fernando, 1994). David Sidney Kimball, a research student from Cornell University, USA, taught English as a foreign language from 1966 to 1967 at the Department of English, University of Kelaniya (then Vidyalankara Campus) (Wickramasinghe, 2021).

There is a popular misconception that since the ELTUs/DELTs provide a service to the undergraduate student body as a whole, they are of less academic and intellectual rigour or significance than subject departments. On the contrary, English proficiency teaching has been founded on the norms and standards of professionalism and includes cutting edge theory on the teaching/learning of a second language. ELTUs/DELTs have been in the national forefront in advocating and implementing, albeit without fanfare and self-aggrandisement, Standard Sri Lankan English, in terms of pronunciation, vocabulary and structure. Key figures through this long and sustained struggle include outstanding and committed scholar-intellectual-practitioners as well as others who made crucial, if unsung, contributions to this cause. A necessarily incomplete list of both groups includes, in alphabetical order, Shirani Abeysinghe, Bihimini Abeywickrema, Priyanwada Abeywickrema, Kamal de Abrew, Chandra Amarasekera, Lalith Ananda, Sarath Ananda, Jean Arasanayagam, Asantha Attanayake Barborich, George Braine, Suresh Canagarajah, A.J. Canegaratna, Cynthia Dahanayake, R.M. Dhanapala, Vasantha Dhanapala, Doric de Souza, Sushila Devasirivadam, Dinali Devendra, Sumangalika Dharmadasa, Savitri Dias, Chandana Dissanayake, Konara Dissanayake, Chintha Ellawela, Sumudu Embogama, Dinali Fernando,

Lakshman Fernando, Siromi Fernando, Lalitha Goonewardena, Ranjith Goonewardena, Manique Gunesekera, Gamini Haththotuwegama, Sreemali Herath, Sujeewa Hettiarachchi, Shivani Illangakoon, Leela Isaac, M. Saravanapava Iyer, Mihiri Jansz, Oranee Jansz, Chitra Jayathilake, M. Kalugampitiya, Selva Kanaganayagam, Indrani Kandiah, Thiru Kandiah, J. Kennedy, Sarojini Knight, Ruchira Kulasingham, Aubrey Kuruppu, Nalini Mahesan, Indira Mawelle, Dushyanthi Mendis, Michael Meyler, Thavam Muthuvelu, Parvathi Nagasundaram, Mohamed Navaz, Hector Passe, Hasitha Pathirana, Kaushalya Perera, Sampath Pushpa Kumara, Ryhana Raheem, Harshana Rambukwella, Mahishi Ranaweera, Romola Rassool, Madubhashini Ratnayake, Hemamala Ratwatte, S. Raveendan, K.G.J. Ravindran, Mahes Salgado, Sanjaya Samaraweera, Karuna Shivaji, Reggie Siriwardana, Samudrika Sylva, Shashinie Thenabadu, S. Umashankar, Vivimarie Vanderpoorten, Shanthi Vigna Rajah, S. Vinayagamoorthy, Douglas Walatara, Dilini Walisundara, Dilkushi Wettewe, Chitra Wickremasooriya, Sarachchandra Wickremasuriya, Rohini Widyalankara, Ranjith Wijekoon, Kamala Wijeratne, Harsha Wijesekera, Rajiva Wijesinha, and Lakdasa Wikkramasinha, to name only a few of the many who were instrumental in the establishment, development and consolidation phases of English Language proficiency teaching within the Lankan university system.

Recognising the onerous responsibility of the university ELT entities to lead in the professionalization and "quality assurance" of teaching English in the school system, university academic staff have been instrumental through the years in forming and spearheading the only professional body for English teachers, the Sri Lanka English Language Teachers' Association (SLELTA). The link between SLELTA and the universities has always been voluntary and informal, which is as it should be, but the contribution made by ELT academics is indisputable and of fundamental importance. While potential tensions and conflicts of interest cannot be denied, by and large, university involvement has served to reduce these concerns, and to contribute to the independent professional development of English teachers as well as to actively advocate the teaching and learning of Sri Lankan English through training/capacity development and core initiatives such as the publication of the anthology of conceptual writings on the subject[3]. Thiru Kandiah, Ryhana Raheem, Kamal de Abrew, Manique Gunesekera, Hemamala Ratwatte, Dilini Walisundara, and Arjuna Parakrama have served as chairpersons of SLELTA, and many other ELT academics have served SLELTA in various capacities.

A notable initiative exemplifying this imperative to contribute to the professionalization of the ELT discipline, especially within the government school system was the collaborative programme between the Ministry of Education and the English Language Teaching Units (as they were identified at the time) during the first decade of the twenty first century, which resulted in the popular and successful Diploma in English for Teachers of English (DETE) programme conducted across the system. Unfortunately, this wonderful initiative could not be sustained beyond the initial two or three cohorts due to lack of funds,

3. English in Sri Lanka: Ceylon English, Lankan English, Sri Lankan English. Sri Lanka English Language Teachers' Association (SLELTA)

despite there being a clear need and tangible benefits to teachers in the school system. It is well worth reinstating this crucial programme, in which each of the universities taught English teachers from schools located within their respective districts. The programme was a resounding success while it lasted, demonstrating the best kind of collaboration and cooperation across the English teaching spectrum in the country and significantly enhancing the tangible relevance of the ELTUs in addressing competence and confidence issues of English teachers in less privileged school contexts.

In a similar fashion to other academic departments, but on a significantly larger scale, staff of the DELTs have continued to assist the Examinations Department, the National Institute of Education (NIE), the Department of Educational Publications and the National Colleges of Education, among other relevant government institutions, thereby serving the broader national interest in the field of English Language teaching, assessment, teacher training, research, and policy advice.

In the most recent development, which commenced in 2012, the DELT of the University of Kelaniya started offering degree level courses in Teaching English as a Second Language (TESL) with an annual direct intake of 50 students for its BA (Honours) programme. The University of Kelaniya, again a pioneer in upgrading the DELTs to honours degree awarding status, has an annual direct intake of 50 students who read for the BA(Hons) programme. This is the model that the DELTs as a whole plan to implement within the next decade. In this manner, the DELTs will contribute to filling the national void of qualified and competent English teachers who have a crucial practical and theoretical understanding of the pedagogy of teaching English as a second language. Graduates from this degree programme at Kelaniya are already employed across the system as lecturers and teachers of English as a second language in state, private, and international schools. Subsequent to this development at Kelaniya, other ELTUs/ DELTs such as that of the South Eastern University commenced their own TESL degree programmes. The DELT of the University of Jaffna offers a general degree programme in English Language Teaching (ELT). Other universities plan to introduce similar programmes in this exciting new development which has added considerably to the stature and relevance of the DELTs. It is important that TESL subject benchmarks should be prepared to ensure standards and uniformity, especially since the TESL degree programme is still in its first phase.

The DELTs continue to contribute to the spectrum of university life, as well as to the broader society in general, going beyond the explicit purview of university language teaching and research. As outlined in this chapter, the staff and programmes have an encompassing reach across the country, counting around 50,000 students from outside the universities, as well as undertaking a range of relatively under-recognised work, including staff development, editing, local and international language certification, compering/announcing, and web editing. The DELTs have also enjoyed the sustained support of international donors and bilaterals, as there is a clear recognition that the service it provides

in improving English Language skills is crucial, and this assistance is gratefully acknowledged.

Innovative Programmes within and Outside the University

An important ELTU programme undertaken with the UGC to address entry-level English Language competence issues of undergraduates across all faculties of all state universities was the General English Language Teaching (GELT) course. This course was conducted at the provincial/district level for students selected for university admission, using the transition period between selection and physical admission to the university. Students were taught in their own locations, with each university taking responsibility for a proximate district, and using a central school location for the physical classes. This programme proved very popular among participants, and the teaching of students from different faculties in an integrated manner was an additional and unique benefit because they were grouped together entirely according to competence levels. Again, it is unfortunate that this programme which demonstrated excellent results and optimised the time lag in commencing university academic programmes, was discontinued after three years. After over two decades, the concept of the pre-university English course is currently being resurrected, and it is envisaged that this new initiative can build on the success of the older programme.

A major component in the outreach initiatives of virtually all universities, which fills a crucial national need with the necessary quality controls, is the English proficiency "Extension Course" system. These courses serve learners who range from non-traditional and older students, to prospective university entrants and employed persons from the government and private sectors, comprising a vibrant and diverse population with varying but overlapping language needs. University English extension courses provide training and certification, covering a significant percentage of the non-degree student population. Several universities conduct extension courses such as Certificate and Diploma in English programmes. Previously these courses were conducted by the universities in the metropolitan areas only but later they were expanded to peripheral universities. Some of those universities that conduct these programmes are University of Colombo, University of Kelaniya, University of Peradeniya, University of Sri Jayewardenepura, University of Jaffna, Sabaragamuwa University of Sri Lanka, South Eastern University of Sri Lanka, University of Ruhuna, Wayamba University of Sri Lanka, University of Vavuniya, Open University of Sri Lanka, and Rajarata University of Sri Lanka.

In addition to the regular curriculum comprising programmes that include compulsory, optional, credit-based, and non-credit courses varying by faculty and discipline, DELTs also conduct tailor-made courses, including for special categories of students such as foreign undergraduates. Universities like the University of Moratuwa conduct short courses such as Communication Skills for Executives and English Language Skills for Employment. In the past, the English Language Teaching Unit of the University of Colombo has conducted special courses for many government institutions such as the Hector Kobbekaduwa Agrarian Research and Training Institute (HARTI) and the

Ceylon National Chamber of Industries. In addition, faculties of graduate studies regularly seek the services of ELT academics to develop and deliver courses in academic writing for their MPhil and PhD students.

With the rapid increase of postgraduate degree programmes throughout the system, there is a demand for university ELT professionals to conduct various English courses that are part of these degree programmes. For instance, management-related master's degree programmes regularly conduct courses in Managerial Communication/Business Communication, and ELT lecturers are instrumental in designing and delivering these courses.

With regard to postgraduate studies in ELT-related areas, academics from ELTUs and DELTs have been teaching on master's level courses such as the MA in Linguistics conducted by the Department of Linguistics of the University of Kelaniya, the MA in TESL conducted by the Postgraduate Institute of the Open University, the MA in English and Education conducted at Sabaragamuwa University. Since almost all universities now have departments of ELT, it is a matter of time before these departments will seek to conduct their own postgraduate programmes, which will be a milestone in the journey of professionalizing university ELT.

ELT academics have also been actively involved in the supervision of graduate students at the various universities. The research topics are from various areas of applied linguistics, Sri Lankan English, Sociolinguistics, and TESL. Since the graduate students are mostly school teachers of ESL and university lecturers in ELT, this is a vital contribution to the system as it ensures that academically qualified professionals are available at every stage of education from primary school to university.

Current and Future Initiatives

The University Test of the English Language (UTEL), which was initiated in 2004 but could not be sustained at the time, has been revitalised and placed on a firm and theoretically sound footing through the establishment of the National Centre for UTEL, which includes an Advisory Committee and a team of committed professionals chosen from the DELT staff. At present the UTEL benchmarks have been prepared and an awareness programme is in place for commencing the testing throughout the university system in 2022. The UGC and CVCD have agreed that sitting the UTEL exam is compulsory for all undergraduates, irrespective of faculty or medium of instruction. However, no minimum qualifying standard is yet in place, due to both language-related and equity-based considerations, since English education in the schools in Sri Lanka is neither satisfactory nor uniform.

Implementing the pre-university English proficiency programme is an urgent necessity to address the class-based and urban-biased inequalities in English Language education, thereby preparing students for English medium university education as appropriate. The full programme will be in place in 2022 with the active engagement of all DELTs at the provincial and district level. It is anticipated that this programme will profit from the key successes of the earlier GELT initiative.

With the first cohorts of honours degree students graduating, and with the promise of additional groups of students

in the near future, greater emphasis will be placed on generating research and scholarship within the DELTs. This will further enhance current attempts to facilitate links across the DELTs, both within Sri Lanka as well as in the region.

Concerns and Recommendations

While it is important that a separate Standing Committee of the UGC focuses exclusively on English Language Teaching, it is necessary that this committee is led by a subject specialist, as in the case of the other Standing Committees. This is crucial to ensure that ELT disciplinary concerns and issues are more fully discussed, and that the overall disciplinary dialogue at the Standing Committee is better focused and informed.

A more systematic and conceptually validated support structure for English medium degree programmes is overdue and needs to be designed to suit the various faculties' needs. This initiative needs to be thought-through as separate from but complementary to the general proficiency programmes currently ongoing. In a context where the number of entrants to the state university system is increasing at an exponential rate, and many of these students enter Science, Technology, Engineering, and Mathematics (STEM) degree programmes, which are conducted in the English medium, it is imperative that DELT academics reinvent themselves to take on the challenge of providing support for the students to transition from Sinhala/Tamil medium education at school to English medium education at tertiary level. It is also an identified need that some members of the university academic staff require assistance to best manage this transformation.

The rolling out and university-wide ownership of the UTEL is an urgent priority. This requires the active support of all the DELTs, but needs additional resources, especially since the test should aim at international recognition within the next decade. The UTEL process must be carefully documented and can serve as the lynchpin of the DELT English proficiency programme. This will require a new set of courses that directly address UTEL requirements and engage with its bands and benchmarks, requiring remedial work with less prepared students. This in turn will mean that the staff of the DELTs will have to design new courses and advocate strongly for their inclusion in faculty academic curricula.

The fact that the increased role and responsibility of the DELTs has not been met with adequate staff and other resources is well-known. There is a general lack of understanding by the authorities of the special and distinct nature of the work undertaken by the DELTs. In fact, it would not be wrong to state that the very nature of the DELT as a multi-faculty department – perhaps the only one of its kind at this level – with a range of parallel functions, covering the award of honours degrees to providing a variety of service courses and proficiency programmes, is poorly understood. The DELTs require higher cadre to implement smaller class sizes, and a policy framework that facilitates its multiple roles and functions, including special regulations for its governance.

Summary of Departments of English Language Teaching

The general description of the role and function of university DELTs, which encompasses a wide-ranging diversity of

priorities and programmes, also shares a common core of tasks and obligations. The following set of individual summaries of the 17 DELTs captures both this essential unity and vibrant variety, providing details of time and place that serve to recognise and salute the work of the hundreds of staff and thousands of students who are the backbone of these DELTs.

Department of English Language Teaching: University of Colombo

English language teaching commenced at the Department of English of the Faculty of Arts in 1964, and a separate sub-department was established for teaching ESL in 1976. The ELTU, the precursor to the present-day DELT, bifurcated from the parent Department of English in 2005. Since then, it has functioned as an independent entity – as an ELTU from 2005 to 2017 and as a DELT since 2017.

Among the pioneers of English language teaching at the University of Colombo are Doric de Souza, Thiru Kandiah, and Kamal de Abrew. De Souza established the sub-department in 1964 to support the large number of *swabasha*-educated students who entered the state university system. He was instrumental in developing a programme that was modeled on the programme taught at the University of Peradeniya. He was supported by Thiru Kandiah and Kamal de Abrew, both from the University of Peradeniya. Siromi Fernando joined the sub-department of English as an assistant lecturer in 1968 and she holds the distinction of being the first ELT qualified academic to head a Department of English. Chitra Wickramasooriya and Ryhana Raheem are other pioneer academics from the field of ELT at the Department of English. The present Head of the Department is Dr. Shashinie Thenabadu.

The ELTU/DELT of the University of Colombo conducts proficiency and intensive courses in English language for undergraduates from all faculties. In addition, over the years, the staff members of the ELTU/DELT have contributed to the development of the English language proficiency of academics and non-academics of the University by conducting staff training programmes for them. The ELTU launched an e-diploma in Business English in 2009 and conducts a certificate course in English and a certificate course in English for Tourism.

The ELTU of the University of Colombo has been at the forefront of disseminating new knowledge on the practice of ELT. They conducted their first research symposium under the theme "Reflection, Research, and Innovation: New Horizons in English Language Studies" in 2014 and the second international research symposium was held under the theme "English as a Second Language: Knowledge, Learning and Production" in 2017.

Also noteworthy is that the ELTU academics contributed to the development and popularization of the earlier version of the UTEL benchmarks by conducting training programmes on it to the staff of all ELTUs in 2012.

The DELT of the University of Colombo plans to launch the Bachelor of Arts Honours Degree in Teaching English as a Second Language (TESL) in 2022.

Department of English Language Teaching: University of Peradeniya

English language teaching at the University of Peradeniya began as a response to the socio-cultural changes that took place as a result of the language policy introduced in 1956 which led to an increase in the admissions of those who had completed their Advanced Level examinations in the Sinhala or Tamil medium. Within the Universities, departments were required to carry out parallel courses in Sinhala, Tamil, and English. However, certain Faculties like Science, Engineering, Medicine and Agriculture did not switch their medium of instruction from English. The science-based Faculties required that the students follow their lectures in the English medium while the Faculty of Arts wanted its students to learn to read and comprehend books in English. Therefore, there arose a requirement that those who entered campus with little or no knowledge in English gained sufficient proficiency in English to complete the education. Professor Passe responded to this requirement by establishing a new sub-department of English to carry out courses in English as a Second Language.

The sub-department was established under the headship of Chitra Wickramasooriya who was attached to the Department of Education. After Wickramasooriya, the legendary Doric de Souza took over the sub-department's reins and conducted intensive vacation courses and regular English courses to students (Halpe, p. 166). The sub-department continued to grow and offer new courses and its cadre subsequently increased. In 1986, the University felt that a complete reorganization of the sub-department was necessary to meet a wide array of requirements that spanned across different faculties and created a separate English Language Teaching Unit (ELTU) under a Head, directly reporting to the English Language Teaching committee of the Senate chaired by the Vice-Chancellor (Halpe, p. 170). ELTU sub-units were established under coordinators in each of the faculties in the University. Among the Heads/Coordinators of the ELTU during the first fifty years of its existence were Doric de Souza, Chitra Wickramasooriya, Thiru Kandiah, Kamal de Abrew, Lalitha Goonewardena, Sarojini Knight, Sumangalika Dharmadasa, Chintha Ellawela, Aubrey Kuruppu, and Mahes Salgado.

The ELTU was upgraded to a Department of English Language Teaching (DELT) in 2020 in the Faculty of Arts, and Senior Professor Arjuna Parakrama became its first Head of Department. The status of the sub-units, called ELTUs, attached to all the other faculties of the University did not change, representing an important innovation which combined overall uniformity with the space for faculty-based diversity to ensure that their specific linguistic needs are met.

The DELT currently has eight academic staff members, 27 permanent instructors and 28 temporary instructors in its cadre. The DELT and its ELTUs offer a variety of courses ranging from English for Humanities and Social Sciences in the Faculty of Arts, English Language for Management in the Faculty of Management and English Language for Allied Health Sciences in the Faculty of Allied Health Sciences. A variety of other tailor-made ESP courses are conducted in the Faculties of Veterinary Medicine and Animal Science, Agriculture, Science, Medicine, and Dental Science.

Department of English Language Teaching: University of Sri Jayewardenepura

The teaching of English in the University of Sri Jayewardenepura commenced from the very inception of the first ever faculty 'Faculty of Arts' of the Vidyodaya University in 1958. Having realized the importance of English in higher education, the founder of the University, Welivitiye Soratha Thero made English language compulsory for undergraduates. Initially, the ELTU functioned under the Department of Languages and Cultural Studies of the Faculty of Arts. Later the Unit began to function independently under the Dean of the Faculty of Arts. In 2018 the ELTU was upgraded to a Department. At present, the DELT of the University of Sri Jayewardenepura is responsible for improving the English language proficiency of over three thousand students in the Faculty of Humanities and Social Sciences and the Faculty of Applied Sciences through its compulsory courses for the first-year students. A group of versatile teaching staff consisting of permanent lecturers, temporary assistant lecturers and visiting lecturers all with postgraduate qualifications in Teaching English as a Second Language conduct various English courses in the two faculties.

The new compulsory English course introduced to the students of the Faculty of Humanities and Social Sciences in 2013 gives an unprecedented amount of time of English instruction (300 hours) for the first-year students, and for the first time, the course was made a credit-bearing one. In 2019, the DELT introduced three new courses to the students of the Faculty of Humanities and Social Sciences, namely English for General Purposes for the second year Sinhala medium students, English for Academic Purposes for the second-year English medium students, and English for Occupational Purposes for the third-year students. Since 2020, the DELT has been conducting English for Scientific Discourse and a Professional English course in the Faculty of Applied Sciences. In addition to the compulsory English programmes, the DELT offers an optional Diploma course in English for the second-year students of the Faculty of Humanities and Social Sciences. The Department extends its services to the external students and offers a highly successful weekend Certificate Course in English and a Diploma in English, which are popular with school leavers, public officers, and private sector individuals.

The ELTU which became a Department in 2018 has been headed by a number of academics: Ms. Silvia Fernando, Professor Rajiva Wijesinha, Ms. P. Nagasundaram, Ms. D.P. Ahangama, Ms. Noeline Rathnapala, Ms. Oranee Jansz, Ms. Chitra Galappaththi, Mr. S. Guruge, Ms. Madhubashini Rathnayake, Mr. D.L.S. Ananda, and Dr. Sampath Pushpa Kumara. The present Head of the DELT is Mr. D.L.S. Ananda. They have made significant contributions to enhance the quality of the programmes offered by the ELTU/ DELT of the University of Sri Jayewardenepura. Plans are underway to expand general English language teaching into Business English and Professional English.

Department of English Language Teaching: University of Kelaniya

As with most of the state universities, English language teaching at the University of Kelaniya traces its roots to its Department of English. As discussed in

this chapter, with the democratization of the university system in the 1960s, there arose the need to teach English to students whose first language was not English, and, at Kelaniya, this was done through the sub-department of English. The first head of the sub-department was Reggie Siriwardena. The major force behind the pioneering programme conducted at the sub-department was Professor Doric de Souza who joined the Department of English as an Associate Professor in 1970 (Wickramasinghe, 2021) and modeled the programme in Kelaniya on the programme that was delivered at the University of Peradeniya at that time. Ranjith Goonewardene, Gamini Haththotuwegama, A.J. Gunawardena, Ashley Halpe, A.M.G. Sirimanne, Kamal de Abrew, Thiru Kandiah, Lakdasa Wikkramasinha, Lakshman Fernando, Shirani Abeysinghe, and George Braine are some of the English lecturers and instructors who taught ESL at the sub-department and later the ELTU.

When the English Language Teaching Unit of the University of Kelaniya was established in 1991, Manique Gunesekera was the colossus behind it. Throughout the 1990s, while serving as a senior lecturer in English as well as the head of the ELTU, she had the vision and the passion to take bold steps to professionalize the field of ELT at Kelaniya. One such step was to stop recruiting English instructors and recruit lecturers instead. She popularized the concept of Sri Lankan English and authored the ground-breaking book *The Postcolonial Identity of Sri Lankan English* in 2005. She chaired the Sri Lanka English Language Teachers' Association from 2004-2006. She also gave leadership to the GELT course, the Diploma in English for Foreign Students, and various other innovative programmes. The building which houses the present Department of English Language Teaching is named after her and is a fitting reminder of her place in the history of the DELT of Kelaniya.

The ELTU of the University of Kelaniya was the first to transition to a fully-fledged Department of English (DELT) in 2017, the first unit to be thus upgraded. Today, the DELT of the University of Kelaniya consists of 9 lecturers including a professor, and around 20 visiting lecturers. It conducts proficiency courses for all the faculties of the University, a BA Honours Degree in TESL, several tailor-made ESP courses to support departments that conduct their degree programmes in the English medium, various courses in professional English, and extension courses. In addition, the senior lecturers of the DELT serve as supervisors and examiners of postgraduate theses, visiting faculty for various postgraduate courses, and resource persons for staff development courses and research writing courses conducted by the Faculty of Graduate Studies.

Romola Rassool, Dilkushi Wettewe, Mahishi Ranaweera, Kaushalya Perera, Hasitha Pathirana, and Ramani Jayasinghe have headed the DELT in the past. Thapovanaye Sutadhara Thera and B.D. Nandadeva, from the Departments of Linguistics and Fine Arts respectively, have also served as Heads of the ELTU. The present head of the DELT is Gevani Prehalathan.

During the programme review process conducted by the Quality Assurance Council in 2017, the TESL degree conducted by the DELT of Kelaniya

obtained the only 'A' grade in the Faculty of Humanities and it is the only DELT in the system to be awarded this recognition. Despite being hampered by lack of cadre positions and the fact that four of its academic staff are on PhD leave at the moment, the DELT has plans to introduce an MA in TESL program in the future. Conscious of its role in shaping university ELT as one of pioneer departments of ELT in the system, the DELT of Kelaniya continues to serve the whole university and system with dedication and passion.

Department of Languages: University of Moratuwa

The present-day Department of Languages traces its roots to the Department of Social Sciences and Languages which was established in 1977 with the aim of providing English language support to students of Engineering and Architecture. The English Language Teaching Center (ELTC) which was formally established in 1986 was upgraded and renamed the Department of Languages in 2016. At present, the Department of Languages is situated under the Faculty of Engineering for administrative purposes.

Although the Department of Social Sciences and Languages was headed by academics from the Faculty of Engineering at the inception, it has been headed by staff members of the ELTC since 1983. Initially, attracting suitably qualified permanent and visiting staff was a challenge. But, after being upgraded to a fully-fledged department, this issue has been overcome as three qualified permanent lecturers have been recruited in the recent past, bringing the total number of lecturers to 5 (2 senior lecturers, 1 lecturer, 2 probationary lecturers).

The following served as Head of Department but were staff members from the Faculty of Engineering: Mr. T. Ratnakara (1977) and Mr. N.R. Arthanayake (1980). Mr. J.V.M. Goonewardene (1983), Ms. N.D. Abeysekera (1986), and Ms. S.T.M.M. Jayawardena (1990), who served as Heads of Department, were staff members from the ELTC. After them, the Head of the ELTC was a Senior Lecturer from the Faculty of Engineering until 2017 when Mr. Sanath Gunawardena, the present Head, who is a lecturer of the Department of Languages, took over.

Visiting staff are recruited to the Department of Languages using a unique strategy: using funding available from the World Bank funded HETC Project, a certificate course entitled Teaching English for Specific Academic Purposes was developed and is now offered annually to teachers in government service. This course includes a teaching practicum where participating teachers are required to teach undergraduates once a week for a 03-hour session over one semester. This is a strategy which can possibly be employed by other DELTs as well.

Among the unique features of the Department of Languages at the University of Moratuwa is that it offers two pathways for a minor in English - a Literature pathway and a Language Skills pathway. In addition, the Department of Languages offers courses to students of four faculties, including the Faculty of Graduate Studies. These courses range from being credit-bearing and counted towards the GPA to non-GPA, optional, or no credit. The Department of Languages also offers extension courses, and courses in other languages (Tamil,

Sinhala, Japanese, Chinese). Further, the Department of Languages facilitates the conducting of around 30 non-technical/ Humanities/Social Sciences courses using external resource persons. Plans are afoot to locate these courses on a solid foundation of Social Sciences and this will take place within a year.

Department of English Language Teaching: University of Jaffna

Having recognized the importance of improving the English language proficiency of the undergraduates, in 1974, the University of Jaffna initiated English language teaching programmes under the Department of Cultural and Language Studies. In 1984, a separate entity called the English Language Teaching Centre (ELTC) was formed to conduct the ESL programmes as the service of teaching ESL was extended to some of the faculties of the University of Jaffna. Dr. Suresh Canagarajah (Professor Suresh Canagarajah at present) was appointed the first Head of the ELTC in 1984. He commenced a Diploma in English Language Teaching and a Postgraduate Diploma in English Language Teaching in 1992. The ELTC was upgraded to a DELT on 23rd March 2019.

The DELT functions as a centralized entity under the Faculty of Arts with 25 academic and academic support staff. Its service is decentralized by the appointment of faculty coordinators who assist the Head of the DELT. The coordinators monitor and regulate the teaching and learning of ESL programmes with the deans of the faculties concerned. Mr.Kanaganayagam and Mr. Nihal Perera were the pioneering academic staff while Dr. S. Sivagurunathan served as the coordinator of the ESL programmmes. Mr. S. Vinayagamoorthy, Mr. A.J. Canagaratna and later Mrs. S. Vigna Rajah taught on the ESL and other related programmes. Dr. K. Shanmuganathan is the present Head of the DELT.

The DELT of the University of Jaffna offers its ESL programmes as auxiliary and enhancement courses. In addition, it offers a General degree programme in ELT. The DELT provides its services to the Faculties of Arts, Science, Medicine, Engineering, Management Studies and Commerce, Allied Health Sciences, Siddha Medicine, Agriculture, and Technology, and also for postgraduate and external study programmes, including those of the Center for Open and Distance Learning. It offers several kinds of courses such as English for General Purposes and English for Specific Purposes. Some of the courses that belong to the latter category are Business English, English for Social Sciences, English for Humanities, English for Science, English for Medical purposes, Legal English, etc. Hence, around 2000 students are served by the DELT each year. The DELT also conducts extension courses like the Certificate in English, Diploma in Professional English, Diploma in ELT and Postgraduate Diploma in TESL. It also hopes to offer a special degree in ELT/TESL in the future. The proposed course aims to produce English language teaching professionals who are employable in different sectors locally and internationally.

Department of English Language Teaching: University of Ruhuna

The English Language Teaching Unit (ELTU) of the University of Ruhuna was established during the founding of

the university in 1978 as the Ruhuna University College. The teaching of English in the University of Ruhuna was facilitated by the English Language Teaching Unit (ELTU) which was under the Faculty of Humanities and Social Sciences. The ELTU was upgraded to a DELT on 9th July 2018 and still operates under the same Faculty.

The DELT of the University of Ruhuna functions as one centralized entity under the Faculty of Humanities and Social Sciences (FHSS). The Head of the department assigns duties to the staff, and also appoints them as coordinators for each course of study at the FHSS. Besides, representatives of the DELT are allocated to facilitate proficiency courses in other faculties based on requests made by the respective faculties.

The DELT offers different types of English language courses including courses on Academic Writing Skills and Business English. The DELT also conducts extension courses like the Certificate in English, the Diploma in English, and the Higher Diploma in English. It caters to the faculties of Engineering, Health Sciences, Agriculture, and Humanities and Social Sciences and around 2000 students follow the language courses offered by the DELT each year. However, there are faculties such as the Faculty of Medicine, the Faculty of Management, and the Faculty of Science, that offer English language courses that do not fall under the purview of the DELT.

> The pioneer teachers in the department shouldered collective responsibility for developing the teaching of ESL in the Department and upgrading the ELTU to a DELT. They engaged in developing curricula, planning syllabi for both internal and external courses, and designing teaching materials to enhance language skills of students. Moreover, they contributed to writing the proposal for the establishment of the Department of English Language Teaching by sharing their expertise and experience. The names of the pioneer teachers are Mr. K.S.G.S. Nishantha, Dr. S.G.S. Samaraweera, Mr. W. Wijesinghe, Ms. Indu Gamage, Mr. R. Gunawardhena, Ms. S.M.N. Dissanayake, Mr. A.G.J. Hettiarachchi and Mr. J.W. Gnanethilake. The role played by Professor E.A. Gamini Fonseka in developing courses and implementing language programmes is also noteworthy. Dr. S.G.S. Samaraweera is the present Head of the DELT.

The DELT plans to offer a degree programme in Teaching English as a Second Language (TESL) in the future and also organize supplementary English programmes to motivate students to improve their language skills. It also plans to introduce new extension courses.

Department of English Language Teaching: Open University of Sri Lanka

The English Unit, as it was called then, was established under the Faculty of Humanities and Social Sciences at the inception of the Open University of Sri Lanka (OUSL) in 1980. In 1990 it was converted to a department and named as the Department of Language Studies (DLS), as part of a larger re-structuring of the OUSL to bring it in line with the existing structures in the Sri Lankan state university system. Subsequently, as a result of the bifurcation of the DLS, the Department of English Language Teaching (DELT) was established in 2020. Dr. S.A.A.K. Satharasinghe is the present Head of the DELT.

The Department of the Language Studies offered two types of courses or

programmes from its inception until the bifurcation - one for the general public and others for undergraduate students of the university. The first type of courses/ programmes currently conducted by DLS include the Advanced Certificate in English for Business and Professional Communication, the Diploma in English Language and Literature, the BA (Honours) in English and English Language Teaching, Programme in Basic Tamil, Programme in Basic Sinhala, Short course in Korean and Short course in Listening and Speaking. The second type consisted of several ESP courses which supported all six faculties of the university which were later consolidated as a common EGAP programme for the entire university. Apart from EGAP, the very specific programmes English for Academic Purposes (Legal Studies), English for Certificate in Social Sciences and English for MA in Teacher Education are offered separately to the relevant Departments/Faculties. This service was continued by the LSD over 3 decades, until the DELT was established. Since then, the service courses and programmes have been offered by the DELT. In addition to catering to the entire student population of the OUSL, the academic staff of the DLS served in several projects of national importance in various capacities, among which formulating and administering the Test of English Proficiency for undergraduates in tertiary institutes in Sri Lanka in 2008/9, designing the Benchmark framework and UTEL for undergraduates at national universities in 2014, contributing to the compilation of the initial corpora for the Sri Lankan component of the International Corpus of English and contributing to designing a pre-university English course for national universities stand out.

The founder Head of the English Unit, Professor Kamal de Abrew, who introduced a programme in English for the general public and the ESP courses for the undergraduates of the OUSL, the founder Head of the Department of Language Studies, Professor Ryhana Raheem who developed the General English programme, expanded the ESP courses and introduced new courses/ programmes are the pioneering figures of LSD. The subsequent Heads of LSD including Dr Hemamala Ratwatte, Ms. Padma Abeysooriya, Dr Dinali Devendra, Dr Vivimarie Medawattegedara and Dr Radhika de Silva have contributed to the development of the Department immensely, in terms of introducing new programmes/courses, designing and revising curricula and establishing innovative practices in ELT at the DLS.

The DLS is in the process of developing two new degree programmes while restructuring several existing programmes. The vision for the future of the DLS also includes expanding its outreach to the regions of Sri Lanka.

Department of English Language Teaching: Eastern University of Sri Lanka

The ELTU was established in 1981 under the Faculty of Science and later came under the purview of the Vice-Chancellor until 2016. Subsequently, it was attached to the Faculty of Arts and Culture for administrative purposes and was upgraded to a status of a department in 2020 under the same faculty. The main objective of the department is to enhance the level of English competency of the undergraduates to enable them to successfully complete their undergraduate degree programmes and thereafter succeed in their academic and

professional careers. The DELT has also got its own purpose-built building.

Since its inception, the DELT has been offering different proficiency courses that suit the various fields of study of all six faculties of the university. These proficiency courses provide the students with the necessary skills and language competencies to study in the English medium and secure employment at graduation. The DELT also conducted extension courses like Certificate in English and Diploma in English in the past and plans to recommence them soon.

A number of people have been involved in the development of the ELTU. The late Mr. T. Kirupakaran was the first coordinator and the first Head of the ELTU. He initiated extension programmes in English as a community outreach initiative. He introduced translation courses and specialized English programmes for the Fine Arts students. Mr. K.N.S. Kulasingam was the first officer-in-charge of the ELTU and coordinated the activities of the unit under the Faculty of Science. Ms. S. Pramila and Dr. Yuvi Thangarajah developed courses for academic purposes and Social Sciences. Moreover, it was Mr. S.M. Felix who coordinated two World Bank projects and made the ELTU resource-rich to serve the student community with wider outreach. Some others who have made noteworthy contributions are Mr. P.S. Jeyasingham, Dr. S. Srikarunakaran and Dr. J. Kennedy, a former Head of the ELTU who initiated the plans to build the new building complex for the DELT and initiated the activities to upgrade the ELTU to a DELT. The present Head of the DELT is Dr. S. Umashankar who has developed the virtual learning environment of the DELT.

In future, the DELT plans to introduce more courses in English for Academic Purposes and English for Specific Purposes and improve the students' virtual teaching experience by strengthening existing links with the University of Toronto.

Department of English Language Teaching: South Eastern University of Sri Lanka

The English Language Teaching Unit was established with the commencement of the university in 1996. Dr. A.M.M. Navaz was appointed the pioneer head of the ELTU in early 1997. Until then, the ELT unit was managed by a lecturer from the Department of Languages of the university. At the inception, the ELTU provided its services to nearly 100 students from two faculties: the Faculty of Arts and Culture and the Faculty of Management and Commerce. Over a period of 24 years, the service of the ELTU has been expanded and today it serves all six faculties of the university and over 3500 students. The staff strength has now increased from four to 16 including the temporary staff. The ELTU was upgraded to a DELT in June 2017.

The main function of the DELT is to teach English language courses to different faculties as compulsory, credit-bearing courses. In addition, the DELT conducts a special degree programme in TESL which was commenced in 2015. Recently, the TESL curricula were updated and a general degree programme with English Language as one of the main subjects was also initiated. The DELT has also been conducting Certificate in English and Diploma in English courses from early 2000 and they were the pioneer extension

courses of the university. A large number of school leavers and employees benefit from these courses. In addition, a Diploma in English for Teachers of English (DETE) programme for the selected schoolteachers in the Ampara district was conducted by the ELTU in 2004/2005 and the programme was financed by the Ministry of Education. The ELTU established the first overseas link programme of the university with Lancaster University, UK under the patronage of the British Council, Colombo, in early 2000.

Of the people who contributed to the development of the DELT, Dr. Navaz's contribution is tremendous. He has been heading the unit/department from the inception to date except during the period of his overseas study leave from 2007 to 2012. Mr. A.R.M. Anzar and Mr. M.A.M. Sameem served as the Head of the ELTU during this period. Some other contributors to the development of the ELTU are Ms. Fouzul Kareema who was actively involved in the preparation of TESL curricula along with Dr. Navaz, and Mr. M. A. M. Rahuman who has been coordinating the English programmes at the Faculty of Applied Sciences which is located away from the main campus.

A self-access centre and a model language classroom were also established at the DELT utilizing HETC funds and this self-access centre has been useful for preparing the students for the UTEL. Apart from the service offered by the DELT to date, it also intends to commence a postgraduate diploma programme in TESL and a two-year advanced diploma programme in English.

Department of English Language Teaching: Rajarata University of Sri Lanka

The Department of English Language Teaching (DELT) of the Rajarata University of Sri Lanka (RUSL) is the successor of the English Language Teaching Unit (ELTU), which in turn replaced the unit that conducted the Diploma in English programme offered by the North Central Province Affiliated University College (NCP-AUC) from 1992 to 1995. The ELTU was established in 1996 and the DELT was formed in 2017 under the Faculty of Social Sciences and Humanities. The DELT-RUSL functions as decentralized DELT cells at faculty level with ELT coordinators from the central DELT to manage the programmes at individual faculties.

The DELT offers courses for the six faculties in the university: Social Sciences and Humanities, Management Studies, Agriculture, Applied Sciences, Medicine, and Technology. It also conducts General English courses which are compulsory and non-credited. In addition, it offers other courses like English Communication Skills, Business English, and Business Communication.

The services of several people are acknowledged for their contribution to the ELTU. Mrs. Janakee Munasinghe was the founder Head of the ELTU who was involved in designing curricula. In addition, Mr. D.A. Wehella, Ms. N.D. Jayasinghe, Ms. S.M. Kalyani Dissanayake and Mrs. S.L.R. Yawasinghe contributed towards designing curricula and teaching. The role played by Dr. R.M. Dhanapala in developing the ELTU as its Head is notable too. Mr. D.A. Wehella is the current Head of the Department.

Some of the development activities taken by the ELTU/DELT are the commencement of extension courses - a Diploma in English programme and an Advanced Certificate in English for internal students. These courses provide opportunities to those who aspire to learn English and improve their self-confidence so that they can function in a professional environment.

It is also worthy of mention that a Pre-University Online Certificate in English course was commenced in 2020, facilitated by the UGC, for the new entrants to universities in Sri Lanka. The objective of this course is to develop and integrate the use of the four language skills – listening, speaking, reading and writing and improve the grammatical forms of English and the use of those forms so that the students could communicate effectively and use English for study purposes during their tertiary education.

The DELT, RUSL is interested in conducting research symposia and publishing journals which would be the future direction the DELT will take.

Department of English Language Teaching: Sabaragamuwa University of Sri Lanka

The ELTU was established in 1996 at the Sabaragamuwa University of Sri Lanka and it was upgraded to an ELTD (the present DELT) in 2004. Presently, the department functions under the Faculty of Social Sciences and Languages and offers English language courses for undergraduates who follow general and special degree programmes in the university. Furthermore, English as a Second Language (ESL) was introduced in 2011 and students can follow it as a major or minor subject in their general degree programmes, and as a minor subject in any special degree programme.

Currently, the DELT is responsible for designing the English language courses of the university and it plays a predominant role in enhancing the quality and relevance of the degrees offered. Compulsory English Language (CEL) courses are offered for all the first- and second-year undergraduates of the Faculty of Social Sciences and Languages and English for Specific Purposes (ESP) and English for General Purposes (EGP) courses are offered for the students of the Faculties of Agricultural Sciences, Applied Sciences, Geomatics, Management Studies, Medicine, and Technology. Extension courses such as a Diploma in English and a Certificate in English are offered under the Centre for Open and Distance Learning (CODL) of the university and taught by the DELT staff members. The DELT also offers language support to other departments, faculties, administrative bodies, and schools in the form of language workshops, language camps, and editing and proofreading services.

The predominant role played by Professor Rajiva Wijesinha is appreciatively remembered in forming the English Language Teaching Department (ELTD) which was the first English language teaching department established in the Sri Lankan university system. The DELT of the Sabaragamuwa University of Sri Lanka was previously headed by Dr. Rohan Abeywickrama and Ms. Iromi Weerakoon. Presently, Dr. K.S.N. Prasangani is the head of the DELT and she has contributed towards the expansion of the activities of the DELT. The service provided by Mr. K. Sivayesunesan in

designing and delivering the ESL courses is also appreciated.

The department is working towards commencing a BA (Hons.) degree in TESL. This honours degree programme will envelop both the theoretical and practical aspects of teaching English in Sri Lanka and thereby produce skilful graduates who can serve as competent English language teachers in the country.

Department of English Language Teaching: Wayamba University of Sri Lanka

Although a fully-fledged department now under the Faculty of Business Studies and Finance, the DELT started as two distinctive academic support units, one at the Kuliyapitiya premises and the other at the Makandura premises of the Wayamba University of Sri Lanka. These ELTUs were first established in 1995 under the North Western Province affiliated University College (NWP AUC), which later became the Wayamba Campus of the Rajarata University of Sri Lanka. During this period, the Kuliyapitiya ELTU was under the Faculty of Applied Sciences, and the Makandura ELTU was under the Faculty of Agriculture and Plantation Management. With the establishment of the Wayamba University of Sri Lanka on 01.10.1999, the ELTUs were brought under the purview of the Vice-Chancellor as academic support units, extending their services to faculties located at Kuliyapitiya and Makandura premises. Subsequently, these two ELTUs were amalgamated and upgraded to a department attached to the Faculty of Business Studies and Finance in 2017. Now the DELT plays the role of the principal facilitator for English language teaching and learning, and, to realise that objective, it has one coordinator for each faculty. At present, it serves over 3000 students each year, but the permanent staff members are limited to nine, including four senior lecturers, four lecturers (probationary) and one senior instructor.

The DELT offers courses for all the six faculties in the university: Agriculture and Plantation Management, Business Studies and Finance, Applied Sciences, Livestock, Fisheries and Nutrition, Medicine, and Technology. Furthermore, the DELT conducts compulsory General English courses for all the faculties of which a few are credit-bearing. In addition, it offers optional English for Specific Purposes (ESP) certificate courses such as Business English, English for Careers, and Advanced English Language Proficiency to undergraduates. Other courses such as IELTS preparatory courses for the academic staff, English language proficiency courses for the administrative and non-academic staff, and a one-year Diploma course for students outside of the university community are also offered.

The first appointments to teach English were made during the NWP AUC era when Dr K.M. Dissanayake and Ms R.M.S. Ramanayake were appointed as the first Instructors of the ELTUs on 10.03.1995. They were the founder coordinators of the ELTUs at Kuliyapitiya and Makandura respectively. They sowed the seeds for what has become a department now. Also, the contributions made by Mr M.K.S.M. Samaranayake, Ms. W.S.A. Fernando, Ms. W.M.C. Fernando, and Mr. E.M.H.J. Edirisinghe are significant in developing the ELTUs. Dr. K.M. Dissanayake is the present Head of the DELT.

The DELT hopes to introduce a TESL degree programme and certificates courses for modern languages in the

future. It has already established a self-access centre for the Faculty of Business Studies and Finance and is hoping to establish the same facility in other faculties as well. The DELT also hopes to offer some of its courses as online courses in the future.

Department of English Language Teaching: Uva Wellassa University of Sri Lanka

The DELT was established as the third department of the Faculty of Management by Extraordinary Gazette No: 2079/12 of the Democratic Socialist Republic of Sri Lanka issued on Monday, July 09th, 2018 and was officially inaugurated on October 31st 2018.

Courses related to English language proficiency are now being offered by the DELT to all the study programmes of the university. English Language and Communicative English courses are offered to the first-year students while Effective English Usage and Explorative English courses are offered to the second-year students. In addition, courses such as Business English, English for Tourism and Academic Writing are taught to the undergraduates of the Faculty of Management. Moreover, the DELT extends its services by offering credited English for Specific Academic Purposes (ESAP) courses which are designed for the first- and second-year students of the Faculty of Applied Sciences. Apart from the above credit-bearing course units, the DELT conducts Intensive Courses in English annually for the benefit of the new entrants. The DELT also conducts supplementary English programmes for those students who have had limited or no exposure to English language at their schools.

Apart from the internal courses, the Department of English Language Teaching offers a Certificate in English programme for school leavers with the collaboration of Center for Open and Distance learning (CODL) of the university. Moreover, the DELT is also working towards introducing an honours degree programme in English Language and Applied Linguistics in order to produce competent English teachers who can serve the school education system.

The Department of English Language Teaching was established by the initiative taken by Mr. G.H. Abeyweera, Senior Lecturer in English, who is the Dean of the Faculty of Management and the Acting Head of the DELT.. Ms. K.M.R. Siriwardane, Ms. J. M. P. V. K. Jayasundara, Ms. D.M.R.S. Dissanayake and Ms. A.M.Y.S. Alahakoon have contributed to the department by developing curricula and engaging in language teaching for internal and external students.

Department of English Language Teaching: University of Visual and Performing Arts

English language teaching commenced at the University of Visual and Performing Arts (UVPA) when the ELTU was established in 2011, operating directly under the Vice-Chancellor of the University. On 01 March 2021, the ELTU was upgraded to a Department of English Language Teaching (DELT) which functions under the Faculty of Dance and Drama. Although it functions under this Faculty for administrative purposes, it serves all three Faculties of the university.

Despite having only two permanent lecturers on the permanent staff, the DELT offers proficiency courses to

undergraduates during all four years of their study. The first-year English programme is compulsory for the students. The 2nd, 3rd, and 4th year programmes are offered as optional courses. None of these courses are credit-bearing. Plans are afoot to design and implement ESP courses also.

Dr Sumudu Embogama, one of the two academic staff members attached to the DELT is the present and founder Head of the DELT. She has been instrumental in doing the groundwork to first establish an ELTU and later upgrade it to a DELT. Ms Ajantha Niroshani, the only other lecturer, was responsible for systematizing the English programmes offered at the UVPA by revising the curricula and teaching English to undergraduates of all four academic years.

One of the biggest challenges faced by the DELT of the UVPA is the lack of permanent academic staff members to shoulder the responsibility of teaching the large number of students who enter the three faculties of the university each year. The present arrangement of employing around 30 visiting and temporary lecturers and instructors is not feasible in the long term. The services provided to the students are also hampered by the lack of infrastructure and facilities.

English Language Teaching Center: Gampaha Wickramarachchi University of Indigenous Medicine

The English Language Teaching Center (ELTC) of the Gampaha Wickramarachchi University of Indigenous Medicine (GWUIM) was established to provide English language related services to the entire university. The ELTC comes under the purview of the Vice-Chancellor of the university and its services are offered to all the Faculties of the University. The center was proposed by the founder Vice Chancellor, Senior Professor Janitha A. Liyanage and due approval of the University Council was obtained for its operation as an autonomous center. Dr. S.A.R.R.P. Dissanayaka is the current Head of the DELT.

The primary mandate of this Center is to develop the English language proficiency of the undergraduates of the university. The Center also encompasses services and programs that support and enhance the English language communication skills of the student community. At present, the center offers four course units: English for Ayurveda Medical Education and Advanced English for Scientific Communication I, II and III in the Bachelor of Ayurveda Medicine and Surgery (BAMS) degree programme of the Faculty of Indigenous Medicine of the University. Apart from that, English Language Proficiency I and II (30 lectures, 60 practical classes) course units will be offered in all the Departments of the newly established faculties commencing from the academic year 2021/2022. Further, the orientation programmes of the university are planned and implemented by the Center.

The Center employs one Senior Lecturer (Grade I), one Lecturer and one Lecturer (probationary). The lecturers (under the guidance of the senior academic) design the study guides and learning materials for the undergraduates to be recruited shortly to the newly established departments.

The ELTC intends to expand its services; several extension courses and online study programmes are being designed at present. These courses will address the professional, academic and research

related needs of the undergraduates as well as postgraduate scholars. With the expansion of its services, the Center will be converted to a Department of English Language Teaching.

Department of English Language Teaching: University of Vavuniya

English Language Teaching Unit (ELTU) (formerly known as English Unit) was one of the three units established since the Northern Province Affiliated University College (NPAUC) was established in November 1991 in Vavuniya. When the NPAUC was upgraded to the Vavuniya Campus of the University of Jaffna in 1997, an ELTU was formed under the rector of the campus. Vavuniya Campus was promoted to an autonomous national university called the University of Vavuniya on 1st August 2021. The new Department of English Language Teaching (DELT) is now within the Faculty of Business Studies.

The DELT conducts different types of English courses: English for Business Communication, a credited course taught in the first two years of the Bachelor of Business Management Degree, and the Proficiency in English Course which is conducted in the first three years of the Bachelor of Business Management Degree, as Level I, Level II, and Level III. The latter is a non-credit course offered by the Faculty to the students. In addition, another General English course is offered in the first semester of the first year as an intensive course in Basic English. The DELT also offers English Language I and II and Communication skills (one semester) to the students of the Faculty of Applied Sciences.

The department contributes immensely to teaching English for the public in the district by conducting extension programmes in English. It has been conducting courses like the Certificate in English and the Diploma in English for school leavers and employees in the private and government sectors since 1993. The DELT conducts tailor-made English courses too.

The people who have contributed to the development of the ELTU and DELT are Dr. Kanthaiyah Sriganeshan, and Ms. Manjula Muthaiya who were the former coordinators of the English unit. Dr. Jeyaeelan has been working as the Head of the ELTU and the present DELT.

The DELT works with the Department of Economics and Management to train the students in a triangular skill-related training that includes English Language Skills, Management Skills and Information Communication Skills by drawing expertise from the Department of Economics and Management and the Department of Physical Science and Technology of the Faculty of Applied Science.

The department has two Computer Assisted Language Learning laboratories and library facilities. In addition, DELT provides its services by teaching a variety of language courses such as English for Business Management, English for Science, English for Technology and Proficiency in English courses to around 900 students.

Conclusion

The fraught historical trajectory of the English Language proficiency programmes and the university entities that conducted them for more than 60 years have still left scars on the relatively

newly-formed Departments of English Language Teaching (DELTs) which have inherited both the accomplishments and challenges of this process. Pre-eminent among a host of urgent unresolved issues are a serious shortfall in teaching staff and learning time-and-space, which make it impossible to meet student learning demands effectively, especially for those with weak initial language competence due to no fault of their own. Adequate and immediate increase in human and capital resource allocations for all DELTs must be prioritised, and one obstacle to this obvious pre-requisite for enhanced performance is that the voice of ELT specialists is not sufficiently heeded or even understood at the highest relevant policy and governance levels. Hence, the role of DELTs in fulfilling their obligation to continue the best tradition of facilitating linguistic equity within a diminishing free education system is one that requires both intense advocacy and research, in order to ensure the enabling environment for their new teaching materials and methods to circumvent obstacles imposed by ideology and *know-nothingism* as well as longer-term socio-economic constraints.

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Chapter 11

LINGUISTICS: HISTORY OF LINGUISTIC STUDIES IN SRI LANKA

R.M.W. Rajapakshe, Kavithaa Rajaratnam

Abstract

Linguistics, which is defined as the scientific study of language, is the culmination of a long-term grammatical tradition. The Indian grammatical tradition was introduced by Pāṇini in the 3rd century BCE and the Greek grammatical tradition was started by Dionysius Thrax in the 2nd century BCE. Followers of these traditions developed language studies independently until the eighteenth century, when both traditions were combined, and, as a result, the subject was further expanded. After the publication of *Cours de linguistique générale (Course in General Linguistics)* in 1916, which included new methods of language analysis and new concepts about language, the academic discipline of Modern Linguistics emerged. In the contemporary context, linguistics is of paramount importance and popularity as an academic discipline. It plays a major role in second language teaching and learning and language planning. Data for the study were collected from the relevant scholarly books written in India and European countries in English in the twentieth century. Scholarly articles written in Sri Lanka and documents available in relevant departments of state universities were also used. In addition, some information was received from retired Sri Lankan professors.

Keywords: *traditional grammatical method, modern linguistics, linguistics in Sri Lanka*

Introduction

This chapter consists of some significant facts on the commencement of traditional grammatical work in India and Greece, the emergence of modern linguistics, and the introduction of the academic discipline of Linguistics to Sri Lanka. The development of Linguistics in the Sri Lankan State Universities is also examined. The contribution made by Sri Lankan linguists in teaching, conducting research, and publishing scholarly works on linguistics is also indicated.

The purpose of this chapter is to present a study of the history of linguistics, which is a popular subject in the arts stream, and which plays an important role in second language teaching and learning, language planning, lexicography, and translation studies in Sri Lanka; to discuss the introduction of modern linguistics by the local academics who completed their postgraduate studies in the western countries; to describe the significance of linguistics as an independent discipline among other arts subjects; and to

examine linguistic teaching and research. In addition, the development of linguistic studies and the way linguistics became an independent discipline will also be taken into consideration.

Linguistics is the result of long-term grammatical traditions of both Eastern and Western countries. Thus, it is necessary to discuss the beginning of those grammatical studies.

The oldest known grammar handbook was written in India by the great grammarian Pāṇini in the third century BCE. This tradition was developed by his followers namely, Patañjali who wrote *Mahābhāṣya*, and Bhartṛhari who wrote *Vākyapadīya*. The first Tamil grammar book was written in the second century BCE, in India.

Similarly, in the western countries, language studies date back to the BCE epoch. The first grammar book on Greek language, namely, *The Art of Grammar* was written by Dionysius Thrax, and his followers Apollonius and Herodian developed that tradition. Further developments of this tradition were conducted later in Rome by Varro and Priscian. After that, from time-to-time, various grammatical studies were reported in many European countries.

The turning point in the history of linguistics in Europe was the Renaissance which is regarded as the era that prompted the emergence of the modern world and influenced modern history. Most of the features that characterize contemporary history emerged at that time and have continued to the present. Several of them had a clear impact on the direction taken by studies related to linguistics. For instance, some scholars started to analyze the spoken variety of language, which was neglected at the beginning of the grammatical tradition. The relationship between mind and language, language contact, language change, dialectal differences in language, and diglossia were also studied.

Later, as a result of colonization, European scholars who came to India for various purposes, including for administrative and legal activities, began to learn Sanskrit and Pali. They had sound knowledge of Latin and Greek and when they were learning Sanskrit and Pali, they identified some striking similarities between these western and eastern languages in terms of phonetics, phonology, morphology, syntax, and lexicon. This led to the deduction that Latin and Greek on the one hand, and Sanskrit and Pali on the other, have originated from one language, making them daughter languages of the same mother language. Thus, new studies focused on that area emerged and, as a result, two new branches of linguistics, namely, comparative linguistics and historical linguistics were introduced. In Sri Lanka, a German scholar named Wilhelm Geiger analyzed the evolution of the Sinhala language in his book titled A *Grammar of the Sinhalese Language which was published in 1938*.

The most important incident in the History of Linguistics is the publication of the book titled *Cours de linguistique générale (Course in General Linguistics)* in 1916, which explored new and revolutionary ideas about language and language analysis. The book was published by the students of Ferdinand de Saussure and it is considered the turning point in language analysis. Saussure's

teachings are considered as heralding the field of modern linguistics and hence Saussure is considered the father of modern linguistics.

Young academics of the Universities of Peradeniya, Kelaniya, Colombo, and Sri Jayewardenepura went to the United Kingdom and the United States of America to pursue their postgraduate studies. They were introduced to the new discipline in these countries and they started teaching different areas of it after their return. Sri Lankan linguistic studies can be classified into three periods.

The Peradeniya Period

The first academic of this period was H.S. Perera, who followed a Linguistics programme under the supervision of Professor Daniel Jones. Later, Professor D.E. Hettiarachchi and Professor D.J. Wijeratne completed their postgraduate degrees abroad. After returning to Sri Lanka, they introduced this new discipline to the undergraduates of the University of Peradeniya. The title of the PhD thesis of Professor D.J. Wijeratne is *History of the Sinhalese Noun*. All the scholars mentioned above were experts in Sanskrit, Pali, and English and their research areas were mainly historical linguistics and comparative linguistics. Thus, the University of Peradeniya can be considered the birthplace of Modern Linguistics in Sri Lanka.

Later, Professor Sugathapala de Silva rendered his contribution towards the development of linguistics in four ways: first, he taught this new subject as part of the BA (special) degree programme of Sinhala in an attractive way, and secondly, he wrote some books on linguistics in Sinhala. These books became popular among Sinhala medium students since they presented various aspects of linguistics in a comprehensible manner. Thirdly, he conducted research on linguistics and wrote articles on various aspects of it. Fourthly, he gave special lectures on linguistics at various institutes. Professor Sugathapala de Silva completed his MA research titled *The Verbal Piece in Colloquial Sinhala* and his PhD research under the title *A Structural Analysis of the Vedda Language in the Badulla and Polonnaruwa Districts of Ceylon* at the University of London (1965). The popular books he authored are *Vigrahāthmaka Vāgvidyāva* and *Bhāshā Vimarshanaya*. Professor K.N.O. Dharmadasa, Professor J.B. Disanayaka, Professor P.B. Meegaskumbura, Professor Mahanama Karunarathna, and Professor A.A. Abeysinghe were his students.

Later, Professor Dharmadasa, Professor Meegaskumbura, and Professor Piyaseeli Wijemanne started teaching linguistics at the University of Peradeniya. The main research area of Professor Dharmadasa was sociolinguistics, whereas the research area of Professors Meegaskumbura and Wijemanne was historical linguistics. Professor Dharmadasa has written many books on Sociolinguistics and his *Bhāṣāva hā Samājaya (1972)* is the pioneering book on Sociolinguistics in Sri Lanka. He completed his MPhil research under the title *Spoken and Written Sinhalese: A Contrastive Study* at the University of York (1967) and the PhD research under the title *The Rise of Sinhalese Language Nationalism: A Study in the Sociology of Language* at the University of Monash (1979). Professor S.L. Kekulawala, whose research areas were historical linguistics and comparative linguistics, taught many areas of linguistics at the University of Kelaniya, which was called Vidyālankāra

Campus at that time. The title of his MA research was *The Phonology of the Noun in Colloquial Sinhalese* which was submitted to the University of London (1964).

Professor D.D. de Seram completed his MA degree with the research titled *The Nominal in Colloquial Sinhala* at the Cornell University and Professor Saracchandra Wickramasooriya completed his MA degree with the research titled *The Nominal Phrase in Sinhalese and its Bearing on Sinhalese English* at the University of London (1964). Professor Siromi Fernando obtained her PhD degree for the thesis titled *The Syntax of Complex Sentences in Sinhalese*, submitted to the University of London (1973), and Professor Kamal de Abrew completed his MA degree with a study titled *A Syntactical Study of the Verbal Piece in Colloquial Sinhala* at the University of Cambridge (1963) and PhD with the research *The Syntax and Semantics of Negation in Sinhala at the University of Cornell (1979)*. All these scholars were attached to the Department of English of the University of Peradeniya.

At this point, it is necessary to mention about the American Professor Gair's contribution towards the development of Linguistics in Sri Lanka. He engaged in research with Professor Sugathapala de Silva and Professor Karunatillake. The PhD thesis of Professor Gair is titled *Clause Structure in Colloquial Spoken Sinhala* (1963).

Currently, linguistics is taught in all three mediums at the University of Peradeniya. Some details on the academic staff members are provided here. Lakshman Nugapitiya, PhD (Masaryk) for *Classicism Versus Modernism: Sociolinguistic Problems of the Contemporary Sinhala Language as Regards its Diglossia*, Mr. Mangala Dissanayake, and Ms. Dilini Ariyawanse contribute to the discipline from the Department of Sinhala. Professor Arjuna Parakrama, who conducts research on language planning, language contact, and dialectal studies at the Department of English, obtained PhD *(Pittsburgh)* for *De-Hegemonizing Language from (Post) Colonial 'Englishes' About 'English'*.

Professor M. A. Nuhman, PhD (Annamalai University) joined the University of Jaffna in 1976 and he worked there till 1990. During the civil war, he opted to move to the University of Peradeniya and joined the Department of Tamil in 1991 and became the first Professor who introduced linguistics to the Tamil medium students at the University of Peradeniya. The title of his PhD research was *A Contrastive Study of Tamil and Sinhala Noun Phrase*. Professor Nuhman authored nearly thirty books and several research articles. Professor M. Kanapathipillay and Professor A. Sathasivam from the Department of Tamil had conducted several research on linguistics in India. However, they did not teach linguistics as a subject at the University of Peradeniya.

Colombo Period

One of the landmark events in the history of linguistics in Sri Lanka was its recognition as an independent academic discipline. The first Department of Linguistics was established at the University of Colombo in 1967 and Professor J.B. Disanayaka was appointed its first Head of Department and the first

Professor of Linguistics. The Department of Linguistics offered two types of degrees: the Bachelor of Arts (BA) (General) degree and the Bachelor of Philosophy (BPhil) (which was similar to BA Special). For the BA (General) degree, students had to complete introduction to linguistics, elements of phonology, and elements of morphology during the first year; phonemics, morphemics, language, culture and society, and introduction to historical linguistics during the second year; and syntactical analysis, modern linguistic theory, phonological theory, history of linguistics, advance historical linguistics, principles of semantics, structure of modern Sinhalese, and structure of modern Tamil during the third year. If the students wished to obtain a BPhil, they had to complete the following course units during the fourth year: transformational linguistics, British linguistics, psycholinguistics, stylistics, dialectology, applied linguistics, lexicography, comparative of linguistics, structure of modern English, and field method in linguistics.

Professor J.B. Disanayaka, Professor Tissa Jayawardhana, Professor Rathna Wijetunga, Professor Ananda Jayasekara, Professor A.A. Abeysinghe, Professor Daya Wickramasinghe, Professor W.S. Karunathillake, Professor Dananjaya Rajasingham, Professor Wimal G. Balagalle, and Professor S. Suseendirarajah, who gained postgraduate qualifications from European countries and returned to Sri Lanka, are several of the linguists pertaining to this period.

Professor Disanayaka, whose research areas were phonetics, phonology, morphology, and dialectal studies, obtained his PhD degree for the thesis titled *The Word in Modern Literary Sinhala* submitted to the University of Colombo. He has written many books on Linguistics and among them, *Bhāṣāvaka Ratā Samudāya* and *Bhāṣāve Bhāvitaya hā Vigrahaya* are very popular among scholars of linguistics.

Professor Karunatillake completed his PhD with the research *Historical Phonology of Sinhalese: From Old Indo Aryan to the 14th Century AD*, conducted at Cornell University. Professor Jayawardhana, who taught linguistics at the University of Colombo, completed his PhD with the research titled *Case in Sinhalese*, conducted at the University of London. His research areas were syntax and second language teaching and learning.In 1971 ProfessorS. Suseendirarajah got appointed as a lecturer in Linguistics in the newly created department of Linguistics,University of Colombo.

As a result of the university reshuffle in 1972, Professor Karunatillake, Professor Jayawardhana and Professor Suseendirarajah were transferred to the University of Kelaniya. Professor Jayawardhana rejoined the University of Colombo after six years of service at the University of Kelaniya.

Professor A.A. Abeysinghe and Professor Ananda Jayasekara taught some areas of Linguistics at the Department of Sinhala of the University of Kelaniya. The research areas of Professor Abeysinghe were morphology and syntax, and Professor Jayasekara's research focus was directed towards phonetics, phonology, and historical linguistics. The title of Professor Abeysinghe's PhD thesis was *A Morphological Study of Sinhalese (1973)*. Professor Abeysinghe wrote two books,

namely, *Sinhala Bhāṣāve Sarala Vākya* and *Sinhala Bhāṣāve Sankīrna Vākya*. Professor Jayasekara wrote two books on linguistics and his *Thulanāthmaka Vāgvidyāva* became popular among students.

Professor Wimal G. Balagalle, who is also from this era, taught many areas of Linguistics at the University of Sri Jayewardenepura, which was called Vidyodaya Campus at that time. He had sound knowledge of Pali, Sanskrit, and English. He published several books on linguistics, including *Bhāṣā Adyayanaya hā Sinhala Vīyavahāraya* and *Bhāṣāve Sambhavaya hā Parināmaya*, which are highly popular among scholars.

The current academic members attached to the Department of Sinhala at University of Colombo are involved in teaching linguistics and conducting relevant research. Some of their details are provided here. Professor Sandagomi Coperahewa PhD (Cambridge), who researches on Sociology of Sinhala language, language policy planning, language contact, and lexicography, is engaged in teaching linguistics, supervising postgraduate students, and conducting research, and publishing scholarly works on various fields of linguistics. He has written many books on linguistics including *Bhāṣānurāgayē Dēsapālanaya* and *The Language Planning Situation in Sri Lanka*. In addition, he has written many research articles on linguistics. The title of his PhD thesis is *The Politics of Language in Colonial Sri Lanka*. Mr. Krishantha Fedricks and Mr. Achinthya Bandara are some of the new academics attached to the Department.

Kelaniya Period

After the University reshuffle in 1972, the Department of Linguistics of the University of Colombo was shifted to the University of Kelaniya and Professor S.L. Kekulawala was appointed as the first Head of the Department and the Professor of Linguistics. At the beginning, phonetics, phonology, morphology, syntax, historical linguistics, and history of linguistics were separate papers (now they are identified as course units), whereas psycholinguistics, applied linguistics, and sociolinguistics were taught as parts of one paper. A research component was also a part of the degree programme. BA (General) and BA (Special) courses were offered in 1972, and later, psycholinguistics, sociolinguistics, applied linguistics, semantics, advanced phonology, advanced morphology, advanced syntax, language planning, lexicography, comparative linguistics and sign language were added as full papers. At present, thirty-four students are following BA (Hons) degree programme and one-hundred and three students are following BA (General) degree programme.

The department has introduced the following postgraduate programmes:

MA in Linguistics - More than three-thousand students have successfully completed the programme.

MPhil in Linguistics - More than three-hundred students have successfully completed the programme.

PhD in Linguistics - About one hundred and fifty students have successfully completed the programme.

Publications of the Department

The academic journal *Vāgvidyā* was first launched in the year 1982 and eight volumes have been published to date. Apart from that, there are two other collections of academic articles published by the department, namely, *Bhāṣā Vignāna* and *Sambhāvya*. In these volumes, many renowned scholars have published their research findings related to linguistics, translation studies, Sinhala, Tamil, Pali, Sanskrit, and English languages. The students reading Linguistics at the Department of Linguistics of the University of Kelaniya also publish their research articles in the journal titled *Samprēkshaṇa*, of which five volumes have been published so far.

The below mentioned Senior Professors from the Department of Linguistics, University of Kelaniya, have made a mark in the field of Linguistics.

Professor W.S. Karunatillake, Professor Daya Wickremasinghe, and Professor S. Suseendirarajah taught linguistics at the Department of Linguistics of the University of Kelaniya and Professor Thananjayarajasingam taught linguistics at the Department of Tamil. The research areas of Professor Karunatillake were phonetics, phonology, lexicography, and historical linguistics, whereas the research areas of Professor Suseendirarajah were phonetics, phonology, dialectal studies, and historical linguistics. The research areas of Professor Wickremasinghe were syntax and second language teaching and learning. Professor Suseendirarajah, along with the Tamil Section of the Department of Linguistics, was transferred to the University of Jaffna in 1981. Professor Karunatillake authored many books on linguistics and the book titled *Aithihāsika Vāgvidyā Pravē*shaya was the first book of its kind and it is very useful for the students learning historical linguistics.

Professor R.M.W. Rajapakshe (Retired Senior Professor, Chair Professorl and Professor Emeritus), whose research areas are phonetics, phonology, semantics, and lexicography, has contributed to the development of the domain by means of teaching, supervising postgraduate students, and conducting research on areas related to his fields of specialization in linguistics. Professor Rajapakshe completed his MA at the University of York and his PhD at the University of London. The title of his PhD research was *A Phonological Study of the Sinhalese Verb: A Prosodic Analysis (1988)* He has authored two books and co-authored three books with several other scholars. A.C. Premaratne (Retired Professor), whose research areas include historical linguistics and second language teaching and learning, completed his PhD at the University of London. The title of his PhD research is *Verbs in early Sinhalese: From the Third Century BCE to the Tenth Century AD (1986)*. S. J. Yogarajah (Retired Associate Professor) has contributed by means of teaching and writing research articles on linguistics. His PhD research title is *A Linguistic Analysis of the Sri Lankan Hetti Dialect (2014)*. Dr. Hema Weerakoon (Retired Senior Lecturer) has contributed with teaching and writing research articles on linguistics.

Currently, at the Department of Linguistics, University of Kelaniya, there are fourteen permanent lecturers with postgraduate qualifications and they are engaged in teaching, research, and supervision of undergraduate and

postgraduate students. Some brief details of the academic staff members are given below.

Senior Professor W.M. Wijeratne, BA (Sri Lanka), MA (Sri Lanka), PhD (Edinburgh) has authored several treatises and research articles on Linguistics. Professor Wijeratne's research areas include morphology and syntax, and he has contributed with teaching, supervising of postgraduate students, and conducting research on linguistics. He completed his PhD degree at the University of Edinburgh and the title of the study was *Estate Tamil: A Syntactic Study*. Senior Professor G.J.S. Wijesekara BA (Kelaniya), MA *(Delhi)*, PhD (Kelaniya) with psycholinguistics as her research area, is engaged in teaching, supervising postgraduate students, and publishing scholarly articles on linguistics. She completed her PhD degree at the University of Kelaniya and the title of her PhD thesis is *Development of Speech Skills in Mentally Retarded Children Having Speech Problems: A Study on the Children with Down's Syndrome*. She has authored three books and co-authored another. In addition, she has authored several research articles on linguistics.

P. Dissanayake, PhD (Hitotsubashi) for *The Language Problem in Multilingual State of Sri Lanka - The Language Policy in Post-Independence Sri Lanka with Social and Political Relationship*; Sudath Senarath, Dean, faculty of Humanities, PhD *(*Kelaniya) for *A Contrastive Study of the Speech Acts in Religious Activities of Buddhist Culture and Christian Culture*; Kavithaa Rajaratnam, PhD (Kelaniya) for *A Linguistic Analysis of Vīracōliyam*; Kapugollewe Anandakitti Thera PhD (Pune) for *A Contrastive Study of Sinhala and Marati*; Vindhya Weerawardhane PhD (Kelaniya) for *A Linguistic Analysis of The Evaluation of Sinhala Particles (A Study Based on the Classical Written Records from 7th Century AD to10th Century AD)*; Ms. Kumudu Nayanie Gamage, Head, Department of Linguistics; Ms. Anuradha Jayasinghe; Ms. Kaumadee Bamunusinghe; Mr. Jayamal de Silva, Kurupita Assajithissa Thera; Ms, Kavitha Arundaharan; and Udagaladeniye Dhammawimala Thera serve at the Department.

