

# A Study on the Impacts of Religious Response to the Repercussions of War : Revival of Buddhist Culture and Religiosity in Contemporary Sri Lanka.

**W.M. Dhanapala**

University of Sri Jayewardenepura, Sri Lanka.

Author for correspondence; e-mail: wmd63@yahoo.com

## **Abstract**

This research study was designed to unearth positive impacts of Buddhist religious response to the death of family members while serving in the security forces. More than thirty thousand members of the security forces lost their lives in the war which protracted for nearly thirty years and came to an end in May 2009. A sample of 250 Buddhist families suffering from the bereavement of deceased security personals was randomly selected for the research study from five Districts such as Gampaha, Kalutara, Rathnapura, Galle and Kurunega with equal distribution of families and data were collected by means of observation, interviews and questionnaires. A questionnaire was administered by 15 trained undergraduates who visited the selected families and worked as enumerators. **The research findings were as follows :**

The premature demise of 250 close male relatives such as, parents, brothers, sons and grandsons had had an adverse psychological and social impact on the wellbeing of family members and their social functioning. All the families revealed the adverse repercussions of the war with special reference to the negative impacts of sudden demise of their relatives in the military conflict as well as unexpected attacks and bomb explosions. Whereas 10 families had lost 20 members (2 per each) the rest had lost 140 members (1 per each). All were in the age range between 21 and 39 years and only 34.6% of them had been married at the time of death. Consequently 90 widows were suffering with their 219 children. Over 68% of children were schooling. The average number of the family members of the unmarried was 6. For each family the employment of the lost member had been an important source of income irrespective of other temporary sources. Returning to the normal psychological equilibrium by consoling the minds suffering from the bereavement of the deceased family members and thereby restarting the social life was a felt need of those families. They had adopted a religious means of adaptation to that situation paying special attention to follow certain Buddhist teachings, beliefs, practices and rituals in consultation with Buddhist monks known to them. Consequently, there had been a considerable change in the religious life of family members. This change had been brought about by increased frequency of (1) visiting Buddhist temples and other places of worship, (2) regular almsgivings, (3)

special donations to temples, (4) participation in religious rituals, (5) special donations to religious rituals, (6) Buddhist pilgrimage (7) regular domestic religious activities, (8) learning the Dhamma, (9) Meditation, (10) reading religious books, (10) participation in religious practices, (11) consultation of monks (12) distribution of religious books, (13) Construction and renovation of temples ,religious monuments, and places of worship (14) Social services and (15) dissemination of Dhamma through Mass media.

**Key words :** The Impacts of Religious ,Repercussions of War, Buddhist Culture

### **Introduction**

Sociology of religion has immensely studied the negative impacts of war on culture of religions, practice of religious teachings, rituals and the religious causation of war fares but rarely addressed positive impacts of religious responses to the repercussions of war in different societies. Sri Lanka experienced a brutal war initiated and waged by Tamil militants known as LTTE and some other organizations with the prime objective of establishing a separate Tamils State in the Northern and Eastern Provinces of the island. And it had a destructive impact on the Buddhist heritage in those provinces. With the escalation of military conflicts and bomb explosions to horrendous proportions in the 1990s and 2000s, the Government had to increase the man power of security forces and the Police Service to protect the people and the country. Unemployed rural young people joined the Police and security forces in thousands and they were sent to the battle fields soon after a necessary training of handling weapons.

Military recruitments in thousands opened a new avenue of state sector permanent employment for rural youth and consequently, a regular means of monthly income for over 90 % of the families of over three hundred thousand security personals and 85000 police officials. A significant portion of the defense budget allocations for salaries reached rural families strengthening their economic capacity of performing secular and religious functions. Even though this new means of income was a source of happiness for poor families, some could not enjoy it due to the increasing death toll in the battle fields and attacks on military camps and over running of some of them by terrorist groups. The frequency of having funeral ceremonies for war heroes increased in all the rural communities impelling all the families of security personals to seek religious refuge invoking merits to the deceased and blessings to those in the battle fields.

