

International Conference on Heritage as Soft Power

Abstracts Volume



**Centre for Heritage Studies
University of Kelaniya
Sri Lanka
2019**

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Editor in Chief

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International Conference on Heritage as Soft Power

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**Centre for Heritage Studies
University of Kelaniya
Sri Lanka**

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Message from the Vice Chancellor, University of Kelaniya



It is indeed a great honor for me to offer this message for the “International Conference on Heritage as Soft Power 2019” of the Centre for Heritage Studies, University of Kelaniya.

International Conference on “Heritage as Soft Power 2019” is the first such conference held in a national university in Sri Lanka. This conference is a platform to bring together local and foreign researchers and postgraduate students to share their knowledge on Heritage as Soft Power.

University of Kelaniya is organizing International Conferences on various themes to encourage exposure to new knowledge in diverse disciplines. As a leading university in Sri Lanka, the University of Kelaniya which celebrated its 60th anniversary recently, the University is conscious about the research outputs which would be a great asset to the society. In this context, Centre for Heritage Studies plays an important role by organizing International Conferences.

This International Conference provides a remarkable opportunity to researchers to present their research findings on Heritage as Soft Power.

I wish to congratulate the Director and the Deputy Director of Centre for Heritage Studies and the organizing committee of the “International Conference on Heritage as Soft Power 2019” for their remarkable efforts towards this event. Further, I am delighted to congratulate all the scholars who presented research papers for this International Conference.

Professor D. M. Semasinghe

Vice Chancellor,

University of Kelaniya.

Message from the Deputy Vice Chancellor, University of Kelaniya



It is an honor for me to write these words as the Deputy Vice Chancellor of the University of Kelaniya for the “International Conference on Heritage as Soft Power” organized by the Centre for Heritage Studies, University of Kelaniya.

International Conferences pave the way for networking with scholars and develop new knowledge.

The Centre for Heritage Studies plays an important role to develop and share new knowledge among scholars by organizing International Conferences. Therefore, I am sure that the International Conference on Heritage as Soft Power 2019 will be an ideal platform to expose new knowledge. Finally, I would like to congratulate the Director and the Deputy Director of the Centre for Heritage Studies and the organizing committee of this conference for their successful effort of organizing this highly important conference.

Senior Professor Lakshman Senevirathne

Deputy Vice Chancellor,
University of Kelaniya.

Message from Chairman, Research Council, University of Kelaniya



It is with great pleasure that I issue this message on the occasion of the International Conference on Heritage as Soft Power - 2019 organized by the Centre for Heritage Studies, University of Kelaniya.

This is a great opportunity to academics and researchers to exchange of ideas, information, arts and other cultural expressions between countries and humanity through the concept of cultural soft power. The conference will also stimulate interdisciplinary research among researchers in the fields of culture, natural sciences, education social sciences, communications and humanities.

I have no doubt that the conference trigger more eagerness among students, academics, researchers to sustain the research culture of the University of Kelaniya.

I congratulate the Director and the organizing committee of the Centre for Heritage Studies for organizing this International Research Conference and wish every success.

Senior Professor N. P. Sunil Chandra

Chairman of the Research Council,
University of Kelaniya.

Message from the Director, Centre for Heritage Studies



Heritage Diplomacy and Soft Power foster the exchange of views and ideas as well as promote knowledge of other cultures. Hence, the “International Conference on Heritage as Soft Power 2019” will boost protection of tangible and intangible cultural heritage using the medium of Soft Power. The conference theme, “Heritage as Soft Power” has been carefully selected to draw attention of academics and researchers to this important aspect of culture and heritage.

There was an overwhelmingly response from scholars in Sri Lanka and abroad for the conference ever since we first announced about it. It is our pleasure to see some veteran academics of the field and lots of promising students among the respondents to our conference.

I would like to thank all scholars who have contributed research papers for this Conference. There are above 100 research papers from local and foreign scholars. This is a great achievement. It is the objective of the Center for Heritage Studies to research and publish on diverse themes.

The idea of the conference has already made a mark in the academic culture of Sri Lanka as there are a large number of students of Archaeology, History and Cultural Studies who have keenly volunteered for the event considering it as their own work. I am sure that this new enthusiasm will lead us to more prolific research in future in Sri Lanka as well as in other South Asian countries.

I would like to take this opportunity to express my gratitude to the Vice Chancellor of the University of Kelaniya Professor D.M. Semasinghe who encourages and supports the activities of the Center for Heritage Studies.

Professor Anura Manatunga

Senior Professor/ Department of Archaeology,
Director/ Centre for Heritage Studies,
University of Kelaniya.

Message from Head, Department of Archaeology, University of Kelaniya



It is an honour for me to convey these words as the Head of Department, Department of Archaeology of University of Kelaniya for the International Conference on Heritage as Soft Power organized by the Centre for Heritage Studies, University of Kelaniya. This conference exposes an impressive opportunity to academia to present their research findings to the academic community. This event will undoubtedly contribute to advance fundamental understanding or to better fulfilment of knowledge gaps too.

Also this conference provides an impressive opportunity to sharing knowledge on heritage as soft power which is a rare topic on stage. I wish to congratulate the organizing committee of the International Conference on Heritage as Soft Power 2019 for their tremendous effort towards this event. I am delighted to congratulate all the young researchers and I would like to pay my appreciation to those who got the benefit from this excellent occasion.

Dr. Mangala Katugampola

Head/Department of Archaeology,
University of Kelaniya.

Co-Chairpersons of the Valedictory Session



Professor Patrick Ratnayake

B.A. (Kel'ya), Dip. in Japanese (Osaka),
M.A. (Nihon), Ph.D. (Nihon, Japan)

**Dean, Faculty of Humanities,
University of Kelaniya**

Professor Patrick Ratnayake is the Dean of the Faculty of Humanities, University of Kelaniya. Whilst serving as a Professor as well as the Head of the Drama & Theatre and Image Arts Unit of the Department of Fine Arts, Prof. Ratnyake had chaired the judge panels of numerous national drama festivals and cinematography awarding committees. In addition, Prof. Rathnayaka has served as a Senior Research Fellow at The Japan Foundation from 2010- 2011. Prof. Ratnyake is a Visiting Professor in Image Arts, at Nihon University, Tokyo and he serves as the chairperson of State Drama Advisory Board, Sri Lanka.