The Department of linguistics, University of Kelaniya maintains a close link and collaboration with the other language Departments and obtains academic support to teach Linguistics for the postgraduate candidates. The details of some academics from other Departments of University of Kelaniya are worth mentioning here. Professor Neelakshi Premawardena, PhD (Siegen, Germany) for *Reference Indices in German and in Sinhala* and Chandeera Gunawardena, PhD (York) for *Cross Linguistic Influence in French Second and Third Language Syntax: An Investigation L1-English L2 French and L1 Sinhala-L2 English* are attached to the Department of Modern Languages; Professor Chamindi Dilkushi Senarathne, PhD (Netherlands) for *Sinhala-English Code-Mixing in Sri Lanka: A Sociolinguistic Study*; Romola Rassool, PhD (Melbourne) for *The Sri Lanka Malays: "Dominated from the outside, dominated from the inside" - Issues of Power, Privilege, and Identity in the Formulation of the 'Endangerment' of the Sri Lanka Malay Language and its Language Revitalisation Initiatives*; Ramani Jayasinghe, PhD (Hyderabad) from Department of English Language Teaching; and Professor Anurin Indika Diwakara, PhD (Colombo) for *A Study*

of Language Planning of the Author of Sidath Saňgarā, from Department of Sinhala render their service towards the development of Linguistics by teaching, conducting research, and publishing scholarly works on different areas of linguistics.

University of Jaffna

Another significant event in the history of Linguistics in Sri Lanka is the establishment of a new Department of Linguistics at the University of Jaffna in 1981. The Department of Linguistics of the University of Jaffna is the third Department of Linguistics in Sri Lanka. The Department was established after the Tamil section of the Department of Linguistics of the University of Kelaniya was shifted to the University of Jaffna, along with Professor S. Suseendirarajah and other lecturers. Professor Suseendirarajah was the first Head of Department and was the first Professor of Linguistics in Jaffna. He obtained his PhD degree for the research titled *A Descriptive study of Ceylon Tamil (with special reference to Jaffna Tamil Phonology) conducted* at the Annamalai University in 1967. Professor Suseendirarajah has authored many books and the book titled *An Introduction to Spoken Tamil* was written with the contribution of Professor W. S. Karunatillake and James W. Gair. This book became very popular among students learning Tamil as a second language locally as well as internationally. He has produced a large number of students, of whom some have served in the Department as Lecturers. Professor M. A. Nuhman, Professor R. Kailainathan, Dr. Parvathy Kandasamy, and Professor Subathini Ramesh were some of his students.

Professor A. Sanmugadas, Retired Professor, from the department of Tamil who obtained PhD on *Phonology of the Verbal Forms in Colloquial Tamil* (1972) from University of Edinburgh, has authored several books and research articles on Linguistics. Professor R. Kailainathan, Retired Professor, PhD (Jaffna) on *A Contrastive Study of Sinhala and Tamil Auxiliaries*; Professor Subathini Ramesh, PhD (Tanjore-India) on *A Contrastive Study of Nominalization in Tamil and Sinhala* (2000); Ms. S. Sivarani; Mr. Wimal Swaminathan; Ms. K. Navakulan; Ms. S. Senthuran; Ms. S. Mohan; and Ms. K. Sugitha are some of the academics attached to the Department of Linguistics.

Universities of Ruhuna and other Universities

The Department of English and Linguistics was established at the University of Ruhuna in 2015 and it currently offers course units in prescriptive and descriptive linguistics stylistics and applied linguistics. Senior Professor Gamini Fonseka, PhD (Vaasa), D.V.N. Harischandra PhD (JNU), and Mr. P.N. Rathnayake are some of the lecturers involved in teaching English and Linguistics. Moreover, some academics from the Department of Sinhala, University of Ruhuna have contributed on the development of the Linguistics discipline. Kithsiri Mihira Bandara, PhD (Kelaniya) for *A Syntactic Analysis of the Inscriptional Language in the Nineteenth Century*; W.M.G. Wijesingha, PhD (Huazhong) for *A Linguistic Analysis of the Valapane Dialect*; Morakandegoda Ariyawansa Thera, PhD (Pune) for *A Structural Study of the Verbs in Classical Sinhalese*; Mr. Dhammika Jayasinghe; Lokeeshwari Karunarathna; and Eradini Hasini Lanka serve at the Department.

The Department of English and Linguistics of the University of Sri Jayewardenepura,

which has academic staff members who are involved in teaching Linguistics and conducting relevant research, also contributes towards the development of the domain of linguistics in Sri Lanka.

Professor Priyanka Weerasekara, PhD (SUSL) from the Department of Languages, Sabaragamuwa University of Sri Lanka is an academic who is engaged in teaching some areas of linguistics. She did her PhD on *A Sociolinguistic Study of Wedda Language*.

In Uva Wellassa University, Eastern University, and South Eastern University, Linguistics is limited to teaching as a part of a course unit.

Conclusion

Modern linguistics was established as an academic discipline in the first half of the 20th century. It was introduced to Sri Lanka by the academics who went to European countries to pursue postgraduate studies in linguistics and returned to the Universities in which they were employed. At present, there are two Departments of Linguistics in Sri Lanka. One is at the University of Kelaniya and the other is at the University of Jaffna. In addition, linguistics is taught as a course unit in many universities and research related to linguistics is conducted at BA, MA, MPhil, and PhD levels.

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Chapter 12

BUDDHIST STUDIES AND PALI: TORCHBEARER TO THE WORLD

Asanga Tilakaratne, Wimal Hewamanage

Abstract

This chapter documents the history and evolution of Pali and Buddhist Studies within the Sri Lankan university system during the last one hundred years. It begins with a short historical note highlighting how the study of the Dhamma has become an integral aspect of the Buddhist practice and moves on to discuss how Pali was taught at the Ceylon University College where it was taught as any other classical language was taught, and continues to document how, at the University of Ceylon, Buddhist Civilization was added, which led to the establishment of the disciple of Pali and Buddhist Studies at the University of Peradeniya. In the course of this discussion, we briefly refer to the Encyclopedia of Buddhism project, which was initiated at the University of Peradeniya. The strong presence of Pali and Buddhist Studies in the Vidyodaya and Vidyalankara universities, later re-named as University of Sri Jayawardenepura and University of Kelaniya, respectively, is discussed next. This is followed by a discussion on the Postgraduate Institute of Pali and Buddhist Studies affiliated to the University of Kelaniya and the Sri Lanka Association of Buddhist Studies (SLABS) started at the Postgraduate Institute to serve the field of Pali and Buddhist Studies as its academic and professional organization. Pali and Buddhist Studies at the University of Ruhuna and University of Colombo and at the two non UGC-affiliated state universities, the Sri Lanka Bhiksu University, Anuradhapura, and the Buddhist and Pali University of Sri Lanka, Homagama, are discussed next. After highlighting some specific orientations in postgraduate studies of Buddhism in the university system, the chapter ends with remarks on the current status and future prospects of the discipline.

Keywords: *Buddhist studies, Pali, Buddhist civilization, Buddhist philosophy*

Introduction

This chapter discusses how Pali and Buddhist Studies evolved in the Sri Lankan university system over the last one hundred years. Started as the Ceylon University College in 1921, the state university system in the country has evolved and at present comprises seventeen autonomous universities and institutes. At its inception, Pali and Buddhist Studies (or Buddhist Studies), comprised only the teaching of the Pali language. At present, it has developed into a fully-fledged academic discipline.

We will begin this discussion with an overview of the study of the Theravada Pali canon, or, more accurately, the Theravada Pali 'texts', one of the oldest

fields of study in the world since the time of the Buddha. It is certainly the oldest discipline in Sri Lanka, for it has continued since the introduction of Buddhism to the island in the 3rd century BCE during the reign of King Devanampiya Tissa (250-210 BCE) in Anuradhapura. We will refer briefly to the academic developments that took place in the country as well as in the (Western) world during the 19th century as a prelude to discussing the developments at the Ceylon University College. Next, we will trace the beginning and the evolution of the discipline within the system, focusing on its structural aspects, academic curricula, directions of (postgraduate) research, and personalities who promoted the discipline along with their academic contribution. We will conclude the discussion with observations on the current status of the discipline and its possible future directions.

Historical Context

The study of the Dhamma has been an integral part of Buddhism from its very beginning. The place historically occupied by the practice of 'studying' in the Buddhist tradition must be explained with reference to a specific character in the teachings of the Buddha. What the Buddha taught was a path or a procedure of practice to be followed by those who wished to reach the goal, nirvana, as identified in that teaching. In this system, unlike in Theistic religions in which the adherents are believed to be saved by the grace of an almighty God, the Buddha's function was to teach people the path and it was up to the adherents to practice the path. 'Striving should be done by yourselves, the Tathagatas are only teachers', says the Dhammapada (Narada, 1993, p. 276). This responsibility attributed to the adherents required them to be proficient in the path before they undertook to practice it. In other words, knowledge of the path, usually referred to as *pariyatti* – 'learning' in the discourses, was the prerequisite to the practice or *paṭipatti* leading to the realization of the goal, *paṭivedha*; the three dimensions of the Buddhist religious life. The learning process, as detailed in the discourses, involves drawing close to the Buddha, sitting down nearby, lending one's ears, and listening to him, keeping in mind what is so heard and testing the meanings of what is stored in the mind (… *Upasankamati, ...payirupasati… sotam odahati, ... sunati, ... dhareti, ... dhatanam dhammanam attham upaparikkhati*: *Majjhima-nikāya* II[1], Pali Text Society, London. 1977, p. 173). The practice was considered impossible without relevant knowledge.

This knowledge required for practice, however, had limits. It was not knowledge for its own sake, but to the extent required by the practice. The practice was considered to be higher, and knowledge signified by learning was merely a supportive factor. A well-known saying in the Dhammapada compares one who learns the Dhamma without practicing it to a cowherd who counts others' cattle but does not own them; likewise, he does not have a share in the fruits of the holy life (Dhammapada, 1995, pp. 5, 6). A change took place after the parinirvana of the Buddha when the leading disciples were prompted to plan the continuity of the doctrine in the absence of their Master, who did not wish to appoint a personal successor in the form of another Buddha; this was impossible for the reason that the Buddhahood was not a matter of inheritance but one of one's own achievement. As recorded in the

1. Pali Text Society, London, 1966.

Mahaparinibbana-sutta (detailing the last days of the Buddha), when the issue of succession was raised, the Buddha responded by saying that the Dhamma (teaching) he taught and the Vinaya (monastic discipline) he established will serve as the Master of his disciples once he is no more (*Dīgha-nikāya* II, p.154).

This new role attributed to what the Buddha taught necessitated that the disciples mastered the Dhamma and the Vinaya more than the extent to which it was needed for immediate practice. In fact, this was not completely new, at least, for some leading disciples of the Buddha such as Ananda Thera, who was considered 'the treasurer of the Dhamma' (*dhamma-bhaṇḍāgārika*), and Upali Thera, who was the Vinaya expert, who kept the Dhamma and the Vinaya in their memory and taught their pupils what they knew and served as the two main resource persons at the First Council. Learning would neither replace the ideal of practice nor would be given preference over practice. While the practice leading to realization remained the priority of those who entered the Sāsana, from this point onwards, the additional task of learning was introduced to those who were capable of doing so. The measures adopted at the First Council to safeguard and preserve Buddha's teachings for posterity are mentioned in the Theravada 'Basket of Discipline' (Vinaya Pitaka) (Vinayapitakam II, Pali Text Society, 1995, pp. 284-293). As a result of these measures, in subsequent traditions, experts (*bhanaka*) in different aspects of the Theravada Pali canon, such as reciters of the *Dīgha-nikāya* (*dīgha-bhāṇaka*), the *Majjhima-nikāya* (*majjhima-bhāṇaka*), etc. are found. Although these may not 'qualify' to be called 'academic studies', it is undeniable that the First Council marked the beginning of what evolved to be 'the yoke of books' (*ganthadhura*) as a distinct vocation of Buddhist monks, separate from 'the yoke of insight meditation' (*vipassanādhura*); a division found in the Pali commentarial literature.

How the Theravada tradition reached Sri Lanka from India in the 3rd century BCE and got established in the country, making it the centre of Theravada studies in the ancient Theravada world of South and Southeast Asia, is a familiar story studied by many distinguished scholars[2]. The Buddhist Studies that prospered in the country without any serious signs of disruption was showing marks of decline by the end of the 15th century, i.e., towards the end of the Kotte Kingdom. The arrival of European colonizers at the beginning of the 16th century exacerbated the situation, and consequently, the 16th and 17th centuries marked the darked period of Buddhist Studies in the country. The revival movement nitiated to counter the threats imposed by the colonizers on Buddhism reached its peak with the religious and academic renaissance masterminded by Welivita Saranankara Thera (1698-1778) (later, Sangharaja - Chief of the Sangha, appointed by the king). Two milestones in this movement were the inauguration of two monastic education centres: the Vidyodaya Pirivena (1873) and Vidyalankara Pirivena (1875), which reached very high academic standards by the beginning of the 20th century, under the able leadership of Hikkaduwe Sri Sumangala Thera (1827-1911) (at Vidyodaya) and Ratmalane Sri Dharmarama Thera (1854-1918) (at Vidyalankara). An indicator of the high standard of monastic scholarship at the

2. For the early period, Adikaram (1946/1994); for the Anuradhapura period, Rahula (1956/1993); for a wider perspective, Gombrich (1988).

turn of the 20th century is the quality of the work done by the group of erudite monks assigned to edit Pali commentaries under the patronage of Hewavitarne Bequest[3]. This background indicates that the Ceylon University College had good reason to introduce studies in Pali from the point of its establishment.

Broader International Context of Pali and Buddhist Studies

De Jong (1976) identifies three periods in the history of Buddhist Studies in Europe and America: from 300 BCE to 1877- the early period, from 1877 to 1942 - the middle period, and from 1943 to 1973- the recent period. The middle period, which started with the publishing of the first part of the Jataka by Fausboll in Europe in 1877 and the subsequent publishing of the first volume of the Vinaya Pitaka by Oldenberg in 1879, is described by De Jong (1976) as "a point of departure" in Buddhist studies as it was the point when Indian sources of Buddhism, Pali, and Sanskrit texts started appearing, rapidly changing the face of Buddhist Studies in the West (p. 13). In Almond Phillip's words, it is the time of the 'British discovery of Buddhism' Phillip, 1988). It is during this period that Rhys Davids (1843-1922), dubbed 'Max Muller of Buddhism', who initially came to the island in 1864 as a junior officer in the British colonial administration, returned to England in 1867 and started the Pali Text Society (PTS) in 1881 to foster and promote the study of Pali Buddhist texts. In Sri Lanka, he studied Pali from Yatramulle Dhammarama Thera, an erudite Pali scholar, and subsequently developed close relations with such eminent monastic scholars as Hikkaduwe Sri Sumangala Thera, Waskaduwe Sri Subhuti Thera, and many other lay and monastic scholars. He devoted the rest of his active life too editing, translating into English, and publishing Pali canonical texts. According to De Jong, by 1976, Rhys Davids had translated and published the 1st volume of the Dīgha-nikāya, and by 1930, all five Nikāyas of the Pali canon had been published in Roman script by PTS. This shows that Pali Studies had become very much a part of the British academic atmosphere by the early 20th century. As we will see in the discussion to follow, such early Pali scholars as Suriyagoda Sumangala Thera and G.P. Malalasekera who taught the subject at the University College and others such as A.P. Buddhadatta Thera and N.A. Jayawickrama who joined the system subsequently, had close affiliations with PTS and European scholars. As De Jong (1976) also notices, during this period, "the main emphasis [was on] philological studies" (p. 2).

Pali Studies in Ceylon University College

Pali is one of the languages taught from the very beginning of the newly established University College. Teaching Pali started in the 1922-23 academic year, i.e., the first academic year, along with Sanskrit and Tamil. Although Pali language is inseparable from what it is meant to convey, namely, the teachings of the Buddha and the monastic tradition associated with it, the emphasis at this early stage was solely on the language, comparable to the teaching of any other

3. As mentioned in the Publisher's Note by C.F. Hewavitarane in the first volume of the series of 49 volumes of Pali commentaries published in 1917 (reprinted in 1984), the project was initiated under the guidance of Hikkaduwe Sri Sumangala Thera (1827-1911), Principal of Vidyodaya Pirivena, and completed by a group of erudite monastic scholars of the day.

classical language such as Greek, Latin, or Sanskrit. Resultantly, the emphasis was on translation and grammar with a general understanding of its history and literature. The syllabus for the Pali subject, prescribed by the University of London, as recorded in the *Ceylon University College Prospectus 1936 – 1937*, is as follows:

> Three papers each of three hours duration: (i) Translation of a continuous piece of English prose into Pali; (ii) Translation of passages of varying difficulty from Pali into English; (iii) A general paper including questions on accidence and syntax, outlines of early Indian history from 600 B.C. (circa) to the end of the Kushan dynasty and Pali literature. Candidates will be expected to show some acquaintance with the following works: *Mahāvaṁsa, Jātaka Aṭṭha Kathā,* and *Dhammapada Aṭṭha Kathā*. (1936, p. 21)

Suriyagoda Sumangala Thera (1879-1939)[4] who obtained his Bachelor of Letters degree from Oxford University was appointed the first lecturer in Pali, Sanskrit, and Sinhala. An additional qualification was that he, at the request of Rhys Davids, the president of PTS, had edited the Dhammapada for PTS (1914). Around the same period, he had published a textbook on Pali language, *A Graduated Pali Course* which was favourably reviewed in the 1915 July number of *Ceylon Antiquary and Literary Register***.** In addition, his edition of the *Paramatthadīpanī*, the commentary to the *Theragāthā* and *Paramatthajotikā*, the commentary to the *Suttanipāta* were published by Hewavitharna Bequest in 1918 and 1920 respectively (Siriwardena, 1996, pp. 65-68). Due to personal reasons, Sumangala resigned from his position in the 1925/26 academic year, an event commented on by Professor Ratna Handurukande as "an abrupt end to what could have been a prestigious career, considering his academic background and his previous scholarly activity" (1994, p. 270).

The resignation of Sumangala paved the way for Gunapala Piyasena Malalasekera (1899-1973) to be appointed to that position in 1927. Malalasekera had studied at School of Oriental and African Studies (SOAS) where he completed, in 1925, his Master's and Doctorate in Pali under the guidance of Mrs. Caroline A.F. Rhys Davids (1857-1942), who succeeded her husband as the president of PTS in 1922. Handurukande (1994) refers to his appointment as "a momentous event in the history of Oriental studies at the University College" for Malalasekera was:

> a great teacher, … a prolific researcher as evidenced by his numerous publications which won him a distinguished place in international scholarship, a silver-tongued orator who could recall an anecdote or indeed invent one to suit occasion and audience, a dynamic figure who flung himself with vigour and enthusiasm into whatever he set out to do, whether it be the promotion of Buddhism, fostering indigenous culture, nurture of the arts, or arousing patriotic feelings … (Handurukande 1994, p. 270).

Undoubtedly Malalasekera was eminently qualified for the position he was appointed to. According to Ananda Guruge (2002), as a teacher, Malalasekera "was an instant success. His excellent command of both English and Sinhala, in which his oratorical skills were outstanding, contributed to his popularity both as an academic and a Buddhist leader".

4. See Siriwardena (1996) for his biography.

In 1939, Malalasekera was promoted to the position of professor in Pali, Sanskrit, and Sinhala. When University of Ceylon was created at the University College premises in Colombo in 1942, he was appointed professor of Pali and was elected Dean of the Faculty of Oriental Studies. By this time, Malalasekera had completed all his major works in Pali and Buddhist Studies which were published by Pali Text Society. Handurukande says the following on these works:

> Malalasekera's edition of the *Mahāvaṅsa-ṭīkā* in 2 vols. published in 1935, 1936 was described by Isaline B. Horner, President of the Society from 1959 to 1981, as a fine critical edition, a lasting contribution to Pali literature and a "demanding undertaking scrupulously carried out, with a long, learned and illuminating introduction." A valuable reference work listed among PTS issues is the *Dictionary of Pali Proper Names* compiled by Malalasekera, published in vols. in 1937 and 1938, reprinted by the PTS in 1960. (1994, p. 328)

Under Malalasekera's guidance, courses on Buddhist civilization and Buddhist philosophy were added in 1952, the year when the faculty was moved to Peradeniya (Malalasekera, 1969, p. 877). The Department of Pali subsequently evolved to be the Department of Pali and Buddhist Civilization. Two important developments should be noted: First, with the upgrading of the University College to University of Ceylon, a separate department was established for Pali, ending the period when three languages - Pali, Sanskrit, and Sinhala - were housed in one department. Second, Buddhist civilization was added to Pali, thus forming the Department of Pali and Buddhist Civilization. In 1980, it was renamed the Department of Pali and Buddhist Studies, when the university regained its autonomy along with other universities under the Universities Act No.16 of 1978, ending a period which had caused much dismay among academics affected by the University of Ceylon Act No.1 of 1972. This marks the commencement of Departments of Pali and Buddhist Studies in all universities - a tradition that has been continued since - except in Colombo where the department established in 2018 opted to be called the 'Department of Buddhist Studies', leaving room for the inclusion of other Buddhist source languages, in addition to Pali.

As we noted earlier, although Pali was taught from the beginning under Indo-Aryan languages, only a small number of students opted to study it. For the first fifteen years (1921-1936) only 13 students completed their first degree in Oriental languages. There were hardly any members of the Sangha among the students because the medium of instruction was English, the study of which was not encouraged through the system of Pirivena education. On the part of the lay students, this lack of interest was, perhaps, caused by the low valuation prevalent during that time of subjects such as Pali, Sanskrit, and Sinhala. Consequently, studying these subjects was not encouraged in schools and they were not considered for Civil Service Examinations. Since many desired to join the Civil Service after graduation, it is understandable why only a few students offered to study these subjects. Malalasekera was among those who strove to change this situation. Resultantly, they succeeded, and the University College report for the year 1935-36 states that Pali and Sanskrit had been included in the Civil Service

Examination (Handurukande, 1994, p. 272).

In the University College, Pali was taught as any other language, devoid of any cultural or philosophical sense usually associated with it. The following remarks by Sanath Nanayakkara, who will be referred to in the discussion of the Encyclopedia of Buddhism, are noteworthy in this context:

> In the university, the study of Pali was not considered different from the study of any other subject coming under the broad category of 'Humanities Studies'. The primary object of this university system of education was to produce graduates who could be used as 'resource persons' to help colonial administration of the island. The authorities were right in thinking that English medium graduates with some acquaintance with oriental languages will be efficient administrators because of their better understanding of the local culture, customs and even the ways of thinking of the local. Besides, language studies involved critical essay writing, précis writing and summarizing, comprehension, logical and methodical analysis of controversial issues which were all very useful for administrators who were required to make minutes, summaries of minutes, take down notes, make written observations and reports. Pali studies at the university also was mainly focused on developing these extraneous administrative abilities of students than their Pali language skills. Teaching Pali was primarily for the purpose of understanding some basic canonical texts, and the scope of studies, when compared with that of the monastic Pali education system, was comparatively narrow, with limited emphasis on unprescribed textual reading. (Tilakaratne et al., 2016, p. 413)

There were a few exceptions. E.W. Adikaram (Kalutara Koralalage Don Edward Winifred Brittoo) who completed the program in 1929 was the first Pali graduate produced by the College. He secured a Second Upper and received the government scholarship for further studies. Don Elaris Hettiarachchige (D.E. Hettiarachchi) graduated in 1931 and Oliver Hector de Alwis Wijesekera graduated in 1932. Although they specialized in Sinhala and Sanskrit respectively their research and studies were closely related to Pali and Buddhist Studies. The field of Pali and Buddhist Studies being widespread in Sinhala culture, many other scholars who worked in the larger field of Humanities saw their work intersecting with Pali and Buddhist studies. Works such as *Vesaturudā Sanne* (based on the edition for which received second PhD from University of London in 1948, (Dharmadasa, 2019, p. 22) and *Dampiyā Aṭuvā Gätapadaya* edited by Hettiarachchi demanded expertise in Pali language and Buddhism in addition to ancient Sinhala and literature. Wijesekera's doctoral research was on the morphology and syntax of Pali in relation to Vedic, Sanskrit and Prakrit[5]. Ediriwira Sarachchandra (E.R. de Silva in College days) who graduated in 1936 secured a First Class and completed his Master's and Doctorate (1948) in Buddhist psychology from University of London and joined University of Ceylon in 1944 as a lecturer in Pali. His doctoral research on the nature of the *bhavaṁga-citta* (life-continuum thought), an interesting development in later Buddhist psychology, was a pioneering work (*Buddhist Psychology of Perception* 1958, Colombo: Ceylon University Press) in the field. Although Sarachchandra did not pursue Buddhist Studies after his

5. Published by the Postgraduate Institute of Pali and Buddhist Studies (University of Kelaniya), 1993.

appointment as professor of Sinhala at Peradeniya in 1960, this work showed his potential as a creative Buddhist scholar.

A noteworthy and unique experiment at bringing modern higher studies to the society at large via the Sinhala medium was the initiation of the *Vidya-visarada* program, a three-year certificate course, by the Faculty of Oriental Studies of the University College in 1941. Malalasekera as the designer of the course bore the responsibility for the content as well as the delivery of this course. Its beneficiaries were the members of the Buddhist Sangha and established scholars with traditional knowledge who had completed the final examination of the Oriental Studies Society which had been established in 1902 by the Department of Public Instruction for the promotion of scholarship in Oriental languages. Among those who followed this course were such learned monks as Mirisse Gunasiri Thera, Raddalle Pannaloka Thera, Induruve Uttarananda Thera, and Madihe Pannasiha Thera who subsequently achieved eminence in society. "This course enabled erudite monks who otherwise would have had no opportunity of coming into contact with the university to gain a useful orientation in the modern approach to the subjects of their study" (Handurukande, 1994, p. 315-316). Although the course was discontinued after its first round, it proved to be a moment of cultural sensitivity for an institute which was, at its beginning, accessible only to those who were proficient in English.

Pali and Buddhist Studies at Peradeniya

With the university's shift to Peradeniya, the Pali and Buddhist Civilization program seemed to have been revitalized with scholars of the calibre of N.A. Jayawickrema, Jotiya Dhirasekera, Lily de Silva, W.S. Karunaratne, Cetiya Vitanachchi, D.J. Kalupahana, and P.D. Premasiri. Of these scholars, Professor Jayawickrema was the most internationally recognized scholar in Pali Studies, with a number of edited texts and translations published by the Pali Text Society. Making an internationally recognized contribution to Pali textual studies, he deserves recognition, next to G.P. Malalasekera and Polwatte Buddhadatta Thera. Handurukande summarises Jayawickerma's PTS related work and publications as follows:

> N.A. Jayawickrema, executive committee member of the PTS from 1965-74, has been its representative in Sri Lanka since 1974. His studies published by the PTS as at 1985 are: *Samantapāsādikā Bāhiranidāna* ed. and tr. 1962; *Jinakālamālī* tr. 1968 reprinted 1978; *Thūpavaṁsa* ed. and tr. 1971; *Buddhavaṁsa* and *Cariyāpiṭaka* ed. 1974; *Minor Anthologies of the Pali Canon* Part IV. *Stories of the Mansions* (in collaboration with I.B. Horner) 1974; *Vimānavatthu* and *Petavatthu* ed. 1977; *Kathāvatthu Commentary* ed. 1979. (Handurukande, 1994, p. 328)

Jotiya Dhirasekera, who later became the Director of the Postgraduate Institute of Pali and Buddhist Studies and editor-in-chief of Encyclopaedia of Buddhism, is known for his seminal work on Vinaya Studies; *Buddhist Monastic Discipline* (initially published by the Ministry of Higher Education, Colombo, 1981), based on his doctoral research. W.S. Karunaratne, a man of prowess, was the first professor of Buddhist philosophy at Peradeniya and was a very effective orator, communicator, and teacher. Yatagama Dhammapala Thera,

Kamburupitiye Ariyasena Thera, and C. Vitanachci, who would later serve as the Head of the Department, were among the known teachers. Professor Kalupahana started his academic career as a lecturer in Pali at Peradeniya, and later moved to the University of Hawaii as a professor of Philosophy. At the University of Hawaii, he served as the Head of the Department of Philosophy, and gained worldwide recognition as a Buddhist philosopher. When the 'campus' days effected by the Act of 1972 were over, and the universities regained independence (by the Act No.16 of 1978), the Department of Pali and Buddhist Studies was established at Peradeniya and Professor Lily de Silva, whose edition of the *Dīghanikāya-Aṭṭhakathā-Ṭīka* was published by PTS in three volumes, became its head. Subsequently, Professor P.D. Premasiri who made a shift from philosophy to Pali and Buddhist Studies and whose contribution to understanding Buddhist ethical theory is well recognized, served as the Head of the Department. A more recent addition to this illustrious line of scholars is G.A. Somaratne who later joined the Buddhist Studies program at University of Hong Kong and whose edition of the first part of the *Saṁyutta-nikāya* has been published by PTS. Even a cursory look at the content of the Encyclopedia of Buddhism (to be discussed below) would reveal that all the scholars mentioned here are among its key contributors.

Given below are the names of former Heads of the Department: Professors G.P. Malalasekara, N.A. Jayawickrama, W.S. Karunaratne, Lily de Silva, Cetiya Vithanachchi, Kotapitiye Rahula Thera, P.D Premasiri, G.A. Somaratna, Muwaetagama Gnanananda Thera, Dr. Bamunugama Shanthawimala Thera, Professor R.G.D. Jayawardena.

The current academic staff comprises the following academics: Kotapitiye Rahula Thera (Current Head of the Department), Muwaetagama Gnanananda Thera, R.G.D. Jayawardena, H.M. Mahinda Herath, Muthukeliyawe Indarathana Thera, and D.M.K Dharmasiri. A highlight of the department is the annual International Pali Conference (IPC), started in 2014 and conducted in the medium of Pali.

Other Noteworthy Scholars

Among the scholars who made noteworthy contributions to Buddhist Studies although not directly attached to the field is Senerat Paranavitana who was appointed professor of archeology in University of Ceylon in 1957, after he retired from the position of Commissioner of Archeology. Although Paranavitana's work and writing on ancient history and archeology of Sri Lanka are linked with Buddhism, his writings on pre-Buddhist religion in the country in particular help put its Buddhist history in perspective. Another scholar of the same caliber is Ratna Handurukande, Emeritus Professor of Classical Languages, University of Peradeniya, who studied Sanskrit at University of Ceylon and received a government scholarship to join Cambridge University where she completed her Master's and Doctorate in Oriental Studies. Her research and published work (as listed in the university webpage of the department), namely, *Vasudhādharanī (kathī), The Legend of Visvantara, The Buddhist Goddess Vasudhara, Sundry Notes on Fa-hsien, Supriyasararthvahajataka,* and *Three Sanskrit Texts on Caitya Worship,* all

concern Buddhist culture and history. Her comprehensive survey of Oriental Studies in (Peradeniya) University, Orientalia in the University, which is gratefully acknowledged in this chapter, is a valuable resource to understanding the history of Oriental Studies, including Pali and Buddhist Studies (See also Handurukande, 1994, pp. 325 & 329).

Contribution of Peradeniya Department of Philosophy for Buddhist Studies

Philosophy was one of the subjects taught since the University College days. A fully fledged department for philosophy, however, was established in 1950. This department was moved to Peradeniya in 1952, along with the other departments. The first Head of the Department was T.R.V. Murti, an Indian national, who later became a renowned Indian and Buddhist philosopher. His celebrated work, *The Central Philosophy of Buddhism* (1955, George Allen and Unwin, London), dealing with the philosophies of Nagarjuna and Immanuel Kant, is an early example of an exercise in comparative philosophy. Although Murti's tenure at the University of Ceylon was limited to about two years, and though it is not known if he had any direct influence on the subsequent generation of philosophers at the department at Peradeniya headed by K.N. Jayatilleke (1920-1970), it is interesting to note how the trajectory of the Department of Philosophy coincided with his early work on comparative philosophy.

Jayatilleke's main philosophical work, *Early Buddhist Theory of Knowledge* (1963), in Richard H. Robinson's view, was "by any standard a masterpiece" (1969). In this monumental work, which was his doctoral thesis for the University of London, Jayatilleke does a thorough study of Pali canonical literature and concludes that early Buddhism used a form of empiricism as its theory of knowledge. Although his work is an essay in Buddhist philosophy, it proves his familiarity with British empiricism of the first half of the previous century, which was dominated by the ideas of logical positivists who were highly influenced by the early views of Wittgenstein and Bertrand Russell. Jayatilleke notices similarities as well as differences between the two philosophical positions. To that extent, Jayatilleke's work may also be described as an exercise in comparative philosophy. A comparative study requires at least two phenomena to be compared or contrasted. In Jayatilleke's case, it was Buddhist and Western philosophies. In addition to his training in Western philosophy at Cambridge, Jayatilleke received the privilege of being admitted to Wittgenstein's classes held at his personal rooms at Whewell's Court, Trinity College, Cambridge, in the years 1945-47 (Jayatilleke, 1963, p. 10). Based on this empiricist understanding of early Buddhist thought, Jayatilleke extended his research interests to such areas as psychology, ethics, theory of reality, logic, and language and philosophy of law[6] and examined these phenomena from the perspective of Buddhist Studies.

Jayatilleke's influence can be seen in the next generation of teachers who taught at Peradeniya. Padmasiri de Silva who succeeded Jayatilleke as the Head of the

6. For a more detailed study of Jayatilleke's philosophical contribution see Tilakaratne's entry K.N. Jayatilleke in *Encyclopedia of Buddhism*, Vol.VI, Fascicle I (reprinted in Liyanage (2020), pp. 317-324) and Tilakaratne 2021, pp. 1-32. For Jayatilleke's collected writings: *Facets of Buddhist thought: Collected Essays*, Buddhist Publication Society, Kandy, 2010.

Department of Philosophy wrote his PhD dissertation on Buddhist and Freudian psychology and found that there are striking similarities between some key concepts of the two systems (*Buddhist and Freudian psychology*, Lake, House, Colombo, 1973). The key ideas developed in this study had been noted by Jayatilleke earlier in his paper titled "Buddhism and Scientific Revolution" (published by Buddhist Publication Society, Kandy, 1958). R.D. Gunaratne who taught philosophy at Peradeniya was a philosopher of science who conducted his doctoral research titled "A study of the meaning variance problem in the philosophy of science" at Cambridge under the well-known philosopher of science, Paul Feyerabend. It was In his subsequent work, however, that Gunaratne studied the Catuskoti system of Buddhist logic, which had been earlier studied by Jayatilleke in *Early Buddhist Theory of Knowledge*, in his papers on problems of translation and interpretation published in *University of Ceylon Review* (Vols. 7 & 8 1949 & 1950), and in "Logic of Four Alternatives" (published in *Philosophy East and West*, Vol.17), and wrote a comprehensive paper titled "Logical form of Catuskoti: A New Solution" (published in *Philosophy East and West*, Vol. 30, April 1980), reviewing already existent interpretations and proposing alternatives. Subsequently, extending his research on this aspect, Gunaratne published "Understanding Nagarjuna's Catuskoti" (published in the same journal, 1986).

Gunapala Dharmasiri who studied philosophy at Peradeniya and Lancaster and taught at Peradeniya wrote his doctoral dissertation on the critique of the concept of God in Buddhism (later published as *A Buddhist Critique of Christian Concept of God*, 2nd print, Golden Leaves, USA, 1988). Jayatilleke's own thinking on this theme is found in his writings, "The Buddhist Attitude to God" and "The Buddhist Attitude to Revelation" (reprinted in *Facets of Buddhist Thought* (2008) (referred to above). A.D.P. Kalansuriya who taught philosophy at Peradeniya continued Jayatilleke's Buddhist philosophical interests by critiquing the latter's logical positivist and early Wittgensteinian approach through his paper "Two Modern Views of Nibbana" (*Religion* Vol.9) and his monograph *A Philosophical Analysis of Buddhist Notions: The Buddha and Wittgenstein*, (Sri Sadguru Publications, 1987). P.D. Premasiri who taught at the Department of Philosophy (and in Pali and Buddhist Studies) wrote his dissertation at the University of Hawaii on Western and Buddhist ethics and in his subsequent writings (e.g., "Ethics," *Encyclopedia of Buddhism*,1990), he studied Buddhist ethical theory even more extensively. D.J. Kalupahana majored in Pali at Peradeniya while studying philosophy from Jayatilleke as his subsidiary subject, and later taught Pali and Buddhism there. In the preface to the index of *Early Buddhist Theory of Knowledge* compiled by Kalupahana, Jayatilleke acknowledges the kindness of his 'pupil and colleague.' Kalupahana moved into philosophy proper when he accepted an appointment at the Department of Philosophy, University of Hawaii where he served for some time as the Head of the Department and taught until his retirement. Kalupahana's writings, substantial in volume, cover Buddhist thought, philosophy, and literature. He further developed Jayatilleke's empiricist interpretation of early Buddhism showing how it can be extended to cover the later philosophies of Nagarjuna and

Vasubandhu. Asanga Tilakaratne who obtained his first degree in Buddhist philosophy from Peradeniya was neither a direct pupil of Jayatilleke nor did he teach at Peradeniya. Nevertheless, his doctoral research conducted under the guidance of Kalupahana at the University of Hawaii was on philosophy of language, a theme of common interest to both Jayatilleke and Kalupahana. Tilakaratne studied the problem of ineffability of religious experience from a comparative perspective involving Buddhist, Western, Christian, and Hindu philosophies and furthered the non-metaphysical and naturalist interpretation of language initiated by these two philosophers. Although, by now, the line of philosophers who were informed and influenced by Jayatilleke's thinking seems to have come to an end, this section highlights that a discussion on Buddhist Studies of the country during the last one hundred years cannot ignore the contribution made by philosophers associated with Peradeniya.

Encyclopedia of Buddhism

This project, although not entirely conducted by the University of Ceylon, had close connections with Peradeniya from its beginning. Compiling an Encyclopedia of Buddhism in English language was one of the proposals by Lanka Bauddha Mandalaya (Buddhist Council of Ceylon), set up in 1955 by the then government to celebrate the 2500th Anniversary of the Buddhist era[7]. The Mandalaya appointed a committee, and, at its very first meeting, Malalasekera who was the professor of Pali and Buddhist civilization and a leading member of the council, and who was unquestionably the most knowledgeable of all in such work, was appointed its editor-in-chief. The project started in Colombo but was shifted within the first year to the Peradeniya University premises where the climate was more salubrious and where the editors of the project had access to the excellent library facilities of the university. On the challenging nature of the project Malalasekera has the following to say in the *Volume of Specimen Articles of Encyclopedia of Buddhism* (1957):

> That the task we have set before ourselves is difficult, none will gainsay. It is made more difficult by the fact that we really have no model to follow: that ours, in a sense, is pioneer work. The encyclopedias already available dealing with various religions differ from ours either in their scope or in the method of treatment they have adopted. (p. vii)

The original plan was to complete the project by 1965, in 10 volumes, each having about 1500 pages. But the main part of the project covering all letters in the English alphabet, comprising 8 volumes, was completed in 2011, leaving the index volume to be completed. It appears that the original plan had to be modified in the process. The office itself was relocated in Colombo. After Malalasekera, O.H. De A. Wijesekera, Jotiya Dhirasekera, Bandhula Jayawardhana, and W.G. Weeraratne functioned in that order as editors-in-chief. After several years of inactivity, the work of the encyclopedia has resumed and from the beginning of 2021 Asanga Tilakaratne has been appointed editor-in-chief. It is hoped that the 9th and final volume containing indexes will be completed by the end of

7. Although the project to edit the Pali canon and to translate it into Sinhala was a part of the Buddha Jayanti celebrations initiated by Lanka Bauddha Mandalaya, the erudite bhikkhus who undertook this important work were the products exclusively of traditional Buddhist scholarship and had, if at all, minimum dealings with the Ceylon University system.

2021, and the rest of the work, such as revision of the content, preparation of a digitalized version, and filling gaps will be left for the future.

From the preface to the specimen volume referred to above, it is clear that Malalasekera had a very comprehensive vision of the subject matter of the encyclopedia encompassing all the Buddhist traditions in the world. He had made two global journeys to meet and obtain the views of the experts and to enlist the support of potential authors. In addition to the advisory board of the bhikkhus representing Theravada and Mahayana traditions, there was a board of 24 honorary editors among whom were eminent international scholars such as P.V. Bapat, Paul Damieville, Nalinaksha Dutt, H. von Glasenapp, I.B. Horner, B.C. Law, Makoto Nagai, G. Tucci, and S. Paranavitana, to name a few. In Sri Lanka, many eminent scholars such as Y. Karunadasa, D.J. Kalupahana, H.S. Cooray, and C. Witanachchi started their academic careers by contributing to the Encyclopedia of Buddhism. Among other editors who provided a longer service to the Encyclopedia are Sanath Nanayakkara who retired as Deputy Editor, Bandhula Jayawardhana who retired as Editor-in-Chief, Senerath Wijesundera, and A.D.T.E. Perera. Among the invited contributors are many renowned local and international Buddhist scholars. Although its high quality seemed to have been compromised to some extent towards the end, the Encyclopedia of Buddhism remains one of the greatest contributions from Sri Lanka to the academic world.

Vidyodaya/ Sri Jayewardenepura and Vidyalankara/ Kelaniya Universities

The establishment of Vidyodaya and Vidyalankara universities marks an important milestone in the study of Humanities and Social Sciences in general, and Pali and Buddhist studies in particular, in the country. Vidyodaya and Vidyalankara University Act No.45 of 1958 was approved by the S.W.R.D. Bandaranaike government and consequently the two great centres of traditional learning, predominantly monastic, were granted university status. This was mainly in response to the growing demand for higher studies in the Sinhala medium by the larger majority of youth, both lay and monastic, educated in the Sinhala medium at village schools and pirivenas. An added reason was that the University of Ceylon, modeled after the British university system, was widely perceived as a residue of colonial rule. As is well known, the independence gained in 1948 was a transfer of power from the British to a group of elites who resembled their colonizers in their way of thinking and culture. In fact, they did not like Buddhist monks getting involved in anything other than matters of religion. In particular, they wished to keep Buddhist monks away from what was popularly called 'politics' or matters of national interest. The activism of the Buddhist monks to secure their 'right' to be active in public matters is quite well known[8]. As Malalasekera has pointed out, there was public agitation to establish new

8. Refer to *Bhikṣuvage Urumaya* by Walpola Rahula who belonged to Vidyalankara Pirivena and was a leading spokesperson for establishing the 'right' of the Buddhist monks to intervene in matters of national importance (politics). The author's own English translation is *Heritage of the Bhikkhu* (1974), Grover Press, New York.

universities "oriented towards traditional learning and not subject to the bias towards 'Western' studies supposedly inherent in the University of Ceylon" (Malalasekera, 1969, p. 880). The Buddhist monks'wide support for Bandaranaike at the 1956 general election and his subsequent victory was perceived as a victory of the Sinhala-speaking, Sinhala-educated masses, popularly known as 'the five great forces' (*panca mahā balavegaya*). Therefore, it was quite understandable that the Bandaranaike government decided to promote higher education in the Sinhala medium by expanding university education. Elevating the two leading pirivenas to university status needs to be seen against this background. Although the new universities were independent and without any restrictions on the subjects to be taught, they evidently perceived, as one of their duties, the 'promotion of Sinhala and Buddhist culture'. Initially, only male students were admitted, and the vice chancellor was to be a bhikkhu - restrictions which were changed later.

Being the principal centres of higher learning in Buddhism, in the two new universities, the study of Buddhism naturally enjoyed high priority. One of the first departments established at Vidyodaya University was Buddhism and Pali. According to Malalasekera (1969), Buddhism was compulsory for all bhikkhus and a course in Buddhist culture was compulsory for all students. By 1969, there were four faculties including that of Buddhism within which were departments for Buddhist Civilization, Mahayana Buddhism, Philosophy, and Theravada Buddhism. Pali was included in the Faculty of Languages. Among the eminent monastic scholars who occupied teaching and administrative positions in the initial period were Palannoruwe Wimaladhamma Thera, professor of Buddhism and Dean of the Faculty of Buddhist Studies; Parawahera Pannananda Thera, professor of Philosophy and the Dean of the Faculty of Religions; Dehigaspe Pannasara Thera, professor of Pali and Dean of the Faculty of Languages; Kalukondayawe Pannasekara Thera, professor of Sinhala and (later) professor of Pali and the Dean of Faculty of Languages; Balangoda Ananda Maithreya Thera, professor of Mahayana Buddhism; Handupalpola Punnaratana Thera, lecturer in archeology and Mirisse Gunasiri Thera, lecturer in Buddhism (Ariyaratne, 2009, pp. 44-56; Suresh & Ritigahapola, 2013). All these teachers, some of whom were great monastic leaders, either retired shortly or had to leave as a result of subsequent changes in the system. Kotagama Vacissara Thera who did his doctoral studies on the history of Buddhism of the Kandyan period, joined the university somewhat later and was a promising teacher. But since he passed away prematurely, the system could not avail itself of his services. Among the subsequent Pali and Buddhist scholars who contributed to the field in different administrative and academic capacities are Professor L.P.N. Perera, who later became the Vice Chancellor of the university and whose doctoral research on sexuality in ancient India is considered an important contribution to the field; Professors Henpitagedara Gnanavasa Thera, T.B. Kangaha-arachchi and Jinadasa Perera, the last two of whom became the Vice Chancellors of the university; Professor Chandra Wickramagamage, whose work on Buddhist art and iconography is recognized; Professor Bellanwila Wimalaratana Thera, who was later appointed the Chancellor of the university;

Professor Meegoda Pannaloka Thera; Professor Ariyapala Perera; and Professor Chandima Wijebandara, who did much to popularize the study of Buddhist Culture among students and who ended his career as the Vice Chancellor of the university. Professors Mahinda Palihawadana and Walter Marasinghe, although they were not from the Department of Pali and Buddhist Studies, contributed to the field of Buddhist Studies, the former by producing a critical edition and translation of the Dhammapada (with John Ross Carter - *The Dhammapada: The Sayings of the Buddha*, Oxford University Press, 2008.) and the latter by critically editing and translating into English some rare works on Buddhist iconography[9]. Currently the academic staff of the Department of Pali and Buddhist Studies comprises: M.D.D.D.I. Gunathilaka (Head), Naimbala Dhammadassi Thera, Magammana Pannananda Thera, Medagampitiye Wijithadhamma Thera, Medagoda Abhayathissa Thera, K.A. Weerasena, Elamaldeniye Sarananda Thera, Wasantha Mendis, G.A. Gamini, Kumbuke Chandaloka Thera, Panahaduwe Yasassi Thera, and Kudakathnoruwe Vineetha Thera**.** With twelve senior and junior scholars, the department continues to contribute to the production and dissemination of knowledge in the discipline.

Ananda Guruge, who was associated with Vidyodaya University at its beginning assisting the first vice chancellor Weliwitiye Sorata Thera (1897-1963) in his administration work, was himself a scholar in Sanskrit and subsequently became an international educationist and Buddhist leader and contributed to Buddhist historical studies in a substantial manner. His work on Asoka and his inscriptions, *Asoka: A Definitive Biography*, published in 1993 by the Central Cultural Fund, the Ministry of Cultural Affairs and Information, Government of Sri Lanka, is rich in both quantity and quality. Among his other publications, very useful resources for the study of the recent history of Buddhism are *Return to Righteousness*, published in 1965 by the Anagarika Dharmapala Birth Centenary Committee, Ministry of Education and Cultural Affairs, Ceylon, which is a collection of Anagarika Dharmapala's speeches, essays, and letters and *From the Living Fountains of Buddhism (1984)*, a study of the leading monastic scholars of the late 19th and early 20th century Sri Lanka.

In Vidyalankara University, the Faculty of Buddhism (Bauddha Pīṭhaya) was established along with four other faculties including the Faculty of Languages where a department was dedicated to Pali language. Bambarende Siri Sivali Thera was the first Dean of the Faculty of Buddhism. Kotahene Pannakitti Thera was the Dean of the Faculty of Languages while the Head of the Department of Pali was Kudiruppuve Pannasekhara Thera. The departments at the Faculty of Buddhism were headed by renowned traditional monastic scholars: Kosgoda Dhammavansa Thera headed the Department of Buddhist Teachings (Buddha Dharmaya); Bataduve Siddhartha Thera, Sutra; Mudukatuve Gnanarama Thera, Vinaya; and, Rerukane Chandawimala Thera, Abhidharma[10]. A special mention must

9. *The Vāstuvidyaśāstra Ascribed to Manjusri*, Bibliotheca Indo-Buddhica Series (no. 67), Sri Satguru Publications, 1989; and *The Citrakarmasastra Ascribed to Manjusri*, and *Bimbamana of Gautamiyasastra as heard by Sariputra* (under the same series, 1991 and 1994 respectively).

10. Kumarasinghe, K (Editor-in-Chief) and Editorial Board, (2009).

be made of Rerukane Chandawimala Thera, who wrote in Sinhala and whose works covered such areas of Buddhism as Vinaya, Abhidhamma, and Bhavana (meditation) and 36 key themes listed in the Dhamma. He was known for the ability to present his subject matter accurately and lucidly, and was perhaps, without exaggeration, the most widely read of all authors on Buddhism in the country. Among the other great scholars, Polwatte Buddhadatta Thera (1887-1962), with deep and wide knowledge of Pali and Buddhism, was undoubtedly the most internationally recognized monastic scholar from Sri Lanka. He was a leading figure in the 6th Council (*chaṭṭa-saṁgāyanā*) held in Myanmar during 1954-56 and edited a number Pali texts for Pali Text Society, England, such as *Abhidhammāvatāra, Rūpārupavibhāga, Nāmarūpa-pariccheda, Vinayaninicchaya, Uttaravinicchaya, Saddhammapajjotikā,* commentary for the *Cūla-Niddesa and Mahā-Niddesa,* and *Mohavicchedanī* in addition to many other works such as *English-Pali Dictionary, Pali Bhaṣāvataraṇaya* (in 3 parts), and *The New Pali Course* (in parts) useful for Pali studies (Guruge, 1971). Moratuve Sasanaratana Thera who taught Buddhist philosophy has made a pioneering contribution to Mahayana philosophical studies by making available the original Sanskrit texts and translating them into Sinhala. In addition to his translation into Sinhala of *Mūlamadhayamakakarikā* of Nagarjuna, in 1970 he published *Mādhyamika Darśanaya* (in 2 volumes, 994 pages) containing a long study and the annotated translation of 9 major classical works on Madhayamaka philosophy. Furthermore, a unique feature of the newly founded university was its research institute – Vidyalanka Vishvavidyala Paryeshana Ayatanaya – established to promote research in Buddhist Studies. This institute, which did not operate for very long, had Yakkaduwe Pannarama Thera, the principal of the Pirivena, as its director. Its first research publication, *Nyaya Praveshaya ha Nyaya Hodiya* (in Sinhala) ['Introduction to Nyaya and Basics of Nyana'], authored by Kotahene Pannakitti Thera, mentioned above, was published in 1959*,* almost immediately after the founding of the university.

After this 'classical' period, the name of the university was changed from Vidyalankara to the University of Kelaniya, and then came the period of campuses during which scholars such as N.A. Jayawickreme and W.S. Karunaratne joined Kelaniya from Peradeniya. By the end of the 1960s, Y. Karunadasa had joined Kelaniya from Colombo as its professor of Pali and worked in that capacity until he was appointed the director of the Postgraduate Institute of Pali and Buddhist Studies (PGIPBS), where he worked for the advancement of postgraduate studies in the country. His work on Theravada Abhidhamma, *Buddhist Analysis of Matter,* based on his doctoral research, (first published in 1967 by the Department of Cultural Affairs of the Government of Sri Lanka), hailed by Edward Conze as "likely to be the last word on the subject for some time to come[11]" remains a classic on the subject, still not superseded by any other. He has continued to publish on early Buddhism and Abhidhamma and is internationally renowned as an authority in Theravada. Oliver Abeynayake, who later joined Sri Lanka Buddhist and Pali

11. Quoted by Richard Gombrich in his foreword to the American edition of the book by Wisdom Publications, Boston, 2020.

University as its Professor and Director of Research, was a leading Pali teacher at Kelaniya whose doctoral research was on the *Kuddaka-nikāya* of the Pali canon (*A Textual and Historical Analysis of the Khuddaka Nikaya*, Colombo, 1984). He has served the field of Buddhist studies as an academic as well as an administrator. His collected works written in Sinhala on Buddhist and Pali Studies were published by Vijesooriya Grantha Kendraya in two volumes[12] in 2009.

Among the distinguished scholars at Kelaniya are M.M.J. Marasinghe, who later became the Vice Chancellor of the university; Tilak Kariyawasama, who later became the director of PGIPBS; Kumburugamuve Wajira Thera, who was later appointed Chancellor of University of Sabaragamuwa; and Kakkapalliye Anuruddha Thera, who became the first Vice Chancellor of Sri Lanka Pali and Buddhist University. A. Jayasuriya and B.S. Cooray served the field as dedicated teachers, along with Rotumba Upali Thera, Ananda Wijeratne, Dewalegama Medhananda Thera, Kollupitiye Mahinda Sangharakkhita Thera, Sumanapala Galmangoda who did his doctoral studies on Buddhist scholasticism and later served as the Director of PGIPBS, and Nambirittankadawara Gnanaratana Thera whose doctoral research on Jain monasticism was published recently. The current academic staff of the department comprises: Kollupitiye Mahinda Sangharakkhita Thera, Nabiriththankadawara Gnanarathana Thera, Tharele Dhammarathana Thera, Uditha Garusinghe, Makuruppe Dhammananda Thera, Naotunne Wimalagnana Thera, Rajitha P. Kumara, Dodamkumbure Dhammadassi Thera, Welimadagama Kusaladhamma Thera, Deniyaye Pagnanaloka Thera, Gamini Wijayasinghe, Aruna Keerthi Gamage, and Amila Kaluarachchi.

12. *Pali Adhyayana Vimarshana* and *Bauddha Adhyayana Vimarshana*.

Postgraduate Institute of Pali and Buddhist Studies (PGIPBS)

PGIPBS, the original name of which was Vidyalankara Postgraduate Institute of Buddhist Studies, was founded in 1975 as a centre for postgraduate studies in the field of Buddhism. The Venerable Dr. Hawanpola Ratanasara (1920-2000) who was a historian of the monastic education in Sri Lanka was appointed its first director. A succession of scholars, L.P.N. Perera (1925-1994), Jotiya Dhirasekera (1921-2010), Y. Karunadasa, Tilak Kariyawasam, Asanga Tilakaratne, Sumanapala Galmangoda, Kotapitiye Rahula Thera, and Medavachchiye Dhammajoti Thera, have served the institute as its directors. The aim of the institute was to promote postgraduate studies and research in Buddhism. It had three departments representing Buddhist literary sources, Buddhist thought, and Buddhist culture. Initially, three lecturers were affiliated to the institute, L.P.N. Perera from Vidyodaya Campus (who later became the Vice Chancellor of Sri Jayawardenepura University), Chandima Wijebandara from Colombo Campus (who later became the Vice Chancellor of Sri Jayawardenepura University), and Dr. G. Panabokke (1929-1993) from Kelaniya Campus. Among the subsequent Heads of these Departments were Venerable Kualalampur Dhammajoti, Kapila Abhayawansa, and Asanga Tilakaratne. Kualalampur Dhammajoti Thera, a Buddhist monk of Malaysian-Chinese origin may aptly be described as a product of PGIPBS, having earned all his academic qualifications from there.

He headed the department of Buddhist literary sources and guided a number of mostly Chinese students to study classical Chinese Buddhist texts. His own work on Sarvastivada Abhidharma and Buddhist scholasticism is recognized in the Buddhist academic world. Abhayawansa who headed the department of Buddhist culture conducted his doctoral research on Buddhist and Kantian epistemologies. Tilakaratne, trained in Buddhist, Western, and Comparative philosophies headed the department of Buddhist thought. Recently, his works written in English and Sinhala covering several aspects of the broad field of Buddhist and interreligious studies have been published in 8 volumes[13]. Among the other scholars and teachers of the institute are, Toshiichi Endo, a Pali and Buddhist scholar of Japanese origin, who carried out all his postgraduate studies at the institute and the University of Kelaniya. His studies in Theravada Buddhism and Pali commentarial literature are recognized among scholars.

Although the institute took some time to become established, it gradually became a centre of excellence for Buddhist Studies with its reputation spreading far and wide. According to the records (Tilakaratne & Senadheera, 2005) it took 15 years for the first Master's research of the institute to be produced in 1980. Nevertheless, by 2005, around 37 students had completed Master's (research)/MPhil studies and 25 had completed their doctorates at the institute. Among these students, 19 were males (9 of whom were foreign Buddhist monks) and 6 were females (5 of whom were foreign students). By 2005, 14 doctoral students were pursuing studies at the institute, of whom 6 were foreigners, and, of the 46 MPhil students, 25 were foreigners. These numbers indicate the international recognition of the institute (Taking PGIPBS research as a sample, we will later analyse the nature and the areas of postgraduate research done in the country).

In addition to teaching, the institute has published a series of high-quality research studies in both Sinhala and English. This project was initiated by Professor Y. Karunadasa who headed the institute as its director during 1988-1997. Starting from 1993, the following academic works representing different aspects of Buddhist Studies have been published: *Sexuality in Ancient India: A Study based in Pali Vinaya Pitaka* by L.P.N. Perera (1993); *History of the Buddhist Sangha in India and Sri Lanka* by Gunaratna Panabokke (1993); *Early Buddhism: Its Religious and Intellectual Milieu* by Chandima Wijebandara (1993); *Nirvana and Ineffability: A Study of the Buddhist Theory of Reality and Language* by Asanga Tilakaratne (1993); *Vaṁsatthappakāsinī: The Mahāvaṁsaṭīkā and Translation* (in Sinhala) by Akuretiye Amaravansa Thera (1993); *The Chinese Version of the Dhammapada: Translation with Introduction and Annotations* by Kualalampur Dhammajoti Thera (1995); *The Katikavatas of Polonnaruva and Dambadeniya: A Historical and Sociological Study of the Sangha Society of Medieval Sri Lanka* by Yatadolawatte Dhammavisuddhi Thera (1995); *Nagarjuna's Moral Philosophy and Sinhala Buddhism (Sahṛdlekhā and Lōväḍasangarāva)* by D.J. Kalupahana (1995); *Epistemology of Immanuel Kant: A Study based on Buddhist Thought* (in

13. *Collected Papers of Asanga Tilakaratne*, vols. I-V and *Asanga Tilakaratne Shastriya Adhyayana*, vols. I-III. Ed. by Raluwe Padmasiri Thera *et al*, Sarasavi Publishers, Nugegoda and Sri Lanka Association of Buddhist Studies (SLABS), 2020.

Sinhala) by Kapila Abhayawansa (1997); *Entrance into the Supreme Doctrine (Skandhila's Abhidharmāvatāra)* by Kualalampur Dhammajoti Thera (1998); and *Suttanipāta: Text and Translation* by N.A. Jayawickrama (2001). *Anveṣaṇā*, the academic journal of the institute, was initiated in 1999 and is currently published in both English and Sinhala as one of the peer-reviewed journals in the field. Today, with an academic staff comprising well-qualified academics in different fields of Pali and Buddhist studies, namely, Deshapriya Gunasena, Miriswatte Vimalagnana Thera, Raluwe Padmasiri Thera, Wadinagala Pannaloka Thera, Asoka Welithota, Wasantha Priyadarshana, and a well-equipped library, the institute has the potential to be the leading centre for advanced Buddhist Studies in the country.

Sri Lanka Association of Buddhist Studies (SLABS)

In concluding the discussion on PGIPBS, it is not inappropriate to refer to the contribution made by SLABS to the field of Buddhist Studies in the country, for the reason that the organization was started in 2002 at the Postgraduate Institute during a meeting of leading Buddhist academics of the country. They gathered there at the invitation of Asanga Tilakaratne who was a Senior Lecturer of PGIPBS at the time. The organization was meant to function as the academic and professional body of Buddhist scholars of the country, and all those who had academic training in Buddhist and Pali Studies qualified to become its members. Professor P.D. Premasiri from Peradeniya University was the first president of the organization while Asanga Tilakaratne served as the general secretary. The organization reaches its 20th year in 2022 and has been active in holding international conferences, organizing academic seminars, and publishing academic works. Its last conference was held in 2016 at the Buddhist and Pali University of Sri Lanka, Homagama, under the theme "Theravada and Buddhaghosa: Problems of identification, interpretation and continuation". *Dhamma-Vinaya: Essays in Honour of Venerable Professor Dhammavihari (Jotiya Dhirasekera),* edited by Asanga Tilakaratne, Toshiichi Endo, G.A. Somaratne, and Sanath Nanayakkara was published in 2005. More recently it co-sponsored the publication of *Collected Papers of Asanga Tilakaratne* in eight volumes, as mentioned earlier.

University of Ruhuna and University of Colombo

Pali and Buddhist Studies programs in these two universities are relatively new. At Ruhuna, Pali and Buddhist Studies started as a unit in 1988 and became a department in 1992. Among those who initiated Buddhist Studies at Ruhuna are senior academics such as Kamburupitiye Vanaratana Thera, Sirimal Ranawella, and Vinie Vitarana from the Departments of History and Sinhala. The department, currently with 14 academic members; A.H.M. Heenbanda (Head), Midigama Soratha Thera, A.G.S. Bandara, Beligalle Dhammajothi Thera, Unuwathurabubule Mahinda Thera, Makola Mangala Thera, Nahalle Wajira Thera, Thaldena Ariyawimala Thera, Koggalle Wijitha Thera, A.A.R. Priyankara, D.M. Rajapaksha, and R. Malawi Pathirana, is well recognized for its teaching and is on its way to becoming a centre of excellence in research.

Pali Studies in Colombo, where it was taught from the University College days,

came to an end after the Oriental Studies Faculty was moved to Peradeniya in 1952. However, when a second teaching unit was started in Colombo in 1963 to accommodate the "larger departments of study in the Faculties of Arts and Oriental Studies", Pali and Buddhist Civilization teaching was resumed (Malalasekera, 1969, p. 884). Y. Karunadasa left Vidyalankara to join Colombo as the lecturer in charge in 1965 and taught there till he returned to Kelaniya as the professor of Pali. The others who taught with him were Sudharma Panditha, Chandima Wijebandara, and Kadawadduwa Sumangala Thera. After the University of Colombo was established in 1967, this unit of the University of Ceylon was connected to its Sinhala Department as a sub-department, which later had to be closed as a result of university reorganization in 1972. Pali and Buddhist Studies in Colombo was re-started in 1996 as a unit within the Department of Sinhala with much support from Professor M.B. Ariyapala and under the guidance of Professor Y. Karunadasa who dedicated two years of sabbatical leave to establish the unit. The work of the unit was continued by the newly appointed lecturers Uduhawara Ananda Thera, Medawachchiye Dhammajoti Thera, and Wimal Hewamanage who subsequently completed their doctoral studies. With the appointment of Asanga Tilakaratne as the Chair Professor of Pali and Buddhist Studies in 2009, the undergraduate and postgraduate teaching was expanded, and research studies were initiated. In 2018 the unit was upgraded to the Department of Buddhist Studies. Currently with an academic staff of six, namely, Medavacchiye Dhammajoti Thera, Uduhawara Ananda Thera, Wimal Hewamanage, Wijitha Kumara, Madihe Sugatasiri Thera, and Maligathanne Amarawansa Thera and with the additional advantage of being located in the commercial capital of the country, the department is on its way to becoming a centre of excellence in Buddhist Studies.

Bhiksu University of Sri Lanka (BUSL) and Buddhist and Pali University of Sri Lanka (BPU)

This historical account of Pali and Buddhist Studies in our university system during the last one hundred years cannot be considered complete without even a cursory look at the two non-UGC-affiliated universities established by the government for the promotion of Pali and Buddhist Studies, namely, the Bhiksu University of Sri Lanka (BUSL), Anuradhapura, and the Buddhist and Pali University of Sri Lanka (BPU), Homagama. Both universities were established exclusively for Buddhist monks, though, at present, the BPU admits lay male students.

BUSL was initiated in 1969 as Buddha Shravaka Dharma Pithaya with the intention of providing an education for Buddhist monks that befit their station. I.M.R.A. Iriyagolla, the Minister of Education during the 1965-1970 Dudley Senanayaka government and the patron of the project, expected this institute to provide a better alternative to the 'secular' education Buddhist monks used to receive at typical state universities. The first vice chancellor *(Pīṭhādhipati)* of the university was Induruve Uttarananda thera (1909-1986), an erudite traditional monastic scholar who was also a member of Malalasekera's Vidya Visharada group referred to earlier. Among the other similarly erudite senior monastic scholars were Ambalangoda Dhammakusala Thera, Keselwatugoda Ratanajoti thera,

Balapitiye Visuddhaloka Thera, Hapugoda Nandarama Thera, Kotaneluwe Chandajoti Thera, and Uduwe Jananada Thera who embodied traditional monastic scholarship at its best. However, the traditional atmosphere of the university and the character of its education has undergone changes over time, giving way to modernity. Nevertheless, the students and the permanent academic staff of the university remain monastic.

Buddhist and Pali University (BPU) was the brainchild of Walpola Rahula Thera (1907-1997) who had earlier served as the Vice Chancellor of Vidyodaya University. He was a graduate of Ceylon University College who earned his PhD from University of Ceylon for his thesis on the history of Buddhism during the Anuradhapura period. His early work, *What the Buddha Taught* (first published in 1959 by Gordon Fraser Gallery Ltd, London) has become a classic in modern Buddhist literature and is still considered the best introduction to Buddhism. His translation of Asanga's *Abhidharmasamuccaya* into French testifies to Rahula Thera's deeper scholarship (*Le Compendium de la Super-Doctrine: Philosophie Abhidharma Samuccaya D'Asanga*, L'ecole francaise d'Extreme-Orient,1971). In persuading the Sri Lankan government to establish the BPU, his vision was to develop a fully-fledged Buddhist university for the promotion of Buddhist scholarship and the propagation of the Dhamma in the world. While Rahula Thera was appointed the Chancellor of the new university, its first Vice Chancellor was Kakkapalliye Anuruddha Thera, an erudite Pali scholar with a doctorate from Lancaster University, UK, who taught at Vidyalankara/Kelaniya university (referred to above).

The two universities have expanded and currently cater to the educational and vocational needs of hundreds of young Buddhist monks. Pali and Buddhist Studies are compulsory in these universities. Both have postgraduate programs with Master's, MPhil and PhD degree courses which are open to both local and foreign students. Nevertheless, much like other universities, these two remain undergraduate colleges by and large. While there is no denial of the fact that undergraduate teaching itself helps promote Pali and Buddhist Studies in the country and abroad, these universities are yet to establish themselves as centres of academic excellence.

Research in Pali and Buddhist Studies

Discussing the beginnings and expansion of university education in Sri Lanka (then Ceylon) Malalasekera says the following:

> In practice, teaching has tended to predominate over research in universities in Ceylon. While it would not be correct to maintain that the research contribution of universities is non-existent or even insignificant, no strong tradition of research has yet emerged in Ceylon. (1969, pp. 898-99)

It is interesting to note that what Malalasekera stated a little over five decades about the state of research in the Sri Lankan university system remains true to date. Unlike in 1969, when there were only four universities in the country, including the newly established (in 1967) University of Colombo, with its nascent Buddhist Studies program and only three established study programs for Pali and Buddhist Studies (namely, University of Ceylon, Vidyodaya, and Vidyalankara), today there are sixteen state universities

with five departments dedicated to Buddhist Studies (Peradeniya, Sri Jayawardenepura - formerly Vidyodaya, Kelaniya - formerly Vidyalankara, Ruhuna, and Colombo). In addition, the Postgraduate Institute of Pali and Buddhist Studies (PGIPBS) focusses exclusively on postgraduate studies and research in Buddhist Studies while the Bhiksu University, Anuradhapura and Buddhist and Pali University, Homagama, are dedicated to Pali and Buddhist Studies. The major focus of these departments and universities is undergraduate teaching. Although there are hundreds of students who offer Pali or Buddhist Studies as one of the three subjects of their general degree, the number of students who specialize in Pali or Buddhist Studies is relatively low - a little over two hundred in total, if we allocate 30 candidates per department in the country. Even among these students, those who undertake postgraduate research may be approximately 10%. This dearth in research may not be visible when all the postgraduate students are taken together, without distinguishing between the substantial number of students who enroll in coursework Master's programmes and the lesser number who opt to pursue postgraduate research.

Lately, Master's programs offered in English and Sinhala mediums, with only taught courses and without a strong research component have become popular in Buddhist Studies departments, primarily because the duration of such courses is one year. The Sinhala medium courses are usually followed by teachers at schools and Pirivenas who consider it a convenient option to fulfill the postgraduate requirement needed for promotion in their career. A smaller number of students who prefer the English medium come from the general public and among them are professionals from medical, legal and other fields. This cohort of students belong to varying age groups and are motivated not by professional but by religious and/or intellectual reasons. Generally, English medium courses also attract students, mostly monastic, from East and Southeast Asian countries such as China, Korea, Japan, Myanmar, Thailand, Laos, Cambodia, and Vietnam. Since all these are fee-levying courses, the system finds the practice profitable. From a research point of view, however, their worth is negligible, except in rare cases of when the Master's degree serves as a stepping stone for further studies leading to research degrees for students who are not eligible to proceed to research studies from their first degree because they do not have either the required minimum grade or a foundation in Pali or Buddhist Studies.

Postgraduate research leading to MPhil or PhD degrees has been conducted in the university system from its early days. We have already referred to the research publications of some of the teachers of the system. But most of these studies have been conducted in universities outside Sri Lanka. What is more relevant in this context is the research conducted locally by students under the guidance of the teachers of the system. As Handurukande (1994) reports, an early instance of such research conducted under the supervision of a local university teacher is Edith Ludowyke-Gyomroi whose doctoral research was titled "The role of the miracles in early Pali literature with special reference to the problem of faith" and was completed in 1944 under the supervision of Malalasekera, the professor of Pali, University of Ceylon. K.N. Jayatilleke critically examines

Table 12.1: Postgraduate research students at PGIPBS 1993-2019

Distribution by degree		Distribution by gender		Distribution by form of life	
MPhil	66	Male	145	Clergy	101
PhD	122	Female	43	Lay	87
Total					188

Year-wise breakdown of Textual Studies (58)			Year-wise breakdown of Historical/ Social Studies (61)		Year-wise breakdown of Conceptual/ Philosophical Studies (69)	
Year	MPhil	PhD	MPhil	PhD	MPhil	PhD
1993	02		01	02	01	
1994	04		01			
1995			01		01	
1996	02					01
1997					02	
1998		01	01			01
1999	02	01			01	
2000	04	02	01			
2001	01		01			01
2002		01	01		01	02
2003	01	02			01	01
2004			01			03
2005	01	02	05	01		02
2006		01	01	02	01	02
2007		01	01			01
2008		02	01	02	01	04
2009		02		01		
2010	01		01	03		03
2011	01	02	01	04	02	03
2012			01	04		03
2013	02	03	02	06	01	07
2014		01	01	01	02	03
2015		01		02	01	03
2016		01		01	01	03
2017	01	04		02		
2018		03	02	01		06
2019		04		03		02
Total	22	34	24	35	18	51
Year uncertain	01	01	01	01	-	-

Gyomroi's views on faith in his own doctoral research titled *Early Buddhist Theory of Knowledge* (1963).

Despite research being perceived as very important, as we noted earlier, our departments prioritize undergraduate teaching. Consequently, the quantum of postgraduate research produced by these departments is relatively less. However, the same cannot be said about PGIPBS which was established exclusively for postgraduate studies. The following tables contain an analysis of the gender and the form of life of the candidates (i.e., whether they are monastic or household) and the broad areas in which they have conducted their research.

These are numbers for 1993 to 2019-26 years.