This research study was designed to unearth positive impacts of Buddhist religious response to the death of family members while serving in the security forces. More than thirty thousand members of the security forces lost their lives in the war which protracted for nearly thirty years and came to an end in May 2009. Over ninety percent of them were Buddhists hailing mostly from peasant Sinhalese families in rural areas in the country. The military confrontations in the battle fields and lethal explosion of bombs in

difference parts of the country frightened the whole nation in those years of war and seriously affected were the families of security personals. As was evident form the affected families, Buddhist teachings, practices, beliefs, rituals and funeral rites had provided them with a means of refuge from and coping with the war driven tragedies and accompanied repercussions.

Having considered this phenomenon, a research problem was articulated to ascertain the positive impacts of such responses on the religiosity of people and their Buddhist culture including the material traits of it. Accordingly, the main objectives of the research were to understand whether the religious responses had been conducive to a positive development of religiosity of those families and whether such a change of religiosity was evident from the Buddhist culture of them.

As the theoretical aspects religion is concerned, anthropologists and sociologists have endeavored to explain the origin of religion, evolution of religion, social functions and nature of religion. The origin of religion was explained by E.B. Tylor in terms of a theory of Animism- the belief in spirits. He believed that the society had evolved through five stages from hunting and gathering societies to modern complex society and the religion also had undergone the same evolutionary process from animism in hunting and gathering societies to monotheism in modern society. Tylor perceived religion as a response to man's intellectual needs. According to F. Max Muller, the earliest form of religion has derived from the belief in supernatural power in the forces of nature. He observed the religion as a means of satisfying emotional needs of human beings (Haralambos and Heald.1995.452).

Whereas the anthropological explanations developed by Tylor and Muller pivots on human needs, the sociological explanation developed by functionalist perspective is primarily concerned with social needs met by the religion. Functionalism assumes that society has some functional prerequisites such social solidarity, social value consensus, harmony, integration, and unless they are not met to a certain degree, there exists no society. The religion contributes to the survival of social life of people performing some functions to meet those prerequisites (Haralambos and Heald.1995.452). As explained by Emile Durkheim, religion reinforces collective conscience developed by shared values and moral beliefs which in turn develops social solidarity, social control, cooperation and social order. To Durkheim people worship the society by worshiping the religious totems that represent the communities (Morrison, 1995:188). B. Malinowski observed in Trobriand Islands as to how religion promoted social solidarity through the reinforcement of values and norms. The specific area of social life addressed by the religion is the emotional stress threatening the social solidarity. Malinowski contended that all life crises of birth, puberty, marriage and death are surrounded with religious rituals. Death is the most disruptive and upsetting among life events and peoples' response to it is a source of religious beliefs. (Malinowski.1954).

According to Talcott Parsons, religion, as a part cultural system pro-

vides norms and values for directing the human action. Furthermore, religious beliefs give meaning to life and provide answers to questions of life and the world (Parsons.1959). The Marxist perspective sees the religion as opium of people which dull the pain of capitalist oppression and exploitation (Morrison, 1995:27). These and other sociological theories of religion are of great importance in the analysis of the functions of religion in the periods of peace as well as war and disasters. According to the Buddhist Dhammapada “Most of men seek the refuge of rocks, forests, temples, trees, Stupa when they are frighten” (Tin. 1995). Accordingly, religion comes to play a special vital role to console the minds of affected people and thereby reintegrate them to the society in the periods of wars and their aftermaths.

Religious orientation of people helps them to achieve individual and collective goals while coping with stress and tension generated by risk, fear, bereavement of relatives and uncertainties of the life and environment. Gordon Allport sees two aspects of religious orientation as extrinsic and intrinsic. Individuals with extrinsic religious orientation are interested in making use of their religious beliefs in providing themselves with security, comfort, status and social support. It is an instrumental use of religion. But, according to the intrinsic religious orientation individuals develop religious commitment through internalization of religious doctrine and values of humility, compassion, and love of others. And “There is no place for rejection, contempt or condescension towards one’s fellowmen” (Kenneth.1997:61). In such an orientation, instrumental use of religion becomes a subordinate consideration. Both types of religious orientation would be useful in analyzing the religious response to the repercussions of war in any country.