Professor M. M. Gunatilake

B.A. (Kel'ya), M.A. (S.J'pura), Ph.D.
(Kel'ya)

**Dean, Faculty of Social Sciences,
University of Kelaniya**

Professor M.M. Gunatilake is the Dean of the Faculty of Social Sciences, University of Kelaniya. As a renowned scholar from the Department of Economics, University of Kelaniya, Prof. Gunatilake had served as the Head of Department as well. Prof. Gunatilake specializes in Microeconomics, Mathematics for Economics and he had won Commonwealth (Split-site) Doctoral Scholarship to study in *Fitzwilliam College*, University of Cambridge, UK from 2002- 2003. In 2010, Prof. Gunatilake was awarded the IAS (Prowse) Fellowship at *Van Mildert College*, University of Durham, UK.

Keynote Speaker



Prof. Sudharshan Seneviratne

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Former Head & Chair Professor in Archaeology, Department of Archaeology,
University of Peradeniya

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Heritage & Silent Diplomacy as Soft Power: The SAARC & IORAC

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I wish to focus on an integral geographical scape represented by the SAARC & IORAC. Located between two World Systems, this region carries some of the earliest civilizations on the one hand and Colonial domination for over four centuries on the other. The essential ingredients that shaped the identity of the SAARC-IORAC region is the commonality of its heritage and also the shared memory of Colonialism.

The region itself is located in the strategic junction between two World Systems to its east and the west and also represents one of the fastest growing economic engines. It is also not an accident that most of the countries in this region are also members of the Non-Aligned Movement (NAM). The region itself presents a platform for understanding each other and the value of our shared heritage. This provides us with a strong bond to resolve historical contradictions as a shared problem within the region and by reaching out to each other in a mutually beneficial manner.

We need to adhere to a strategy beyond conflict zones, both, physically and as a cognitive value. The resolve to opt for Track 3 diplomacy is one such alternative and People-to-people diplomacy undertaken by individuals and private group is a positive option. Cultural and other initiatives (prayers, pilgrimages, performance arts, academic exchange and seminars etc.) brings people together for a greater understanding beyond the officialdom and bureaucracies. Heritage, plurality, diversity, inclusivity nurtured by silent diplomacy may be listed among a gentle path that could embrace individuals, non-state organizations and even an amalgam between the state policy and such outreach programs.

Perhaps one of the most effective and sensitive connectivity is **inter-cultural and inter-religious initiatives** between and among countries high lighting **people to people** connectivity as a win-win strategy. Twining heritage sites; inter regional food, music/theatre/film, craft carnivals etc. present a long list of activism centered projects. Heritage for conflict resolution and outreach programs on peace education (e.g. Sri Lanka - South India heritage programs done by Seneviratne is a case in point). Outreach programs need to be carried out with the participatory role of UN/UNESCO, Ministries of foreign affairs-and Line Ministries.

The region itself does not require third party peace merchants from outside the region or their subalterns in the region to educate us on our shared legacy and the value of mutual respect for each other. Mutual understanding and respect for each other and the ability to work together will one day be the strongest deterrent preventing the Balkanization of South Asia and IORAC. In a conflict and competition ridden globe, heritage and silent diplomacy will eventually be appreciated as a value-added bench-mark of soft power.

Heritage diplomacy along belt and road initiative: Sri Lanka's role

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At present, preservation of cultural heritage is complex. There is also a major growth of international cooperation between countries in Asia regarding preservation of cultural heritage. China's Belt and Road Initiative (BRI), that is also known as "One Belt One Road" (OBOR), is a gallant vision which focuses on improving connectivity as well as cooperation among several countries in Asia, Africa and Europe via a network of infrastructure projects in many sectors such as maritime ports, power grids, telecommunications, IT, logistics, energy and transportation. Termed as China's "soft power" strategy, this project plays a complex role in diplomacy, people-to-people connectivity, culture, heritage and history. Situated at the crossroads of the Indian Ocean, Sri Lanka has an advantageous geographical position and will benefit greatly as a trading hub. In land as well as sea forms, BRI gives a stimulus to a network of heritage diplomacy, which promotes interpersonal connections. Through BRI, China is spending immensely for heritage diplomacy to secure influence in the Indian Ocean region. According to experts, at present, deep history of China plays a major role in international affairs. BRI is considered as the most noteworthy and far-reaching project China has proposed. There are five goals in this endeavor: connectivity and cooperation, facilities connectivity, people-to-people relationships, policy coordination and unimpeded trade. BRI Project is an initiative to support "inter-civilization exchanges" which will build "bridges of friendship", advocate human development and promote world peace.

Keywords: *Belt and Road Initiative, Trading hub, Heritage diplomacy*

Calligraphy under the Deccan sultanates

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Muslims entertained a very high regard for the Holy Qur'an. They paid special attention not only to its recitation but were meticulously careful about its script. They lavished as much care as they could to everything that pertained to the Holy Qur'an, its binding, its cover and above all the writing of its text. Illuminated copies of the Qur'an were greatly valued not only by kings but also by nobles and by those who could acquire them. This gave a great impetus to the development of calligraphy. Some of the kings and emperors considered it a religious duty. Among them, the name of "Aurangzeb" is outstanding. "Bahmani Sultan Mahmud Shah" was also a fine calligraphist and the inscription below the parapet of *Sherza Darwaza* at *Bidar* bears testimony to his attainment.

The art of calligraphy must have reached the Deccan long before the Khilji invasion. At present, it is difficult to determine the exact date but the Muslim contacts with the Deccan are definitely much earlier than their political advent. The early Muslim travelers have described many Muslim settlements all along the Western and Eastern coasts and there were quite a few such settlements in the interior as well. Further evidence of this is gradually coming to light, and treasure troves of Abbasid and even Umayyad Caliphs have been reported along with ten gold coins of the Umayyads which have been reported from Madurai. Twenty nine gold coins of the Umayyads have been reported from South Arcot, and two Umayyad and thirteen Abbasid coins are reported from Ganjam district. Sixty seven full coins and nine broken coins of the Abbasids have been reported from Malabar district. All these coins bear the names of Caliphs and are mostly in Kufic script of ornamental type. Unfortunately, other specimens of calligraphy contemporary with these coins have not been discovered so far. Hence, an attempt is made in this research paper to elaborate the calligraphic styles under the Deccan Sultanates.

Keywords: *Calligraphy, Coins, Inscriptions, Paintings, Farmans and Sanads*

**Cultural heritage tourism:
A tool for developing Burhanpur (India) as a tourist place**

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In the world map, Burhanpur is located in India in the state of Madhya Pradesh; situated on the banks of River Tapi, connected with Mumbai-Delhi Railway line (594 KM away from Mumbai), 200-10' North Longitude and 760-14' Latitude on East. The city has economically, culturally and historically rich heritage. In the ancient and middle age, Burhanpur was the Entrance Gate for the northern people travelling from South and vice-versa. As a result, Burhanpur has become a permanently important political center. From the medieval European travelogues, it is evident that this politically and militarily significant city was called as 'the key to the Deccan', and along with that, Burhanpur has become as religious center for Hindu, Muslim, Christian as well as Sikhs also.

