

*The Living Heritage Trust*  
*Annual Report*  
*2003-2004*

*Living  
Heritage*

# The Living Heritage Trust Annual Report 2004

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## Annual Report of the Living Heritage Trust (Nov 2003-Nov 2004)

### 1. Description of the Living Heritage Trust

**1.1 History.** The Living Heritage Trust (LHT) is a private sector NGO dedicated to the preservation of Lanka's unique cultural heritage and traditional wisdom, incorporated in May 2000 under the Companies Act No 17 of 1982, and registered in August 2003 as an NGO under the Voluntary Social Services Organizations (Registration & Supervision) Act, No. 31 of 1980 as amended by Act, No. 8 of 1998. Living Heritage Trust is also/ coalition of NGOs; the Cultural Survival Trust (CST) and the Kataragama Devotees Trust (KDT) are its NGO affiliates.

The promoters of today's Living Heritage Trust have a unique record in the field of traditional studies and cultural preservation extending over two decades. Since Living Heritage consisted of individuals with experience primarily outside the business field, it was decided in 2000 to form the Living Heritage Trust with the active involvement of leading businessmen, who volunteer their time and expertise in advising and managing the Trust.

The Living Heritage Trust has a long history of collaborating with villagers in Sri Lanka to preserve their cultural heritage. Each year since its inception LHT gives its patronage to the Kataragama Devotees Trust-organised Pada Yatra, a foot pilgrimage of thousands of people from Jaffna in the North of Sri Lanka, through the conflict areas, to Kataragama in the South. The Pada Yatra has never run afoul of any group in the conflict and has promoted peace, harmony and reconciliation among Hindus, Buddhists, Moslems and Christians.

The Living Heritage Trust is a shareholder in Heritage Reserves (Private) Ltd., a Board of Investment approved company that is building the first Living Heritage Reserve in Koslanda on 42 hectares of forest for a maximum of 18 guests to experience traditional Sri Lankan village life. Living Heritage also maintains the Internet's largest network of 21 websites devoted to Sri Lanka's cultural and environmental heritage.

**1.2 Objectives.** The Living Heritage Trust takes as its primary objective "*protecting and promoting the cultural heritage of the traditional people of village Sri Lanka.*" The primary objectives of the Trust are:

- i. To protect and promote the cultural heritage of the traditional people of village Sri Lanka, inclusive of their values, practices, life styles and knowledge and to stimulate an awareness of the same, both locally and internationally.
- ii. To establish Living Heritage Reserves where traditional laws, sciences, customs and irrigation practices, as well as other time tested systems and activities are protected, nurtured and appropriately disseminated both locally and internationally, to foster an appreciation for the same.
- iii. To promote Sri Lanka's diverse living oral and performative traditions nationally and internationally in a manner that will ensure its protection and continuity.
- iv. To protect and preserve the natural bio diversity of Sri Lanka through measures inclusive of, but not limited to, ecosystem management, educational campaigns, establishing local seed banks of endemic varieties of cereals, other traditional food crops and medicinal plants as well as by promoting the traditional cultivation and therapeutic use of such plants island wide.
- v. To promote culturally appropriate sustainable economic development through measures which include gender equality, the protection of children, identifying high value niche markets for traditional village products and by permitting selected guests from Sri Lanka and abroad

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to experience traditional village life in Living Heritage Reserves, while safeguarding intellectual property.

- vi. To promote the study and appreciation of Sri Lanka's natural and cultural resources with the objective of preserving them for future generations.
- vii. To make traditional livelihoods financially viable and culturally attractive to rural and urban youth of Sri Lanka through measures inclusive of infrastructure development and income generation activities.
- viii. To facilitate the implementation of traditional techniques of consensus based conflict resolution systems in the contemporary setting of exploitation, land and resource theft, perceived injustices and the resultant conflict.

**1.3 Project Experience.** For years prior to its incorporation in 2000, Living Heritage was an organic community of concerned individuals drawn from Sri Lanka and other countries, who were independently engaged in studies of oral traditions, and man-nature relationships among surviving traditional communities. Over nearly two decades, this circle of individuals has undertaken numerous studies exploring, substantiating, and publicizing indigenous wisdom traditions. This field research and related activities had no formal organization or administration. Projects were undertaken on a collective basis, with expenses borne by the individuals themselves. Living Heritage volunteers have a unique record in the field of traditional studies and cultural preservation extending over decades. The Living Heritage Network of 21 web sites—all ad-free—is today the Internet's biggest and most popular source of information about Sri Lanka's living traditions and sacred sites.

### **Examples of Living Heritage Trust's current and ongoing activities:**

- 1988-2004: **Kataragama Pada Yatra** foot pilgrimage from Jaffna to Kataragama restored after five years in abeyance due to the ethnic conflict by the Kataragama Devotees Trust (KDT) with the assistance of COMPAR (Communications for Peace and Reconciliation), a project organised by the Marga Institute and the World Association of Christian Communications (WACC). KDT's logistical support and publicity continue annually since 1988 to date, even in times of conflict. For details visit: [www.padayatra.org](http://www.padayatra.org).
- 1997-2004: **Living Heritage Network** of 21 non-commercial web sites grow in size and popularity to become the Internet's largest resource network devoted to Sri Lanka's traditional communities, sacred sites and multi-religious traditions. A new web site, [www.annadanam.org](http://www.annadanam.org), was added in 2004.
- 2003-4: Living Heritage Chairman Manik Sandrasagra appointed to the **Inter-Ministerial Committee on Sustainable Development**; creation of the Koslanda SDZ and developing and articulating the SDZ theme. Living Heritage Trust takes a leading role in articulating, planning and implementing sustainable (i.e. organic) agriculture and sustainable tourism in Sri Lanka.
- 2003-4: Living Heritage Chairman Manik Sandrasagra, appointed to the **Committee for a National Vision**, helps to shape the Vision by proposing and implementing the '*Let The Villagers Be Heard*': Mullaittivu to Kataragama Survey in the East and South in conjunction with the Kataragama Pada Yatra. The final report to the Committee was submitted in December 2003, and on 29 January 2004, Living Heritage Trust volunteer Patrick Harrigan gave a 30-minute PowerPoint presentation detailing the Project's aims, objectives, and results to a large assembly of Ministry Secretaries and senior Ministry officials chaired by Mr. Bradman Weerakoon, Secretary to the Hon. Prime Minister.
- May 2004: Living Heritage Trust and its sister affiliate the Kataragama Devotees Trust are awarded a **World Bank Small Projects Grant** to follow up the successful '*Let The Villagers Be Heard*' of 2003 with an expanded survey in all six districts of the North and East from Jaffna

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to Kataragama. Project volunteers interviewed more than 4,500 villagers in 90 villages in May-July 2004, compiled results into a computer database, and will present their final report in December 2004. World Bank officials express their satisfaction with the 2004 project by urging the Trust to apply for similar funding in 2005.

- August-December 2004: **German state television** ARD requests, and obtains, cooperation of Living Heritage Trust volunteers to produce two television documentaries about Dambana Veddas and about the Sri Lanka Railways. LHT volunteers also accept a request to help Singapore state television to produce a series about Asians who make lasting contributions to their societies.
- August 2004. Living Heritage Trust Chairman Manik Sandrasagra appointed to the **National Experts Committee** on Organic Certification and Production under the Ministry of Environment with a view to promoting certified organic agricultural products in Sri Lanka.
- October-November 2004: **Zones of Peace** proposal concept paper submitted to the National Council for Economic Development under H.E. the President, with the understanding that the relevant Cluster Committees with oversight (i.e. the Tourism Promotion Cluster Committee and the Small & Medium Enterprises Cluster Committee) will be asked to review it.

### 1.4 Present Strength of Human Resources.

The Living Heritage Trust and Living Heritage Reserves Koslanda, working together, consist of trained experts in Community Development, Tourism and Hospitality, Product Development, Information Technologies, Traditional Architecture and Construction, Traditional Agriculture, Botany, Cooperatives Organization, Finance and Accounting, and Marketing. Perhaps more importantly, however, the worldwide network of Living Heritage extends to villages that preserve sacred sites through patronage. This describes the multi-tiered human resource base that the Living Heritage network draws upon to plan and implement its programs.

For details of the Trust's Board of Directors and human resources base, see:

**Appendix A: 'Living Heritage Trust Strength of Human Resources'.**

### 1.5 Statement of Accounts for 2003-2004

Since inception, the Living Heritage Trust and its sister NGOs have been modeled upon traditional institutions, such as patronage-based exchange of goods and services. We therefore bank upon good will, not upon banks per se. This good will makes money and resources available whenever the need arises. This is our culture's original system of patronage that Living Heritage was created to restore. Therefore a financial track record of the Living Heritage Trust should quantify all its transactions, including social transactions and not the Trust's financial transactions alone.

For the Trust's itemized accounts, see: **Appendix B: 'Statement of Accounts for 2003-2004'.**

## 2. Living Heritage Trust Projects (current and ongoing)

### 2.1 Kataragama Pada Yatra 2004 (ongoing since 1988)

#### Multi-religious traditions of Kataragama

For more than two decades and up to the present day, Living Heritage affiliated volunteers have taken the lead in identifying and protecting ancient traditions of Sri Lanka's multi-religious pilgrimage centre dedicated to the unconquerable, ever-youthful spirit of the island's forest interior. The Living Heritage Trust also maintains [www.kataragama.org](http://www.kataragama.org), the highly popular site devoted to the deity of Kataragama and his cult including maps, feature articles and news and has been actively promoting Kataragama as a multi-religious Zone of Peace.

The Kataragama Pada Yatra, or age-old traditional foot pilgrimage to the jungle shrine, was revived with volunteer support in 1988 and today survives thanks to the supporting role of Living Heritage

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volunteers for the past 17 consecutive Kataragama seasons since 1988. Since 2002, when the Ministry of Foreign Affairs facilitated the Kataragama Pada Yatra, the traditional Jaffna to Kataragama foot pilgrimage has become a focal point of interest associated with the peace process as well. Living Heritage volunteers not only handle the administrative aspects of the annual foot pilgrimage, but also accompany the pilgrims all the way to Kataragama, arranging *dana* for hundreds of poor pilgrims, and ensuring safe healthy conditions for all who follow, over a period of two months (June-July) annually since 1988.

**In 2004**, for the first time since 1983, substantial numbers of pilgrims (including Trust volunteers) undertook the Pada Yatra all the way from Jaffna, a 60-day walk to Kataragama. While only a bare handful of pilgrims walked from Jaffna, along the way their party swelled with more than 500 villagers of all ages joining. According to Wildlife Department officials, this year more than 30,000 foot pilgrims from the North and East crossed Yala National Park en route to Kataragama to attend the Esala festival.

For details of the Kataragama Pada Yatra in 2004, see:

- **Appendix C: ‘2004 Jaffna to Kataragama Pada Yatra itinerary’**; and
- **Appendix D: ‘2004 Kataragama Pada Yatra press release of 30.06.2004’**.

For more about Trust activities associated with Pada Yatra 2004, see Section 2.5 below.