Research studies on the effects of religious and spiritual coping with difficulties of war and terrorist attacks have revealed the important functions of religion in the restoration of psychological equilibrium of affected individuals and the social equilibrium of the collective life of them (Bell. and Edwin.2009: 220. Keven, 2012. Terrence and Amy.2015 Amy et al. 2003). A study on the terrorism, posttraumatic stress and spiritual coping and mental health of 231 persons affected by the September Eleven attack in USA corroborated the strong relationship between the practices of “seeking time with family and friends, positive spiritual coping attitudes, prayer and attending a religious services and the positive spiritual outcome”( Bell.2009:229). Religiosity of refugees from Bosnia and Kosovo in USA had enabled them to positively cope with the repercussions of war according to a study carried out by N. Terrence and Amy (Terrence and Amy.2015: 306).

According to these conceptual and theoretical views of the functions of religion and peoples’ involvement in religious practices and religion based interpretation of incidences, it is contended that people adopt positive measures of coping with the repercussions of the war and consequently such positive reactions bring about a progressive development in the religiosity of individuals, reinforcement of collective performance of religious rituals and the particular change is reflected from the material and non-material culture of religion of that period. This phenomena was well evident from

the way that the Buddhist kin and kith of the deceased members of the security forces and the Police coped with the negative psychological and social impacts. This research study concentrate on the positive change of Buddhist religiosity of affected people and the progressive development of the material and non-material culture of Buddhism in the course of the war and its aftermath.

### **Methods**

A sample of 250 Buddhist families suffering from the bereavement of deceased security personals was randomly selected for the research study from five Districts such as Gampaha, Kalutara, Rathnapura, Galle and Kurunega with equal distribution of families and data were collected by means of observation, interviews and questionnaires. A questionnaire was administered by 15 trained undergraduates who visited the selected families and worked as enumerators. In addition to the questionnaire, family members were interviewed in an informal focus group manner. Such interviews were very effective in eliciting information regarding past religious activities that people find it difficult to recollect without the support of others and even for putting them in an order of performance. Religious life of family members and its change after the death of a family member was clearly revealed in the collective interviews. Most interviews were highly sensitive as any recollection of past religious activities naturally referred to deceased and they started crying over them with the photographs in hands frequently. In particular, parents, widows, and son and daughters who had strong attachments to deceased still find it difficult to control their emotions.

The enumerators gathered information observing the domestic places of worship and the environment. Regular performance of religious rituals at home was observed and those observations were taken into account in the interviews. Responses to the questionnaire were further cross-checked and corroborated through interviews and observation. In Sri Lanka there is one main Buddhist temple in each village and that temple is traditionally held responsible for religious affairs of the village. Observation of material evidence at temples and other areas of religious performances helped gathering information of any change in the material culture of Buddhism. Interviews conducted with Buddhist monks of fifty temples in the five Districts also helped gathering information regarding the change of religiosity of those families and their religious contributions to the development of temples. Information pertaining to the religious contributions, constructions, renovations, decorations, development of infrastructure facilities etc. were collected by means of a questionnaire. Data were properly processed and analyzed objectively to understand the nature of the revival of Buddhist culture and religiosity of people.

### **Results**

The premature demise of 250 close male relatives such as, parents, brothers, sons and grandsons had had an adverse psychological and social



impact on the wellbeing of family members and their social functioning. All the families revealed the adverse repercussions of the war with special reference to the negative impacts of sudden demise of their relatives in the military conflict as well as unexpected attacks and bomb explosions. Whereas 10 families had lost 20 members (2 per each) the rest had lost 140 members (1 per each). All were in the age range between 21 and 39 years and only 34.6% of them had been married at the time of death. Consequently 90 widows were suffering with their 219 children. Over 68% of children were schooling. The average number of the family members of the unmarried was 6. For each families the employment of the lost member had been an important source of income irrespective of other temporary sources.