The numbers in these charts are self-explanatory. In addition to the yearly breakdown of the number of candidates, the second table contains an analysis by way of subject or area of study. The three areas: textual, historical/social, and conceptual/philosophical, representing the three departments of the institute, have to be understood as rough divisions. A more satisfactory analysis may require us to produce the actual themes of the research studies, which is not possible within the available space. Hence, the remarks below are only tentative. Some areas such as comparative studies are not specified in this classification. While they may be found within all three areas, the conceptual/philosophical category may have more such studies. It is interesting to note that textual studies are the lowest in number (58), although the difference in numbers is not very significant (61 and 69 for 2nd and 3rd categories respectively). Considering the predominance of textual studies at the early stage of Buddhist Studies in the country (though not necessarily within the university system), it is possible that one may take this decrease in numbers as an implication that not too many texts are left to be edited and translated. But this may well be an incorrect conclusion. On the one hand, there is always the possibility of re-editing these texts for better quality. On the other hand, even if we set aside the large number of Tibetan, Chinese and other texts that need to be edited, translated, and annotated, there are plenty of Pali texts, not only in Sri Lanka but also in Southeast Asian Theravada countries such as Myanmar, Thailand, Cambodia, and Laos, awaiting detailed study[14].

An interesting issue emerging from this threefold classification of areas/subjects of research is the place of sociological studies of Buddhism within the arena of Buddhist academic research in our university system. That there are many historical, cultural, and social studies of Buddhism conducted by local scholars is a fact. For instance, the academic study of the history of Buddhism in the country started from the time of E.W. Adikaram, and has been continued by S. Paranavitana, Walpola Rahula, R.A.L.H. Gunawardana, G. Panabokke, Mandis Rohanadheera, Kitsiri Malalgoda, Kotagama Vacissara Thera, and A.H. Mirando, among others. The social history of Buddhism has been studied by Wilhelm Geiger, Ralph Peiris, M.B. Ariyapala, Hema Ellawala, and others. However, studies of Buddhism from a sociological point of view, i.e., studies following sociological and anthropological methods and studies focusing on the practice of Buddhism in

14. Fragile Palm Leaf Manuscript Project active in Thailand has located a large number of Pali (and other) texts to be edited and translated from the region.

society as opposed to what is found in text or theory, have so far been confined either to foreign scholars or to local scholars who have studied at or are affiliated to foreign centres of higher learning. These scholars usually do their field research in Sri Lanka but publish their studies outside of Sri Lanka. Nur Yalman[15], Richard Gombrich, and George Bond are some of these early scholars, among many others, of course[16]. Richard Gombrich's and Gananath Obeyesekera's *Buddhism Transformed* (Princeton University Press, 1988) and H.L. Seneviratne's *The Work of Kings: New Buddhism in Sri Lanka* (Chicago University Press, 1999) are more recent examples of such works. However, there are not many such studies by local scholars. Buddhism in Sri Lanka does not seem to have been a key area of interest even for the researchers of the Social Scientists' Association of Colombo, which represents local academics and scholars who conduct sociological studies. In a collection of papers written by Newton Gunasinghe, a sociologist associated with the Department of Sociology, University of Colombo in the 1980s, there is one short paper on the symbolic role of the Sangha. It is insightful but is not a result of any robust sociological study[17]. Premakumara de Silva of the Department of Sociology, University of Colombo has published several papers based on his doctoral dissertation on the Sri Pada[18] which is an 'ethno-historical study.' An example is "Colonialism and religion: Colonial knowledge production on Sri Pada as Adam's Peak" published in *Sri Lanka Journal of Social Sciences*, (37 (1-2). Apart from a relatively small number of papers of this nature, the arena of sociological studies on Buddhism is yet to see a comprehensive body of work produced locally.

Furthermore, there is a debate among Buddhist scholars themselves, worldwide, on whether or not sociological studies qualify as Buddhist Studies. At a discussion that took place during an international conference on 'The State of Buddhist Studies in the World 1972-1997' (held at Mahachulalonkorn University, Thailand, December 16-18, 1997) the following was mentioned:

> Methodological disagreements also emerged at the conference between some American scholars who regard European Buddhist studies as narrowly textual, and Europeans who criticize Americans for insufficient linguistic and philological expertise. (Swearer & Promta, 2000, p. xix)

Although this is not the right moment to explore this important methodological divide, perhaps this very same bias commonly found in Sri Lankan Buddhist academia against sociological approaches may explain why even the limited number of studies conducted by local authors are not readily recognized among the academic community engaged in Pali and Buddhist Studies.

15. Nur Yalman (1967) *Under the Bo Tree*, (California: University of California Press); Richard Gombrich (1971) *Precept and Practice*, (Oxford: Oxford University Press); George Bond (1988) *The Buddhist Revival in Sri Lanka*, (South Carolina: University of South Carolina Press).

16. See Tilakaratne, 2000, pp. 61-65 for a somewhat detailed discussion of this genre of research.

17. The symbolic role of the Sangha in *Newton Gunasinghe: Selected Essays* (1996), ed. Sasanka Perera, Colombo: Social Scientists' Association.

18. *Sri Pada: diversity and exclusion in a sacred site in Sri Lanka,* Edinburgh University, UK, 2005, unpublished.

Conclusion

As the foregoing discussion shows, Pali has been taught in the University College from its very beginning. The tendency that existed in the college to treat Pali as any other classical language devoid of its religious context started to change during the university days. The following words of Sir Ivor Jennings (1903-1965), the first Vice Chancellor of the university testify to this change: "within the Department of Pali we have begun the study of both Theravada and Mahayana Buddhism" (Jennings, p. 189). Reflecting this change, the department was called 'Pali and Buddhist Civilization', which later evolved into the titles 'Pali and Buddhist Studies' or simply 'Buddhist Studies'. Today, Pali has been re-established in the larger context of Buddhism and is taught as a source language for Buddhist Studies.

As a subject, Buddhist Studies is offered for undergraduate study in seven universities (including the two non-UGC-affiliated universities) in the country. When the number of students following Buddhist Studies for either the general or special degree is considered, the total can easily amount to several thousands. This number increases even more when the large number of students reading for external degrees is added to it. However, this increase in student numbers does not necessarily imply an improvement in quality, particularly because external degree programs, motivated by profit generation, compromise on quality. Postgraduate programs too may suffer the same fate owing to the popularity of the one-year coursework based Master's programmes. Research degrees are offered by the seven universities mentioned above, in addition to the Postgraduate Institute of Pali and Buddhist Studies, which caters exclusively to graduate students. While there is no gainsaying that dissemination of knowledge by way of undergraduate general degree programs and one–year Master's programs is useful, the true purpose of postgraduate studies is the production of knowledge by means of research. There is not much evidence to believe that our universities produce quality research. This may be due to a variety of reasons, some of which are given below.

Many postgraduate students are amateurs who enter the field out of curiosity without much interest in conducting research. Many others in the system are motivated by the need to maximise their employment and promotion opportunities. Only a few are motivated to produce knowledge. Consequently, there are not many 'professional' researchers, even among those teach in universities. For the few who would wish to continue their studies, financial difficulties can be an issue. In Sri Lanka, perhaps because the undergraduate education is provided free of charge, postgraduate studies are not free and universities do not have means of financially assisting their graduate students, as they do in some other countries. Consequently, except for a very limited number of young scholars who have been (lucky enough to be) recruited by the departments, others find graduate studies too expensive. Another, perhaps, even more serious 'internal' cause is the lack of language skills of today's prospective graduate students. This deficiency is two-fold: First, there is a lack of knowledge in any international language, such as English, which prevents students from accessing the vast reservoir of knowledge recorded in that language.

In consequence, the quality of research they produce is drastically compromised and their research does not reach an international readership. This explains the dearth of international publications and the limited international exposure of the scholars teaching in the system. The other reason is the lack of knowledge in classical source languages other than Pali or Sanskrit, such as Classical Chinese or Tibetan which prevents students from taking part in or benefitting from international research programs.

Like all worldly phenomena, Pali and Buddhist Studies in the Sri Lankan university system too appears to have undergone changes over the last one hundred years. Nevertheless, the wheel of the Dharma needs to be kept in motion, which is the ultimate goal of Pali and Buddhist Studies. The foregoing reflections on its past and present are meant to usher both those who teach as well as those who study the subject towards a brighter future which is ennobling and enlightening.

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Chapter 13

CIVILIZATION STUDIES: HUMANIZING HERITAGE

*Shirley Lal Wijesinghe, S. Pathmanathan, Pulsara Liyanage, S.M.M. Mazahir**

Abstract

Humans have journeyed through the hunting-gathering, agrarian-pastoral, agricultural, feudal-preindustrial, industrial, and post-industrial stages. During this long journey, cosmic and metacosmic religions emerged and human societies successfully merged cosmic and metacosmic religiosities. In their struggle for accumulation and dominance, humans have been in conflict from time immemorial. Religions and cultures are ambivalent as they are able to ignite conflicts and also bring healing to societies in conflict. The study of the academic disciplines on cultures and civilizations in the state university sector in Sri Lanka has critically analysed these phenomena and identified their strengths as well as their weaknesses. While the rich heritage of Buddhist, Hindu, Christian, Islamic, and Western Classical cultures have offered multiple opportunities for holistic human living, their weaknesses have prompted violence and destruction. The present chapter traces the development of the disciplines of Hindu Civilization, Christian Civilization/Culture, Islamic Civilization, and Western Classical Culture in university education in Sri Lanka, the contribution of the pioneers and their successors towards academic research, the teaching-learning process, and the steps taken to provide a holistic formation to the students. Beginning with a note on the history of each of the disciplines, this chapter discusses the nature and the extent of the degree programmes offered, the research pursued, and publications available as well as the opportunities accessible to the students for achieving academic excellence, language competence, and IT literacy together with moral integrity and a sense of service to humanity.

Keywords: *academic curricula, civilization, culture, Christian studies, Hindu studies, Islamic studies, Greek and Roman studies*

Introduction

Mastering a body of knowledge and learning the methods of analysis, synthesis, and production of new knowledge contribute immensely to human existence. Yet, this process is ambivalent, for humans are capable of using the discovered scientific tools for constructive as well as destructive purposes, to build or to destroy. Hence, the process of transforming men/women so that they become more humane is a vital element of the learning process, and this is fulfilled by Humanities, in particular, by the study of culture/

** In this chapter, the section on Hindu Civilization was authored by S. Pathmanathan, similarly, Islamic Civilization and Arabic Language by S.M.M. Mazahir, Western Classical Studies by Pulsara Liyanage, and Christian Culture and Civilization with the chapter compiling by Shirley Lal Wijesinghe.*

civilization. The transformation intended by the study of Humanities includes penetrating into the depths of human heart to separate good from evil for the purpose of leading a life of dignity and meaning. In this chapter, we discuss the history of the disciplines of Hindu, Christian, and Islamic Civilizations, the Arabic Language and Western Classical Culture, with special attention to the pioneers involved, the curricula, and the history of research in these disciplines in the Sri Lankan education sector.

History being both retrospect and prospect, these pages are meant to present the path trod and the future mapped by cultural/civilizational studies in the state universities of Sri Lanka.

Hindu Civilization

Hinduism had its origins and early development in South Asia, the cradle of one of the most splendid civilizations in the ancient world. It had its origins in the Vedic hymns, some of which were composed around 1200 BCE and are a part of its sacred literature of great diversity. During its development, Hinduism evolved as a composite religion, absorbing within its fold a variety of religious cults and local forms of worship. Saivism, Vaishnavism, and the cult of the Mother Goddess are the principal sects of Hinduism in modern times.

Hinduism provided the inspiration for the development of unique traditions in literature, art, philosophy, and kingship. The Ramayana, Mahabharata, Upanishads, the Natya Sastra of Bharata, and the Arthasastra are major landmarks in the history of literature in the pre-modern world. The peoples of South East Asia and East Asia were fascinated by the elements of Hindu Civilization in the first millennium CE, and these had been the sources of inspiration for unprecedented development of political formations and cultural traditions in those regions.

An acceptance of diversity, a remarkable degree of tolerance in matters of religious beliefs and practices, and the tradition of co-existence have been the hallmarks of Hindu Civilization in South Asia and South East Asia. Besides, Hinduism had co-existed with Buddhism, Jainism, Christianity, and Islam in South Asia even in adverse circumstances. Hinduism is one of the four major world religions with more than a thousand million followers, most of whom are living in South Asia. Hindu communities are also living in most countries of the five continents.

In Sri Lanka, Saivism, which had its origins in the first millennium BCE had co-existed with Buddhism and exerted a remarkable degree of influence in the development of its national heritage. From ancient times, it was a part of the court religion that was of a composite character. The Brahmin *Purohita* was a dignitary at royal court and his advice was sought on astrology, astronomy, and secular poetry and literature in Sanskrit.

As custodians of Hinduism the kings and princes of Sri Lanka had established temples and *brahmadeyas* and made grants for their maintenance. The adoption of Vishnu and Skanda as two of the four guardian gods of Lanka and the art and architecture of the *devales* and their traditions are the striking manifestations of Hindu influences on Sri Lankan Buddhism. It is because of these considerations that the Report of the Buddhist Commission submitted to the government in 1956 recommended that Hinduism be supported by the state.

History: Hindu Civilization

Hindu civilization as a subject of study in the university system of Sri Lanka was initially introduced by the University of Colombo (CMB) in October 1968. It was done in response to a general demand made by Hindu religious organizations in the country because of national academic requirements. Professor Oliver Hector de Alvis Wijesekera, the Vice-Chancellor at that time, and Professor A. Sathasivam, the Head of the Department of Tamil, had made a significant contribution to this development. The study programme for the BPhil degree, which commenced with four students, was under the Department of Tamil.

The degree programme and curriculum were prepared by Professor S. Sathasivam, DPhil (Oxon), Ms. M. Arulchelvam, DPhil (Oxon), and P. Poologasingham DPhil (Oxon) under the guidance of Professor Wijesekera who was one of the most distinguished scholars in Oriental Studies and, as such, had a deep and sympathetic understanding of Hinduism and Hindu Culture.

The areas covered by the programme of study were the basic texts of Hinduism, History of Hinduism, Hindu Philosophy, Hindu Art and Architecture, Hindu Social and Political Institutions, and Hindu Civilization in South East Asia. The same curriculum and syllabi were later adopted by other universities and retained by them with slight modifications until almost 2000 CE.

The names of the pioneers at the CMB and their areas of interest may be listed here in the following order:

i. Professsor A. Sathasivam - *Tamil literature and Saiva Siddhanta*;
ii. Dr. (Ms.) M. Arulchelvam - *Vedic studies and Puranic religion*;
iii. Dr. G. Sundaramoorthy - *Sanskrit literature and Hindu philosophy*;
iv. Dr. S. Pathmanathan (Visiting Lecturer from the Department of History, PDN) - South *Asian history, Hindu art and architecture, and Hindu political and social institutions*.

The first batch of students successfully completed the BPhil programme in 1972, and thereafter the subject was transferred to the University of Kelaniya.

The Jaffna Campus of the University of Sri Lanka (later University of Jaffna) was established in 1974, and at that time the first Department of Hindu Civilization was also established in the Faculty of Humanities. At present, the Department of Hindu Civilization at the University of Jaffna (UJA) is one of the three Departments of the Faculty of Hindu Studies formed in June 2019. The principal areas of study offered by the department fall under the following themes: History of Hinduism, Hindu Philosophy, Hindu Art and Architecture, Women in Hindu Society, Globalization and Hinduism, and Hindu Science.

The pioneer teachers were Professor K. Kailasanatha Kurukkal PhD (Pune); Mr. K. Gopalakrishnan, Ms. Kalaivani Ramanathan and Ms. N. Selvanayagam. Professor Kailasanatha Kurukkal published two outstanding books: *A History of Early Sanskrit Literature* (1981) and *The Ritual Traditions of Saiva Temples* (1963). He won the *Sahitya Mandala* award for the first item. Professor K. Gopalakrishnan has published two books in Tamil on Saiva Iconography and Hindu Cultural Heritage. He has

also published many articles in academic journals in both Tamil and English. Ms. K. Ramanathan has published a book on Saiva Siddhanta in Tamil.

The staff and their areas of research may be listed here in the following order:

Professor K. Kailasanatha Kurukkal - *Vedic literature and Hindu rituals*; Professor K. Gopalakrishna Iyar - *Agamas, Sanskrit literature and iconography*; Professor (Ms.) K. Ramanathan - *Saiva Siddhanta, Vedanta philosophy*; Professor M. Vethanathan - *Hindu iconography and cults of Hinduism*; Ms. N.S. Selvanayagam - *Meditation and Hindu ethics*; Dr. Suganthini Srimuralidharan - *Hindu fine arts, temple architecture and folk religion*; Dr. Vigneswary Pavanesan - *Hindu ethics and Hindu political institutions*; Dr. S. Muhunthan - *Hindu ethics and Hindu philosophy, Ancient Hindu law and political theories and Hindu science*; Mr. S. Ramanaraja - *Yoga and Saiva sacred literature*.

The academic staff of the department currently consists of four senior lecturers and one probationary lecturer, and the student body consists of 221 undergraduate students and 10 postgraduate students pursuing MPhil degrees.

On the bifurcation of the department, a separate Unit for Hindu Philosophy was created in 1998. The pioneer teachers of the study programme were Professor S. Krishnarajah (Department of Philosophy), Professor S. Gnanakumaran (Department of Philosophy), and Professor Ms. Kalaivani Ramanathan. On 06 June 2019, the Unit was raised to the status of a department called the Department of Saiva Siddhanta in the newly established Faculty of Hindu Studies. Dr. (Ms) Vigneswary Pavanesan was appointed as the Head of this new department.

The areas of study in this department are History of Saiva Siddhanta, the Treatises on Saiva Siddhanta, the Six Systems of Hindu Philosophy, Hindu Ethics and Vedanta Philosophy. The members of the academic staff are Mr. P. Chandrasekaran (Senior Lecturer), Mr. T. Selvamanoharan (Senior Lecturer), and Dr. Ilaiyathamby Jayenthiran (Temporary Assistant Lecturer). Mr. P. Chandrasekaran wrote a dissertation on the Saiva Agamic Tradition in Sri Lanka for the PhD degree. There are 100 undergraduates and 32 postgraduate students reading for degrees.

The BA degree programme in Hindu Civilization at the University of Peradeniya (PDN) was established in 1983 consequent to the closure of the Tamil stream at the University of Kelaniya (KLN). Mr. R. Kanagaratnam, a Probationary Lecturer in Hindu Civilization at the KLN was transferred to the Department of Tamil, PDN. The Department of Tamil took the responsibility to conduct a programme of study in Hindu Civilization, initially with the support of the Department of History.

The pioneer teachers of the subject were Professor A. Sathasivam, Professor S. Pathmanathan and Mr. R. Kanagaratnam. Students were registered only for the BA degree programme. The curriculum and syllabi that were initially introduced by the CMB were adopted. Later, some revisions were made, as facilities were limited and confined exclusively to those of the Department of Tamil. Presently, this department conducts

courses for the BA degree programme and provides most of them as optional courses for undergraduates of all three batches engaged in BA Honours degree programmes in Tamil, Economics, History, and other subjects.

As the academic staff teaching the subject are from the Department of Tamil presently, their accomplishments and areas of interest are listed elsewhere in this volume. Mr. R. Kanangaratnam who later obtained his MPhil degree was promoted to the rank of Associate Professor. He retired from service several years ago. He had written a number of books in Tamil, mostly on Arumuga Navalar. There is only one temporary assistant lecturer on the staff. The student body consists of four PhD students and 35 undergraduates.

Hindu civilization was introduced as a subject in the Department of Fine Arts at the Eastern University, Sri Lanka (EUSL) in 2001. In 2006, it was elevated to the status of a *Discipline*[1] and placed under the Dean of the Faculty of Arts and Cultural Studies. The Department of Hindu Civilization was established in 2014.

At the outset, the curriculum and syllabi were similar to those of other universities. A major revision was undertaken on the request of the Dean by Professor S. Pathmanathan, with the assistance of Mr. S. Muhunthan, who was then a Lecturer. In the revised scheme, the course units in Hinduism and Globalization, Women in Hindu Society, and Hindu Science were added to the BA Honours degree programme. In fact, it was on the acceptance of the revised scheme of the curriculum and syllabi by the relevant Standing Committee that the University Grants Commission (UGC) took steps to establish the department at the EUSL. It is also remarkable that the same scheme was implemented with slight modifications by the University of Jaffna (UJA) and South Eastern University of Sri Lanka (SEUSL) subsequently. In later years, Cultural Tourism and Museums and Monuments were introduced as new areas of study at the EUSL.

The pioneering staff at the EUSL were Dr. S. Maunaguru, Ms. Shanthi Kesavan, and Professor S. Pathmanathan (Visiting Professor). Mr. Muhunthan who later obtained the PhD degree from the University of Jaffna (UJA) was promoted to the post of Senior Lecturer having published two books of outstanding merit: *Hindu Mathematics and Astronomy* (2016), and *Political and Economic Theories and the Principles of Law as found in Hindu Literature* (2014). He was conferred the Sahitya Mandala award for each of these publications. Professor S. Pathmanathan has published 17 books in English and Tamil. *Hinduism in Sri Lanka* (2006) (Tamil 476 pages) and *Tamil Inscriptions in Sri Lanka* (2019), Volume I (English 760 pages), Colombo, 2019 are among them. The first of these was selected as the best book on Religion and Philosophy published in Tamil in 2006, by the State Government of Tamil Nadu and an award was conferred on the author.

About 200 articles (120 in English and 80 in Tamil) by the same author have been published in academic journals and compilations in the form of felicitation and commemoration volumes published

1. In this paper, *Discipline* (in italics) denotes an academic entity and 'discipline' indicates subject disciplines. The term *Discipline* is a 'Unit' in the Faculty of Arts and Culture at EUSL.

in honour of scholars. Editorial work includes the 12 volumes of *Hindu Encyclopaedia* in Tamil (Department of Hindu Religious and Cultural Affairs, Colombo, 1992-2013) and *Reflections on a Heritage: Historical Scholarship on Premodern Sri Lanka,* Central Cultural Fund, The Ministry of Cultural Affairs, Colombo, 2000. He is also the recipient of nine national and international awards. Among them are *Uruma Prasada Pranama* (Ministry of Heritage Management), K.A. Nilakanta Sastri Memorial Award for History (Association for the Management of Asian Heritage) and "The Title of Excellence Beacon of Brilliance" awarded by the Kalyanasundaram Foundation in recognition of his contribution to Hindu studies.

The names of the academic staff at present and their areas of interest are as follows: Dr. Ms. Shanthi Kesavan - Cultural tourism, history of Hinduism; Dr. V. Gunapalasingham - Hindu folk traditions, Hindu art and architecture; Mr. N. Vaman - Hindu philosophy, Hindu culture; Ms. S. Mekala - Hindu ethics, Hinduism and globalization; Mr. J. Balraj is preparing for his postgraduate studies.

There are six staff members in the Department of Hindu Civilization at EUSL: three senior lecturers, two probationary lecturers, and one temporary assistant lecturer. There are 427 students following the BA degree programme and 39 following the BA Honours degree programme.

At the South Eastern University of Sri Lanka (SEUSL) Hindu Civilization was introduced as a subject of study in 2005. It is a Unit in the Department of Languages of the Faculty of Arts and Culture. The BA degree programme commenced in 2005 and since 2008 students have been registering for the BA Honours degree programme. The pioneer teachers were Mr. N. Subharaj BA (Eastern University, Sri Lanka - EUSL) and Ms. M. Selvakumari BA (UJA) who were Probationary Lecturers. Professor S. Pathmanathan and Professor P. Gopalakrishnan were consultants and the curricula and syllabi for the programme of study were prepared by them. They were basically modelled on those of the EUSL.

The areas of interest of Mr. N. Subharaj are *Comparative religion and Hindu philosophy*, and of Ms. M. Selvakumari are *Gender studies, Hindu culture, and Hindu philosophy*. Presently, there are two senior lecturers and two temporary assistant lecturers on the staff. Both senior lecturers have obtained their MPhil degrees from UJA. Mr. N. Subharaj wrote a dissertation on *Comparative Religion*. Ms. M. Selvakumari wrote a dissertation on *An Aspect of Hindu Culture.* Mr. N. Subharaj has published many articles on the history of Hindu civilization. The student body of the course consists of 36 undergraduates.

Staff and Students

The academic staff engaged in conducting the courses in Hindu Civilization at the state universities have made a substantial contribution to the enrichment of knowledge pertaining to Hinduism and Hindu society and culture by regularly participating and making presentations at the Annual Research Seminars conducted by the Department of Hindu Religious and Cultural Affairs.

The proceedings have been published annually with a large number of

volumes epitomizing a wide range of knowledge pertaining to aspects of Hindu Civilization. These have become major sources of information for research scholars and students in Sri Lanka and India. Those who have been trained during the past two decades have made a substantial contribution to the *Hindu Encyclopaedia* published in 12 volumes during 1992-2013 that has earned an international reputation because of the quality of production.

More attention has to be paid to the problems of staff development and the improvement in the quality of their performance which are essential for maintaining standards and any further institutional expansion. There is a tendency among the staff to pursue higher studies in Sri Lanka. Postgraduate training in foreign universities is important to develop competence in English which is of vital importance for engaging in dialogue on matters relating to reconciliation and harmony. There are 21 lecturers on the academic staff engaged in conducting the study programmes in Hindu Civilization. Among them are 11 senior lecturers, 4 probationary lecturers, and 6 temporary assistant lecturers.

All study programmes are conducted in Tamil. As most students do not have an adequate knowledge of English, they cannot familiarize themselves with works of the highest academic quality despite their impressive progress in computer literacy. Hitherto, the universities concerned have not taken a serious view of this matter. At present, there are 844 undergraduates engaged in the study of Hindu Civilization, and a large majority of them (466) are at the EUSL. The steady increase in numbers at the UJA and EUSL is attributed to the presence of articulate members of the younger generation on the staff with a capacity for making attractive presentations.

The study programmes in Hindu Civilization in the state universities of Sri Lanka have produced graduates with multidisciplinary skills and comprehensive knowledge of the areas dealt by the subject. They make a substantial contribution towards the consolidation and improvement of knowledge pertaining to Hinduism and Hindu Culture and are engaged in social reconstruction and nation building. The students who qualify in the discipline are mostly employed as teachers at schools and colleges, as cultural officers in the districts, and as employees of government departments and institutions in the private sector. As they are familiarized with the principles of co-existence, harmony, tolerance, and non-sectarian co-operative endeavour - which are the hallmarks of Hindu Civilization they have the potential for being actively engaged in the process of reconciliation which is a bilateral or multilateral process. The introduction of some elements of comparative religion in the study programme could enhance their capacity in this respect.

In summary, Hindu Civilization as a subject of study is taught at the CMB, UJA, PDN, EUSL and SEUSL. It was first introduced by the University of Ceylon - Colombo Campus in 1968. The curriculum and syllabi designed by competent scholars at the start envisaged a comprehensive programme of study that was multidisciplinary in character. This scheme was later adopted by other universities that made provision for courses in Hindu Civilization. The Department of Hindu Civilization that was established at the UJA at its inception

developed into the Faculty of Hindu Studies in 2019 with three departments. The Unit of Hindu Civilization that had its origin in 2001 at the EUSL developed to become the Department of Hindu Civilization in 2014. The study of Hindu Civilization in the Sri Lankan state university sector has contributed significantly to the development of the subject discipline by way of research and regular revisions of the curricula.

Christian Culture and Civilization

Christianity originated as a religious movement in Palestine constituted by a group of Jewish followers of Jesus of Nazareth. This movement spread to some parts of Europe, North Africa, and Asia over the first century CE. In the process, it became a universal religion embracing people from many nations and ethnic groups. With the Edict of Milan by Emperor Constantine in 313 CE, Christianity began to be a major religious influence on European populations. The Christian influence gradually penetrated the cultural fabric of Europe forging a civilization beyond the confines of the Roman Empire. With waves of European colonization, Christianity spread to the rest of the continents.[2]

Over the last two millennia, Christianity has contributed to education, art, architecture, drama, cinema, music, literature, sport, and science. For example, Christianity has significantly contributed to primary and secondary education by establishing schools world over and to tertiary education by founding universities, even prestigious universities such as the Universities of Oxford, Cambridge, Paris, Louvain, and Ottawa, to name only a few. Some of the Christian scientists were Blaise Pascal (1623-62), Robert Boyle (1627-91), Isaac Newton (1643-1727), Antoine Lavoisier (1743-94), John Dalton (1766-1844), Michael Faraday (1791-1867), Florence Nightingale (1820-1910), Gregor Mendel (1822-84) and George Lemaître (1894-1966).

Christianity is studied as Christian Theology and Christian Studies. Christian Theology is usually pursued by the adherents of Christian religion, and Christian Studies by Christians as well as non-Christians. The University of Kelaniya (KLN), University of Jaffna (UJA), Eastern University, Sri Lanka (EUSL), University of Madras and the Chinese University of Hong Kong are some of the main Asian centres which offer degree programmes in Christian Studies open to both Christians and non-Christians. Christian Studies is taught at the KLN as "Christian Culture" (1976), at the UJA as "Christian Civilization" (1979), and as "Christianity" at the EUSL (2008).

The basic research trends observable in Christian Studies in the Sri Lankan university sector are Christian Scriptures, Church History, and Christian Thought, particularly philosophy of religion and contextual Christian thought. At the UJA as well as KLN, there is greater research interest in the cultural aspects of Sri Lankan Christianity such as Tamil and Sinhala Christian literature, Easter-Passion plays and Christian education. Since the turn of the century, there are new trends in research at the KLN such as Biblical exegesis, contextual

2. We acknowledge with gratitude the invaluable assistance extended to us by Mr. Wijith Rohan, Rev. Dr. Roshan Fernando, and Ms. Krishani Perera of the UOK, Rev. Dr. Paul Rohan of the UJF, and Rev. Fr. A. Navaretnam of the EUSL and Professor G. Pilendran by furnishing relevant information needed to write this article.

hermeneutics, Easter-Passion plays, contextual theology, theology of justice and peace. As far as the content of the teaching and learning process is concerned, the UJA and EUSL give greater weight to theological themes.

The main objective in introducing the study of Christian civilization/culture to Sri Lankan universities was the academic pursuit of being on par with other leading international universities where religious studies are taught as an important discipline in Humanities/ Social Sciences. It was also in view of the need for religious cohesion among the future leaders of the nation. The presence of four major religions of the world was also considered an opportunity to attract international students who are interested in the study of diverse religious cultures under one roof. Hence the importance of including the study of diverse religious cultures in the university curricula.

History: Christian Culture and Civilization

A landmark in teaching Christianity as a tertiary level academic discipline in the ecclesiastical milieu in Sri Lanka is the establishment of the Papal Seminary for India, Burma, and Ceylon built on a lonely hill in Ampitiya, facing Dumbara Valley in 1893 (National Seminary of Our Lady of Lanka, 2021).[3] This academic institution was empowered to offer degrees in Philosophy and Theology in 1926.[4] A landmark in teaching Christianity at the tertiary level in the state sector is the establishment of the academic discipline Christian Culture at the University of Kelaniya in 1976. Christian Culture as a discipline was first taught in the Department of Pali and Buddhist Studies thanks to an initiative of Professor W.S. Karunaratne, then Head of the Department of Pali and Buddhist Studies. The initiative was historic since it was the first introduction of the discipline to the state university sector in Sri Lanka. At that time, this institute of higher education was called the *Vidyalankara Mandapaya* (Campus) of the University of Ceylon, and the *Mandapadipathi* (President) was Professor D.A. Kotalawala, and the Dean of the Faculty of Arts was Professor S.L. Kekulawala. Since the subject was taught in the Department of Buddhist Studies, the first Head of the academic discipline Christian Culture was Professor W.S. Karunaratne, then Head of the Department of Buddhist Studies (Lowe, 2013, pp. 1-6; Wijesinghe, 2020).

The subject Christian Culture began to be taught in the academic year that commenced on 18 May 1976. There were thirteen students in the first batch, and among them were six Buddhist monks and one Benedictine monk. After the first year of studies, four students opted to follow the BA Honours degree programme in Christian Culture in 1977, and among them were two Buddhists monks. The first lecturers were Rev. Celestine Fernando, then president of the Bible Society and Rev. Kenneth Fernando (later Bishop of Colombo of *Lanka Sabhava* – Anglican Church) who functioned as visiting lecturers. Professor Chandima Wijebandara of the Department of Pali and Buddhist Studies (later Vice Chancellor of the

3. Prior to the establishment of this institution, theology had been taught for pastoral purposes (e.g., at St. Martin's Seminary, Jaffna, and at St. Bernard's Seminary Colombo) and not in view of granting academic qualifications. Later, the National Seminary of Our Lady of Lanka, established in 1955, began to offer the academic degree BTh beginning 1968.

4. The Papal Seminary was shifted to Pune in 1954/55.

University of Sri Jayawardena) taught the course unit titled Sociology of Religion. In 1978, the *Vidyalankara Mandapaya* of the University of Ceylon was named University of Kelaniya. At that time Christian Culture was established as a department and Dr. Anthony Fernando was appointed the Head of the Department. He served as Head from 1978-94 and 1995-97 and contributed significantly to develop the subject as a university discipline. In recognition of his contribution towards the development of the discipline, a gold medal is awarded in his name to the best student who obtains a first class in the BA Honours degree programme in Christian Culture annually. Rev. Fr. Alex J. Fernando joined the university in 1978 and Ms. Neeta Lowe, a student of the first batch to follow the BA Honours degree programme, joined the staff in 1981. She served as Head of the Department from 2010-2013. Dr. Talampitiye Sumangala Thera was appointed to the staff in 1986 (Lowe, 2013, pp. 1-6; Wijesinghe, 2020).

In the academic year 1980-81, a section of the Department of Western Classical Culture was shifted to the PDN. The remaining section of this department and the Department of Christian Culture were amalgamated into a single department called the Department of Classical Studies which offered two separate degree programmes, Christian Culture and Western Classical Culture. Subsequently, the name of the Department of Classical Studies was renamed as the Department of Western Classical Culture and Christian Culture in 1998.

Rev. Dr. Nihal Abeyasingha joined the department as a Senior Lecturer in 1986. He served as the Head of the Department from 1994-95 and from 1997-2001. Revising the BA and BA Honours curricula to reach international standards is one of his significant contributions. Professor Shirley Lal Wijesinghe was recruited as a Senior Lecturer in 1998. He was instrumental in introducing the MA programme, the first postgraduate taught course in Christian Studies in Sri Lanka, and the course units Biblical Greek and Biblical Hebrew to the BA and BA Honours degree programmes. He was appointed the first coordinator of the MA programme (2008-16) and served as the Head of the Department from 2004-2007 and 2020-21. The first two MPhil degrees in Christian Culture - by Mr. Wijith Rohan Fernando (2006) and Rev. Fr. George Tissera (2007) - were read under his supervision. Mr. Wijith Rohan Fernando was recruited in 2005, and among his contributions are establishing the journal *Krisansa* in 2013 (which continues as a Research Series since 2016), initiating a series of international conferences on Christian Studies, commencing the Senior Fellow Programme involving international scholars, and introducing a 270-hour IT learning and three credit internship programme to the BA Honours degree curriculum. He served as the Head of the Department (2014-17) and is the present Coordinator of the MA programme (2016 to date). Rev. Dr. Roshan Fernando joined the department in 2009. Presently, he serves as the Head of the Department. Ms. Krishani Prabodha Perera, an alumna of the department, was recruited to the staff in 2021.

In 1981, the discipline Christian Civilization was established as a unit in the Department of Language and Cultural Studies along with the Arabic and Islamic Studies Unit at the University of Jaffna (UJA). Rev. Dr. A.J.V. Chandrakanthan

who joined the Unit as a permanent lecturer was appointed the Coordinator of the Unit the same year. When the Department of Languages and Cultural Studies was divided into the Department of Linguistics and English, and the Department of Christian and Islamic Civilizations in 1989, he was appointed the first Head of the department. He was instrumental in introducing the MPhil and PhD programmes, and the first PhD thesis and three MPhil theses were read under his supervision. With the mass exodus of the Jaffna population in 1995, caused by the intense armed conflict between the military and the militants, the academic activities of the department were interrupted. At that time, Professor S. Sivalingarajah (the Senior Lecturer in Tamil) was appointed the Acting Head of the department and served in that position until 1997.

Rev. Dr. Anton Matthias, who was recruited to the department in 1997, contributed significantly to reorganise the department. He served as the Head of the department from 1997-2004. Rev. Professor G. Pilendran was recruited to the department in 1998 and served as the Head of the department from 2004-2017. Seven MPhil theses were read under his supervision. Rev. Dr. J.C. Paul Rohan was recruited in 2015. He was the first to organise an international conference and to introduce the internship programme to the undergraduate curricula. He has been serving as the Head of the department since 2017. Ms. M.W. Surendraraj, who graduated from the department in 2011, joined the staff in 2015, and Rev. Fr. M.V.E. Ravichandran, a former postgraduate student of the department, was recruited to the department in 2018.

The '*Discipline*[5] of Christianity' was established in the Faculty of Arts and Culture at the Eastern University, Sri Lanka, in 2008. Rev. Dr. Dominic Saminathan, then Head of the Department of Comparative Religion and Social Harmony initiated the process of introducing the *Discipline of Christianity* to the EUSL. While pioneering the project, he also served as the Founder-Coordinator of the *Discipline* (2008-2009). The main purpose of introducing the subject was to offer the possibility of studying Christianity at the tertiary level. This initiative has been an asset to students who offer Christianity or Christian Civilization for the GCE (A/L) and also to those who wish to teach the subject area in secondary schools. There were 21 students in the first batch.

Rev. Fr. A.A. Navaretnam was appointed as a lecturer in 2009. This recruitment was made possible thanks to an allocation from the dean's pool of cadres as there was no cadre position for Christianity at that time. Professor Ammankili Murugathas, Ms. Ruby Valentina Francis and Ms. A. Jeyapratheepa served as Coordinators of the *Discipline* from 2009-2015. Returning after postgraduate studies in 2015, Rev. Fr. A.A. Navaretnam was appointed the coordinator of the *Discipline*. At present, the *Discipline* offers an SLQF level 5 programme in Christianity. The process of upgrading the *Discipline* of Christianity to the level of a department has been launched.

Aims and Objectives

The study of Christian Civilization/ Culture aims to form graduates with knowledge and understanding of the Christian Scriptures, history, culture (art, architecture, and literature) and thought, competent to critically analyse the existing knowledge, creatively interpret

5. Cf. Note 1.

it, and relate it to other disciplines in Humanities, social, medical, and biological sciences, produce new knowledge and communicate the existing knowledge and new findings effectively. The study is also meant to form graduates with character who are cordial, critically loyal, committed, responsible and employable.

The students who follow the Christian Civilization/Culture degree programmes learn to (i) demonstrate critical comprehension of theological, political, social, textual, philosophical, historical, ritual, practical, ethical, institutional and aesthetic expressions of Christianity; (ii) discuss and demonstrate critical comprehension of the classic sources and their subsequent articulations by some interpreters of the tradition(s) in different historical periods and in different social or geographical settings; (iii) evaluate and critically analyse a diversity of primary and secondary sources in Christian studies, and, where appropriate, from related subjects such as the Humanities or Social Sciences; (iv) critically analyse a range of themes, debates and methods within Christian studies; (v) apply fundamental concepts and principles of Christian thought to find viable and justifiable solutions concerning current issues in ecumenism and interreligious dialogue, education, environment, gender issues, health, economy, politics and aesthetics; (vi) employ digital learning skills to identify appropriate source material and data to support research in the field of Christian studies; (vii) communicate information, ideas, arguments, principles, and theories by a variety of means (written, oral, and visual media) physically and virtually; (viii) lead, follow, and take responsibility for one's actions and decisions by being a leader and a team player when the situation arises; (ix) respect diverse cultures and act with empathy for the oppressed by promoting equity, ethical values, and human rights; (x) undertake independent or self-directed study or learning and reflect on one's strengths and weaknesses as a learner and show independence in thought and critical self-awareness.

Orientation and Emphases of the Study Programmes

The study programmes in Christian Culture/Studies at the University of Kelaniya include two undergraduate degree programmes (BA and BA Honours) and three postgraduate degree programmes (MA, MPhil, and PhD). The BA and BA Honours degrees are also offered to external students at the Centre for Distance and Continuing Education (CDCE). The degree programmes BA, BA Honours in Christian Culture, and MA in Christian Studies include all four areas of the discipline, namely, Christian Scriptures, history, culture (art, architecture, and literature), and thought. However, there is greater emphasis on Christian Scriptures with 28 credits in the BA Honours degree programme, the next being philosophical, theological, and social thought with 22 credits. The curriculum gives importance to relate the subject matter to contemporary issues by way of contextual hermeneutics, Christian thought on peace, feminist critique, and ecology. The study programmes do not include denominational theologies. At the KLN, the subject discipline Christian Culture can be studied either in the Sinhala or English medium. The employability of the graduates is enhanced by 270 hours of IT learning spread over six semesters.

The degree programmes in Christian Civilization at University of Jaffna include BA and BA Honours undergraduate degrees and MPhil and PhD postgraduate degrees. The BA and BA Honours degree programmes in Christian Civilization at the UJA also teach all four major areas of Christian Studies. The BA Honours degree programme lays greater emphasis on Christian thought/theology with 42 credits, the next being Christian Scriptures with 12 credits. With a high percentage of course units of Christian Thought/Theology, the programme exhibits greater interest in different aspects and applications of theology. While the medium of instruction is Tamil, a few optional course units are offered bilingually (Tamil and English). The curriculum includes IT, and course units in English and a course unit in Sinhala to improve the students' communication skills and thus enhance employability. A proposal has been submitted for the approval of the UGC to commence the postgraduate degree of Master of Christian Studies.

The Eastern University, Sri Lanka offers a BA degree in Christianity, and covers three of the four major areas of Christian Studies, namely, Christian scriptures, history, and thought. Most of the course units are on Christian thought. The interest in the employability of the graduates is seen by the insistence on IT and English language learning. The administrative process has been launched to commence the BA Honours degree programme in Christian Studies.

Research and Publications

A review of the research and publications of the discipline in the state universities is an extended study. Due to constraints of space, we shall present only a brief statement of the orientation of research and a few significant entries. The publications include both textbooks as well as new knowledge. The textbooks cover four major areas of Christian studies, namely, scripture, history, culture, and Christian thought. The teaching material in scripture includes numerous articles and textbooks on the Old Testament and the New Testament. A recent addition is a textbook on Biblical Hebrew and Biblical Greek. The study material and textbooks on history include the history of Christianity (both European and Sri Lankan) and a recent book on diverse Eastern and Western Churches. The KLN, UJA, and EUSL have conducted research and subsequently published on Christian drama, literature, inculturation, interreligious dialogue, and theology of justice and peace. The KLN specialises in research and publications on biblical exegesis and contextual hermeneutics. There is a recent tendency towards research on philosophical aspects of Christianity at the UJA and theology of liturgy at the KLN. Some of the textbooks and study guides of the KLN, UJA, and EUSL in Christian civilization/culture are being used by other institutions of higher learning in Sri Lanka.

In this section, we shall outline some of the significant research and publications by the staff of the University of Kelaniya. The main research interest of Dr. Anthony Fernando was in interreligious dialogue, and among his books are *Buddhism made Plain: An Introduction for Christians* (1985) and *Understanding the Religions of Others* (2015). The publications of Rev. Dr. J. Alex Fernando include *The Evolution of the History of Israel* I and II (1992). Ms. Neeta Lowe's interests were in Christian art and literature, and

among her publications are *An Analysis of Job and the Relationship between Man and God Found in the Wisdom Literature* (2012) and *Diverse Christian Churches in Eastern Christianity* (2014). Dr. Thalampitiye Sumangala Thera was interested in the cultural aspects of Sri Lankan religions and the History of Christianity. His main research was entitled *Recent Official Roman Catholic Views on Buddhism and the Self-Understanding of Theravada Buddhism* (Unpublished). Among the extensive publications of Rev. Dr. Nihal Abeyasingha are seven books and 15 journal articles. Among his works are *History of Christianity* (2014) and *Churches East & West: A Brief Survey of Christian Churches* (2017).

Professor Shirley Lal Wijesinghe is the author of 10 books, 37 journal articles, 22 book chapters and editor of three books. *Jeremiah 34,8-22: Structure and Redactional History of the Masoretic Text and of the Septuagint Hebrew Vorlage* (1999), and *Primeval History, Patriarchs and Matriarchs: Essays on Genesis* (2019) are two of his major contributions. Mr. Wijith Rohan Fernando has published 15 books, 8 journal articles and 11 book chapters. Among his important works are *History, Forms and Usage of Passion Plays in Sri* Lanka (2009), and *Original Sin in the Oberammergau Passion Play: A Study Based on the Passion Play Script of Oberammergau 1960* (2019). Two other important contributions are *Deus, Auctor Pacis et Reconciliationis: A Euchological and Liturgico-Theological Analysis of Peace and Reconciliation in the Missale Romanum* (2018) by Rev. Dr. Roshan Fernando, and *Social Encyclicals and Justice: The Concept of Justice in the Social Encyclicals (1891 -1991)* (2019) by Krishani Perera.

The important contributions by MPhil researchers of the University of Kelaniya are *History, Forms and Usage of Passion Plays in Sri Lanka* (2006); *The Matthean Beatitudes: A Contextual Study of Mathew 5,3-10* (2007); *Social Encyclicals and Justice: The Concept of Justice in the Social Encyclicals (1891-1991)* (2017); *Sinhala Catholic Poetry and Inculturation* (2018); *The Contribution of the Post-French Revolution Religious Congregations towards Ecclesiastical and Social Progress in the Roman Catholic Diocese of Chilaw During the British Period* (2020).

The following is a list of important contributions by the staff of the University of Jaffna. The research interests of Rt. Rev. Dr. S. Jebanesan were Christian literature and the history of the American mission in the north of Sri Lanka. He is the author of *The Contribution Made to Tamil by American Missionaries who served in Jaffna, Sri Lanka* (1983), and *Life of Bishop Kulendran* (1992). The research areas of Professor A.J.V. Chandrakanthan are Christian theology and current trends in Christianity. He is the author of 15 books, 12 journal articles, and editor of three books. Among his publications are *Catholic Revival in Post-Colonial Sri Lanka: A Critique of Ecclesial Contextualisation* (1995); *A Reader in Christology* (2007). The research interest of Rev. Dr. Anton Mathias was the history of Christianity, and among his important publications is *The Catholic Church in Jaffna 1875-1925 with Special Reference to the Ministry of Fr. S. Gnana Prakasar, OMI* (1992). Professor G. Pilendran conducts research on Christian literature and the history of Christianity in Sri Lanka and wrote extensively on St. Joseph Vaz and on the literary contributions of

Jacome Gonsalves. He is the author of *Tamil Catholic Literary Tradition of Sri Lanka* (1998), and *The Establishment of the Jaffna Vicariate: Its Regression and Progress 1796-1857* (2002).

The research interests of Rev. Dr. J.C. Paul Rohan are Christian philosophy, anthropology, bioethics, and current trends in Christianity. *Philosophical Anthropological Implications of Biotechnology: An Investigation based on Thomas Aquinas and Hans Jonas* (2008), and *Human Centered Theological Trends* (2021) are two of his important contributions. Two other important contributions are *Gnanapallu – A Theological and Literary Analysis* (2013) by Ms. M.W. Surendraraj, and *The Challenges faced in the Formation of the Ideal Christian Community in the Diocese of Jaffna* (2018) by Rev. Fr. M.V.E. Ravichandran.

The important contributions by MPhil students of the University of Jaffna are *Viyakula Pirasangam of Fr. Jacome Gonsalves (1676-1742): A Historico-Critical, Literary and Theological study* (1992); *"The Truth will set you free" John 8:32 - The notion of Truth and Freedom in the Gospel of St. John: A Hermeneutical Study and its Contemporary Relevance* (1993); *An Examination of the Christology of Dr. M.M. Thomas* (1995); *Women Discipleship - A Critical Study of the Status of Women in Lukan Writings and Pauline Corpus* (2001); *Good News Imparted through Catholic Traditional Plays (Nattu Kuttu) of Mannar, Mathoddam* (2004); *Sri Lankan Catholic Tamil Poetry and Inculturation (1950-2005)* (2014); *Palmyrah Theology: A Christian Theology for the People of the North and East in Sri Lanka* (2014); *Leadership of Bishop Deogupillai through his Religious and Social Contributions* (2016); *Cardinal Cooray's Contributions towards Mission and Education (1946-1976)* (2017); *Tamil Christian Ballads of Sri Lanka: A Research based on St. James Ballad* (2018); and *Functions of the Jaffna Diocesan Print Media Paathukavalan (1983-2014) in Relation to Social Media's Instruction of 2nd Vatican Council* (2019).

The significant contributions by PhD researchers of the University of Jaffna are *The Social Significance of the Sacraments - Baptism and Eucharist - in the Fourth Gospel* (1995); *The Establishment of Jaffna Vicariate: Its Regression and Progress* 1796-1857 (2002); and *The Relevance of the Islamic Philosophy and Theology for the Mission in Sri Lanka* (2006).

The following is a list of research and publications by the staff of the Eastern University, Sri Lanka. The research interests of Rev. Dr. Dominic Saminathan were in ecclesiology and history of Christianity. Among his publications are *Laity in the Church* (2019). The main research areas of Rev. Fr. A. Augustine Navaretnam are History of Christianity and Christian Social Thought. Among his principal works are *Social Teachings of the Church* (2018), and *French Jesuits in the East* (2019).

Journals and Series

The series *Krisansā* is published as an Academic Research Series at the KLN, and the bi-annual *Thoothan* is published at the EUSL.

Student Activities

There are 32 students following the BA, 8 students following BA Honours, and 24 students engaged in MA studies at the KLN. There are 58 students following the

BA, and 23 following the BA Honours degree programmes at UJA, and 56 students following Christianity at the EUSL. The Internships, exposures and community service have been conducted at the KLN, UJA and EUSL. The students who follow Christian Civilization/Culture degree programmes have been employed as teachers, administrative officers, and project coordinators in the government and NGO sector. Some of the students find employment in the same institutions where they engage in their internship.

In summary, having traced the establishment of the subject discipline Christian Civilization/Culture at the KLN, UJA and EUSL, we have discussed the role of the pioneers in developing the subject as a university discipline, and presented their contributions by way of research and publications. We also have measured the progress of the subject discipline in achieving international standards by way of curricular development and research. While the KLN and UJA offer BA, BA Honours, MPhil, and PhD degree programmes, the KLN also offers the MA taught course and publishes an academic research series called *Krisansa*. At present, the EUSL offers the BA degree programme and hopes to launch the BA Honours in the near future. The senior staff at the KLN and UJA hold international doctoral qualifications and are engaged in academic and social activities both nationally and internationally and thus are capable of and dedicated to producing competent and committed graduates.

Islamic Civilization and Arabic Language

Islamic Civilization and Arabic Language are two subject disciplines which are among the oldest and most unique degree programmes offered by the state universities of Sri Lanka. A unit, many departments, and an entire faculty are engaged in teaching these two subject disciplines: Arabic and Islamic Civilization Unit of the Faculty of Arts at the University of Colombo (CMB); the Department of Christian and Islamic Civilizations of the Faculty of Arts, at the University of Jaffna (UJA); the Department of Arabic and Islamic Civilization of the Faculty of Arts at the University of Peradeniya (PDN); two separate departments - the Department of Arabic and the Department of Islamic Studies – of the Faculty of Arts and Culture at the Eastern University (EUSL); and the Faculty of Islamic Studies and Arabic Language (FIA) at the South Eastern University of Sri Lanka (SEUSL). The FIA is the only distinctive faculty which functions at the state universities of Sri Lanka with two departments, namely, the Department of Islamic Studies and the Department of Arabic Language.

The subject disciplines Islamic Civilization/Culture/Studies and Arabic are closely interrelated. The main sources of Islamic Studies, the Al Qur'an, and Al Hadith (Prophetic Traditions) are in the Arabic Language. Furthermore, it is the academic tradition of the Sri Lankan state universities to combine these two disciplines. Hence, Islamic studies and Arabic are combined in the teaching and learning process.

History: Islamic Civilization and Arabic Language

The subject disciplines Arabic and Islamic Civilization were first taught in the Department of Arabic of the Faculty of Oriental Studies at the University of Ceylon in 1945 (later University of

Peradeniya). This was the introduction of the subject in the state university system of Sri Lanka. It was established within a very short period after the opening of the university in 1942. In the early period, Dr. Abdul Wahid Halipothy (1945), Mr. Abul Hasan, Dr. Muhsin, Dr. M.A. Yusuf (1953), Professor M.A. Imam (1956), and Dr. M.A.M. Shukri (1965) contributed significantly to the development of this department. In order to extend the subject area, Islamic Civilization was introduced in 1972 as a discipline in the Department of Arabic at the Vidyalankara Campus of the University of Sri Lanka (Kelaniya) after the university system was reorganized. Later, in 1979, the Department of Arabic was relocated at PDN and renamed the Department of Arabic and Islamic Civilization.

Once the Faculty of Arts was established at the University of Colombo in 1963, the Arabic Language was taught as a BA degree programme. The students who were willing to pursue their Arabic Honours degree programme were transferred to the PDN. The late Mr. K.M.H. Kalideen (Former Dean, Faculty of Arts & Culture, SEUSL) and Dr. M.I.M. Ameen (former Head of the Department, Arabic and Islamic Civilization, PDN) were undergraduates of the CMB who were transferred to the PDN to pursue their BA Honours degree in Arabic Language in 1967 and 1968 respectively.

In the 1980s, during the tense socio-political situation in the country, students who were admitted to the UJA and EUSL were displaced and the UGC made a provision for those students to continue their degree programmes in other universities where the relevant disciplines were taught. In the 1990s, Mr. K.M.H. Kalideen was appointed by the University Grants Commission, UJA, and PDN as the coordinator for the displaced students. In 1992, the UGC secretariat requested Professor G.L. Peiris, then Vice Chancellor of the CMB, to commence teaching Arabic and Islamic Civilization as two main subjects of the Faculty of Arts of the CMB. At the 63rd Faculty Board meeting held on 06 April 1992, the board agreed to commence teaching the above subjects in the following year on condition that cadre positions be provided.

The first academic recruited was Mr. M.A. Abdul Razak. He was appointed a Senior Lecturer in Arabic and Islamic Civilization in 1995. Having received two years of Sabbatical leave, he left for India in May 2000 to pursue a PhD in Islamic Studies, and unfortunately passed away in 2001 while reading for his PhD After his sudden demise, Mr. M.M.M. Sabir who was recruited earlier as a probationary lecturer, was appointed as the Lecturer-in-Charge of the subject of Islamic Civilization in 2001. Dr. N. Gafoordeen assumed duty as the Coordinator of the Arabic and Islamic Civilization Unit in 2016.

When the University of Jaffna was established in 1974, Arabic and Islamic Civilization were included among the main subjects of the Faculty of Arts. The first academic recruited was Mr. K.M.H. Kalideen. He was appointed as an Assistant Lecturer in 1976. When the Department of Language and Cultural Studies was established in 1981, the Arabic and Islamic Civilization Unit became part of this new department. In 1989, the Department of Language and Cultural Studies was divided into two separate departments: the Department

of Linguistics and English and the Department of Christian and Islamic Civilizations. With the ethnic crisis and displacement then prevailing, the students following degree programmes in Islamic studies left the University of Jaffna in October 1990 and later continued their studies in other universities of the country. Although there are no students following degree programmes in Islamic Civilization, the department continues to be called the Department of Christian and Islamic Civilizations.

At the newly founded Eastern University, Sri Lanka, the Department of Islamic Studies and the Department of Arabic were established in the Faculty of Arts and Culture in 1986. It is noteworthy that Mr. M.A. Abdul Razzak, attached to the Department of Arabic, was the first Dean of the Faculty of Arts and Culture at the EUSL.

With the establishment of the South Eastern University of Sri Lanka in 1995, Islamic Culture and Arabic Language were offered by the Department of Languages of the Faculty of Arts and Culture (FAC). Mr. M.S.M. Jalaldeen, Mr. M.M.M. Rafeek (Arabic Language), Mr. K.M.H. Kalideen, and Mr. S.M.M. Mazahir (Islamic Culture) were the pioneer academics to be appointed. At the 57th meeting of the Faculty Board of FAC held on 30 August 2005, it was decided to establish a new faculty called the Faculty of Islamic Studies and Arabic Language (FIA) and transfer the academic staff (eight permanent and two temporary staff) and the 20 students from the FAC to the FIA. Once the proposal was approved by the UGC (cf. letter UGC/C/PS/26/1), the new degree programme commenced in the academic year 2005/2006.

The Faculty of Islamic Studies and Arabic Language was established in 2005 by a gazette notification (no.1412/35 issued on 30 September 2005) constituting two departments, namely the Department of Islamic Studies (DIS) and the Department of Arabic Language (DAL). The first student intake of the faculty included 50 students. Later, an Interdisciplinary Unit was set up to offer disciplines outside the scope of the respective main disciplines of the two departments. In addition, there are five academic units which have been established under the two departments with the approval of the Senate and the Council of the SEUSL to broaden the scope of the faculty. The faculty revises the curricula of the degree programmes regularly and takes every effort to produce nationally and internationally employable graduates. The FIA is unique in being the only faculty of its nature in the Sri Lankan state university system.

Degree Programmes

The Department of Arabic and Islamic Civilization at the University of Peradeniya offers BA and BA Honours degree programmes in the two disciplines Arabic and Islamic Civilization. The department began to offer postgraduate programmes in Islamic Civilization in the early 1990s and at present offers the Postgraduate Diploma, Master of Arts, Master of Philosophy, and Doctor of Philosophy in Islamic Studies.

The Arabic and Islamic Civilization Unit of the University of Colombo offers Applied Islamic Studies as a subject for the BA degree programme. As a contribution towards the tourism industry and the foreign employment sector, the unit also offers a short course in communicative Arabic and lectures on Middle East History and Religions to the

students pursuing degree programmes in the Buddhist and Pali Studies Unit and the Department of History.

University of Jaffna (UJA): The UJA does not offer any degree programmes on Arabic and Islamic Studies at present.

The Department of Arabic at the Eastern University, Sri Lanka offers BA and BA Honours degree programmes which include the study of language, grammar, linguistics, literature, translation, Arabic drama, and functional Arabic. The administrative process has been launched to commence a Master of Arts in Arabic. The Department of Islamic Studies, EUSL conducts the BA degree programme. A proposal has been submitted for the approval of the UGC to commence the BA Honours degree programme in Islamic Studies.

The Department of Arabic Language of the South Eastern University of Sri Lanka offers the BA degree programme and two BA Honours degree programmes: BA Honours in Arabic Language and Literature and BA Honours in Linguistics and Translation. The Department of Islamic Studies also offers a BA degree programme and three BA Honours degree programmes: BA Honours in Islamic Thought and Civilization, BA Honours in Islamic Banking and Finance, and BA Honours in Islamic Law and Legislation. These degree programmes have been offered since 2005. In addition, the Department of Islamic Studies has completed the preliminary measures to offer MPhil and PhD programmes in Islamic Studies (by research) from 2021 onwards.

Research and Publications

Due to constraints of space, we shall include only a few principal publications and the basic statistics of significant research on Islamic Civilization and Arabic Language.

The areas of research on Islamic Civilization are Qur'anic studies, Hadith studies, history of Muslims in Sri Lanka, Muslim minorities, Islamic jurisprudence, Muslim personal law, Arabic college education, Islamic political thought, Islamic history, Islamic economics, inter-religious dialogue, Arabic-Tamil studies, gender studies, Islamic banking and finance, Muslim contribution to the world, philosophical and theological sects, Mosque administration, comparative study of religions, and Islamic ethics.

The research on Arabic language and literature includes linguistics and translation, professional Arabic, comparative studies in Arabic and Tamil, Arabic grammar, Arabic literary criticism, classical and modern Arabic poem, fiction, prose, and drama, comparative linguistics, comparative literature, modern Arabic language and literature, functional Arabic, and issues in teaching Arabic.

In the following section, we shall outline some of the more important entries on research and publications by the staff members of the respective departments of the CMB, PDN, EUSL, and SEUSL.

Department of Arabic and Islamic Civlization, University of Peradeniya: Professor M.A. Imam (*Arab-Muslim Relations*); Dr. M.A.M. Shukri who has authored 20 books and more than 100 scholarly articles (*Muslims of Sri Lanka – Avenues to Antiquity* [1986]); Dr. M.N.M. Kamil Asad (The *Muslims of Sri Lanka under the British Rule* [1993]); and Dr. M.I.M. Ameen (he has published over 25 books and 40 research

articles). In addition, Mr. M.S.A. Barie: five research articles; Dr. M.Z.M. Nafeel: two conference papers and eight journal articles, author of *Fundamentals of Islamic Civilization* (2021)*;* Mr. M.A.M. Yaseer: nine research papers; S.M. Thameem: three books and four journal articles, and the author of *T.B. Jaya – Life and Works*.

Arabic & Islamic Civilization Unit, University of Colombo: Dr. N. Gafoordeen is the author of two books, eight conference papers, and 15 journal articles. *Origin and Development of Tafsir* (2020) is one of his key contributions. Mr. M.M.M. Sabir: two books and two abstracts. Mr. U.L. Ameer: three books, author of *Islamic Political History* (2016).

Department of Arabic, Eastern University, Sri Lanka: Mr. M.A. Abdul Razzak is the author of *Triple-Angled Problems and Solutions* (1994). Mr. M.S.M. Jalaldeen (presently retired) is one of the pioneers of the academic staff of the Department of Arabic, and the author of *Islam* (1992). Mr. M.H.M. Jaleel: seven books, two abstracts, two conference papers and seven journal articles, author of *An Introduction to Arabic Literature* (2012)*;* Dr. P.M. Hamthoon: five abstracts, 10 conference papers and five journal articles, author of *Abul Hasan Ali An Nadwi* (2017)*;* Mr. I.M. Thalib: two books, 10 abstracts, six conference papers and six journal articles; and Mr. S.L.M. Nashmel: two books, one abstract, six conference papers and a journal article, the author of *Lifestyle of Arabs and Arabic Literature* (2012).

Department of Islamic Studies, EUSL: Mr. A.L.M. Mujahid: two books, two abstracts, seven conference papers and four journal articles, the author of *A Study on Islamic Marriage and Practice with Special Reference to Kattankudy* (2014); Mr. A. Jaufer Hussain: three books, five abstracts, two conference papers and five journal articles, author of *Pioneers of Islamic Reform* (2020); Mr. M.T.M. Rizvi: 10 books, four abstracts and 10 conference papers and seven journal articles, and the author of *Muslims and Masjids – A Historical View* (2004); and Mr. M.B. Fowzul: eight conference papers and seven journal articles, and the author of *The Ottoman Empire* (2009).

Department of Islamic Studies, South Eastern University of Sri Lanka: Former Associate Professor K.M.H. Kalideen was the first Dean of the Faculty of Arts and Culture, SEUSL. He is the author of *History of Sri Lankan Muslims* (1986) and *Islamic Civilization* (2001). Professor S.M.M. Mazahir: 20 books, five book chapters, 47 abstracts, 30 conference papers and 40 journal articles, and the author of *Arabic-Tamil and Arabic-Tamil Articles* (2018) and *Origin and Development of Science of Tafsir* (2019); Dr. M.I.M. Jazeel: two books, one book chapter, eight abstracts, 24 conference papers and 27 journal articles, and the author of *Islamic Loan Theory and Practice* (2016)*;* Dr. R.A. Sarjoon: four books, one book chapter, 14 abstracts, six conference papers and 26 journal articles, and the author of *Islamic Economic Theory* (2010); Dr. S.M.M. Nafees: four books and 21 conference papers and 23 journal articles, and the author of *An Introduction to the Divine Criminal Justice System* (2021).

Mr. M.H.M. Nairoos: four abstracts, 10 conference papers and eight journal articles; Mr. H.M.A. Hilmy: one book, two book chapters, 17 conference papers and seven journal articles, and the author

of *Introduction to Islamic Banking* (2012); Mr. M.S.A.R. Rooly: two books, four abstracts, four conference papers and two journal articles, and the author of *Management and Firm Characteristics: An Empirical Study of Capital Structure Practices of Listed Companies in Sri Lanka and Board Structure* (2017); Mr. A.H. Rifas: one book, one abstract, 15 conference papers and seven journal articles, and the author of *Islamic Loan: Theory and Practice* (2016)*;* Ms. M.S.F. Sulaiha: three conference papers and three journal articles; Ms. M.S. Ismiya Begum: three books, four abstracts, 14 conference papers, five journal articles, and the author of *Islamic Civilization and Other Civilizations* (2013).

Department of Arabic Language, SEUSL: Former Associate Professor M.S.M. Jalaldeen of the Department of Arabic Language was one of the pioneer academics who contributed to research and development of the discipline at the SEUSL. He has published 13 books, two book chapters, a number of abstracts, conference papers and journal articles, and has authored a book titled *Sri Lankan Muslim Education: Achievements and Challenges* (2017), and *Arabic Tamil - A Historical Review* (2017).

Mr. A.B.M. Aliyar: six abstracts and eight conference papers; Mr. A.M. Razick: four books, six abstracts, seven conference papers, and two journal articles, author of *Contrastive Method and its Role in Teaching Arabic Language as a Second Language* (2021); Ms. M.C.S. Shathifa: six books, one book chapter, 15 abstracts, 17 conference papers and six journal articles, and the author of *Contrastive Study on Arabic and Tamil Phonology* (2020); Mr. F.H.A. Shibly: seven books, 15 abstracts, 20 conference papers and 25 journal articles, and the author of *Electronic Waste Management System* (2015); Mr. M.I.M. Irfan: one book, one book chapter, eight abstracts, eight conference papers and nine journal articles, and the author of *Women and Politics* (2021); Mr. S.I. Nimsith: two abstracts, 23 conference papers, and two journal articles; Ms. A.R.F.S. Farwin: one book, 12 conference papers and two journal articles, and the author of *Short Stories which attracted Me* (2020) translation from Arabic; Dr. S. Rifa Mahroof: one abstract and 10 conference papers; Ms. M.Y.M. Suheera: three books, two book chapters, six abstracts, 15 conference papers, one journal article, and the author of *Introduction to Sociology* (2013); Ms. A.R.F. Begum: two books, eight conference papers and seven journal articles, and the author of *The Political Philosophers in the 20th Century* (2012); Mr. M.T. Habeebullah: eight books, 16 abstracts, 31 conference papers, six journal articles, and the author of *Islamic World and Challenges* (2005).

Journals and Books

The Society of Arabic & Islamic Civilization Studies at the PDN has published a magazine called "An Nahdha" in 2003.

The FIA/SEUSL launched its first online journal, *Sri Lankan Journal of Arabic and Islamic Studies* (SLJAIS) in 2018. The SLJAIS is published bi-annually. It is an international, peer-reviewed, open access, academic journal covering all aspects of Arabic and Islamic studies. The main propose of the journal is to promote Arabic and Islamic studies through the publication of research articles. So far, three volumes and six issues (a total of 40 research articles) have been

published. Furthermore, the Faculty of Islamic Studies and Arabic Language at the SEUSL published an edited book on the theme *Arabic and Islamic Studies in Sri Lankan Higher Education* (2021) (ISBN: 978-624-5736-15-7) to mark the centenary year of University Education in Sri Lanka (1921-2021).

The Students' Research Forum for Social Research (SRF) of the FIA/SEUSL publishes a journal called "Aayvuk Kural" (Voice of Research) annually consisting of research articles and other articles of the academic staff and the students.

Staff and Students

University of Peradeniya: Professor M.A. Imam; Dr. M.A.M. Shukri, Dr. M.N.M. Kamil Asad, Mr. A.L.M. Ibrahim, Dr. Ameena Cassim and Dr. M.I.M. Ameen were pioneers staff: The present. Mr. M.S.A. Barie, Dr. M.Z.M. Nafeel, Mr. M.A.M. Yaseer, Mr. M.L.M. Hanifa, Dr. M.S.M. Saleem, Mr. S.M. Thameem, and Ms. Azra Banu serve at present. The student body consists of 19 postgraduate students (seven Postgraduate Diploma and 12 MA/MPhil students) and 128 undergraduate students.

University of Colombo: The members of the staff of the Arabic and Islamic Civilization of the Faculty of Arts, CMB are Dr. N. Gafoordeen, Mr. M.M.M. Sabir and Mr. U.L. Ameer. The number of student enrolment for each year is around 50.

Eastern University of Sri Lanka Department of Arabic: Mr. M.S.M. Jalaldeen and Mr. M.A. Abdul Razzak were pioneering staff of the Department. The staff members at present are Mr. M.H.M. Jaleel (Senior Lecturer - Gr. I), Mr. P.M. Hamthoon (Senior Lecturer - Gr. I), Mr. I.M. Thalib (Senior Lecturer - Gr. II), and Mr. S.L.M. Nashmel (Senior Lecturer - Gr. II). There are 40 students pursuing degree programmes in the department.

South Eastern University of Sri Lanka Department of Islamic Studies: The members of staff are Mr. A.L.M. Mujahid, Mr. A. Jaufer Hussain, Mr. M.T.M. Rizvi, and Mr. M.B. Fowzul. The student population is around 400.

Department of Islamic Studies, SEUSL: The members of the staff are Professor S.M.M. Mazahir, Dr. M.I.M. Jazeel, Dr. R.A. Sarjoon, Dr. S.M.M. Nafees, Mr. M.H.M. Nairoos, Mr. H.M.A. Hilmy, Mr. M.S.A.R. Rooly, Mr. A.H. Rifas, Ms. M.S.F. Sulaiha, and Ms. M.S. Ismiya Begum.

Department of Arabic Language, SEUSL: Mr. M.S.M. Jalaldeen (former Associate Professor) was a pioneer academic in the department. The current staff are Mr. A.B.M. Aliyar, Mr. M.H.A. Munas, Mr. A.M. Razick, Ms. M.C.S. Shathifa, Dr. A.R. Nasar, Mr. F.H.A. Shibly, Mr. M.I.M. Irfan, Mr. S.I. Nimsith, Ms. A.R.F.S. Farwin, Dr. S. Rifa Mahroof, Ms. M.Y.M. Suheera, Ms. A.R.F. Begum, and Mr. M.T. Habeebullah.

At the SEUSL the student number at the commencement of FIA was 50 (2005/2006). At present there are 1230 students (545 in DAL and 685 in DIS) following the BA degree programmes. The student body of the BA Honours degree programmes numbers 110 (nine in Language and Literature, 40 in Linguistics and Translation, 19 in Islamic Banking and Finance, 26 in Islamic Thought and

Civilization, and 16 in Islamic Law and Legislation).

Seminars and Conferences

The Department of Arabic and Islamic Civilization, PDN conducted a national research conference on the theme "The Role of Muslims in a Pluralistic Society" on 27 November 2013.

The FIA/SEUSL, being a unique Faculty for the discipline of Arabic and Islamic Studies, is investing on research and development and conducts an International Research Symposium annually. The first international symposium was held on 5 January 2014 on "Towards the Integration of Islamic Knowledge with Human Sciences". There were 53 research papers presented at this symposium. The keynote address was delivered by Dr. M.A.M. Shukri, Director, Jamiah Naleemiah Institute. The second international symposium was held on 04 March 2015 on "Empowering National Development through Religions, Languages, Culture and Society". Forty-one research papers were presented at this symposium. Professor M.S.M. Anas of the Department of Philosophy, PDN was the keynote speaker. The third international symposium was held on 30 May 2016 on "The Role of Islamic and Arabic Studies in National Development". Fifty-eight research papers were presented at this symposium and Professor Dr. Zulkiple Abd Ghani, the Deputy Vice Chancellor, University Science Islam Malaysia was the keynote speaker. The fourth international symposium was held on 20 September 2017 on the theme of "Contemporary Issues in Islamic and Arabic Studies: The Way Forward". There were 63 research papers presented at this symposium and the keynote speech was delivered by Professor Mohan de Silva, the former Chairman of the UGC of Sri Lanka.