### **2.2 Living Heritage Network** (ongoing since 1997)

Since inception in 1997, the Living Heritage Network of non-commercial web sites has grown in size and popularity to become the Internet’s largest resource network devoted to Sri Lanka’s traditional communities, sacred sites and multi-religious traditions. Now spanning 21 websites and the whole of Sri Lanka, their work has attracted the notice of not only thousands of casual Web surfers worldwide, but also development agencies like the Asian Development Bank and media companies like *The Discovery Channel* and German state television.

The Living Heritage Network began in 1997 as a small site about Kataragama’s living traditions, and has since grown to become the 200+ page website [www.Kataragama.org](http://www.Kataragama.org). The highly popular site—loaded with detailed articles and archival photos—honors Kataragama’s Buddhist, Hindu, Islamic, Christian, and Veddi traditions alike. A related site [www.PadaYatra.org](http://www.PadaYatra.org) is dedicated exclusively to the traditional Kataragama Pada Yatra.

Other sacred sites that have their own Living Heritage website include [www.SriPada.org](http://www.SriPada.org), [www.SriMahaBodhi.org](http://www.SriMahaBodhi.org), [www.DaladaMaligawa.org](http://www.DaladaMaligawa.org), and [www.Sigiriya.org](http://www.Sigiriya.org). Another site, [www.LankaBhumi.org](http://www.LankaBhumi.org), covers sites sacred to all four of Sri Lanka’s major religious communities on one clickable map of Sri Lanka.

Some Living Heritage websites cater exclusively to communities that are just entering the Information Age. For instance, [www.Goviya.com](http://www.Goviya.com) is a showcase of the Govigama community and its traditional farming techniques and lifestyle. The fisher folk of South Indian descent who live in Udappu, famous for its fire-walking, now have their own website [www.Udappu.org](http://www.Udappu.org). Even the Veddas and the story of their long struggle to preserve their traditional forest home and lifestyle are told on the Veddas’ own website, [www.Vedda.org](http://www.Vedda.org).

In 2000, producers from The Discovery Channel discovered the Kataragama website and were intrigued enough to send a film team to create and broadcast a documentary about its ritual practices. In 2003 another American team came to Sri Lanka to film the Pada Yatra from Trincomalee to Kataragama after having learned about it from [www.PadaYatra.org](http://www.PadaYatra.org).

In 2004, German state television ARD sought and obtained valuable technical assistance from Living Heritage volunteer Patrick Harrigan in producing two documentaries about the Dambana Veddas and about Sri Lanka Railways. Singapore state television has also approached Living Heritage

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for assistance in producing a series of mini-documentaries about Sri Lankans who have made a lasting difference to society. For details see Section 2.7.

The Living Heritage Network of web sites is being developed and maintained since 1997 by Mr. Patrick Harrigan, an American volunteer who has worked in close association with Living Heritage Trust Chairman Manik Sandrasagra since 1987.

In line with the philosophy of Living Heritage, the Living Heritage Network does not charge for its Internet publishing services for Sri Lankan communities and sacred sites. Rather, the sites are built and maintained by Living Heritage Webmaster and Network Administrator Patrick Harrigan, and supported by the financial contributions of Network users worldwide.

For a complete listing of the Living Heritage Network's 21 web sites, see

### **Appendix E: 'Living Heritage Trust Network of web sites'.**

### **2.3 Inter-Ministerial Committee on Sustainable Development**

In early 2003, Living Heritage Chairman Manik Sandrasagra was appointed to the Inter-Ministerial Committee on Sustainable Development. The Living Heritage Trust has since then been involved in helping the Government to create a Sustainable Development Zone (SDZ) of 12,000 acres at Koslanda in Badulla district, the first such zone of its kind in the country.

The Koslanda Sustainable Development Zone project was initially conducted under the Inter-Ministerial Committee on Sustainable Development convened by the Ministry of Policy Development and Implementation. In **October 2004** the Trust's sustainable development initiative was submitted to the National Council for Economic Development under H.E. the President for review and recommendations by the Council's Small & Medium Enterprises Cluster Committee.

The Guru Gama Project (see next section, and Appendix F) at Koslanda will realize Living Heritage Trust's ambitious aim to make traditional lifestyles once again financially viable and attractive through enabling village youths to engage in high-value sustainable rural tourism island wide. The Living Heritage Trust also contributes in no small way to the formulation of a culturally appropriate national strategy for sustainable development in Sri Lanka--especially sustainable agriculture and sustainable tourism, which avoid harm to environment and to society.

### **2.4 Guru Gama Project in Koslanda Sustainable Development Zone**

**Project:** Creation of a Pilot Guru Gama—or educational community for capacity building in eco-, agri- and cultural tourism—as the central element in an economic development strategy in the Koslanda Sustainable Development Zone.

**Project Location:** Koslanda Sustainable Development Zone, Badulla District

**Agencies developing the plan:** Sri Lanka Tourist Board and the Living Heritage Trust

**Implementing Organisation:** Living Heritage Trust

The Living Heritage Trust in conjunction with Heritage Reserves (Private) Ltd. is building a Heritage Reserve in Koslanda for the purpose of creating a sustainable environment for the transmission of traditional knowledge, values and lifestyles to rural youths, who will subsequently be employed at Koslanda and at other like-minded eco-tourism ventures or in their home villages. The goal is to conserve traditional indigenous and village lifestyles. The practical objective is to cut through the dichotomy between economic development and traditional lifestyles by conserving and promoting traditional values found in Sri Lankan villages as a source of economic development. The Living Heritage Reserve will become the basis for elaborating programs of benefit to villages and to other eco-tourism ventures.

The proposal is to organize and build a *Guru Gama*, or Vocational Training Community, that will benefit orphans, rural youth, and talented teachers from rural backgrounds. The Guru Gama will consist of two visiting lecturers (teaching Hospitality, Agriculture, Folklore, and IT/English) and

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20 trainees (6 residential trainees, 12 commuting from off-campus and two self-supporting overseas interns with international experience in eco-tourism, organic farming, marketing, etc.), who will be involved in developing the Guru Gama, with the assistance of an architect and skilled labourers. The Guru Gama will conduct its own teaching program and community development extension program for villagers in the surrounding Sustainable Development Zone.

**LHT Management.** Because of the organizational complexity of all the activities that have a direct bearing on the Guru Gama Pilot Project—including a number of organizations at the national Government level, provincial and local government officials, the private Living Heritage Reserve Koslanda, and the emerging Sustainable Development Zone—Living Heritage Trust proposes to work as a partner with the donor agency (see ‘How the project is to be financed’) in organizing the project, with Living Heritage Trust being responsible for the concept, management, and results.

**Staff requirements in the project organisation.** The Living Heritage Trust team will be headed by Mr. Manik Sandrasagra, founder and Chairman of the Living Heritage Trust, who has agreed to donate his services to the Trust and this project. The Guru Gama Project will be administered by the Trust’s senior project administrator, Mr. Patrick Harrigan. As Project Administrator, he will be able to call on the expertise of LHT members (see Appendix A). Guru Gama faculty of two visiting lecturers (‘gurus’) and up to thirty trainees will be recruited locally, nationally and internationally through the Living Heritage Trust’s network of human resources.

**Training needs of beneficiaries.** The Guru Gama trainees and staff including local youths will get a wide variety of specialised trainings. Visiting Guru Gama gurus will teach: (1) Agriculture & Folklore; (2) Hospitality; (3) Information Technology; and (4) Communication Skills. Because both teaching positions are by visiting lecturers, there is ample scope to invite new visiting lecturers as the Guru Gama’s training needs evolve over time. The training will have a practical slant also in view of the Guru Gama’s need to become self-sufficient in terms of revenue as early as possible. That is, the faculty, trainees and staff along with local villagers will be applying their expertise to plan and implement revenue-generating activities.

**How the project is to be financed.** The Living Heritage Trust aims to launch the Guru Gama project in 2005 with external funding from the European Union under its EU-Sri Lanka Small Projects Facility (grant proposals will be announced in March 2005). Heritage Reserves Koslanda will provide the extensive land on which Guru Gama will be built, and the Trust will administer the project and provide expert personnel. During the startup phase, the Guru Gama will be supported by outside grants, development assistance and, when needed, both by Living Heritage Reserves (Pvt.) Ltd. and by the Trust. As the project matures, Guru Gama aims to generate its own revenue and achieve self-sufficiency through consultancy work and eco-tourism ventures undertaken island wide.

In **October 2004** the Living Heritage Trust submitted its Guru Gama Project proposal concept paper to the National Council for Economic Development under H.E. the President. It is understood that the relevant Cluster Committee with oversight—namely the Small & Medium Enterprises Cluster Committee—will be asked to review the proposal and give its recommendations. The Trust is optimistic that its proposal may be implemented with support of the EU and the Sri Lanka Government in 2005. For more details on this Project, see:

### **Appendix F: Guru Gama Project Proposal Summary**

#### **2.5 ‘Let The Villagers Be Heard’: Mullaittivu to Kataragama Survey 2004**

In 1999, the Government of Sri Lanka with the World Bank, UNDP, and other stakeholders began work on a national framework for Rehabilitation, Reconstruction and Reconciliation (RRR or ‘Triple R’). In 2003, under the Government’s Triple R program, a ‘Committee on National Vision’, was formed. At the Committee’s first meeting, members agreed upon the importance of building a broad national consensus on the basis of economic and social equity, and equal opportunity, as a



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pre-requisite for peace and reconciliation. Moreover, it was agreed that “to build the future it may first be necessary to first examine some of the critical and painful aspects of our past with a view to healing.”

In the course of several Committee meetings, a draft document of the *New Vision for Sri Lanka* was formulated with input from experts and authorities of various fields and backgrounds. However, in the course of this process it was noted (in May 2003 by LHT representative Manik Sandrasagra) that the *New Vision for Sri Lanka*, although being plainly *about* consensus, in no way involved actual inputs from villagers of Sri Lanka’s rural majority, let alone those from the areas most affected by decades of conflict. Rather, the inputs to the *New Vision* were exclusively the views of urban, educated Colombo residents. It was therefore agreed that the Committee should solicit the views of rural citizens, most of whom could not be expected to come to Colombo to give testimony before the Committee (which, moreover, conducts its meetings in English, a foreign tongue for most villagers).

A solution was proposed by the Living Heritage Trust that its sister NGO, the Kataragama Devotees Trust, could undertake a survey soliciting rural opinion in conjunction with the traditional Kataragama Pada Yatra, which the KDT has been supporting annually since 1988. Under this arrangement, the Committee authorized the LHT and the KDT to solicit the opinions of villagers in communities along the pilgrims’ route.

The June-July 2003 ‘Let the Villagers be Heard’ survey of the North and East empowered marginalized villagers in remote conflict-affected districts to articulate local peace and development issues for incorporation into the National Vision. The 2003 project was deemed such a success, with several hundreds of villagers participating from 40 villages in three districts, that an expanded follow-up campaign was conducted in 2004.

**The 2004 survey**, covering all six districts of the North & East from Jaffna to Ampara districts, engaged traditional foot pilgrims in the annual Pada Yatra, who mediated town hall type discussions of local peace and development issues, conducted one-on-one interviews, and presented related video programs.