Returning to the normal psychological equilibrium by consoling the minds suffering from the bereavement of the deceased family members and thereby restarting the social life was a felt need of those families. They had adopted a religious means of adaptation to that situation paying special attention to follow certain Buddhist teachings, beliefs, practices and rituals in consultation with Buddhist monks known to them. Consequently, there had been a considerable change in the religious life of family members. This change had been brought about by increased frequency of (1) visiting Buddhist temples and other places of worship, (2) regular almsgivings, (3) special donations to temples, (4) participation in religious rituals, (5) special donations to religious rituals, (6) Buddhist pilgrimage (7) regular domestic religious activities, (8) learning the Dhamma, (9) Meditation, (10) reading religious books, (10) participation in religious practices, (11) consultation of monks (12) distribution of religious books, (13) Construction and renovation of temples, religious monuments, and places of worship (14) Social services and (15) dissemination of Dhamma through Mass media.

### **Visiting Buddhist temples and other places of worship**

Frequent visiting of Buddhist temples and other places of Buddhist worship is an indicator of increased religiosity of affected families. All the families conceded to have a felt increase in their visiting of not only the village temple but also other temples and places of worship after the death of their family member. At least the most attached family members had been visiting those religious places and participated in religious rituals with the intension of invoking merit to the deceased while others were assisting them in various manner. The Date of death of the deceased is a date of special remembrance and the family members had performed special religious rituals at home and the village temple. When elders played an initiative role in the religious rituals, the other family members had supported them finding a means of coping with the sense of bereavement. Their emotional involvement in those rituals had been conducive to the increased religiosity. On the other hand their visiting of temples had assured the regular performance of religious ritual in temples in the name of both living and dead community members. Buddhist monks at those temples had been busy with their religious functions which were sometimes beyond their management. Monks

were especially happy to see an unprecedented religiosity in bereaved and resultant frequent visiting of temple.

### **Regular almsgivings**

“Dana or Dan Deema” in Sinhalese language (Almsgiving) is an important religious function in Sri Lankan Buddhist culture and a particular sub culture of almsgiving can be observed with reference to the posthumous religious rituals. Usually an irregular practices of almsgiving is found among most of Buddhists and it is transformed into a regular pattern when it is to be performed posthumously. Once a person died the most important duty of the relatives is to offer Dana to the Maha Sangha on the seventh day after the death. Thereafter it needs to be carried out after three months and annually. The Seventh Day, Third Month and First Annual almsgivings are considered most important and offered to the highest number of Buddhist monks the family can afford. In the case of war heroes, these almsgivings had been carried out in a regular basis as a major religious event of the year spending lavishly to invoke merits to the lost members while consoling the minds thereby. Over 40% of families continued a practice of monthly alms giving on the date of death in each month. “Monthly Dana” was taken to and offered at the temple whereas “Annual Dana” was offered at the house of the family as Sanghika Dana which is ceremonially offered to more than four ordained monks. All families had allocated a considerable (An average of 23% of the Salary) amount of the monthly salary of the deceased for the purposes of religious rituals and the annual almsgiving was dominating among them.

### **Special donations and constructions and renovations**

As was revealed by the monks and families, special donations in finance and goods had been offered to temples and religious rituals in the name of the deceased relatives. The recorded amount of such donations ranged between Rs. 25000 to 200000. Those donations had been offered for the construction and renovation purposes of the temples. Over 2.6 million Rupees had been donated by 60% of the families for temple constructions which included building of new residential facilities for Buddhist monks, Dhamma Hall for the delivery of Dhamma sermons, Buddha statues and types of statues including 28 Buddha, buildings for the enshrinement of Buddha statues and sacred relics, walls around the sacred Bo Trees, Stupas, pathways of religious places, temple grounds, Dhamma libraries, gold-plated fence around the sacred Bo Tree, supply of water and electricity for temple structures, temple bells, tables for offerings of Dana, concrete tables for religious rituals, Dana Halls for monks, shrines of temple gods, special temple Entrances, temple doors and renovation of such structures. In material, they had offered furniture and other equipment required for the daily life of monks and the performance of religious rituals. Nearly 92% of the families had offered at least one important item of goods required for the temple at each occasions of almsgiving. The motive of almsgiving is imperfect without such material offerings according to the general concept