The main attractions for the tourists are the following historically important places- 1) Fort Ashir 2) Burhanpur Fort 3) Foruqees Tomb 4) Aau Khana 5) Khuni Bhandara 6) Shahi Jama Masjid 7) Kali (Black) Masjid 8) Dargah-A-Hakimi 9) Rao Ratan Palace 10) The Tomb of Raja Jaysing 11) Shiv Temple (Fort Ashir) 12) Temple of Ashwathama (Fort Ashir) 13) Swami Narayan Temple 14) Kabirpanthi Nirnaya Temple 15) Swetambar Jain Temple 16) Methodist Church and 17) Roman Catholic Church.

All these historical features still show signs of prosperous history of Burhanpur. Hence, it is quite famous as a tourist centre. However, unfortunately, the Government of India and Government of Madhya Pradesh State have not taken useful measures to preserve these cultural heritage sites in Burhanpur. No mechanism has been adopted to promote and develop facilities to attract tourists to these sites. Tourists are unknown about these treasures of this cultural center. In today's digital era, very few information is available on web regarding the history and mythology of the Burhanpur region. Hence, this paper throws a light on the historical, cultural importance of Burhanpur, and limitations and ways to eradicate the limitations to develop Burhanpur as a Tourist Centre.

Keywords: *Burhanpur, Cultural Heritage, Tourism*

Relics in heritages and migration of Buddhism as soft power

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The portable item of Buddhism: the sacred relics of the Lord Buddha and of great masters migrate in dynamic manner. There are many evidences about the history and widespread use of relics as part of the religious practice of Buddhists. The opening of the pagodas is a further recognition of the importance of the relic. Many scholars have realized the potential of the relic for the spread of Buddhism. There are two major ways of practice with regard to the dead. One is the veneration of esteemed ancestors - one's own kin. The other is the veneration of esteemed dead who are not ones ancestors. Buddhism introduced the use of the relic as an object of veneration and religious practice. The Lord Buddha was not any genetic kin of any pilgrims who visits his relics at sites such as *Sanchi*. However, these pilgrimages were essential for the development of Buddhism. At present, it is evident that people who are strangers to one another, people who belong to ethnic groups that are far removed from the place where the relic is housed, meet at the place where the relic is housed. At these sites, people of all different groups come together and realize that Buddhism is not limited to one area, to one group, to one nation. Thus, we need to understand and preserve the relic as a way of joining in the veneration of our esteemed dead - the founder of Buddhism and those who followed him. The location of the relic does not concern as far as the power of its appeal is universal. As the members of Sangha can meet at the relic, it creates a bond that will not be achieved in any other way.

Keywords: *Heritage, Migration, Sangha member, soft power*

Soft power in documentation of Buddhist scriptures and culture

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Due to various reasons, India can claim legitimacy to promote Buddhist diplomacy. One such reason is the fact that the Buddhist faith originated in India whereas the other fact is that India has numerous sites of importance to the Buddhist faith, such as Bodh Gaya, Sarnath, and Nalanda.

religious texts were written in many different languages and scripts but memorizing, reciting and copying the texts were of high value. Even after the development of printing, Buddhists preferred to keep to their original practices with these texts. Buddhist texts were initially passed on orally by monks, but were later written down and composed as manuscripts in various Indo-Aryan languages which were then translated into other local languages as Buddhism spread. They can be categorized in a number of ways. Soft power is *soft*—it does not rely on hard instruments of power like a military tank. Its influence is soft—one feels it subtly or surreptitiously as one feels attracted to certain music or food. Soft power takes a long time to produce intended results, but it is an effective instrument for accomplishing goals. One of the major elements of soft power, which is applicable perhaps to all cases, is non-violence.

As a faith, Buddhism undoubtedly has been successful in its propagation. The natural questions that follow are: Historically how did this happen? Does an ancient religion still have vitality in a modern world? Monks and pilgrims visiting India influenced Buddhism's evolution. Foremost among these were Chinese monks Faxian (337-422 CE) and Xuanzang (602-64 CE), who took home with them Buddhist documents, relics, and insights into Buddhism's practice in India. Xuanzang initiated official exchanges between King Harshavardhana (590–647 CE) and Tang China and promoted Buddhist and diplomatic exchanges between the two courts. Thus, Buddhist scriptures and culture spread to other parts of the world as soft power in documentation.

Keywords: *Scripture, Abhidharma, Buddhism, Monks*

**An analysis of the influence of site interpretation in tourist satisfaction:
with special reference to heritage sites in Sri Lanka**

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Tourist satisfaction is identified as one of the major factor in tourism industry when delivering service to a specific market. Tourist satisfaction is influenced by different components. Information is an essential factor in tourism in order to meet the tourist satisfaction. Site interpretation plays a vital role in tourist information. The present study is focused on analyzing the influence of site interpretation on tourist satisfaction towards heritage sites. The specific objectives of the study were, 1) to identify the details that expected by tourists from heritage site interpretation and 2) to identify tools and techniques use for site interpretation and to identify the tourist perception on site interpretation in Sri Lankan heritage sites.

This qualitative research has used primary and secondary data for the analysis and convenient sampling technique was used to gather primary data. Data was gathered from three heritage sites with equal samples. A semi structured questionnaire was used as the data collection tool. Significance of the present study is to identify the influence of site interpretation in tourist satisfaction and to provide suggestions to establish a productive tourist interpretation facility at heritage sites. Moreover, by identifying tourist expectation through interpretation, there is an ability to introduce more customer based interpretation systems in Sri Lankan heritage sites.

Keywords: *Heritage Sites, Site Interpretation, Tourist Satisfaction*

Marginalized or Recognized? A study of the depiction of female figures of *Pancanarighata* in Kandyan Buddhist art

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The artistic motif which is known as the *Pancanarighata* is a combination of five acrobatic women in the form of a pot. Motifs of this acrobatic composite tradition of art are ubiquitous in Kandyan Buddhist Art of 17th and 18th centuries A.D. and said to have been influenced by the South Indian Art. Examples of such can be found at *Ridee Vihara* and *Hanguranketha Palle Dewala*, which were under the influence of South Indian Art during the Kandyan era. This distinct art truly reflects the artists' expertise in creating composite figures, especially of female bodies. The current study will determine why these female acrobatic figures have been used as artistic motifs in Buddhist temples. Hence, this research is focused to identify Buddhist Viharas which have reliefs, paintings or carvings of *Pancanarighata*. The study will be done using primary archaeological sources and secondary literary sources. Contrasting to the composite female figures that revel in tight acrobatic postures to show off female elegance and passion in celebration of life, the Buddhist Viharas meant to provide the spiritual well-being of the clergy and the laity providing them with the essence of the Buddhist values to get away from the so-called illusion of life. Thus, the aim of this research is to identify whether this use of female figures was done to marginalize female figures by showing the transience of the beauty and the passion of life or to recognize female body as an important part of giving life and regeneration as influenced by the Hindu culture.