Some 90 remote villages in Jaffna, Kilinochchi, Mullaittivu, Trincomalee, Batticaloa and Ampara districts (see attached maps of 90 villages covered by the 2004 survey and 2004 project itinerary), including indigenous (East Coast Vedda), regional minority (Sinhalese enclaves) and other marginalized communities of the North & East, were covered by the 2004 survey project.

For complete details about the Living Heritage survey of the North and East, see also:

- **Appendix G:** World Bank news release of November 2004
- **Appendix H:** 2004 ‘*Let The Villagers Be Heard*’ Project Summary
- **Appendix I:** List of villages covered by the 2004 survey
- **Appendix J:** Maps showing villages in the North & East covered by the 2004 survey
- **Appendix K:** Sample questionnaire from survey of rural opinion in the North & East
- **Appendix L:** 2004 Survey Project accounts summary

### 2.6 2004 Television co-productions with German ARD state television

Even long before the Living Heritage Trust was formally incorporated as an NGO, its volunteers have recognized the importance of national and international media as a means of educating the public and effecting social and economic change through changing public opinion in Sri Lanka and around the world. Many of its volunteers, like Chairman Manik Sandrasagra, have made impressive achievements in the film and television industries. Hence it is not surprising that national and

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international media agencies often turn to the LHT for advice and expertise on a wide range of subjects relating to Sri Lanka's traditional heritage.

In August 2004, German state television ARD sought and obtained extensive technical assistance from Living Heritage volunteer Patrick Harrigan to produce a one-hour documentary about the Dambana Veddas. The documentary, telecast throughout Europe on 24 October 2004 on ARD's 'Faces of Asia' documentary series, tells the story of the Dambana Veddas' traditional lifestyle and efforts to preserve their age old cultural identity, the social and economic problems they have faced in recent decades, and how in recent years they have arrived at an amicable relationship with the Wildlife Department and other Sri Lankan Government agencies.

Such was German state television's satisfaction with the Dambana Veddas documentary that, within weeks, they turned to the Living Heritage Trust again for technical support to produce a documentary about Sri Lanka Railways. For this documentary, scheduled to be shot at locations in Colombo, Galle, Vavuniya, Batticaloa and upcountry in December 2004, LHT volunteer Patrick Harrigan has been appointed as in-country producer and Aruna Suraweera as transport manager.

Singapore state television has also recently approached Living Heritage for assistance in producing a series of mini-documentaries about Sri Lankans who have made a lasting difference to society. The first documentary will be shot on location in Nawalapitiya in 2004 about Sri Lankan cultivators who practice and promote traditional sustainable agriculture.

### **2.7 Zones of Peace**

Living Heritage Trust and its affiliates stand at the forefront of a worldwide effort to create internationally-recognized Zones of Peace encompassing sacred shrines and/or environmental sanctuaries selected by each country on its own behalf. The detailed proposal was prepared and submitted to the UNESCO Seminar on the contribution of religions to the Culture of Peace held in Barcelona in April 1993 and has been forwarded to the Secretary General of UNESCO for recommendations.

The full report highlights efforts undertaken in Sri Lanka by Cultural Survival over the years, including a 1989 proposal to declare Kataragama as a Zone of Peace and a subsequent proposal submitted to the 1991 SAARC Summit Conference for the creation of sacred environmental sanctuaries throughout the South Asia region. The Living Heritage Trust and its affiliated NGOs continue to champion the concept of Zones of Peace in Sri Lanka.

In **October 2004** the Living Heritage Trust submitted its Zones of Peace proposal concept paper to the National Council for Economic Development under H.E. the President. It is understood that the relevant Cluster Committees with oversight--namely the Tourism Promotion Cluster Committee and the Small & Medium Enterprises Cluster Committee--will be asked to review the proposal and give their recommendations. Given the favourable climate in terms of Sri Lanka's peace process, the Trust is optimistic that its proposal may be implemented with Government support in 2005.

In **November 2004**, Heritage Reserves (Pvt.) Ltd. provided the Trust with a complete traditional facility including a half acre of residential land in Gothimigama (Kataragama). The Trust intends to utilize the Gothimigama facility (a traditional Ruhunu homestead) to demonstrate and promote traditional architecture and lifestyle, and as a headquarters facility for the Zones of Peace initiative in Sri Lanka.

For details of the Zones of Peace concept, see **Appendix M: Zones of Peace in Sri Lanka.**

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Appendix A: Living Heritage Trust Strength of Human Resources

Board of Directors

- Manik Sandrasagra
- Mano Chanmugam
- Ranjan Cooray
- I.V.A. Goonetillake
- Ms. E.L. Adams
- Ms. Koshika Sandrasagra

**Senior Staff:**

- Manik Sandrasagra, Chairman and Founder of Living Heritage Trust
- Patrick Harrigan, Living Heritage Research & Documentation and Webmaster
- E. Lucy Adams, Design Consultant
- Chandrasiri Perera, Site Manager, Koslanda Heritage Reserve
- Izath Nilar, Muslim community activist
- I.V.A Goonetilake, Chartered Accountant
- Amrik Jayawardene, Consultant on Agricultural Systems
- Dayawathi Samarakoon, Sinhala household folklore specialist
- Aruna Suraweera, traditional cultivator & indigenous activist

**Present Strength of Human Resources.** The Living Heritage Trust consists of trained experts in Community Development, Tourism and Hospitality, Product Development, Information Technologies, Traditional Architecture and Construction, Traditional Agriculture, Botany, Cooperatives Organization, Finance and Accounting, and Marketing. The Living Heritage Trust human resource network includes such talented and accomplished people as:

Name	Category/Expertise
1. Ajith Rathnayake .....	Travel industry specialist
2. Amrik Jayawardene .....	Airline pilot and landed proprietor
3. Amrit Muthukumar .....	Economist
4. Anthony Page .....	Chartered Accountant
5. Aruna Suraweera .....	Traditional cultivator & indigenous activist
6. Asoka Ratwatte .....	Landed proprietor
7. Chandrasiri Perera .....	Site Manager, Koslanda Heritage Reserve
8. Chris Dharmakirthi .....	IT Entrepreneur
9. Cyril Stanislaus .....	Landed proprietor
10. Dr. David Bellamy .....	Environmental communicator
11. Dayawathi Samarakoon .....	Sinhala household folklore
12. Dominic Sansoni .....	Photographer
13. Edward Goldsmith .....	Publisher of <i>The Ecologist</i> magazine, UK
14. Feizal Mansoor .....	Publisher
15. I.V.A Goonetilake .....	Chartered Accountant
16. Izath Nilar.....	Nashabandhi Tariqat Khaleefa
17. Kingsley Perera .....	Village animator and peace activist,
18. Ms. Koshika Sandrasagra .....	Writer and Marketing consultant
19. Manik Sandrasagra .....	Media and folklore consultant
20. Mandur Swami Amma .....	Advocate of Tamil devotional culture
21. Matara Swami .....	Sinhala Swami, Kataragama
22. Mano Chanmugam .....	Nuclear engineer
23. Mithre Sandrasagra .....	Journalist
24. Mudiyanse Tennekoon .....	Village folklorist
25. Patrick Harrigan, M.A .....	Researcher and Internet publisher
26. Piero Crida .....	Artist, ceramics and fabric designer
27. Ms. Rama Mani, Ph.D .....	Peace and Justice specialist
28. Ms. Ramini Jayawardene .....	Biologist
29. Ranil Senanayake, Ph.D. ....	Systems ecologist
30. Saman Senanayake .....	Traditional rice cultivator
31. Sundara Babu, Ph.D. ....	Peace Studies specialist
32. Unapana Warige Bandiya .....	Wanniyal-aetto (indigenous) leader

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**Appendix B: Statement of Accounts for 2003-2004**

<b>LIVING HERITAGE TRUST</b>	
<b>STATEMENT OF AFFAIRS AS OF MARCH 31ST 2004</b>	
<b>ASSETS NON CURRENT ASSETS</b>	
Property, Plant & Equipment	<b>31.03.04</b>
<b>TOTAL NON CURRENT ASSETS CURRENT ASSETS</b>	
Cash at Bank	SL Rs. 21,602.00
<b>TOTAL CURRENT ASSETS</b>	21,602.00
<b>TOTAL ASSETS</b>	<b>21,602.00</b>
<b>FUNDS SUABILITIES</b>	
Accumulated Fund Brought Forward	
Excess of Receipt over Expenditure	21,602.00
<b>CURRENT LIABILITIES</b>	
Accrued Expenses - Accounting Fees Payable	
<b>TOTAL CURRENT LIABILITIES</b>	-
<b>TOTAL FUNDS &amp; LIABILITIES</b>	<b>21,602.00</b>
THE NOTES TO THE ACCOUNT FORM AN INTEGRAL PART OF THE FINANCIAL STATEMENTS FOR AND ON BEHALF OF THE BOARD	
November 10th, 2004 Colombo	Treasurer

<b>STATEMENT OF AFFAIRS ASOF SEPTEMBER 30TH 2004</b>		
<b>ASSETS NON CURRENT ASSETS</b>	<b>30.09.04</b>	<b>31.03.04</b>
Property, Plant & Equipment		
<b>TOTAL NON CURRENT ASSETS CURRENT ASSETS</b>		
Petty Cash Cash at Bank	24,781.00	
	<u>16,163.40</u>	<u>21,602.00</u>
<b>TOTAL CURRENT ASSETS</b>		
<b>TOTAL ASSETS</b>	<b><u>40,944.40</u></b>	<b><u>21,602.00</u></b>
<b>FUNDS &amp; LIABILITIES</b>		
Accumulated Fund Brought Forward	21,602.00	
Excess expenditure over receipt transfer to the accumulated fund	<u>0.00</u>	<u>21,602.00</u>
	21,602.00	21,602.00
<b>CURRENT LIABILITIES</b>		
Accrued Charges – Accounting fees	<u>5,000.00</u>	-
<b>TOTAL CURRENT LIABILITIES</b>	<u>5,000.00</u>	-
<b>TOTAL FUNDS &amp; LIABILITIES</b>	<b><u>26,602.00</u></b>	<b><u>21,602.00</u></b>
THE NOTES TO THE ACCOUNT FORM AN INTEGRAL PART OF THE FINANCIAL STATEMENTS FOR AND ON BEHALF OF THE BOARD		
November 11 <sup>th</sup> , 2004		Treasurer

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Appendix B: Statement of Accounts for 2003-2004 (cont)

<b>LIVING HERITAGE TRUST</b>		
RECEIPT & EXPENDITURE ACCOUNT FOR THE YEAR ENDED MARCH 31st 2004		
	31.03.04	
	SL. RS.	
<b>Receipts</b>		
Funds Received from 'Triple R' Office		184,702.00
Total Receipts		184,702.00
<b>Funds Expended</b>		
Pada Yatra Expenses		112,100.00
Traveling & Transport		51,000.00
Total Expenditure		163,100.00
Excess of Receipts over Expenditure		21,602.00