of Dana in the Buddhist culture and usually the type of offering is decided after consulting the chief incumbent of the temple. Almost all the Dana items had been offered with a special mention in written form that those things were offered in the name of the deceased with the intention making their next birth happy and absent of premature death in the whole circle of Samsara.

As was described by Buddhist monks, temples and other religious places of worship that remained without renovations, expansions and modification to suit the modern social life of people for decades, have undergone a considerable development with the assistance of families of deceased security personals. Stupas of 70% of the temples under consideration had been annually color washed owing to the initiative role and contributions of the families of war heroes. Once started such renovations and paintings of religious monuments and structures, other community members also joined with them facilitating the accomplishment of those meritorious religious projects. More than 80% of families had contributed to construct Dhamma Schools and equip them with necessary furniture and infrastructure facilities for the benefit of children learning and practicing Buddhism and Buddhist culture at those temples. An average of 120 children were studying at a Sunday Dhamma school conducted by the temples.

The monthly salary of the diseased is paid to those who have legal claim to have it, and this income facilitates the performance of special and regular religious activities. It has become a Buddhist cultural value to allocate a considerable portion of the income of the diseased to perform religious activities in the name of him or her to invoke merits. Their lives had undergone a religious transformation. Religious construction and renovations are considered as highly meritorious and all the families had involved in such activities. This practice had brought about a qualitative and quantitative development in the Buddhist culture.

### **Participation in religious rituals**

Active participation in religious rituals was well evident from the closed relatives of the deceased and they (88%) admitted that they were not having such a religious commitment before the demise of their relatives. Such participation had educated them of the proper performance of religious rituals with a sense of sacred commitment to them that they had taken for granted earlier. The religious ambition of invoking merit to the deceased had encouraged more than 60% of householder to play a leading role in the organization of religious rituals.

### **Buddhist pilgrimage**

Buddhist pilgrimage in the country and India to worship important places of Lord Buddha is a common life goal of traditional Buddhist devotees and they strive to worship the maximum number of places in the country and at least to have single visit in Buddhist sites and places of worship in India. Being poor, most rural devotees find it difficult to accomplish this



life goal. However, the families of deceased soldiers and Police officials had been able to involve in Buddhist pilgrimages in the country and even in India. Over 72% of families revealed with special happiness that they were able to offer Dana to most venerated Buddhist Viharas and places of worship such as the Temple of Sacred Tooth Relic in Kandy, the Sacred Sri Maha Bodhiya in Anuradhapura, and engaged in religious practices such as observing Sil and meditation and invoke all the merits gathered from those religious worship to the deceased relatives. Those visited India (25%) also reiterated the same thing with special emphasis on the significance of merits gathered after offering Dana and other valuable offerings to Bodh Gaya, Varanasi and other places and temples.

### **Regular domestic religious activities**

Performance of religious rites and rituals at home is a common characteristic of Sri Lankan Buddhist culture. One might hardly find a Buddhist home without a Buddha's statue with little arrangement for offerings. However, the daily commitment to carry out religious rituals varies according to the level of religiosity of people. It was in this background special change in the domestic religious activities was evident from the families of deceased security personals. At least one member of family daily worshipped the Buddha offering flowers, light, and Dana, and uttering the specific Pali stanzas and finally they invoked merit (Pin) to the beloved deceased. The sociological point is that the coping with the bereavement through religious rituals has enhanced the religiosity of affected family members and thereby increased the regular and genuine performance of them.