Keywords: *Pancanarighata, Kandyan Buddhist Art, Recognition, Marginalization, Female Body*

Feminine beauty in art form during early medieval India

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Early Medieval India is well known for its temples, erotic sculptures and invasions, especially in the context of *Chandella* dynasty. When one deals with erotic sculptures and female sculpture, it is felt that they are full of lust – yet, the reality is entirely different. Today mostly, it is believed that in art form feminism means outer look of any sculpture but when dealt in depth, it can be realized that while making these art forms there was a specific purpose of making particular form. The philosophy of beauty was more dominating aspect in spite of creating a form or idol. Feminism has little bit to do with a female as per physical appearance. Feminism is a quality like masculinity in our Indian culture; since we rarely judge any creation on its face value (outer appearance), one use to see the hidden potential and qualities within. Most of us are aware of the concept of “*Ardhanarishwara*” which is one of the Shiva’s iconographical depictions in Temples. In literature feminism and masculinity have been defined as *Prakriti* and *Purush*. *Prakriti* is the feminine aspect of creation. *and* energy in every living and non-living thing. *Pra* means surrounding whereas *Akriti* means object or creation. Thus, every part of creation has the feminine aspect, but the most full-fledged potential of feminism has been identified in creation is women. Women’s receptivity is such that she is the adobe creation, which is able to give life. It does not only include the birth of a child, but also it includes the form and manifestation of that energy in different forms like music, dance, Goddess etc. It is believed that feminine quality is controlled or governed by moon. In *Hatha Yoga* ‘*Ha*’ means sun and ‘*Tha*’ means Moon. Female has 11 points which governed with waning and waxing of the moon. Thus, women are the symbol of compassion, sensuality, love, joy, divine, bliss, creation.

Keywords: *Medieval India, Feminine, Beauty*

**An epigraphical analysis of women as patrons in ancient India
with special reference to Buddhism**

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Women have toiled along with men in the creation and development of social, religious, political and economic institution. According to the 2001 census, India, the land of the Buddha is home to 3,881,052 female Buddhist devotees. There are an estimated 300 million Buddhist women worldwide, including more than 130,000 nuns. In broad terms, this is a modest attempt at undoing the androcentric bias in Ancient Indian Historiography, through the medium of epigraphic records, to highlight women as patrons in Buddhism period, given the fact that women for any given period have comprised almost half of the total population. It seeks to investigate the contribution of women in the growth of Buddhism in social, cultural, economic and spiritual terms. The idea is to assess and evaluate the achievement of these women and to see how and in what ways the admission of these members helped the cause of Buddhism. It attempts to study women not as a homogenous, monolithic entity but as multiple categories, and analyze their multi-level dynamics within the Saṅgha. Thus, this article in particular focuses on the contribution of these women patrons in material terms.

Keywords: *Women, Patrons. Ancient India, Buddhism, Epigraphy*

Ancient and modern Indian soft power politics as message of peace in heritage generation and management

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Historical evidences emphasized Indian culture is full of soft power on the path of Dhamma i.e. extensively used by Ashokan era (273–236 BC) and his followers. Ashoka's Dhamma was not simply a collection of high-sounding phrases. He consciously tried to adopt it as a matter of state policy; he declared that "all men and my children" and "whatever exertion I make, I strive only to discharge debt that I owe to all living creatures." It was totally new and inspiring ideal of kingship. In the Arthashastra, the king owed nothing to anyone. Ashoka expounded his policy of Dhamma through his edicts. By engraving his views about Dhamma on these edicts, Ashoka tried to directly communicate with his subjects. These inscriptions were written in different years of his life. The inscriptions can be divided into two categories. A small group of inscriptions reveal that the king was a follower of Buddhism and were addresses to the Buddhist church—the samgha. These inscriptions are declarations of Ashoka's relationship with the Buddhist order. In the inscriptions (edicts) of Ashoka Raja found throughout the area of ancient India it has been stated that Buddhism also spread westward to areas of Macedonia and Greece. The inscriptions of Ashoka Raja were made in stone, on metal and on the pillars. Thus use of medical facilities, education and language learning, food festivals, cinema and other art forms, diasporas, support for electoral procedures – and religion, a key component of soft power. India's first Prime Minister, Jawaharlal Nehru, who is credited with having laid the foundations of India's foreign policy, was acutely conscious of this, especially in relation to Asia. Yoga, Ayurveda, the Indian Diaspora and religion have come to acquire an important place in this regard. Likewise, the Modi government has used Hinduism and Buddhism effectively to promote the national interest in the Indo-Pacific region.

Keywords: *Ancient, Modern Indian, Soft power politics, Ashoka's Dhamma, Stone and metal*

**Dynamics in migration of Ashokan edicts in and around Delhi vis. soft power use
by Muslim rulers in heritage politics**

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Delhi being Heritage city meagerly emphasized about Buddhist studies and Buddhism. Keeping our ongoing interest in 20th century opens such doors and force us to study such Ancient sites. The first in-situ rock edict was discovered in Delhi in 1966, and establishes the city's ancient historical link with the Ashokan era (273–236 BC). Delhi's stone pillar edicts were transported from their original sites in Meerut and Ambala during the reign of Firuz Shah Tughlaq (1309–1388 AD). They were erected in Feruzabad, the fourth medieval city of Delhi, established by Feroz Shah Tughlaq. These Ashokan edicts in Delhi and around are a series of edicts on the teachings of Buddha created by Ashoka, the Mauryan Emperor who ruled in the Indian subcontinent during the 3rd century BC. The Edicts of Ashoka were either carved on in-situ rocks or engraved on pillars erected throughout the empire; examples of both are found in Delhi. The in-situ Bahapur rock edict was discovered in Delhi in an engraved form on a small patch of rock exposure in Srinivaspuri, one kilometer north of Kalkaji temple, close to Bahapur village in South Delhi. The edict categorized as a "Minor edict" written in Brahmi script was a first person message of Ashoka, which exhorts people to follow the Buddhist way of life. It is inscribed on a rock surface with irregular lines and letter size with a number of lines not clearly decipherable. The two pillar edicts are still in Delhi. The one on the Delhi ridge opposite the entrance of Bara Hindu Rao Hospital, close to the Delhi University campus, is popularly known as the Delhi-Meerut Pillar. The other, in the grounds of Feroz Shah Kotla, is known as the Delhi-Topra Pillar. Thus Ashoka's Dhamma cover topics such as kindness, forbearance, and concern for the welfare of his people that may be consider as soft power in the spread of Buddha Sasana. Thus, to spread the message in the north-western of the empire, edicts were written in Kharoshti script. Bilingual and bi-scriptural edicts have also been discovered in Kandahar and Afghanistan, written in Greek and Aramaic. Ashokan edicts written on rocks or pillars are considered unique and permanent as compared to the palm leaf or bark writings (perishable materials) of the past during the Harappan civilization, or even early Mauryan Empire edicts.