<b>LIVING HERITAGE TRUST</b>		
RECEIPT & EXPENDITURE ACCOUNT FOR THE SIX MONTHS ENDED 30 <sup>th</sup> SEPTEMBER 2004		
	30.09.04	<b>31.03.04</b>
	SL. RS.	SL.RS.
<b>Funds Received</b>		
World Bank Funds Received	466,564.00	
Gift Received - Personal	25,200.00	-
Funds receive from Prime Ministers' Office	10,000.00	184,702.00
Donation Received - Mr. Manik Sandrasagra	7,273.00	-
<b>Total Funds Received</b>	<b>509,037.00</b>	<b>184,702.00</b>
<b>Funds Expended</b>		
Traveling	0.00	51,000.00
Bank Charges	477.10	-
Kataragama Project	0.00	112,100.00
Donation	0.00	
Printings Stationery	0.00	-
Sundry Expenses	0.00	-
Courier Charges	0.00	-
Welfare Expenses	0.00	-
Internet Charges	000	-
Medical Expenses	16,163.40	-
Postage Expenses	73,054.00	-
Telephone Charges	477.10	-
Computer Accessories	21,000.00	-
Wages	24,781.00	-
Accounting Fees	1,161.00	-
Other Expenses	0.00	-
<b>Total Funds Expended</b>	<b>137,113.60</b>	<b>163,100.00</b>
Excess of Receipts over Expenditure	<b>371,923.40</b>	<b>21,602.00</b>

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Appendix C: 2004 'Let the Villagers be Heard' Project itinerary

<u>Day</u>	<u>Date</u>	<u>Place</u>	<u>Site</u>	<u>Miles</u>
0	May ... 20	Thondaimanaru	Selva Sannidhi Murugan Kovil	0
1	21	Mankulam	Vannilankulam Amman Kovil	1
2	22	Atchuvveli	Sivan Kovil	4
3	23	Avarankal	Avanrankal Kovil	4
4	24	Puttur	Siddhi Vinayagar Kovil	5
5	25	Mathuvil	Amman Kovil	6
6	26	Sarasalai	Siddhi Vinayagar Kovil	1
6	26	Kodikamam	Siddhi Vinayagar Kovil	5
7	27	Mirusuvil	Siddhi Vinayagar Kovil	3
8	28	Pallai	Siddhi Vinayagar Kovil	6
9	29	Yanai Iravu (Elephant Pass)	Siddhi Vinayagar Kovil	8
10	30	Paranthan	Siddhi Vinayagar Kovil	6
11	31	Velikanthai	Siddhi Vinayagar Kovil	6
12	June ... 01	Ottusuttaan	Sivan Kovil	10
13	02	Puttukudiyiruppu	Siddhi Vinayagar Kovil	2
14	03	Muliyavelai	Kattumulai Kandaswami Kovil	7
15	04	Vattappalai	Kannaki Amman Kovil	1
16	05	Vattappalai	Kannaki Amman Kovil	0
17	06 (am)	Tanneeruttu	Siddhi Vinayagar Kovil	2
17	06 (pm)	Kumulamunai	Siddhi Vinayagar Kovil	7
18	07 (am)	Chemmalai	Siddhi Vinayagar Kovil	4
19	08 (am)	by bus to Pulmottai	Murugan Kovil	18
20	09 (am)	Tiriyây	Siddhi Vinayagar Kovil	5
21	10 (am)	Kuchaveli	Siddhi Vinayagar Kovil	7
22	11 (am)	Kumburupitti	Siddhi Vinayagar Kovil	4
32	12 (am)	Gopâlapuram	Sri Murugan Kovil	4
24	13 (am)	Sâmbalteevu	Salli Sri Muttu Mari Amman Kovil	6
25	14 (am)	Trincomalee	Villundri Kandaswami Kovil	5
26	15 (am)	Mutur	Siddhi Vinayagar Kovil	2
26	15 (am)	Pattitidal	Siddhi Vinayagar Kovil	5
27	16 (pm)	Balathadichenai	Murugan Alayam	0
28	17 (am)	Bharatipuram	Puthumai Vinayagar Kovil	4
28	17 (pm)	Kilivetti	Sri Murugamurti Devasthanam	1
29	18 (am)	Mavadichenai	Sub-Post Office	10
29	18 (pm)	Verugal	Chitra Velayudha Swami Kovil	1
30	19 (am)	Kathiraveli	Sri Chendoor Murugan Alayam	3
30	19 (pm)	Vakarai	Sri Selva Vinayagar Kovil	7
31	20	Mankerny	Siddhi Vinayagar Kovil	9
32	21 (am)	Karuwakerny	Sri Mari Amman Kovil	12
32	21 (pm)	Kinnaiyadi	Sri Krishna Kovil	2
33	22 (am)	Sitthandi	Chitra Velayudha Swami Kovil	6
33	22 (pm)	Vantharumoolai	Ittiyadi Siddhi Vinayagar Kovil	2
34	23 (pm)	Sattirakkondan	Kannaki Amman Kovil	6
35	24 (am)	Mamamkam	Mamamkam Sivan Kovil	2
36	25 (am)	Kalladi	Tiruchendur Murugan Kovil	2
37	26 (am)	Arayampathy	Sri Kandaswami Kovil	5
38	27 (am)	Kokkadicholai	Tandondri Eeswaran Sivan Kovil	5
39	28 (am)	Pazhakaamam	Krishnan Kovil	8
39	28 (pm)	Periya Poraittivu	Bhadra Kali Amman Kovil	1
40	29 (am)	Mandur	Murugan Kovil	7
41	30 (am)	Vembaiyur	Siddhi Vinayagar Kovil	3
41	30 (pm)	Navitanveli	Siddhi Vinayagar Kovil	3
42	July ... 01 (am)	Senaikkudiyiruppu	Kali Amman Kovil	3
42	01 (pm)	Katpittimunai	Ambalatti Vinayagar Kovil	2
43	02 (am)	Karaitivu	Kannakai Amman Kovil	5
43	02 (pm)	Karaitivu	Sri Kandaswami Kovil	1

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2004 'Let the Villagers be Heard' Project itinerary (cont.)

Day .....	Date .....	Place .....	Site .....	Miles
44 .....	03 (am) .....	Akkaraippattu .....	Mari Amman Kovil, Kolavil .....	13
44 .....	03 (pm) .....	Thambattai .....	Pillaiyar Kovil .....	3
45 .....	04 (am) .....	Thambiluvil .....	Kannaki Amman Kovil .....	3
45 .....	04 (pm) .....	Tirukkovil .....	Cithira Velâyudha Swami Kovil .....	1
46 .....	05 (am) .....	Sangamankandi .....	Pillaiyar Kovil .....	8
46 .....	05 (pm) .....	Komari .....	Murugan Kovil .....	2
47 .....	06 (am) .....	Oorani .....	Pillaiyar Kovil .....	5
48 .....	07 (pm) .....	Pottuvil Siddhi Vinayagar Kovil .....		3
49 .....	08 (pm) .....	Naval Aru .....	Warahana bridge .....	5
50 .....	09 (am) .....	Panama .....	Ganapati Devale .....	5
50 .....	09 (pm) .....	Sannyâsi Malai .....	Ganapati Shrine .....	5
51 .....	10 (am) .....	Okanda .....	Velayudha Swami Alayam .....	5
52 .....	11 (pm) .....	Vahura Vetta .....	well .....	5
53 .....	12 .....	Kumuna .....	Kumukkan Oya .....	7
54 .....	13 .....	Navaladi Madu .....	well .....	11
55 .....	14 .....	Yala .....	Menik Ganga .....	11
56 .....	15 .....	Valli Amman Aru .....	bridge .....	6
57 .....	16 .....	Katagamuwa .....	tank .....	8
58 .....	July 17 .....	Kataragama .....	Flag-hoisting .....	8
.....	August 1 .....	Kataragama .....	Water-Cutting .....	Total: 300



Appendix D: 2004 Kataragama Pada Yatra press release of 30.06.2004

## Kataragama foot pilgrims enter Yala National Park

### Largest turnout since 1983

In May Kataragama devotees set out from Jaffna on the traditional two-month trek to God Skanda's sylvan shrine in the far South. Now their ranks are growing daily as hundreds of villagers join in the largest Kataragama Pada Yatra seen in over 20 years.

(Pottuvil) Sinhalese and foreign devotees together with several hundreds of Tamil devotees of all ages from the North and East are now passing through Ampara District as the traditional two-month *pada yatra* or foot pilgrimage from Jaffna shortly enters *Kataragama Kaele*, 'the God's own Forest'.

Even veteran observers have been surprised by the scale of this year's turnout, with several hundreds of villagers of all ages joining the Pada Yatra even before it had reached Batticaloa district. The '*Adiyar Kuttam*' party of pilgrims originating from Jaffna alone already counts some 400 members, with more and more villagers joining daily.

### Flag-hoisting

Some villages, like Mamangam near Batticaloa and others, have formed their own pada yatra societies of a hundred members or more, most of whom set out from popular starting points like Pottuvil and Okanda in the second week of July. With the Okanda Murugan Devale and Kataragama Maha Devale flag-hoisting ceremonies both occurring on 17 July, several thousands of foot pilgrims are expected to be on the move at that time.

In recent years, the ancient tradition has been making a comeback after facing near-extinction following the 1983 ethnic riots. Only with the formation of the Kataragama Devotees Trust or KDT in 1988 and subsequent efforts to revive the tradition did old and new pilgrims begin to turn out again in numbers in the mid-1990's. In recent years up to ten thousand pilgrims annually walk the final 100-kilometre stretch through Yala National Park.

### Pageant

On 21 May, pilgrims from the island's North, East and West including foreign devotees assembled near Jaffna at Selva Sannidhi Murugan Kovil, recited their vows and proceeded south with spirited cries of '*Haro Hara!*'

Villagers in Jaffna, Kilinochchi and Mullaittivu districts, who for decades had not witnessed the sight of Pada Yatra, were astonished to see the colourful band, and gladly offered traditional offerings of refreshments and *annadanam*. Not only villagers, but also the LTTE and Sri Lanka Army have been offering the pilgrims *annadanam* and help whenever needed.

It was only at the grand Kannaki Amman (Pattini) festival at Vattappalai on 31 May that the party from Jaffna was met and joined by dozens of veteran pilgrims from all over the island. Overnight, the small party grew into a colorful band of pilgrims dressed in the characteristic red, yellow, or green garments typical of God Skanda's pilgrim devotees.

Some pilgrims may be seen carrying the God's bright red and yellow cock banner; others wave peacock feathers; while senior swamis bear aloft the *vel* or lance, symbol of the God's invincible brilliance. Even small children dressed in *vetti* may be heard shouting '*Haro Hara!*' ('*Hallelujah*') and joining in the constant recital of *bhajanas* in praise of God Kataragama.

Foot pilgrims wear traditional dress only: *vettis* and shawl for men, saris for women. Trousers and shirt are considered unacceptable dress for pilgrims. Slippers may be worn when absolutely

Appendix D: 2004 Kataragama Pada Yatra press release of 30.06.2004 (cont)

necessary, but not shoes. Pilgrims sleep out of doors at night or in temples, but not in private homes. Elder pilgrims especially enjoy the respect of villagers and pilgrims alike, who consider them as treasuries of age-old oral traditions. Consumption of alcohol is strictly prohibited.