The fifth international symposium was conducted on 29 November 2018 on "Sustainable Development through Arabic and Islamic Studies". There were 69 research papers presented and Professor M.A. Siddique was the keynote speaker. The sixth international symposium on "Contemporary Trends of Islamic Science and Arabic Language for the National Development" was conducted on 12 December 2019. Dr. Ibrahim Zakariyya Moosa, Vice Chancellor of the Islamic University of Maldives delivered the keynote speech, and 54 papers were presented. The faculty conducted the seventh international symposium on 22 December 2020 on "Moderate Approach to Human Development through Islamic Science and Arabic Studies". There were 66 research papers presented at this symposium and the keynote speech was delivered by Professor Dr. Raihana Binti Haji Abdullah, Director, Academy of Islamic Studies, Universiti Malaya, Malaysia. Finally, the eighth international symposium of the faculty was held on 4 August 2021 on the theme "Promoting Faith-Based Social Cohesion through Islamic and Arabic Studies". Eighty-Six research papers were presented and Associate Professor Dr. Ahmed Sunawari Long, the Dean, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (The National University of Malaysia) was the keynote speaker.

In addition to the International Symposia, the Faculty conducts Undergraduate Research Colloquium (UGRC) annually since 2013. Up to now, eight such colloquia have been conducted. Furthermore,

the Students' Research Forum of FIA/ SEUSL hosted the first Undergraduate Research Symposium on 20 January 2020 on "Muslims' Contribution towards National Development" and Dr. K.M. Rohitha Dasanayaka, Senior Lecturer, Department of History, PDN, graced the occasion as the keynote speaker.

In summary**,** we have discussed the establishment, the contributions by the pioneers, the nature and extent of the curricula and the history of research of the disciplines Islamic Civilization and Arabic Language in the state university sector. We have also indicated the basic lines of research and a few significant publications by the staff. The degree programmes offered by the PDN, EUSL, SEUSL, and CMB contribute significantly to the students both academically and culturally. Apart from the academic content, these study programmes are also designed to produce employable graduates who are responsible citizens with well-developed personalities and who are committed to the cause of nation building.

Western Classical Studies: History

Western Classics is taught in two universities in Sri Lanka: at the University of Peradeniya (PDN) where it is presently entitled Greek and Roman Studies, and at the University of Kelaniya (KLN) under the title of Western Classical Culture. Both universities teach several aspects of the early civilizations of ancient Greece and Rome and their languages, Greek and/or Latin, and the relevance of the study of these civilizations to Sri Lanka as a South Asian country and to the world in the twenty-first century.

The study of Western Classics was introduced to Sri Lanka in 1921 when the Ceylon University College was established as the country's first institute of higher education. The Department of Classics was combined with the Department of Philosophy at this initial stage and the title of the Professor is recorded as the Professor of Classics and Philosophy (Ceylon University College Prospectus, 1936, p. 3). It is also recorded in the document cited above, that the Department of Philosophy was separated from that of Classics in the academic year 1927-28 (p. 5). According to the prospectus, while "in October of 1922 the teaching and administrative staff of the College was strengthened by the appointment of a lecturer in Classics and Registrar of the College as a combined appointment" (p. 4), the BA Honours in Classics had opened as early as the academic year 1922-23 (p. 4). An additional lecturer in the Classics was appointed in 1925-26, while the resignation of the Lecturer in Classics and Registrar is recorded for the year 1927-28 and, in that academic year itself the College appointed an Assistant Lecturer in Classics "to fill the gap in the Classics Department" (Ceylon University College Prospectus, 1936, p. 6). Thus, the staff of the Department of Classics had consisted of Professor S. Whitely, MA (Oxon), Lecturer J.L.C. Rodrigo MA (Oxon) and Assistant Lecturer C.W. Amarasinghe, BA (London and Cantab) (Ceylon University College Prospectus, 1936, p. 6).

Initially, the Classics Department had offered both ancient Greek and Latin for the BA degree. The syllabus indicates that greater emphasis had been placed on the Classical languages of Greek and Latin, and other areas of those cultures had received much less emphasis.

Most students who entered the Ceylon University College already had a basic knowledge of Greek and/or Latin since these were taught at secondary level in several schools in the country long before the establishment of the University College. The Latin language remained in the list of subjects for the GCE Advanced Level in Sri Lanka till the end of the last century. Among the students who studied for BA Honours Degree in Classics, several had obtained Second Class Upper and Lower Division and Third Class passes. Three of the BA Honours First Class passes are listed in the available records. They are:

- 1929: Thuraisamy Pillay, Vaitialingam, who had joined St. Patrick's College, Jaffna as an Assistant Master (Ceylon University College Prospectus, 1936, p. 55).
- 1931: de Mel, Vidanagamalage Samson Manuel, who had joined the Ceylon Civil Service (Ceylon University College Prospectus, 1936, p. 57).
- 1934 - Amarasinghe, Hamilton Shirley.

Shirley Amarasinghe distinguished himself and did his country proud as Sri Lanka's Representative to the United Nations from 1967 -1980 and was briefly the President of the United Nations General Assembly in 1976. He was a key figure in negotiations to the Draft UN Convention of the Law of the Sea (Dean, 2006).

When the University of Ceylon - Peradeniya was formerly established in 1952, the Department of Classics was among the disciplines that were repositioned at Peradeniya along with the academic staff. Of these pioneering academics of the Classics, not much is known of Professor S. Whitley, but a few interesting facts have been recorded both of Professor J.L.C. Rodrigo and of Professor C.W. Amarasinghe. The former, apart from reading for a degree in Classics at Oxford University, had also been a Barrister-at-Law at Greys Inn and obtained a Diploma in Journalism from the University of London. Mr. S.W. R. D. Bandaranaike, later Prime Minister of Ceylon, who had been a contemporary of him at Oxford, had the following to say of him:

> He combined a great charm of manner with the ability to talk intelligently and interestingly on a wide range of subjects. He was a special favourite with the undergraduates, a fact which certain persons attributed chiefly to his grey hairs (even as a boy he was grey), which encouraged them to treat him as a kindly uncle! He used to come occasionally and drag me out of my room and take me for long rambles in the country (Hugulle, 2003, p. 72).

In the reminiscences of a student at the time at Peradeniya:

> It was principally E.F.C. Ludowyk Professor of English and J.L.C. Rodrigo, Professor of Western Classics, neither of whom had produced research of any consequence, or published any learned papers, who exercised dominance over the minds of undergraduates. Of the two, it was Ludowyk who was the cynosure and catalyst (Jayaweera, 2002)

While there are no records available of Professor J.LC. Rodrigo's academic writing, Professor E.F.C. Ludowyk has authored several books and dramas and edited a few Shakespearean dramas as well and had earned a reputation as a

Shakespearean scholar. Professor J.L.C. Rodrigo was the Dean of the Faculty of Arts for a period. In addition to his duties as an academic, he had also had a regular column in the Daily News newspaper under the pen-name of "Adonis".

Professor Gerald Peiris, formerly of the University of Peradeniya, commenting on a photograph of several pioneers of the Faculty of Arts at the PDN, wrote the following of Professor C.W. Amarasinghe:

> Cuthbert Amarasinghe led a delegation of senior dons to meet Dudley Senanayake (the PM in the late 1960s) in order to request that we be permitted to retain the name "University of Ceylon" as its founders intended. I went along as the acolyte (i.e., Secy of the All-University Teachers' Association). Cuthbert made a brilliant case for our request. At the end of a most cordial meeting in the course of which he pretended to support our request, Dudley said, just before we left, "I cannot forget the fact that Peradeniya and Gal Oya were my father's pet projects" (Peiris, 2019).

Apart from his activism at the university, he was also a serious academic with many published articles, both in the *University of Ceylon Review* and in the journal *Greece and Rome* published by the University of Oxford. In the 1950s, the syllabus of the Classics Department was still most emphatic on the study of Greek and Latin. Discussing the transformations of the study of Western Classics in Sri Lanka, Emeritus Professor Merlin Peris recalled that in the 1950s, the toughest were the papers on Greek Composition and Latin Composition. The decade of the 1960s brought many changes to the study of the Classics in Sri Lanka. Following the gaining of independence from the British, the 1950s had seen many developments in university education in Sri Lanka. The granting of free education for all and the shift of the medium of education from English to Sinhala and Tamil had increased the numbers of those seeking university education. The universities too responded by making more subjects available for study. The Department of Classics too made important changes, prompted by both the experiences of the department itself and the universal phenomena in the study of the Classics.

In 1961, a new degree course entitled Western Classical Culture was added to the department by Professor C.W. Amarasinghe as the Head of the department. In this course, the study of the languages was reduced to either of the languages instead of both and that too was for the students who read for BA Honours Degree in Western Classical Culture. In the new course, a greater variety and number of literary works, both of Greek and Roman literature, were added in the new English translations. These were mainly from the Penguin Publications that had commenced a series of popular translations into English, the first of which was Homer's *Iliad* translated by E.V. Rieu and published in 1946. In the 1960s Penguin published a new series of translations with line references, bibliographies, maps, explanatory notes, and indexes to uphold academic standards. The publisher was responding to the requirements of the universities in the English-speaking countries from the late 1950s. The study of Greek and Roman Drama, Literary Theory, and special studies on Plato, Aristotle and the Stoics and Epicureans were added to the new course of study.

In the implementation of the University Act No.1 of 1972, the Department of Western Classics was one of the departments that was transferred to the newly renamed Vidyalankara Campus of the University of Sri Lanka, in Kelaniya. Though the department and staff were transferred, the precious books on the subject were not. The library of the PDN transferred only their duplicate copies to the Vidyalankara Campus. Students who pursued a BA Honours Degree in Western Classics spent their university vacations in the library of the PDN completing the necessary reading. In order to (at least partially) rectify the problem of the lack of reading material for Classics students, Emeritus Professor Merlin Peris was able to convince the relatives of Mr. Noel Phoebus, who had been a teacher at St. Peter's College Colombo, to donate his collection of Classics books to the library at the Vidyalankara Campus. This was known as the Phoebus Collection which was kept in the reference section of the library.

The Universities Act No. 16 of 1978 saw several of those departments re-established at the PDN. However, the Department of Western Classical Culture remained at the KLN while the academic staff was transferred back to the PDN where they re-established and resumed the teaching of Western Classical Culture within the Department of Classical Languages.

According to this new Act, the Vidyalankara Campus of the University of Sri Lanka was made an independent University and renamed the University of Kelaniya. Professors Merlin Peris and D.P.M. Weerakkody continued to teach Western Classical Culture at the KLN on a visiting basis because the students of the subject were at that university. Since the Department of Western Classical Culture was functioning only with visiting academic staff, Dr. Anthony Fernando who was the Head of Department of Christian Culture was appointed as the Head of the Department of Western Classical Culture, thus combining both academic entities to form a single department teaching two academic disciplines. Subsequently, this department was named the Department of Classical Studies and still later as the Department of Western Classical Culture and Christian Culture.

Professor D.P.M. Weerakkody's interest and studies in the Greco-Roman references to Sri Lanka and Roman coins found in Sri Lanka opened a new path to the relevance of the study of Western Classical Culture to South Asians in general and to Sri Lankans in particular. The study was introduced to students in a new course unit entitled Greco-Roman world and South Asia. The Classics is taught today as a methodologically diverse field which incorporates the study of languages, literature, art, architecture, inscriptions, archaeology, sport-studies, theatre and drama, philosophy, and the modern reception of the ancient material in the course units of the two departments.

In 2010, the title of Western Classical Culture at the PDN was changed to Greek and Roman Studies (GRS). The chair in Western Classics remained in the department at the PDN till 2010. The last to have held it was Professor D.P.M. Weerakkody.

Aims and Objectives of the Discipline

At a broader level, the aims of the discipline are to enable students to use language effectively and to develop

an understanding and respect for other races, religions, and cultures, in order to understand the world in which they live and to appreciate human achievements. At the PDN, Greek and Roman Studies strives to form a graduate who is committed to the advancement of knowledge through critical and independent scholarship imbued with human qualities plus a strong sense of duty towards society. At the KLN, much emphasis is placed on producing graduates of a high intellectual calibre which would enable them to see beyond the surface of issues, to take humane decisions, and to empower them to embark on lifelong learning.

Degree Programmes

At the University of Peradeniya the department offers two degree programmes for the internal students: the BA degree and the BA Honours in Greek and Roman Studies with a strong base in either Ancient Greek or Latin, and their cultures, civilizations, and reception studies. Combining modern academic interests with the study of ancient Greece and Rome, the department has introduced such topics as Greek and Roman Law, Archaeology and Material Culture and Gender and Sexuality in Ancient Greece and Rome to the BA Honours degree syllabus. The department also offers the BA (External) in Greek and Roman Studies. The Postgraduate Diploma, Master of Arts, Master of Philosophy and Doctoral degree programmes have been offered through the Postgraduate Institute of Humanities and Social Sciences from 1996. Prior to that, the above study programmes were taught/offered through the Faculty Higher Degrees Committee of the Faculty of Arts, Up, from its introduction around 1995. The MA / MPhil degrees combine coursework with a research component.

The Department of Western Classical Culture at the University of Kelaniya offers two degree programmes: the BA and BA Honours degrees in the mediums of English and Sinhala. The subject is also available for students following an external BA degree. The students offering the BA Honours degree in Western Classical Culture study either Ancient Greek or Latin and the traditional areas of study to cover the cultural aspects of the two civilizations. The students also study the reception of the classics in the contemporary world through several units that discuss the modern topics of gender and culture, Greek and Roman drama in world theatre, democracy, and the rule of law in ancient Greece and relations of ancient Greece and Rome with Persia (modern Iran), and Egypt and South Asia including Sri Lanka. The Honours degree course comprises six course units in IT offered by the Faculty of Computing and Technology of the university that will equip them to the modern world of work. In the late 1980s, this department conducted a BA Honours degree programme in Latin. Two students who followed the course attained First Class passes. However, a lack of students for this course in recent years has made it obsolete.

The KLN, through its Faculty of Graduate Studies registers students for the MPhil and PhD in Western Classical Culture: degrees which are based on research. The faculty of Humanities, KLN has instituted an award for the best student of the subject in the name of the founder of the department, Merlin Peris.

Research and Publications

The research and publications of the immediate past and present academic staff of the subject in the two universities

have both enriched the study of the subject internationally and helped to make the knowledge of those cultures available to students and other interested parties in Sri Lanka.

Emeritus Professor Merlin Peris (PhD London) has written extensively and published in the *Sri Lanka Journal of the Humanities*, of which he was also the editor for a period, and in the *Journal of the Royal Asiatic Society*. He has provided entries to the Sinhala Encyclopaedia on Classical headwords and in *Darshanavadaya.* In addition, he has also authored and translated close to fifty books. The translations are directly from ancient Greek and Latin to Sinhala and English, thus providing the Sinhala reader a degree of direct access to the original literary works instead of having to go through a detour through English. He has been awarded the national Honorary title of *Deshanethru* in 2007 for this contribution to literature and was conferred the *Sahithyaratna* award in 2014. His unique contribution to Sri Lanka's history has been that the *Mahāvaṁsa* holds evidence that the first Europeans to set foot on the island were Greeks predating the advent of the three European nations by about 18 centuries. His research, based on a study of literary evidence, is published in the series of *Mahāvaṁsa Studies*.

Emeritus Professor D.P.M. Weerakkody (PhD Hull) has published extensively in the *Sri Lanka Journal of the Humanities* and in the *Journal of the Royal Asiatic Society.* He has authored *Taprobane: Ancient Sri Lanka as known to Greeks and Romans* (Brepols Turnhout, 1996), and the co-edited work on *Origins, Evolution and Circulation of Foreign Coins in the Indian Ocean* (with Osmund Bopearachchi) (Manohar, 1998), and these could be counted as his major published books. He has translated several literary works from Greek to Sinhala, including Plato's *Republic.*

The above-mentioned academics have served in both universities. The following are the research interests and publications of the academics currently teaching in Greek and Roman Studies at the PDN.

University of Peradeniya: Chandima Wickremasinghe (PhD Nottingham): Professor Wickremasinghe's research interests are in the fields of ancient slavery, Greek and Roman social and cultural history, Greek art history, Greek philosophy, Greek literature, comparative history and has the following publications to her credit: "ග්‍රීක ආකයික මැටි බඳුන් සහ බඳුන් සිතුවම්: විස්තරාත්මක අධ්‍යයනයක්" [Ancient Greek archaic vase and vase paintings, a detailed study with 255 illustrations] (Godage 2013) and *Slavery from Known to Unknown: A Comparative Study on Slavery in Ancient Greek Poleis and Ancient Sri Lanka* (BAR international series no. 1465, Oxford). Her translation of Euripides' *Alkestis* from the original Greek to Sinhala, won for her the State Literary Award for the best drama translated to Sinhala. Some of her several research articles have been published in *the Sri Lanka Journal of the Humanities* and *the Journal of the Royal Asiatic Society.* Professor Wickremasinghe has also contributed Chapters to several published books.

Varunadatta Edirisinghe (PhD in Classical Studies, Indiana): Dr. Edirisinghe's research interests are in Greek tragedy, Hellenistic literature, and Lucretius. Among her publications is, *Exegi Monumentum: Remembrance of the*

Dead in Roman Republican and Imperial Grave Monuments (Bloomington: Indiana University 2001).

Ms. Ruwantha Kulathunga (MPhil, Cork, Ireland): Ms. Kulathunga's research interests are in ancient history, literature, philosophy, archaeology, aesthetics and literary criticism, ethics, self-perception, and presentation, reception, and comparative studies. Ms. Kulathunga is in the process of completing her PhD (Thessaloniki, Greece).

Ms. Muditha Dharmasiri (MA in Classics, Washington): Ms. Dharmasiri's research interests are in Greek and Roman theatre, Mime actresses in Latin epitaphs and Greek philosophy. Her MPhil research on the Latin epitaphs of Mime actresses will be published this year (in Melita Classica Vol. 7, Malta Classics Association, Malta) entitled *"Remember me thus": A Study of Latin Epitaphs of Mime Actresses.* Her other publications are, *"Appearances are Deceptive": Identity Crisis in Plautus' Menaechmi and Amphitruo*.

Ms. Dharmasiri directed the drama *Lokanthara (Between two worlds*) written on a classical theme and produced by the department on behalf of the Sarathchandra Theatre Festival in 2014.

University of Kelaniya: Professor Kamani Jayasekara (PhD Kelaniya) has written and published extensively in both creative writing in prose and verse and research articles and books on the Classics in English as well as in Sinhala. Her research interests are in promoting Classics among Sinhala medium students, Greek drama in Sri Lankan theatre, popularizing Classical subjects such as philosophy, literature, drama and theatre, and literary theory among the Sinhala speaking public. Among her publications are, *Classical Greek Literary Criticism* (Godage, 2010) and *Greek Theatre and its Drama* (Godage, 2016). The latter was nominated for the State Award for Research and Academic Writing (2017).

Pulsara Liyanage (PhD Peradeniya): Dr. Liyanage's research interests are in ancient Greek history, modernity and divergence of the ancient social concepts, and cultural assimilations in the ancient civilizations. Among her academic publications is *The Challenges to Athenian Democracy in 411 and 404 BCE* (academia.edu/33601478).

Isha Gamlath (MPhil Kelaniya): Ms. Gamlath's chief research interests are in the study of vegetarianism in the Eastern religions and in Greek and Roman religions and rituals. She has published the following research articles on the subject: "Plutarch's Animal and Vegetarian Treatises and the Concept of Maghata in Sinhalese Culture", *Ploutarchos* 12 (2015) pp. 17-40), and "The Training of Porphyry's 'Athlete': The Ascetic Philosopher in On the Abstinence from Eating Flesh", *Symbolae Philologorum Posnaniensium Graecae et Latinae* 28/1 (2018) pp. 49-66. Among her book publications are the following: *Adi Greeka Veera Kavya* (ancient Greek heroic epics, Tharanga Printers 2009), and *Sambhawya Shishtachara* (Classical Civilizations, Print and Print Pvt. Ltd. 2009).

Staff and Statistics

University of Peradeniya: Greek and Roman studies has a staff of four permanent lecturers and one temporary lecturer. Of the permanent staff, one is a professor, two are senior lecturers and

one probationary lecturer. The subject has a student population of 50 for undergraduates and 10 for postgraduate students. The student intake for the BA comes largely from the additional intake of the UGC.

University of Kelaniya: Western Classical Culture has a staff of three permanent lecturers and one temporary position. The permanent staff comprises of one senior professor and two senior lecturers. The department has a student number of 21 for undergraduates studying in the English medium and Sinhala medium. The student intake for the BA degree comes largely from the additional intake of the UGC. The lesser number here is owing to periodic faculty decisions not to request for students from the additional intake. Three research-based MPhil degrees on various aspects of the subject have been granted in recent years.

Student Activities

University of Peradeniya: The Classics Students' Association (CSA) is open to students of any discipline with an interest in Greek and Roman Studies. Each year, the department organizes the Classical Forum as an outreach programme for the benefit of GCE A/L students of Greek and Roman Civilization. The students have also organized the Renascor Theatre Ensemble which has produced two dramas which played in venues within and outside the university. In addition, the students have produced an online motivational programme entitled *Kinitro* which reaches out to students of the department who are presently studying online.

University of Kelaniya: The Western Classical Culture Students' Association was formed of the students studying the subject. This association has produced two plays, Euripides' *Trojan Women* and *Sthree Virodhee* with students from several other departments as well taking part in the whole process. *Oracle* is the magazine which the association produces that features essays on classical themes and creative writing of the students. Gifting educational aid and providing resources in kind to rural schools and to those lacking in resources have been part of the community projects the students have been involved in.

Employment

Most Classics graduates are employed as teachers in universities, international schools, and private schools in Sri Lanka as well as abroad. A few are pursuing postgraduate studies in foreign universities abroad. Several have gone into the corporate sector having obtained professional qualifications. Several others have also migrated to western countries having obtained permanent resident visas on the strength of their BA degrees. No one is known to be unemployed from either department.

In summary, having mainly offered the teaching of the ancient languages of Greek and Latin in the 1920's, the teaching of Western Classics has broadened its scope to offer the students a greater relevance of the subject to Sri Lanka with its added focus on the historical links between the Greco-Roman culture and those in South Asia. The two departments of the University of Peradeniya and the University of Kelaniya have brought the study of this ancient subject closer to modernity in the twenty-first century, thus keeping to the trends followed by

most universities in the west that have successful classics departments.

Conclusion

Having traced the history of the disciplines of Hindu, Christian, and Islamic Civilizations and Western Classical Culture in the state university sector of Sri Lanka, we have discussed the nature and extent of the degree programmes offered by the CMB, PDN, KLN, UJA, EUSL and SEUSL. The degree programmes in Hindu Civilization are offered by the CMB, PDN, UJA, and EUSL while Christian Culture is offered by the KLN, Christian Civilization by UJA, and Christianity by EUSL, Islamic Civilization by the PDN, CMB, EUSL, and SEUSL and Western Classical Culture by the PDN and KLN. More importantly, we have identified the pioneers who have contributed to found the subject disciplines and the significance of their academic and administrative work for the development of the disciplines. We also have recorded the basic statistics of the volume of research and publications by the staff and the students, the journals and magazines published by the respective departments, conferences and symposia held, and detailed a few significant bibliographical entries. Having presented the statistics of the present academic cadre positions of each of the disciplines and the statistics of the student body, we have presented a short summary of student activities.

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Chapter 14

FINE ARTS: IN SEARCH OF BEAUTY

Prashanthi Narangoda, Indika Ferdinando

Abstract

The Degree Programmes of Fine Arts/ Creative Arts in state universities in Sri Lanka are unique and portray an authentic identity representing Sri Lanka's rich history and its evolution from a novel and critical perspective, especially as an art form. It also provides the opportunity to study artistic practices of other cultures and contexts in the world to produce globally renowned creative practitioners. Subject streams that have so far been developed in state universities may have different titles: Performing Arts, Visual Arts, Drama and Theatre, Cultural Studies, Film and Television etc. However, these forms have evolved from one major discipline: Fine Arts. To date, it has flourished in different dimensions by incorporating emerging aspects and approaching multi-disciplinary study areas (i.e.,medical and technological studies). Its significance lies in its global approach to learning, despite being native in form and context. It has developed with the facilitation of disciplines like ethnology, anthropology, historiography, and demography as its zenith. Hence, establishing Fine Arts/ Creative Arts as a subject in universities not only provides our students with a sense of awareness of their own culture, but it also inculcates a sense of appreciation and tolerance, and equips them with soft skills which are life sciences to ethical conduct in their daily engagement in society (Dennis & Krauz, 1981). Put simply, it has the capacity to appeal to humans in a holistic manner and to develop a sense of empathy. This particular nature and the capability of the subject Fine Arts/ Creative Arts has led it to be prescribed as therapeutic treatment for various psychic and psychological disorders (Wigram et al, 2000). The approach that it provides guides us to revisit the degree programs that are being offered by the state universities in Sri Lanka at the momentous occasion of marking the centenary celebrations of the Humanities and Social Sciences in Sri Lankan universities and appraise the achievements of the subject domain of Fine Arts through its long journey. Thus, the aim of this chapter is to identify, illustrate, and elaborate on the milestones of the evolution of the subject of Fine Arts in the state universities in Sri Lanka and chart its progression along new pathways.

Keywords: *Fine Arts, creative arts, performing arts, art therapy, cultural studies*

Introduction

The concept of Fine Arts is one that is persistent throughout human evolution and is a means of popular communication among global communities. It has been interpreted differently and broadly. Its value is to ascertain and distinguish the beauty of a piece of work that has been created through skill and craftsmanship and conveys an awareness of human society. In fact, the history of Fine Arts is as long-standing as that of human

evolution (Morris & Gillen, 2009, pp.158-176). To date, it has proved that mankind, throughout his evolution, has incubated a tradition of Fine Arts that is not inferior to what modern-day craftsmen have offered to society as masterpieces. It is witnessed by the pieces of artwork found in ancient civilizations. From the Acheulean period (230,000-700,000 BCE), to Egyptian, Sumerian, Mesopotamian, and the Great River valley civilizations, which are Euphrates-Tigris, Nile, and the Indus Valley, humans have produced an abundance of classical pieces, portraying their way of expression through art, dance, and music. These cultures have proved to date that their architecture is far superior to those of ours, having mastered engineering and mathematical skills which created well-proportioned architectural structures. Quite simply, the concept of Fine Arts derives its roots from the beginning of human civilization displaying every element of one's own culture: art and architecture, religion, dance, music, visual arts, traditional technology, and several other tangible and intangible aspects of heritage which we classify as the Fine Arts.

However, the term Fine Arts became prominent in academic and professional dialogue during the 18th century with the French Revolution when vast changes were made to reinforce the standards of living and education of the peasant community (Dowd, 2019, pp. 533-534). The French philosopher Charles Batteux was among the first to specify the term 'fine art' in his work entitled Les Beaux-Arts réduits à un même Principe ("The Fine Arts Reduced to a Single Principle") in 1746 (James, 2015, p. 151)**.** According to Batteux, the subject classified as Fine Art must portray the idea of beauty and good sense, and he suggests six categories: painting, sculpture, architecture, music, dance, literature. (Parcell, 2012, p. 179).

Paradoxically, the term Fine Arts in an oriental context is an entirely socio-religious construct where people were ardent in praising God through every single means of art. Quite simply, as art in its original sense was to appreciate and please God, the pieces of art theycreated were of the highest quality (Tanjungmyeon, 2006, p. 316). The figures of yakha and yakshini from Bharhut, Mathura, Chinese tomb grottoes, or Haniwa clay figurines in Japan symbolize the ideological characteristics of Fine Arts in an Asian continent. In view of these particular circumstances, Meister Eckhart's statement "Art is Religion: Religion is Art" (Anon. 2013. pp. 59-96), can be seen played out at its best in the context of Fine Arts in Asia.

Hence, it is significant that Fine Art has become the most dominant, appealing, and constantly growing medium of expression developed by mankind throughout history. It is also the most effective cultural expression used to represent one's own identity in the global context. Nonetheless, the global community, Sri Lanka included, while respecting and restoring commonalities, always makes efforts to enhance and elevate the quality and productivity of one's own cultural elements when and where necessary.

Within such a scope, the study of the history of Fine Arts in a Sri Lankan context can be traced from the greater kingdoms. The Chronicles and other epithets constantly inform us of the details of the cultural expression of the Sri Lankan community through the

available sources. The record of Kuveni, a Sri Lankan woman with dark-colored skin who was knitting a drapery when Prince Vijaya arrived in this country (Mv. Chap. vii: verses 4-10), informs us that Sri Lanka contained a rich tradition of dance and music, and therefore had been a cultural hub for a long period of time. The development of the study programmes to date representing the major subject area called Fine Arts/ Creative Arts is based on that particular foundation.

The significant turning points in this venture include the introduction of aesthetic subjects into the school curriculum and thereby into the University education system as an integral component of free education in the country through what is known as the Kannangara reforms.

> The executive Committee under the chairmanship of Dr. Kannangara wanted to link education to the socio-economic life of the community. As an experiment, an innovative curriculum was introduced in a rural school in Handessa close to Kandy. Children in grades 6, 7 and 8 who participated in this scheme had their learning events organized under four areas: namely life skills, health education, study of the locality and aesthetics education … Under aesthetics, study of literature, art, music and dancing were introduced (Medagama, 2014).

Whereas the school curricula go back to the period when educational reforms took place in the country by giving priority to subjects such as dance, music, arts, we have identified the particular notion known in broader terms as the 'Creative Arts', which has been reinstating and broadening the scope of Fine Arts studies in the state universities in Sri Lanka.

The History of Fine Arts in State Universities in Sri Lanka

The establishment of Fine Arts as a subject in state universities in Sri Lanka showcases the importance of the subject for society, thereby creating a platform to address its need and demand. It has evolved from a variety of depths and breadths and reflects the unique socio-cultural and ethnic representation through its evolution, while envisaging the global representation through novel approaches and research that encompass the diverse cultural, geographical, and ethnic aspects of the country.

We can categorise the Universities that offer Fine Arts/ Creative Arts according to their capacity as follows:

i. Independent Universities
   - University of the Visual and Performing Arts (UVPA)

ii. Institutes and Campuses
   - Swami Vipulananda Institute of Aesthetic Studies (SVIAS)
   - Ramanathan Academy of Fine Arts, University of Jaffna (RAFA)
   - Sri Palee Campus- University of Colombo (CMBSC)

iii. Departments
   - Eastern University of Sri Lanka (EUSL)
   - University of Jaffna (UJA)
   - University of Kelaniya (KLN)
   - University of Sri Jayewardenepura (SJP)
   - University of Peradeniya (PDN)

Fine Arts as a subject was primarily offered by the Faculty of Arts in the PDN in 1972. This took place as a result of the amalgamation of the two faculties: Arts and Oriental Studies with seven

departments - Classics, Economics, English, Geography, History, Oriental Languages - and Philosophy, thus forming the Faculty of Arts (Anon, Archive: 2021). With the leadership of Professor Ashley Halpe, the then Dean of the Faculty of Arts (Kanakanayagam, 2008, p.207), the first batch of students were enrolled somewhere between 1971-1972 under the supervision of a committee comprised of 6-7 members, including Professor Jayadewa Tilakasiri (Chair), Professor Merlin Peiris, Professor P.L. Premathillake, Dr. Kithsiri Malalgoda and others (Nandadeva & Jayathunga, 2021). This particular move turned a remarkable page in the entire history of Fine Arts in university education in the country since the PDN became the model for many universities to introduce the new subject. However, the Faculty of Arts of PDN could not continue the tradition since it was confined to the Social Sciences. As a result, in 1975, it had to shift to some other campuses of which the subjects Classics and English which belonged to the Faculty of Arts were now moved to Vidyalankara Campus of the University of Ceylon thereby diminishing the glory of the newly introduced subject "Fine Arts' by Professor Ashley Halpe as the Dean (visual and performing arts 2021).

However, as a result of the University Act in 1978, the Peradeniya Campus regained its independence, was renamed the Peradeniya University of Sri Lanka, and was able to offer Fine Arts through several departments over a period of time. In 1993, while Fine Arts was reintroduced to the Faculty of Arts as a sub-subject in the Department of Sinhala as a fully-fledged degree program, it has functioned as a sub-department under the Headship of Professor Anuradha Senevirathne in the Department of Sinhala until 2001. In 1998 an attempt was made to introduce a practical component to the course taking into consideration the requirements of the country and the quality of the degree. In 2000, under Dr. Michael Fernando, a separate department was established by the name "Fine Arts" and in 2001 it became a fully-fledged Department of study in the Faculty of Arts (Faculty of Arts, Peradeniya.2021). The existing syllabus was revised to be included into the course unit system and award the Honours Degree thereafter.

As the successor of the PDN, the University of Kelaniya (KLN) (then known as the Vidyalankara Campus of the University of Ceylon) commenced offering Fine Arts, initially under the Department of English in 1975 with a batch of about 30 students. In 1978, the Department of Fine Arts was established with the objective of providing academic training in all forms of Fine Arts (Nandadeva, 2008). Though the focus at the initial stage was on theoretical studies, with a small studio-component that included painting, music, and dancing, it was expanded to include more studio-based subjects, allowing students to develop practical skills in a chosen area, while learning historical and theoretical aspects in general. The Department offered Fine Arts as a subject for the students of the Bachelor of Arts (General) Degree Programme, providing more opportunities for students to learn about Sri Lankan and global cultures as part of their degree.

It must be recalled that the study program of Fine Arts at KLN was the successor to the Fine Arts programme taught at the University of Ceylon, Peradeniya, which was discontinued under the provisions of the university reforms bill. Professor Ashley Halpe,

the Head of the Department of English who was transferred from Peradeniya to Vidyalankara Campus in 1974 under the provisions of the University Reforms Bill of 1972, convinced the Faculty Board of the importance of introducing the subject to the degree programmes of the KLN (Jayathilaka, 2008. p.4). It flourished from its inception at the KLN and the study program was placed under the control of the Dean of the Faculty of Humanities. Further, Professor M.H. Gunathilake served as the lecturer-in-charge of the programme. Once the Department was established, he became the first Head of the Department and served until 1996 (Nandadeva, 2008).

In 1998, the curriculum was based on three practical components: Visual Arts, Performing Arts, and Image Arts. Students could specialize in a selected practical subject while the same opportunity was offered to General Degree students as well. In the year 2000, the first ever Special Degree program in Drama and Theatre to be taught in the Sinhala medium was introduced under the headship of Ms. Mangalika Jayathunga (visual and performing arts.2021).

In the year 2005, the Department of Fine Arts was divided into two units: 'Visual Arts and Design and Performing Arts Unit' and 'Image Arts and Drama and Theatre Unit.'(Council Memo 31. 2005). The two units offered the following four Special Degree Programmes: (i) Performing Arts, (ii) Visual Arts and Design, (iii) Image Arts, (iv) Drama and Theatre.

In addition to the above, the Department introduced a new Special Degree Programme - Film and Television - for which the students were enrolled directly from the University Grants Commission (UGC) after a special aptitude test was conducted prior to enrollment (University Handbook, 2020, pp.44-45). The aim of the degree program was to provide the opportunity for Sri Lankan students to engage in more industry-based degree programs and to cater to the dire need of the industry professionals in the field of film and television. The pioneer of designing the particular degree programme was late Dr. D.B. Nihalsinghe, a world-renowned Sri Lankan born film director. Approval for this degree programme was obtained from the UGC in 2014, and the Department enrolled its first batch of students in 2016 (Rathnayake, 2020, pp.15-17).

The University of the Visual and Performing Arts (UVPA) holds the longest history in fine arts education in the country, being the only independent university in Sri Lanka dedicated to creative arts scholarship, though it was upgraded to the level of a degree offering institution following PDN and KLN. The origin of this institute dates back to the establishment of the Ceylon Technical College (CTC) in Maradana in 1893. After going through several stages of development, i.e., the Government Institute of Arts (1952), Sri Lanka National Institute of Art (1960), Government College of Arts and Crafts (GCAC) (1965), and Institute of Aesthetic Studies (IAS) (1974), it received university status in 2005.

The primary reason for the establishment of UVPA was the introduction of crafts-related subjects to the courses of study offered at the Ceylon Technical College in 1896. Since its inception, the institution has been responsible for creating awareness on western painting

techniques and styles in Sri Lanka. Alfred Bartlam (1858 – 1937), a scholar of the Royal College of Art and the Art and Science Department in London, began his career as the first drawing instructor of the Ceylon Technical College in Maradana in 1902 and was the first person to be appointed by the United Kingdom in May 1900 to commence local art education in Sri Lanka (Bandaranayake & Dharmasiri, 2009, p. 29). However, according to Shanaathanan (2009), the appointment of British Painter Charles Freegrove Winzer (1886-1940) as the Chief Art Inspector of the Department of Education in Sri Lanka was a remarkable move in art education in Sri Lanka due to its establishment as an institute with a mandate to develop art studies in the country.

> The appointment of artist, C.F. Winzer as an inspector of Art in the Department of Education, Ceylon contributed to a paradigm shift in art practice and art education. He established the Ceylon Art Club in 1922 in Colombo to challenge the pseudo-academism that the colonial state patronized—Ceylon Society of Art. As a member of the Ceylon Art Club, S.R. Kanagasabai (S.R.K.), an Art Inspector of Education for Northern Sri Lanka, inspired by the Winzer's approach and ideals, established Winzer Art Club in 1938 in Jaffna. (Shanaathanan. 2009, p. 29)

The Ceylon Society of Arts extended its services under the patronage of the Governor by establishing its branch in Colombo where the founder principal of the later established Government College of Fine Arts, J.D.A. Perera**,** became the Vice President. Through the vision of Winzer, both J.D.A. Perera (1897-1967) and W.J. G. Beling (1967-1992) became the local forerunners of tertiary and secondary level art education in Sri Lanka. Incidentally, J. D.A. Perera was the founder of the Modern Art Movement that he was known as the '43 Group' (viable artistic brotherhood from 1943-1964) in Sri Lanka.

Following these developments, the Arts and Crafts Department of the Ceylon Technical College (CTC) grew rapidly owing to the employment avenues that opened to the art students and their teachers both in the arts and crafts schools as well as in the craft centers (Shanaathanan. 2009, p. 97). In 1946, a Board of Moderators was appointed to design syllabi and to attend various related matters in eight different craft courses. After the Second World War, in 1949, the Department of Arts and Crafts of the CTC was shifted, under the supervision of J.D.A. Perera, to the Heywood building situated at Horton Place, Colombo 07 (Shanaathanan, 2009, pp.93-106) where the Faculty of Visual Arts of the UVPA resides to date.

The separation of the Department of Arts and Crafts from the CTC in 1952 and its upgrade to the 'Government Institute of Arts' under the vision of J.D.A. Perera is a significant historical turning point. Moreover, J.D.A. Perera, being the first Head of the Institute, introduced traditional dance and North Indian music courses to its curricula, under the guidance and instructions of Sir Oliver Gunatilake, the then Minister of Finance (Annual Report, 2010, p.8). This enabled the students who followed painting, music, dancing under the school curriculum to further study the subject of Fine Arts in a systematic way. S. Panibharatha (1920-2005) and Lionel Edirisinghe (1913-1988) were appointed as course masters for the dance and music programmes respectively (Kaluarachchi,

2015 Annual Report, 2010, p.8). This was a significant milestone, especially in dance education in Sri Lanka as such artistic skills and knowledge were sustained and taught under a system of 'gurukula' or 'kalayathana' at that time.

In 1953, the Government Institute of Arts became an independent department under the Ministry of Education as 'the Government School of Fine Arts' (GSFA). Drawing, painting, sculpture, crafts, music, and dance courses were offered by the department and facilitated at the premises at Horton Place. However, the music and dance courses were subsequently shifted to a new premises in Albert Crescent, Colombo 07, due to the lack of space at Horton Place. The medium of instruction for all visual arts subjects in GSFA was English. However, in light of the nationalist movement of Sri Lanka, J. D. A. Perera, the founding principal of the GSFA, commenced a Department of Sinhala in 1952 to conduct art courses in the Sinhala medium. Local art teachers and artisans were recruited as lecturers for this purpose. According to Shanaathanan the particular movement "completely changed its medium of instruction into Sinhala in 1976." (Shanaathanan, 2009, p. 93-106),

Subsequently, in 1960, the Government College of Fine Arts was attached to the Ministry of Cultural Affairs as the 'Sri Lanka National Institute of Arts' and further restructured and upgraded as three independent colleges governed by the Ministry of Education under the following principals:

i. Government College of Arts and Crafts (GCAC) - Stanley Abeysinghe
ii. Government College of Music (GCM) - Lionel Edirisinghe
iii. Government College of Dance and Ballet (GCDB) - S. Panibharatha

The year 1973 marks a milestone in the history of the UVPA when two experts, Professor H.G. Hanmante and Professor Palsikar, the Deans of Sir JJ Institute of Applied Arts, and Sir JJ School of Fine Arts from Mumbai, were invited by the Government of Sri Lanka under the 'Colombo Plan.' The purpose of the invitation was to restructure the GCAC and enhance the quality of its study programmes. Based on the report by the two experts, the 'Institute of Aesthetic Studies' (IAS) was established in 1974 by amalgamating the three Colleges and the Ramanathan Academy of Fine Arts (RAFA) in Jaffna. (University of Ceylon Act (No. 1 of 1972).

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Since then, the IAS consisted of the following departments under the respective headships, with Dr. Hema Rathnayake, a historian from the University of Colombo (UoC), as the first Director (Annual Report, 2010, p. 6).

i. Department of Art and Sculpture - Mahagama Sekara

ii. Department of Music - W.D. Amaradeva

iii. Department of Dance and Ballet - S. Panibharatha.

The IAS was able to expand its aesthetic education into a bachelor's degree level when it was affiliated to the KLN in 1980. However, considering the managerial convenience, RAFA was separated from the IAS and affiliated to the UJA and 'Sripali Kalayathanaya,' another academy involved in aesthetic education located in Horana, was absorbed into the IAS.

Keerthirathne Herath, an SLAS officer who was appointed as the director of IAS in 2002, had the vision of upgrading the IAS into an independent university for the benefit of the aesthetic education of the country and the institution itself. Considering his request, the UGC appointed a special committee of three members (Professor Senaka Bandaranayake, Professor Tissa Kariyawasam and Professor Walter Marasinghe) to investigate the potential of elevating the IAS into a fully-fledged university. On their recommendation, the Extraordinary Gazette notification of the Democratic Socialist Republic of Sri Lanka number 1400/24 issued on 08.07.2005 declared that the IAS was granted university status under the name 'University of the Visual and Performing Arts' with effect from 1st July 2005 under the Universities Act No. 16 of 1978 for the purpose of "providing, promoting and developing higher education in the branches of the learning of Visual and Performing Arts and for advancing these arts to achieve standards of excellence in relation to their aesthetic and applied dimensions" (Sri Lanka Gazette (Extraordinary) 1400/24. 08.07.2005).

Professor Sarath Amunugama from the KLN was appointed the first Vice Chancellor of the University while Professor Jayasena Kottegoda (2008-2014), Professor Ariyarathna Kaluarachchi (2014-2017), and Professor Sarath Chandrajeewa (2017-2019) served in the seat of the Vice Chancellor successively. At present, Snr. Professor Rohana P. Mahaliyanaarachchi serves as the Vice-Chancellor. The first Chancellor of the University of the Visual and Performing Arts was Dr. Lester James Peiris, while Pandith Dr. W.D. Amaradeva became its second Chancellor. At present, the Chancellor of the UVPA is Sangeeth Nipun Professor Sanath Nandasiri.

In the meantime, Sripalee Kalayathana, was affiliated to UoC in 1993 under the name "Western Campus of the University of Colombo" (CMBSC) by a government Gazette notification: (Extraordinary) No 928/1 dated 20th June 1996 Sri Lanka. Its name was subsequently amended as Sri Palee Campus of the University of Colombo, Sri Lanka with effect from 11.09.1998 by an order made by the Hon. Minister of Education and Higher Education under 27(1) of the Universities Act No-16 of 1978.

Sri Palee Campus, being a center for many schools of arts, crafts, and sciences and a center for aesthetic studies for some centuries in modern history, showcased its enthusiasm towards the study of Fine Arts during the first half of the 20th century with the historic visit by Rabindranath Tagore on the 20th May in 1934, and the laying of the foundation stone for the future institute as Sri Palee,

in response to the invitation of the well-known philanthropist Mr. Wilmot A. Perera. Tagore, a world-renowned poet, writer, thinker and visionary, born in India, inaugurated the Aesthetic Campus in the style of Shanthiniketan. It is also to be recalled that the land and buildings of the campus had been donated to the University of Sri Lanka in 1978 by the Board of Trustees set up under the will of the late Mr. Wilmot A. Perera (Gunawardhana. 2021). In line with the wishes of Mr. Perera to create a center of excellence in cultural and aesthetic studies, Sri Palee Campus has commenced its activities with the establishment of two faculties - the Faculty of Media Studies and the Faculty of Performing Arts - in 1999.

Although Sri Palee Campus is still very young as an academic center, it has been able to clearly demonstrate its capacity to become a powerful transformative learning center in the fields of performing arts while maintaining its own unique identity. The Department of Performing Arts at the Sri Palee Campus was the first campus among the Sri Lankan universities to adopt a new progressive modernist approach in Arts education. While positively engaging with new academic discourses of performing arts being developed around the world, Sri Palee Campus took a unique course to advance a new critical aesthetic foundation for performing arts, breaking its century-long isolation from actual socio-political life. Thus, the initial meaning of arts, which had been lost during the dark medieval/feudal eras, as a unique creative human practice that serves human/social wellbeing, has been reintroduced to arts education. It is significant that the Department of Performing Arts of Sri Palee Campus is the first ever department of this nature to introduce 'Performing Arts' by crossing the boarders. The idea of naming the Department as Performing Arts was to make the students, academics, and society aware of the importance of art as a medium to appeal to society and thereby read the language and expression behind arts.

One of the unique characteristics in Performing Arts was its interconnected, interdisciplinary, and transdisciplinary quality. The subjects Dance, Drama, Music, Art and Design and Film are not studied as isolated subjects, which was one lacuna in traditional Fine Arts education. Instead, there is always an emphasis to understand and research the connections and relationships among these streams. Thus, the learning process is built with close reference to the social, cultural, and political contexts of Sri Lankan society.

At its commencement, the Department introduced three subject streams: Dance, Drama and Theatre, and Music. In 2010, Art and Design and Film Studies were introduced to provide more opportunities, thus enhancing the creative skills of the students by offering the choice of majoring in one of the five streams. The syllabus is designed in a strategic manner with the aim of paving the path for students to have a strong foundation of Performing Arts, while they specialize in one field.

Another significant move towards the introduction of Fine Arts was taken by the University of Sri Jayewardenepura (SJP). The Department derived from that of Sanskrit and Philology, one of the oldest Departments established in the Faculty of Languages of the Vidyodaya Campus University in 1959 formerly known as

the Vidyodaya Pirivena, Maligakanda, established in 1875 (SJP/history.2021). The Department offered two degree programs in Fine Arts - 1) Language, Cultural Studies and Performing Arts, and 2) Music and Creative Technology. The department focused on the disciplines of Languages and Cultural Studies with the continuation of the teaching of Sanskrit, Hindi and French. Under Cultural Studies, the Department offered a General (Three Year) Degree in Dancing, Music, and Drama and Theatre.

In 2014, the name of the Department was changed to 'Languages, Cultural Studies and Performing Arts' to portray the aesthetic subjects, and offered both dance and music for the Honours Degree by renaming the degree programmes as outlined below, while Drama and Theatre was still offered as a subject in the Three year Degree

i. Bachelor of Arts Honours Degree in Music and Cultural Studies.

ii. Bachelor of Arts Honours Degree in Dance and Cultural Studies (PR-Report, 2017. P. 26)

The inclusion of Music Technology into the Performing Arts stream in the Department of Languages, Cultural Studies and Performing Arts is considered a milestone (Jayasinghe et al, 2017).

Whereas the students who majored in dancing were able to excel in the traditions of Sri Lankan dance and those of India while researching Sri Lanka's cultural aspects in the contemporary world, those who majored in music were provided ample opportunity to master classical music including a creative component to produce future graduates with the potential capacity to serve the global community. A separate department for music was established recently under the headship of Professor Pradeep Ratnayake, and the Bachelor of Music was thereafter moved to the newly established Department.

Northern Development

Whilst the universities and institutes mentioned above became the stakeholders for offering Fine Arts in the universities located in the south of the island, those in the northern region catered to the needs of their particular student community with a different and unique approach. Steps were taken by ardent academics and political figures to consider equal opportunities of providing higher education in the country, and, significantly, the two state Universities, University of Jaffna and Eastern University, introduced Fine Arts as a subject as part of this mission.

However, it is significant that the initial steps towards establishing the Department of Fine Arts in University of Jaffna (UJA) in 1979 were taken by the PDN as one of the eight new departments that were introduced when the Faculty of Humanities was renamed as the Faculty of Arts (Marasinghe et al. 2009). Professor Karthigesu Indrapalan, in the Department of History of the Peradeniya Campus (then) of University of Ceylon, being the first Head of the Department, must have been instrumental in establishing the new Department because he was one of the two Deans appointed when the Jaffna campus was established in 1974 with two Faculties - Science and Humanities (University of Jaffna, history. 2021). Commencing with four departments, the faculty gradually increased the number of departments and the Department of

Fine Arts was one of the new additions, thereby offering major areas of Fine Arts to the undergraduates of the University.

The study of local cultures and the promotion of local artistic traditions have been the priorities of the Jaffna University and the aspiration of the local community was its prestige. The Department, thus, began to offer course units for the Bachelor of Arts General degree in Fine Arts (Art History) from 1985, while in 1986 Drama and Theatre Arts was offered to students through the same Department. In 1991, the Department reached its milestone by offering a fully-fledged Honors degree programme in Fine Arts for its students. The Fine Arts program, while being responsive to the disciplinary changes occurring globally in the field of visual arts and art history, has actively engaged in the study of local visual culture as well as the traditional and contemporary art practices of South Asia. By considering the existing content and methodological framework of the undergraduate study programme in Fine Arts, it was renamed as the Department of Art History with the approval of the UGC in 2020.

The Ramanathan Academy of Fine Arts (RAFA) for Performing Arts, a private institution that offered training in Carnatic music, Veena, Violin, Mridangam and Baratha Natiyam through a four-year diploma programme, was affiliated to the University of Jaffna's Department of Fine Arts due to the visionary engagement of Professor Indrapalan (arts.jfn.ac.lk/index.php/finearts-aboutus, 2021). With the reputation of the courses offered for the discipline of Fine Arts, a paper on the History of South Asian Art was introduced for the second- and third-year diploma students with effect from the academic year 1981/ 82 and the Department continued to provide the same services to teach South Asian Arts until the completion of the Diploma course in the University. In 1991, with the forming of two Departments - Music and Dance - RAFA bifurcated from Department of Fine Arts and operated as an affiliate to the Faculty of Arts of the UJA.

Like its sister institute IAS, the RAFA was inaugurated at the Ramanathan College premises at Maruthanarmadam, by late Mr. S. Nadesanpillai, an oriental studies scholar, in memory of his father-in-law Sir. Ponnambalam Ramanathan**,** a Sri Lankan patriot whose ambition was to promote the education of Tamil classical music and Bharatha Natyam. It has firstly been established as "Ramanathan Music Academy" (RMA) in October 1960 on a Vijaya Thasami (Vijayadashami) day at the section of the premises of Ramanathan Ladies College. Although the academy had conducted courses in Music, Vocal and Instrumental, from its inception in 1960, Bharathanatyam courses started only in 1973. The students were admitted based on the qualifications obtained from the North Ceylon Oriental Musical Society (NCOMS), and the diploma holders were appointed as teachers in government schools.

In 1974, RMA was taken over by the government and renamed as "Ramanathan Government Fine Arts College." On the 1st of December 1975, it was affiliated to the Jaffna Campus of the University of Ceylon renaming it as "Ramanathan Academy of Fine Arts". However, it continued to function from its traditional home located within the premises of Ramanathan Ladies College, Maruthanarmadam, as a unit under the Department of Fine Arts until

it was upgraded as a separate department of study, i.e. "Performing Arts" in the Faculty of Arts in 1992 (jfn.ac.lk/index. php/history/) Since then, the Academy of Fine Arts was made a separate Institute of study, and introduced two departments - Dance and Music - and an Art and Design Unit which functioned under the Faculty of Arts (eugc.ac.lk SR Report/ JFN/arts/JFN_ARTS-DEPT, 2001). Dr. S. Jeyarajah was appointed the Head of Department. The subject of Art and Design was introduced as a discipline in 1999 at RAFA, and placed under the Head, Department of Dance.

Degree programs in Carnatic Music and Dance were commenced in the newly established Department since 1993, and in 1996, the Department of Performing Arts was bifurcated into Dance and Music. The demonstrators in the RAFA were recruited as Assistant Lecturers, and scholars and artists from Tamil Nadu served as Directors and Lecturers (jfn. ac.lk/index. php/history). In 1999, RAFA shifted its location to the present building to accommodate the increasing number of students and to expand its activities.

The following resource persons have contributed towards the evolution of the current degree programs of RAFA from a four-year diploma to that of a prestigious degree;

i. Mrs. Jekathambigai Krishnanantha Sivam
ii. Mr. A.K. Karunakaran
iii. Mr. S. Pathmalingam
iv. Dr. N.V.M.Navaratnam

However, the Bachelor of Fine Arts degree in Bharathanatyam evolved under the purview of Dr. (Mrs) Krishanthy Raveendra (01 March 1973 to July 2006) who was absorbed when the academy was taken over by the government in April 1974. She was the first recipient of a Master of Philosophy in Dance from UJA and a PhD in Bharathanatyam from India.

A similar movement was enacted by the Eastern University of Sri Lanka (EUSL) when the Department of Fine Arts was introduced to the new Faculty of Cultural Studies in 1988. In 1991, it was re-named as the Faculty of Arts and Culture, under which the Department was able to offer two degree programs:

i. Drama and Theatre
ii. Fine Arts

In addition to the above, the students are required to learn English Language (EL) and Information Technology (IT), considering the importance of such subjects in higher learning and when securing job opportunities.

However, the EUSL is more popular for offering Fine Arts as a subject through its Institute, the Swami Vipulananda Institute of Aesthetic Studies (SVIAS). Under the governance of the main University, the Institute offers regionally specific degrees on aesthetic studies. Located in the Eastern Province of the country and having a majority of the students from a Tamil-Hindu cultural background, it is significant to note that the Institute has been able to cater to the needs of this particular student community and society. Thus, it primarily offers Carnatic Music, Dance, Drama and Theatre Arts and Visual and Technological Arts as its major subjects (svias.esn.ac.lk).

The origin of the establishment of what is today known as the SVIAS goes back to

the year 1982 when Swami Vipulananda College of Music and Dance (SVCMD) was established on 29th May 1982 at the Ramakrishna Mission (RKM), Ceylon Branch/ Swami Vipulananda Mani Mandapam, Kalladi Uppodai, Batticaloa by the Ministry of Regional Development in memory of Swami Vipulananda (1892-1947), an accomplished Monk of the Ramakrishna order and great savant of Batticaloa, who was excelled in Science, Tamil and Fine Arts. Under his mentorship, the SVCMD was inaugurated with 75 students and the following four teachers of Music and Dance.

i. Mr. K. R. Nadarajah
- First Principal and the first teacher in Music

ii. Ms. Raveendrakumary Samuel - Teacher in Veena

iii. Ms. Balambigai Paramasaamykurugal -Teacher in Violin

iv. Mrs. Rajeshwary Thadchanamoorthy - Teacher in Music

v. Mrs. Kamala Gnanathas
- Teacher in Dance

The Ministry appointed Mr. K. Sivanandampillai from Tamil Nadu as the consultant to design the curricula, under the purview of the Director, Department of Hindu Affairs. As a result, the SVCMD offered a four-year diploma to its students (www.svias.esn.ac.lk/history)

Another milestone of the SVIAS was achieved on 23rd March 1982, when the foundation stone for the SVCMD was laid at the Ramakrishnapuram, Nochchimunai premises, where the present Building Complex of SVIAS is located, by the former Hon. Minister for Regional Affairs and Hindu Culture Mr. Chelliah Rajadurai. After the completion of the proposed building complex, lectures and practical classes of both the Dance and Music strands started functioning from July 1986. Further, steps were taken to affiliate the SVCMD, once the EUSL was established in 1986, and in 1988, the Hon. Minister of Regional Development (Hindu Affairs, Tamil Affairs and World Hindu Research Institute), by his letter dated 15th July 1988, gave his consent to forward the proposal to the UGC.

At its onset, in 1989, the North Eastern Provincial Council had offered to negotiate with the Ministry of Education and Higher Education to affiliate the SVCMD with the EUSL although the affiliation did not take place due to the eruption of ethnic violence and other reasons. However, in response to a comprehensive proposal submitted by the EUSL, the UGC, by its letter dated 13th March 1997, allowed the EUSL to enroll the diploma holders of SVCMD for the degree programme at EUSL. In response to these moves and representations made by Members of Parliament and various public organizations, Her Excellency the President Chandrika Bandaranaike Kumaratunga agreed to vest SVCMD with the EUSL and directed the Hon. Minister of Education and Higher Education to initiate urgent action to implement this proposal. The SVCMD was ceremonially handed over to the Ministry of Higher Education and Information Technology Development by the Ministry of Development, Rehabilitation and Reconstruction of the North and Tamil Affairs North and East on 20th April 2001 (University Handbook, 2019). On handing over, the Hon. Minister made a special request: the name of Swami Vipulananda and

the special identity of SVIAS would be maintained in the future, and the College would continue with its identity.

Following this major turning point, the students who were previously enrolled in Diploma programs were now admitted to the undergraduate study programmes, and the degrees were awarded under the constitutional rights vested to the EUSL. One of the major turning points was to enroll those who had obtained a Diploma in Music and Dance with a two-year exemption to follow the degree programme at SVCMD, subject to the approval of the Senate of EUSL. From 2001-2005 the institution came under the purview of the Faculty of Arts and Culture of EUSL. The following persons from the Faculty of Arts and Culture were appointed by the University Council as coordinators to upgrade the institution to university level:

i. Professor Ammankily Murugadas - Dean, Faculty of Arts and Culture (2001-2002)
ii. Professor S. Maunaguru - Head, Department of Fine Arts (2002-2004)
iii. Mr. B. Sugumar - Head, Department of Fine Arts (2004-2005)

The foundation for the academic and administration-related work norms of the SVCMD were laid during the period of the above academics, during which time the foundation was also laid to recognize SVCMD as an Institute of higher learning for the purpose of providing, promoting, and developing higher education in Aesthetic Studies, affiliated to EUSL with effect from 14th of March 2005 through the Gazette of the Democratic Socialist Republic of Sri Lanka–Extraordinary dated 26th May 2005. (ugc.ac.lk/Institutes/Swamy Vipulananda Institute, 2005, Ordinance/English/pdf). The Institute was renamed as the Swami Vipulananda Institute of Aesthetic Studies (SVIAS), Eastern University, Sri Lanka, through the Gazette of the Democratic Socialist Republic of Sri Lanka–Extraordinary dated 03rd June 2005 (Ordinance/ Extraordinary).

The following departments of study were approved:

i. Department of Carnatic Music
ii. Department of Dance, Drama, and Theatre Arts
iii. Department of Visual and Technological Arts

With subsequent strategic engagements, the UGC was able to select and send the first batch of students from the academic year 2005/2006. To cater to this student community, all the teaching and non-teaching staff of the SVCMD were officially absorbed into the SVIAS with effect from March 2005 under the following categories: Senior Lecturer, Lecturer (Probationary) and Instructors on personal to the holder basis.

Mrs. Balambigai Rajeswaran was appointed by the UGC as the first Director of the SVIAS, EUSL with effect from 14th of March 2005 and served until her retirement on the 23rd April 2012. Upon her retirement, Dr. K. Premakumar, Senior Lecturer in Agronomy of the EUSL, became the Director from 19th April 2012 (Annual Report, 2013. p.7) while Professor (Mrs.) A. Murugathas functioned as the Acting Director for a period of eight months from 29th April 2015 to 13th December 2015. The position was filled by Dr. S. Jeyasankar from 14th December 2015 to 13th December 2018

(Annual Report, 2016. p.6). Dr. Florence Bharathy Kennedy serves as the present Director of the SVIAS.

Subjects Ccovered under the Discipline and Present Statistics

The Departments that offer Fine Arts as a subject from many diverse perspectives cater to the need of our country to produce professionals, scholars, artists, and academics. The syllabuses and the study programs are diverse and strengthened to enhance the quality of the student profile and impart the required skills. The following description of each university illustrates its capacity.

University of Peradeniya

The current syllabus of the Department is a revival of that in the history of Fine Arts of the PDN in terms of catering the needs and demands of the country, especially to enhance socio-ethnic harmony through cultural integrity. This is the period when the country was facing the 30 year civil war between ruling governments and Tamil para-militant groups which ended in 2009.

The stakeholders of the education of the country took many strategic decisions, and the Department of Fine Arts of the PDN paved a new pathway for cohesion and ethnic reconciliation through academia through its newly introduced vision and mission. As a result, in 2010, the Department requested and secured funds from Facilitating Local Initiatives for Conflict Transformation (FLICT) to revise its curriculum to align with the contemporary needs of post-war Sri Lanka and to introduce a new curriculum that essentially addresses the issues of the post-war socio-political, economic, and aesthetic conditions of the country.

Starting from 2019, the students who follow the BA Honours degree in Fine Arts are given the opportunity to specialize in one of the five special streams: Dance, Music, Painting, Drama and Theatre, or Film and Television depending on their individual choice, qualifications and performance (arts.pdn.ac.lk//finearts). With the new curriculum changes, the special streams were strengthened with more practical components, thus making the ratio between theory and practice 50:50. Under the new curriculum, the Department offers courses in Sinhala and English.

The Department offers subjects under the following major disciplines:

Music: Intends to facilitate the student with course units including Sri Lankan and Indian Music, Musicology, Western Music, Computer Music, Far Eastern Music, Ethnomusicology, Music Therapy, Applied Music, and Music Pedagogy.

Dance: Connected with international artists and collaborators and courses include Dance History and Historiography, Modern and Contemporary Dance, Dance and Contemplative Movement Practices, Sri Lankan Dance, Dance and Performance Studies, Dance for Community Engagement, South Asian dance practices, Dance Education and Teaching Dance in public schools.

Painting: Stresses both theoretical and practical aspects of traditional and modern art. It also focuses on western and eastern art history including Art in Early Human Societies, Art in South Asia, Art of the West, Pre-Modern Art Techniques in Sri Lanka, Twentieth Century Sri Lankan Art, Still life Painting, Art and Human Anatomy, Landscape Painting,

Watercolor and Oil Color Painting, Digital Realities, Mixed Media Drawing and Painting.

Drama and Theatre: The name "University of Peradeniya" itself is inextricably linked to the history of Sri Lankan drama and theatre. Drama and Theatre is one of the reasons why the PDN is well-known in Sri Lanka. Therefore, the Department gives the highest priority to theatre experiment including courses such as Classical Theatres, Acting Theories and Methods, Trends in 20th Century European and American Theatre, Sri Lankan Theatre, Makeup, Costume, Lighting and Set Designing, Western Theatre from the Renaissance to Modern Era, Script Writing for Theatre, Stage Management and Production Aspects of Theatre, Political Theatre, Textual Readings of Theatre and Performance, Directing.

Film and Television: Intends to produce industry-centered graduates who can easily fit into the current film industry in different capacities by offering courses including Screen Language and TV Production Techniques, Film Making, Textual systems in Film and TV, Cinema of Sri Lanka and Asia, Trends and Movements in Cinema, Reception and Audience studies of Film and TV, Gender, sexuality and representation in Film and TV, Critical studies in Film, Ethnographic Film Making.

Table 14.1 shows the number of students that are currently enrolled in the BA Degree in Fine Arts.

In addition, the Department started offering postgraduate courses in 2003 through the Faculty of Arts and that of Graduate Studies until 2015. Currently, the Department offers the following postgraduate programs through the Postgraduate Institute of Humanities and Social Sciences (PGIHS) as the name of its predecessor has changed since then:

i. Postgraduate Diploma in Fine Arts
ii. MA in Fine Arts (by coursework and research)
iii. MPhil in Fine Arts
iv. PhD in Fine Arts.

The major objective of the above degree programs is to produce a well-qualified intellectual with a specific focus on developing research capacity and professional training. Currently there are about 200 students enrolled for postgraduate degrees in Fine Arts at the PDN.

University of Kelaniya

The Department of Fine Arts of the KLN is one of the historic departments in the Faculty of Humanities. It offers six Honours Degree programs to date:

Drama and Theatre and Image Arts Unit

i. Bachelor of Arts Honours Degree in Drama and Theatre
ii. Bachelor of Arts Honours Degree in Image Arts
iii. Bachelor of Arts Degree in Film and Television

Visual Arts and Design and Performing Arts Unit

i. Bachelor of Arts Honours Degree in Performing Arts in Dance
ii. Bachelor of Arts Honours Degree in Performing Arts in Music
iii. Bachelor of Arts Honours Degree in Visual Arts and Design

It is to be mentioned that except Film and Television (for which the students are being enrolled for a four-year Bachelors' Degree directly from the UGC), all other subjects are also offered as part of the Three-Year Bachelor's Degree program to provide more opportunities for students.

A major revision of the curriculum of Bachelor of Arts Special Degrees in Performing Arts and Visual Arts and Design and the subsequent subjects of the Three-year (General) Degree Program was carried out in 2017, under the Headship of Professor Prashanthi Narangoda in order to comply with the guidelines stipulated in the Sri Lanka Qualification Framework (SLQF) by the UGC. Accordingly, the Bachelor of Arts Special Degree Program in Performing Arts was further expanded and upgraded to its current status. With the new revisions, each degree program was endowed with a practical training, industry training, and a research dissertation to enhance the graduate profile. The practical training is unique to each degree program.Each degree program provides the students the opportunity to follow the practical training in the particular areas as shown in Table 14.2.

The students of Drama and Theatre are trained in acting, directing, post-production, costume and make-up design, sound and light engineering. They are required to produce stage dramas based on their knowledge and experience. Whereas the students of Image Arts are constantly trained to incorporate science behind the camera lens and the creative mind and eye to impart new knowledge to our society, the Film and Television students are trained to an industry-based graduateship to address the modern day demands of the local and global film industry. They are given a firsthand experience on script writing, directing, and producing a creative and artistic work leading towards credibility and reliability of the earned intellect. Additionally, students in music and dancing will have to undergo an academic and a practical training in Sri Lankan Folk Music, Choreography, and Make-up and Costumes, associated with a Stage performance at the end of the final year.

Currently, the numbers of students enrolled in the particular degree programs is shown in Table 14.3 whereas Table 14.4 shows the number of students enrolled for each musical instrument.

In addition to the Bachelor's degree programs, the Department of Fine Arts of the KLN provides the opportunity to pursue the following postgraduate degrees through the Faculty of Graduate Studies (FGS) of the University: Master of Philosophy (MPhil) and Doctor of Philosophy (PhD).

Whereas the above programs are provided as full-time research degrees, the following postgraduate degrees are offered as taught Master's degrees which conform to Levels 9 and 10 of the SLQF guidelines:

i. Master of Arts in Dance - 2 years - 60 credits - SLQF Level 10
ii. Master of Arts in Music - 2 years - 60 credits - SLQF Level 10
iii. Master of Fine Arts - 2 years - 60 credits - SLQF Level 10
iv. Master of Arts in Drama and Theatre - 01 year - 30 credits - SLQF Level 09

Additionally, the Department offers the following one-year Diploma programs to facilitate the students who have passed GCE Advanced Level yet were not able to enroll in the desired course of study at university: Diploma in Photography and Diploma in Film and Television.

The above two Diploma programs have been designed to satisfy the requirements of SLQF Level 03.

Swami Vipulananda Institute of Aesthetic Studies (SVIAS)

SVIAS offers Degree programs in Fine Arts through its three academic departments:

i Department of Carnatic Music

ii Department of Dance, Drama and Theatre Arts

iii Department of Visual and Technological Arts

Whereas the Degrees of Carnatic Music, Dance, and Drama and Theatre aim at developing skills in Performing Arts studies, that of the Department of Visual and Technological Arts offers a creative and technology-based degree program to cater to the current needs of the design market. The current student numbers in each Department are as shown in Table 14.5.

Eastern University of Sri Lanka (EUSL)

The courses offered through the disciplines are aimed at providing holistic education with the goal of producing creative, knowledgeable, and collaborative artists, researchers, and professionals who understand their responsibilities to their community, art, and their personal growth. These courses reflect an integrative approach through coursework and productions or studio-work that challenge, enlighten, and engage the students with their particular community. Two degree programs have emerged out of two different approaches. Whereas the Drama and Theatre courses are mainly based on the strand of Performing Arts, the Fine Arts stream puts more focus on the Visual Arts strand. Table 14.6 shows the present enrollment of students for each degree program.

University of Colombo - Sri Palee Mandapa (CMBSC)

The Department of Performing Arts of CMBSC offers a four-year special degree program in Performing Arts with specialization under the particular streams: Drama and Theatre, Dance, Music, Art and Design, and Film. Parallel to the degree programme, all the undergraduates are given a two-year compulsory education in IT and English. The main objective of the degree program is to produce graduates who have thorough knowledge in the conceptual, theoretical, and practical aspects of Performing Arts. The program consists of academic courses of a wider variety as follows;

Core Courses	20
Main courses	35
Elective Courses	32
Foundation courses	06
Service Courses	08

Of the above combination, an undergraduate has to complete 43 courses covering 120 credits as per the specifications stipulated in the SLQF guideline to qualify for the award of special/ Honours degree. Table 14.7

shows the number of students enrolled in the designated majors:

University of Jaffna (UJA)

The Department of Fine Arts of the UJA currently offers two degree programs: (a) Fine Arts and (b) Drama and Theatre, to provide an interdisciplinary approach to understand and appreciate art from a local and global context in the light of contemporary critical theory. Table 14.8 presents the details regarding the current enrollment of students:

In addition, the Department offers the opportunity for postgraduate studies under the supervision of the experienced staff and channeled through the FGS as the governing and monitoring body. Currently, the Department supervises three PG Studies on Fine Arts and two on Drama and Theatre. Further, it plays a vital role in the sustenance of the arts and creative practices of the Jaffna Peninsula and as a center for artistic exchanges throughout the country while also acting as the hub to strengthen Asian Art traditions.

Ramanathan Academy of Fine Arts (RAFA)

RAFA currently comprises of two Departments: Music and Dance. In addition to the degree programmes offered in these departments, it offers a four-year BA degree in Art and Design. Table 14.9 shows the current enrollment of students in each subject discipline whereas Table 14.10 shows the specialization areas of the students who major in music.

RAFA also offers the opportunity for postgraduate studies under the supervision of the experienced staff channeled through the FGS. Currently, three students are following their postgraduate studies at RAFA.

University of Sri Jayewardenepura

The University focuses on Cultural Studies and Performing Arts and Music under the purview of two Departments: 1) Cultural Studies and Performing Arts, 2) Music and Creative Technology. Whereas the Department of Cultural Studies and Performing Arts offers an Honours degree in Dance and Cultural Studies, along with Drama and Theatre as a subject in the Three-year Degree program that of Music and Creative Technology offers a BA Honours Degree in Music to provide wider opportunities for students to engage in more industry-related training.

Under each degree program the students are able to major in a practical subject of their choice. **Table 11** shows the numbers of students that are enrolled in the Degree programs offered by the two Departments.

University of the Visual and Performing Arts (UVPA)

The UVPA is the only public university under the UGC that is dedicated solely for Creative Arts education. It offers a larger number of degree courses to the students who are selected through an aptitude test. Currently, the University covers five major disciplines - Dance, Drama and Theatre, Screen Arts, Visual Arts, and Music under three faculties: Dance and Drama, Visual Arts, and Music as shown in Table 14.12, and the twenty-three departments in the three faculties offer the following four-year degrees under a vast range of qualifiers.

i. Bachelor of Performing Arts (Honours) Degree in Dance
ii. Bachelor of Performing Arts (Honours) Degree in Drama and Theatre
iii. Bachelor of Performing Arts (Honours) Degree in Music
iv. Bachelor of Performing Arts (Honours) Degree in Visual Arts

The University is dedicated to disseminating the most updated knowledge in the disciplines while undertaking the responsibility of preserving the tangible and intangible cultural heritage related to visual and performing arts of Sri Lanka. It is an advantage to the University that it possesses a large number of renowned creative practitioners who also are competent researchers in their respective disciplines.