Keywords: *Migration, Ashokan edicts, Mauryan, Srinivaspuri, Delhi-Topra, Bara Hindu Rao Hospital*

The dominance of heritage politics in India

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The heritage politics is a synonym with different phases of Congress party right from the days of independent struggle. The Congress party leadership such as *Sardar Vallabhbhai Patel*, *Rajendra Prasad*, *C.Rajagopalachari*, *Purushottam Das Tandon*, *Khan Abdul Ghaffar Khan* and *Maulana Azad* were the followers of the Mahatma Gandhi. Gandhi had become the symbol of the Congress party and it was carried forward by the Gandhian family members right from the Jawaharlal Nehru to Indira Gandhi, Rajeev Gandhi, Sonia Gandhi and Rahul Gandhi. This heritage was challenged by the leaders of the Congress party such as Subash Bose but it went in vain. Bose resigned the Congress presidency in the year 1939 as he lacked the consent of Gandhi that further lost the confidence of the national leaders. The heritage of the Gandhi family became stronger after the early death of the *Sardar Patel* in the year 1950's. The post independent India had seen the brutal dominance of the Gandhian heritage during the period of Mrs. Indira Gandhi. The slogan of the poverty alleviation, compulsory Vasectomy of the youth followed by the declaration of the national emergency is the result of the superiority of the heritage politics. Unfortunately, the dominated heritage polity of the Mrs. India Gandhi and Mr. Rajeev Gandhi was challenged by the international terrorism and India lost both these Prime Minister. This heritage politics ultimately provide a different shape to the Indian multi-party politics and needs critical analysis. Hence, this paper provides a comprehensive approach to explain the dominance of the heritage politics and its effects in the polity of India.

Keywords: *Heritage, Politics, India*

Ancient ethics and practices as a soft power on environmental conservation in Sri Lanka

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Sri Lanka is one of the high biodiversity hotspots in the world. Despite the fact that country covering only 0.013 percent of the world's land surface, it has the highest species density for flowering plants, and animals in the Asian region. However, this rich biodiverse environment has been threatened by human activities over the decades. These environmental damages adversely impact on climate and weather, human health and life, agriculture, food security, economy and sustainable development in the country. Therefore, it is important to find a suitable method to protect the environment and biodiversity. This paper examines how ancient ethics and practices can be used as soft power to protect the environment in the contemporary world. The researcher used books and articles related to ancient practices on environment, agriculture and society to gather data. Data analysing as done using descriptive method. The findings reveal that some ethics and practices in *variga sabha*, *chena* cultivation, and agricultural practices like '*kurulu paluwa*' (belt in paddy lands adjacent forest, cultivated for birds to feed on) and eco-friendly crop protection methods like *kem* contributed to protect environment in the country. Moreover, practices related to cascade tank system like protect *mukalana* (catchment forest), *gas gommana* (large tree belt located in upper inundation area) and *perahana* (water filter consist of shrubs and grasses) helped to protect environment. This paper argues that some of the ancient agricultural, irrigation and social practices were beneficial for environmental protection and sustainable development and it could be used as soft power to resolve several current environmental problems. This could be achieved by integrating ancient ethics and practices into present environmental policy and practices while disseminating knowledge about ancient practices among the citizens of Sri Lanka.

Keywords: *Ancient, Ethics, Practices, Environmental Conservation, Sri Lanka*

Buddhist heritage diplomacy and India's soft power strategy

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This paper explores the teachings of Buddhism as heritage diplomacy in the context of India. Soft power and culture have become important tools of diplomacy for States as hard power. From the time of Jawaharlal Nehru's *Panchsheel* principles, India has been guided by the ideals of peaceful co-existence. Thus, Buddhism has long been a natural component of India's soft power. India's ancient links with Buddhism, its ancient philosophical and religious tradition in the form of Yoga, its popular culture etc can be vigorously used as a part of heritage diplomacy programme to gain acceptability in the international arena. This present study intends to discuss one particular aspect of Indian soft power prognosis: the leveraging of India's historical associations with the Buddhist faith in diplomacy. Indian Prime Minister Modi has made it a point to make Buddhism a regular feature of his diplomatic visits. In speeches made on official international platforms such as to ASEAN or UN or platforms in any other country, PM Modi has made a conscious effort to emphasise and share Buddhist heritage. The Pan-Asian presence of the religion and an image of a most peaceful religion makes it ideal for soft power diplomacy. India's soft power, as spread through its comprehensive cultural and civilization heritage, validates the values of secularism, tolerance and inclusiveness. Thus, it is more important than ever before in today's troubled world.

Keywords: *Heritage, Diplomacy, Panchsheel, Soft power, Pan-Asian, Civilizational*

The impact of e- services on cultural heritage towards the tourism in Sri Lanka

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Tourism is the fastest growing field in Sri Lanka. Cultural Heritage tourism involves visiting places that are significant to the past and present cultural identity. This paper discusses the use of in-depth focus groups to assess tourist's preferences of e- services that would enhance cultural heritage. In recent years in Sri Lanka, internet had become one of the most powerful media and the source of information. This main aim of this paper is to identify the impact of e-services on cultural heritage towards the tourism in Sri Lanka. Since Sri Lanka is very rich with the cultural heritage, the e- services will be extremely important towards the tourism in Sri Lanka. This research was conducted with focus group discussions and hence, this is a descriptive research. Through the research findings, it was identified that the e- service provide the highest impact towards the tourism industry as it is the most cost effective manner of communicating with target markets and disseminating information, representing quick and easy way for tourists. As Sri Lanka is rich in cultural heritage, the e- service impact is essential to enhance the tourism industry. The research identified that e- services in Sri Lanka are not well managed and it is not spreading the information related to cultural heritage and it's basically focusing the new trends and leisure activities. However, Sri Lankan e - services promoted one sector and it does not pay enough attention towards the cultural heritage in Sri Lanka. There is less attention paid on the cultural heritage on e-severances and it has impacted tourism in Sri Lanka. Hence, Sri Lankan tourist authorities should prioritize the e- services related to cultural heritage in order to enhance more tourist's attention in Sri Lanka.