Many villagers make vows to join the Pada Yatra as it passes through their own village, so the parties of pilgrims tend to grow day by day. With just a few weeks remaining before the flag-hoisting ceremonies at Okanda and Kataragama, thousand of pilgrims are expected to join or follow the pilgrims as they pass through Ampara district and enter Yala National Park.

In recent years hundreds—even thousands—of villagers have resumed coming by foot from points like Pottuvil and Okanda that are just a week’s walk from Kataragama. However this year, for the first time, hundreds of villagers of all ages have been joining the Pada Yatra already even from Trincomalee district, more than a month’s rigorous march from Kataragama.

### **Hazards**

Wildlife Department officials, expecting an even bigger turnout than last year, are monitoring the flow of pilgrims who walk from Pottuvil via Okanda and Kumuna, through the Strict Natural Reserve to the banks of the Menik Ganga and thence to Kataragama. KDT officials also, some on foot and others in support vehicles, annually monitor environmental and health conditions inside the park during the height of the Pada Yatra season.

According to KDT spokesman Manik Sandrasagra, the rush of inexperienced pilgrims through Yala brings with it environmental and health hazards. “This year we are again helping the Wildlife Department to minimize the fire hazard, reduce littering in the park, and maintain public health especially by monitoring sources of drinking water.”

“The Wildlife Department has been making admirable efforts to protect the park while also trying to meet the pilgrims’ needs, especially for safe drinking water. But with thousands of pilgrims crossing at once, it is no easy task.”

### **Villagers’ ideas**

The Pada Yatra pilgrims are not only praying for peace, but are also doing something to help establish island-wide peace, justice and prosperity.

Last year the Pada Yatra swamis and swami ammas invited villagers all along their route to articulate local development problems together with proposed solutions. The project, called ‘*Let the Villagers be Heard*’, which interviewed hundreds of villagers in 40 villages in Trincomalee, Batticaloa and Ampara districts, was the brain child of the Living Heritage Trust.

The project was such a success that this year it has been expanded to cover over 60 villages in seven conflict-affected districts from Jaffna to Ampara district. Pada Yatra pilgrims themselves are conducting the project.

Already several thousand villagers have participated by completing questionnaires in Tamil and Sinhala that invite them to articulate local social and economic development issues, including security, education, health, employment, agriculture, and other government services. Survey results from some 5,000 participating villagers in seven districts will be compiled, analyzed, and reported to concerned ministries and development agencies after the Kataragama festival is over.

The project aims to stimulate open discussions, encourages villagers to articulate solutions to local development issues, collects villagers’ own appraisals of local problems and ideal solutions,

Appendix D: 2004 Kataragama Pada Yatra press release of 30.06.2004 (cont.)

and forwards results to concerned agencies to be factored into ministerial planning of regional development programs.

Most villages in the North and East are populated by Tamil speakers. The survey, however, also specially visits Sinhalese coastal enclaves such as Seruvila, whose residents face their own unique set of local challenges in building a multi-ethnic society that ensures peace, justice, and prosperity for all its citizens.

The Kataragama Pada Yatra has for centuries been one of the great unifying factors in Sri Lankan society. Even today, the tradition continues to play an important role in the long process of healing and the restoration of peace and justice.

#### **Ancient Tradition**

Since 1988 the KDT has annually coordinated the yatra by notifying devotees and temples all up and down the East Coast. It also helps to facilitate *dana*, the ritual sharing of food and hospitality, by informing temple societies of the pilgrims' arrival dates and by providing free dry rations to hundreds of poor pilgrims who undertake the six-day crossing of *Kataragama Kaele*, 'the God's own Forest'.

The Pada Yatra pilgrims walk from as far as Jaffna and Mullaittivu districts, taking up to two months to reach the distant shrine. All along the way, villagers wait for their chance to offer *dana* to the growing bands of swamis and swami ammas, who are mostly in their 50's, 60's and 70's—some even in their 90's.

This year is the 17th consecutive Pada Yatra sponsored by the Kataragama Devotees Trust since 1988 with the support of villagers and officials at the national, district and local levels.

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**Patrick Harrigan** has been the Kataragama Devotees Trust's pada yatra field representative since 1988. The 2004 pada yatra is his 18th Kataragama Pada Yatra since 1972.

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\* \* \* END OF PRESS RELEASE \* \* \*

[1,300 words]

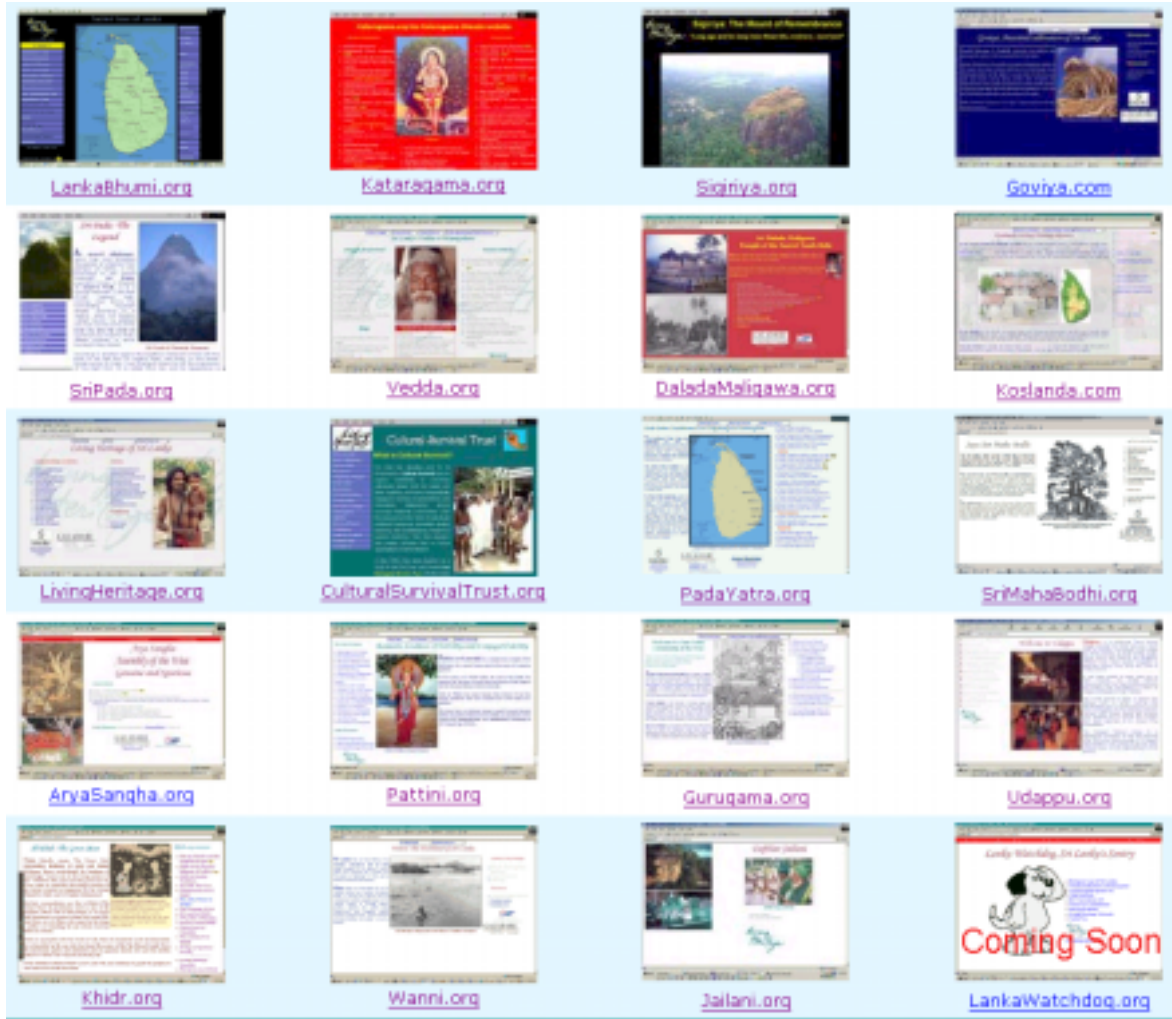
A news article dated June 30, 2004 released by the Kataragama Devotees Trust

E-mail: info@padayatra.org

Phone: 011 269-1685 Cellular: 077 3020460

[This article appeared in *The Sunday Observer* of 25 July 2004  
and *The Daily News* of Monday 26 July 2004.]

Appendix E: Living Heritage Trust Network of 21 web sites



The Living Heritage Trust's growing network of web sites currently includes:

1. Annadanam.org (new in 2004) ..... Sri Lanka's tradition of *dana* or *annadanam*
2. AryaSangha.org ..... Saints, sages, and humbugs of modern Sri Lanka
3. CulturalSurvivalTrust.org ..... Cultural Survival Trust official web site
4. DaladaMaligawa.org ..... Dalada Maligawa: Temple of the Sacred Tooth Relic
5. Goviya.com ..... Sri Lanka's Goyigama or ancestral farming community
6. Gurugama.org ..... The Guru Gama official web site
7. Jailani.org ..... Islamic shrine at Jailani
8. Kataragama.org ..... Kataragama Sacred City and its traditions
9. Khidr.org ..... al-Khidr, the Green Man of Islamic lore
10. Koslanda.com ..... Koslanda Heritage Reserves (Pvt) Ltd.
11. LankaBhumi.org ..... Sacred sites of Sri Lanka
12. LankaWatchdog.org ..... Environmental issues and fair government
13. LivingHeritage.org ..... Living Heritage Trust official web site
14. PadaYatra.org ..... Jaffna to Kataragama Pada Yatra or foot pilgrimage
15. Pattini.org ..... Goddess of conjugal fidelity Pattini or Kannaki Amman
16. Sigiriya.org ..... World Heritage site Sigiriya
17. SriMahaBodhi.org ..... World's oldest historical tree at Anuradhapura
18. SriPada.org ..... Sacred Mountain Sri Pada or Adam's Peak
19. Udappu.org ..... Udappu traditional fishing village in Wayamba
20. Vedda.org ..... Sri Lanka's indigenous Veddas or Wanniyal-aetto
21. Wanni.org ..... The Wanni's traditional hydraulic culture

## Appendix F: Guru Gama Project Proposal Summary

“We are developing a new strategic initiative that would make Sri Lanka “the most sought after destination in the Indian Ocean”.... This new approach to tourism will restore pride in local culture, raise living standards and promote social contentment. In so doing, Sri Lanka will become a recognized up-market destination catering to niche markets. We have identified Eco-tourism, Adventure Tourism, Heritage Tourism, Agri-Tourism, Nature Tourism, and Sports Tourism for sustainable tourist development. In fact, we are now about to launch Sri Lanka’s first Sustainable Development Zone with a focus upon our living heritage, a blend of traditional hospitality and agriculture.”