The Faculty of Dance and Drama of UVPA boasts of the largest number of experienced practitioner-researchers from gurukula in the fields of traditional Sinhalese dance and percussion music. Its Department of Theatre, Oriental Ballet and Contemporary Dance has the most qualified scholars in the discipline of Drama and Theatre in the country and their curriculum has been designed incorporating current trends in performance studies and global theatrical art practice. Degrees offered by the Faculty of Visual Arts cover almost every subject area related to its mother discipline and its curricula are well designed to produce high-quality graduates especially for the creative industries. The graduates have a high employability rate compared to other creative arts graduates in Sri Lanka. The Faculty of Music produces graduates with expertise in Indian music (Hindustani and Carnatic), Western music, instrumental and vocal music, Sinhalese folk music and ethnomusicology, music technology and digital music applications, applied music and many more. The entertainment industry of Sri Lanka offers a considerable amount of employment opportunities for the music graduates of UVPA as they are nurtured through curricula that aim to build diverse creative capacities in them and by a well-experienced and qualified pool of teachers.

Most of the degree courses in the UVPA offer their students an industrial training in their 3rd or 4th year of study through internships, thus providing them with an exposure to the creative industries as all the UVPA graduates are taught and trained to be potential resource personnel in both creative industries and the education sector alike. A large number of skilled painters, sculptors, graphic designers, animators, fashion designers, creative writers, theatre directors, filmmakers, actors, scenographers, art critics, art historians, educators, dancers, choreographers, instrumentalists, music composers, vocalists, music directors, sound designers and engineers are being produced by the UVPA.

The creative endeavors of UVPA academics, graduates, and students are also noteworthy as they have proven that it is possible to be financially independent while being critical and incisive in creative practice. Also, some of their works have been recognized as substantial contributions to the creative world through awards and accolades in national and international festivals and competitions. Table 14.13, 14.14, and 14.15 show the student enrollment in the three faculties.

In addition to facilitating the Bachelor's degree program, the University offers postgraduate courses for university leavers and professionals who seek to conduct research not only in visual and performing arts but also in other disciplines related to Humanities and Social Sciences. These courses are facilitated by the FGS which was established in 2015 and encourages postgraduate students to pursue practice-based-research, one of the most popular approaches in diverse fields in the creative arts at present.

In addition to MA, MPhil, and PhD courses, FGS also offers a 'short course on Research in Visual and Performing Arts' in order to nurture the research skills of students at postgraduate level. This course in popular among creative art postgraduate students of the country as it introduces new research methodologies and tools in order to produce 'practitioner-researchers' who produce new knowledge paradigms through artistic and reflective practices.

Statistics of Department and Pioneers

Whereas Table14.16 shows the present statistics of the Human resources in each Department depending on the nature of the expertise, there are several key personnel who contributed to establish the Fine Arts in the state universities. It is the result of the commitment of leading academics, politicians, philanthropists, and industry professionals. The insights of it is so remarkable that it has been evolving from a very socio-cultural and political motive to the intellectual understanding which we are enjoying and expanding to date in our Universities. In this regard, the insights of some ardent politicians like Sir Ponnabalam Ramanathan and P. Wilmot Perera must be appreciated and commemorated. While Sir Ramanadan was the pioneering figure behind introducing Fine Arts to the northern part of the island, P. Wilmot Perera is to be credited for introducing such institutes to the southern region. The institutes that were established by these pioneers evolved in to *Kalayathana* or Ashram education for the particular subject from traditional teaching and learning. Significantly, provided a solid base for armatures to learn the subject in a methodical manner, which ultimately founded the solid background to encompass the ideological views to develop so called subject 'Fine Arts' in different depths and breaths in the state Universities in Sri Lanka.

At the PDN, the contribution of Professor Asley Halpe must be remembered in the introduction of the subject of Fine Arts under the Faculty of Arts. Later, Professor Halpe also contributed towards the introduction of the subject to two other universities: Jaffna and Kelaniya under the Universities Act No. 16 of 1978. Whereas Department of Fine Arts of KLN was established in 1978, that of UJA was established in 1982. Dr. M.H. Goonathilleka, being the first Head of the Department of Fine Arts at KLN was a pioneering scholar on indigenous performing arts and rituals and was a multilingual speaker in that he could speak, Tamil, and Portuguese in addition to Sinhala and English. His pioneering efforts were instrumental in expanding the current degree programs in the Department. However, in its long-envisioned path towards the evolution of the subject in PDN, Professor Anuradha Senavirathna's initiatives and Dr. Michael Fernando's contribution as the founding Head of the Department are remarkable.

In the north of the island, Professor Karthigesu Indrapala, Professor in History in the Department of History of the University of Ceylon - Jaffna Campus (Arumugam, 1997, p. 61), being the First Dean of the Faculty of Humanities and the First Head of the Department of Fine Arts during 1982-1983 was remarkable because he has contributed to develop the Department to its full capacity. He was able to affiliate RAFA to the UJA under his Deanship. During its evolution, Professor Kailasanatha Kurukkal (1983-1984) and Professor Karthigesu Sivathamby (1984-1995) have served as Heads, and the most comprehensive syllabus on Fine Arts with a greater focus on South Asia was introduced during the period of Professor Sivathmaby. He is the author of the renowned publication "The Tamil Film as a Medium of Political Communication (1981)".

A similar atmosphere is evident at the EUSL where Professor S. Maunaguru sparked an interest in the koottu art form in Sri Lankan society. Although it was a South Indian based folk drama tradition, his efforts made to understand that the Tamil Theatre and Culture in Sri Lanka has some root causes of Asian theatre elements.

A different drive of the discipline was witnessed at the CMBSC since its inception: by naming the degree program as 'Performing Arts,' and introducing it as a four-year Bachelor's degree. One of the key figures in this motive is late Dr. Dharmasena Pathiraja (1943-2018), a renowned film script writer, director and winner of international awards. Being the first Head of the Department of Performing Arts, he served from 1999-2001 and promoted productive work on Performing Arts. It was his vision to develop the degree programs in performing arts so that they would cater to the industry. It was the same motive that was seen from a different perspective, however, through the contribution of Professor Ananda W.P. Guruge, the first Head of the Department of Cultural Studies and Performing Arts of SJP, who contributed to uplift cultural studies to meet his vision to "groom patriots and appreciate the culture of the country" (DAANA, 2009).

Research Interest of the Staff

Throughout the history of Fine Arts, the scholars and eminent intellectuals in the field have contributed to develop the subject discipline through many perspectives to spread Sri Lankan and Asian culture. It is significant that they have all succeeded in maintaining regional identities while portraying the cultural diversity of this country. Whereas UJA has contributed tremendously to the intellectual studies in the northern territory of the country which has always had a blend of south Asian and Sri Lankan flavor, the academics in general, were engaged in their studies emphasizing the cultural authenticity of the respective regions they were focusing on through their publications, productions, and creative works. Broadly speaking, the academic staff is engaged in the following areas of Sri Lankan art: Theatre and Arts and Crafts, Performing and Visual Arts, Colonial and Western influence in Sri Lankan Arts, Aesthetics, Religious Art, Canonical Texts, Buddhist and Hindu Iconography, Art and Colonialism, Modern and Contemporary South Asian Art, popular Visual Culture. Art of Memory, Heritage industry, Art Museum and Curational practices, and Art Pedagogy.

Some of the pioneering research work conducted by the scholars are world recognized due to their authentic approach. Professor M.H. Gunathilake and Professor K. Sivathamby are significant in this regard. *"Natya Drshti saha Rathnavali," "Sinhala Nadagam saha Damila Kootththu (in two Volumes)," "Kolam Nataka Sahithyaya," "Jana Nataka Sangeethaya," "Kolam, Sanni saha Ves Muhunu," "Sokari of Sri Lanka,"* published by Professor Goonathilleka are recommended all over the Asian Academic community as key studies.

Meanwhile, Professor K. Sivathamby can be identified as the iconic figure in studies relating to Tamil theater in the country in a very broader perspective. His prime area of interest was dramatic literature, especially Greek Theatre and how it is useful in understanding the Tamil theatre. His doctoral thesis titled "Drama in Ancient Tamil Society" made a big breakthrough in how Tamil drama and theatre arts are viewed. He has published "Tamil Literature," "Ancient Tamil Theatre," and "Folklore," to his name.

Professor S. Maunaguru contributed enormously to the study of the "koothththu" tradition, which had also been one of the major interests of Professor M.H. Goonathillake of the Department of Fine Arts of the KLN. His publication titled *"Sinhala Nadagama saha Damila Kooththu"* has contributed much to the understanding of the history and the root of Tamil theatre. "Ritual Theatre," "Traditional Theatre," "Art in Culture" are some his publications. Dr. S. Jeyasankar, and Mr. S.Chandrakumar are continuing with extended studies on similar topics whereas Mr. K. Ravichandran's and Mr. T. Gowriswaran's approach on Modern theater, Children's Theatre and Educational Theater are noteworthy. The particular cause was supported by the Indian Cultural Centre, national and international organizations such as the Bridge Academy and the Norwegian Cultural Centre. A unique approach is evident in UJA since their research interests display a different approach i.e. Historical development of Bharathanattiyam, Bharathanattiyam and Culture, Dance and Literatures, Modern trends in Bharathanattiyam, Comparative study of Bharathanattiyam, Sri Lankan dances, Folk Dances. Development of Bharathanattiyam in Sri Lanka, and Innovative aspects of Dance. Professor A.N. Krishnaverny's "The concept of Art (Tamil)," and "Aesthetics of the Tamils (Tamil)," are some outstanding work in the field of Aesthetics.

The pioneering studies carried out by the PDN are considered the turning point of studies on Sri Lankan Theatre. Professor E.R. Sarachchandra's contribution on this area is remarkable: he introduced realistic theatre based on European dramatic styles, especially the medieval and Shakespearean traditions and he later moved on to indigenous theater studies based on Sri Lankan rituals. "Sinhalese Folk Drama," published in both Sinhala and English, is considered the masterpiece on Sri Lankan theatre to date, and his stage dramas, especially *Maname* and *Singhabahu* are recommended reading and productions on Sri Lankan stage drama. On the other hand, inspired by Professor Sarachchandra's research on Sinhalese performance tradition, many researchers affiliated to SJP and UVPA have produced a considerable amount of research especially on Sinhalese ritual culture and its anthropological and

performative aspects. Professor Tissa Kariyawasam, Professor Mudiyanse Dissanayake, Professor Jayasena Kottagoda, Professor Ariyarathne Kaluarachchi and Professor Lionel Bentharage are just some examples. In recent research studies, Dr. Michael Fernando conducted his research on the theatre in the 20th Century with a special focus on Brecht. He has published a book titled *Brecht und die Singhalesiche Bühne* (Brecht and the Singhalese Stage) (1984) based on his observations and interpretations on Sinhalese political theatre practice. This piece of literature is considered a significant contribution to the research on contemporary theatre in Sri Lanka.

Some other pioneering research indicates the efforts made to re-visit the traditional and ethnological studies in the country from the perspective of tangible and intangible cultural heritage. While Dr. B.D. Nandadeva published some pioneering work based on art conservation and the socio-cultural aspects of rock art, the publications of Professor Prashanthi Narangoda on Sri Lankan Buddhist Art and Architecture have been recognized as contributing to the revitalization of Sri Lankan cultural authenticity. Dr. Lasanthi Manaranjani's research has been influential in pointing to new directions in Sri Lankan music i.e. ethnomusicology, medical ethnomusicology, while Mr. Chandana Ruwan Kumara has published a remarkable volume of work on Sri Lankan music. His publication, *Rag Pustak Malika* is widely popular among students who train themselves on Hindustani music. With regard to Visual Arts and Design, Mr. Asitha Amarakoon's work on digital art can be recognized as a milestone on the subject. Further, a premier study carried out by Mr. Prabhath Agampodi on the neo-classical influence on the Sri Lankan cinema industry made him produce the novel film *Viyasiduru* based on his data analysis. The Department is awaiting a Digital Music Archive sponsored by the City University, New York, USA, which will enrich ethnomusicological studies in Sri Lankan universities with its fully equipped digital e-repository.

The UVPA possesses a research culture that is very diverse and broad in scope, and unique in methodology and focus. As most of the academics in the University are creative practitioners in dance, music, theatre, and the visual arts, many of them are very keen on conducting practice-oriented research. Outcomes of the research conducted by the academics of the Faculty of Visual Art academics appear, along with exegeses or critical commentaries, in the forms of painting exhibitions, sculpture exhibitions, multimedia projects, computer-generated creations, printmaking projects, graphic designs, product designs, set designs, interior design, costume design, and many other creative projects. For instance, Professor Chandragupta Thenuwara launched a series of camouflage works entitled Barrelism which was a response to the militarisation and political terrorism in Sri Lanka and he has also produced research literature on this work. Moreover, in-depth theoretical studies of Sri Lankan art history, aesthetics, art theory, visual culture/cultural studies, theoretical studies based on applied arts, contemporary art history, etc., are among other research interests of the academics in the Faculty. Some of their publications are as follows: Modern Art in Sri Lanka (1988); Bellanwila Murals (2007); Sri Lankan Painting in the 20th Century (2009); The One-year

Drawing Project May 2005-October 2007 (2008); Design and Decorative Motifs of Polonnaruwa Period (2014); Re-discovering Paradise (2017), George Keyt: A portrait of an Artist (2019); The A to Z of Conflict (2019), Nights of the Dispossessed: Riots (2020), etc. Dr. Priyantha Udagedara has been recognized in the field Sri Lankan art in the Western world. He has conducted some research-based exhibitions in world renowned exhibition galleries such as the New York Art Gallery.

Academics of the Faculty of Dance and Drama have contributed to the scholarship on performing arts through traditional modes of research and practice-oriented scholarly investigations alike. Many of the academics attached to discipline of dance have explored Sri Lankan performance traditions and related areas through anthropological and sociological perspectives. Professor Karunarathna Bandara, Professor Shriyani Rajapakse, Dr. Gayani Deepika, Dr. Palika Samanthi, Dr. Asoka Dissanayake, Dr. Dhammika Lankathilaka, Mr. Saman Kumaratunga, Mr. Mahinda Wimalasiri and Dr. Janaka Kottagoda are among those and they have published on Kandyan, Low-Country and Sabaragamuwa dance traditions and related ritual practices, Sinhalese instrumental music culture and the influence of Sinhalese folklore and religious practices to Sinhalese performance tradition. Professor Saumya Liyange, an actor in theatre and on screen, is deeply engaged in research work related to actor training and performance theories especially through a phenomenological perspective. Being a theatre practitioner and a filmmaker, Dr. Indika Ferdinando's research is predominantly practice-based and his theatre and film work are outputs of his scholarly investigations on social incisiveness in art practice, inclusiveness in aesthetic experience, and multisensory theatre. Dr. Tharanga Dandeniya has developed a theoretical model for cross-cultural theatre and explored its efficacy in practice. Dr. Anasuya Subasinghe has conducted an impressive practice-oriented investigation on the possibility of revitalizing the Sinhalese performance genre 'Kolam' for the benefit of contemporary theatre attendees. Professor Mangala Senanayake and Mr. Prasannajith Abeysooriya are interested in applied theatre practices like forum theatre and street theatre in Sri Lanka and have produced a significant amount of research literature on these areas.

Musicology, ethnomusicology, therapeutic music, applied music, contemporary music and Western music traditions are the popular areas of research among the academics of the Music Faculty. Professor Kolitha Bhanu Dissanayake has published on film song music and music appreciation while Associate Professor Ranjith Fernando's scholarly works are dedicated to music psychology and jazz music. Being a practitioner-researcher, Professor Saman Panapitiya's work mainly deals with the vocal aspect of Sri Lankan folk music while Dr. Iranga Samindani has explored Sinhalese folk music related to social practices. Dr. Chinthaka Maddegoda's research work encompasses a wide area of musicology and ethnomusicology and he is one of the well-published academics in the UVPA. Dr. Ruwin Dias experiments on the therapeutic potential of music through clinical experimentation.

An extended research approach can be envisaged at the SJP, given its innovative productions in the field of music and dance. At SJP, academics have collaborated with

international universities and designed programs which aim to forge international links that will help provide the students international exposure as well. All the research and creative work carried out by the staff is aimed at creating young artists who are locally grounded, with an international vision, so that authentic Sri Lankan music can be taken to the world stage in the future.

Conclusion

The discipline of Fine Arts/Creative Arts has played a vital role in the history of the education of Humanities and Social Sciences in the state universities of Sri Lanka. It has served in different capacities to enrich the university education system, especially enriching cultural studies in the country. Throughout its evolution, it has clearly reflected its socio-cultural, geographical, and ethnic identity while catering to contemporary society's needs and demands by expanding its wings. The study of the evolution of this discipline also highlights that its structural development reflects its responses to the socio-political and cultural dynamics of local and global history. The inceptions are so straightforward that the need has been addressed so thoughtfully by many personal that includes academics, eminent politicians, industry professionals, philanthropists, different non-governmental organizations, civil servants and traditional Gurus. They particularly incorporated the cultural impression that was not limited to Sri Lankan studies, but also to reflect the whole South Asia or even beyond that.

Sri Lankan universities that offer the subject have introduced a range of degree programs that explore diverse aspects of the discipline, such as the following:

a. Fine Arts
b. Performing Arts
c. Visual Arts
d. Creative Arts
e. Creative and Technological Arts
f. Media, Film and Television Arts
g. Studio Arts

This clearly reflects that the discipline of 'Fine Art' has broadly addressed the needs of the society and that steps have been taken to produce graduates demanded by society by introducing novel branches that are aligned with the current global trends of the subject.

It needs to be highlighted that the Departments of Fine Arts of each university have focused on studying and reflecting the cultural identity and authenticity of the geographical territories in which the respective universities are located. Whereas the UJA, EUSL, RAFA, and SVIAS have emphasized on South Indian music, Bharatha Natyam, History of Art, and Drama and Theatre to highlight their particular socio-cultural context, the universities in the south of the country have focused on native Sri Lankan traditions along with the amalgamation of Asian trends i.e. North Indian and South Indian Music, Bharatha Natyam and Kathak while incorporating media studies into the strand of Fine Arts.

The UVPA as the principal institution offering courses from a diverse and dynamic perspective to address the national and global demands, reflects its flux of energy that necessarily signals a paradigm shift from traditional art practices in the country to a more intellectual and creative vanguard. Being the sole body to offer degree programmes across a range of disciplines, it has the

capacity to expand its wings to achieve its goals in the global context, with its academic staff who possess the knowledge, skills, and creativity to excel in their endeavors.

The latest trend in all these branches is the potential movement from traditional performance to a more philosophical, thematic stream of performance art to achieve the expectations of art by restoring and emphasizing the cultural identity and authenticity on the global platform. This necessarily helps develop an intellectual discussion and share new knowledge through practical engagement and support Sri Lankan cultural studies in a unique manner. Thus, unlike any other subject in the Humanities and Social Sciences, the subject Fine Arts is tailor-made to portray the identity of the university, society, and culture. It assures that the students have wider opportunities to choose from a range of subjects based on their skills, passions, and future professional and career opportunities as well.

Table 14.1: Number of students, Department of Fine Arts, University of Peradeniya - 2020

	Fine Arts Honours Degree	
	Male	Female
LEVEL I	14	33
LEVELII	05	09
LEVEL III	02	11
LEVEL IV	02	10

Table 14.2: Degree programs, Visual Arts & Design and Performing Arts Unit, Department of Fine Arts, KLN - 2020

BA Honours in Performing Arts in Music		BA Honours in Performing Arts in Dancing	BA Honours in Visual Arts & Design
Oriental Music	**Western Music**		
Violin	Piano**	Kandyan Dancing	Painting
Sitar	Violin	Low Country Dancing	Graphic Design
Esraj*	Cello	Sabaragamu Dancing	Sculpture
Flute	Guitar	Bharathanatyam/Kathak***	Interior Design
Tabla			Garden and Landscape Design

*Students must select one instrument
**Compulsory for all the students
*** Students must learn one of the subjects

Table 14.3: Number of students, Department of Fine Arts, KLN - 2020

	Music		Dance		Visual Arts & Design		Drama & Theatre		Image Arts		Film & Television	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
LEVEL I	04	27	06	42	10	18	13	17	15	35	15	38
LEVELII	03	09	03	12	03	14	04	13	05	04	18	32
LEVEL III	03	07	04	22	03	18	04	08	02	02	13	34
LEVEL IV	03	06	01	15	04	16	03	04	04	06	12	36

Table 14.4: Number of students enrolled for each instrument, Department of Fine Arts, KLN - 2020

	Oriental Music										Western Music			
	Violin		Sitar		Esraj		Tabla		Flute		Guitar	Cello	Violin	Piano
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	-	01	-	01
L.I	03	20	-	03		02	-	-	-	01	01	-	-	-
L.II	-	07	-	-	-	-	-	-	02	01	-	-	01	01
L.III	01	02	-	02	-	01	-	-	01	01	01	01	-	
L.IV	03	20	-	03		02	-	-	-	01	-	01	-	01

Table 14.5: Number of students, Swamy Vipulananda Institute of Aesthetic Studies (SVIAS) - 2020

	Carnatic Music		Dance		Drama & Theatre		Visual and Technological Arts	
	Male	Female	Male	Female	Male	Female	Male	Female
LEVEL I	06	68	01	72	21	62	24	52
LEVELII	06	69	01	66	12	44	19	41
LEVEL III	07	69	0	44	18	27	17	30
LEVEL IV	02	74	01	47	13	26	16	31

Table 14.6: Number of students, Department of Fine Arts, EUSL - 2020

	BA Degree Program (210)				BA Honours Degree Program (45)				Post Graduate	
	Drama & Theatre		Fine Arts		Drama & Theatre		Fine Arts			
	Male	Female	Male	Female	Male	Female	Male	Female	MA	MPhil
LEVEL I	14	21	13	24	03	05	03	05		
LEVELII	11	23	11	22	02	04	03	06	04	04
LEVEL III	15	14	21	20	01	05	03	05		
LEVEL IV	-	-	-	-						

Table 14.7: Number of students, Department of Performing Arts, CMBSC - 2020

	Drama and Theatre	Arts and Design	Film Studies	Music	Dancing
LEVEL I	18	23	7	8	50
LEVEL II	16	20	8	3	30
LEVEL III	12	23	6	10	20
LEVEL IV	29	12	7	9	22

Table 14.8: Number of students, Department of Fine Arts, UJA - 2020

	BA General Degree		BA Honours Degree	
	Fine Arts/ Art History	Drama & Theatre	Fine Arts/ Art History	Drama & Theatre
LEVEL I	08	22	05	32
LEVELII	03	09	05	05
LEVEL III	02	10	07	15
LEVEL IV	-	04	06	04

Table 14.9: Number of students, Ramanathan Academy of Fine Arts - 2020

	Music		Dance		Arts & Design	
	Male	Female	Male	Female	Male	Female
LEVEL I	10	78	00	69	05	23
LEVELII	04	88	02	63	12	13
LEVEL III	09	75	01	65	04	26
LEVEL IV	05	44	00	63	13	15

Table 14.10: Number of students' enrollment for Instrumental Music, RAFA - 2020

	Carnatic Music Vocal		Violin		Veena		Pannisai		Miruthangam	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
LEVEL I	07	63	0	05	0	09	0	01	03	0
LEVELII	02	68	0	10	0	07	0	03	02	0
LEVEL III	05	61	01	07	0	07	01	0	02	0
LEVEL IV	04	41	01	01	0	02	0	0	0	0

Table 14.11: Number of students' enrollment in two Departments, SJP - 2020

	Department of Languages, Cultural Studies and Performing Arts*				Department of Creative Music and Technology*			
	Dance		Drama & Theatre		Music		Creative Music, Technology and Production	
	Male	Female	Male	Female	Male	Female	Male	Female
LEVEL I	03	30	-	15	04	22	04	10
LEVELII	02	20	05	10	04	13	Not commenced yet	
LEVEL III	04	20	01	02	03	30		
LEVEL IV	-	15	-	-	02	08		

Table 14.12: List of Departments in three Faculties, UVPA - 2020

Visual Arts & Design	Dance and Drama	Music
Painting	Kandyan Dance	North Indian Music
Sculpture	Low-country Dance	South Indian Music
Visual Communication Design	Sabaragamuwa Dance	Western Music
Printmaking	Percussion Music	Musicology
Multi-disciplinary Design	Indian and Asian Dance	Ethnomusicology
Ceramic Art	History and Theory of Dance and Drama	Applied Music & Mass Communication
Textile and Wearable Arts	Theatre, Oriental Ballet and Contemporary Dance	
Multimedia Arts		
History and Art Theory of Arts		

Table 14.13: Number of students, Faculty of Visual Arts, UVPA - 2020

	LEVEL I	LEVEL II		LEVEL III		LEVEL IV	
		Male	Female	Male	Female	Male	Female
Painting	Currently running two groups of level one as 2018/2019 Academic year and 2019/2020 Academic Year. The student population of those groups are below and those students are still not allocated for the departments. 2018/2019 Academic Year Male 36 Female- 61 2019/2020 Academic Year Male- 32 Female- 80	06	13	02	15	06	18
Sculpture		08	-	10	01	07	-
Visual Communication Design		05	06	04	06	06	05
Printmaking		02	06	01	08	01	07
Multi-disciplinary Design		05	05	04	07	02	07
Ceramic		05	04	03	04	03	02
Textile and Wearable Art		04	08	01	10	01	08
Multimedia Arts		08	05	05	05	07	04
History and Art Theory		01	04	01	10	02	07

Table 14.14: Number of students, Faculty of Dance & Drama, UVPA - 2020

	LEVEL I	LEVEL II		LEVEL III		LEVEL IV	
		Male	Female	Male	Female	Male	Female
Kandyan Dance	There are two batches of level one as 2018/2019 & 2019/2020 Academic Year. As the students are following common subjects, they are yet to be allocated to departments. 2018/2019Academic Year Male 40 Female- 251 2019/2020 Academic Year Male- 73 Female- 284	06	83	05	84	08	80
Low-country Dance		30	03	41	02	33	02
Sabaragamuwa Dance		02	13	02	21	04	14
Percussion Music		04	01	03	01	06	-
Indian and Asian Dance		07	26	02	12	01	13
History and Theory of Dance and Drama		05	54	05	40	02	41
Theatre, Ballet and Modern Dance		16	33	07	26	09	23

Table 14.15: Number of students, Faculty of Music, UVPA - 2020

	LEVEL I	LEVEL II	LEVEL III	LEVEL IV
	2019/2020	2018/2019	2018/2019	2018/2019
North Indian Music	294	84	92	114
South Indian Music		02	03	06
Musicology		33	18	27
Ethnomusicology		36	42	29
Western Music		36	41	37
Applied Music & Mass Communication		47	17	11

Table 14.16: Current capacity of academic staff of the relevant Department/ Institute/ University - 2020

	PDN	KLN	UJA	SJP	EUSL	CMBSC	RAFA	SVIAS	UVPA
Senior Professor	-	1	-	-	-	-	-	-	
Professor	1	1	-	1	1	-	-	-	5
Senior Lecturer Gr. I	3	4	3	5	1	2	9	1	29
Senior Lecturer Gr. II	2	5	2	2	2	2	11	12	42
Lecturer	-	2	-	1	-	2	4	2	12
Lecturer (Probationary)	1	3	3		-	2	4	24	39
Instructor	-	-	-		-	-	3	5	17
Academic support staff	-	-	-		-	4	-	-	12

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Chapter 15

HISTORY: WRITING OUR OWN STORY

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Abstract

This chapter assesses the origin and development of the discipline of History with a focus on higher education in Sri Lanka. As such, it initially discusses the history of historiography rooted in early Europe, particularly drawing on the era of the Enlightenment and the origin of disciplines. The chapter then seeks to explore the gradual establishment of the discipline not only as part of university education in Sri Lanka but also with reference to its general education system. It traces the most significant milestones in the evolution of writing, research, and teaching of History through the colonial, post-independence, and contemporary periods of Sri Lanka. Next, it endeavours to trace the evolution of the respective departments of History within the key state universities around the country originating from the University of Ceylon (Sri Lanka) and its successors, the Universities of Peradeniya and Colombo. Finally, the chapter is drawn to a close with an examination of current debates on the significance of the study of history, evaluating its relevance in the rooting of a country in time, the vital understanding that is formed between the past and the present, and in the construction of identity, citizenship, and inter-ethnic and inter-religious harmony.

Keywords: *History, university education, historical inquiry, Identity, future*

Introduction

Two decades into the twenty-first century, as the world gradually moves into new eras, the complex implications, intrinsic features, purposes, and value of the study of history are called for serious scrutiny. As a discipline preoccupied with discovering, collecting, organising, and displaying information on past events, history is often identified as a science that analyses the sequence of events and systematises their causes and effects constructively (Usmanov & Tojiboyeva, 2019). It is thereby a means of understanding how the past has led to its present, useful not only in offering novel ways of viewing and understanding the grip of the past, but also in presenting means of generating the absorption of critical knowledge to produce a changing consciousness (Nasson, 2009). In other words, history and its legacies in the present contribute vigorously to the shaping of the future, in rooting a people in time, understanding a society, its culture, its transformations, the formation of its identity, and citizenry.

Scholars from the discipline acknowledge the vast variety of topics, subject matter,

and abundance of approaches that the discipline of history encompasses, yet recognise it concurrently as a distinct and singular subject like literature or science (Lemon, 2002). It differs from literature which is often a product of creative imagination and from science which is dependent on observation and experimental investigation. It could be argued that different types of history differ to the extent that their subject-matter differ, as when one considers, for instance, the histories of art, philosophy, religion, science, and even the history of history. Lemon (2002) asserts:

> [T]he integrity of history as a discipline does not depend, then, on what the historian chooses from the past as an object of his attention: its integrity is assured by whatever his topic, so long as it belongs to the past. (p. 7)

As long as a historian's subject matter is located in the past, proffers Lemon, it is sufficient to identify them as being involved in a specific approach to their material or, in other words, considering it as evidence from which they infer past knowledge (Lemon, 2002). It is universally accepted, therefore, that history is an organised knowledge and interpretation of the past. Historians, however, take a step further than merely inferring knowledge of the past. They also aspire to prove the truth of their statements. On the other hand, in an essay on the discipline of history and history education in the United States, Orril and Sharpilo (2005) acknowledge that history is similar to literature in appealing to the sympathy, imagination, and emotional character of the student. They reiterate that in belonging to the Humanities, its essential purpose is to disclose human life, and that even though not a science itself, historical methods are similar to scientific methods and should be respected for inculcating in a student both a regard for accuracy and a reverence for truth (Orrill & Shapiro, 2005).

David Lowenthal (2000), on the other hand, recognises history as a mature discipline in both its approach and appeal, emphasizing that unlike the physical and Social Sciences, it has no technical jargon. He argues that not only is it expected that anyone can learn history, but also that everyone should learn history (Lowenthal, 2000). Therefore, he contends that due to the discipline's openness to all matters, (passionately to so many) it is often used as a weapon for a multitude of causes and faiths (Lowenthal, 2000, p.64).

At a critical and historic juncture commemorating a centenary of Social Sciences and Humanities education in Sri Lanka, the present chapter dedicates itself to this discipline of History. As such, it attempts to outline the origin and development of History with a particular focus on the context of higher education. In doing so, it first briefly engages in an evaluation of the meaning and evolution of historical inquiry beginning in early European society circa the 17th century. It focuses thereby on the history of historiography and some of the early key thinkers associated with this process, drawing predominantly on the era of Enlightenment and the origin of disciplines.

The chapter then seeks to explore the gradual formation of the discipline largely as part of tertiary education in the island but with implicit allusions to its general education system constituting the arenas of primary and secondary education in

Sri Lanka. It outlines the most significant milestones in the evolution of writing, research, and teaching of History within the country through the colonial, post-independence, and contemporary periods of Sri Lanka. In doing so, it endeavours to trace the evolution of the respective departments of History within the key state universities around the country. The chapter concludes with examinations of current debates on the significance of the study of History, evaluating its relevance in the rooting of a country in time, the forming of a vital understanding between the past and the present, and in the construction of identity, citizenship, and inter-ethnic and inter-religious harmony.

The Study and Writing of History: Evolution

The study of history, as in the case of several other disciplines within both the Arts and the Sciences, reached a stage of maturity very early on (de Silva, 1992). This is mainly because of the human tendency to historicise and to link present lives and deeds with those of the past (N. R. Dewasiri, personal communication, 2021). Thus, chronicling accounts of past events could be traced back to the beginning of civilizations. In each historical epoch, every civilization had engaged in some form of writing to record facts that were considered important to that era (Jayawardane, 2017). The two most prominent questions, however, have remained: "what is important and to whom?" and "who records and why?". The intention of the writer in recording events and accounts, however, is not merely reporting what happened but encompasses a multitude of dimensions that denote the subjectivity of the writer. Thus, in an ontological and epistemological sense, 'historical truth' has shifted gradually with changes in paradigms within the philosophy of history, and approaches and methods of seeking the truth of past human actions, practices, and institutions have evolved accordingly (Jayawardane, 2017).

The early modern disciplines came into being by the 18th century, identified as the "century of revolutions" when numerous political, philosophical, and social revolutions swept across Europe. In the context of these social and intellectual revolutions there had occurred a drastic mutation in the epistemic ordering of disciplines and sciences. However, until the end of the 19th century, there were no strict disciplinary boundaries albeit there were engagements in finding answers to certain historical questions. Following Adam Smith, the division of labour had gained significance, not only as part of economic production but also in the production of knowledge (N. R. Dewasiri, personal communication, 2021). This was also the epoch that distinguished the natural from the Social Sciences, and further compartmentalised social science disciplines into Social Sciences and Humanities. As part of this, history too became a modern branch of knowledge. With the emphasis during this period being on science, social science disciplines had begun to emulate the scientific, systematic study adopted by the natural sciences. One of the issues pertaining to finding answers to historical questions has been the fact that historical phenomena are currently non-existent and are entrenched in the past. Therefore, the study of remnants of the past - whether material, mental, or representational - has been significant in modern historical inquiry.

Deliberations on the applicability of history in grappling with the human

and social world began in the Western world within the classical period. From Aristotle to Voltaire, the debate has been whether history offers a platform to comprehend the contemporary social world, particularly since the focus of history is on past events. Unlike any other discipline within the Social Sciences, history is not contributory in defining human nature and contemporary institutions. As a result of this, history has often been considered less important than other social science disciplines. Even during the Age of Reason, history was given less value mainly because it produces non-observable facts anchored in the past, posing the central question of verification (Jayawardane, 2017).

On the one hand, during this period, some of the pioneering European thinkers such as Giambattista Vico, Johann Gottfried von Herder and Leopold von Ranke have discussed the significance and relevance of History in the modern age (Jayawardane, 2017). Vico, a professor of rhetoric, argued that only history can generate certainty, and that through history, humans can gain knowledge of the world of nations as they created it. In doing so, he affirmed that humanity is culture-specific and that there are no universal truths about human behaviour, and that therefore, history should focus on evaluating the diversity of societies. Similarly, Herder, a polymath, theologian, philosopher, and anthropologist as well as a theorist of history, held a tripartite view of history and what he conceived of as the spirit of cultures. He proclaimed that countries encompass national features that are traced back to a distant past and that therefore, in attempting to understand the present, one must scrutinise the inherent link between national characteristics, land, and history. Ranke's work has also had significant influence on 19th century historiography. Establishing critical methods of historical scholarship, he emphasised the scientific nature of the discipline of History, positing that the task of the historian should be to reconstruct the past as it was, by way of acquiring first-hand information and relevant primary sources such as memoirs, diaries, letters, and reports. He also considered the implications of political history for understanding contemporary societies (Jayawardane, 2017).

On the other hand, it was also during this era in Europe that history began to be acknowledged as a main contributor to the creation of national identities for emerging nation states. "Reconstructing the past" was widely accepted as a means of understanding the universal nature of the society under scrutiny and the history of the political elites was regarded as the history of a nation. The 19th century impressions on what constitutes history was later contested by Karl Marx and Marxist historians in their explanations on how the capitalist mode of production created a class-based society. They viewed the supremacy of the capitalist class as a controlling factor in the politics, society, culture, and economy in capitalist economies. The economic point of analysis emphasised the prominence of the economic history of the past. These developments in historiography illuminate how theorists of the twentieth century historiography have contested the Rankian notion of the role of the historian in reconstructing the past societies as they were, and of the central role of political history (Jayawardane, 2017).

Development of Historiography in Sri Lanka

According to G. P. S. H. de Silva (1992), post-revolutionary 19th century Europe

has had a large influence on the study of history in Sri Lanka through the numerous approaches and theoretical concepts espoused by professional historians. Within the context of Sri Lanka, a keen interest had been shown in the country's history by its people, given that its recording dates back to the 5th or 6th centuries CE. Sri Lanka is one of the few countries with a persistent and unbroken chronicling of history from then onwards (de Silva, 1992).

The early chronicling and study of history in Sri Lanka was closely connected to the fostering of local religious and ethnic traditions and this is illustrated by both the ancient chronicle, the *Mahāvaṁsa* and its successors as well as the eighteenth-century Tamil chronicle, the *Yalpana Vaipava Malai*. With the onset of the colonial era, Portuguese and Dutch writers such as Fernao de Queyroz, Francois Valentyn, and Phillipus Baldaeus provided another perspective promoting colonial achievements and the Christian tradition. It was however in the 19th century that the study of Sri Lankan history took a decisive turn, both as part of the colonial knowledge production process and the parallel nationalist upsurge by the indigenous elite who emerged as a result of the changes in the colonial society.

Although the British conquest of the Kandyan Kingdom in 1815 had been rather smooth, the subsequent, somewhat unanticipated rebellion in 1818 had posed a range of difficulties necessitating the use of military power as reaction. The British soon realised the difficulty in administering a "terra incognita" (unknown territory) with power and oppression and the need to reconcile with the subjugated society by building some form of consensus or social contract. To build consensus, they needed knowledge. As a result, the British Chief Justice of Ceylon, Sir Alexander Johnston sought texts related to the history and customs of Kandyan lands.[1]

It was with this intention that he obtained copies of the *Mahāvaṁsa* and *Rajaratnakaraya* from the Chief Priests of Kandy, the translations of which was a foundational step in colonial knowledge production on Sri Lanka. Subsequently, this urgency to compile knowledge on the Kandyan territory led to the production of two volumes by James Emerson Tennent who served as the British Colonial Secretary of Ceylon in the second half of the 1840s. During this significant process of seeking answers from Sri Lanka's pre-colonial past, history became fairly important.

For the British, their occupation of Ceylon necessitated its political stability, and an education in English and Christianity was considered the means of creating native loyalists to be employed in the middle grades of the Government Service and commercial establishments (Jayasuriya, 1969). Likewise, for about half a century, students in Ceylon prepared for foreign examinations. De Silva notes that the teaching of history at the intermediate level for a university degree had begun in 1859 at the Colombo Academy which had been an affiliated college of the Calcutta University (de Silva, 1992), where students were prepared for its Intermediate Examinations. Subsequently, from 1880, Royal College as well as a few other institutes began to prepare students for the Cambridge Examinations. Secondary schools such as St Thomas' College, Wesley College, Richmond College, and

1. Interview with Professor N. R. Dewasiri, 2021, July 23, 2021

other such schools in Sinhala-speaking areas preferred to be affiliated with the University of Calcutta while schools in Tamil-speaking areas were affiliated with the University of Madras. In 1882, the University of London offered the Matriculation Examination which was also held in Ceylon. However, the history offered by all these universities was not the history of Ceylon, but English History and Indian History.

On the other hand, there was a nationalist upsurge in nineteenth century Ceylon, a process led by the indigenous elite who had emerged as a result of changes in colonial society. Even though they had a close connection with the colonial state through their engagement with it, they had become quite critical of its working. They had been largely influenced by the modern nationalist idea of the 'nation' which was prevalent in Europe at the time. Thus, historical knowledge was again sought and upheld for the construction of new nationalist ideologies. Concurrently, the Vidyodaya Piriveṇa had been established in 1873 by Hikkaduwe Sri Sumangala Thera and Ratmalane Sri Dhammaloka Thera had set up the Vidyalankara Piriveṇa at Peliyagoda in 1875. This was also in line with the nationalist movement and the emphasis on understanding the country's history from its Sinhala-Buddhist origins. As part of this, teaching Sri Lankan history and archaeology had become a crucial element in the higher education of all monks.

The writings by G.C. Mendis and Rev. S.G. Perera about the history of Sri Lanka in very accessible English, and especially the work of Paul E. Peiris, an amateur historian who was a member of the Ceylonese Civil Service, further attest to this attempt. The work of spokespersons such as Anagarika Dharmapala provide further evidence for this nationalist desire for historicising their ideological and political objectives. The translating of the *Mahāvaṁsa* by Hikkaduwe Sumangala Thera into the Sinhala language is another good example of this effort. At the time, outside of the process of colonial knowledge production there had also been a scholarly line of thinking which could be identified as Oriental Studies or Indology, led by a significant interest in understanding India. Sri Lankan history had become very much part of Indological Studies. As such, there were many scholars, both Sri Lankan and non-Sri Lankan, European as well as American, who were engaged in the study of what was considered oriental, institutionalised by bodies such as the Royal Asiatic Society.

However, the origin of modern historiography proper in Sri Lanka has been largely influenced by the establishment of the University of Ceylon. K.M. de Silva in his *History and Historians in Twentieth Century Sri Lanka – The G.C. Mendis Memorial Lecture* traces the history and history writing in 19th and 20th century Sri Lanka emphasising the role played by G.C. Mendis. Commenting on the colonial project of scientific history writing grounded in traditional historical sources available in Sri Lanka, de Silva postulated that the drawbacks in writing of the history of Sri Lanka lay within the education policy and curricula developed under British colonial influence. Emphasis had been placed on the Classical Period of Europe and the history of England. When this matter was brought to the attention of British Governor West Ridgeway by

the Ceylon Social Reform League, his answer had been "where are the books [to teach the history of Ceylon]?"

Until 1939 there had been very little effort to write about the history of Sri Lanka by those trained in the discipline, which had led de Silva to claim that at the turn of the century "the most striking feature of Sri Lankan scholarship in Sri Lanka was its poverty" (De Silva, 1978 p. 4). Conversely, the situation in India, where local historians had challenged British historians, had been different in the 19th century. This had been partly led by the significant role Indian universities had played in nourishing the talents of local historians and historical scholarship. This had not been the case in Sri Lanka, where, towards the 19th century, British historical scholarship had begun to decline.

De Silva in his memorial lecture posited that the most significant achievement of 19th century historical scholarship had been to substantiate the key characteristics of the history of European nations from the ancient world to the 18th century and to position the evolution of this narrative on a solid and reliable base. This had been imitated for Sri Lanka by the mid-1950s as a result of the work of historians such as G.C. Mendis. He also demonstrates the importance of chronicling national history following the traditional history writing paradigm of Europe in the modern age (Jayawardane, 2017).

Establishment of University Education: Laying the Foundation to the Discipline of History

By the beginning of the twentieth century there had been a marked enthusiasm for the establishment of a University in Sri Lanka. This movement had led to the formation of the University Association in 1906 (de Silva, 1992). As Sir Ponnambalam Arunachalam wrote to a journal published by the same association:

> Creating of a University means national existence…the Ceylonese will have to wake up as they owed a duty to themselves and to prosperity…it will be the chief aim of the Ceylon University, while making efficient provision for the study of English and the assimilation of English culture, to take care that our youth do not grow up strangers to their other tongue and to their past history and traditions. (Arunachalam, 1906 in de Silva, 1992, p. 200)

1921 to 1942 - University College

Consequently, the university system was formally initiated in Sri Lanka in the year 1921 through the establishment of University College affiliated with the University of London's overseas academic network. However, this establishment was not autonomously organised as a university and the process of gaining the status of a national university took another 21 years. One of the underlying reasons for the delay was a dispute concerning the location of the new university, a long-drawn battle which was later won in favour of Kandy in 1928. Another cause for delay was the Second World War but it is believed this was secondary to the delay caused by the former (de Silva, 1992). Pending a shift to Kandy, the University College was located at a site on Thurstan Road as a liberal arts college. It had the Humanities and Social Sciences at its core, although it had a science faculty to teach the basic natural sciences. All students of the University College were prepared for University of London Examinations. The Ceylon University College had Sydney Arnold Pakeman as its first Professor in

Modern History and Economics. No other history instructors were appointed at the very beginning. Therefore, Pakeman had taken on the teaching responsibilities single-handedly for the first five years and had fostered and encouraged the teaching and study of Sri Lankan History. In 1922 he asserted:

> The discerning mind will be solicitous for those studies which will enable the products of the university to compete creditably with other people of the East and of the West, or the complex struggle of modern life; but it will not exclude from its ideal the elevating influence of the Humanities and, more particularly, the advancement of those Oriental studies (language, literature, art, philosophy and archaeology) which are appropriate to the origin and genius of the people. (Pakeman, 1922 in de Silva, 1992, p. 207)

In 1927, Pakeman also noted that he hoped students from the College would take up Oriental History in the future, emphasising the difficulty in teaching such students without the assistance of at least two more academic staff members. Upon this observation, the first lecturer Jatis Chandra De joined Pakeman in 1927 while in 1935, William Justin La Brooy was appointed as an assistant lecturer. Subsequently, in 1937, G.C. Mendis also joined Professor Pakeman as an assistant lecturer in Ceylon History.

Historians also recognise the work of L.E. Blaze, P. Arunachalam, and Donald Abeysekera in laying the foundation for historical scholarship in twentieth century Sri Lanka. This tradition could be traced to the first decade of the twentieth century, with the renewal of interest in the history of the island with more specialised historical work and the study of the two ancient texts *Mahāvaṁsa* and *Dīpavaṁsa* by Wilhelm Geiger. G.C. Mendis along with some of his contemporaries such as Colvin R. de Silva and E.W. Adhikaram had submitted their dissertations on Sri Lankan history to the University of London in the 1930s. However, neither Colvin R. de Silva nor E.W. Adhikaram continued careers as historians, but G.C. Mendis on the other hand, became a full-time historian.

G.C. Mendis had returned to Sri Lanka upon the completion of his doctoral studies at the School of Oriental and African Studies of the University of London. His early work, *The Early History of Ceylon* originated from his PhD thesis which was awarded in 1931 and was a historical criticism of the *Mahāvaṁsa*. It had been produced at the request of Canon C. Dewick, the then Literary Secretary of the YMCAs of India and Burma, and Sri Lanka (De Silva, 1978). Through this dissertation, Mendis had raised fundamental questions on source criticism. Considering the temporal gap between the events chronicled in the *Mahāvaṁsa* and their recording and the lack of authentic evidence to demonstrate that the chronicle had accurately represented these events, Mendis had raised the most critical questions a modern historian would raise. G.C. Mendis also played a prominent role in tirelessly contributing to mainstreaming Sri Lankan history in academia.

When he returned to Sri Lanka, the University College was preparing students for external examinations at the University of London and the curriculum had been confined to Medieval and Modern European History. Therefore, the curriculum during the 1940s had largely been Western-oriented, best suiting what the country's administration and fields

of commerce and education required at the time. Apart from reading materials such as the *Mahāvaṁsa*, *Cūlāvaṁsa*, Knox, Ribeiro, Skinner, and Mills, the only other recommended textbooks had been those written by G.C. Mendis, H.W. Codrington, and Fr. S.G. Perera. G.C. Mendis's contribution to history was in the form of the *Our Heritage* series for schools and more of his advanced work such as *Early History of Ceylon* or *Ceylon Under the British* for use in the university. Colvin R. De Silva's *Ceylon Under the British Occupation 1796-1833* was compiled with a "thoroughness and sophistication of technique" and an example of very well developed modern historical writing.

1942 to 1952 - University of Ceylon

When University College obtained degree-awarding status as the University of Ceylon in 1942, the actual number of personnel within the department was low. G.P.S.H. de Silva (1992) points out that t had taken twenty years for the discipline of History to acquire a faculty of four members. On the other hand, the establishment of the University of Ceylon in 1942 freed teaching history at university level from the influence of the University of London, facilitating the drafting of a history syllabus with a more oriental focus and enabling the institutionalisation of the history of Sri Lanka at the core of the university syllabus. It was at this juncture that teaching Sri Lankan history and historical research had conjoined at the university level. However, during this early period when Sri Lanka was still a British colony, the medium of instruction at the university had invariably been English. Since free education, which offered the less-privileged access to English education, was only implemented from 1945, until well into the 1950s, most decision-making positions had been occupied by the affluent, English educated and western-oriented elite.

As such, the History curriculum taught at the university until the early 1950s had a distinct western emphasis. This is substantiated further by then students such as P.V.J. Jayasekere who claims, "when I entered university in 1955 a number of people had graduated from University College and had attended universities in England and had come back to teach history at University of Peradeniya."[2] Concurrently, over the 1950s, the *Svabhasha* movement and the Buddhist revivalism had both gathered momentum in the island. These movements had questioned the adequacy of the History curricula at university and particularly the medium of instruction. De Silva states that either as an implicit response to such general trends in the country or a decision upon internal re-examination to fittingly modify, update, or revise the history curricula, the syllabus was eventually appropriately revised in the 1950s (de Silva, 1992).

After the retirement of Professor Pakeman, one of his contemporaries at the London School of Oriental and African Studies, H.C. Ray had been appointed to the Professorship of History. He was an Indian historian and the focus during this period had been on the teaching of history of India. Nevertheless, over the 30 years post-independence, the University became a centre for research on Sri Lankan history. This development occurred as part of the process of gaining independence from the British and the impact of associated nationalistic, political, and ethnic forces.

2. Interview with Professor P.V.J. Jayasekera, September 12, 2021

The University sponsored a scholarly compendium of the country's history entitled *University of Ceylon, History of Ceylon.* This project was spurred on by the absence of a definitive history of the island. The publication, initially planned in two volumes, was later extended to three. The first volume, consisting of two parts, dealt with the ancient period and was published under the General Editorship of Professor H.C. Ray in 1959 and 1960. Subsequently, The *Concise History of Ceylon,* authored by S. Paranavitana and C.W. Nicholas was published also in 1960. The third volume edited by K.M. de Silva was published in 1973 (de Silva, 1992) but the second volume also edited by K.M. de Silva, was delayed till 1995.

1952 to 1972 - University of Ceylon Peradeniya

Historiography proper in Sri Lanka owes much to the establishment of the University of Ceylon. One of the most significant achievements of 19th century historical scholarship had been to substantiate the main features of the history of European nations from the ancient world to the 18th century and to position the narrative of their development on a robust foundation. This approach had not yet been consolidated into the non-western non-European world. The contribution to this task in Sri Lanka during the mid-1950s had largely been provided by G.C. Mendis. Even though his academic career was short-lived, his students and younger colleagues at the University of Ceylon proceeded to establish the discipline of History as one of the most vital, productive, and creative of the Social Sciences in Sri Lanka.

The earliest evidence of this appeared in the late 1950s with K.W. Goonewardena and S. Arasaratnam who had returned upon the completion of their doctorates to teach at the Department of History. The former, for instance, had begun critically analysing Dutch archival sources on Kandyan relations with the Dutch to reinterpret the history of those exchanges. The latter, using effective analyses of documents from the colonial period, had written about the trade relations between Sri Lanka and other Indian Ocean states. Lakshman S. Perera was another such scholar who endeavoured to study ancient inscriptions and, through evidence from that study, contributed to the discipline through the analysis of chronicles such as the *Mahāvaṁsa.* Other productive scholars included K.M. de Silva who examined British rule in Sri Lanka and Sirima Kiribamune who studied the Polonnaruwa period as well as Tennakoon Wimalananda who undertook a scrutiny of the 1818 rebellion. Also among productive historians were Tikiri Abeysinghe, who pioneered a study of colonial rule through Portuguese documents and scholars such as Amaradasa Liyanagamage, Leslie Gunewardene, C.R. de Silva, and Michael Roberts. As P.V.J. Jayasekera who joined the Department of History in 1973 points out:

> Historiographical emphasis to begin with was overwhelmingly on European Civilizations. During our times we had to study Greek and Roman Civilizations, Medieval Europe and how the Portuguese, Dutch, British colonial empires expanded. But this gradually shifted to a focus on Sri Lanka's detailed civilization.[3]

K.M. De Silva, for instance, who later became one of Sri Lanka's most well-known historians, graduated with a first

3. Interview with Professor P.V.J. Jayasekera, September 12, 2021

class in history in 1955 and joined the Department of History at the University of Ceylon as an assistant lecturer and later evolved into a successful educator, researcher, historian, and biographer. In 1969, he became a professor of History and the Chair of Ceylon History at the University. Amongst some of his most popular works are *A History of Sri Lanka*, *Managing Ethnic Tensions in Multi-Ethnic Societies: Sri Lanka, 1880–1985* and *Regional Powers and Small State Security: India and Sri Lanka, 1977–1990*.

With the retirement of G.C. Mendis from the Department, Professor Paranavithana who had retired as the commissioner of archaeology joined the University of Ceylon at Peradeniya in 1957 as a professor of history and archaeology. At the time there had been a practice of offering government scholarships to research students and scholars in Commonwealth countries. All these efforts and developments had produced several scholars who constituted the second generation of historians.

In the early 1960s it was noted that there had been a large increase in the number of students who elected to study in Sinhalese (de Silva, 1992). Also, at the time, there had been a shift towards Indian History in place of that of the West and a preference for Ancient and Medieval periods as opposed to modern ones. Commenting on the scholarship at the time, Professor Nira Wickramasinghe notes:

> There was a very rich body of historians during that period. They were writing in parallel in some way and having studied abroad they brought back the British empirical tradition of writing history. They were influenced by the classical way of writing history. This produced some important works such as the *History of Ceylon* volumes one to three which are the foundations of historiography. They did the valuable task of looking at the colonial archive for the very first time as historians from the place. They published very solid historical research which in turn created a solid foundation for the field.[4]

Thus, the late 1950s and early 1960s was the golden era of Sri Lankan modern historiography. The University of Peradeniya had blossomed into a vibrant institution of historical studies closely intertwined with the scholarly world. Jayawardane (2017), examining the writings and teaching of history by well-trained historians of the early and mid-twentieth century, asserts that the central theme had been to explore the important events that had occurred within the national boundaries of Sri Lanka from ancient times up to colonial domination. Following the 19th century traditional history paradigm, emphasis had been placed on writing political history based on available written texts. More importantly, the history produced during this period focused on investigating the past of the Sinhalese as a key part of the history of Sri Lanka (Jayawardane, 2017).

One of the requirements of the time had been for an avenue of publication, and K.M. de Silva had fulfilled this need through the management of *The Ceylon Journal of Historical and Social Studies* from the 1960s to the 1980s. During the 1970s, scholars from the University of Peradeniya such as R.A.L.H. Gunawardena, Michael Roberts, and G.H. Peiris, unhappy with the University

4. Interview with Professor N. Wickramasinghe, July 20, 2021

journal, the *University of Ceylon Review,* persuaded Peradeniya to fund two new journals: *Modern Ceylon Studies*, and *The Ceylon Journal of the Humanities*.

For over 40 years after independence - even up to the early 1990s - it hasd been the Arts stream of universities that has welcomed the largest number of students. This attests to the limited number of resources available for the teaching of science-related subjects and the non-requirement of such capacities to teach subjects in the Arts stream. Therefore, the intake of students that had followed history as a subject as part of either a General Degree or for a Special Degree had been fairly high until the 1970s. Even though the University of Peradeniya had been at the time accused of "living in an ivory tower" as claimed by De Silva (1992), as a consequence of the political and social changes that had begun to take place in the post-independent era, in terms of its curricula, the university had been quite open to the prevailing developments in the country (de Silva, 1992).

1972 and Beyond - From Peradeniya Campus, University of Sri Lanka to University of Peradeniya

During the 1970s the Department of History at Peradeniya had begun to take a more critical look at the assumptions basic to some of the courses taught earlier. This had led to the focus on Asian, and especially South Asian, History. As a result, programmes on European activities in Asia and Indian activities in South Asia were eliminated from the syllabi (de Silva, 1992). Amongst the new programmes introduced there had been those on the history of Southeast Asia up to 1600 CE and the History of Southeast Asia from 1600 CE, the History of Commerce and the highly specialised course on Historiography which was offered to students reading for the Special Arts Degree in History (de Silva, 1992). According to de Silva (1992), another innovation introduced during the decade of the 1970s had been the incorporation of British History as an element within a programme on European History. However, towards the latter part of the 1970s a decline had been experienced in the discipline of History in Sri Lanka. Dewasiri affirmed:

> Particularly during the early 1970s an important event that occurred is the arrival of the United Front government with a very distinct idea of education knowledge production, which encompassed a new idea about the relationship between knowledge production and governance. They had a different plan about the university system redefined mainly as a result of the aftermath of the 1971 insurrection.[5]

This raised many questions around liberal arts education. At the time there were a multitude of issues concerning graduate unemployment, which led to youth unrest. The requirement for critical reforms in education was felt to be a grave issue to be addressed, not only in primary but also secondary and tertiary education. Changes were introduced to the general education system in Sri Lanka in 1972 along with which a university reorganisation took place which shook up the entire university system (de Silva, 1992).

Several developments in the post-1970s may have had serious repercussions

5. Interview with Professor N.R. Dewasiri, 2021, July 23, 2021

on the development of historical scholarship in Sri Lanka, the first of which Jayewardane (2017) recognises as growing unemployment during the 1970s. She too affirms that this development led to the questioning of the political economy of liberal arts and in particular the economic value placed on history as a subject taught not only in schools but at universities. Thus, the teaching of history in schools had been neglected as it was seen not to contribute to national development, and at the university level only a few students were interested in learning history. Modern History was considered difficult to learn as most publications were in English. Unemployability was highly emphasised and considered in selecting subjects for specialisation (Jayawardane, 2017).

Furthermore, shifting approaches to history as an interdisciplinary subject had not been widely accepted or understood at the time within universities in Sri Lanka. Areas such as Contemporary History or theoretical, conceptual, or philosophical advances within the discipline that had largely occurred during the century before had not been effectively integrated into university curricula. There had been minimal interest in developing knowledge in social and cultural or contemporary history. Instead of conducting research on a wide range of non-traditional sources, historical scholarship of Sri Lanka continued to remain at a rather basic standard at which research continued to focus on the ancient history of Sri Lanka.

As such, at this juncture, History as a discipline suffered a severe blow due to being downgraded and neglected. In the general education of the country, History come to be taught only as a component of the social studies syllabus, ceasing to exist as a separate subject with no separate textbooks or teachers specialised in the subject. N.R. Dewasiri links this to the new economic and development-oriented drive at the time. Investment in subjects such as History was not considered a priority. The changes introduced within general education had implications for universities as well. As a result of these changes as well as deteriorating economic and political conditions, many scholars such as C.R. de Silva, Michael Roberts, Vijaya Samaraweera and Jayadeva Hettiarachchi left Sri Lanka. Others such as W.M. Sirisena and Tilak Hettiarachchi shifted their disciplinary interests into areas such as sociology or international relations. As N.R. Dewasiri recollects:

> There were no students at that time, especially in Colombo. For example, when I joined the university in 1984, during the first year, there were only six students to follow history. There were merely two students who followed a Special Degree programme. In the two previous batches there were only one each and in the batch after, only three. History was not popular at all. We are still trying to recover from that blow. Peradeniya was not so bad but it was not as flourishing as in the 1950s and particularly the 1960s.[6]

Thus, in the 1980s, the number of students studying History as a subject either as part of a General Degree or the Special Arts Degree declined. The government that was in existence in the 1980s and early 1990s had the same political insight as the previous government in terms of giving precedence to economic development. However, the Sri Lanka Historical Society was established during the latter part of the 1980s, which in turn started a campaign to reintroduce history as a core subject

6. Interview with Professor N.R. Dewasiri, 2021, July 23, 2021

within the school curriculum. There was also an urgency to revive historical studies, leading to its recovery, which attributes to a novel nationalist desire for historical knowledge, particularly in the context of an aggravating ethnic conflict. This occurred with the growth of Tamil nationalism and a Sinhala response to this, particularly after 1983. With the former making a serious effort to legitimise their struggle through a historical explanation, there was an urgency to counter their claim through a Sinhala response. An example could be sought in K.M de Silva's *Historical Homelands of Tamils* (1995) which was an attempt at addressing some of these re-emerging historical issues.

According to Jayawardane (2017), the prolonged civil war and escalating ethnic tensions of the time created another interesting trend, particularly considering history writing. She points this out as a tendency for individuals not trained in the discipline producing the history of Sri Lanka in the form of published books and articles as well as media-related material which Dewasiri (2021) identifies as a "desire to rewrite history.[7] The central theme of these expressions, according to Jayawardane (2017) is ethno-nationalism, the aim of which was to make claims and counterclaims on who had the right to Sri Lanka based on an interest in fighting for or against separatism or a unitary state. In line with this trend, there was also mounting resentment towards India's role in the Sri Lankan ethnic question which led to an attempt to diverge from the *Mahāvaṁsa* story and its interpretation of the origins of the Sinhalese and Buddhism in Sri Lanka. Instead of using the story of Vijaya to establish a basis for the Sinhala race, origins of the Sinhalese were traced to the Ravana story while certain locations in Sri Lanka were also drawn as places that were connected to Lord Buddha's life events. Jayawardane (2017) argues that historical scholarship too placed significant emphasis on ethnonationalism in the writing of the national history of Sri Lanka. As examples, she cites K.N.O. Dharmadasa and Leslie Gunewardene's debate on Sinhala identity and deliberations around the Vallipuram Gold plate.

Currently, the Department of History at the University of Peradeniya offers the two comprehensive specialisations of Modern History and Ancient History. Even though this is the only Department that offers History in both Sinhala and Tamil media, it does not have adequate instructors to teach in Tamil. Furthermore, the Department is also involved in the development of research potential by way of facilitating and enabling junior staff research forums, taking part in joint-research projects between senior and junior staff, and engaging in collaborative research projects with other SAARC institutions (University of Peradeniya, 2020).

History at the University of Colombo

The Department of History at the University of Colombo was formally established in the early 1960s with the University of Ceylon instituting a second Faculty of Arts in Colombo (University of Colombo, 2019). It has been home to eminent scholars and researchers such as Tikiri Abeyasinghe, Lakshman Perera, Lorna Dewaraja, Kumari Jayawardena, Shelton Kodikara, B.E.S.J. Bastiampillai, G.R.T. Leitan, and Indrani Munasinghe,

7. Interview with Professor N.R. Dewasiri, 2021, July 23, 2021

taking the Department to the forefront in terms of reputed historical scholarship. The Department was originally named the Department of History and later been renamed the Department of Modern History. Subsequently, with the inclusion of political science as a separate degree programme, it was identified as the Department of History and Political Science. The scope of the Department was later further widened with the introduction of International Relations as a separate subject. Therefore, at a certain point, the Department had offered three Special Degrees: History, Political Science, and International Relations. In the year 2000, Political Science was separated from the Department and a new Department of Political Science and Public Policy was established. The Department was then renamed the Department of History and International Relations. In August 2010 the Department regained its original name while a new department called the Department of International Relations was created.

At the University of Colombo, the beginning of the 1990s marked the entry of new discourses into historical studies, particularly with the advent of Professor Nira Wickramasinghe. Through her contribution to the Department, ideas of the Annales School were introduced and concurrently the International Centre for Ethnic Studies (ICES) - that had been founded in the early 1980s by Professor K.M. de Silva - started a series of lectures where Professor Wickramasinghe discussed notions from subaltern studies, Neo-Marxist ideas, and critical and deconstructionist theory. Around this time, the ICES Colombo and the Social Scientists' Association became locations where some of these postmodernist notions were widely discussed and debated.

According to Professor Wickramasinghe, "these were times when we completely revamped the curriculum; there was a lot of encouragement to rethink and introduce new courses and I was able to introduce a lot of interesting ones".[8] She asserts that it was the Department's first attempt at teaching historiography and introducing many thematic courses such as social and cultural history. This also led to Wickramasinghe's work *New Trends in History Writing (2001)*. She states: "There was no real easy textbook for students at the time so I wrote this and used it to introduce them to the Annales school of history and then labour history and subaltern studies and aspects such as Indian historiography".[9] An introductory course for the students of history was also introduced at the time. It was during the 1990s that History at the University of Colombo was merged with Political Science and then later taught with International Relations, which became very popular in the 2000s.

> What we did with History at Colombo was quite different. I was also able to give it some direction. There were quite a few at the department such as Nirmal Dewasiri and Janaki Jayawardena who tried to make history more conceptual and theorise history to be more than just a glorious past. I think even now, the curriculum at Colombo is quite interesting, up-to-date, and comparable with any department in the West.[10]

8. Interview with Professor N. Wickramasinghe, July 20, 2021
9. Interview with Professor N. Wickramasinghe, July 20, 2021
10. Interview with Professor N. Wickramasinghe, July 20, 2021

University of Kelaniya

The Department of History of the University of Kelaniya is one of the oldest Departments in the University. Graduates produced by this Department were taught by the renowned historian Professor Hem Chandra Ray in 1959. Other pioneers were Professor Wimalananda Tennakoon, Professor Amaradasa Liyanagamage, and Professor Sirimal Ranawella (University of Kelaniya, 2021).

The Department currently offers BA (General) and BA (Special) Degree Programmes in History that have evolved and have been revised according to the requirements of different time periods, and have been devised to cover the Ancient, Medieval, and Modern History of South Asia, East Asia, Central Asia, Europe, and America with special focus on Sri Lankan History. Even though at the start the history of Sri Lanka and India had been the main focus areas of study, gradually more topics have been introduced to the BA and BA Honours programmes, tracing American History, History of East Asia, and Pr e- and Proto - History of South Asia. The syllabus of the Department includes several course units designed for students who do not take History as a subject for their degree.

The BA (General) Degree Program consists of six course units and students who achieve the best results at the First Year Examination are eligible to follow the BA (Special) Degree which consists of twenty-seven course units and a dissertation (University of Kelaniya, 2021).

University of Sri Jayewardenepura

The Department of History at Sri Jayawardenepura was also established in 1959 to offer a solid education that questions the nature of humanity, society, and Sri Lanka's cultural heritage. Weliwitiye Soratha Thera was the first Vice Chancellor of the University and the Founder Head of the Department. Some of the pioneers of this Department include Kamburupitiye Wanartana Thera, Handupelpola Punnaratana Thera, Professor Hema Ellawala, Professor Mendis Rohanadeera, Professor S.B. Hettiarachchi (Former Vice Chancellor and Former Dean of the Faculty), Professor Malani Endagama, Professor D.L. Abeywardene, and Professor T.G. Kulatunga.

This Department currently offers courses such as Introduction of World History, Historiography, GIS for History and Archaeology, Underwater Archaeology, Conservation of Monuments, and Project Management and Procurement. Rajagala, the largest archaeological restoration site in Sri Lanka, situated in the Ampara district, is managed and maintained by the Departments of History and Archaeology of the University of Sri Jayewardenepura, and undergraduates of the Department are offered the opportunity to engage in a practicum and internship in similar projects as an integral component of the programme in Archaeology. As a result, graduates who successfully complete their degree programmes have the possibility of not only becoming theoretically trained historians and archaeologists, but also becoming practically oriented professionals who could become efficient administrators and heritage managers, equipped to contribute to the development of the country.

University of Jaffna

The Jaffna University's Department of History was established when the Faculty of Humanities started functioning in

December 1974. The Department was developed first under the leadership of Professor K. Indrapala, and the curriculum with course modules was prepared with the help of Professors from the Universities of Peradeniya and Kelaniya. At the inception, these academics assisted by delivering lectures for Special Degree students for quite some time. As such, pioneers such as Professor K. Indrapala, Professor V. Sivasamy, Seelan Kadirgamar, Professor S. K. Sitrampalam, Professor S. Sathiaseelan, and Professor S. Pathmanathan contributed to the establishment of the Department and have been involved in teaching students of History and Archaeology.

Furthermore, until 1985, scholars from the Departments of Tamil and Sanskrit of the Jaffna Campus (University of Jaffna in 1979) contributed by sharing interrelated courses of study with the Department of History. During this period, the Department of History steered itself in two main directions in terms of courses offered: Ancient History and Archaeology and Modern History. Over a period of time, the Department became one of the most dominant at the University of Jaffna. Even though Professors S.S. Krishnarajah and P. Pushparatnam have retired from service, they continue to contribute to the Department as visiting lecturers.

More recently, in the academic year 2002/2003, the Department of History introduced two Special Degree programmes. The first, a programme in Archaeology, and the second a programme in Cultural Tourism. The latter was introduced following the recognition of cultural tourism not only as one of the most significant and influential sectors in the global economy but also owing to its potential to yield a national income, provide employment opportunities, and uphold cultural heritage. This has also been in acknowledgement of the importance of protecting heritage artifacts and archaeological heritage monuments and associated traditions in developing countries. According to the Department, even though the number of students opting to take Archaeology was low at the beginning, the numbers have increased recently. As such, the Department continues to offer students the opportunity to graduate in History, Archaeology, and Cultural Tourism with three year (General) and four year (Special) degree programmes. In addition, History is also offered for external students at the Centre for Open and Distance Learning (CODL).

Thus, students of History have a choice of topics such as Sri Lankan History, European History, Ancient and Modern Indian History, American and African History, South and North Indian History, East Asian History, Contemporary Political History, Medieval Indian and Sri Lankan History, and History of Northern Sri Lanka, while Archaeology students are offered subjects such as Introduction to Archaeology, Formation of Civilizations, Sri Lankan Historical and Archaeological Perspectives, Jaffna Kingdom, Inscriptions, Culture of Sri Lanka, and Art and Architecture of Sri Lanka. The students of Culture and Tourism are offered subjects such as Introduction to Culture and Tourism Resources, Sri Lankan Art and Architecture, Museum Management, Tourism Information Systems, Sustainable Tourism, Global culture and Tourism Geography, and Culture Heritage Management.

The curricula at the Department have been revised and updated in keeping with the

requirements of the time and to address the needs of students. More recently, students have also been offered the opportunity to visit archaeological and historical sites such as Kantharodai, Kaddukkarai, Poonakari, Vavuniya, Kurunthaloor, Chatti, Nagabhaduvan, and Mulliyan: some of the most remarkable locations of archaeological importance. As described in the curriculum designed in 2020, there is also provision for students to engage in internship programmes. Apart from teaching and learning, the Department has been integral in contributing to research and writing, and a multitude of books and articles have been produced by its scholars on topics that vary from the ancient history of Ceylon to the history of international relations, archaeology, and heritage.

University of Ruhuna

The Department of History of the University of Ruhuna was established at the inception of the University in 1978. Located at the highest geographical point of the Faculty of Humanities and Social Sciences Complex at Wellamadama, its curriculum for the degree programmes, as first revised in 1982, aimed at producing competent graduates in the field. It intended to equip graduates with broad knowledge and skills in applying the principles, methods, philosophy, practice, and modern techniques of historical research.

Dr. Tilak Hettiarachchi, from the University of Colombo, was the acting head of the Department of History at its inception. Sumanasiri Wawwage was later recruited to the staff of the Department as an assistant lecturer. Due to the crisis that prevailed at the time, several academics were transferred from the University of Jaffna to Ruhuna by the year 1979. Accordingly, Professor M.U. De Silva and assistant lecturer Sarath Jayasekara joined the Department of History. Professor M.U. De Silva succeeded Professor Tilak Hettiarachchi as the acting head of Department in April 1979. Subsequently, Professor Sirimal Ranawella was appointed as the head of the Department in July 1979. Professor Sirimal Ranawella later became the dean of the Faculty of Arts and Professor M.U. De Silva was re-appointed as the acting head of the Department.

The Department of History has been awarding degrees in History and Sociology since 1981. Subsequently, Archaeology was introduced in 1998, and this led to the renaming of the Department as the Department of History and Archaeology. The Department currently offers Special and General Degree Programs in both disciplines.

The Contemporary Study of History: Identity and Diversity

Clarke and Nye (2018) proclaim that the discipline of History has been wrought by transformations and modifications reflecting global, social, and political movements, myriad theoretical turns, interdisciplinary alliances both old and new, ontological concerns, theoretical debates, and persistent cultural battles (Clark & Nye, 2018, p. 3). According to Hunt (2015), post -World War II Historical Research has been conducted under four main paradigms: Marxism, Modernization, the Annales School and Identity Politics. Accordingly, modernization focused on the growing differentiation of knowledge and social functions whereas, with the advent of Annales School, historians who began to discuss how the environment, climate,

and demography shaped human activity in crucial ways further enhanced the scope of the discipline. 20th century social movements shed light on the marginalised and the excluded and brought identity politics to the fore. Resultantly, the history of identities of women, migrants, and other minorities gained more attention than national identities. The cultural and postmodern approach that came into prominence by the mid-20th century contested the previous frameworks emphasising the fact that it is language and cultural expressions that mould the social world and that there is no universal human experience.