### **Reading religious books and learning the Dhamma**

A special interest in reading Buddhist religious books and learning Buddhism was observed in some of the families. They openly admitted that they started paying special attention to leaning Dhamm after the demise of their beloved kin and kith. Some families had gathered a large number of Buddhist books for reading. Not only the elderly parents, but also young widows (15%) had started leaning Dhamma at least as a means of coping with the situation. The widows clearly explained that they had been able to adopt to the widowhood and live a life without their husbands due to the religious support they gained through learning Dhamma and regular practice of rituals. Reading of religious books and listening to the Buddhist sermons broad cast and telecast over exclusive Buddhist Channels had been a regular practice of family members who still struggle with their mind to cope with the bereavement.

### **Participation in religious practices and meditation**

Active participation in religious practices such as observing Sill (Eight Precepts) on full moon days and meditation results from the enhanced religiosity of individuals and such a behavioral change was found in 40 percent of respondents. They had commenced observing the Buddhist Eight

Precepts on Full Moon Days after the death of their relatives. Even though they used to visit temple they had had no strong motivation to Observe Sill on Poya days (Full Moon Days) until they felt the importance of real practice of Buddhism to cope with the situation. Observing the Sill for the whole day at different temples with the intention of experiencing different religious programs was also a common practice found among them. By such a selection they compared the quality of religious programs at different temples and their importance for consoling their minds. Meditation which is rarely practiced by most of lay Buddhists on a regular basis, has become a regular religious practice of 40% of respondents. Some family members had paid special attention to learn the correct ways of meditation while searching for good teachers. This particular change had set an example for the socialization of children in terms of Buddhist doctrine and practice of it.

### **Consultation of Buddhist monks**

Consultation of Buddhist monks for secular and religious purposes had been a well institutionalized custom of Sri Lankan Buddhists and that custom underwent a dramatic change with the development of civil society and modernization which alienated people from the temple. However that process could not proceed longer with the increased religious importance for dealing with the repercussions of the war. When the war was assuming dangerous proportions almost all the affected people gathered at the village temple and popular temples and started consulting the Buddhist monks for both secular and religious spiritual solutions to those issues. Consequently, Buddhist monks reinforced their traditional role of appearing on behalf of people affected by the war and organizing religious programs to invoke blessings to them and social welfare programs to provide economic support to people and Buddhist monks in affected provinces.

### **Distribution of religious books and dissemination of Dhamma through mass media.**

As was evident from the research study, more than 40% of families had adopted new ways of consoling their minds and invoking merits to their deceased. They were the publication and distribution of Buddhist texts and Dhamma books and the dissemination of Dhamma through mass media. The families had contributed to print and distribute over 100 religious books. Consequently, this practice had been conducive to the enrichment of Buddhist literature and availability of them for poor devotees. The Buddhist television and Radio channels had introduced a particular program of telecasting Dhamma sermons in the name of individual to invoke blessings and merits by charging Rs. 30,000 per 30 Minutes. The families had made use of those opportunities to disseminate Dhamma throughout the country in the name of deceased relatives and they were very happy to get the name of the deceased telecast and broadcast. Furthermore, CDs of such Dhamma sermons had been reproduced and shared with others.

### **Social and other services**

Social welfare and social service activities had been frequently carried out by the families and friends of deceased security personals. Construction of shelters for the poor people, road constructions, supply of drinking water, and construction of bus halts with seating facilities, distribution of donations, organization of eye clinics, Blood donation campaigns, health promotion programs, distribution of stationaries to school children, were the types of social welfare and service the families had carried out in the name of their deceased. The social values of generosity and altruism had been reinforced by those services organized with the participation and consultation of Buddhist monks of the village.

### **Conclusion**

The expansion of civil society and the processes of modernization had alienated Buddhists from the temple confining the role of Buddhist monks to limited religious tasks in the period before the eruption of war in the country in the early 1980s. As a result, both material and non-material culture of Buddhism had been stagnating without progressive development, especially in the rural areas, even though such a stagnation was not evident from the temples in urban areas. This situation underwent a dramatic change with the escalation of war in the 1990s and 2000s. Those families affected by the adverse repercussions of war found little relief from the secular means of coping with them and resorted to religious and spiritual means of coping and adaptation to the social life continuously influenced by the negative impacts of war.