Keywords: *Cultural Heritage, E- Services, Tourism, Focus groups*

**Buddhist heritage and cultural diplomacy:
A Buddhist path to cultural diplomacy**

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Shri Narendra Modi declared, at the “*Samvad*” conference in 2015, that India was “taking the lead in promoting the Buddhist heritage across Asia.” While India has a minimal Buddhist population, with only 0.7% of its people declaring themselves Buddhists in the 2001 census, it is in a unique position to utilize Buddhist diplomacy. India is, after all, is the place where Buddhism originated, and it holds many of the most important Buddhist sites, including, *Bodh Gaya*, *Sarnath Kusinara*, *Rajagaha*, and *Nalanda* and many more. There is no doubt that Buddhism is one of the most intriguing philosophical products that originated in India 2660 years ago, though this profound Indic philosophical tradition has never been viewed as a religion in the theistic sense or in the context of being a faith. Yet, it has remained a powerful integrated philosophical whole, encompassing all facets of both spiritual and material culture that have guided humanity for centuries. Sir Edwin Arnold, in his book *The Light of Asia* (1879), recorded that Buddhism has influenced millions for over 26 centuries and the spatial dimension of its dominions extended “from Nepal and Ceylon over the whole Eastern Peninsula to China, Japan, Tibet, Central Asia, Siberia, and even Swedish Lapland.”

For all these centuries, Buddhism remained as the solid foundation for societal and cultural transformation in Asia. It still remains a key anchor for Asian identity and a phenomenon of unprecedented Pan-Asian importance, especially in terms of spiritual connectivity among nations with enduring impact. Buddhism has already gained prominence in India’s diplomacy for fostering deeper engagement with ASEAN countries as part of the ‘Look East’ and now “Act East” policy. In fact, Buddhism is also becoming a brand symbol of rising India. The country is sitting atop a millennia-old tourist mine. Numerous Buddhist sites in India, directly linked to the spiritual destinies of millions in Asia, could form a part of Buddha-Industry, which, in turn, could transform the lives of millions, providing lucrative career options to a large youth component. The proposed paper will deal with the cultural Buddhist heritage of India and its role in promoting Soft Power through cultural diplomacy to have tie ups and close relationship with Buddhist nations across the world along with highlighting its Buddhist heritage.

Keywords: *Buddhist, Cultural diplomacy, Heritage*

Than & Sattra institution: a living heritage of Sankaradeva legacy

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Assam has a living heritage belonging to the legacy left by the medieval saint Srimanta Sankaradeva (1449 AD - 1568 AD). Known both as *Thân* & *Sattra*, this institution has survived five centuries and is still flourishing. Earlier it was known as *Thân* only. Later, the name *Sattra* also came to be used in the *Eka Sarana Nâma Dharma*, the religious order founded by the saint. The first *Thân* was set up at Bardowa in 1468 AD. Thus, Bardowa *Thân* has to be considered as the first unit of *Sattra* too. *Nâmghar* is an integral part of *Sattra*. The *Thân*, *Sattra* and *Nâmghar* control the socio-cultural lives of the people of Assam.

Srimanta Sankaradeva devised the model of *Thân* or *Sattra* in such a manner that the residents of that complex did not have to depend on the outside world for their requirements. The food requirements of the residents in *Thân* and *Sattra* were grown in the land owned by the devotees. *Thân* and *Sattra* were developed as ideal models for community living.

There was stress on those activities in *Thân* and *Sattra* which were eco-friendly and which could be pursued without impairing the productive capacity for the future generations. Moreover, cultural activities flourished to a great extent as well. Painting was a full scale occupation in the *Thân* and *Sattra*. In addition, Bamboo and cane are used profusely for handicraft items in the *Thân* and *Sattra*. Furthermore, Cultural activities like *Sattriya* dance, *Bargeet*, *Ankiya* plays evolved and flourished in the precinct of the *Thân* and *Sattra*.

Keywords: *Srimanta Sankaradeva, Thân, Sattra, Assam, Nâmghar, Eka Sarana Nâma Dharma, Bardowa, Sattriya dance, Bargeet, Ankiya plays*

Heritage value of traditional board games

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Games and sports are as old as our civilization. Those are considered as culture and many nations have accepted it as their cultural heritage. Culture shows the image of the nation. Games are the physical activities, which our ancestors adopted for their existence. These include running, fishing, fighting, jumping, etc. Later more games were played with calculation and skill. Even the illiterate rural people are good at calculation and memory. Directly or indirectly these games promote education and heritage value is gained when becoming deeply rooted. More than the paper degree, one could get practical education through games and sports.

Games are for recreation and learning. They have great educational values. Indian traditional board games are Chess (*Chaturanga*), Pit and Pebble game (*Pallankuzhi*), Ludo(*Tayakattam*), Snake and Ladder(*Paramapadam*), Goats and Tigers (*Aadu -Puli Attam*) and many others. Chess originated in India. It has great heritage value and has become an international game. Immense brain power is needed to play this game.

Pit and pebble game is older than the Egyptian and Indus Valley Civilizations. It is the national game of many African countries. It is popular in previous USSR countries. It has gone to the international level. The role of gender in playing is amazing. Every year competitions are held in various countries. Many governments give support to the game as they feel it as their countries' game

In many villages in India, *Tayakattam* is played during leisure hours. Snake and ladder have religious and ethical values. Our game board is different from the western boards. It depicts the Theory of Karma and Rebirth. Goat and Tiger game is more interesting than chess. We can see these boards in ancient temples, Ghats, halls which were the meeting places. These are simple examples. A deeper study of traditional board games shows their educational, especially Arithmetic, historical, sociological, ethical, cultural, anthropological and religious values emphasizing the fact that they stand for the Games Heritage of our country.