Accordingly, at the threshold of the century, the boundaries of the discipline became increasingly fluid, and the tools, theories, and philosophies and the materials of history are being re-sculpted. Nonetheless, all this with the repositioning of national identity within transnational and cross-cultural history. In the 21st century, one of the key uses of the discipline of History recognised universally is its role in the "the identity project" (Stearns et al., 2000, p. 7). In other words, history plays an integral role in the formation of a common understanding through shared beliefs about a collectively held past. History thus partakes in and shapes a collective memory or the unconscious projection and shaping of ordinary citizens' understanding of themselves and the contemporary world. It is understood that the past and teaching of the past is used discursively to produce visions of identity. This is based on the notion that self-categorization initiates socially shared cultural knowledge that allows the individual to conform to situation-appropriate group norms for behaviour. In other words, history plays a significant role in legitimizing certain myths or ideologies (Liu & László, 2007) which are used to explain to a citizenry how things are and how things ought to be based on different forms of collective remembering (Hobsbawm, 2012; Pennebaker et al., 2013) and their persistent application to current situations (Southgate, 2005). As various scholars argue, this role of history is inherently political "whether the agenda is focused on national progress, the struggle for human rights, global awareness, ethnic identity or something else" (Stearns et al., 2000, p. 9). James Liu and Denis Hilton (2005) have also examined how collectively held representations of history condition nations and people with objectively similar interests to take qualitatively different actions and attitudes in relation to international relations and matters of internal diversity (Liu & Hilton, 2005). Phillips (1998), in his work *History Teaching Nationhood and the State*, discusses the policy process involved in the development of the National Curriculum for History in Britain. He portrays how the History debate is closely associated with matters relating to nationhood, cultural politics, and identity (Phillips, 1998, p. 126).

Phillips in a later work reiterates the significance of persistently asking the question of the kind of people one wants to create via a history curriculum. In doing so, he argues that the best history curriculum should be one that produces citizens with an accurately informed perception of their own identity and those of others; actively promotes an inclusive and not exclusive view of a community, society, and nation; promotes a depth of vision among pupils addressing some universal values such as tolerance, social justice, and honesty; and finally

propagates a view of the world that looks outward and not inward (Phillips, 2002).

It is specifically on these lines that Karunaratne (2021) discusses the current teaching of inclusive histories in Sri Lanka. She proclaims that history education in a country bears the significant responsibility of passing on complexities of multiple points of view to future generations as time elapses from one generation to the other (Karunaratne, 2021). Identifying Sri Lanka as constituting different ethnic groups and scarred by a civil war for a quarter of a century, she scrutinizes the significance of teaching shared history for a society burdened with persisting ethno-religious tensions. She points out how history education, mainly in schools, has immense potential to offer future generations a shared understanding, but that in Sri Lanka it continues to exclude marginalised histories and that history education has largely not changed. Acknowledging that history education could be a structural way to build peace through promoting understanding and critical thinking, Karunaratne (2021) argues that the way the education and school system currently exists in the country tends to do quite the opposite, creating "religious and ethnic citizens who are allowed to think in exclusive terms" (Cardozo, 2008, p. 9).

Accordingly, Karunaratne (2021), draws on the concept of critical historiography which argues that history is constructed from subjective perceptions. Similarly, Wettimuny (2016) argues that the practice of Sri Lankans passing from one level of education to the next without an opportunity to critically question their sense of nationhood resulting from a notion of national history and culture, is complicit in promoting racist violence against minorities. She too asserts therefore that it is vital to avoid the propagation of a history that is designed to mislead and divide. With society segregated into groups that are each learning their own version of history that they are taught to never question, there are bound to be ethnic and religious clashes in society. In other countries such as Guatamala, attempts have been made to reform history teaching by introducing new curricula. Thus, in societies emerging from violent conflict, with a past that involves memories of victimisation, death, and destruction to a significant proportion of the population, it is critical to raise questions on how to deal with the past and particularly on the sensitivities of incorporating such histories in education.

P.V.J. Jayasekera (2021) has stressed the significance of teaching the history of Sri Lanka focussing on the histories of countries that have influenced Sri Lanka and the impacts of those connections on our historical development. C.R. de Silva claims that there are cultural, social, and intellectual benefits that might be derived through the teaching of Sri Lankan history in contemporary Sri Lanka. However, he states:

> it is important to look at history, not as an instrument to justify our current policies and prejudices but to honestly interrogate when and why we have failed. If we do that, history could enable us to have a broader understanding of cultural conflicts - ethnic, gender, religious etc. This could help us build a better society.[11]

He asserts that questioning history could broaden the intellectual capacity of the next generation.

11. C.R. de Silva, personal communication, September 12, 2021

Conclusion

This chapter considered the relevance and implications of History in Sri Lanka and its evolution as a discipline of study with a particular focus on the country's tertiary education. In doing so, it traced the nature and evolution of history in early Europe, deliberating the way in which transformations have taken place particularly after the 17th century - the century of revolutions - in the interpretations of past events and the way they have been chronicled. Thus, it was recognised as an era that not only marked the birth of modern disciplines but also more importantly distinguished between the natural and Social Sciences, and the Social Sciences and Humanities. These early European developments were contextualised mainly in the light of history becoming a modern branch of knowledge.

The main concern of this chapter, the evolution of the discipline of History in Sri Lanka, could not be assessed before evaluating the relevance, writing, and the interpretation of history in the island. Therefore, the discussion then shifted to the context of Sri Lanka where the early recording of history was considered as being spurred on by both the process of colonial knowledge production and a nationalist upsurge by a group of indigenous elites. The origin of modern historiography was then traced to G.C. Mendis and more of his contemporaries such as Colvin R. de Silva and E.W. Adhikaram and later K.M. De Silva. It was argued that their education and training at the University of London contributed to the grounding of historiography in Sri Lanka.

Subsequently, tracing the establishment of university education in the country in the year 1921 through the establishment of the University College affiliated with the University of London's overseas academic network, the chapter evaluates the way in which History as a discipline was progressively developed and honed through scholars from colonial times to post-colonial and post-independent phases taking as examples the two main establishments - University of Peradeniya and the University of Colombo - and a few other government universities around the country. Finally, this chapter closed with a discussion on the role of History in a more contemporary light, examining the function and implications of the discipline in the 21st century with an emphasis on the significance of designing and steering its scholarship to ensure a community's accurate perception of themselves and others and underscoring the importance of the study of history in the active promotion of an inclusive view of a community.

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Chapter 16

LEGAL EDUCATION: RESHAPING VALUES FOR A BETTER SOCIETY

W.I. Nanayakkara, N. Kamardeen

Abstract

The level of sophistication achieved and demonstrated by any society is often reflected directly by the legal system that governs the relationship between various entities that live and operate within it. This legal system is nourished by those who are educated in both its practice and its philosophy. Legal education in Sri Lanka has had a long and eventful journey from humble beginnings as a sub-discipline in the field of arts, to a stand-alone subject constantly evolving in its quest to search for truth and justice for the society it serves. The purpose of this chapter is two-fold. Firstly, the chapter aims to trace the history of the development of the law as well as the law-teaching institutions of this country. This is done by reference to various archival material that outline the rationale for institutionalizing law as an academic discipline as well as the means by which this was done, along with some description of the architects of these very first steps. Secondly, the chapter presents the teaching of law as it is done in the present context, analysing its diversification in location as well as by subject content. It also examines the clinical and practical components of legal education through the many initiatives that have been taken to promote these in providing the law undergraduate with a well-rounded educational experience. In addition, the chapter gives the reader interesting information regarding the outstanding legal personalities produced by the law-teaching institutions of our country, the capacity, and options for postgraduate research in this country, and projections for the future.

Keywords: *legal education, legal system, academic, justice*

Introduction

It is an accepted fact that a society, in order for it to be civilized and function effectively, must be governed by a coherent set of rules, known as laws. Through law, society pronounces what it deems to be just and moral, right, and proper. Every human activity, interaction, and relationship, from marriage to murder, is today governed by law. The formulation and administration of laws is then the most powerful expression of the values of a society, and it is imperative that those tasked with this vital duty are capable of fulfilling their responsibility. To this end, lawyers and legal practitioners are required to not only possess the knowledge of the law in all its varied complexity, but must also display those skills required to articulate the law meaningfully, and ensure that it retains those core values and principles that make it just and moral.

In ancient times, when the king was also the judge, he was expected to govern according to accepted principles of justice. The *Mahāvaṁsa* records (describing the access to justice in the Court of King Elara (205-161 BCE) that the King "administrated justice between friends and foes with an equal measure"[1].There is reference to a text by the name of "Niti Nighanduwa" or "the Vocabulary of the Law", a text that incorporated the Kandyan Law. This text too reveals that legal systems and rules for the administration of justice were available and used prior to colonization. (Marasinghe, 1981). The king also referred to his advisor, who was generally considered to be an educated and wise person, who would guide him to the correct decision in contentious matters. With colonization, aspects of the laws of the colonisers were gradually introduced into Sri Lanka and the resultant legal system is a mixed legal system of both civil and common law, found only in a handful of other countries across the globe.

The Beginning of Formalized Legal Education in Sri Lanka

Legal education in Sri Lanka, like in most other jurisdictions, began, not as a formal subject "studied" anywhere, but as a skill learnt by an apprentice under the tutelage of his senior. A historical starting point in legal education in Sri Lanka came with the promulgation of the Charter of Justice in 1801. This created a Supreme Court of Judicature, which was filled with members of the Bar of England and Ireland, there being no locally qualified candidates. The Charter of 1833 further empowered the Supreme Court to admit persons "properly qualified" as proctors and advocates to practice before it and the newly created District courts. The Legal Practitioners' Ordinance of 1843 provided for the registration of practitioners. By 1858 the Supreme Court had delegated the power to conduct examinations for those seeking admittance into the profession to a board of examiners, and this led to the creation of the first institution for legal education in Sri Lanka, which was the Law College, which was established in 1884 under the Council of Legal Education (Gooneratne, 2000; Kumarage, 2019).

The Need for University Legal Education

Until 1947, legal education was offered solely by the Law College. Legal reformists at the time understood that the training offered by it, focusing more on the practical skills needed by the profession, and delivered largely by practitioners themselves, would not serve the needs of legal education, which must also necessarily focus on the theoretical and foundational bases of the subject. Nadaraja highlighted this point when he stated that instead of focusing on short-term professional expertise, law schools should instead aim to impart a scientific legal training that would enable the student to excel in the long term in a profession that demanded the demonstration of a variety of skills (Nadaraja, 1956).

Chief Justice Anton Bertram had suggested, in 1923, that instruction in the subject of law should be undertaken by a Faculty of Law, to be instituted in the proposed University of Ceylon, and that the Law College should provide

1. Lakshman Marasinghe, Law and development in Sri Lanka: An Historical Perspective 1796-1978, (Unpublished thesis) at p.3, available at https://eprints.soas.ac.uk/33803/1/11010593.pdf

additional support to this instruction by training students in the more practical subjects such as Procedure, Evidence and Conveyancing. The Council, however, did not support this idea and decided that the Law College would continue to offer a stand-alone qualification with mixed aspects of theory and practice, which it does to this day (Kamardeen, 2002).

The Establishment of the Faculty of Law

The present Faculty of Law began in 1947 as a Department in the Faculty of Arts of the then University of Ceylon, which at the time, was situated in Peradeniya. Subsequently it moved to Colombo and thereafter became a separate Faculty in 1967, with Professor Nadaraja as its first Dean (Kamardeen, 2002).

In 1972, the Faculty decided to offer the LLB degree in Sinhala and Tamil, in addition to English, due to the government's insistence that the universities must adopt the national policy on higher education. Despite various challenges and pitfalls, the Faculty has continued with this policy and is still the only Faculty of Law to offer the degree in all three languages (Kamardeen, 2002). Although the early years saw some difficulties in finding proficient and competent teachers and examiners in the native languages to teach and examine law subjects, the Faculty of Law managed to surmount these challenges with the help of visiting lecturers and external examiners. The Faculty of Law has now established a reasonably healthy teaching staff which is capable of performing its functions in all three languages practised in the country. A majority of the teachers who were qualified through the medium of one of the native languages obtained through their postgraduate qualifications in the English medium and are lecturing in the same medium both at undergraduate and postgraduate levels.

The establishment of the Faculty of Law brought about a shift in the way legal education was viewed. According to Goonesekere, university legal education had become, by the nineteen sixties, an alternative, though connected entry path into the legal profession (Goonesekere, 1998). Judge C.G. Weeramantry stated that the teaching of law, which was previously seen as the dominion of the professional bodies, had begun to shift towards universities by the 1950s, a trend that was to continue with time (Weeramantry, 1982).

Nevertheless, the Law College continues to play a vital role in legal education, as it alone provides the qualifying licence that enables one to practise in a court of law. Graduates from state universities may sit for only the third (final) level, while graduates from other institutions must take all three levels of assessment. All those passing final examinations of the Law College are required to undergo a mandatory training period, known as the apprenticeship, prior to being allowed to take oaths (Kumarage, 2019).

Expansion of Law-teaching Institutions

University of Colombo had been home to the nation's only law teaching institution at degree level, and its annual intake did not exceed 250 until 2020, when the intake increased to over 320. In the early 2000s, all students who wished to study law had to make the journey to Colombo. In order to both increase the number of students who had access to legal studies and also to diversify physical access to legal studies, two new departments of

law were established at the Universities of Peradeniya and Jaffna.

The University of Jaffna, when it was established in 1974, had approval for the establishment of three faculties (Humanities, Law, and Science) and one Department (Physical Education). The dream of establishing a Faculty or at the very least a Department at the University of Jaffna was spurred by the aspiration of the intellectuals, teaching staff, and the stakeholders in the northern region. The Faculty of Law, University of Colombo, was the only law teaching institution offering the Bachelor of Laws Degrees at the time. Given the fact that the allocation of state resources was limited, only a few hundred students were recruited to pursue the Law Degree programme at the University of Colombo. Therefore, it became imperative that a Law Department be established at the University of Jaffna to accommodate more students of the region to harness the fruit of the secondary level free education offered in the country.

However, the introduction of law as an academic discipline at the University took three decades to materialize, and finally, in 2005, the LLB degree programme commenced with a Department of Law set up under the aegis of the Faculty of Arts. The advisory committee appointed by then Vice Chancellor, Professor S. Mohanadas, consisting of Professor N. Selvakkumaran (Former Dean/Faculty of Law, University of Colombo), Professor V.T. Thamilmaran (Former Dean and Senior Lecturer, Faculty of Law, University of Colombo), Dr. Deepika Udagama (Former Head/ Department of Law, University of Colombo and Former Chairman of the Human Rights Commission), Mr. A. Gnanathasan (Former Deputy Solicitor General) Mr. K.P.S Varatharajah (Former High Court Judge), Dr. H.J.F. Silva (Former Principal, Law College of Sri Lanka), Ms. Shantha Abimanasingam P.C (President, Bar Association of Jaffna), and Professor N. Gnanakumaran provided guidance and directions towards the establishment of the Department.[2]

The Department of Law at the University of Peradeniya (PDN) was established in 2009 in order to fill the lacuna in legal education within the PDN which was created when the previous Department of Law moved to Colombo in the 1960s. As a public university of national and international repute, the absence of an institution dedicated to the discipline of law was considered to be a major gap in the education provided. The new Department was to be attached to the Faculty of Arts offering a four-year LLB degree. The University also wanted to introduce a modern and cosmopolitan legal education programme that was geared towards producing graduates fit not only for national but also international careers. Hence, the LLB degree programme is offered by the PDN only in the English medium. The University adopted that policy conscious of the need to impart legal education in an international language, so that its law graduates would have the capacity to become confident young professionals with a global outlook, while at the same time possessing the capacity to address local issues with social sensitivity. The policy on the medium of instruction is also aimed at providing equal professional opportunities to all its law graduates as they enter the world of work. Professor Deepika Udagama is the

2. Based on information provided to this project by the University of Jaffna.

pioneer behind this unique curriculum. She is also the Head of the Department of Law and the Chair Professor of the Department of Law. Professor Kamala Liyanage, Emeritus Professor in Political Science, was the first Head of the Department of Law, and contributed immensely to do the groundwork for the Department. Vice Chancellor Professor H. Abeygunawardena and the Dean of the Faculty of Arts, Professor Tudor Silva pioneered the process of approving this LLB programme.[3]

Honorary Degrees

Over the years, the Faculty of Law of the University of Colombo has seen fit to award certain individuals who have served the nation at the highest level its highest honour by way of an honorary degree. Given below are the details of those who have been conferred the title of DiLitt or LLD by the Faculty of Law, University of Colombo.

16.1: LLD Honorary Degrees

Name	Date of Conferment
Dr. R.M. Salas	1979-08-27
Professor C.G. Weeramantry	1983-12-16
Professor T. Nadaraja	1984-12-15
Dr. Arpad Bogsch	1984-12-18
Mr. H.W. Jayawardena	1985-07-27
Dr. Hayden Williams	1986-07-11
Professor M.L. Marasinghe	1994-06-23
Hon. Justice Dr Ranjith Amarasinghe	1998-08-05
Dr. Neelakandan Tiruchelvam	2000-11-29
Hon. Justice Mark Fernando	2001-10-04
Professor Savitri Goonesekere	2005-01-05
Mr. Christopher Pinto	2007-06-30
Deshamanya R.K.W. Goonesekere	2008-07-07
HE Mahinda Rajapaksa	2009-09-06
Hon. Michael Kirby, AC, CMG	2010-07-21
Mr. J.M. Swaminathan	2014-09-23
Mr. K. Kanag-Iswaran PC	2017-11-24
Hon Justice Saleem Marsoof PC	2019-12-06

Awards

The Faculty of Law of the University of Colombo offers the following awards for undergraduate excellence: (a) Bachelor of Laws Examination, Year I - Scholarship - Awarded to the student who obtains the highest average in LLB Year I Final Examination, (b) Bachelor of Laws Examination, Year I - Studentship - Awarded to the student who obtains the second highest average in LLB Year I Final Examination, (c) Gate Mudaliyer Edmond Pieris Prize - Awarded to the student who obtains the highest average in LLB Year I Final Examination, (d) Ajitha Parathalingam Memorial Prize - Awarded to the student who obtains the highest average in LLB Year I Final Examination, (e) Justice V.M. Fernando Memorial Prize for Constitutional Law I - Awarded to the student who obtains the highest competence among the students who have got 'A' grade passes for Constitutional Law in LLB Year I Final Examination, (f) A.B. Cooray Memorial Prize - Awarded to the student who obtains the highest average in LLB Year II Final Examination, (g) Chief Justice H.N.G. Fernando Memorial Prize for Constitutional Law II - Awarded to the student who obtains the highest competence among the students

3. Based on information provided to this project by the University of Peradeniya.

who have got 'A' grade passes for Constitutional Law in LLB Year II Final Examination, (h)P. D.H. Karunathilaka Memorial Prize - Awarded to the student who obtains the highest average in LLB Year III Final Examination, (i) Justice C.G. Weeramantry Prize for Public International Law - Awarded to the student who obtains the highest competence among the students who have got 'A' grade passes for Public International Law in LLB Year III Final Examination, (j) Justice Mark Fernando Prize for Administrative Law - Awarded to the student who obtains the highest competence among the students who have got 'A' grade passes for Administrative Law in LLB Year III Final Examination, (k) Walter & Judith Pinto Memorial Gold Medal for Public International Law - For the best essay in Public International Law - written by an LLB Year III student, (l) Dr. Wickrema Weerasooria Scholarship and Gold Medal for Best Performance in Business Law in LLB - Year III Final Examination, (m) Julius & Creasy Prize for Tax Law - Awarded to the student who obtains the highest competence among the students who have got 'A' grade passes for Tax Law in LLB Year IV Final Examination, (n) N. Selvakkumaran Award for Jurisprudence - Awarded to the student who obtains the highest competence in Jurisprudence in LLB Year IV Final Examination, (o) The Visuvalingam & Rajakunam Buvanasundaram Memorial Gold Medal for Bachelor of Laws, Year IV - Awarded to the student who obtains the highest average in LLB Year IV Final Examination, (p) K. Shinya Prize in Laws - Awarded to the student who obtains the highest average in the LLB whole Examination, Sir Ponnambalam Arunachalam Memorial Prize - Awarded to the student who obtains the highest average in the LLB whole Examination (q) N. Selvakkumaran Award for the Most Outstanding Student of the Faculty of Law.

Establishment of the Departments

Department of Law

Following the establishment of the first Department of Law in 1947 in the Faculty of Arts of the University of Peradeniya, the first set of degrees was awarded in 1950. The Department of Law was then relocated to the Colombo Campus of the University of Ceylon. In 1968, a separate Faculty of Law was established.

The pioneering academic staff of the Department of Law of the university of Ceylon, Peradeniya comprised of Sir Ivor Jennings, Justice Francis Soertsz Q.C., Professor T. Nadaraja. Justice (Dr.) H.W. Tambiah Q.C. Dr. R.K.W. Goonesekere, Hon. Shiva Pasupati, Mr. Ana Seneviratne, and Hema Rupasinghe were the first batch of the Department of Law of the University of Ceylon, Peradeniya. Student selection was done on the basis of the results of the General Arts Qualifying (GAQ) examination held in 1947. Upon being selected, the students had to pursue 3 years of study to qualify for the Bachelor of Laws (LLB) degree[4] which was conferred after the University was physically shifted to Peradeniya in 1950.

The second batch of students did not have to sit for the GAQ examination to qualify to read law at the University of Ceylon. They graduated in 1951. The batch consisted of four students: Felix

4. LLB stands for *'Legum Baccalaureus'*, the formal Latin designation for the university undergraduate degree in law.

R. Dias Bandaranaike, Miss. Lakshmi Jayasundera**,** Dr H.L. de Silva PC, and Lakshman Kadirgamar PC.

Mr. K. Shinya, who was a student of the third batch and graduated in 1952 from the University of Ceylon, was conferred the first Bachelor of Laws (LLB) First Class honours pass. Dr. H.M.Z. Farouque, who graduated in 1960, became the second recipient of a First Class honours pass.

The batch of 1958 of the Department of Law in Peradeniya which graduated in 1961 was the largest of the period consisting of 18 students. Professor Savitri Goonesekere, Professor Mark Cooray and Professor Wickrema Weerasooria of the batch graduated with First Class honours. Other notable personalities who were conferred First Class honours LLB include Professor M. Sornarajah in 1966 and Professor G.L. Peiris in 1967, both of whom also became professors of law.

In 1965 the Department of Law was annexed to the Faculty of Arts of the University of Ceylon. In 1967, the Department attained Faculty status and thus became the first and only Faculty of Law in the University system. In 1978, the University of Ceylon - Colombo became the University of Colombo.[5]

Outstanding Products of the Faculty of Law

Apart from those mentioned in the previous section, the Faculty of Law has been instrumental in producing academics, practitioners, researchers, and members of the judiciary who have excelled in their chosen paths. Distinguished alumni of the Faculty include Dr. Christopher Pinto, Mr. Ranjit Abeysooriya P.C., Justice S Sharvananda, Dr. Neelan Tiruchelvam, Justice J.A.N. de Silva, Dr. C.F. Amerasinghe, Dr. Ranjit Amarasinghe, Justice Mark Fernando P.C., Mr. Faisz Musthapha P.C., Justice (Dr) A.R.B. Amarasinghe, Dr. R.B. Ranaraja, Dr. Nirmala Chandrahasan, Mr. Ranil Wickremasinghe, Professor Suri Ratnapala, Justice (Dr) Saleem Marsoof P.C., Mr. Ikram Mohamed P.C., Dr. Hiran Jayawardena, Professor L.J.M. Cooray, Professor M.J.A. Cooray, Dr. Jayantha de Almeida Gunaratne P.C., Justice (Dr.) Shirani A. Bandaranayake, Dr. Shirani Ponnambalam, Professor Srilal Perera, Professor Sharya Scharenguivel, Professor N. Selvakkumaran, Mr. Geoffrey Alagaratnam PC, Mr. Prashantha Lal De Alwis PC, Justice K.T. Chitrasiri and Dr. Shivaji Felix.

Academic Departments of the Faculty of Law

2009 saw the Faculty of Law restructured, and, as a result, three departments were established by the Faculty Board. The rationale for the departments was that departmentalisation would facilitate further development and deepening of expertise in the separate areas of law under the respective departments. Upon acceptance by the Senate, the Department of Commercial Law, Department of Private and Comparative Law, and Department of Public and International Law began functioning. Assignment of teachers to the Departments and their freedom of movement between Departments, depending on their areas of interest and other preferences, factored in the decision to establish the three departments. Also, a provisional assessment was done to ascertain the number of teachers for each department at that point.

5. The University of Colombo was incorporated in terms of the Universities Act No. 16 of 1978, which is administered by the University Grants Commission.

Department of Commercial Law

One of the dynamic departments created in the Faculty of Law, the Department of Commercial Law, commenced operations in 2009. Since then, the Department has expanded its scope to encompass many curricular and extra-curricular activities.

Presently the Department offers five subjects at the undergraduate level and six subjects at the postgraduate level. Despite the seemingly low number of subjects, they cover a vast scope of law pertaining to the commercial field. Areas covered that have resonance with a high demand for specialized legal expertise in today's world include Banking, Corporate Governance, Arbitration, Insurance, and Competition Policy.

The Department boasts highly qualified academia whose expertise reflect the demands of contemporary academic standards and the industry. Also, in line with the advancing needs of society, the Department hopes to further expand its curriculum to better cater to such requirements.

Subjects offered by the Department of Commercial Law at the undergraduate level comprise of Business Law, International Investment Law, Company Law, Intellectual Property Law, and Tax Law. Banking Law, Company Law, Information Technology Law, International Commercial Arbitration, Intellectual Property Law, and International Trade Law are offered at the postgraduate level (for Master of Law) by the Department of Commercial Law.

The Department of Commercial law introduced and offered a six-month course titled Diploma in Commercial Law with the intention of harnessing the student's understanding of concepts, principles, and theories associated with business contracts, company law, partnership law, information technology, and law related to employment. The target audience encompasses school leavers, employees in industries, and others seeking to enhance knowledge on commercial and business law. Also, the Department introduced a three-month course titled Certificate in Business Law. It caters to private and public sector employees who seek basic knowledge in Business Law. The Department also jointly conducted a Certificate Course on International Law of Foreign Investment with the United States- Sri Lanka Fulbright Commission.

Consumer Day Celebration, Oratorical Competition on Company Law, Poster Competition on Business Law, and Intellectual Property Day Celebration are some of the annual events organized by the Department for its undergraduates.

Department of Private and Comparative Law

The Department of Private and Comparative Law seeks to distinguish itself by building a portfolio professing strong international and regional comparative focus in Private Law and aspires to provide an environment that fosters scholarly discussion and debate. The Department offers twelve subjects at the undergraduate level and three subjects at the postgraduate level.

Undergraduate level subjects comprise of Roman Law, Legal System, Legal Method, Family Law, Land Law, Law of Contract, Law of Equity and Trusts, Law of Delict, Evidence and Procedure, Interpretation of Statutes and Documents, Jurisprudence, and Labour Law. These courses are taught by the highly qualified staff of the Department who possess the

required expertise. At the postgraduate level (for Master of Law) Labour Law, Gender Justice and Women's Rights Law, and Law of Delict are offered as subjects.

The Advanced Certificate in Human Resource Management Law (ACHRML) course offered by the Department of Private and International Law seeks to disseminate knowledge pertaining to concepts, theories, and legal principles of Human resource Management Law. Designed to enhance the skills related to complex problem-solving in Human Resource Management, the course also intends to refine the student's attitude towards the promotion of justice and industrial peace.

Debating Competition for first year undergraduates in Legal Method and Legal Systems, Photography Contest under the theme Empowerment/ Disempowerment of Women 2014, International Women's Day celebration, Family Law Debating Competition, and Delict Day Celebration are some of the annual events organized by the Department for the undergraduates.

Department of Public and International Law

The Department of Public and International Law excels in offering academic instruction related to the legal dimensions pertinent to the relationship of individuals and communities with the state and at the international level. Established in 2009, the Department offers nine subjects at the undergraduate level and six subjects at the postgraduate level. The significance of the subjects offered by the Department cannot be underestimated in the context of an increasingly globalised and complex world. At the undergraduate level, subjects offered by the Department include Constitutional Law I, Criminal Law, Constitutional Law II, Public International Law, Administrative Law, International Humanitarian Law, Law of the Sea, Human Rights Law, and Environmental Law. The Department further offers Administrative Law, Constitutional Law, Criminal Justice, Environment Law, Human Rights Law and International Humanitarian Law at the postgraduate level (for the Master's in Law).

Three courses are also currently offered to the public at large by the Department (three advanced certificate courses and one diploma). The courses have been designed with the intention of improving legal literacy, contributing to strengthening of citizenship, and in general promoting access to justice.

Public International Law Day Programme, Round-table Discussion on Constitutional Reforms, Workshop on Third World Approaches to International Law (TWAIL), Address to the Jury Competition, Workshop on teaching and researching international law in Asia - (TRILA) Sri Lanka, International Humanitarian Law Research Forum, Law Goes Green Project, and Fundamentals of Legal Research Forum Series are some of the prominent activities of the Department organised for the benefit of undergraduate students and to enhance the capacities of the teachers of the Department.

The Advanced Certificate in International Criminal Law (ACICL) offered by the Department of Public and International Law is a six-months course conducted in English, which primarily focuses on providing an understanding of the fundamentals of International Criminal Law and covers the history and development

of International Criminal Law. It also addresses the topical relevance of this area drawing from global and domestic perspectives. The Advanced Certificate in Fundamentals of Criminal Law (ACFCL) is another course which is offered in Sinhala, Tamil, and English by the Department and focuses on providing understanding of the elementary principles of Criminal Law as applied in Sri Lanka. This is of six months duration. The Department offers Advanced Certificate in Environmental Law (ACEL) aiming at providing an understanding of the principles of Environmental Law. This course is of six months duration and is offered in Sinhala, Tamil, and English. It covers the basic principles of environmental protection related issues, policies, and substantive and procedural aspects from an Environmental Law perspective. The Department also conducts the Diploma in Public Law - Dip. (Public Law). The course content encompasses substantive and procedural aspects of selected public law subjects and seeks to improve the skills and attitudes of the students with comparative insights brought from regional and international spheres. The target audience includes public officials, public representatives, other employers and employees, lawyers, and the citizens of the country. Theoretical and practical knowledge is provided in its 8 course modules - Constitutional Law, Criminal Law, Administrative Law, Human Rights Law, International Law, Environmental Law, Humanitarian Law, and Law of the Sea - and the course is more of an interactive citizenship programme. This one-year diploma course is offered in Sinhala, Tamil, and English.[6]

6. Based on information provided to this project by the University of Colombo.

Department of Law: University of Jaffna

The Department of Law of the University of Jaffna, which commenced in 2005, decided to offer the LLB degree only in the English language. The Degree Programme is divided into eight semesters, and each year consists of two semesters. Each year degree programme carries 30 academic credit values respectively. The 30 credit values of a year programme are divided into equal values and allotted to each semester.

The first year of the degree programme consists of a pre-semester programme and a two-academic semester programme. Semester one consists of 15 credit value and Second Year Second Semester contains 15 credit values. Second Year Degree Programme is divided into two semesters. The Second Year - First Semester consists of 16 credit value while the Second Year Second Semester containing 14 credits value. Similarly, Third Year Degree Programme is also divided into two semesters. The Third Year First Semester is designed to have 15 credits while the Third Year Second Semester has 15 credits values of subjects.

The Final Year Degree Programme is also divided into two semesters. The Fourth Year First Semester consists of 16 credits value of subjects and the Fourth Year Second Semester containing 14 credits value subjects. The four year Degree Programme contains 120 credits values in total.

As the degree programme is taught entirely in the English medium, the First Year Pre-Semester Programme is included to teach the students the necessary English language skills. The First Year LLB Degree Programme provides the

students with a basic understanding of the Fundamentals of the Law. The second-year programme is designed to offer the students knowledge in Private and International Laws. Further, the Third year Degree Programme provides deeper knowledge in the fields of Public and International Laws. The Final year programme is designed to enable the students to critically deal with the philosophies of law and to carry out independent research on their own in the field of law.

With the introduction of the new curriculum, there are significant developments in the degree programme. The degree programme would be renamed as Bachelor of Laws (Hons.) Degree Programme. The curriculum introduces skill development courses including Basic English, Legal English, Introduction to Pathways in Law, Introduction to Legal Pluralism, and Computer Literacy. Further, it introduces new core courses including Law and other Disciplines, Clinical Legal Studies, and Legal Internship. Titles of certain courses are renamed with the requisite amendments in course contents. These courses are Introduction to Legal Profession, Constitutional Law, and Legal Research Methodology. In addition, certain credit-weighted subjects such as Criminal Law, Law of Property, Family Law and Jurisprudence, are split.[7]

Department of Law: University of Peradeniya

This was a novel and modern law degree programme that uniquely combines cutting-edge developments in the law with a strong social justice orientation. This was the first of its kind in Sri Lanka with no forerunners to seek inspiration from and model after. Professor Udagama, who was the expert in charge of the curriculum, looked at examples of innovative developments in curriculum design in various comparative jurisdictions, mostly from the British Commonwealth, when finalizing the LLB curriculum. The best of Indian law schools (in particular the national law schools), were the most influential, having adopted cutting edge reforms. The overpowering demand of the market to focus on corporate law was addressed without compromising the opportunity to engage in critical legal studies. Reforms in law schools in the USA, Singapore and Hong Kong were also very instructive, particularly regarding methodology. The syllabi were developed by Professor Udagama in consultation with a panel of experts approved by the Senate of the University. The panel consisted of experts from both academia as well as the profession and included Professor Savitri Goonesekere (Emeritus Professor of Law, University of Colombo), Professor Lakshman Marasinghe (Emeritus Professor of Law, University of Windsor, Canada) and Mr. K. Kanag-isvaran, PC.

There has been substantial revision of the curriculum in keeping with current trends in legal academia. Under the 2009 curriculum, the first year was devoted more to the study of foundational courses from other Social Sciences such as political science, sociology, and psychology with a few foundational courses on the law. The following three years of study concentrated on courses in law with the later semesters offering an array of optional courses. This basic structure remained the same even after the first revision in 2019.

7. Based on information provided to this project by the University of Jaffna.

The programme introduced core courses which have not been taught in law schools in Sri Lanka before such as Sociology of Law, Legal Clinic, Mooting, and Legal Writing and Research. Optional courses offered a wide spectrum of subjects including modern courses demanded by the market economy on Corporate Law, IT Law, and Intellectual Property Law etc. Also on offer were courses such as Humanitarian Law, Alternative Dispute Resolution, Forensic Psychology, Law and Medicine, and Conflict Analysis. Students have to compulsorily offer either Human Rights Law or Environmental Law, or both, if one wished to, with the objective of humanizing the study of law. The law students must also submit a 10,000-word dissertation in order to complete the degree requirements.

A revised curriculum was adopted in 2019, with further new courses such as English for Law, Animal Protection Law, International Aviation Law, Basic Mathematics, and a course on Personality, Leadership, and Ethics offered jointly with the Department of Sociology and Philosophy. A mandatory internship component was introduced during the 2019 revision. The revised curriculum also incorporated several essential foundational courses introduced by the Faculty of Arts to develop logical thinking and the practical skills of students.[8]

Practical training provided through courses such as Mooting and Clinical Legal Education is a special feature of the LLB degree. This aspect harnesses the skills of the undergraduate by not restricting their knowledge to legal concepts but also by equipping them with practical skills for the legal profession. The mandatory internship in the final year is another component of the practical training. As mentioned above, legal education with the social justice aspect is the premise of this LLB programme. Accordingly, to this end, the course intends to impart theoretical and practical knowledge of the law. The expectation is that, at the culmination of the degree programme, the student will be independent, responsible, and able to think critically and have a strong ethic of promoting social justice, rights, and rule of law.

Establishment of Disciplines and Reasons

University of Colombo

In 1996, the LLB degree underwent a major curriculum revision. A decisive change was the introduction of continuous assessments as opposed to the sole year-end assessment previously used to assess student performance. This brought about a shift from the undergraduate's textual study of law to accommodate contextual study as well. A student-centred learning approach was also adopted as opposed to lecturer-centred teaching. Interactive sessions became the norm to facilitate undergraduates gaining necessary competencies to excel in the contemporary demands of the field. In keeping with this vision for undergraduates, several initiatives were launched to enhance the clinical learning/training aspect. There are discussed below.

Internship and Mentorship Programme

These programmes were introduced by the Alumni Association of the Faculty of Law, during the presidency of Hon Justice Mark Fernando. The internship programme placed law students with members of the Bench and Bar, private organisations, law firms, Non-

8. Based on information provided to this project by the University of Peradeniya.

Governmental Organizations, and research organisations in order for them to gain experience in the legal field. This took place during the vacation period. A large number of students have benefitted from these placements and have proceeded to find meaningful career opportunities through these interactions. The mentorship programme placed a student with a selected mentor, who would guide and advise that student through their career choices. Students found these initiatives to be immensely useful and a great support. Although at various times the scope of these programmes has been limited due to various constraints, these remain on the agenda of the Alumni Association, which is firmly committed to increasing career opportunities for the law students through these interventions.

Access to Justice Programme

The Equal Access to Justice programme (EA2J) was initiated under a grant provided by the Ministry of Justice and took place in the early 2000s. Under this programme, alumni, staff and students of the Faculty of Law conducted legal aid camps and educated selected sections of the public on their legal rights and directed them to the necessary authorities to solve their legal problems. These were especially useful with regard to the many persons who were internally displaced due to the conflict prevailing at the time, who had lost their documentation and other property.

Legal Aid Unit

The Legal Aid Unit of the Faculty of Law, University of Colombo was conceived in January 2016 by a group of recent graduates of the Faculty of Law, out of a need to facilitate greater access to the legal system of Sri Lanka for the most vulnerable, and to provide an opportunity for law students to move beyond the classroom into the realm of practice by working under professional attorneys. The Unit was inaugurated on the 6th of May 2016. Mr Sajith Bandara, an alumnus, was instrumental in the establishment of this Unit.[9]

The Legal Aid Unit provides two types of regular services for clients: consultation clinics and an in-house aid programme. The Unit also organises workshops and conferences for students to raise awareness on pressing issues in the legal field, and to provide them with an opportunity to hone the skills required to be effective practicing attorneys.

One of the Unit's most successful Projects was the Legal Aid for Deserving Remand Prisoners Project (LADRep). This involved a baseline study of the justice system in relation to remand imprisonment in selected remand prisons in Sri Lanka and the facilitation of the provision of legal aid to remand prisoners. With regard to the latter, primary focus was placed on those prisoners who were detained for a longer period than is permitted by the law.

The Unit hopes to expand its activities in the future, by expanding the number of consultations that would be carried out, by carrying out Mobile Legal Clinics in selected communities, developing its own website, and forming partnerships with relevant stakeholders in order to diversify its activities. In the long-term, the Unit hopes to build a network of legal aid services across the country by encouraging and supporting, where possible, more legal education institutions to join this initiative and incorporate legal aid into their programmes.

9. Extracted from the Report of the Legal Aid Unit for 2017/2018

The work of the Unit has a direct impact on the undergraduates in that it provides them with additional training in client counselling and the practice of the law. The impact of this initiative on the reputation of the Faculty of Law, University of Colombo also merits commendation. Offering free legal aid to low-income local communities is an intrinsic component of most reputed legal programmes around the world; the Faculty of Law, University of Colombo holds the distinction as the first university in Sri Lanka to embark on this initiative.

Mooting and Debating

The tradition of advocacy had always been upheld in the faculty, through events like the "Address to the Jury" competition. More contemporary aspects like mooting were incorporated through the creation of the Moot Court and Debating Society (MCDS) of the Faculty of Law, established in 2004 and operated as a student-led activity. The MCDS is committed to helping students acquire skill and training in the art of mooting, debating, and negotiation. Supported by the Senior Treasurer of the Society and the Dean of the Faculty of Law, the Society is responsible for training or procuring specialist training for undergraduates to participate in local and international mooting, debating and negotiation-based (mediation) competitions and hosting local mooting and debating competitions both at the school and university level.

Over the course of 17 years, the MCDS has trained and guided over 200 delegations that have successfully represented the Faculty of Law at both local and international mooting, debating, and mediation competitions. The culmination of years of effort and dedication resulted in the first international title awarded to a Sri Lankan team at a mooting competition being presented to the team representing the Faculty of Law, University of Colombo at the John H. Jackson Moot Court Competition 2021.

Since securing an annual grant, the MCDS has adopted a policy of bearing the registration costs of every mooting, debating, and negotiation-based competition in which the Faculty is represented. Since 2017, the Faculty participated in over 20 competitions annually, and has been well-represented at local, regional, and international mooting, debating, and mediation competitions.

The MCDS also plays a vital role in the local circuit by hosting mooting and debating competitions. The MCDS has successfully hosted the Sri Lanka Schools Debating Championship (SLSDC), Sri Lanka's largest trilingual inter-school debating tournament for 16 editions. The Debaters' Council of Sri Lanka, an independent organization established by the founding Members of the MCDS, shortlists the debaters to represent Sri Lanka at the World Schools' Debating Championship from among the top speakers at SLSDC. The tournament was organized with the aim of fostering critical thinking and analysis, essential skills for every student, but particularly important for students who wish to pursue a legal career. The tournament, held at the Faculty premises, has encouraged several students to pursue their undergraduate degree at the Faculty of Law.

In 2019, the MCDS Board hosted the Sri Lanka Universities Debating Championship (SLUDC), a sister-tournament of the SLSDC, the first, and only, trilingual inter-university debating tournament in Sri Lanka. The second

edition of the competition was delayed due to the COVID pandemic and held in 2021. SLUDC is now an annual event in the MCDS calendar.

The MCDS hosted the Faculty's first inter-university mooting competition, and first constitutional law moot court competition in Sri Lanka, CLM 2021. The competition, set to be another event in the annual calendar of the MCDS, was met with high praise from the participating universities, and the many reputed judges present at the competition. The grand final competition was adjudicated by Sri Lanka's foremost experts in Constitutional Law, including two sitting Judges of the Supreme Court of Sri Lanka. The competition was aimed at filling a gap in the local mooting circuit by exposing law undergraduates, particularly those in private institutions, to the fundamental law of Sri Lanka, and how it is practiced in the highest court of the land.

The MCDS looks forwards to many more successful years, where activities such as mooting, debating, and mediation are further encouraged as they provide undergraduates with an opportunity to improve their legal knowledge and hone the analytical skills necessary for their future. It also provides a much-needed clinical component that could be incorporated into the syllabus in the future.

In addition to the above, the following societies in the Faculty of Law provide an opportunity for undergraduates to engage in extra-curricular activities during their course of study:

i. The Sports Society
ii. The Human Rights Society
iii. Association for Aesthetic Dimensions of Law

The Sports Society provides an opportunity for undergraduates to participate in activities relating to sports, while students interested in human rights issues can engage in various activities under the guidance of the Human Rights Society.

University of Jaffna

The University of Jaffna encourages students to diversify their talents through several avenues. The Law Students' Society, which has been active since 2006, promotes organisational skills among the students and has in the past organized literary and debating competitions among law undergraduates and school students within the Northern Province on an annual basis. It also publishes an annual student journal titled 'Neetham' and an annual sporting and literary activities week called 'LUDUS'. Additionally, the Department of Law believes that mooting is an essential part of the academic study of the law as an undergraduate programme. As such, it facilitates the students taking part in mooting and debating activities. In a short space of time, the teams from Jaffna have recorded many successes in the field of mooting and debating. In 2019, they emerged champions at the Henry Dunant Memorial National Moot Court (Tamil Medium) Competition and runners-up in the English Medium Competition. In 2018, the team emerged runners-up at the National Round of this competition. In 2014, the team emerged champions in the National Round and competed in the Asia Pacific Round held in Hong Kong. Teams from Jaffna have also successfully participated in several national and international debating competitions and are building their capacity in this area, with an eye to becoming a competitive force in the near future.

University of Peradeniya

The University of Peradeniya advances the aims of its curriculum through three main student organisations: the Law Students' Association, the Environmental Association, and the Mooting Society. The Law Students' Association and the Environmental Association organize activities relating to community outreach and environmental awareness. With its strong commitment to promoting clinical legal education, the Mooting Society encourages and facilitates students to promote their advocacy skills through the various mooting and debating opportunities that are available. One of the most outstanding achievements to date is that the mooting team was selected to compete at the Jean-Pictet Competition 2021 scheduled to be held in in September 2021. The team was selected out of 80 teams from 36 countries who applied to the 2021 Jean-Pictet Competition. The teams are selected on the basis of merit assessed from the legal essays they submit before the competition. The team has also previously participated in this tournament in 2016.

The Sinhala mooting team of the Department of Law of the University of Peradeniya was placed runners-up at the Henry Dunant Memorial Vernacular Moot Court Competition in 2019. Previously, the Department emerged national champions in the English Medium after winning the competition in 2016, while it was placed third in 2015.

Research Interests of the Staff

As the subject of law has expanded over several decades, so have the research interests of the staff. While the basic foundational subjects have continued to be the focus of attention, newer and more contemporary areas of law have forced themselves to the forefront, demanding their due attention. The opportunity to research these topics overseas and to collaborate with other researchers has benefitted our staff by enabling them to delve into these new and complex areas in order to solve the contemporary problems facing our society.

The traditional subjects involving Jurisprudence, Legal Systems, the Law of Property and Persons, Constitutional Law, Criminal Law, the Law of Obligations and Evidence and Procedure are still focused on and researched into. Along with these, newer areas such as International Law (which has today branched out into the areas of Human Rights, Women and Child Rights, Environmental Law, International Trade and Investment Law, Humanitarian Law and Law of the Sea, to name just a few) Intellectual Property Law, Information Technology Law, and Business Law are all areas in which the staff conduct research.

At the University of Colombo, the following contemporary areas are of special interest to the staff: Feminist Perspectives on Law, Global Cybercrime Law, Biopiracy, Consumer Protection and Competition Law, Law and Literature, Third World Perspectives on Law, Medical Negligence, Arbitration Law, and Animal Rights.

At the University of Peradeniya, the following contemporary areas are of special interest to the staff: Sociology of Law, Law and Development, Women and the Law, Legal Education, Commercial Law, Medical Law, Legal Theory, Comparative Constitutional Law, Law

and Technology, Entertainment Law, Security Studies and Education.

At the University of Jaffna, the following contemporary areas are of special interest to the staff:

Intellectual Property Law, Gender and Law and Public Law, Tesawalamai Law, Commercial Law, Business Law, International Trade Law, Information Technology Law, and International Humanitarian Law.

Research Publications

The dissemination of research findings via trusted and valid means is an integral part of academia. The Law teaching institutions of this country have, over the years, built up their own publications. Some of these are described as follows:

Sri Lanka Journal of International Law

The Sri Lanka Journal of International Law is a refereed journal focusing on international and comparative law. It was established in 1989 as an annual publication of the Faculty of Law. Following departmentalization, the journal's administration was undertaken by the Department of Public and International Law. Currently, 26 Volumes have been published. Publication in this journal is valid for purposes of academic accreditation. Information on submissions and abstracts of current and prior volumes and issues of the journal are available at https://jil.law.cmb.ac.lk/. Printed copies of the journal can be purchased from Department of Public and International Law and e-copies of articles are available online through HeinOnline. The Journal is listed in the periodical indexes of Ulrich and Lex Opus.

Colombo Law Review

The Colombo Law Review is another prestigious journal published by the Faculty of Law. It has been published since 1969. The Editorial Board accepts submissions by legal experts, young researchers, postgraduate and undergraduate students on any contemporary legal issue. Each article is peer-reviewed by an expert in the field prior to being accepted for publication.

Colombo Law Journal

The Colombo Law Journal is the flagship student journal published by the Faculty of Law, University of Colombo. This journal offers an opportunity for undergraduates to publish their work alongside legal practitioners and academics. The Colombo Law Journal comprises essays written on new developments of international and national law. There have been three volumes of this Journal to date. The third volume carried articles in all three languages (Sinhala, Tamil, and English) for the first time.

In addition, there are two student publications. The "Thulawa" Law Magazine contains contributions by staff and students articles in all 3 languages. "Neermai" is the journal of the Tamil Literary Association.

Neetham

This annual publication was inaugurated in 2015 as a student-led journal by the Department of Law, University of Jaffna. It includes research articles by both staff and students on areas of contemporary relevance.

Present number of staff and students

University of Colombo

Categories	Number
Academic staff	45
Postgraduate students	70 (MPhil/PhD), 208 (LLM)
Undergraduate students	1070
Non-Academic Staff	18

University of Peradeniya

Categories	Number
Academic staff	9 (07 permanent cadre, 2 temporary cadre)
Postgraduate students	Currently in the process of designing a postgraduate programme
Undergraduate students	218
Non-Academic Staff	02

University of Jaffna

Categories	Number
Academic staff	09
Postgraduate students	Currently in the process of designing a postgraduate programme
Undergraduate students	239
Non-Academic Staff	01

Development of the Subject

University of Colombo

While syllabus content is updated every academic year in keeping with changes that take place in legislation and other areas of legal reform, formal curriculum revision takes place less frequently. The first major revision took place in 1971 when the Faculty of Law was mandated to offer the programme in the Sinhala and Tamil languages in addition to the English language in which it had been delivered since its introduction. Due to resource constraints relating to teachers competent to deliver in the native languages, the number of subjects was reduced and no examination was held during the second year of the programme. The second major revision took place in 1981 when the Faculty of Law expanded the three-year LLB degree programme to a four-year LLB degree programme. This conversion from three years to four years made it possible for the University to offer a number of important subjects (Law of Persons & Property I, II, & III; Administrative Law & Local Government Law I & II; Industrial Law; Interpretation of Statutes and Documents; Law of Evidence; Public International Law; Commercial Law) which were not offered earlier. These courses were made available to the students under the 1971 curriculum. Annual examinations were held at each of the four-year programme.

It is relevant to note here that the Faculty of Law had been conducting an LLB (External) Degree programme for those who were eligible but who, due to various reasons, could not enter the University. These students were offered the same law curriculum that was being offered to the internal students, except that they were not given any dedicated teaching/ learning hours. They were registered to the programme and permitted to engage in self-study and take the examinations which were conducted for the internal students. These examinations were held in parallel with the examinations of the internal students, unless there were any exceptional situations which necessitated the conducing of separate examinations. However, due to the increase in the number of applicants seeking registration for the LLB (External) Degree

programme and due to the constraints on the availability of dedicated staff to run the programme efficiently and effectively, the University decided to stop registering new candidates for the External LLB Degree programme from the mid-1980s. However, it continued conducting the relevant LLB Degree Examinations till 2003 for those who had already been registered with the Faculty. One of the contributory factors to arrive at this decision to stop conducting the External LLB Degree programme was that the Open University of Sri Lanka commenced offering an LLB Degree programme under the open and distance mode of delivery.

Yet another major revision took place in 1996, where the continuous assessment system was introduced. As a result, the year-end examination was made to count for 70% of the total mark for the subjects, with the two continuous assessments constituting the balance 30%. This reduced the stress on summative assessment, while improving students' research and soft skills. New areas of law, such an International Investment Law, Business Law, and Intellectual Property Law, were introduced to the curriculum, to enhance knowledge and expertise in the area of Commercial Law.

Several new subjects were introduced and the total number of lecture hours for certain subjects was reduced in order to enable undergraduates to carry out independent research and study. A subject called Legal Method was introduced in Year I to familiarise undergraduates with areas such as legal history, the legal profession, how to carry out research, how to read cases, and how to write a research paper. Undergraduates are strongly advised to make use of the study skills and opportunities provided by this subject and to interact actively with the lecturer concerned. Another change was that Public International Law was made compulsory for Year III law undergraduates. This has recognized the ever-increasing influence of international law and helped students to examine the nexus between international law and domestic law, thus enriching their understanding and appreciation of both.

Interpretation of Statutes and Documents and Evidence and Procedure were made compulsory electives in Year III. Further, Human Rights Law and Environmental Law have been made compulsory electives in Year IV. Accordingly, in Year III, the student can offer either Interpretation of Statutes and Documents and/or Evidence and Procedure, and in Year IV, the student can offer Human Rights Law and/or Environmental Law. The idea is that all undergraduates must study a course which has a practical basis in Year III and that all undergraduates in Year IV should study a course which will make them socially responsible citizens.

The teaching methodology was also revised to encourage more student participation in class and to reduce dependence on lecture notes. This reform was also in keeping with evolving concepts in the area of higher education teaching, learning, and assessment, which promote student-centred, independent learning as opposed to teacher-centred, lecture-based instruction.

The Faculty of Law embarked on a sustained and comprehensive review of the LLB Degree programme in the latter part of the 2000s. The process followed has been inclusive, consultative, and quality-assurance-rules compliant. It is

not out of place to remember here that the Department of Law, the predecessor of the present Faculty of Law, commenced its journey in 1947 with four staff members and the first intake of four students. The staff members included the then Vice-Chancellor of the University of Ceylon who also taught in the programme. The Department evolved into the Faculty of Law and expanded progressively to have more than 40 full time staff members and almost over 1000 undergraduates on its roll at the turn of the 21st century. There have been many visiting lecturers teaching both at the undergraduate and postgraduate levels.

A Curriculum Review Committee consisting of all the members of the academic staff of the Faculty was established to spearhead and steer the review process. The curriculum review process has been participatory, consultative, and inclusive. As the members of the staff progressively increase in number, the Faculty worked on the establishment of three Departments instead of the one Department that existed. The creation of Departments and apportionment of the staff members into three Departments took place in 2009. The participation of all the teachers in the curriculum review process made the exercise a laborious one. Their contribution towards understanding the shortcomings of the existing programme and how best they could be overcome has been extremely critical and useful. In addition, the consultations with external stakeholders in respect of each subject made the process more elaborate and time-consuming.

The Curriculum Review Committee (CRC) met in plenary and its various sub-committees for each subject met in working groups among themselves and with stakeholder participants drawn from the legal profession and industry. These meetings were time-consuming because they considered the relevance of subjects, their detailed syllabi, teaching methods, and assessment systems. These sub-committees worked to arrive at a consensus with regard to their decisions. The proposals and recommendations of these sub-committees were presented to the CRC at its plenary meetings and the draft syllabi were carefully considered by the full membership and agreed upon. New subjects have been recommended to be included in the new curriculum recognizing the emerging needs of society and the relevance of the law graduates to the new millennium. The discussions in the CRC have been animated, searching, and at times disturbing. These exchanges are related to the status of a subject – whether a subject should be on the curriculum, whether a subject should be optional or compulsory, whether it should be in the 1st, 2nd, 3rd or 4th year of the programme, etc. Reaching a consensus among so many varied minds on diverse issues without compromising on the objects of the LLB Degree programme for the new millennium is a gigantic task.

The new curriculum which is to be introduced in the near future includes Introduction to Law, Elements of Commercial Law, Comparative Constitutional Law, Law of Civil Procedure, Information Technology Law, and interdisciplinary areas such as Law and Economics, Law and Medicine, and Law and Literature.

University of Peradeniya

The Department of Law commenced its academic activities in October 2009. This was a novel and modern law degree

programme that uniquely combines cutting-edge developments in the law with a strong orientation towards social justice.

Drafting of the Curriculum

Examples of innovative curriculum development in various comparative jurisdictions, mostly from the British Commonwealth as well as India, were examined when finalizing the LLB curriculum.

Under this curriculum, the first year was devoted more to the study of foundational courses from other Social Sciences such as political science, sociology, and psychology with a few foundational courses on the law. The following three years of study concentrated on law courses with the later semesters offering an array of optional courses. This basic structure remained the same even after the first revision in 2019.

The programme introduced core courses which have not been taught in law schools in Sri Lanka before such as Sociology of Law, Legal Clinic, Mooting, and Legal Writing and Research. Optional courses offered a wide spectrum of subjects including modern courses demanded by the market economy on corporate law, IT Law, Intellectual Property Law etc.

Also on offer were courses such as Humanitarian Law, Alternative Dispute Resolution, Forensic Psychology, Law and Medicine and Conflict Analysis. Students had to compulsorily offer either Human Rights Law or Environmental Law, or both if one wished to, with the objective of humanizing the study of law. The law students must also submit a 10,000-word dissertation in order to complete the degree requirements.

A revised curriculum was adopted in 2019, with further new courses such as English for Law, Animal Protection Law, International Aviation Law, Basic Mathematics, and a course on Personality, Leadership & Ethics offered jointly with the Department of Sociology and Philosophy. A mandatory internship component was introduced during the 2019 revision. The revised curriculum also incorporated several essential foundational courses introduced by the Faculty of Arts to develop logical thinking and practical skills of students.[10]

University of Jaffna

In 2005 Professor N. Gnanakumaran served as the first head of the Department of Law. The Law Students' Association (now known as the Law Students' Society) was established on the 6th of July 2006. Due to lack of academic staff, lectures were also conducted by judges as well as Attorneys-at-Law who practiced in Jaffna. Due to the armed conflict, academic activities were interrupted until 2006. The students were shifted to Colombo and followed their degree programme at Colombo Tamil Sangam from 2007. The second and third batches, which were registered in 2006 and 2007 respectively, were combined, and followed their degree programme together at Colombo. The students were supported, guided, and taught by the staff attached to the Faculty of Law, University of Colombo. Subsequently, the programmes in law were brought back to Jaffna. In 2009 the first batch of the Department of Law launched a magazine called "Neetham". Subsequent batches have undertaken the responsibility of publishing this magazine annually.

10. Based on information provided to this project by the University of Peradeniya (available on file with the authors).

Since the establishment of the Department of Law in 2005, the curriculum of the Bachelor of Laws Degree Programme was not revised. However, the Department of Law has not failed to introduce emerging subjects such as International Trade Law, Law of the Sea, Intellectual Property Law, and Competition Law under the existing curriculum. Despite this fact, in many instances, the curriculum of the programme should have been revised to enhance the quality of the graduates. To respond to the longstanding need to revise the curriculum, the Department of Law proposed to revise the existing curriculum of the programme so that it will be in compliance with SLQF standards, and the views expressed in the need analysis conducted among the stakeholders.

It was felt that the existing curriculum should be revised to produce competent professionals and lawyers capable of holding their own in the competitive job market. Therefore, steps have been taken to introduce skills development courses including Legal English, Introduction to Pathways in Law, Introduction to Legal Pluralism, and Computer Literacy. Further, courses including clinical legal studies and legal internship that enable the students to become familiar with court procedures and other practices in law, will also be incorporated into the proposed curriculum. The curriculum revision committee was established in 2018 comprising all permanent and temporary staff of the Department of Law. In 2021, the Committee was renamed the Curriculum Development Revision and Monitoring Committee – Department of Law, expanding the role of the Committee. At present, the first draft of the proposed new curriculum has been submitted and it is currently being subjected to the review process.[11]

Postgraduate Research

Postgraduate research has been prioritised by all three law teaching institutions that are included in this report. Of these, only the University of Colombo has a postgraduate research programme at present. This programme has produced a large number of Doctoral and Master's level graduates. A detailed account of postgraduate work undertaken at the three law teaching institutions is provided below:

University of Colombo

The University of Colombo, as the pioneering institute of legal study, began its postgraduate programme as far back as 1974, when the first doctoral degree was awarded. Thereafter, the first Master of Laws degree was conferred in 1982, and the first MPhil degree in law was conferred in 1993. The postgraduate programme has since seen 730 LLM, 26 MPhil and 33 PhD candidates successfully complete their studies, while 208 LLM candidates, 65 MPhil candidates and 5 PhD candidates are currently enrolled. The postgraduate programme is not confined to academics and researchers; it counts among its successful candidates a large number of members of both the Bench and the Bar. This has promoted the refinement of legal thinking at all levels of legal interaction.[12]

University of Peradeniya

The University of Peradeniya is currently in the process of establishing

11. Based on information provided to this project by the University of Jaffna.
12. Based on information provided to this project by the University of Colombo.

a postgraduate research unit focusing on Constitutional Law, Commercial Law and Environmental Law. Its staff, however, possess postgraduate qualifications from various prestigious universities across the globe, such as University of California at Berkeley, USA, the University of London, UK, the University of New England, Australia, the University of York, UK, the Queensland University of Technology, Australia, the University of Hong Kong, La Trobe University, Australia, and the University of Texas, USA.[13]

University of Jaffna

The University of Jaffna is yet to establish a postgraduate programme. Its staff at various times have been trained at prestigious universities including the University of Oxford, and Yale University.[14]

Conclusion

The discussion above highlights that the teaching and learning of law has undergone a substantial transformation in the years following independence. From being a colony largely following a system borrowed from foreign nations, Sri Lanka has transformed itself into an independent nation with a vibrant legal system that is ably supported by the various institutions that teach, create, represent, and interpret the law. The role played by the law-teaching institutions in this endeavour cannot be understated. With the strengthening of the postgraduate research capacity in law, Sri Lanka will be well placed to generate its own jurisprudence on matters of law that affect its society.

13. Based on information provided to this project by the University of Peradeniya.

14. Based on information provided to this project by the University of Jaffna.

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Chapter 17

PHILOSOPHY AND PSYCHOLOGY: COSMOS AND THE PSYCHE

R.D. Gunaratne, Gunendra Dissanayake

Abstract

Philosophy has been a discipline included in the Sri Lankan university system from its beginning in 1921 as it had been a subject taught at the Ceylon University College, established in 1921, and at the University of Ceylon from its inception in 1942. When the university system expanded after 1959, Philosophy was a discipline taught in many of the new universities including Kelaniya, Jayewardenepura, Jaffna, and the Eastern University. Psychology emerged as a separate discipline in the university system fairly late, i.e., in 1990, when General and Special Degree courses in Psychology commenced at the Department of Philosophy and Psychology in the University of Peradeniya. It is found that in all universities in the Sri Lankan system, with the exception of the Open University, Psychology as a discipline has evolved in the Departments of Philosophy. In addition to an intrinsic interest in Psychology, the better employment opportunities available for Psychology graduates expedited the development of Psychology courses in different universities, and today, in addition to the University of Peradeniya and the Open University, Kelaniya, Jayewardenepura, Jaffna and Eastern universities also offer Psychology programmes. The Sri Lankan university system emerged when the country was still a British colony, and naturally, the British were instrumental in guiding it. The original orientation of the Philosophy courses in Sri Lanka was Western and, in particular, British. In addition, the Indian and Buddhist elements, which are indigenous to this country, entered the Sri Lankan Philosophy courses. All Psychology programmes are structured in the modern or Western pattern to differing degrees. However, elements of Buddhist Psychology and Therapeutic Method were included in the Psychology syllabus of Peradeniya. The present chapter records the history of Philosophy in the Sri Lankan university system during the 100 years from 1921 onwards. In the story of Psychology, establishing degree courses in Psychology at Peradeniya is first outlined, and thereafter, the development of Psychology programmes in other Sri Lankan state universities is traced.

Keywords: *Philosophy, Psychology, disciplines, Western, Buddhist, Sri Lankan universities*

Introduction

In writing the History of Disciplines in the Sri Lankan Universities, it is important to distinguish between disciplines and departments. For example, at the inception of the Ceylon University College in 1921, Philosophy as a discipline was offered along with Classics in a "Department", and Psychology, even when the Psychology General and Special Degree courses were offered, never had separate departments

running them. However, adhering to the guidelines, we have decided to overlook this distinction in this essay.

The present essay approximately adheres to the following structure. The history of the discipline of Philosophy until about 1960 will be presented in the first part. Thereafter, the history of Philosophy in different Sri Lankan State Universities will be presented under respective universities.

This will be followed by the history of Psychology as a discipline. The discussion begins with an account of the commencement of Psychology as a discipline at the University of Peradeniya. The development of the discipline in different universities will then be presented under the respective universities in the same pattern followed for the sections on Philosophy.

Philosophy

The Ceylon University College, since its inception in 1921, has had Philosophy as a subject. At the beginning, Classics and Philosophy were offered in one department. Subsequently, the Department of Philosophy was established separately in 1927, and the Principal of the University College, Robert Marrs, MA (Oxon), had taken it under his wing. At the time, J.V. Dharmarajah, MA (London), had been a Visiting Lecturer. The Ceylon University College was affiliated to the University of London, and its students sat the London Examinations. Logic and Ethics are mentioned as subjects for which students were prepared at these examinations.

Philosophy is mentioned as a subject in the curriculum of the new university that was planned, and it appears in the correspondence made regarding provisions for classrooms. Professor Marrs, in correspondence madeas the Principal of the University College to government authorities in March and April of 1939, mentions providing small classrooms for Philosophy (and Geography), along with requests for financial provisions for the post of Professor of Philosophy. As evidenced by these correspondences, Education, Philosophy, and Psychology (and later Sociology) were considered as belonging to one group.

Despite such planning, when the University started in 1942, there was only one lecturer for Philosophy, and there were no students taking the subject. Psychology is not mentioned, and it does not occur as a subject in which instruction was provided for the London examinations. At the beginning, the demand was for teaching Indian Philosophy in the Faculty of Oriental Studies. The Report of the Council of the University of Ceylon for 1942 mentions, “The Department of Philosophy at present consists of one Lecturer. We are consequently unable to provide a special course. The Faculty of Oriental Studies will in due course require teaching to be given in Indian Philosophy and Buddhist Philosophy. We, therefore, recommend that provision be made in 1943-44 estimates for an Asst. Lectureship in Philosophy” (p. 21).

The writers were unable to access any records of the Philosophy syllabuses that were taught in that early period of the university, and moreover, whether some Psychology papers were included in the Philosophy course is not clear at this stage, although the later syllabuses mention them.

The University Calendar for the year 1946/47 records that Ms. Mathiaparanam and Dr. A.K. Sarkar served as lecturers in Philosophy. Dr. T.R.V. Murti was appointed Professor and Head of the Department of Philosophy in 1950. The University Calendar for 1950/51 lists Dr. Murti as Professor and the Head of Philosophy, and Ms. Mathiaparanam and Dr. Sarkar as lecturers.

Professor Murti served in the Department until 1954, when he left for the Hindu University of Banaras. A revision of the syllabus in Philosophy seems to have been made during his tenure, and these new syllabi more or less continued into the 1960s. The University Calendar for 1952/53 mentions the following papers in the Philosophy syllabuses:

Philosophy II A: History of Philosophy (Ancient and Modern), Ethics, Psychology, Epistemology and Logic, Indian Philosophy.

Philosophy II B: Logic and Metaphysics, Ethics, History of Philosophy (Western and Indian), Social Psychology.

K.N. Jayatilleke joined the Department in 1951, as did Basil Mendis. The University Calendar for 1953/54 lists the following academics as members of the Department of Philosophy:

T.R.V. Murti, MA, DLitt (Banaras), Professor and Head

K. Mathiaparanam, MA (Madras)

A.K. Sarkar, MA, PhD (Patna)

K.N. Jayatilleke, BA (Ceylon), BA (London), MA (Cantab)

Fernando, BA (Oxon)

Basil Mendis, BA (Ceylon), BA (London)

When Professor Murti left, the Headship of the Department went to Ms. Mathiaparanam, but the Professorship was not filled for nearly a decade, i. e., until 1963. During this decade drastic changes occurred in the political and educational fields in the country. The '1956 Revolution' took place during this time, and with it, Sinhala became the state language and the medium of instruction in schools. Consequently, universities had to enroll students educated in the local languages. Simultaneously, two new universities; Vidyodaya and Vidyalankara were established in 1959.

The Department of Philosophy at Peradeniya was short of academic staff who could handle the subject in Sinhala and Tamil, hence, the Department could not register the "svabhāshā students". By 1964, there remained only two senior members in the Department, Professor K.N. Jayatilleke and Ms. K. Mathiaparanam.

The first three phases of the story of Philosophy in the Sri Lankan university system - the University College phase (1921-42), the formative phase (1943-50), and the third phase beginning with Murti - now moves onto the era of multi-media (language), and multi-university system. From this period on, the narrative presents the development under the respective universities, while taking cognizance of any general (i.e., common) features in these developments. By 1960, all three universities - University of Ceylon (Peradeniya and Colombo), University of Jayewardenepura, and University of Kelaniya had Philosophy courses.

The long - drawn "battle of sites" preceded the founding of the University of Ceylon. The establishment of a residential university had also been decided on, and

finally, it was to be at Peradeniya. The University of Ceylon and its curricula were modelled after the British tradition. The Principal of the University College was Robert Marrs who was an Oxonian. Dr. Ivor Jennings, the founding Vice-Chancellor of the University was a Cambridge product who was teaching in the University of London. Jennings was the architect of the University of Ceylon and its Vice-Chancellor for 13 years. He went back as the Master of a Cambridge College, and later was appointed as the Vice-Chancellor of Cambridge in 1961-62. The University of Ceylon, at least the University at Peradeniya, was modelled after Cambridge with the Cam replaced by the Mahaveli and the Colleges replaced by the Halls of Residence. The courses taught here were replicas of those taught at the University of London.

As a British colony, it was natural that the country's system (in all its aspects) was stamped with the British legacy. The Ceylon University began at a time of high tide of British Analytical Philosophy, spear-headed by Moore, Russell, and Wittgenstein. The other dominating aspect of British Philosophy was its empiricism and positivism. Greek and Latin were the classical languages in the UK and across Europe, and so, it is unsurprising that education in Ceylon during the British times was dominated by Greek, Latin, and English. This said, we also have an Indian and Buddhist heritage in philosophy, religion, language, and literature. These aspects are reflected in the curricula as well as works of investigative and creative research produced by the Department.

The University of Peradeniya

The Department of Philosophy at Peradeniya, also named the Department of Philosophy and Psychology for some time, is in the Faculty of Arts. Currently, it teaches the following areas in Philosophy: Western Philosophy (ancient, Middle Ages, modern and contemporary), Buddhist Philosophy, Indian Philosophy, Logic (classical and mathematical), General Psychology, Ethics, Epistemology, Political Philosophy, Methodologies of Social Science, Philosophy of Art and Aesthetics, Philosophy of Science, Post Modern Philosophy, and Philosophy of Religion.

K.N. Jayatilleke was appointed as Professor and Head in 1963 and a new era began. Of the old cadre, only Ms. K. Mathiaparanam remained by 1964. New academic recruitments for all three media had to be made, and a number of young Assistant Lecturers were recruited. Among them were G.D.K. Nanayakkara, A.D.P. Kalansuriya, Gunapala Dharmasiri, Vijitha Rajapaksa, and S.V. Kasynathan. R.D. Gunaratne and Reginton Rajapaksa were made permanent in 1967. Dr. Padmasiri de Silva who had returned to Vidyalankara after completing his PhD at Hawaii, joined Peradeniya in 1967. V. Ramakrishnan joined the Department during the late 1960s. Teaching now was offered in all three media. By the end of 1970, all of the young lecturers, except G.D.K. Nanayakkara and Vijitha Rajapaksa, went for postgraduate training abroad: Kalansuriya to Reading; Kasynathan and Reginton Rajapaksa to London; and Dharmasiri and Ramakrishnan to Lancaster. In 1970, R.D. Gunaratne first went to UCLA in USA on a Fulbright Scholarship, and having completed his Masters there, went to Cambridge in 1971 to do his PhD A dynamic and competent Department was in the

making under Professor Jayatilleke, whose contribution is elaborated later in this essay. The sudden and untimely demise of Professor Jayatilleke in 1970 put the Department in the doldrums again. The beacon of light was gone. The Headship was again passed on to Ms. Mathiaparanam who was herself reaching retirement age, and Dr. Padmasiri de Silva took it over after about two years. Meanwhile, all the lecturers sent abroad during Professor Jayatilleke's period returned with training and nearly all of them with postgraduate qualifications. Dr. Padmasiri de Silva continued to be the Head of the Department until 1989, except for a short break in 1979-80. He was appointed as the Chair of Philosophy in 1980, a post he held until he resigned in 1990 to take up residence abroad. His interests and contributions are discussed later in this chapter.