Being Buddhists, most of those affected families sought refuge from Buddhist teachings, practices and rituals. Consequently, the Buddhist temple resumed its traditional social functions of looking after the followers in times of difficulties, and played a vital role providing positive religious and spiritual means of coping with the repercussions of war and consoling their minds affected by the bereavement of the demise of relatives and loss of valuable properties. This particular religious adaptation to the war stricken social and individual life brought about a progressive development in the Buddhist religiosity of people as well as the practice of Buddhism. This change also brought about a well apparent development in the material culture of Buddhism: temples, places of worship, statues, shrines, Dhamma halls, Dhamma schools, variety of material symbols of Buddhist beliefs and rituals, and infrastructure facilities of Buddhist religious places. All the temples under consideration had been renovated regularly and even expanded including different places for worship and infrastructure facilities for religious practices.

The revival of this Buddhist practices and rituals seemed to be sustained by the enhanced religiosity and the economic capability of affected families. Even the poor families continued their religious practices allocating a significant portion of the salary of the deceased. Their conscience was not allowing them to enjoy the income of deceased without regularly perform-

ing the due religious rituals in the name of them. If this conclusion is to be generalized, Buddhist religiosity and Buddhist culture have been specially reproduced and revitalized by families of over ninety percent of the thirty thousand security personals killed by the war.

## References

- Amy, L.A. Christopher. P and Bu H. (2003) "Research: The Effect of Religious- Spiritual Coping on Positive Attitudes of Adults Muslim Refugee from Kosovo and Bosnia." *The International Journal for the Psychology of Religion*. Vol.3. Issue 1. Pp.29-47.
- Barnouw, V. (1982). *An Introduction to Cultural Anthropology- Ethnology*. Illinois: The Dorsey Press.
- Bell, J. M. Edwin H.C. (2009) "Terrorism, Posttraumatic, Spiritual Coping and Mental Health" *Journal of Spirituality in Mental Health*. Vol.11. Issue 3. pp. 218-30
- Christopher. H. Rosic, (2000) "Resource in the treatment of Dissociative Trauma Symptoms" *Journal of Trauma and Dissociation*. Vol.1. Issue 1. pp 69-89.
- Fur Seth, I. Pal. R. (2006) *An Introduction to Sociology of Religion: Classical and Contemporary Perspectives*. England: Ashgat Publishers Ltd.
- Haralambos, M and R.M. Heald. (1980) *Sociology; Themes and Perspectives*. New York: Oxford University Press.
- Holm, J with J. Bowker (EDS) (1994) *Themes in Religious Studies; Rites of Passage* UK: Pinter Publishers.
- Kevern, P. (2012) "In Search of a theoretical Basis for Understanding Religious Coping; Initial Test of an Explanatory Model" *Mental Health Religion and Culture*. Vol.15. Issue 1.
- Morrison, Ken. (1995) *Marx, Durkheim, Weber. Formation of Modern Social Thought*. New Delhi: Sage Publication.
- Pargament, K.I. (1997). *The Psychology of Religion and Coping: Theory, Research, Practice*. New York: The Guilford Press
- Silverman, William. (1990) "Reference Books in the Sociology of Religion" *Review of Religion Research*. New York. 87p.
- Parsons, Talcott. (1959) *Towards a General Theory of Social Action*. Cambridge Mass: Harvard University Press.
- Terrence. Amy. L.P. (2015) "Wartime Faith Based Reactions among Traumatized Kosovo and Bosnia Refugees in the United States" *Mental Health Religion and Culture*. Vol.8. Issue 4. pp. 291-308.
- Tin.Daw Mya. (1995) *The Dhammapada Verses and Stories*. Delhi: Central Institute of Higher Tibetan Studies, Varanasi.