Keywords: *Heritage, Traditional Games, Educational value, Learning*

Bodhgaya: A case study in the development of Buddhist heritage site

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Bodhgaya is a place of Buddha's enlightenment that assumes an important place in Buddhist cosmology. It is a leading tourist place for Buddhist devotees who throng the center daily to pay respect to the holy tree. The site had fallen into oblivion after the 13th CE and was subsequently rediscovered in the 19th CE as a result of the growing antiquarian interest. The formation of the Archaeological Survey of India and the establishment of Indological studies as a discipline gave a further impetus to the study of Bodhgaya. In the post-independence period, the rediscovery of India's past was synonymous with the activity of nation-building. It was in this and the subsequent periods that the policymakers took a keen interest in the development of religious sites to boost tourism. Bodhgaya is a site that received immense attraction from not only the center but also from the international community. Buddhism has actively been an important part of India's soft power. India has taken considerable efforts within the realm of Buddhist diplomacy. Since, then the place has received subsequent patronage from governments which have contributed immensely towards the development, reconstruction of the site to put it back on the religious map of the world. The site is a testimony of the changing course of history as it has been an object of interest for each subsequent wave of visitors across medieval and modern India. The paper conducts a brief study of the site of Bodhgaya and the drastic transformation in the landscape of the site. The key players bringing about this transformation are the state, the international agencies and the tourism sector have considerably altered the religious landscape of this place. Giving rise to a rich vocabulary of architectural and visual data which in turn has reshaped the religious understanding of the place. Thus, the place has been a center of much national and international attention. The paper through the study of the singular site of Bodhgaya tries to touch upon the role that the state, the international communities have in the development of a site.

Keywords: *Bodhgaya, Buddhist, Heritage site, Development*

**Heritage as a tool of diplomacy:
A case study of Narendra Modi-XI Zingping Meet at Mahabalipuram**

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Diplomacy has to renovate its tools to be relevant from time to time. It has many traditional tools like negotiations, bargaining and the newly found tool of “Heritage-Meet” etc. The Prime Minister of India Mr. Narendra Modi has experimented with the venues of formal/informal meetings with important world leaders; instead of New Delhi, he is inviting these leaders to the remote heritage sites of India. It is a major diplomatic shift that the leaders of the two most populace nations decided to meet a remote temple town of Tamil Nadu in October 2019. This type of heritage diplomacy started with the visit of Japanese Prime Minister Shinzo Abe’s Varanasi visit and carried forward with the visit of Angela Merkel at Bengaluru and was also seen in the previous visit of XI at Ahmedabad.

Tamil Nadu has historical links with China as Chinese traveler Huien Tsang visited the region during the rule of the Pallava dynasty. It is also said that Bodhidharma, who is credited with taking Zen Buddhism to China, travelled from the Tamil Nadu coast to Guangzhou. This shows that the purpose of choosing the heritage site for the meeting was much more profound than it looks. The heritage connects history with the present and also highlights the economic relations between India and China, which gave a background to bilateral talks. This paper dwells into the issue of utilizing heritage for foreign policy purposes and how heritage can be a tool for diplomacy by selecting a case study of Indo-China Meet.

Keywords: *Heritage, India, China, Diplomacy, Foreign Policy*

**Heritage as soft power:
Buddhist and Hindu heritage of Khyber Pakhtunkhwa Province, Pakistan**

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Pakistan is a rich country with diverse Archaeological and Cultural Heritage. Everywhere, heritage has a role in fixing the real identity of the soft power of a nation, era, region and especially of human society. Without heritage investigation, analysis and understanding it is not possible to project things or places in a proper context to which they are associated and how to utilize as soft power. Pakistan known as an independent Muslim State on the world map is more than a million years old due to its heritage. The diverse heritage of the region gives it a unique identity. The heritage especially Buddhist and Hindu of the Khyber Pakhtunkhwa Province is portrayed in tangible forms like stupas, monasteries and temples. Being a Muslim State, the Buddhist and Hindu heritage are respected and very open for the followers to perform their rituals and ceremonies. Because of the heritage soft powers, the global and local communities have been attracted to visiting this diverse culture of Buddhists and Hindus on one hand and to perform their religious rituals on others. This shows the cultural diversity, harmony and tolerance in the existing human societies of the region due to the soft power of the existing heritage. These two are taken as examples, however, if all sorts of heritage are developed and propagated it would be the best tool as soft power.

Keywords: *Buddhist and Hindu heritage, Khyber Pakhtunkhwa Province, Pakistan*

Heritage in contemporary visual Art: the legacy of Raja Ravi Varma

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Nehru reflecting on the cultural heritage stated that ‘Indian Art is intimately associated with Indian religion and philosophy’. Towards the end of the nineteenth century, a strong connection was established between art and nationalism. The Indian national liberation movement was not only confined to the political sphere but also was a cultural struggle to dismantle the hegemonic edifice of the Colonial rule.

The paper would explore the contributions of Raja Ravi Varma of Kerala, known for salon art in India, who made his mark by series of impressive realistic depictions of Indian cultural and religious life by taking up historical and mythological themes in painting. Actually what he depicted was the early vision of civilization of the classical times – the mythic golden age. His paintings created a mental picture for an average Indian about their popular deities. Besides, his art highlighted the rich cultural diversity and its underlying unity, thereby developing the perception of India as one nation at the time when India was in the process of making a nation.

Keywords: *Salon Art, Mythological themes, Cultural diversity, Hegemonic edifices*

Majuli as a heritage site

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Majuli, renowned as one of the world's largest river islands is a conglomeration of Vaishnavite religion, natural beauty, art and craft, ethnic culture and traditions which need to be explored and showcased to the world. The Sattras (Vaishnava monasteries) and their rich heritage and cultures have given Majuli the status and pride of being the "Cultural Capital of Assam". Today people have shifted from traditional ways of touring in the form of going to hill stations, historical places, etc. to more adventurous and unexplored destinations. Adding to the other attractions of Northeast India, Majuli stands out as a jewel in the crown with its total package of natural beauty, religious monasteries, eco-tourism, etc. In this paper, an attempt has been made to present the uniqueness of Majuli's Sattras, its different congregational prayer services, a distinct dance form called Sattriya and an about to be an extinct art form- mask making as a potential tool to put Majuli in the tourist map of India and the world. Efforts have also been put to study the potential of the tourism industry in Majuli, which houses of both tangible and intangible cultural heritage. But Majuli, as it is nestled deep in the lap of the mighty river the Brahmaputra is shrinking due to the annual flood havocs created by the river. Therefore, we must protect and preserve the natural and cultural heritage of this unique island. This lush green, pristine and pollution-free island is also in the tentative list of UNESCO'S World Heritage Site.

Keywords: *Sattra, Sattriya, Vaishnavite, Mask-making, Eco tourism, Intangible cultural heritage*

A comparative study of representing heritage in the theme songs of major election campaigns in Sri Lanka and India

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Political Advertising is an effective method of communication. Political parties/institutions plan and design their political advertising campaign in the initial stage to get the maximum attraction from the people. These campaigns are known as 360 campaigns, which means print media, electronic media, new media and all forms of other mediums are used to get the maximum publicity.