The communal riots of 1983 resulted in some of the Tamil lecturers leaving the Department and the country. We lost an invaluable member of the Department, Dr. S.V. Kasynathan, as he migrated to Australia. Then, Dr. L.C.D. Kulathungam who had joined the Department in the 1970s, and obtained his PhD from the University of Toronto, also left the Department and migrated to Canada and eventually, Dr. V. Ramakrishnan followed suit when he took up residence abroad. The Tamil medium felt the blow of these emigrations. Mr. M.S.M. Anes (later Professor) was the sole lecturer left in the Tamil medium until Ms. Mallika Rajaratnam came on a transfer from the University of Jaffna. Mr. (later Professor) Desmond Mallikarachchi joined the Department and Mr. (later Professor) P.D. Premasiri came to the Department having obtained a transfer from Pali and Buddhist Studies. Mr. Vijitha Rajapaksa left the Department in the eighties to take up residence in the USA. By this time the Department was called the Department of Philosophy and Psychology.

When Professor de Silva went on sabbatical leave in 1989, Professor Gunaratne was appointed to the Headship of the Department. In 1990, fully-fledged degree courses in Psychology commenced in the Department, and Ms. Keshini Soysa was recruited to teach the subject. The Psychology programme will be dealt with separately in this article. The syllabi of all departments in the Faculty underwent a revision in the early 1990s, during Professor Leslie Gunawardena's Deanship.

Professor Gunaratne continued as Head of the Department until 1995, when he was elected the Dean of the Faculty of Arts. Professor Kalansuriya took over as Head for three years. In February 1998, Gunaratne succeeded to the Chair of Philosophy which had been vacant since Professor de Silva left in 1990, and he was again appointed Head of the Department just before his retirement. Professor Dharmasiri took over the Headship in 2001 for a period of three years. After Professor Dharmasiri, Professor Mallikarachchi held it for some time and Professor Anes took it over and was Head for two terms. Ms. Manju Gunasekara became the first Psychology lecturer to be appointed as the Head of the Department of Philosophy and Psychology in 2011. She was followed by Dr. Danesh Karunanayake, again from Psychology.

By the early twenty first century, two changes in the faculty programme had taken place. The most fundamental

change was the shift from the academic year course system to semester and course unit system. Secondly, the postgraduate programme was now more organized. By the end of the first decade of the twenty first century, the full time services of Philosophy lecturers who had undergone foreign training were lost to the Department due to retirement, emigration, or demise. A well trained 'successor group' had not emerged. Alpitiye Gnanissara Thera, almost the only recruit for the Sinhala medium in the 1980s, very successfully handled around 400 Sinhala medium students following the Foundation Course in Logic every year and performed exceptionally as the Controller of the GCE A/L Examination in Logic and Scientific Method. His untimely death in 2015 was a blow to the Department. In 1996, three more recruitments were made for Philosophy, Charitha Herath, Namali Handagama, and P.M. Jamahir all of whom became Professors later. Mr. Herath was away for nearly a decade from 2005 to 2015 on secondment in government ministries, but he was appointed the Head of the Department of Philosophy after he resumed work in the Department. Saman Pushpakumara (now Dr.) was absorbed into the Department in the year 2000 and since then, three more recruitments have been made: Sumedha Weerawardhana, Jayantha Bogoda, and M. Aboobucker.

Pioneering People and Outstanding Academic Work

T.R.V. Murti's appointment as Professor and Head of the Department of Philosophy in 1950 was significant. He held the degrees MA and DLitt (Banaras). The year before his appointment as Professor, he had been the Deputy for Spalding Professor of Eastern Religions and Ethics at Oxford and had delivered lectures there on Middle and Last Phases of Buddhism during the Michaelmus term of 1949.

Murti's teacher was S. Radhakrishnan, the acclaimed Indian philosopher who had held the Spalding Professorship of Eastern Religions and Ethics at Oxford. Murti thus had good standing when he came to the Department, and during his tenure, the syllabuses in the Department were revised. Murti left the Department in 1954 to take up a Professorship at the Hindu University, Banaras. The publication of his *Central Philosophy of Buddhism* (George Allen and Unwin, London) in 1955 brought him international recognition. It was a philosophical study of the Mādhyamika system-and in particular, an outstanding account and interpretation of the Mādhyamika Dialectic, making a comparative study of it with Vedantic, Kantian, and Hegelian Dialectics. However, this work was mainly his DLitt dissertation completed under the guidance of Radhakrishnan before he joined the University of Ceylon. Hence, it has little relation to his stay in Ceylon, although Murti had published some articles in the University of Ceylon Review related to it.

Ms. K. Mathiaparanam, MA (Madras) served the Department of Philosophy from 1940's to mid-70's and was the Head of the Department a number of times and for a period of over 12 years.

Professor K.N. Jayatilleke, BA (Ceylon.), BA (London.), MA (Cantab.) and PhD (London), joined the Department as an Assistant Lecturer in 1951, during Murti's Professorship, and served the Department until his demise in 1970. It would be best to begin by indicating his outstanding personal achievement and

contribution as an academic and a scholar. The work that Jayatilleke submitted in 1961 to the London University as his doctoral dissertation was published under the tittle *Early Buddhist Theory of Knowledge* by George Allen and Unwin in London in 1963, the year in which Jayatilleke was appointed to the Chair of Philosophy at Peradeniya. It turned out to be a landmark work creating a completely new path in Buddhist scholarship. It immediately brought him wide international recognition and fame. In 1958, Professor Jayatilleke co-authored the UNESCO publication *Buddhism and the Race Question* with Professor G.P Malalasekara. The Hague lectures on The Principles of International Law in Buddhist Doctrine by him was another major contribution. His efforts in the interpretation of the *catuskoti* form of expression which he called the Buddhist logic of four alternatives went on from the 1950's, and was again a path finding contribution. His standing in the field of Buddhist philosophy was so high that foreign scholars visited him at Peradeniya, some of them seeking guidance and consultation for their doctoral work. As indicated earlier, Professor Jayatilleke laid the foundation for the development of the Department of Philosophy. His vast contribution to the exposition of Buddhist Philosophy in his lectures, radio talks, papers and other communications have been published in Sri Lanka and abroad.

Professor M.W.P. de Silva, BA (Ceylon) MA and PhD (Hawaii) joined the Vidyalankara University academic staff and did his doctorate at the University of Hawaii. In 1967, he joined the Department at Peradeniya, where he was appointed the Chair of Philosophy in 1980. He served the Department until 1990, when he resigned to take up residence abroad. Professor de Silva's doctoral dissertation, later published as *Buddhist and Freudian Psychology*, was a comparative study of the concepts in Buddhist and Freudian Psychology. He has a considerable number of contributions in this field, published locally and abroad to his credit, including a book on Buddhist Psychology, commissioned by Macmillan, London.

Professor R.D. Gunaratne, BA (Ceylon), MA (California) and PhD (Cantab.) succeeded Professor Padmasiri de Silva to the Chair of Philosophy in 1998. His contribution to the study of Buddhist logic begins with three published articles, The Logical Form of Catuṣkoṭi: A New Solution; Understanding Nāgārjuna's Catuṣkoṭi published in *Philosophy East and West;* and Kathāvatthu: The Logic and its Form. His seminar article (unpublished) Did the Buddha use a three-valued logic? examines the suggestion made by some contemporary quarters that the Buddha used a logic with more than two-values. He initiated a postgraduate course in Buddhist logic. Also, he took some interest in the study of Buddhism and Science, which resulted in him delivering a course of lectures on Buddhism and Science in the Fall Semester in 1996 at the Humboldt State University, California, USA where he was a Fulbright Scholar in Residence for the year 1996-97. He won the John Templeton Award in 1997 for that Course. His academic training was in Logic (MA UCLA) and Philosophy of Science (PhD Cambridge). His doctoral dissertation, a study of Relativism in the Philosophy of Science was published as *Science, Understanding and Truth* by the Research Publication Service of the Ministry of Higher Education, Sri Lanka, in 1980. He

wrote *Sarachchandra: Philosopher and Artist* and has many Sinhala publications in Logic and Scientific Method including *Vidyātmaka Kramaya*. He was the prime mover in establishing the Psychology degree programme at Peradeniya. He was the Head of the Department of Philosophy for over 10 years, and was elected the Dean of the Faculty of Arts in 1995.

Professor A.D.P. Kalansuriya, BA (Ceylon) MPhil (Reading) and PhD (Ceylon), joined the Department in the mid-nineteen sixties, and was made Associate Professor in the 1980sand Professor in the 1990s. He was the Head of the Department for three years during 1995-98. He taught subjects like Analytic Philosophy, Western Philosophy and Theory of Knowledge in the Department. Professor Kalansuriya wrote a large number of Sinhala books outlining the history of Western Philosophy including *Darsanaya Hædinvīmak, Nutana Batahira Darasanya, Dārshanika Chinthana Dhārā and Dārshanika Gatalusaha Wittgenstein* and an English publications on Buddhism and Wittgenstein.

Professor G. Dharmasiri, BA (Ceylon) and PhD (Lancaster), joined the Department in mid 1960s, and was made Associate Professor in the 1980s. He was the Head of the Department for three years from 2002-2005. Professor Dharmasiri's doctoral dissertation published as *A Buddhist Critique of the Christian Concept of God,* a work in comparative religious philosophy, won international acclaim. This work, as well as his *Fundamentals of Buddhist Ethics*, which was based on lectures delivered at the American Colleges as a Fulbright visiting Professor, went into a number of international editions. He later wrote *Nature of Medicine,* a critical account of the practice of current Western Medicine, and translated many Mahayana books into Sinhalese.

Professor D.D. Mallikarachchi, BA (Ceylon), MA (Peradeniya) and PhD (London), joined the Department in early 1970s. He was appointed Professor early in the twenty first century. He followed Professor Dharmasiri as the Head of the Department. He concentrated on teaching in areas like Continental Philosophy, Marxism, Psychology, Post Modernism, and Methodology. He has written a number of books and articles in Sinhala and English including *Mārxvādī Racanā, Buddha and Marx, Karl Popper: Mārxvādaye Vyāja Vivēchakayek*.

Professor M.S.M Anes, BA (Ceylon), MA, and PhD (Peradeniya), first joined the academic staff of the University of Kelaniya, then served in the University of Jaffna in the late 1970s and 1980s and joined the Peradeniya Philosophy Department in 1986. He was appointed as the Head of the Department in 2005. He was made Professor in the first decade of the twenty first century. He has a number of publications in Tamil and provided a valuable service to the Tamil medium in the Department.

Research Interests of the Staff

Buddhist Philosophy, Indian Philosophy, Philosophy of Religion, History of Western Philosophy, Analytical Philosophy, Continental Philosophy, Philosophy of Science, Methodology of Sciences (natural and social), Logic, Islamic Philosophy, Mahayana Buddhism, Philosophy of Art and Aesthetics, Epistemology, Far Eastern

Thought, Political Philosophy, Marxist philosophy, and Ethics.

Development of the Subject

If we consider the period from 1940-50 as the formative phase of the Department of Philosophy, the second phase begins with Professor Murti's appointment and that phase continued until 1963. Professor Jayatilleke was then appointed as the Professor and Head of the Department in 1963 hailing a new era with his appointment.

The Department's tradition of creative research awakened with Professor Jayatilleke. As stated earlier, Professor Jayatilleke contributed to the study of Early Buddhist Epistemology and Logic, and also presented it in contemporary terms. Professor Padmasiri de Silva contributed to the study of Buddhist Psychology and made comparative studies of it with Western Psychology. Professor Dharmasiri contributed to the study of Buddhist Ethics and Religious Philosophy and Professor Gunaratne's contribution was to further the study of Buddhist Logic. Even if this tradition in Buddhist scholarship has limitations, it is viewed as an achievement of the Philosophy Department.

Although Professor Jayatilleke had initiated the teaching of mathematical logic with truth tables, Professor Gunaratne systematized the teaching of mathematical logic at Peradeniya by introducing rigorous mathematical methods of derivation. Courses in Philosophy and Methodology of Science were developed in the Department Curriculum. The syllabuses in Logic and Scientific Method for Advanced Level students were revised completely in late 70s and for the last forty years, Professor Gunaratne and the Department at Peradeniya have been centrally involved in the Advanced Level Examination in Logic and Scientific Method.

Professor Dharmasiri developed the interest in Comparative Religion and Mahayana Philosophy in the Department. Professor Padmasiri de Silva not only conducted original research in Buddhist Psychology and Comparative studies, he also created an interest in the field of General Psychology. Professor Gunaratne initiated the Psychology Degree Programme in the Department, and guided it during its first twelve years both as Head of the Department of Philosophy and Psychology, and as Dean of the Faculty of Arts.

The Department has thus contributed in exploring logical, psychological, and epistemological aspects of Buddhist thought; its ethical and social aspects have been more commonly studied and its contemporary relevance has engaged attention, particularly that of Professor K. N. Jayatilleke.

The Faculty of Arts in Peradeniya is at the moment re-structuring its programme and procedure. The Philosophy Department has served the Faculty for over forty years conducting the Foundation Logic course, and now teaches Logical Reasoning and Critical Thinking for the Faculty Foundation Course.

Under the curriculum revision in 2018, the Philosophy Department revised all the philosophy courses and introduced new courses like Logical Reasoning, Critical Thinking, Mathematical Logic, Philosophical Psychology, and Philosophy of German Idealism: Kant to Hegel, and an Advanced Philosophy Seminar.

Present Number of Staff and Students

The Department at present has seven permanent members and six temporary assistant lecturers in the academic staff. It has 20 postgraduate students and 298 undergraduates in the four years, and around 1160 ESS course students.

Postgraduate Studies Undertaken by Pioneering Staff

The Philosophy Department offers a Postgraduate Diploma in Philosophy and MA, MPhil and PhD programmes in Philosophy. In the Postgraduate Diploma Programme, the Department offers the following courses: Issues in Philosophy, Modern Western Philosophy, Indian Philosophy, Classical Ethics-East and West, Ethics and Social Philosophy of Buddhism, Philosophy and Psychology of Education, and Seminar on Methodology.

In the MA and MPhil in Philosophy programmes, the Department offers the following courses: Contemporary Analytical Philosophy, Contemporary Moral Philosophy, Philosophy of Mahayana, Elements of Buddhist Logic, French Philosophy, Modern German Philosophy, Modernity, Post-Modernity and Islamic Philosophy, Science and Society, and Research Methodology.

Currently, Professor R.D. Gunaratne, Professor D.D. Mallikarachchi, Professor M.S.M. Anes, Mrs. Mallika Rajarathnam, Professor P.M. Jamahir, Dr. Namali Handagama, Dr. Saman Pushpakumara, Mr. Sumedha Manjula and Mr. Mufizal Aboobucker are teaching in the postgraduate programme.

The Department of Philosophy, Faculty of Social Sciences: University of Kelaniya

The Department of Philosophy was one of the major and pioneer academic divisions at the establishment of the University in 1959. The Department currently offers six degree programs under three subject areas: Philosophy, Psychology, and Peace and Conflict Resolution.

Pioneering People and Outstanding Academic Work

Dr. Moratuwe Sasanaratana Thera was the first Head of the Department of Philosophy at its inception as one of the first Departments in the University. He was a scholar with expertise in the Mahayana and Medieval Buddhist schools, and wrote quite a number of books on Mahayana Buddhism. He was competent in many languages including Pali, Sanskrit, Hindi, English, Ch i nese and Tibetan. *Lakdiva Mahayana Ad a has* and *Mādhyamika Darshanaya* were his foremost academic writings.

Professor S.G.M. Weerasinghe a scholar competent both in Western and Eastern philosophies, held the position of Chair of Philosophy, and was a pioneer in the development of the Philosophy Department at Kelaniya. He was appointed to the post of Dean of the Faculty of Social Sciences in 1988. He wrote books in Sinhala such as Bharatīya Tarka Sastraya, Aristotle, Upanisad Philosophy, a Critical Study of the Kantian Philosophy, and conducted a deep study of the Sankhya Philosophy. He served as a member of the board on the Glossary of Sinhala terms in Philosophy.

Professor (Emeritus) Daya Edirisinghe introduced a number of new areas like

Chinese Philosophy. He served as the Director of the Institute of Aesthetic Studies. Also, he has been a member of the Indian Philosophical Congress and International Organization for Studies and Research in Calcutta since 1996, and a member of the Asia - Pacific Regional Cultural Relations Network of the National UNESCO in Korea since 2008. He has authored over 25 books and over 50 research articles in Sinhala, English, and Korean languages.

Professor (Emeritus) V.G. Kulasena held the positions of Dean of Faculty of Social Sciences and Dean of Faculty of Graduate Studies. He also served as the Director of the Centre for Distance and Continuing Education of the University of Kelaniya. He was interested in areas such as Analytic Philosophy and Linguistic Philosophy. His PhD thesis was on Wittgensteinian Philosophy. He compiled several books including 'Wittgenstein Saha Samakālīna Darshanaya'.

Professor Jayantha Seneviratne introduced courses in Peace Studies and designed the Peace and Conflict Degree Programme in the University of Kelaniya in 2004. He specialized and conducted research in the fields of Marxism, Peace Studies, Gender studies, and Political Philosophy. Senior Professor Kandegoda Wimaladhamma Thera's specialized fields are Indian Philosophy and Comparative Religion. His essay *Peradiga Saha Aparadiga Darshanavala Æthulath Minisā Pilibanda Sankalpya* was well received by the academic community.

Present Number of Staff and Students

Currently, there are 11 permanent academic staff members and three Temporary Assistant Lecturers. There are 25 postgraduate students and 703 undergraduates.

Development of the Subject

At the inception of Vidyalankara University in 1959, Philosophy as a subject was included the curriculum. In year 2000, the Department modernized the scope of its studies. Many applied areas were introduced including Feminist Philosophy, Applied Ethics and Environmental Philosophy to the Philosophy Degree Programme. The Department introduced Psychology, and Peace and Conflict Resolution as new degree programmes in the year 2003. Recognizing the value of conducting courses in the English Medium, and addressing the challenges of employability, the Psychology and Peace and Conflict Resolution Degree courses commenced in the English medium in year 2013. Furthermore, Peace and Conflict Resolution degree programme was converted to an Honours Degree course since 2018. Accordingly, the Department of Philosophy offers six Degree Courses in three major areas: Philosophy, Psychology, and Peace and Conflict Resolution. The Department of Philosophy also offers Master of Arts (MA), Master of Social Science (MSSc), Master of Philosophy (MPhil) and Doctor of Philosophy (PhD) Degrees in Philosophy.

Postgraduate Studies Undertaken by Pioneering Staff

Environmental philosophy, applied ethics, philosophy of mind, Wittgenstein studies, philosophy of language, social cognition, logic and scientific method, Western philosophy, philosophical psychology, educational philosophy,

political philosophy, philosophy of law, social welfare and development, peace studies, social and communication skill development, feminism, Daoism, Buddhism, Nāgārjuna, pre-Socratic philosophy, and Hua-Yen and Zen have to be highlighted.

Subsequent Expansion of the Discipline

The Department of Philosophy identifies the career opportunities/ job market related to the disciplines of Philosophy, Psychology, and Peace and Conflict Resolution, and makes necessary developments in their field. It is compulsory to send all undergraduates who enroll for the Honours Degree for an internship in the third year.

The following has been instituted for the improvement of the Academic/Research culture in the Department: *Dārshanika Lipi* - Annual Department Volume, Guest Lecture Series, and E-Journal which will be published for the first time in year 2021.

The Department of Philosophy and Psychology: University of Sri Jayewardenepura

Philosophy was a subject in the curriculum from the inception of the University of Sri Jayewardenepura in the year 1959. The Faculty of Philosophy was one of the five faculties of the newly established university (the other faculties being Buddhist Studies, Languages, Arts and Ayurveda, and Science). Its first Dean and Professor of Philosophy was Parawahera Vajiragnana Thera. During this tenure, the subject was taught mostly by visiting lecturers. After the establishment of the University Grants Commission in 1966, all the faculties were restructured, and the subject of Philosophy came under the Department of Pali and Buddhist Studies and continued as a degree programme for 60 years in the same Department. In 1966, two streams of Philosophy - one based on Eastern Philosophy under Damunumaye Gnanaratana Thera and the other based on Western Philosophy under Mr. (later Dr.) G.D.K. Nanayakkara were introduced. Students reading Philosophy had to select courses from both these streams. Abhaya Banadaranayake (later Dr.) and Daya Edirisinghe (later Professor at the University of Kelaniya) who graduated as philosophy graduates were appointed as temporary staff members in 1970. Dr. Bandaranayake continued in the Department and was a senior lecturer when he left in the year 2000 to take up residence in Australia. In the year 2003, the title of the degree offered was amended as BA in Philosophy and Psychology (Special).

In 2017, the subjects of Philosophy and Psychology ceased to be in the Department of Pali and Buddhist Studies as a new Department of Philosophy and Psychology was established. Professor W.A.G Perera was appointed as the first Head of the Department. In 2019, the Department introduced two degree programmes as BA in Philosophy and BA in Psychology, and at present, the Department continues these programmes.

Pioneering People and Outstanding Academic Work

With the Parawahera Vajiragnana Thera as the first Professor, the subject of Philosophy was taught by such scholars as Damunumaye Gnanaratana Thera, G.D.K. Nanayakkara, Abhaya Bandaranayake, and Daya Edirisinghe. In the current phase of the subject of Philosophy,

with the addition of Psychology, Snr. Professor W.A.G. Perera, Professor W.M. Yaparathne, Dr. Asha Nimali Fernando, Senior Lecturer Mr. Aruna Shantha Walopla, and Nelliwala Meththananda Thera constitute the senior members of the Department of Philosophy and Psychology. Among these scholars, Dr. Asha Nimali Fernando has been awarded 'Women Super Achiever Award' (2019) and won the first place under the category of Smart Cities and Sustainable Development of the IIVCC exhibition and competition (2019).

Interested Research Areas of the Staff

Western and eastern philosophies, eco-philosophy, philosophy of technology, ethics, women philosophers, and philosophy of education are some of the areas of research interests.

Present Number of Staff and Students

The present academic staff consists of five permanent members and two temporary members. There are six postgraduate students in Philosophy, six postgraduate students in Psychology, and 867 undergraduates in the four years.

Development of the Subject

At the beginning of the Degree programme in Philosophy, most of the subjects were based on Western Philosophy with minor course units on Indian and Eastern philosophies. Subjects like Greek Philosophy and Modern Philosophy, Contemporary Western Thought, Epistemology, Metaphysics, Philosophy of Science, Social and Political Philosophy, Ethics, Logic, Indian Philosophy, Chinese Philosophy, and General Psychology were in the curriculum. However, between 2000 and 2003, some of the Philosophy course units were removed, and more Psychology course units entered the degree programme. From 2003 up to 2019 the Department offered a combined degree (BA in Philosophy and Psychology). However, following a departmental review, now it has two separate degree programmes. For the subject of Philosophy, new course units like Philosophy of Culture, Philosophy of Technology, Eco-Philosophy and Environmental Ethics, Critical Thinking, and Rational Thinking have been introduced.

The Department of Philosophy: Faculty of Arts, University of Jaffna

The Department of Philosophy is one of the first few departments established in the University of Jaffna which was established in 1974.

Pioneering People and Outstanding Academic Work

Professor S. Krishnarajah's main academic work, including his doctoral thesis, is on Karl Popper's Methodology of Social Knowledge. He received a State University award from 1978 to 1983 to work on his PhD at the Moscow State University, Russia. He wrote eleven books in Tamil on theories of Art, Post Modernism, Philosophy of Criticism and Sangam Society, and Social Philosophical Thoughts. The book on Philosophy of Criticism won Sri Lankan Sahithya Academy award for the best book in 1989.

Professor N. Gnanakumaran's notable academic work is 'Maya: Fact or fiction,

according to Advaita Vedanta'. He was awarded a Fulbright fellowship to teach in Arizona University and Pima. He has published seventeen books on Indian Philosophy, Indian Psychology, Morality, and Hindu Philosophy. Three of his books won awards from Sri Lankan Sahithya Academy for the best book. They are *Śaiva Siddhānta Thelivu, Vedānta Meiyiyal*and Hindu Epistemology.

Interested Research Areas of the Staff

Ethics, social and political philosophy, environmental philosophy, philosophy of law, conflict and peace building, Greek philosophy, contemporary Western philosophy, critical thinking, post-modernism, modern logic, philosophy of language, continental philosophy, metaphysics, philosophy of science, philosophy of religion, philosophy of mind, art and aesthetics, Hindu epistemology, contemporary Indian philosophy have to be mentioned.

Present number of Staff and Students

Currently there are five academic staff members. There are 15 postgraduate students and 68 undergraduates.

Development of the Subject

The Department of Philosophy of the University of Jaffna started functioning in August 1975 with two Assistant Lecturers, namely Mr. V. Kulasene (Retired Senior Professor, University of Kelaniya) and Mr. S. Krishnarajah (later Professor). Dr. A.D.P. Kalansuriya (University of Peradeniya), Dr. V. Ramakrishnan and Mr. S.V. Kasynathan (University of Peradeniya) assisted the Department of Philosophy as visiting lecturers. In the early period, the Department offered Philosophy as a subject for the General Degree.

Mr. S. Krishnarajah joined the Department as a permanent member, and left for his PhD programme in 1979. Mr. N. Gnanakumaran joined the permanent staff in 1980. The Special Degree course in Philosophy started in October 1980. Dr. V. Ramakrishnan who came from the University of Peradeniya, was appointed as the Head of the Department of Philosophy. Dr. Ramakrishnan went on sabbatical leave to Kanchipuram University, India in 1983 and subsequently, he resigned from his post in 1984. After completing his PhD in Moscow, Dr. S. Krishnarajah took over the Headship of the Department of Philosophy in 1983. His PhD thesis was *Karl Popper's Methodology of Social Knowledge - A Critical Analysis*. Mr. M.S. Anes and Mr. N. Gnanakumaran completed their Master of Arts Degrees in 1983. The titles of dissertations were *Island and Marxist Ethics,* and *Concept of Maya and theory of Perception in Vedanta respectively.* Mr. M.S. Anes, Lecturer, resigned from his post in 1986. Dr. N. Gnanakumaran resumed duties in 1987 after completing his PhD thesis on *Maya: Fact or fiction, according to Advaita Vedanta.* While teaching other areas of Philosophy, the Department attempted to establish itself as a center for the study of Indian Thought in General and *Śaiva Siddhānta* in particular. In 1991, Mr. K. Sivananthamoorthy joined the Department as a Senior Lecturer after having obtained his Master of Philosophy in 1987. His thesis title was *Śaiva Siddhānta* Perception theory.

The curricula for the Special and General Degree programmes were

revised by Dr. S. Krishnarajah and Dr. N. Gnanakumaran in 1990. Following this, the Department provided facilities to the students reading Philosophy for specializing either in *Śaiva Siddhānta* or in General Philosophy. The establishment of the Philosophical Society also took place in that year. Dr. N. Gnanakumaran went to Uppsala University, Sweden on a Fellowship for six months in December 1993.

The UGC had decided to admit students to follow Hindu Philosophy as a new discipline for General and Special Degrees. In view of this, the existing 'B' syllabus of the Department of Philosophy (*Śaiva Siddhānta*) was withdrawn with a view to remodel it to suit the course in Hindu Philosophy. The syllabus for General and Special Degrees was drafted by Professor N. Gnanakumaran and Professor P. Gobalakrishnan Iyer. Resource persons for teaching courses in Hindu Philosophy were drawn from the Department of Philosophy and Hindu Civilization Departments. It is notable that the Hindu Philosophy syllabus and the name were changed as *Śaiva Siddhānta* under the new Faculty of Hindu Studies. Mr. K. Anton Dias joined the Department as an Assistant Lecturer in 1996. He completed his MPhil thesis in 2001 on 'Philosophy of Consciousness'.

In October 1995, all the activities including teaching came to a halt due to mass exodus. The assets of the Department, and some valuable research materials of staff members' went missing, and hence, researchers were greatly affected. In 1995, Dr. S. Krishnarajah got his Associate Professorship.

Dr. N. Gnanakumaran also got Associate Professorship in 1996, assumed duties as the Head of the Department of Philosophy, and resigned from the Headship of Fine Arts in October 1997. The new undergraduate degree programme in Psychology was introduced in 1998. A Special Degree in Psychology has been available since 2002. Two young appointees, Mr. K. Kajavinthan (2004) and Mrs. A. Rajkumar (2006), were appointed as Lecturers. Mr. K. Kajavinthan completed his MPhil and PhD in Psychology at Barathiyar University from 2006-2010. The titles of his theses were 'Depression among Higher Secondary School Girl Students: The Efficacy of Cognitive Behavior Intervention' and 'Getting Adolescents Undepressed: An Efficacy Study of Group Cbt Intervention' respectively. Mrs. A. Rajkumar completed her MSc in Applied Psychology from Annamalai University, India in 2011.

Professor S. Krishnarajah was promoted to the post of Professor in 2001 and Professor N. Gnanakumaran was promoted to the post of Professor in 2004. Further, Professor N. Gnanakumaran was awarded a Fulbright fellowship to teach at Arizona University and Pima Community College in the United States from 2007-2008. From 2008-2009, he undertook a research assignment at the Greenwich University, London. Mr. K. Sivananthamoorthy got Associate Professorship in 2008. Professor S. Krishnarajah was appointed as the Dean of the Faculty of Arts in 2007 until his untimely death. Mr. K. Anton Dias served as the Head of the Department from 2007 onwards. After the demise of Professor S. Krishnarajah, Professor N. Gnanakumaran was elected as the Dean of the Faculty of Arts from July 2009 to June 2012, and Professor K. Sivananthamoorthy was appointed as

the Head of the Department in 2009. Professor N. Gnanakumaran was promoted to Senior Professor in 2012.

Mr. K. Anton Dias left the University due to personal reasons in 2010, and Mr. N. Sivakaran was inducted as a Lecturer in the same year. He completed his MPhil in 2013. In 2011, Mrs. M. Sivakaran was recruited as a Lecturer in Psychology. She completed her MPhilfrom the University of Jaffna in 2018. The title of the thesis was 'The prevalence of stress, anxiety and depression among the Jaffna University Students and selected factors'.

Once again Professor N. Gnanakumaran was appointed Dean in July 2015, but he resigned due to ill health. Professor K. Sivanandamoorthy retired in 2015. Mr. S. Nirosan and Mrs. G. Tharsiga were appointed as Lecturers in 2017. In the following year, Mr. T. Thileepan was appointed as Lecturer. Mr. S. Nirosan completed his MPhil on 'Philosophical analysis on Perception in Western perspective' in 2018. Mr. T. Thileepan completed his MPhilthesis on *The Role of Methodology in the construction of Scientific Knowledge: A Comparative Study between Karl Popper and Thomas Kuhn* in 2018 at the University of Peradeniya. Mrs. G. Tharsika completed her Master of Arts in Philosophy at the University of Peradeniya in 2018. Mrs. A. Rajkumar has been serving as the Head of the Department since 2018.

Subsequent Expansion of the Discipline

The new curriculum on Philosophy includes courses in Greek and Medieval Philosophy, Modern Philosophy, Philosophy of Religion, Philosophy of the Mind, and Indian Epistemology. The Department of Philosophy has continuously supported the Bachelor of Arts degree programme in Philosophy conducted by the Center for Open and Distance Learning at the University of Jaffna.

The Department of Philosophy and Value Studies: Eastern University

Established in 2017, the Department of Philosophy & Value Studies at the Faculty of Arts and Culture, Eastern University teaches subjects in Indian and Western Philosophy. These programmes enable students to acquire knowledge in the fields of Humanities as well as sciences. While gaining knowledge of the world's major philosophical traditions, the students develop critical thinking, effective communication, and research skills in the course of this study. Two important branches of Philosophy, Logic and Ethics, are significant for every human being in any society. To take a correct decision on any problem, logical thinking is essential while ethics is necessary to live a morally sound life.

The Vision of the Department is "To achieve the wellbeing of humanity." To achieve this, the Department follows the Mission "To think philosophically on human values and culture and act to achieve the vision." The undergraduate and postgraduate courses, along with the research projects and reports of the Department, aim at achieving this vision.

Pioneering People and Outstanding Academic Work

Dr. P.V. Ramakrishnan was the first Head of the Department of Social Sciences in the 1990s. Having completed his doctoral degree in Philosophy in Lancaster University in the United Kingdom, he provided his expertise to the Special

and General Degree students. Dr. Ramakrishnan introduced and trained the students in the analytical tradition.

Professor S. Krishnarajah arrived at the Eastern University on sabbatical leave in the late 1990s and not only contributed to the discipline of Philosophy by delivering lectures, but also helped to revise and create a new curriculum for the discipline of Philosophy.

Mr. M. Ravi joined the academic staff of the Department in the 1990s and was well-versed in the subject of logic, which was popular among students sitting for their GCE Advance Level exam. His involvement and interest in logic had brought many benefits to the discipline, including popularizing the subject, and thus increasing the number of students taking the subject.

Furthermore, he published a number of standard textbooks in Logic and Scientific method and translated books on Logic and Science from Sinhalese to Tamil for the benefit of the Tamil medium students. He also published many research papers and articles on the subject of Western Philosophy.

Mr. S. Jeganathan joined the Department as a lecturer in Philosophy in 2008 and created a separate department for the discipline of Philosophy. Mr. Jegnathan is proficient in Psychology and Counselling and contributed to the topics of Psychology and Personality Development. He has published many research papers and articles in the Western and Indian Philosophy, and has written books on Indian Philosophy, especially Buddhism.

Dr. R. Premkumar joined as a Senior Lecturer in 2016 and helped with the curriculum revisions. He too has published research papers and articles on Western and Indian Philosophy and has written books on Aesthetics and Ethics in Tamil. On the other hand, the Department has carried out the following activities in developing the subject of Philosophy:

i. Since 2016, The World Philosophy Day is celebrated by the Department of Philosophy and Value Studies and 'Meimai', a Magazine for philosophy, was released at the World Philosophy Day celebrations.

ii. A three credit Course titled "Philosophical investigations on contemporary social issues in Sri Lanka" was submitted to The Curriculum of Extra Mural Studies by the Department of Philosophy & Value Studies.

iii. A two-credit optional course titled "Introduction to Counselling and Personal Development" was introduced to the Internal Students of Faculty of Arts and Culture.

Research Areas Covered by Former and Present Staff Members

The following research areas are covered by the past and present staff members: Indian philosophy, political philosophy, analytical philosophy, Western philosophy, logic, epistemology, philosophy of science, post modernism, aesthetics, and existentialism.

Subject Development

Currently the academic staff consists of four members. There are four postgraduate students and 884 undergraduates in the Department. The

Department was established in 2017 but, as a discipline, it functioned under the Department of Social Sciences from 1991. A General Degree programme in Philosophy has been offered from 1991 onwards and an Honours Degree programme in Philosophy commenced in1993. Philosophy is also offered as a subject in the external undergraduate degree programme.

An internship programme is included in the General and Honours Degree programmes in Philosophy. The following areas are taught in the courses by the Department: Logic, Epistemology, Eco Philosophy, Western Philosophy, Philosophy of Art and Aesthetics, Feminist Philosophy, Philosophy of Science, Philosophy of Śaivasiddhantha and Vedantha, Philosophy of Religion, and Psychological Counselling.

The Department of Philosophy and Value Studies was established in 2017 and a Master of Arts Degree Programme in Philosophy, consisting of coursework and a project was prepared and submitted for approval of the Senate in 2021.

Psychology

Emergence of Psychology as a Discipline in Sri Lankan Universities

In order to understand how psychology became the discipline that it is today in the Sri Lankan State Universities, it is important to learn more about some of the historical events that have influenced its development. While some of the initiatives and developments that emerged during the earliest years of teaching psychology may now be viewed as simplistic or outdated, these influences have shaped the direction of the field and helped us form a greater understanding of how it has evolved and grown over time.

Although the discipline of Psychology was well established as a distinct field of study in the world by the last quarter of the 19th century, it was more than 100 years later that a Psychology Degree Programme was offered by a Sri Lankan University. Except for a few psychology courses offered through other degree programmes, Psychology was not offered formally as a separate discipline of study at any of the Sri Lankan state universities till the last decade of the 20th century. While teaching a few Psychology courses, in departments like Philosophy, Sociology, and Education was carried out from the start of the University of Ceylon in 1942, even by 1990, there were no degree courses in Psychology.

The Early Years

State universities in Sri Lanka began offering Psychology courses from the1940s. A few courses in Psychology were offered by Departments like Philosophy, Sociology, and Education as early as 1942, and a qualified psychologist, Professor D. Laksiri Jayasuriya, was teaching at the University of Peradeniya up to 1960s. He left the University of Peradeniya and took over the position as the Professor and Head of the Department of Sociology and Social Welfare in 1969 at the newly established Faculty of Arts in the Colombo branch of the University of Ceylon. While the subjects were covered under the Department of Sociology and the particular orientation of the subject has been towards Sociology, Anthropology, and Social work, Psychology as a discipline was also offered as a subject in their curricula. To date, the Department offers a three 3-year study streams in

Psychology, offered in Sinhala, English, and Tamil media, with Professor Gameela Samarasinghe being the major pillar on which the teaching of the discipline of Psychology rests. Psychology as a subject from the early years was offered not only under the purview of Sociology and Social welfare, but in the Faculty of Education at the University of Colombo as well. In 1975, the Department of Educational Psychology was established when the Departments of Education of Peradeniya, Vidyalankara and Vidyodaya Universities were brought to Colombo and merged with the Faculty of Education at the University of Colombo. Since the establishment of the Department of Educational Psychology its main research and teaching areas included Educational Psychology as a main course. During the past two decades this Department has expanded its horizon, including psychological counseling as an important area of study.

Inaugurating a Psychology Degree Programme

Although teaching a few Psychology courses in the aforementioned departments was carried out from the beginning of the University in 1942, even by 1990 there were no degree programmes in Psychology in any Sri Lankan university. As pointed out by Professor Gunaratne (2017), back in the 1990s it certainly was not an easy task to inaugurate a Psychology Degree Programme for the first time in Sri Lanka. It was the academics of the University of Peradeniya that took the initiative to accomplish this challenging task. Professor R.D. Gunaratne, the Head of the Department of Philosophy and Psychology back then, took initiatives and tremendous effort to introduce a Degree Programme in Psychology at the University of Peradeniya and this could have failed if not for Professor R.D. Gunaratne's careful tackling of all the challenges. In his article, *The Story of Two Departments: Philosophy and Psychology* (2017), Professor Gunaratne extensively describes how and why it was difficult to start a Degree Programme in Psychology:

> In the 1960's, although a fully qualified psychologist, Professor Laksiri Jayasuriya, was attached to the Sociology Department at Peradeniya and was helping the work in the Philosophy and the Education Departments there as well, fully fledged degree courses in Psychology were nowhere in sight. There was some campaigning by Professor Jayatilleke and others for beginning a Psychology Department but nothing materialised. During the Headship of Professor Padmasiri de Silva whose interests linked with Psychology, initiating proper Psychology courses 'popped up' in discussions in the Philosophy Department now and again. When, upon Professor de Silva's going on leave, I was appointed Head of the Department, we started working on a concrete proposal to start a Psychology degree programme to be run by our Department. Some of the senior members of the Department, with reason, were not keen on this move but they did not oppose. The task was formidable and perhaps the move was not wise. (p. 88)

Professor de Silva served the Department for 23 years and held its Headship for a period of 15 years. It was during Professor de Silva's Headship that the Department came to be known as the Department of Philosophy and Psychology. His interest in Psychology was instrumental in this change in nomenclature. However, even with the interest and enthusiasm of Professor de Silva, the establishment of

a Degree Programme in Psychologywas not realized. Professor Gunaratne (2017) in his article, continues to explain the context within which this attempt was made, further adding that the following reasons needed serious consideration as to why it was difficult to move forward: (i) Financial (mainly cadre) provisions (along with administrative, spatial, and other facilities), and (ii) Availability of teachers in Psychology.

The lack of qualified teachers in Psychology at Peradeniya became one of the major obstacles. However, they had explored a few possible paths including, recruiting foreign Psychology degree holders who were available in Colombo, pooling the resources available at Peradeniya where the Departments of Philosophy, Education, Sociology, and Psychiatry which had teachers handling Psychology courses, and exploring the possibility of getting Visiting Lecturers from abroad sponsored by agencies like the United State Educational Foundation (USEF) in Sri Lanka.

While exploring the above options, syllabi for two papers in Psychology to be taught in the first year with the available staff had been drawn up: Introduction to Psychology and History of Psychology. With the draft syllabi for the first year, a proposal was submitted to the Faculty of Arts to commence Psychology courses which would eventually lead to Degree in Psychology. When it was taken up at the Facultythere had been a strong opposition questioning the feasibility of running the programme without qualified staff. The Faculty, however, approving the proposal, had sent it to the Senate, but the Senate discussions had yet again begun with stiff opposition pointing out three major arguments. Professor Gunaratne (2017) goes onto detail the main arguments of the Senate's oppositions:

> First, was not Psychology a science? If we are starting Psychology, it should be offered by the Medical Faculty or the Science Faculty. I argued that Psychology is both a Natural and a Social Science and that the Arts Faculty which had Social Science under it had an equal or better right to have Psychology there, particularly in view of the current application of Psychology in areas like Management. Second, medical professors argued that Psychology was already in the Medical Faculty in the Psychiatry Department. I pointed out that from the beginning of this University, if any general Psychology was taught, it had been in the departments of Philosophy, Education, and Sociology, which were all in the Arts Faculty. Thirdly, and most importantly, where were the qualified teachers to handle Psychology? The same question springing up again and again. (p. 89)

Nevertheless, overcoming all the challenges and oppositions, including finding qualified staff to teach Psychology and obtaining the needed financial provisions and other facilities, the first Degree Programme in Psychology in a Sri Lankan State University was implemented in 1990 after obtaining formal approval from the Senate. This should be recorded here as a major milestone in the history of the discipline of Psychology. The programme commenced offering the two courses of Introduction to Psychology and History of Psychology to the first year students, both in English and Sinhala media. The course outlines were developed for the General and Special Degree programmes, and resourced lecturers form the departments of Philosophy,

Education, Economics, and Psychiatry as well as Visiting Lecturers were appointed from institutions conducting lectures in Psychology. The first batch of students who specialized in Psychology graduated in 1994.

Filling a vacant cadre position in Department of Philosophy, Ms. C. Keshini Soysa, a Psychology graduate from Mount Holyoke College, USA, was recruited as the first lecturer of the degree programme. Her joining the Department can be seen as a significant event in the history of the Psychology Degree Programme at Peradeniya. She had been the first and, for some time, the only permanent member of the Psychology staff. As Professor Gunaratne (2017) recalls:

> For if not for her availability, we might not have begun that year. Keshini worked very hard and carried a heavy load of work but never was there even a murmur of protest. She was the anchor of the Psychology programme until the first batch of special degree students in Psychology were about to pass out. (p. 90)

As the Department intended, they had to pool resourceful lecturers at Peradeniya for some lectures. Mr. Justin Perera (and later Mr. Somapala) of the Education Department has conducted courses in Educational Psychology, while Dr. Anoma Abeyratne, in the Economics Department, helped by teaching Statistics. The Philosophy Department had resources to provide a course in Buddhist Psychology and therapy to Special Degree students since the pioneers of this course wanted the Psychology course at Peradeniya to evolve with some Eastern ideas and practices in it, at least to make it distinctive. Today Psychology taught at Peradeniya seems to be oriented towards Western thinking leaving it room for Eastern perspectives to be taught and researched.

It was not only resourced lecturers form the Faculty of Arts that helped the Department in teaching. Later on at Professor Gunaratne's request, Dr. Ranil Abeysinghe, the then Head of Psychiatry of the Faculty of Medicine, who at the beginning of the Senate discussion questioned the feasibility of the project, gave lectures on Clinical Psychology . For a number of years, and indeed until some Psychology Special candidates graduated, he not only conducted classes, at the beginning of the Psychology course, but also allowed the Psychology undergraduates to visit the Psychiatry Ward. The Department of Philosophy and Psychology had managed to get the assistance of some qualified Visiting Lectures as well as some Visiting Scholars to run the degree programme, ensuring its quality and standard. Ms. Kalhari Hewage, with qualifications in Psychology from Georgia (Eastern Europe), served as a Visiting Lecturer for a couple of years, and Father F.A. Fernando assisted teaching in the programme on temporary basis. Professor Jeanne Marecek of the ISLE programme, an American Psychologist, taught a course in the programme for a year, to name but a few scholars who have rendered their services to the Department in the early years.

From the first batch of students who graduated in 1994 specializing in Psychology, Ms. Malkanthi Gunaratna was absorbed into the Department as a Temporary Assistant Lecturer. Ms. Manju Gunasekara, who was in the third batch of Psychology students, was the first to graduate with a First Class

in Psychology. She and her batch mate Ms. Gothami Yapa were appointed to the Department in 1997.

However, for 27 years since the implementation of the degree programme, the discipline did not have a Department of its own as it was functioning with limited resources that were shared with the staff and the students of the Philosophy section. This insufficiency of resources largely restrained the development of the discipline. Maintaining the standards of the course in the face of increasing student numbers and the rapid advancements in the field became increasingly difficult. The discipline was struggling to keep up with the advancements of the field and to produce graduates to fulfill the country's increasing demand for knowledgeable and skilled psychologists. Due to the lack of infrastructure, equipment and financial resources, for many years courses such as psychological measurement and cognitive psychology had to beprovided devoid of practical skills and experience. The space and facilities were not sufficient for the discipline to incorporate many of the indispensable components a Department of Psychology should have. There was not sufficient space for the undergraduates to practice counselling and different therapy techniques. Even the classrooms could hardly accommodate the growing number of students that register for psychology subjects. The discipline did not have sufficient cadres to resolve the difficulties and Psychology undergraduates lacked necessary lab facilities.

Establishment of a Department of Psychology

With the dedicated efforts of the lecturers presently working at the Department, specifically, Dr. D.D.K.S. Karunanayake, who was serving as the Head of the Department during that period, and Dr. Ramila Usoof, who wrote the proposal for the establishment of a separate department, in 2017, through a government Gazette dated April 19, the discipline ultimately formed its own department at the University of Peradeniya. It is the very first Department of Psychology offering a four-year full-time degree programme in the Sri Lankan State University Sector. Late Professor B.D.D. Pathirana became the first Department Head of the newly established Department. The possibility to obtain the needed facilities and resources, as an independent department, allowed the discipline to finally develop and expand.

In 2019, the Department moved into a separate building of its own, and this has further facilitated delivering a higher quality learning experience to the students. The Department not only has a computer lab, but now maintains a library, which includes a catalog of movies at a small scale, to support the students' learning and skills development. A proposal is developed to initiate a lab furnished with equipment and testing materials needed to enhance the students' skills in conducting assessments. A counselling room, with a suitable environment, is already set up at the Department.

With the curriculum revision in 2018, the degree programme now incorporates wide range of courses, covering the latest branches of Psychology such as health, consumer and positive psychology. areas ranging from classical subjects like personality psychology and developmental psychology, to more contemporary subjects like military psychology, are now currently taught at

the Department. The Department offers courses covering both the theoretical and the applied fields of psychology as well. The theoretical courses offered at the Department include Social Psychology, Cognitive Psychology, Developmental Psychology and Biological Psychology, to name but a few. The students learn the application of these theories though the applied courses that are offered, such as Applied Psychology, Organizational Psychology, Counselling Psychology and Consumer Psychology. Several of the courses include a work placement component that allows the students to develop their practical and field-based skills. Moreover, postgraduate courses as well as certificate courses in counselling are offered by the Department. This year an Advanced Certificate course in Counselling was also launched.

While striving to enhance the quality of the education provided to the students, the Department is focused on fulfilling its obligations to the overall university population and the greater community. The expansion of the discipline and the Department has benefitted not only the students studying Psychology but all the undergraduates of the Faculty. The Department regularly conducts educational seminars, awareness programmes and workshops to enhance the students' socio-emotional skills and to broaden their understanding of social and timely issues. Moreover, counselling services are provided by the Department to all the students who need it.

The academic staff of the Department of Psychology is passionate to keep up with the new advancements in the field and also engage in conducting research in their specialised areas of interests. The academic staff members are extensively focused on examining the theories and concepts of Psychology in light of the sociocultural context in Sri Lanka. Moreover, as the staff of the only Department of Psychology in Sri Lanka, the academics here are also inclined to conduct research that can contribute to the development ofa psychological understanding of different social, political, and economic issues that Sri Lanka faces. For example, diverse studies have been conducted by the Department staff on the impact of the civil war, the tsunami, and the current spread of the Covid-19 pandemic; all of which have caused significant and lasting repercussions affecting the country and its people. Currently, the Department is more interested in conducting experimental studies.

At present, Dr. Gunendra Dissanayake serves as the Head of the Department along with four other permanent academic staff members, four temporary lecturers, and two non-academic staff members. All of the permanent staff members are qualified postgraduates with foreign training, and four have doctorates. As of now there are 104 students specializing in Psychology (2nd year, 3rd year and 4th year students) and more than 500 students in the first year have taken psychology courses in their first year. Over 25 students follow the Postgraduate Diploma in Psychology while more than 40 students are currently reading for the Master of Philosophy in Psychology.

The discipline of Psychology at the University of Peradeniya has come a long way since it was first introduced 31 years ago. In this time period the Department has rendered a great service to the students of the Faculty as well as to the field of psychology in Sri Lanka.

State Universities Offering Psychology Degree Programmes

Even though much has been written about the Psychology Degree Programme offered by the Department of Philosophy and Psychology at the University of Peradeniya, there are also other universities that have also managed to overcome obstacles and challenges to offer degree programmes in psychology. These degree programmes are also offered either as General or Special Degrees, depending on the availability of resources. The universities of Jaffna, Kelaniya, Sri Jayawardenepura and the Open University of Sri Lanka (OUSL) are the only other state universities that offer Psychology related degree programmes to date.

The University of Jaffna

The Department of Philosophy at the University of Jaffna started functioning in August 1975 with two Assistant Lecturers, namely, Mr. V. Kulasena (Retired Senior Professor University of Kelaniya) and Mr. S. Krishnarajah, both alumni of the Peradeniya University. Other teachers from the University of Peradeniya also played major roles in the teaching of Philosophy in the University of Jaffna, Dr. A.D.P. Kalansuriya (University of Peradeniya), and Mr. S.V. Kasynathan (University of Peradeniya) to name a few. However, until the late 1990s there was no glimpse of the emergence of a degree programme in psychology in this university.

A significant development of theDepartment took place in 1998, when the new undergraduate Degree Programme in Psychology was first introduced during Professor S. Krishnarajah's tenure as the Head of the Department. A comprehensive syllabus was drafted and implemented in 1997 with the Department of Philosophy offering Special and General Degree Programmes in Psychology. The first batch of students obtaining a Special Degree in Psychology and graduated in 2002.

Rev. Fr. S.J. Rajanayagam, Rev. Fr. Daniel, and Rev. Fr.R. Stalin contributed to the development of the Psychology Degree Programme as Visiting Lecturers. Furthermore, Professor S. Krishnarajah, Professor N. Gnanakumaran, Mr. K. Anton Dias, who completed his M. Phil. degree in 2001, and Professor S. Jeyarasa, from the Department of Education, also taught Psychology.

Two young lecturers, Mr. K. Kajavinthan (2004) and Mrs. A. Rajkumar (2006) were appointed as Lecturers in Psychology from 2004 to 2006. Mr. K. Kajavinthan gained his MPhil and PhD in Psychology at Barathiyar University in 2010, and Mrs. A. Rajkumar completed her MSc in Applied Psychology from Annamalai University, India in 2011. In 2010, Mrs. M. Sivakaran was recruited as a Lecturer in Psychology, and Miss. V. Menaka joined the Department in 2011, fulfilling the need for qualified staff to offer a degree programme that maintains high standards and quality.

Interested research areas of the staff then and now include Counselling, Psychotherapy, Clinical Psychology, Developmental Psychology, Educational Psychology, Personality, Child and Adolescent Development, Criminal Psychology, Experimental Psychology, Cross Cultural Psychology, Industrial and

Organizational Psychology, Psychology of Gender, and Psychological Research Methods. Academic staff members in the Department have also published a number of books related to Psychology.

The Department of Philosophy not only conducts undergraduate courses in Psychology, leading to a General and Special Degrees inArts, but also provides guidance and supervision for the postgraduate studies: an MPhil and a PhD Dr. K. Kajavinthan, especially, has guided the candidates in Psychology.

The psychology curriculum was revised introducing several new course units for the 2018/2019 academic year. The number of students who take Psychology as one of the subjects in the first year has rapidly increased in the past few years, and the present number of the first year students exceeds 200. The number of students who read for an Honours Degree in Psychology has also increased due to the high demand for the discipline in the job market. The new curriculum of psychology offers students an in-depth knowledge in the specialized field, and it is designed to provide an extended knowledge in several new fields, including Psychotherapeutics, Multicultural Psychology, Forensic Psychology, Experimental Psychology and Rehabilitation Psychology.

The Department has the 'Psychological Welfare Centre' which comprises undergraduates of the Department. They organize several functions in the University, including a number of exhibitions and seminars of academic nature, and they have also published a magazine titled 'Mental Health' and made a short film in 2014. Furthermore, the Department annually celebrates the Mental Health Day.

The Department of Philosophy has continuously supported the BA Degree Programme in Psychology conducted by the Centre for Open and Distance Learning at the University of Jaffna. The staff of the Department contributes to running Psychology courses on par with international standards.

The University of Kelaniya

The establishment of the Department of Philosophy at the University of Kelaniya, as one of the major and pioneer academic divisions, goes back to the time of the founding of the Vidyalankara University in 1959. However, it took a long while to introduce Psychology as a subject to their undergraduate degree programme.

In the year 2000, to adjust to the new millennium, the Department modernized its scope of studies. Accordingly, many applied areas including Feminist Philosophy, Applied Ethics and Environmental Philosophy were introduced to the Philosophy degree programme. Furthermore, in 2003 the Department introduced the Bachelor of Arts General Degree in Psychology and in 2007 the Bachelor of Arts Honours Degree in Psychology. Recognizing the value of conducting courses in the English Medium, the Department redesigned subjects to fulfill the global needs and to address the need for employability of graduates. As a result of the Psychology and Peace and Conflict Resolution Degree courses commenced in the English medium in the year 2013. At present, the Department of Philosophy offers degrees in both Sinhala and English mediaand the Department consists of

11 permanent academic staff members, 3 Temporary Assistant Lecturers and 2 non-academic staff members. Professor Gamini Hapuarachchi, and Dr. K.A.T. Dharaneeta are considered the pioneers in introducing Psychology to the undergraduate degree programme. At present, Senior Lecturer (Mrs.) D.D.R. De Silva is holding the Headship and is the first female Head of the Department of Philosophy at the University of Kelaniya.

The Department of Philosophy identifies the career opportunitiesin relation to the disciplines of Philosophy, Psychology, Peace and Conflict Resolution, and makes necessary developments in their field. Some of the research interests in postgraduate studies undertaken by the staff include Social Psychology, Abnormal Psychology, Clinical Psychology, Personality Development, Humanistic Psychology, and Counseling Psychology.

The Department of Philosophy also offers Master of Philosophy (MPhil) Degree and the Doctor of Philosophy (PhD) Degree in Psychology.

The University of Sri Jayewardenepura

The University of Sri Jayewardenepura is among the few State Universities which offer an Honours Degree in Psychology. Although the subject of Philosophy was introduced to the University in the year 1959 under the guidance of the first Vice Chancellor of the Vidyodaya University, Psychology was introduced much later to the degree programme.

The subject of Philosophy, which came under the Department of Pali and Buddhist Studies, existed there for 60 years, yet only with the revisions in the existing degree programme which took place in the year 2003, its title was amended as a Bachelor of Arts in Philosophy and Psychology. Many years later, specifically in 2017, the subjects of Philosophy and Psychology got separated from the Department of Pali and Buddhist Studies, as a new department was established as the Department of Philosophy and Psychology. Professor W.A.G. Perera, who was a pioneer in this endeavor, was appointed as the first Head of the newly established Department. However, from 2003 up to 2019 the Department offered a combined degree from both subject disciplines: Bachelor of Arts in Philosophy and Psychology. Progressing speedily in a positive direction and obtaining approval from the UGC in 2019, the Department introduced two separate degree programmes, namely, Bachelor of Arts Honours in Philosophy and Bachelor of Arts Honours in Psychology. The Psychology Honours Degree Programme for the first batch commenced in 2020 with the revised curriculum incorporating modern Psychology courses such as Environmental Psychology, Biopsychology and Rehabilitation Psychology. The course is designed by combining salient features of Philosophy and Psychology to develop personality and skills of students. In addition to the degree programmes, the Department offers a Diploma on Addiction Psychology and Rehabilitation, and the Department is presently in the process of introducing a Diploma in Child Studies. The Department of Philosophy and Psychology annually publishes the journal *Chinthanadhārā* covering themes in both fields of philosophy and psychology. At present, Professor W.M. Yaparathne serves as the Head of the Department.

The Open University of Sri Lanka

Many factors contributed to the establishment of the Department of Psychology and Counselling at the OUSL. Primarily, the OUSL recognized the growing demand for psychosocial health and wellbeing, and the need for the Sri Lankan tertiary education sector to develop new educational programmes to cater to the shortage of competent professionals with expertise in this field in Sri Lanka. Thus, the Department of Psychology and Counselling began with the intention of offering relevant programmes and training through the open and distance learning mode and thereby opening up more flexible opportunities without some of the traditional boundaries, such as age limit and physical proximity. Approval for establishment of the Department of Psychology and Counselling, in the Faculty of Health Sciences at OUSL was notified in the Gazette Extraordinary-No. 1918/8 of 9th June 2015 and the Department formally commenced operations on 7th July 2015. The proposal to offer the BSc Honours in Psychology Degree Programme was approved at the 979th meeting held on 18th January 2018 at the University Grants Commission, Sri Lanka. Dr. Gayani P. Gamage initiated the set-up of the Psychology Degree Programme in the Department and guided it during its first few years as the Head of the Department.

The OUSL offers Bachelor of Science Honours in Psychology BSc (Hons.) Degree at the Department of Psychology and Counselling in the Faculty of Health Sciences. It is designed to provide knowledge and basic skills on Psychology for individuals who have an interest in understanding the discipline and its subfields. In Sri Lanka, there is limited opportunity to gain a four-year degree in Psychology (Bachelor of Arts) within the State University system, as a stand-alone degree in Psychology (as established earlier on, only universities of Peradeniya, Jaffna, Kelaniya, and Sri Jayewardenepura offer these degrees). These universities enroll students based on the z-score. Therefore, many who have GCE (Advanced Level) qualifications as well as related work experience in psychology field are unable to obtain academic qualifications in Psychology, unless they opt to enroll at private institutions and universities which require paying a high tuition fee. Even from a socio-economic perspective, it was identified that it is important for the Sri Lankan tertiary education sector to address the dire need for psychologists – as researchers, practitioners, and policy makers, and develop new degree programmes such as the Bachelor of Science Honours Degree in Psychology offered by the Open University of Sri Lanka.

This degree programme was designed intending to fill the void in the education and the professional governance of the discipline by delivering a psychology education that would meet the national and international standards. The 'Health Master Plan 2007-2016' drafted by the Ministry of Health (2007) emphasizes the need for healthcare services to be expanded to reach specific groups such as adolescents, elderly, families of migrant workers, victims of war, conflicts, and disasters, as well as the promotion of specific areas of health care such as mental and occupational health.

Therefore, the OUSL with its expertise and capability to provide education to everyone without the traditional boundaries, such as age limit and physical proximity, has taken this challenge as a well-established institute with capability to deliver such programmes. It is a Sri Lanka Qualifications Framework level six exit qualification which consists of minimum 120 credits, with 30 credits each at Levels 3, 4, 5 and 6. The Honours Degree in Applied Psychology includes an internship/placement which facilitates learners to gain application skills and basic level professional practice on par with the theoretical knowledge they receive, with sufficient coverage of knowledge and practice paced throughout the four years. In addition, the fourth year of this proposed degree is aimed at providing the learners with basic applied knowledge and skills in conducting research in a chosen sub-discipline of psychology. The related work experience is planned to be provided under supervision from the university and a host organization which is an essential integration of university-industry collaborations with maintenance of ethical standards of the profession.

Following the global trends in newly developed areas of psychology discipline, this degree has incorporated sub-fields such as consumer and Media Psychology; Occupational Health Psychology; Ageing, Psychology and Law; Psychology of Sexuality; Psychology of Palliative Care, and Behavioural Genetics into the curriculum. The course material in print and e-formats prepared by expert resource panels composed of both internal and external professionals will be an asset to the country, and the development of the discipline according to professional and subject area standards is maintained by the Department. Currently, the Department consists of 5 permanent lecturers who have obtained postgraduate training from foreign universities, two temporary demonstrators along with two management assistants and a work aide. At present, Dr. H.M.C.J. Herath serves as the Head of the Department.

Psychology Continues to Grow

An attempt has been made in this short essay to provide an account of the development of Psychology as a field of study, research, and teaching in State Universities in Sri Lanka, tracing the history of teaching Psychology courses in departments such as Philosophy, Sociology, and Education from the very beginning of the State Universities in 1942 until recent times. From its inception discipline of Psychology has faced a number of challenges. The initial challenge of how to define Psychology helped establish it as a natural science and also a social science distinct from Philosophy. At the time of proposing to introduce an undergraduate degree programme in Psychology, Professor R.D. Gunaratne went on to defend the arguments raised by the Senate stating "that Psychology is both a Natural and a Social Science and that the Arts Faculty which had Social Science under it had an equal or better right to have Psychology there" (Gunaratne, 2017, p. 89). With that paving of the way forward, the Faculty of Arts at the University of Peradeniya succeeded in housing and establishing the first Department of Psychology which offers a fulltime internal undergraduate degree programme. However, it is heart-warming to see the growth and expansion of Psychology as a discipline

has not stopped there nor been confined to the territory of Social Sciences. As Professor Gunaratne correctly pointed out, Psychology is a natural science too. With time, Psychology as a discipline has expanded its horizon entering into and securing a place in the Faculty of Health Sciences in the OUSL, offering a degree which is of a broader scope, including many new and demanding courses with an applied component, though in the distance learning mode.

Today six out of seventeen universities in the country offer undergraduate Degree Programmes in Psychology and many others, for example, Eastern University, Faculty of Education, University of Colombo, and Faculty of Education, University of Peradeniya, offer at least some psychology courses in their undergraduate degree programmes. What is noteworthy here is the considerable diversity among academic institutions in terms of the type of courses offered, quality of teaching, research, and publications and the connection of academics to long-standing traditions in Philosophy and Psychology. This multifarious setting may impact the work of the academics in the field of Psychology with many challenges in maintaining a set of common standards in teaching, research, and dissemination of knowledge in a complex and dynamic environment. Today, there is a high demand, especially with a requirement and demand for well-trained psychologists in public, private, and non-government sectors in the society both locally and globally. Recent research in Psychology examines many aspects of the human experience, from the biological influences on behaviour to the impact of social and cultural factors. Contemporary Psychology courses also offer an enormous range of topics, looking at human behaviour and mental process from the neural level to the cultural level. The available programmes to date address social epistemological requirements (generating knowledge) and societal demands by giving a thorough understanding and practical experience to the undergraduate as well as postgraduate students at different levels. However, as put forth in this brief overview of the history of Psychology, this discipline has shown dramatic growth and change since its official beginnings in the Sri Lankan State University context. The story certainly does not end here. Psychology will continue to evolve and grow, expanding its horizons with new ideas and perspectives that would be introduced in times to come.

Conclusion

Philosophy as a discipline, in the curricula of Sri Lankan universities was there from the beginning of the University system a century back: It has emerged from modest beginnings in a university college to a mature, diversified, and expanded field in a number of universities. The path of Philosophy in this journey has had ebbs, flows, and meanderings.

There has been some outstanding work in the field of Buddhist Philosophy in some of the Philosophy departments but concentration has been more on teaching and even there, the areas handled by some of the departments of Philosophy at times stretched to fields whose relationship with Philosophy needed much imagination. Philosophy is not a subject in much in demand today but loading Philosophy courses with “crowd pulling” areas does not seem meaningful

or respectable in academic institutions. It may be that accommodating the demands of society and employability is a *sine qua non* for state funded universities, but it is perhaps time that we took cognizance of the fact that Philosophy needs broad, deep and sharp thinking. It is acknowledged that "Philosophy arises from an unusually obstinate attempt to arrive at real knowledge….To be a good philosopher (one) must also have logical acumen and the habit of exact thinking" (Bertrand Russell, *An Outline of Philosophy*, 7th impression, 1956, pp. 1-3), and hence, Philosophy courses should not stop at "crowd pulling". The deficiency in competence in English and the resulting limitations have affected research as well as the teaching in the subject. Much of the developments in Philosophy are still coming from the West and mastery of these changes needs linguistic competence. Moreover, it is regrettable that not much has been done by the Philosophy departments here on Indian and Eastern Philosophies.

Teaching Psychology in Sri Lankan universities started late. Psychology was always an area of interest to humanity but today it has become a subject with much demand and applications. Naturally, within a short time, some of our Psychology departments have been making much headway. Psychological material was indigenous to Sri Lankan culture from the beginning, and perhaps with such roots and modern methods, Psychology in Sri Lankan universities could evolve comprehensively and serve the academia and the community well.

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Chapter 18

THE UNIVERSITY LIBRARIES: JOURNEY THROUGH A CENTURY

Pradeepa Wijetunge

Abstract

The first ever university library in Sri Lanka started with the inception of the Ceylon University College in 1921. This chapter discusses the evolution of the university libraries starting from a single library to a system of fifteen libraries across a century. It also pays attention to many pioneers in the university library sector who, with their dedication and commitment to service, laid the foundation for a strong library system. The special collections in the Humanities and Social Sciences which have been gifted to the libraries are mentioned in this chapter. Thereafter the programmes on Library and Information Science offered by the universities for the university library staff are discussed and the chapter ends with a discussion on the current services offered by all university libraries, including especially the response of libraries to the COVID-19 pandemic. The chapter ends with the hope that the beginning of the second century of the university libraries will be more positive.

Keywords: *University Libraries, history, evolution of libraries, Humanities and Social Sciences*

Introduction

Sri Lanka has a rich intellectual tradition which dates back to the Great King Mahā Rāvana, but unfortunately the recorded history dates only up to around the 3rd century BCE. The oldest chronicle of the nation, the *Mahāvaṁsa,* details Sri Lanka's socio-cultural history since the advent of Arahat Mahinda, the son of Emperor Ashoka of India (Buddhist Cultural Center, 2015, 3: 20-21). Arahat Mahinda could preach the Buddha's teachings in the language of the people of the island and these new teachings marked the golden era of the history of Sri Lanka by not only making a significant contribution to the religious practices, but also to the culture, art and architecture, and livelihoods of people: "amidst such cultural pursuits literature became almost a pre-occupation of the cultured giving rise to classical literature of very high quality" (Piyadasa, 1985, p. 3). In the 1st century BCE, the *Tripitaka*, which was preserved through the oral tradition, was recorded on ola leaves to prevent it from disappearing due to the deaths of the monks who preserved the teachings and transmitted them orally (Buddhist Cultural Center, 2015, 33: 103-104). The *Mahāvaṁsa* records that many scholars from neighbouring Asian countries, including India, visited the country not only to learn Theravada

Buddhism but also to translate the religious texts available in Sinhala to Pali and other languages. There is no doubt that libraries or scriptoriums existed in the three great seats of learning: Mahāvihāra, Jetavanāramaya, and Abhayagiriya. The *Mahāvaṁsa* records that Buddhaghōsha, Thera, the scholar-monk who visited Sri Lanka in 5th century CE to translate the religious texts, resided in "*Granthakāara Vihāra*" (Buddhist Cultural Center, 2015, 37:245). Later, King Parakramabāahu the Great built the magnificent *Potgul Vehera,* which was the circular reading room at Polonnaruwa and 128 other libraries (Buddhist Cultural Center, 2015, 79:82).

Apart from the building of libraries, there is evidence of the presence of librarians in ancient Sri Lanka. While the terms *Bhandārapottakin* and *Adhipottakin* have been used to mean professional positions, Piyadasa (1985) states that *Bhandārapottakin* may be equated to the chief keeper of books while *Adhipottakin* could be equated to a director of libraries. However, these temple repositories were subjected to serious vandalism from time to time not only by foreign invaders, but also by the native kings who sometimes attempted to suppress some traditions and sects in favour of others. These setbacks continued through periods of Portuguese, Dutch, and British colonisation of the country.

The knowledge imparted through indigenous methods of education was seen as inadequate to meet the growing demands of the British government. Further, the western-oriented schools started by the British government were expanding the educational opportunities for people and this trickled down to the sphere of higher education as well. In response, the Colombo Academy was started in 1835, followed by the establishment of the Ceylon Medical College in 1870 and the establishment of the Law College in 1874 (Jayasuriya, 2011).

While there were no records to confirm that a university (in its modern sense) existed before 1920, in 1919 discussions began on establishing the Ceylon University College (Ceylon Administrative Reports, 1920). As the Ceylon Administrative Report for 1920 records, preparations were made to establish the Ceylon University College in Colombo (Ceylon Administrative Reports, 1920). A large block of buildings near Royal College, including laboratories, were being built, and in the early parts of the year the government purchased "Regina Walawwa" to be part of the University College (Ceylon Administrative Report, 1920). The Constitution was drafted to have His Excellency the Governor as the President of the College.

On the 21st of January 1921, the University of Ceylon was opened by HE the Governor and 155 students were admitted. However, this was not an independent university but a college preparing external students in Arts, Science, and Education for the degree of the University of London. Classes were conducted for courses in English, Latin, Greek, Sinhala, Tamil, Sanskrit, Pali, History, Economics, Geography, Education, and Philosophy as well as for Mathematics, Chemistry, Physics, Botany and Zoology. On 01st October 1921, the College was handed over to its first Principal Professor R. Marrs, and the University College continued as a separate entity independent of the Department of Education (Ceylon Administrative

Report 1922). The Ceylon University College was considered a preliminary in the move towards establishing a fully-fledged degree-awarding university (University of Colombo, 1997).

The College continued to grow over several decades until plans were made to establish the University of Ceylon. The University of Ceylon was established on the 1st of July1942, under the Ceylon University Ordinance No. 20 of 1942, and it was to be located at Peradeniya. The nucleus of the university was formed by merging the Ceylon Medical College established in 1870 and the Ceylon University College established in 1921. The last Principal of the Ceylon University College, Sir Ivor Jennings, became the first Vice-Chancellor of the University of Ceylon. His main task was the establishment of the University. Until constructions were completed at Peradeniya, the University of Ceylon functioned from the site of the former Ceylon University College. As the buildings were completed, the faculties were gradually moved to Peradeniya. The Faculties of Agriculture and Veterinary Science were moved in 1949, followed by the Faculty of Law in 1950. The Faculties of Arts and Oriental Studies moved in 1952 and a part of the Faculty of Science moved in 1960 (University of Colombo, 1997).

With the introduction of free education in 1945, and the use of the vernacular for general education from the 1950s, the demand for university education increased considerably. Thus, the shifting of faculties from Colombo to Peradeniya was halted and several new faculties were established at Peradeniya, in addition to the faculties at Colombo (i.e., a new Faculty of Science was established in 1961 and a new medical school in 1962). A second Faculty of Arts was established in Colombo by 1963 to accommodate the large number of Arts students who could not be enrolled at Peradeniya alone. In 1965, the Department of Law was moved back to Colombo. It has been observed that the Colombo section of the university accommodated about 5000 students studying Arts, Law, Medicine, and Science (University of Colombo, 1997). The two campuses of the University of Ceylon were separated by about 125 km and controlled by the central office located in Peradeniya. The authorities were beginning to realise that this arrangement was impractical, inconvenient, and expensive, and the need to separate the campus in Colombo as an independent university began to be keenly felt (University of Colombo, 1997).