—**Mr. Hari Selvanathan**

Chairman of ‘Regaining Sri Lanka’ Tourism Steering Committee  
addressing the Tokyo Donors’ Conference, June 2003

**Project:** Creation of a Pilot Guru Gama—or educational community for capacity building in eco-, agri- and cultural tourism—as the central element in an economic development strategy in the Koslanda Sustainable Development Zone, now being established by the Inter-Ministerial Committee on Sustainable Development.

**Project Location:** Koslanda Sustainable Development Zone, Badulla District

**Implementing Organisation:** The Living Heritage Trust and Little Smile Association, Germany

### **1. Problems Addressed by Project.**

The ‘Regaining Sri Lanka’ initiative urgently requires implementation of grassroots level programmes that realize the initiative’s intention and implied aims. The strategy embodied in the Guru Gama concept aims at nothing less than for village Sri Lanka to leapfrog into the ‘Experience Economy’ of the 21<sup>st</sup> Century and reap its rewards, while restoring the pride and enjoyment of living traditional rural lifestyles.

At the national level, this project provides the strategy on the ground, creating in a short time span a showpiece or working model integrating all four core strategic concepts in upwardly revaluing Sri Lanka, namely: re-positioning, re-branding, zoning, and niche marketing. The Guru Gama will train youth who will then train others while advancing their careers as the cultural and natural heritage interpreters of their own home environment and advocates of a traditional patronage-based rural society. These young entrepreneurs in the field of traditional hospitality will become the first generation of business leaders to succeed by adhering to principles of sustainability and ‘Green’ accounting while adding value to local environments and enclaves of traditional culture.

The first Sustainable Development Zone in Sri Lanka, the Koslanda SDZ, seeks to demonstrate viable economic alternatives to the accelerating trend of villagers migrating to the city to find work, education and health, and then sprawling back and urbanizing the countryside when the cities themselves are becoming unlivable. The social and economic possibilities inherent in an ‘experience economy’ perspective—where traditional lifestyles themselves become economic assets with tangible rewards—becomes more urgent in this time of high economic expectations of ‘peace dividends’. This project will answer many of those expectations.

At the local level, the Guru Gama will assist villagers to have better quality lives and increased opportunities. By creating a ground model that can be replicated and by fostering a new mindset to take advantage of opportunities that will consequently arise, within two years we expect it will be demonstrated that traditional lifestyles are a viable alternative in Sri Lanka. A successful pilot Guru Gama is a pre-condition for establishing Guru Gamas throughout the country, especially in former conflict areas.

## Appendix F: Guru Gama Project Proposal Summary (cont.)

**2. Project Beneficiaries.** The whole complex initiative with its three elements—Heritage Reserve Koslanda (privately funded), the Koslanda Sustainable Development Zone (Government sponsored), and the Guru Gama as the fulcrum—comprises a novel development approach aiming to make traditional village life once again economically viable. The Guru Gama will provide services to support villagers in the Sustainable Development Zone—tourism and hospitality training (including interpretation of cultural and natural heritage), agricultural extension, organization of village cooperatives, and creation of non-polluting enterprises and industries.

The project aims to provide Sri Lanka's fledgling eco-tourism initiative with articulate, knowledgeable and motivated young people who will develop this new tourism niche, while preserving traditional knowledge and practices, values and lifestyles for future generations. Graduates of the Guru Gama will subsequently find employment at the Living Heritage Reserve Koslanda and at other like-minded tourism ventures. Through imbibing the spirit and philosophy of entrepreneurship, graduates will be encouraged to conceive and launch eco-tourism ventures in the Koslanda Sustainable Development Zone or in their own home districts. Foreign guests targeted and served by Guru Gama and its graduates—high-income, low impact eco-tourists—in turn will return home as “tourism ambassadors for Sri Lanka”.

**3. Development Goals.** The Living Heritage Trust goal is to conserve traditional indigenous and village lifestyles by enhancing their economic and social value. The establishment of a series of Guru Gamas, or educational communities, starting with the pilot Guru Gama at Koslanda, is the strategy to realize this goal. This proposal is designed to harness Sri Lanka's natural and cultural heritage and turn it into a source of wealth through sustainable development. It aims to create a development model that equates a traditional lifestyle with a high standard of contentment.

### **4. Objectives of the Project.**

- To create a new tourism concept that will train a new generation of qualified graduates who will make Sri Lanka their preferred market in terms of job satisfaction and financial gain.
- To harmonize contradictory forces of economic development and traditional lifestyles by conserving and promoting traditional Sri Lankan village values as socio-economic assets.
- To create a qualitatively richer model for development in Sri Lanka through incorporating traditional lifestyles with 21<sup>st</sup> Century economics.
- To treat traditional village society as a source of development, rather than an impediment.
- To use indigenous cultural institutions as the paradigms for elaborating programs of benefit to villages.
- To treat this Guru Gama as a pilot project for a system of education that teaches integration and harmony with the individual's traditional environment.

**5. Expected Results.** Creation of a Guru Gama teaching village in the Koslanda Sustainable Development Zone that will give guidance and direction to villagers on economic, social and environmental issues. Measure those results according to a Human Development Index. Demonstrate that the model can be replicated in other areas.

**6. Activities Planned.** To implement the objectives, we propose to carry out such tasks as:

- Build a Guru Gama, staff it with teachers and students, and launch an appropriate teaching program.
- Establish an accredited tourism and hospitality school to train village youth in eco-cultural tourism.
- Admit a small number of self-supporting foreign students as interns who provide inputs in eco-tourism, etc.

## Appendix F: Guru Gama Project Proposal Summary (cont.)

- Develop an assistance program for villagers in agriculture, business, environment, and traditional lore.
- Train village youth in information technologies appropriate in the Global Village business context.
- Recruit young men and women locally and island wide as administrators, teachers and students.
- Conduct ritual and educational activities that emphasize the central role of woman in traditional village culture.
- Establish a Living Heritage program of traditional ritual activities following the village calendar.
- Build a brand under which products are marketed with value-addition locally and internationally.
- A final report will serve as a manual for establishment of other Guru Gamas island wide.

**7. Main Inputs.** Living Heritage Trust is currently in the process of drafting and submitting a funding proposal to the European Commission under its EU-Sri Lanka Small Projects Facility (SPF). The EC's SPF provides 75% external funding for the first year of a qualified project in the field of "training programmes and capacity building activities directed to Sri Lanka local authorities and civil society organisations". Thereafter the project would be self-supporting with inputs from the Trust and its private sector counterpart, Heritage Reserves, Ltd.

The Trust proposes to administer the project using its own land, human, and financial resources with specialized input from one or two carefully selected foreign professional consultants having extensive experience in Sri Lanka. This foreign input is needed in areas where Sri Lankans as yet have little experience. The human resource network associated with the Living Heritage Trust will provide the teaching expertise and the recruitment base to implement and expand the Guru Gama concept. The support of villagers resident in the SDZ along with the support of Government agencies connected with the SDZ will also be vital.

**8. Project Constraints.** The project requires close coordination between private enterprise, NGOs, the Government at every level, and the villagers in the Sustainable Development Zone. At present, there is rampant poaching, illicit tree-felling, setting of fires, and encroachment of water reservations in the Zone. Enforcement of the law is vital. Some measures will take longer to implement than the two years of the project. Finally, not everyone welcomes change or wants to live a traditional lifestyle, even though initial feedback from villagers reflects strong support. Government officials themselves privately concede that high-level political endorsement alone determines priorities in policy implementation.

**9. Possible Long Term Effects of the Project.** The pilot Guru Gama aims to replicate itself in other Sustainable Development Zones island wide, to redefine hospitality, and to re-value traditional lifestyles. It will help through certification to re-qualify tourism, agriculture and traditional cottage industries products to have higher trade value. It can bring high-tech services, industries, and employment to the villages. Most importantly, this project can help conserve ecologically sustainable lifestyles and, ultimately, help to 'regain Sri Lanka' in the full sense.

Appendix G: World Bank news release of November 2004

Project extends hope to villagers of Sri Lanka's North & East

Nearly two decades of bitter ethnic conflict have ravaged Sri Lanka's North and East, devastating its social and economic infrastructure. Even two years since a ceasefire took hold, villages of the island's the worst affected region still lack basic services, let alone resources for reconstruction. Few governmental or non-governmental agencies maintain a presence in the North and East, where tensions run high between Tamil insurgents and the Sri Lanka government.

At the current stage of the peace process, restoration of confidence in fair government is an essential precondition for the eventual formation and strengthening of local institutions that will support development activities.

To overcome the shortage of Tamil-speaking personnel and usher villagers into the democratic development process, recently the Bank took a novel approach by enlisting traditional foot pilgrims who not only prayed for peace, but also empowered marginalized villagers in remote conflict-affected districts, including indigenous, regional minorities and other marginalized communities of the North & East, to articulate local peace and development issues.

Foot pilgrimage or *pada yatra* has for centuries been one of the great unifying factors in Sri Lankan society. Even today, foot pilgrims who annually walk from Jaffna in the far North to Kataragama in the far South continue to play a significant role in the restoration of peace.

The project, called '*Let the Villagers be Heard*', in 60 days covered 90 villages in all six districts of the island's conflict-ravaged North and East, in a partnership of the Bank and the Living Heritage Trust of Sri Lanka.

The campaign was planned and conducted by the foot pilgrims themselves, who mediated group discussions of local peace and development issues, conducted one-on-one interviews, and presented related multimedia programs. A bare handful of pilgrims set out from Jaffna, but so many joined along the route that, by the end of their journey, they totaled over 30,000 according to government officials.

Pilgrims helped villagers to complete simple questionnaires in Tamil or Sinhala expressing their assessment of local development issues, including security, education, health, employment, and agriculture. Survey results from some 4,500 villagers have been compiled into a database that will be analyzed and shared with concerned ministries and development agencies

Most villages in the North and East are populated by Tamil speakers. The survey, however, also visited isolated Sinhalese enclaves, whose residents face unique challenges in building a multi-ethnic society that ensures peace, justice, and prosperity for all its citizens.



## Appendix H: 2004 '*Let The Villagers Be Heard*' Project Summary

This project was envisaged as a follow-up campaign subsequent to the June-July 2003 '*Let the Villagers be Heard*' survey of rural opinion in the North & East for the Reconciliation Division of the Sri Lanka Government's 'Triple R' Program. The 2003 project empowered marginalized villagers in remote conflict-affected districts to articulate local peace & development issues for incorporation into the National Vision. The 2004 campaign, covering all six districts of the North & East, engaging traditional foot pilgrims in the annual Pada Yatra who mediated group discussions of local peace and development issues, conducted one-on-one interviews, and presented related video programs.

The 2004 survey covered 60 remote villages in Jaffna, Kilinochchi, Mullaittivu, Trincomalee, Batticaloa and Ampara districts, including indigenous (East Coast Vedda), regional minority (Sinhalese enclaves like Seruvila) and other marginalized communities of the North & East. Participation varied, depending upon population size; generally 25-100 participants per village.

### **Purpose**

Restoring confidence in democratic government, especially in conflict-affected rural areas, is a major precondition for the restoration of peace and economic development in Sri Lanka. The 2003 '*Let the Villagers be Heard*' survey of rural opinion in 40 villages of the North & East engaged villagers and solicited their recorded statements on local peace and development issues for incorporation into the National Vision. The project succeeded in giving indigenous and marginalized villagers (both men and women, young and old, better educated and less educated) in remote areas the feeling that, at last, their voices could be heard in Colombo on issues of both local and national importance. The project also provided the Government and the LTTE with new channels for communication, trust building, and eventual resolution of issues that stand in the way of lasting peace, reconciliation and economic development.

The 2004 follow-up campaign, in conjunction with the traditional Kataragama Pada Yatra, visited some 60 villages in six districts in May-June-July 2004. In this campaign, villagers' 2003 participation was acknowledged and examined in group discussions conducted by Pada Yatra foot pilgrims (non-politically motivated elders who command wide respect among villagers) who also conducted one-on-one interviews with villagers who volunteer to articulate local development priorities.

A novel component of this year's project was the production of video and slide presentations to enhance the program's local impact and broaden its appeal to include young and old villagers alike. A video montage of scenes depicting the natural and cultural richness of Sri Lanka illustrates, without need for words, the commonality of heritage and values that unite Sri Lankans. Group discussions followed by one-on-one interviews helped to track changes in rural opinion concerning the peace process and local development issues.

### **Civic Engagement**

Twenty years of conflict have severely eroded villagers' confidence and respect for government at the local, district and national levels, especially in conflict affected areas of the North and East. At present, no government program exists to fill this need for representatives to visit remote conflict-affected areas, meet with marginalised villagers, and encourage them to articulate both problems and solutions at the local and national levels. The traditional Kataragama Pada Yatra foot pilgrims demonstrated in 2003 and again in 2004 that they can fulfill this need, while villagers including regional minorities (East Coast Veddhas, Sinhala enclaves, etc.) everywhere were keen to participate. The expanded follow-up campaign in 2004 fulfilled this purpose as an interim solution while the process of planning and building more permanent institutions island wide continues.

In the past, villagers in marginal areas have seen development resources flow towards urban centres and away from rural communities. More importantly, there is a widespread conviction that decision-making processes remain in the hands of urban interests. This campaign not only proved to villagers that it is possible for their views to reach all the way up to corridors of power in Colombo, but also demonstrated that the government shows a continuing interest and will respond to villagers' inputs.

## Appendix H: 2004 '*Let The Villagers Be Heard*' Project Summary (cont.)

### **Goals and Objectives**

Goals of the campaign were to: (1) revisit villages included in the 2003 'Let the Villagers be Heard' survey and acknowledge villagers' participation with thanks; (2) educate villagers of the purpose and progress of the campaign with video and PowerPoint presentations in Tamil language; (3) engage villagers in informal discussions of peace and development issues that affect them locally; (4) record villagers' inputs; (5) inform the Sri Lankan public of project aims & activities in a concomitant Colombo-based media campaign; and (6) report results to concerned agencies, including the World Bank and ministries connected with the original 2003 survey of rural opinion.

Measurable objectives were: (1) attendance at project-sponsored presentations in 60+ villages; (2) the recorded statements of villagers; (3) press releases & published articles.

The Living Heritage Trust and its sister organization the Kataragama Devotees Trust have been conducting the Kataragama Pada Yatra annually since 1988, demonstrating their standing commitment to support this specific Sri Lankan cultural tradition with planning, financial support, publicity, and presence of volunteers in the pilgrimage. Our activities evolve to address the needs of concerned villagers with external support.

### **Outcomes**

Admittedly, most projected outcomes of the project were intangible and unquantifiable—and yet, they are precisely the intangibles that are urgently needed at this time, e.g. (1) enhanced respect for Government among villagers in the North & East; (2) a greater understanding and appreciation of village-level democratic governance; (3) enhanced sense of empowerment among participating villagers; (4) opportunity for aggrieved villagers to 'let off steam' about shortcomings in local development activities and to feel that their complaints and suggestions are being heard in Colombo; (5) greater public awareness of efforts being undertaken to address rural development issues in remote districts of the North & East, etc.

The project was based primarily upon one-on-one interviews as its method for ascertaining/tracking rural opinion. National public opinion, as influenced by the project's publicity component, is more difficult to track. We hope to see evidence that governmental agencies are responding to processes set in motion by the 2003 and 2004 projects, particularly in terms of new channels of communication between the Government and the LTTE on issues that are articulated fully in the 2003 Final Report.

The 2003-4 'Let the Villagers be Heard' surveys succeeded in giving villagers in remote areas a basis for hope that their views and interests will be represented and considered in formulating the nation's peace and development policies and programs. In 2004 the Pada Yatra pilgrims showed villagers the results of the 2003 survey, solicited their statements on what has changed locally in the past year, and reassured them that the government intends to follow up on its stated intention of promoting regional & local level planning & implementation. We hope that this project, including its component of national publicity, has helped to build momentum for the peace and development process by reinforcing villagers' confidence that local decision making power is in their hands, and that the peace and development process depends upon their active involvement at the local level.

The campaign's activities and results were documented and disseminated even as the campaign was underway in remote districts. Firstly, a primary aim of the campaign was to educate inhabitants of 60+ villages of the purpose, activities, and results of the 2003 survey. Secondly (as during the 2003 survey), the Living Heritage Trust conducted a concurrent campaign in Colombo news media (newspapers, television, and Internet web sites) publicizing the project and bringing its purpose and activities to the notice of the general public. Thirdly, video documentation of the project is being edited and incorporated into a video presentation for screening each evening at a different village en route even while the Pada Yatra is underway.

Appendix I: List of villages covered by the 2004 survey  
(listed in alphabetical order according to district)

**Jaffna District:**

1. Atchuvveli
2. Avarangaal
3. Kodigamam
4. Mattuvil
5. Mirusuvil
6. Nellyyadi
7. Palai
8. Puttur
9. Sarasalai
10. Thondaimanaru
11. Ushan
12. Vadaliyadaippu
13. Valvattithurai

**Kilinochchi District**

14. Kilinochchi
15. Mamoolai
16. Mulliavaikal
17. Paranthan
18. Tirunavatkulam
19. Visvamadu

**Mullaivivu District**

20. Chemmalai
21. Kanukeni
22. Kumanamalai
23. Puthukudyiruppu
24. Tanniruttru

**Trincomalee District:**

25. Aanaitivu
26. Akkarachenai
27. Balathopur
28. Bharatipuram
29. Dehiwattha
30. Gopalapuram
31. Jamaliya
32. Kaddaiparichan
33. Kaddukulam
34. Kallampathai
35. Kanguveli
36. Kantale
37. Kilivetti
38. Koonittivu
39. Kuchaveli
40. Kumburupitti
41. Mankeny
42. Malaimunthai
43. Muttur
44. Narayanapuram
45. Navili
46. Neidhahnagar
47. Nilaveli
48. Palathadichenai
49. Pattithidal
50. Sambaltivu
51. Senaioor
52. Seruvila
53. Thambalakamam
54. Tiriyay
55. Trincomalee Town
56. Uppuvelli
57. Varothayanagar
58. Veeramanagar

**Batticaloa District**

59. Addalaichenai
60. Arayampathi
61. Kalladi
62. Karuvakerny
63. Kathiraveli
64. Kinnaiyadi
65. Kokkatticholai
66. Mamamgam
67. Mandur
68. Ondachimadam
69. Paalchenai
70. Palugamam
71. Pannichankeny
72. Periya Kallaru
73. Periya Poraitivu
74. Sattirakkondan
75. Siththandi
76. Vakarai
77. Vandarumoolai
78. Veppamkulam

**Ampara District**

79. Akkaraippattu
80. Karaitivu
81. Komari
82. Oorani
83. Paandiruppu
84. Panama
85. Pottuvil
86. Sangamankandi
87. Tambattai
88. Tambiluvil
89. Tirukkivil
90. Vinayagapuram

Appendix J: Maps of North & East villages covered by 2004 project

Appendix J-1: Map of Northern Province villages covered by 2004 project



Appendix J-2: Map of Eastern Province villages covered by 2004 project



Appendix K: Questionnaire used in the 2004 survey of the North & East

'Let the Villagers be Heard'  
2004 sample survey of rural opinion in the North & East

In 2003, the Kataragama Pada Yatra pilgrims asked local villagers to tell their opinion about peace and development issues locally and nationally. After the Pada Yatra season, the Project Coordinator reported the results of the survey directly to the Secretaries of government ministries concerned with the peace process and local development.

Again in 2004, the Pada Yatra pilgrims are visiting over 60 villages from Jaffna to Pottuvil. Will you kindly assist by completing this form? You may also fill it anonymously, if you prefer. Simply write in the details, or check the box next to the best answer. If you need help, ask one of the pilgrims. We will report the results so ministry officials can better understand your village's problems (and solutions) as you see them.

Thanking you,

Project Coordinator

1. Name of Village
2. District (check the box next to the correct district)
  - Jaffna
  - Kilinochchi
  - Mullaittivu
  - Trincomalee
  - Batticaloa
  - Ampara
3. My **religion** is: (check one box only)
  - Hindu
  - Buddhist
  - Christian
  - Muslim
4. My **occupation** is: (check one box only)
  - Housewife
  - Cultivator
  - Fisherman
  - Laborer
  - Police/Security
  - Merchant
  - Student
  - Teacher/Administrator
  - Professional (explain) \_\_\_\_\_
  - Unemployed
  - Other (explain) \_\_\_\_\_
5. Compared to one year ago, now the **security situation** in our village is:
  - Much better (explain) \_\_\_\_\_
  - Somewhat better
  - Same
  - Somewhat worse
  - Much worse (explain) \_\_\_\_\_

Appendix K: Questionnaire used in the 2004 survey of the North & East (cont.)

6. Compared to one year ago, **government services** in our village are
- Much better (explain) \_\_\_\_\_
  - Somewhat better
  - Same
  - Somewhat worse
  - Much worse (explain) \_\_\_\_\_
7. Compared to one year ago, **educational facilities** in our village school are:
- Much better (explain) \_\_\_\_\_
  - Somewhat better
  - Same
  - Somewhat worse
  - Much worse (explain) \_\_\_\_\_
8. Compared to one year ago, **employment opportunities** in our village are:
- Much better (explain) \_\_\_\_\_
  - Somewhat better
  - Same
  - Somewhat worse
  - Much worse (explain) \_\_\_\_\_
9. Compared to one year ago, **agricultural support services** here are:
- Much better (explain) \_\_\_\_\_
  - Somewhat better
  - Same
  - Somewhat worse
  - Much worse (explain) \_\_\_\_\_
10. Compared to one year ago, **health services** here are:
- Much better (explain) \_\_\_\_\_
  - Somewhat better
  - Same
  - Somewhat worse
  - Much worse (explain) \_\_\_\_\_
11. Compared to **one year ago**, our general **standard of living** now is:
- Much better (explain) \_\_\_\_\_
  - Somewhat better
  - Same
  - Somewhat worse
  - Much worse (explain) \_\_\_\_\_
12. Compared to **20 years ago**, our general **standard of living** today is:
- Much better (explain) \_\_\_\_\_
  - Somewhat better
  - Same
  - Somewhat worse
  - Much worse (explain) \_\_\_\_\_

Appendix K: Questionnaire used in the 2004 survey of the North & East (cont.)