The Higher Education Act of 1966 established a National Council of Higher education (NCHE), which became responsible for the process of planning the new university, created a new and distinct university in Colombo in 1967. The process was not smooth, as the staff and students of Colombo demanded the privileges of the University of Ceylon. The settlement was to call the new university in Colombo the University of Ceylon - Colombo, to distinguish it from the University of Ceylon at Peradeniya (University of Colombo, 2001). The period that followed was turbulent and filled with student unrest. The universities were closed for prolonged periods and the government favoured a highly controlled university administration. In 1972, the Universities Act established a single university and the University of Ceylon - Colombo became the Colombo Campus of University of Ceylon / Sri Lanka.

In 1978, the change of government led to an enactment of new legislation which created the University Grants Commission (UGC). Under the newly formulated Universities Act No. 16 of 1978, the campuses were reinstated as universities. The Colombo Campus of the University of Sri Lanka was renamed the University of Colombo, Sri Lanka, and the Peradeniya Campus of the University of Sri Lanka was renamed the University of Peradeniya. These are the names that remain to this date. The status of the Universities of Peradeniya and Colombo is illustrated in Table 18.1.

The Ceylon University College was established in 1921 and the University of Ceylon was established in 1942. Before the shifting of faculties in Colombo to Peradeniya was completed, the authorities realised the need for a second university. Later many other state universities were established under the UGC as well as under several ministries. At present 17 universities have been established under the UGC, including the Gampaha Wickramaarchchi University of Indigenous Medicine (formerly Gampaha Wickramaarchchi Institute of Indigenous Medicine) and University of Vavuniya in 2021, one hundred years after establishing the University College of Ceylon. Table 18.2 illustrates the expansion of the state universities from 1978 to 2005. Due to its recent establishment, details of the Gampaha Wickramaarchchi University of Indigenous Medicine and the University of Vavuniya are not included in the UGC statistics. During the past one hundred years through which the universities evolved, the university library also evolved, reflecting the changes in the parent universities. The next section will discuss the evolution of the university libraries across the last century.

Evolution of the University Library

When the Ceylon University College was established in 1921 there was no nucleus of a library, according to the Ceylon Administrative Report of 1922. However, a significant collection of about 3000 volumes that belonged to the late Mr. A. Padmanabha was gifted by his father, Sir Ponnambalam Arunachalam, to the Ceylon University College. However, according to the Accession Register of the Ceylon University College Library now available in the University of Peradeniya Library, the Padmanabha Collection records 1564 books. This collection spanned a variety of subjects including history, literature, and oriental studies. The report further comments that the LKR 750 provided as a grant for the library was not sufficient to form a nucleus. While this was an unavoidable situation given the restricted space for accommodating books, from an educational point of view the situation was deplorable. While Mr. Namasivayam offered to fund a library building, with his demise, there was no other donor to take his place. The library has been housed in the "College House" (which was known as Regina Walawwa initially) premises. However, this report does not mention anything about the library staff.

As the Ceylon Administrative Reports of 1923 (ii) state, the library was located on the upper floor of the College House which had more space for readers than in the previous year. It is recorded that "the work of the Library Clerk is too great for one man, and it is now essential to have a Librarian" (Ceylon Administrative Report, 1923 (ii) p. B9). The Principal of the University College has further commented that

> There does not appear to be a trained Librarian in the country. In the circumstances, I consider that it would be wise to appoint a young graduate as Librarian, and in due course arrange for him to spend a year in the United Kingdom for training in Librarianship (Ceylon Administrative Report, 1923 (ii), p. B9).

By the time the Administrative Report was prepared for the year 1926, the report on the library had been written by Mr. R.S. Enright, the Librarian, who had obtained a 1stt class in his BA Degree in Western Classics from the University of London in 1925. This indicates that he was recruited during the period between October 1925 to September 1926 covered in the Administrative Report. However, the Report of 1925 which covered the period between October 1924 and September 1925 could not be traced from the Department of National Archives to confirm the year of his recruitment. In any case, with the recruitment of Mr. R.S. Enright commenced the lineage of university librarians of Sri Lanka.

In 1926, Mr. Enright reports that the library continued to expand but there was no further space in the College House. A new system of issue-cards had been introduced which enabled the library staff to see the amount of reading done by the students. Mr Enright claimed that, on average, about 800 books had been borrowed by 160 different students on a monthly basis. Valuable gifts were received during this year. The following year, the Librarian stated in his report that the funds received by the library were not adequate to fulfill the requirements of the twelve departments and he therefore recommended an allocation of Rs. 20,000 per annum. Further, space seems to have been a critical issue since they were compelled to house additional books in the Council Room and the Principal's Office. As in the previous years, the donations to the library were acknowledged (The Administrative Report, 1928). In 1929, it is reported that Mr. R.S. Enright left for England on the 30th of August 1928 for a one-year training in the School of Librarianship of the University of London and would return in August or September in 1929. The library vote was increased to Rs. 17,000 and concerns were expressed about the capacity of the library floor to bear the weight of the library books (The Administrative Report, 1929).

With the training received at the University of London, Mr. Enright seems to have developed the library, paying special attention to the routine practices of the library. When the library collection was growing and the services to students were improving, it became obvious that library services could not be provided from the College House. Therefore, in 1938 the University College Library was shifted to a house called "Villa Venezia" (Ceylon Administrative Report, 1939) on Queen's Road, in the same vicinity, a building that has been demolished a long time ago. With the shifting of the Faculty of Arts, the library collection was also shifted to Peradeniya in 1952. Unfortunately, though the collection was moved to Peradeniya, Mr. Enright could not serve as the Librarian as he passed away at the end of the shifting operation, when the reassembling of the library on the ground floor of the new Arts Block was in progress. The collection consisted of about 30,000 volumes and was housed in several rooms in the Arts Block until the library building was completed in 1960.

The Ceylon University College Library which was established in 1921 (its Accession Register commenced on 08-04-1921) changed its identity several times with the change of names of the university. Figure 18.1 illustrates these changes as discussed by Mr. N.T.S.A. Senadeera, former Librarian, University of Peradeniya (Alahakoon, 2021). In the period from 1921 to 30th June 1942, the Ceylon University College was established in Colombo, and on the 1st of July 1942, when the University of Ceylon was established in Colombo, the Ceylon University College Library became the University of Ceylon Library. It remained in Colombo from 1942 to 1952 until the University of Ceylon administration (with about 800 students belonging to the Faculties of Arts and Oriental Studies) was shifted to the new buildings at Peradeniya on the 6th of October 1952 (Senadeera, 2021). The departmental libraries of the Faculty of Science and the Medical Library of the Faculty of Medicine at Kynsey Road continued to remain in Colombo, and these sections were later named the University of Ceylon Colombo Campus Library which continued from 1952 to 1967. The year 1952 is significant as the library which commenced as the Ceylon University College library was divided into Peradeniya and Colombo with the shifting of the main collection to Peradeniya. In 1967 the library of the Colombo Campus was named the University of Ceylon Colombo Library which continued till 1972. Yet again, Colombo and Peradeniya were made Campuses under the umbrella of the University of Sri Lanka (established in 1972) and the libraries of Peradeniya and Colombo were named Peradeniya Campus library and Colombo Campus library respectively, names which continued until 1978. With the new government formulated in 1978, the Peradeniya and Colombo campuses were separated into two individual universities of Colombo and Peradeniya which continued from 1979 to date. The libraries of other universities date to the establishment of the respective universities. As Jayasuriya (2011) states,

> There was an unprecedented expansion of universities without proper evaluation during this period. The introduction of the Free Education Bill in 1944 which changed the medium of instruction in schools to Sinhala and Tamil had a tremendous impact on the education of the population. With the change of the new government in 1956, the university was being pressed with regard to two issues: an increase in the intake of students – especially in the arts and Social Sciences – and a change in the medium of instruction from English to Sinhala and Tamil. As a quick solution to these problems, universities were established by upgrading institutes of higher learning already existed and all these institutes had substantive collections which formed the nucleus of its library collections (Jayasuriya, 2011, pp. 6-7).

Vidyalankara University (which was later renamed the University of Kelaniya) was established in 1959 by elevating the Vidyalankara Pirivena established in 1875 at Peliyagoda. Vidyodaya University (which was later renamed the University of Sri Jayewardenepura) was also established in 1959 by elevating the Vidyodaya Pirivena established in 1873 at Maligakanda. The University of Moratuwa was established in 1972 by elevating the Ceylon College of

Technology at Katubedda (Jayasuriya, 2011). The libraries which already existed in these educational institutions formed the embryonic university libraries. Gradually, the other universities were established (Table 18.2) and the libraries commenced with the respective universities and developed steadily.

Pioneers in the University Library System and Their Contribution

The analysis of historical records indicates that there have been thirteen Librarians during the past one hundred years, starting from Mr. R.S. Enright who took up the post of Librarian of the Ceylon University College. The post of Librarian shifted from Colombo to Peradeniya from 1953 to 1968 and the person who was the Librarian of any given period is indicated in bold letters in the Table below. From 1969 onwards there have been two librarians at Colombo and Peradeniya, the universities that share the one-hundred-year history. While Table 18.3 indicates the periods of service of each pioneering Librarian, a brief description of each Librarian is provided with a photograph. Due to the inaccessibility of printed records given the COVID-19 pandemic that prevailed during the period in which this chapter was developed, the authors had to depend on the internet and the limited personal copies of available material. Therefore, the details are not comprehensive in some cases. The detailed descriptions are provided only up to the two librarians who served at the Universities of Colombo and Peradeniya till 2011 and 2002 respectively.

Mr. Reginald Stephen Enright (BA London; FLA), was a pioneer among the generation of Sri Lankan university librarians, and he served in the Ceylon University College and University of Ceylon from 1925 to 1952. He was responsible for starting the first formal Accessions Register and the classification of books in the library using the Dewey Decimal Classification system. Mr. Enright studied Librarianship at the School of Librarianship, University of London, from 1928 to 1929 and this is the first ever recorded training received in librarianship by a Sri Lankan. He also received the Fellowship of the Library Association, UK (now Chartered Institute of Library & Information Professionals). Though he was supposed to carry out his duties from Peradeniya from 1952 when the library was shifted to Peradeniya, he passed away prior to the completion of this shift.

The library was moved to Peradeniya in 1952 and the Colombo Library became a branch of the University of Ceylon located at Peradeniya. Mr. Solomon Cecil Blok (BA, London; FLA) who was the first Librarian of the Public Library, Colombo, succeeded Mr. Enright and became the second Librarian of the University of Ceylon and served from 1953 to 1963. The Ceylon Library Review,[1] the journal of the Ceylon Library Association recognises him as the Father of the library movement in Ceylon due to his commitment to the development of the library services in the country. Mr. Blok was the first President of the Ceylon Library Association (now Sri Lanka Library Association) from 1960-1964, Adviser to the Ceylon National Bibliography and an architect of the proposed Ceylon National Library Board. It was under the guidance of Mr. Blok that the first ever library education programme of the country was started

1. https://www.noolaham.net/project/52/5148/5148.pdf

by the then Ceylon Library Association. During the period from 1952 to 1963, the Colombo Campus Library was supervised by Mr. E.L. Samarasinghe, an Assistant Librarian, but no other details could be traced regarding his contribution.

Mr. K.D. Somadasa (BA, MS (Columbia NYC)), was appointed as the fourth Librarian of the University after the retirement of Mr. Blok. Clad in national dress, he was an Orientalist at heart (Alahakoon, 2021). Due to his efforts, the palm-leaf manuscript collection of the library grew rapidly, and it is considered the second largest in the country. It was during Mr. Somadasa's period that the routine work of the library was first divided into categories of Acquisitions, Cataloguing, Reader Services, Periodicals etc., thereby increasing the efficiency of the library (Alahakoon, 2021). Mr. Somadasa has actively contributed to the drafting of the Ceylon National Library Services Board (CNLSB) Bill and getting it sanctioned by the then State Assembly. However, in 1971, Mr. Somadasa left the University to accept the post of Director/Secretary of the newly established CNLSB. He left the CNLSB in 1975 because he was not given an extension of service after 55 years of age. After leaving the CNLSB, he joined the British National Museum (Alahakoon, 2021) and published *The Catalogue of the Hugh Neville Collection of Sinhalese Manuscripts in the British Library,* consisting of seven volumes which was published by the Pali Text Society of Oxford, UK across 1987 to 1995. While Mr. Somadasa was the Librarian at Peradeniya from 1964 to 1967, Mr. R.A. Jayathilake BSc (Ceylon); MS (Columbia)), an Assistant Librarian supervised the Colombo Campus library (University of Ceylon, 1965). However, there was little access to information on the contribution of Mr. Jayathilake.

Mrs. Violet De Souza (1967-1980)

Colombo became an independent university in 1967 and Mrs. Violet De Souza BA (London); Dip. Lib. (London); ALA (University of Ceylon 1965)), who was serving at the University of Peradeniya was appointed as the Librarian of the University of Ceylon, Colombo until 1981. Mrs. Souza held the same position under three different designations due to the administrative changes of the university: Librarian - University of Ceylon, Colombo (1967-1972), Librarian - University of Sri Lanka, Colombo Campus (1972-1978), Librarian - University of Colombo (1979-1981).

Jayasuriya (2020) comments that "as the first Librarian of the University of Colombo she had a herculean task of developing the collection and getting a custom-built building for the library. Attention was paid to develop the Ceylon collection, reference collections, periodical collections, and undergraduate collections" (p.1). Jayasuriya (2020) further comments that the valuable collection of the late Dr. C.A. Hewawitharane, which had very rare books on Ceylon and Buddhism, was purchased by Mrs. Souza and that this collection formed the nucleus of the research collection. During her period, agreements were entered into with foreign universities for the exchange of the University of Ceylon Review, the Ceylon Journal of Medical Sciences and later, the Colombo Law Review.

Henry Alfred Ian Goonetileke (BA (London); Dip. Lib (London); Dip. Lib. Sc. (Madras); ALA; DLitt (Peradeniya))

was the fourth Librarian of the University of Peradeniya and served from 1971-1979 (University of Ceylon 1965). He was also the first chairman of the Gratiaen Trust. Like Mrs. Souza, he held three different designations in the same university due to the administrative changes of the university (University of Peradeniya Library, 2008): Librarian of the University of Ceylon (1971 to 1972), Librarian of the Peradeniya Campus, University of Sri Lanka (1972 to 1978), Librarian, University of Peradeniya (1978 to 1979).

He is an illustrious scholar and to date is considered as having set the benchmark for University Librarianship. A graduate of Ceylon University College, he obtained his Postgraduate Diploma from the University of Madras and the Fellowship of the Library Association, UK. In addition to his many scholarly publications, *A Bibliography of Ceylon - A Systematic Guide to the Literature on the land, people, history, and culture published in Western languages from the 16th Century to the present day,* which was published as three volumes by Inter Documentation Company in Switzerland in 1970 and 1976, to which later added volumes four and five in 1983 formed his later masterpiece of eight volumes *A Bibliography of Ceylon published by the same company* . However, only five volumes have been published. It was not only the library but the university and the university library fraternity that lost a multifaceted and unique scholar when he retired prematurely retirement in 1979 at the age of 57. The University of Peradeniya inherited his priceless collection of more than 200 paintings by George Keyt together with his personal collection of books, manuscripts, and other material with his demise in May 2003. He was honoured by the university in absentia with a DiLitt in the early 1990s.

Dr. Adrian Senadhira (1980-1983)

Dr**.** Adrian Senadhira (BSc Hons (Ceylon), DipLib ((London), PhD (USA), FCLIP) served the University of Colombo library for 22 years and was appointed as the second Librarian of the University of Colombo for a short term from 1980 to 1983, after the retirement of Mrs. Souza. In 1983, he left the university to accept a position in the World Health Organisation (WHO). Although his term was short, the contribution he made to the library system was immense. He initiated a Diploma in Library & Information Science under the auspices of the Faculty of Science which was implemented after he left the university. He was responsible for the formulation of the Health Literature Libraries and Information Services network (HELLIS):

> The decision to set up the network was made at an inter-country meeting that was held in New Delhi in 1979, which was attended by the member states of the region including Sri Lanka. It is a consortium of Health Libraries in the South-East Asian Region which was set up to fulfill a long-felt need for providing easy access to health information to those engaged in the health sector. It is a cooperative resource-sharing network of health science libraries, and it consists of two networks, the national network with a focal point, and the regional network consisting of the national focal point libraries with WHO SEARO [World Health Organisation/South East Asia Regional Office] as the regional focal point to coordinate the system. After this meeting, Sri Lanka set up a national network with the Medical Faculty, the University of Colombo designated as the

> National Focal Point. The development of the Medical Library from this point was associated with HELLIS, which was developed into a regional network of national networks in the SEA region linked through the SEARO library. (Senadhira, 2020, p. 1)

Mr. Senadeera (BA; Dip Lib (London); FLA) is the fifth Librarian of the University of Peradeniya and the seventh in the line of pioneers. While having a service of 37 years in the library, he has served as Librarian for a little over 20 years beginning on the 1st of January 1982. He was appointed after some time following the untimely retirement of Mr. H.A.I Goonetileke. In addition to regularising the library practices, he made an immense contribution not only to the library of the University of Peradeniya, but also to the university library system. During his period, he concentrated on the security of the library building and collection, completed the microfilming of valuable material, and built a safety vault for the library. He was also instrumental in obtaining new library buildings for the faculties of Agriculture, Engineering, and Science. Beyond the boundaries of Peradeniya, he obtained support from Sida/SAREC (Swedish International Development Cooperation Agency/Department for Research Cooperation) through the International Network for the Availability of Scientific Publications (INASP), UK, for the development of the library. Mr. Senadeera served as the Country Director of INASP until his retirement. He also initiated the computerisation of library functions with the support of the UGC. Although he made plans for a new library building with a vision for the expanding needs of the library, he could not start the building project due to the lack of funds. Mr. Senadeera ensured that his library staff also benefitted from his many development initiatives. Using his own funds, he established two annual awards for the Best Library Assistant and Best Library Attendants to motivate them and recognise their dedication (Maheswaran, Alahakoon & Dehigama, 2021).

Mrs. P. Kularatnam (BA; MA; Hon. Doc. (Sorbonne); ALA) initially worked in the Colombo Public Library and later joined the Colombo Campus of the University of Ceylon in 1970. She became the third Librarian of the University of Colombo and served from 1983 to 1988. She served as the Vice President of the Sri Lanka Library Association during 1964-1966 and served as a teacher of Librarianship in the Diploma programmes conducted by the University of Colombo and the Sri Lanka Library Association.

The fourth Librarian of the University of Colombo, Mrs. S.C. Jayasuriya (BA; MLS; Hon. FSLLA) joined the university in 1971 and served as the Librarian from 1989 to 2011. During her term as Librarian, Mrs. Jayasuriya made two major contributions: one to the library and the other to the university library community. She was also successful in securing funds with the support of the then Vice Chancellor, Professor W.D. Lakshman to complete the much-needed library building for the University of Colombo in March 1999. Subsequently, the main library was moved to the state-of-the-art new library building, thereby ending the shifting between venues that were not equipped with proper facilities for a library. Since the training opportunities in London that were enjoyed by the early librarians had diminished with the economic crises and the restrictions of foreign exchange in the

country, in 1992, Mrs Jayasuriya started the first Master's programme in Library and Information Science for the university library community, under the auspices of the Faculty of Graduate Studies. Until then the university librarians had only a Postgraduate Diploma offered by the University Kelaniya. Commencing the Master's Programme opened new educational opportunities for the library staff, especially those who wanted to study in the English medium.

Special Collections of Humanities and Social Sciences Held in University Libraries

Prior to discussing the special collections, it will be useful to get an idea of the annual allocations, the number of students and the number of books issued by the library during the early period. Due to the lack of access to records and inadequate time to engage in gathering data, the library activities given here are from 1932 to 1937 (excluding 1936). Table 18.4 indicates that the annual books and periodicals grant has gradually increased to LKR 9500.00 in 1931/32, from the initial LKR 750.00, and further increased in 1937. The number of students has also increased, and the statistics show that the highest number of issues have been in English History and Latin during the period. It is mentioned that these statistics exclude data related to borrowing by staff and from the departmental libraries in the Faculty of Science. This implies that the university library catered mainly to the Humanities and the Social Sciences.

There have been several significant gifts of valuable collections by various scholars and eminent individuals. The Principal of the Ceylon University College reports that valuable donations of books were received from Dr. J. Pearson, Professor Leigh Smith, Hon. Mr. T.H. Chapman (C.B.E.), Mr. C. Brook Elliot K.C., Directors of the Etambawela Rubber Co. Ltd., Mrs. W.T. Southern, Dr. A Neil, Mr. Leslie de Saram, Dr. C.A. Hewavitarane, and Mr. L. McD. Robinson (Ceylon Administrative Report for 1923(ii), 1923). According to the Principal, Mr. Marrs, Mr. De Seram had presented a complete set of the Journal of the Royal Geographic Society. In 1926, Mr. Enright reports that during the year a valuable donation was received from Mrs. Rhys Davids of the Pali Text Society, Surrey, England (Ceylon Administrative Report, 1926). She has gifted part of the library of the late Professor T.W. Rhys Davids, which consisted of about 800 volumes on comparative religion, Buddhism, Sanskrit, Pali, and Sinhala Literature including some valuable manuscripts. Mr. Enright commented that this collection enriched Orientalia, comparative religion, and Buddhism remarkably. However, these valuable collections of Humanities and Social Sciences were transferred to Peradeniya when the collection was moved to Peradeniya in 1952. Thereafter, the University of Ceylon at Peradeniya has received the following collections as bequests from many eminent people (University of Peradeniya Library, 2021).

Henry de Mel Collection: Includes 329 rare items mostly on Sri Lankan History gifted by the late Rev. Lakdasa De Mel to strengthen the library collection during its early stage.

D.R. Wijewardane Collection: This collection of rare materials on Indology and Sri Lanka contains two separate collections: the Ferguson Collection and the W.A. de Silva Collection bequeathed by Mr. D.R. Wijewardane.

Palm-Leaf Manuscript Collection: The library possesses the second largest Collection of Palm–Leaf Manuscripts (Ola leaf) in the country. The collection contains over 5000 items. This is the largest collection available in a university library. A user guide is available in the form of a catalogue initiated by Mr. K.D. Somadasa.

Richard Abeysekara Collection: Consists of 135 rare items donated by the late Mr. Richard Abeysekara during 1964-65.

Professor M.D. Rathnasooriya Collection: Includes 215 items especially on Sinhala Language and Literature gifted by the late Professor M.D. Rathnasooriya who was attached to the Department of Sinhala, University of Peradeniya.

Hettiarachchi Collection: This is the largest bequest with 11,776 items. Most are rare materials and handwritten manuscripts on Sri Lanka and were bequeathed by the late Mohandiram D. E. P. Hettiarachchi.

W.A. de Silva Collection: This includes 1289 rare items gifted by Mr. D.R. Wijewardane to the library during its inception.

R. Sri Padmanadan Collection: Mostly on Western Classics and English Literature. Contains 1300 items gifted by the late Mr. Sri Padmanadan, an academic staff member attached to the Department of Western Classics, University of Peradeniya.

D.J. Kalupahana Collection: This is a collection on philosophy and psychology, particularly Buddhist philosophy, with 1541 items, gifted by Professor David Jinadasa Kalupahana, who was attached to the Department of Philosophy, University of Peradeniya.

Ian Goonetilake Collection: A collection of 4366 items on Social Sciences and Humanities. The collection also includes artefacts that were gifted by the benefactor. The late Mr. Henry Alfred Ian Goonetilake was one of the former librarians of the University of Peradeniya (1971-1979).

Mask Collection: Includes 55 Masks used in Kōlam (a form of Folk Drama practised in Sri Lanka). The collection was purchased by Dr. Ediriweera R. Sarathchandra for the preparation of the publication of "Sinhalese Folk Play" and in 1980 the collection was gifted by the Faculty of Arts to the Main Library for display.

Upali Jayathilaka Law Collection: This collection is the latest addition to the Library with 870 items gifted by Mr. Upali Jayathilaka during the establishment of the Law Collection in the Library in 2008.

C.J. Weeramanthry Collection: Judge C.J. Weeramantry, former Vice-President of the International Court of Justice, handed over his personal collection in 2013. This valuable Law collection contains around 3500 publications including books, periodicals, and pamphlets on various areas of law.

Mr. R.K.W. Goonasekere and Professor Savithri Goonasekere Collection: This collection was donated in 2017 by Professor Savithri Goonasekere, the former Vice-Chancellor of the University of Colombo and an eminent scholar in the Faculty of Law, University of Colombo. The collection comprises 955 volumes.

Professor Anuradha Senevirathne Collection: Includes 2711 items on Social Sciences & Humanities. The late Professor Anuradha Senevirathne was a well-known writer and a professor of Sinhala at the University of Peradeniya.

Professor Wiswa Warnapala Collection: The late Professor Wiswa Warnapala was a Professor of Political Science of the University of Peradeniya and a former Minister of Higher Education. With his demise, his personal collection which includes 1591 volumes, was donated to the library in 2015.

Mention should also be made of the recent significant research findings related to the Sinhala publishing history made by a then MPhil student of the Department of Sinhala of the University of Peradeniya (Konara, 2014a). As he asserted, No. 12 of *"Visthrakaranna"*[2] (Commentator), published in 1844, is a periodical on which no one has conducted research before, and he believed that this journal has been lost from the country permanently. However, he adds that he found a weathered copy of this old periodical while browsing the old but preserved special collections in the ground floor of the main library of the University of Peradeniya (2014a). According to Konara (2014a), this finding completely changed the known history of the Sinhala periodicals. Astonishingly, after several months of delving into the collection, he could revise his own findings with the finding of another weathered periodical, *"Uragala"*[2] (The Touch-Stone) which has been published in 1842, two years before *"Visthrakaranna"* (Konara, 2014b). Konara (2014b) concludes that the January issue of *"Uragala"* found in the Main Library of the University of Peradeniya is the oldest known Sinhala periodical. This illustrates how the old collections, however battered, maintained under preservative conditions in the libraries can help the advancement of human knowledge.

A significant characteristic of the Peradeniya library is the maintenance of personal bequeaths as separate collections while the Colombo library has made a policy decision to merge all such bequeaths with the general collection. Yet, two of the highly significant collections have been added to Colombo: the valuable collection of the late Dr. C.A. Hewawitharane was purchased by the library during the period of Mrs. Violet De Souza, and this collection which had very rare books on Ceylon and Buddhism formed the nucleus of the research collection (Jayasuriya, 2021). The second is the collection that belonged to Kewal Motwani which was gifted to the library. This collection also consisted of many valuable books on areas such as religion, philosophy, and history.

When discussing the special collections, the Legal Deposit collection maintained at the Main Library of the University of Peradeniya needs special mention. According to Senadeera (2021), the Printers and Publishers Ordinance No. 1 of 1885 of then Ceylon required all printers and publishers to supply three copies of each publication printed/ published by them to the Government Department of Archives. Senadeera (2021) further comments that the Department of Archives retained one copy of such publications and sent the second copy to the British Museum and the third copy to the National Museum in Colombo. In 1951, a bill was introduced to the Parliament of Ceylon to amend

2. Text in Sinhala

the Printers and Publishers Ordinance to suit the growing needs of the country. When this bill was referred to the Senate for ratification, Senator Mr. Singleton Salmon proposed requesting a fourth copy from the printers and publishers (Senadeera 2021). The justification of this suggestion made by the Senator was that, when shifted to Peradeniya, the university library would have to grow in isolation, and arranging a fourth copy of all printed/published material in the library would help the development of the library. Therefore, from 1952 onwards, according to the Printers and Publishers (Amendment) Act No. 28 of 1951, the main library receives the fourth copy submitted to the Department of Archives (Senadeera 2021). For the last 70 years, the Library of the University of Peradeniya has been receiving the legal deposit copies, which are maintained under special conditions in the library. The items cannot be borrowed by users as they would the normal collection of the library, but a researcher can have special access to the collection.

Library and Information Science Education

Commencing with Mr. Enright, the first librarian, most of the pioneering librarians received their library training at the School of Librarianship and Archives, University of London, and most of them were awarded the Fellowship or the Associateship of the Library Association, UK (Piyadasa 1985). While the senior staff of the university libraries received their training from this institution, training for the middle-level staff was lacking. According to Mahalingam (1962), systematic training even in the fundamentals of library work was absent. The first ever training in librarianship was conducted by the Ceylon Institute of Scientific and Industrial Research (CISIR, now Industrial Training Institute) in 1957 (Redmond, 1958). In order to conduct the training of the library staff of the CISIR, Donald. A. Redmond, a Canadian, was invited and he implemented a one-year programme for six staff members. However, more emphasis on technical librarianship was needed by the CISIR, with a focus on American library methods. In 1957, two programmes of two-weeks' duration were conducted in collaboration with the Ceylon Technical College with the participation of 46 untrained persons working in school, government, and special libraries (Redmond, 1958). In 1957, the Jaffna Librarians' Guild also conducted a few classes. Upon realising the critical need of training library staff, the Education Department conducted a ten-day seminar on librarianship in 1960 (Mahalingam, 1962). Although the need was critical, there has been no other education or training available in Library and Information Science other than the few programmes mentioned above.

The need for professional staff trained in librarianship was emphasised by Frank Gardner and Harold V. Bonny, two visiting experts from the United Nations Educational, Scientific and Cultural Organization (UNESCO) (Kandiah, 1958; Redmond, 1958). As a result of these recommendations, Mr. M.J. Perera (the Acting Director of Cultural Affairs) in conjunction with UNESCO summoned a meeting of those active in library work in January 1960 and advocated for the formation of a library association. A committee was formed for the preliminary work and in August 1960 the Ceylon Library Association (now Sri Lanka Library Association (SLLA))

was established and Mr. S.C. Blok, the Librarian of the university was appointed as the first President (Nanayakkara, 1962).

Formal library education was started by the Ceylon Library Association in 1961, and the main objective was to train the untrained staff working in libraries. The duration of this initial programme was six months and was based on a programme offered by the Library Association (London) (Piyadasa, 1985). In the same year, the University of Peradeniya started a Postgraduate Diploma programme for the senior staff of the library. The chronological development of the formal Library and Information Science (LIS) education programmes is given in Table 18.5.

As Table 18.5 indicates, teaching LIS was initiated at the Bachelor's Level by the University of Kelaniya in 1973, and the Department of LIS continues the Bachelor of Arts (Special) Degree in Library Science and offers LIS as a subject for those who follow the Bachelor of Arts (General) Degree. Several other programmes were started by Sri Lankan universities and the Sri Lanka Library Association from 1961 to 1983. The chronological development and the status of the LIS education programmes within the Sri Lankan university system from 1984 to 1996 (Table 18.6) and from 1997 to 2007 (Table 18.7) is summarised below.

The Department of Library and Information Science (LIS) of the University of Kelaniya was established in the Faculty of Social Sciences in 1972. When all universities in Sri Lanka became campuses under one university in 1972, there was a restructuring of study programmes and different campuses were expected to serve as centres of excellence in different disciplines. The University of Kelaniya was entrusted with the responsibility of LIS. The Vice-Chancellor appointed a high-level committee of librarians to draw up the syllabus for a bachelor's course in LIS. The Department of LIS was the outcome and a Bachelor's programme was started in 1973 (Piyadasa, 1985; Wijetunge, 2009). The Mission of the Department of LIS is "to develop studies and research in the fields of LIS and to produce well trained, skilled human resources at all levels needed by this sector in Sri Lanka, being the only department in the university system in Sri Lanka offering LIS as a subject for bachelor's degree" (the Department of LIS Website, 2008). According to this mission statement, the department of LIS concentrates mainly on Bachelor's degrees in LIS (Wijetunge, 2009).

The Faculty of Graduate Studies, University of Kelaniya (FGS/Kelaniya) was established in 1998 and it has been decided by the university authorities to offer all postgraduate programmes conducted by the University of Kelaniya through this faculty. Accordingly, it offers 23 postgraduate degrees and six postgraduate diplomas in a variety of disciplines, including two master's degrees and a PhD programme in LIS (University of Kelaniya, 2007). However, all the academic activities of the three programmes, for instance curriculum development, teaching, and assessment are handled by the head of the Department of LIS. The FGS is only responsible for the administration. The Faculty of Graduate Studies of the University of Jaffna (FGS/Jaffna), established in

1999, conducts several postgraduate programmes, including a PG Diploma in LIS (University of Jaffna, 2007).

There are two Units offering LIS Programmes within the universities: The Centre for Open and Distance Learning (CODL) of the University of Kelaniya, established in 1993, offers external degree programmes in a variety of subjects. LIS is offered as a subject for the three-year Bachelor of Arts degree. The mission of the CODL is "to achieve excellence in providing learners with opportunities to develop knowledge, attitudes and skills to serve the world with respect for dignity of life" (Centre for Open and Distance Learning, 2007). All the administrative functions are handled by the CODL while academic activities like the provision of the syllabi and assessments are handled by the Department of LIS. Table 18.8 below provides the details of programmes offered by the University of Kelaniya.

Establishing the National Institute of Library and Information Sciences (NILIS) as an affiliated institute of the University of Colombo, in 1999, under the NILIS Ordinance No. 1 of April 1999 is a milestone in library and information science within the university system. Its mission, goals, and objectives explicitly target the education and training of LIS professionals in Sri Lanka and focus on conducting research in LIS and establishing and strengthening links with other LIS education institutes nationally and internationally. NILIS is governed by a separate ordinance and a Board of Management and is directly under the UGC as far as funding is concerned. NILIS functions under the aegis of the University of Colombo in awarding LIS qualifications and its other academic activities. NILIS is authorised by the ordinance to conduct postgraduate programmes in LIS, yet it is classified as a non-postgraduate institute existing under the University Grants Commission, as its name does not include the word "Postgraduate". Nevertheless, NILIS is unique in that it has the power to offer programmes at any level ranging from certificate to research degree level. At present, it offers eight LIS programmes, making a significant contribution to LIS education in Sri Lanka (Table 18.9).

The establishment of the Bachelor's Degree in LIS at the University of Kelaniya enables students to specialise in LIS or offer it as a subject for the general degree. The commencement of the Master's programme in LIS at the Universities of Colombo (in the English medium) and Kelaniya (in the Sinhala medium) provided the much-needed opportunity for Assistant Librarians recruited to the university libraries to obtain postgraduate qualifications within the country. Although this is a blessing in a way, it also halted the funding of newly recruited Assistant Librarians who wished to obtain their postgraduate qualifications at the University of London or any other developed country, thus denying them the exposure to the world's most advanced library systems. The requirement of a two-year research degree for promotion within the system also discourages young university librarians from entering the library schools in the west, as most of them offer only Master's programmes of either 12 or 18 months. Funding opportunities for Assistant Librarians to enter a library school of high quality to continue their studies up to doctoral level, so that they gain experience and knowledge as well as satisfy the criteria to obtain their promotions, are rare.

Most Assistant Librarians complete their Master's in LIS locally and join a Chinese university to obtain the PhD while some others prefer to complete the doctoral degree in one of the local universities. Due to their educational orientation towards the local environment, most contemporary senior staff of university libraries obtain their professional qualifications (Associateship and Fellowship) from the Sri Lanka Library Association and not from the British or Australian professional associations.

While educational opportunities are available for the senior staff of the libraries, there are Higher Diploma programmes in LIS offered by the SLLA, Department LIS, University of Kelaniya, and NILIS, targeting the paraprofessional staff and the Library Information Assistants (LIAs) of the university libraries. However, not all LIAs are motivated to obtain a higher diploma since the university recruitment schemes require only the first tier of such programmes for the LIAs to move from the position of Grade III to Grade II. They have an alternative path to get promoted to Grade II by serving the system for ten years without obtaining a qualification in LIS and so some follow this route, which is perceived to be easier. A carefully planned study on the LIS qualifications of the university library staff, both in senior and junior ranks, and the impact they make on the university libraries is vital to develop the Sri Lankan university library sector to be on par with regional universities, if not with world class universities.

Library Services for Humanities and Social Sciences at Present

At present there are 17 universities under the control of the University Grants Commission, and through a survey responded to by the Librarians/ Acting Librarians, the details of fourteen universities were gathered. The latest universities established in 2021 - the Gampaha Wickramarachchi University of Indigenous Medicine and the University of Vavuniya - were not included in the survey as they were not established during the data collection period while one other university did not respond to the survey. This section provides details of the main and faculty libraries, but not the libraries of the affiliated institutes. Table 18.10 indicates the basic statistics of the university libraries. A total of 736 are employed in the libraries of which 120 are academic staff members. In the system there are 28 branch libraries in addition to the main libraries and these libraries cater to a total of 142, 076 users.

Table 18.11 presents the number of books, periodicals, and databases available in the university libraries at present. The cumulative annual books and periodicals vote is LKR Million 89.4 but the librarians stated that this is not adequate to satisfy user requirements. A total of 2,593,980 books are recorded in the fourteen libraries. Yet, the actual number is probably more than this when the Legal Deposit collection maintained at the Main Library of the University of Peradeniya is added. Due to the high cost of procuring foreign publications and the ever-decreasing purchasing parity, the number of books and periodicals that can be purchased is extremely limited. The situation is aggravated when funds are not allocated or the allocation for books and periodicals is reduced in certain years. Due to lack of funds, the number of foreign periodicals and databases subscribed to by the universities is rather low. The

total number of databases subscribed to is recorded as 150 local periodicals and 226 foreign periodicals. However, all universities under the UGC, except the Universities of Moratuwa and Visual and Performing Arts, are provided three databases: Emerald, Oxford, and Taylor & Francis, which provide access to about 2160 scholarly journal titles of which the majority are in the Humanities and Social sciences. This facility is provided by the UGC under the Consortium of Sri Lankan Academic Libraries (CONSAL) since 2014 (Wijetunge 2019). CONSAL, which is an initiative of the Standing Committee of the Library and Information Science of the UGC, can be identified as one of the most significant contributors of the university libraries to the domain of Humanities and Social Sciences and many universities which would not have been able to subscribe to these databases individually get access to many journals through CONSAL. Only six universities subscribe to different databases individually. Although a total of 21 is indicated, the actual number could be less because the same databases are sometimes subscribed to by different universities separately.

There are two types of services offered by the libraries: conventional services which have been offered since the inception of the libraries and some special services offered by some of the libraries. All the libraries are automated now and the majority use KOHA open-source software, and one or two libraries still use commercial software like Alice for Windows and LybSys while plans are undergoing to transfer to KOHA. The following, extracted from the responses of Librarians and Acting Librarians, illustrates the conventional and special services offered by the libraries.

Conventional Services

Maintaining lending book collections, permanent reference and overnight reference book collections, reading room facilities, Online Public Access Catalogue (OPAC), referral service, interlibrary loan service, document supply service through the british library document delivery service, research support service (bibliometric services, support in identifying predatory/authentic journals, information provision on indexing services, reference management software), lending laptops to students, photocopying service, seminar room facilities, maintaining an institutional repository consisting of publications by the university academics and postgraduate thesis abstracts, providing access to databases and training, maintaining a comprehensive library website, training for students in information skills, special training sessions for postgraduate students and academic staff on using library resources and research tools are as conventional services.

Special Services

Online fine payment, online dues clearance for those who graduate, special resource centre for visually-challenged students, learning commons where students can discuss in small groups and work in groups, research commons where academic staff can drop in and work with research tools, providing anti-plagiarism software, training on using it, and checking of documents for, plagiarism, preparation of video clips on useful topics for students are under special services.

When discussing library services, it is essential to examine the drastic changes occurring in the library services delivery model due to the COVID-19

pandemic which has affected the country since March 2020. Since the beginning of the spread of the disease across the country, the new normal has indicated a paradigm shift in teaching-learning and research from the conventional mode of face-to-face lectures to an online mode. Due to frequent lockdowns, libraries are almost empty since March 2020, except for a percentage of the staff (usually one third of the full force) who report to duty on a roster basis, which is also reduced due to restrictions with the Librarian and the Senior Assistant Registrar / Assistant Registrar reporting only to attend to essential duties. The users, who made the library a place of activity with their constant movement and gatherings at the counter to borrow/return books or engagement in silent reading or in lively discussions in the learning commons, are not to be seen anymore. Although books are considered as therapeutic in many sicknesses, they have become hazardous with the COVID-19 pandemic. For short spells, users can visit the library in restricted numbers to borrow/return books, but they are not free to browse through the shelves. Instead, they have to inform the library about what books they require, so that the library staff can search and keep them ready for borrowing. This method is followed to minimise the time the users spend in the library and reduce the interaction between the staff and users. The books returned by the users are put in boxes by the users themselves after scanning their barcodes to complete the loan transaction. These boxes are sealed and kept in a special place for 3-5 days under quarantine before the library staff shelves them back.

Although libraries have become empty except for the staff, the services moved rapidly to the online platform with users initially depending only on online resources. The following extracted from the responses of the Librarians and Acting Librarians shows the kind of special services provided by the libraries during the COVID -19 pandemic; online registering of new students and renewal of registrations, online orientation programmes for new students, online help service and online article provision service using Google forms provided in the library website, scanning of books (within copyright regulations) especially for Humanities and Social Sciences students, provision of remote access to databases and e-books, maintaining databases of past papers, uploading learning material to the university Learning Management Systems (LMS), increased digitising of print collections, increased harvesting of open access online resources to replace the print collection.

The print collections maintained in the libraries have become almost redundant as an effect of COVID-19 and this has affected the Humanities and Social Sciences domains the most since the students of many disciplines work with books which are only available in print format. The copyright laws do not allow libraries to provide complete copies in the digital mode. However, with the rapid shift from conventional to online practices, the libraries are making a serious attempt to serve the user community. A positive effect of this sudden need to change is that the transferring of library practices and collections to electronic mode has been expedited. However, this cannot be achieved by the librarians alone, as subscription to electronic resources as well as digitising the existing print collections needs a significant amount of financial as well as human resources. In the present context, much needed funds

are diverted to provide healthcare and other essential needs to the public with a reduction in the funds allocated for libraries.

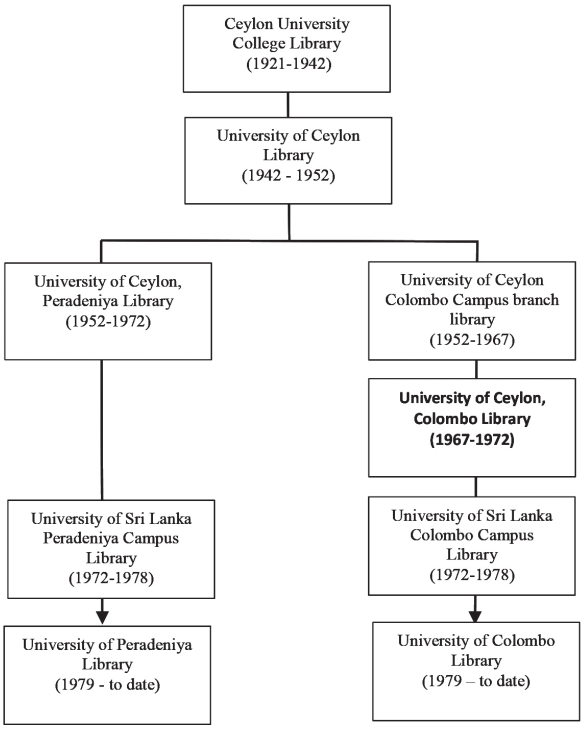
Conclusion

Throughout a century, university libraries have evolved in resources, practices, services, knowledge, and skills of the staff. The university library system is stepping into the second century with many problems and prospects. The current pandemic raging across the globe has forced radical shifts in the service paradigm of libraries from conventional to online means. Librarians are facing the challenge successfully by not isolating their user community, even though the libraries are physically inaccessible to many under the prevailing health regulations. The available resources and skills are limited and need time and further funding to be enhanced, but we can be hopeful that the prevailing public health situation will improve as soon as possible and that the university libraries will open their doors in the new normal with more positive plans for improved services.

Acknowledgements

The support received from Mr. N.T.S.A. Senadeera, the Librarian of the University of Peradeniya from 1982 to 2002, in writing this paper, is greatly acknowledged.

Figure 18.1: The evolution of the libraries of the universities of Colombo and Peradeniya



Note: This figure is based on the description of the evolution of libraries from "A leisurely chat with Mr. N.T.S.A. Senadeera the 5th Librarian of University of Peradeniya," by Champa N.K. Alahakoon, 2021, Maheswaran, R., Alahakoon, Champa N.K. and Dehigama, Kanchana (Eds.). *Essays & reminiscences: A felicitation in honour of N.T.S.A. Senadeera (Librarian, University of Peradeniya (1982-2002)).* (pp. 9-29). Peradeniya: University of Peradeniya Library.

Table 18.1: Current statistics of the universities of Colombo and Peradeniya

University	No. of Faculties*	No. of Institutes	No. of Campuses	Total Undergraduates**	Total Postgraduates	Strength of Employees	Total Permanent academic Staff
University of Colombo	9	8	1	9,430	6,984	2100	648
University of Peradeniya	9	4	0	10,783	1,807	3737	845

Source: (UGC, 2020, p.1-18, p101-105)
*Excluding faculties in affiliated campuses
**Students on roll excluding the backlog and external degrees

Table 18.2: The state universities established from 1959 to 2005

University	Year established	No. of Faculties*	No. of Institutes	No. of Campuses	Total No. of Undergraduates**	Total No. of Postgraduates	Strength of Employees	Total Permanent academic Staff
University of Sri Jayawardenepura (SJP)	1959	7	1	0	12,894	2,242	2088	641
University of Kelaniya (KLN)	1959	7	3	0	11,939	1,981	1900	636
University of Moratuwa (MRT)	1972	5	1	0	6,638	3,953	1318	379
University of Jaffna (UJF)	1974	10	0	1	10,311	591	1754	509
University of Ruhuna (RUH)	1978	10	0	0	7,734	1037	1741	578
Open University of Sri Lanka (OUSL)	1980	6	1	0	25,165	5,593	1557	341
Eastern University, Sri Lanka(EUSL)	1981	6	1	1	5,849	227	876	246
Southeastern University of Sri Lanka (SEUSL)	1995	6	0	0	5,186	374	750	183
Rajarata University of Sri Lanka (RUSL)	1995	6	0	0	6,157	894	873	264
Sabaragamuwa University of Sri Lanka (SUSL)	1995	7	0	0	4,546	309	812	255
Wayamba University of Sri Lanka (WUSL)	1999	6	0	0	4,467	445	802	203
Uva Wellassa University of Sri Lanka (UWU)	2005	4	0	0	2,701	40	406	153
University of Visual and Performing Arts (VPA)	2005	4	0	0	2,309	44	479	137
Total		102	19	3	126,109	26,521	21,193	6,018

Source: (UGC, 2020, p.1-18, p101-105)

*Excluding faculties in affiliated campuses

**Students on roll excludes the backlog and external degrees.

Table 18.3: Pioneering librarians from 1921 to 2011

Period	Colombo	Peradeniya
1925-1952	1. Mr. R.S. Enright (Librarian)	-
1953-1963	Mr. E.L. Samarasinghe (Asst. Librarian)	2. Mr. S.C. Blok (Librarian)
1964-1967	Mr.R.A. Jayathilake (Asst. Librarian)	3. Mr. K.D.Somadasa (1964-1970) (Librarian)
1967-1980	4. Mrs.Violet De Souza (Librarian, University of Ceylon, Colombo)	5. Mr. H.A.I. Goonetileke (Librarian) (1971-1979)
1980 - 1983	6. Dr. Adrian Sendhira (Librarian)	7. Mr. N.T.S.A. Senadeera (1982-2002) (Librarian)
1983-1988	8. Mrs. P. Kularatnam (Librarian)	
1989 - 2011	9. Mrs. S.C. Jayasuriya (Librarian)	10. Mr. H. Perera (2003 – 2009) (Librarian)
		11. Dr. Mrs. P. Wijetunge (2011-March 2015) (Librarian)
April 2015 – to date	12. Dr. P. Wijetunge (Librarian)	13. Mr. R. Maheswarana (2020 to date) (Librarian)

Table 18.4: Library allocations, number of students and number of book issues during 1931-1937

Year	Allocation Rs	Total No. of volumes added	No. of Students	No. of Issues	English	History	Latin
1931-32	9,500.00	800	291	15,702	3761	1683	1043
1932-33	9,500.00						
1933-34	7,500.00	655	344	21,603	8146	1825	1472
1934-35	10,000.00	871	374	25,341	7882	4025	1639
1935-36	Records not available						
1936-37	15,000.00	1180	423	27,208	7114	6904	1328

Sources: Administrative Reports, 1932, 1933, 1935, and 1937

Table 18.5: Development of library education in Sri Lanka from 1961 to 1983

Course	Organisation	Year started	Status
i. Six-month part-time Certificate Course	Ceylon Library Association	1961	Converted to a one-year course in 1965
ii. One-year full-time Postgraduate (PG) Diploma	University of Peradeniya	1961	Discontinued in 1965
iii. Three-tier part time course	Sri Lanka Library Association (SLLA)	1965	Continues
iv. Two-year full-time Junior University Diploma	Junior Univ. of Dehiwela & Palali	1968	Discontinued in 1972
v. Bachelor's Degree	DLIS, Univ. of Kelaniya	1973	Continues
vi. PG Diploma (full-time)	-do-	1974	Discontinued in 1989
vii. Three-tier part time course	-do-	1977	Continues
viii. Diploma in LIS	Univ. of Colombo	1982	Discontinued in 1988
ix. Postal certificate course (18 months) for school and public librarians	National Library and Documentation Services Board	1983	Discontinued by mid 1990s

Sources: Piyadasa, 1985; Lankage,1989; Kamaldeen, 1991; Wijetunge, 2009

Table 18.6: Development of library education in Sri Lanka from 1984 to -1996

Course	Organisation	Year started	Status
i. Masters by research	Dept. of LIS, Univ. of Kelaniya	1989	Discontinued by 1991
ii. PG Diploma (part time)	-do-	1989	Discontinued by 1989
iii. MLS (Two years)	FGS, Univ. of Colombo. (Transferred to NILIS in 2007)	1992	Still continues
iv. MA (LIS) (One year)	Dept. of LIS, Univ. of Kelaniya	1994	Still continues
v. M. S.Sc. (LIS) (Two years)	-do-	1994	Still continues

Sources: Wijetunge and Willson, 1998; Wijetunge, 2009

Table 18.7: Development of library education in Sri Lanka from 1997 to 2007

Course	Organisation	Year started	Status
i. Master's in Teacher Librarianship	NILIS	2003	Still continues
ii. PG Diploma in Teacher Librarianship (PGTL)	-do-	2003	Temporarily suspended
iii. PG Diploma in LIS	-do-	2003	Still continues
iv. Diploma in Teacher Librarianship (DTL)	-do-	2003	Temporarily suspended
v. Three tier Diploma in Library & Information Management	-do-	2003	Still continues
vi. PG Diploma in LIS	FGS, Univ. of Jaffna	2005	Still continues
vii. PhD	DLIS, Univ. of Kelaniya	2006	Still continues
viii. MPhil/PhD	NILIS	2007	Still continues

Sources: Adapted from Wijetunge (2009)

Table 18.8: LIS programmes conducted by the University of Kelaniya

University	Type of Programme
i. Department of Library & Information Science (DLIS), University of Kelaniya	a. Higher Diploma in LIS b. BA (General) - LIS as a subject for three years c. BA (Special) - LIS as the specialisation
ii. Faculty of Graduate Studies (FGS), University of Kelaniya	a. MA (Library Science) b. Master of Social Sciences (Library Science) c. Doctor of Philosophy
iii. Faculty of Graduate Studies (FGS), University of Kelaniya	a. PG Diploma in LIS
iv. Centre for Open & Distance Learning (CODL), University of Kelaniya	a. BA (General) - LIS as a subject

Sources: University of Kelaniya 2007; CODL, 2007

Table 18.9: LIS programmes conducted by NILIS in 2021

Programme	Target Group	Duration
i. Advanced Certificate in Librarianship	School and Public library staff	Six months
ii. Diploma in Public Librarianship	Public Library staff	One year
iii. Diploma in Public Librarianship	School Library staff	One year
iv. Diploma in Library & Information Management (DLIM)	Government-, Special-, and University library staff	One Year
v. Higher Diploma in LIM I & II	For those who have completed Diploma in Library & Information Management	Two years
vi. Postgraduate Diploma in LIS	Staff from any library	One year (full time)
vii. Masters in LIS	Staff from any library, especially the senior staff of university libraries	Two years (full time)
viii. MPhil / PhD in LIS	Those who expect to achieve the highest academic qualification in LIS	Two-three years

Source: Current Course Documentation of NILIS (2021)

Table 18.10: Staff, branches, and users of the university libraries by December 2020

Aspect	CMB	PDN	SJP	KLN	MRT	UJA	RUH	EUSL	SEUSL	RUSL	SUSL	WUSL	UWU	VPA	Total
No. of Academic Staff	19	14	14	11	7	12	10	5	6	6	6	3	3	4	120
No of Executive staff (ARs / SARs)	2	2	1	1	1	1	1	0	1	1	1	1	1	0	11
No. of paraprofessional staff (Library Inf. Assistants)	48	53	29	32	18	22	35	7	12	17	17	8	5	8	311
No. of Academic support staff	-	3	1	-	-	-	1	1	11	1	-	1	3	-	19
Other staff	42	51	22	29	16	37	36	5	1	22	1	6	2	5	275
Sub total	111	118	67	73	42	71	83	18	31	47	25	19	14	17	736
No. of branch libraries	4	7	3	2	-	7	5	1	1	5	3	2	-	2	28
Total no. of users (academic staff)	1,243	1,835	530	675	505	595	604	273	210	369	390	219	155	228	7,831
Total no. of users (undergraduates)	11,959	12,631	14,788	10,500	7,780	9,176	9,371	5595	4,315	8,203	6,733	4829	3,120	2537	111,537
Total no. of users (postgraduates)		5,185	886	3,500	2,105	497	674	151	374	None	440	465	10	158	14,445
Total no. of users (others)	440	1,677	473	808	501	528	1,417	370	24	458	393	594	190	390	8,263
Sub total	13,642	21,328	16,677	15,483	10,891	10,796	12,066	6,390	4,923	9,030	7,956	6,107	3,475	3,313	142,076

Source: University Librarians / Acting Librarians

Table 18.11: Books, periodicals and databases by December 2020

Aspect	CBO	PDN	SJP	KLN	MRT	UJA	RUH	EUSL	SEUSL	RUSL	SUSL	WUSL	UWU	VPA	Total
Annual books & Periodicals allocation in LKR 1 Million	2.4	0	17	10	17.5	4	5	3	3	10	8	0	4.5	5	89.4
Total book collection (including branch libraries)	250,000	568,889	229,018	275,500	114,000	251,000	256,857	98,388	115,000	155,000	127,140	70,000	25,000	58,188	2,593,980
No. of local periodicals title subscriptions	5	05	12	8	17	4	10	19	25	18	30	0	2	0	150
No. of foreign periodicals title subscriptions	45	01	20	0	11	78	3	0	none	0	26	0	4	39	226
No. of databases available through CONSAL (UGC)	3	3	3	3	1	3	3	3	3	3	3	2	3	0	Only 3
No. of databases subscribed to by the university	4	1	5	3	8	01	0	0	0	0	0	0	-	0	21

Source: University Librarians / Acting Librarians

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CONCLUDING REMARKS

The volume is meant to tell the story of the Humanities in the university system of Sri Lanka during the past one hundred years. In addition to recording the origin and evolution of the academic disciplines that come under the Humanities, the chapters highlight their current state and the future directions. Teaching Humanities, although not under that category, started at the very inception of Ceylon University College in 1921, and has continued to the present, gradually expanding and adding substance. As the preceding chapters reveal, currently altogether seventeen disciplines (not counting library science although a chapter on libraries has been added to this collection) including Pali discussed under Buddhist Studies and psychology paired with philosophy. Language related studies appear prominently with eight disciplines coming within it (Sinhala, Tamil, English, Pali, Language Studies, Classical languages, ELT, Linguistics).

The path of the study of the Humanities in the Sri Lankan university system has not been without its vicissitudes. Apart from the 'local' problems associated with individual universities, many authors of the chapters refer, with a sense of dismay and disapproval, to 1972 university reforms and consequent disruptions to the continuity of the field due to such acts as transferring library collections and relocating teachers. This centralized system was discontinued in 1978, allowing autonomy to individual universities, although they still come under the overall supervision of the University Grants Commission (UGC), responsible for broader policy decisions relevant to the entire system.

Over the past four decades, although we may say that the continuation of the field of Humanities in the system has remained secured, still challenges persist in this manner. One such challenge that seems to question the very existence and relevance of the Humanities is the attitude, held by some young people and adults as well, that studying Humanities is of no use because doing so does not provide employment opportunities as the study of science and industry-related subjects would do. No doubt, this attitude has been caused by practical realities of life precipitated by the changing circumstances of the world dominated by globalizing forces and trends. The result has been that the number of students who study subjects like religion, philosophy, history, culture and even economics, once very popular in the system, is gradually decreasing. Consequently, some disciplines within the Humanities have to struggle for their survival. Liyanage Amarakirti addresses this issue, among other issues, in his chapter on Oriental studies.

Although the argument against the Humanities based on employability appears strong, especially so when

looked from the point of view of the sheer numbers of employment opportunities found in industry, still such an argument is clearly missing an important element within Humanities education, namely, the quality it brings to the life of those who study it. All types of studies are expected to convey information or facts in respective disciplines. In addition, some disciplines provide skills, hard skills, so to say. Such skills enable those who have them to go out (or sit before their computers) and do things and earn a living, making thereby its outcome direct and clearly visible. The Humanities, however, seem to provide a different type of skills, 'soft skills' so to say, which primarily add to the being of those who study them and then to their doing. Logical and critical thinking and associated skills of being able to think, reflect, analyze, and investigate, which result from Humanities education, may even be classified as hard skills. Apart from such skills, character traits and the resultant forms of behavior, such as having a broad world view and right attitudes, being humane, compassionate and considerate and following acceptable social behaviour, which enables one to live a good life in society may directly result from the Humanities education, not exclusively but prominently. In brief, Humanities education is more likely to convert a raw human being into a refined one. As the chapter on classical languages has highlighted, some of the most effective and well respected state and private sector administrators of the country are those who have excelled in Humanities studies in the university system. The chapters in the volume as a whole build a strong case not for mere existence but for an even stronger tradition of Humanities education in the system.

Thinking of the future of the field within a highly advanced global community of humanist scholars and academics, this occasion for celebration should also provide a reason for the practitioners of the discipline to engage in an exercise of self-reflection, in order, if not to surpass, but at least to reach the global level of scholarship. The studies on individual subjects found in this volume in general seem to say a story of outstanding past but somewhat subdued present. Although this may not be true for all disciplines, this appears to be the case for many. Fewer and fewer academics are seen to represent their disciplines in international gatherings. Fewer and fewer academic papers are being published in national and international peer-reviewed journals. There may be, no doubt, many causes and conditions for this not very satisfactory state of affairs, though this is not an occasion to venture to examine them.

One quite obvious reason, however, is the lack of strong basis in one or two international languages, in particular, the lack, among the younger scholars, of sufficient skills in English, the language most familiar to the systems of administration and education of the country. The discussions in the chapters suggest that this was not the case with the pioneering scholars and academics of the system who inherited the colonial system of education which was mostly conducted in English medium. Since a larger majority of these scholars did not have a serious difficulty in their language training the opportunities for them to pursue their studies at more advanced centres of education worldwide was not a problem.They often traveled to Western countries in particular for their postgraduate training and were in a position to share their knowledge

with the wider academia of the world. The same, however, cannot be said with regards a larger majority of the younger scholars in the system today although, for sure, there are exceptions. The need of the hour is to do everything needed to enable the local scholars, in particular, the younger scholars, to reach out to the global academic community and make their presence felt internationally. Sri Lanka has to regain the recognition once it enjoyed among the global scholars in traditional disciplines such as Sinhala, Pali, Sanskrit and Buddhist Studies, and simultaneously has to strive to reach international levels in all disciplines studied and taught in the system. We conclude this anthology of scholarly papers with the hope that the next hundred years of the Humanities education in the university system of the country be even better and stronger.

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Ryhana Raheem began her academic career at the University of Colombo before moving to the Open University of Sri Lanka. She headed the Language Studies Department and later was the Founder Director of the Post Graduate Institute of English. While at the University of Colombo, she was also the Chief Coordinator of March for Conservation (MfC), a national

conservation organization based at the Department of Zoology, and was a co-author of MfC's seminal publication *Sinharaja: A Rainforest Reserve in Sri Lanka*. She was a member of the Public Service Commission of Sri Lanka and a Vice President of the Sri Lanka Girl Guides Association. Her most recent publication is *A Century of Service: the Sri Lanka Girl Guides Association 1917- 2017* written to commemorate a hundred years of Girl Guiding in Sri Lanka. She is a Professor Emeritus of the Open University.

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R.M.W. Rajapakshe obtained MA from the Universities of Kelaniya and York, and PhD from the University of London. He was a Senior Professor and the Chair of Linguistics, and also Head of the Department of Linguistics, University of Kelaniya, where he was also a Student Counsellor. He coordinated the MA in Linguistics and the Sign Language Programme of the Department of Linguistics and Hong Kong University. He is a member of several Boards and Committees such as the Board of Management of the Library Services Board, Advisory Board member of the Official Languages Department, Official Languages Commission, Advisory Board to the Sinhalese Dictionary and the Advisory Board of the Sinhalese Encyclopaedia, the Agree Team sponsored by the Government of Canada for the development of language planning in Sri Lanka, Council Member and Dean of the FGS, University of Kelaniya. He has published many scholarly texts and has edited several journals.

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Kavithaa Rajaratnam is a Senior Lecturer at the Department of Linguistics, University of Kelaniya. Having graduated from the University of Peradeniya with a BA degree in Tamil Language and Literature, she obtained MA, and PhD in Linguistics from the University of Kelaniya. Her research interests include Tamil Literature, Dravidian Linguistics, Ancient Tamil Grammar, Comparative Studies in Tamil and Sinhala Languages and Second Language Teaching. She has also rendered her services to various government institutions such as the National Institute of Education and the Department of Official Languages. She has also been working as a Board Member of the National Language Commission since 2018. She has authored several books on Second Language Teaching and Learning.

Rathnayake, Dilrukshi
Dilrukshi Rathnayake is a Senior Lecturer in Japanese and is the current Head of the Department of Modern Languages of the University of Kelaniya. She is the pioneering senior staff member of the Japanese Studies Unit and has implemented a number of courses for the development of her study unit. She is also a member of several university committees. A graduate of the University of Kelaniya, she obtained her post-graduate qualifications including PhD in Japanese Studies from Nagoya University in Japan. She has published books and a number of research articles in national and international journals and has compiled manuals for the use of Sri Lankan students and teachers. Her research interests are syntax and morphology, language typology and language teaching.

Rassool, Romola
Romola Rassool is a senior lecturer at the Department of English Language Teaching of the University of Kelaniya, Sri Lanka. She has over 20 years' experience as a lecturer in English as a Second Language (ESL). She also serves as a visiting lecturer in two master's degree programs. She was Head of the English Language Teaching Unit of the University of Kelaniya from 2006-2008 and Acting Head of the Department of English of the University of Kelaniya from 2014-2015. Romola obtained her PhD in Sociolinguistics from the University of Melbourne in 2014, a Master's in Arts in Teaching English as a Second Language (TESOL) from Teachers College, Columbia University, New York, and a B. A. from the University

of Kelaniya, Sri Lanka. While her primary interest is in language maintenance, she is also interested in issues related to academic literacy, minority politics in Sri Lanka, and language policy. At present she serves as a Senior Academic Expert in English Language Skills Enhancement in the Accelerating Higher Education and Expansion Development (AHEAD) Operation, which is funded by the World Bank and implemented by the Ministry of Education of Sri Lanka.

Sanmugadas, Arunasalam
Arunasalam Sanmugadas, a Professor Emeritus, graduated from the University of Ceylon, Peradeniya and obtained the PhD Degree in Linguistics from the University of Edinburgh. He worked in the Universities of Peradeniya and Jaffna. At the University of Jaffna, he was the Dean of the Faculty of Arts and the Founder Dean of the Faculty of Graduate Studies. He was at the South Eastern University as a Consultant Professor (2009), Gakushuin University, Tokyo (1983, 1987) and University of Ibadan, Nigeria (1982) as Visiting Professor. He has written 38 books and more than 250 research papers in Tamil and English. He conducted The International Tamilological Conference in London in 2013 as its President. In 2008, the Government of Sri Lanka awarded him the "Sahitya Ratna" Award, and he also received "His Excellency the President Award" for advising and organizing the "Tirukkuṟal Great Celebration" in August 2019.

Sirisena, Hemantha
Hemantha Sirisena, retired Senior Professor, graduated from the University of Kelaniya, and has a PhD in Philology from St Petersburg State University, Russia. His interested research field is experimental analysis of speech sounds. He was appointed as the Head of the Department of Modern Languages in 2007 where his tenure continued up to 2013. Professor Sirisena retired from the post of Senior Professor in 2019. Developing and introducing the Korean Language to BA and BA (Hons.) programs, developing Postgraduate Diploma in Education Program which is approved by the UGC (yet to be implemented) and developing and introducing the BA Degree Program in Education and BEd (Hons) programs are among his valuable services rendered to the University of Kelaniya. During his academic career, he has published several books including the first ever Russian Sinhala Dictionary compiled in Sri Lanka which was published in 2014.

Sumanawansa Thera, Neluwe
Neluwe Sumanawansa Thera, as a distinguished monk obtained his primary education from the Sri Pūrwārāma Dharmavijaya Pirivena, Kalutara South and secondary education from the Vidyodaya Pirivena, Maligakanda, Colombo, with the Syāmarāja medal. He is Professor and an eminent scholar in Sanskrit with degrees such as Prācina Pandit, Tripitakācārya, BA in Sanskrit and MPhil, University of Kelaniya), and PhD, University of Delhi. Qualified with the Post Graduate Diploma in Education, University of Colombo, he worked as a teacher, principal, Dhamma director, and visiting lecturer in many educational institutions. He was a lecturer, senior lecturer, Head of the Department of Sanskrit and the Dean of the Faculty of Language Studies at the Buddhist and Pali University of Sri Lanka. He is the present Deputy Registrar of the Kotte KalyānI SāmagrI Dharma Mahā Sangha Council and the Acting Vice chancellor of the Buddhist and Pali University of Sri Lanka.

Tilakaratne, Asanga
Asanga Tilakaratne, with a PhD form the University of Hawai'i, is a Professor Emeritus of Buddhist Studies. He is the founder Head of the Department of Buddhist Studies at the University of Colombo, Sri Lanka. He was the former Director of the Postgraduate Institute of

Pali and Buddhist Studies, University of Kelaniya. He has published substantially on Buddhist studies in Sinhala and English. Recently (August 2020) his collected works was published in eight volumes (03 in Sinhala and 05 in English) in Colombo. Currently Professor Tilakaratne serves as the editor-in-chief of *Encyclopedia of Buddhism* published by the Government of Sri Lanka.

Wickramagamage, Carmen
Carmen Wickramagamage is a Senior Professor in English at the University of Peradeniya, Sri Lanka. Her research interests are in Literature in English, Feminist Theory, Women's Writing and Translation Studies. She has published a book, with Wimal Dissanayake, titled *Self and Colonial Desire: Travel Writings of V.S. Naipaul*. Her articles have appeared in *Diaspora*, *The Journal of Postcolonial Literature* and *World Englishes*. In addition to writing on literature in English, she also translates from Sinhala into English. Her translation of a Sinhala novel into English, Sunethra Rajakarunanayake's *Podu Purushaya* translated into English as *Metta*, won the State Literary Award for the Best Translation of a Work of Fiction into English.

Wijebandara, Chandima
Chandima Wijebandara obtained his BA (Hons) in Buddhist Civilization) from the University of Ceylon in 1968 and joined the teaching staff of the University of Colombo. In 1970 he entered the University of Lancaster (UK) and obtained a PhD in Religious Studies in 1973. From that year onwards he had taught in the University of Colombo, University of Kelaniya and University of Sri Jayewardenepura. He retired from the University of Sri Jayewardenepura as the Vice Chancellor. He was conferred a degree of DLitt (Honoris Causa) by the Buddhist and Pali University in appreciation of his contribution to Buddhist Studies. He has also authored 30 books and has contributed over hundred articles to journals and magazines. He has also been a popular TV and Radio artist both in Sinhala and English.

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Shirley Lal Wijesignhe is a Senior Professor at the Department of Western Classical Culture and Christian Culture, the University of Kelaniya, Sri Lanka. He holds a Licentiate in Sacred Scripture from the Pontifical Biblical Institute, Rome, Élève titulaire from the École Biblique of Jerusalem, and a Doctorate in Biblical Exegesis from the Catholic University of Louvain (Louvain-la-Neuve). He has published many books and articles on Biblical Exegesis, Contextual Hermeneutics and Peace Studies. Among his books are *Jeremiah 34,8-22: Structure and Redactional History of the Masoretic Text and of the Septuagint Hebrew Vorlage; Biblical Symbols for a People's Theology* (Sinhala); *Prophets and Justice* (Sinhala), and *Primeval History, Patriarchs and Matriarchs: Essays on Genesis*. At present he is the General Secretary of the Ecumenical Association of Third World Theologians (EATWOT). He has served as a resource person in contextual hermeneutics and peace studies in Belgium, Brazil, Chile, Hong Kong, Italy, Japan, Philippines, Senegal, India, South Africa and USA.

Wijetunge, Pradeepa
Pradeepa Wijetunge is currently the Director of the National Institute of Library & Information Sciences, University of Colombo. She has been in the university library sector for 35 years, starting as a Junior Assistant Librarian at the University of Colombo. She has also been the Librarian, University of Peradenya (2011-2015) and before being released to NILIS, she served as the Librarian, University of Colombo. She has obtained BA (Special) degree from the University of Peradeniya, MLib from University of Wales, MA and PhD from the University of Colombo and MIS from the University of Canberra. She is also a Fellow of the Sri Lanka Library Association and the Chartered Institute of Library and Information Professionals (CILIP), UK.

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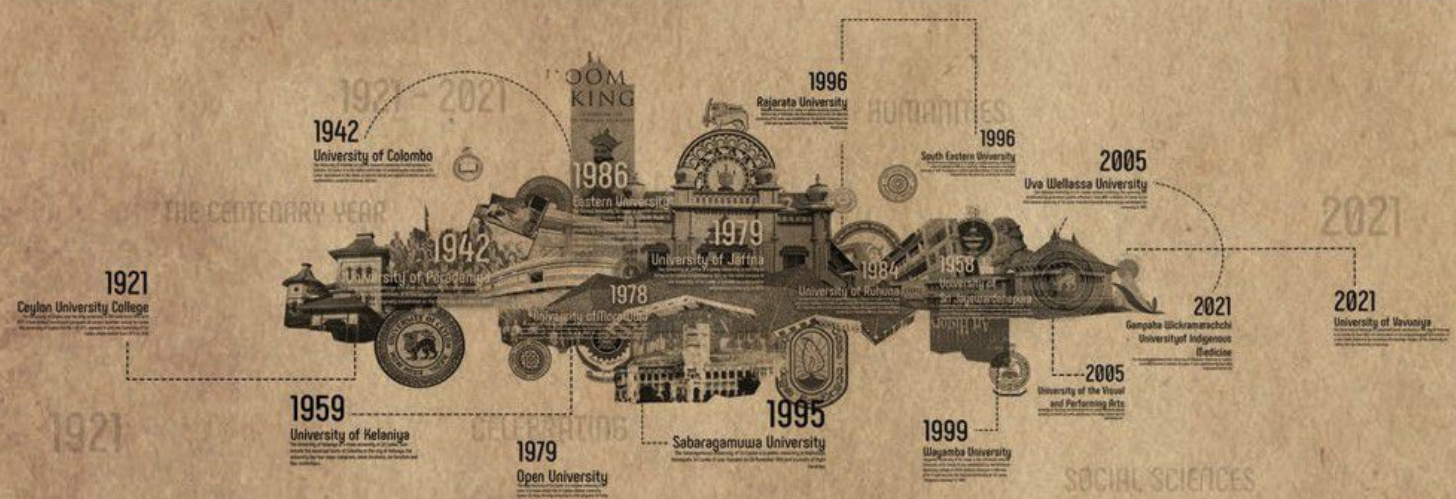
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