13. The number one area where development is most needed here is (check one only):

- Security
- Communal amity between communities
- Education
- Agricultural Services
- Electricity
- Roads
- Other (explain) \_\_\_\_\_

14. Please use the bottom of this form to write any **additional observations or suggestions**.

**Full Name (optional)**

**Date**

**Year of birth**

**Gender**

- Male
- Female

Kindly complete this form and return it to one of the pilgrim volunteers. You may also complete the form later and post it to:

Patrick Harrigan, Project Coordinator  
Kathirkama Yaathirikalar Thondar Sabhai  
3, Kovil Veethi, Captain's Garden  
Colombo-10



The Living Heritage Trust Annual Report 2004

Appendix L: 2004 Survey Project accounts summary

(15.04.2004 through 11.11.2004)

**Ordinary Income & Expenses Total**

Accounting Fees .....	5,000	
Computer .....	24,919	
Computer Repair .....	6,450	
Courier fees .....	400	
Dana for pilgrims .....	23,120	
Grants & Donations		
Individual donations for <i>annadanam</i>		
S. Dahanayake, Colombo .....	5,000	
Pattikannus Jewelers, Colombo .....	1,000	
Dr. T. Senthilwerl, Colombo .....	5,000	
S. Sathyamoorthy, Colombo .....	10,000	
Sivathondan Society, Jaffna .....	1,000	
Swami Amma Ashram, Mattuvil .....	1,200	
Individual donors, Batticaloa .....	2,000	
Sub-Total .....	25,200	
Grants		
World Bank Small Projects grant .....	466,564	
Total Grants & Donations .....	491,764	-491,764
Internet access .....	2,117	
Medical .....	332	
Office Supplies .....	5,352	
Photocopying .....	1,145	
Photography .....	17,415	
Postage .....	1,690	
Printing .....	8,250	
Telecom & Internet .....	5,580	
Transportation		
Vehicle Rental .....	53,925	
Service .....	25,000	
Transportation – Unassigned .....	20,670	
Tractors, Vans & Auto rickshaw .....	18,090	
Fuel .....	5,489	
Bus & ferry charges .....	4,400	
Vehicle Driver .....	2,029	
Total Transportation .....	129,603	129,603
Video .....	12,750	
Workers' payments .....	221,600	
Total Other Ordinary Expenses .....	-26,041	
Net Ordinary Income .....	26,041	
Other Income & Expenses		
Other Income		
Income – Unassigned .....	0	
Total Other Income .....	0	
Net Other Income .....	0	0
Net Income .....	26,041	

## Appendix M: Zones of Peace in Sri Lanka

**The Zones of Peace concept** represents one simple and practical way for governments, religious leaders and citizens to work together in an active partnership that fosters the conditions needed to create a healthy environment free of all forms of violence, while nurturing genuine inner peace. Moreover, Zones of Peace incorporate concepts of human justice and environmental responsibility through optimal use of local traditions of non-violent conflict resolution, holistic resource management, and self-reliance.

### **What is a Zone of Peace?**

A Zone of Peace is a site with sacred, religious, historic, educational, cultural, geographical and/or environmental importance, protected and preserved by its own community and officially recognized by a governmental authority. It is not merely a “Demilitarized Zone”, but a sanctuary that operates within ethical principles of non-violence, free from weapons, acts of violence, injustice and environmental degradation.

Any geographical site, from a simple shrine room to a national park or an entire city, may become a Zone of Peace if there is a consensus among the people who use that site that it should be a sanctuary free from weapons, intimidation, terrorism, anger, coercion, bullying and abuse of all kinds whether verbal or physical.

Like a plant nursery, a Zone of Peace may be regarded as a sheltered environment where peaceful thoughts and acts may grow strong enough to be carried forth to be transplanted into the surrounding social environment. As nurseries of peace or training grounds for new generations of peaceful, responsible citizens, Zones of Peace deserve consideration for the potential role they could play in helping to revitalize Sri Lanka’s traditional culture of peace.

Examples in Sri Lanka that could be considered as suitable candidate sites might include:

- **World Heritage Sites:** Sigiriya, Sinharaja Forest Reserve, Sri Pada Peak Wilderness
- **Buddhist sites:** Dalada Maligawa, Sri Mahabodhi, Kudumbigala cave complex, Sithulpahuwa, Seruvila, Somavathi, Nagadeepa, Kandarodai, Dambulla Rock Temple
- **Hindu sites:** Tiru Ketheeswaram, Tiru Konneswaram, Selva Sannidhi Murugan Kovil, Mattuvil Amman Kovil, Kiri Malai
- **Muslim site:** Jailani shrine
- **Christian sites:** Madhu Church, Talawila St. Anne’s Church
- **Sacred Cities:** Kataragama, Munneswaram, Devi Nuwara

### **Why create ‘Zones of Peace’?**

In fact, Zones of Peace have been an important part of Sri Lanka’s and the world’s cultural, spiritual and natural heritage since our earliest human ancestors first recognized the sanctity of the earth, especially at certain sacred sites. In this respect, Sri Lanka has been particularly blessed with a wealth of sacred sites and centres of pilgrimage like Adam’s Peak and Kataragama that are widely recognized as exceptional places in terms of their cultural, religious, mythological and/or historical importance.

Until recent times, there was felt to be little need for Zones of Peace, indigenous cultural sanctuaries, or formal codes of acceptable conduct at sacred sites or shrines in Sri Lanka. However, with the steady intrusion of secular, especially Western, values and with the unbridled growth of commercial activity reaching into every nook and cranny of society including sacred shrines and remote communities, a consensus has formed regarding the need to protect threatened traditions, traditional communities and associated forest habitats.

### **Cultural Sanctuaries as Zones of Peace**

There are specific guidelines for creating Zones of Peace. In principle, however, governmental and non-governmental agencies should respect the traditions and aspirations of the designated site and/

## Appendix M: Zones of Peace in Sri Lanka (cont.)

or community. They should also regard the affected community as the 'first among equals' in this three-way partnership. Allowance must be made for individual choices, since some villagers may choose to join in mainstream economic development activities while others give greater priority to the preservation of their ancestral lifestyle, habitat, and associated values.

The precise modalities of any plan to implement the declaration of a designated area as an Cultural Sanctuary and/or a Zone of Peace need to be worked out in close cooperation with concerned community leaders, legal experts, and officials of the respective government ministries and NGOs. It has been suggested that a separate commission or committee may need to be established to handle the range of complex issues connected with such an undertaking.

### Features

Each local zone of peace may incorporate features suited to that particular sponsoring body's interests, requirements and constraints. Some features common to the declaration of Cultural Sanctuaries and Zone of Peace are:

- i. The candidate site(s) should be non-controversial and should not be in a contested or militarized region.
- ii. A study of the nation's constitutional law should be undertaken with respect to provisions concerning the creation of sanctuaries. In some instances, it may be necessary to find or create special statutory provisions.
- iii. The site should have a declared sponsoring organisation (generally the resident custodians themselves) which may be supported by other groups or agencies.
- iv. A code of conduct appropriate to the designated site should be decided upon and should be made public or gazetted both within and without the designated sanctuary. Visitors to the sanctuary should be subject to the same code as residents.
- v. The sponsoring organisation and/or resident custodians of the sanctuary should provide for the maintenance and protection of the site by non-violent means. When possible, their traditions or techniques of non-violent conflict resolution should be preserved, promoted and taught to the youths including people from outside communities. Peace education should be an ongoing feature of the public identity of the sanctuary and its resident community.
- vi. Weapons, ammunition, and firecrackers should be banned within the designated sanctuary with possible discretionary allowance for communities of ancestral hunters.
- vii. Provisions should be made to ensure and preserve the integrity of the sanctuary for future generations. Disputes should be referred to elders for peaceful resolution.
- viii. Tree-felling and/or hunting, when allowed, should be restricted and conducted according to agreed norms which respect and protect the sanctuary's bio-diversity, tree cover and sustainable carrying capacity.
- ix. Provision should be made to recognize and protect indigenous intellectual property rights through legal channels as required.
- x. Sponsoring organisations should network with related organisations and sanctuaries nationwide and around the world.

### Optional provisions:

- moratorium on road-building and the construction of non--traditional (e.g. permanent) buildings;
- restrictions on certain commercial activities (e.g. lotteries);
- ban or restriction on electronic sound amplification;
- some areas off-limits to motor vehicles

## Appendix M: Zones of Peace in Sri Lanka (cont.)

### **Process for establishing a Zone of Peace**

Candidate sites are declared Zones of Peace on the basis of covenants established by the local, regional or national authorities. The Zones of Peace covenants should respect and protect the spiritual codes of different religions and be interrelated through a common denominator—the desire to establish, promote and maintain peace.

Each designated authority or sponsoring body shall prescribe its own procedures and criteria for establishing Zones of Peace within its jurisdiction. A monitoring process for certified Zones of Peace will be established by the recognized authorities, and may be assisted by the Zones of Peace International Foundation.

### **Operations and Functions of a Zone of Peace**

Operation, maintenance, and protection of a Zone of Peace are to be provided by a designated custodial agency or organization supported or assisted by a coalition of governmental and NGOs. In return, Zones of Peace provide facilities and resources for promoting peace, justice, and environmental stewardship within the surrounding neighborhood or region. They may also serve as local centres for conflict resolution.

Discussion and training in non-violent conflict resolution, mediation, and negotiation will be encouraged for site custodians and others as well. Zones of Peace may serve as ideal venues for educational activities relating to the creation and preservation of a culture of peace.

Each site should have a sign or entrance marker with a logo indicating that it is a Zone of Peace. Information on a nearby bulletin board or kiosk should explain the Zone of Peace, its purpose, boundaries, rules and regulations, expected standard of conduct and its sponsoring organizations. The same entrance marker should be used at each Zone of Peace so the logo and layout become familiar. Joint activities and shared communication between sponsoring organizations would be encouraged both on the national and international levels.

### **Training in Non-violence and Conflict Resolution**

The activities within a Zone of Peace are to be conducted in a peaceful and considerate manner such that the site and people be protected from abuse through non-violent means, and that the Zone serves as an example to the greater community. To achieve this, the custodians of the Zone of Peace should draw upon their own religious, philosophical and cultural heritage of peace and non-violence. In addition, they should study other traditions of non-violence, as well as relevant findings of the social sciences in dealing with social conflicts.

The custodial organisation of each Zone of Peace should develop and refine its own application of philosophy and practical conflict resolution techniques and provide training to its members, especially those charged with maintaining the peace. Outside consultants or experts in non-violent conflict resolution may be called upon to help develop programmes and to provide relevant training as needed. Also, visits of spiritual leaders and representatives from other organizations can enrich the Zone of Peace programme even further.

#### **For further information, contact:**

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