Theme songs play a vital role throughout these 360 election campaigns. These theme songs are created attractively and consist of powerful visual images. Most of the South Asian countries have a rich heritage and culture. All the factors related to heritage are highly sensitive and talk to the hearts and minds of the people.

This comparative study focuses on representing heritage in the theme songs of major election campaigns in India and Sri Lanka. The content analysis method was used and came up with vital suggestions and conclusions.

Keywords: *Political, Campaign, Election, Heritage, Advertising*

Potential for heritage tourism in Kothmale region

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Heritage Tourism is traveling to experience the places, artifacts, and activities that authentically represent the stories and people of the past and present. Furthermore, people are seeking unique travel experiences that combine history, education, entertainment and authenticity. Heritage tourism is important for various reasons. Heritage tourism has a positive economic and social impact, it establishes and reinforces identity, as well as it helps to build image moreover Heritage Tourism helps to preserve the cultural and historical heritage, with culture as an instrument. Not only facilitating harmony and understanding among people, finally it supports culture and helps to renew tourism. Kothmale Region has more tourist potentials for Heritage Tourism. Therefore, the main objective of this research was to examine the potential for heritage tourism in Kothmale Region. Information was gathered through a visit to tourist areas, conducting interviews and relevant documents. SWOT analysis and descriptive statistical analysis were used for the result. The findings of the research reveal that the Kothmale region has a good potential for heritage tourism that can improve regional development.

Keywords: *Heritage Tourism, Potential, Kothmale Region, Tangible, Intangible*

B.P. de Silva: The legacy of Asia's finest jewelers

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B.P. de Silva is a heritage classic family of Sri Lanka. Balage Porolis de Silva, a Sinhalese Buddhist of Magalle on the South Coast of Sri Lanka, founded the company. In 1872, he landed in Singapore and rented a shop for twenty dollars for a month in High Street, and started a business of selling jewelry, carvings, and lacquerware. According to the information collected through a survey of literature and according to the pre-interviews of later generations, when Mr. Silva started his business, he had only two showcases, three tables, and three cupboards. Eventually, he became famous among European and Chinese customers for his honesty and integrity. Because of guaranteed authenticity, he got many chances to serve under several Royal patronages included King Chulalongkorn of Siam, Sultan Ibrahim of Johore, the Duke of Connaught, King Edward VII and Queen Victoria of Great Britain. Therefore, no doubt B.P. de Silva has become a legacy as one of Asia's finest jewelers. In 1930, after B.P. de Silva passed away, the business down to his daughters through their husbands and a group of trusted managers. Under the consultancy of the 5th generation, shareholders, and dedication of the staff members, the business grew more widely and become a renowned purveyor of luxury goods known as B.P. De Silva Holdings in Singapore and De Silva in Malaysia. Today, the classic techniques and craft have combined with the latest technology to create pieces. Ten Percent of the company group's profits were deposited into a fund that used to benefit people at all levels. Therefore, the government should invite companies like this to join their hands with the motherland and it will help to attract more and more foreign exchange businesses to the country, which has a growing local presence.

Keywords: *Jewelers, B.P. de Silva, Asia Pacific, Sinhalese, Foreign exchange*

Heritage enhancement, a soft power to handle with care

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Is it possible to consider heritage enhancement as a soft power in the service of a population or a state? What benefits this usage could entail? What would be the drawbacks and drifts that could arise? Many questions emerge when considering heritage enhancement as a soft power although it is already used as such sometimes unconsciously. What are the areas already concerned by this concept? In the first place, the economy of a country, via tourism, is strongly backed by the enhancement of heritage assets. Indeed, heritage is a lever which plays an important role in the economy of any country. It serves not only to generate income but also acts as a window which allows a country to showcase its cultural assets and communicate on their strengths. Another area concerned with the use of heritage enhancement as soft power is the practice of new technologies. Tools at the service of heritage can themselves be supported by the heritage assets to provide a new face to digital technologies. In fact, if digital technologies are used wisely to enhance heritage, it will help public not only to learn more about their heritage but also to reconnect with their roots. Today, the fields of research and diplomacy are also concerned with heritage enhancement as soft power. It allows governments to create mutual support links and to facilitate the promotion of a type of heritage beyond borders. This paper identifies in detail, the issues of heritage enhancement as soft power through some examples of heritage valorization projects.

Keywords: *Enhancement, Heritage, Tourism, Digital, Research, Issues*

**The Impact of Sinhalese films to promote studying monarchs of Sri Lanka
(Based on 08 selected sinhala films)**

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According to the Mahawansa, the first kingdom of Sri Lanka was established in the year 435 B.C. by Prince Vijaya. The Sri Lankan monarchs that began with Prince Vijaya ended in the year 1815 A.D. with King Sri Wikrama Rajasinghe. Kings and queens have ruled Sri Lanka in nine kingdoms during the above-mentioned era. Sri Lanka Cinema begins with the film “Kadaunu Poronduwa” in the year 1947. With this start, over 1200 films have been produced by 2018. The focus of this research is about the films produced based on the Sri Lankan Monarchs.

The Research Problem here is “Can the modern Sinhalese films be used to promote studying the Monarchs of Sri Lanka?” Therefore, the hypothesis created for this problem is “The modern Sinhalese films can be used to promote studying Monarchs of Sri Lanka”. Eight films produced after 2010 and produced based on the Sri Lankan monarchs were selected randomly for the research. Content analysis has been used as the research methodology and primary data and secondary data have been used to collect data. Interviews and questionnaires were used as primary data and books, newspapers and internet publications were used as secondary data. Film directors and film critics were interviewed and the questionnaire was distributed to 100 randomly selected students of Rajarata University of Sri Lanka. The conclusion has been made by analyzing the data collected from the mentioned methods. Accordingly, it was concluded that the modern Sinhalese films could be used to promote studying Monarchs of Sri Lanka.

Keywords: *Film, Sinhala Rajavaliya, Characters, Monarchs of Sri Lanka*

**Rebranding Zimbabwe's global image through heritage:
Lessons from India use of heritage as soft power**

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Heritage possesses a tremendous propensity to transform and shape international affairs. With the advent of globalization, heritage has emerged as a forceful effectual agent of soft power capable of revolutionizing international relations. However, for a country like Zimbabwe, which is endowed with exotic and resplendent heritage (evidenced but not limited to the presence of 5 UNESCO world heritage sites) this has not been the case. There are places of heritage importance in Zimbabwe that merits to be included in the UNESCO's list. Largely attributed to western sanctions, any inclinations or ambitions Zimbabwe has harbored of exercising significant international influence have been thwarted. Resultantly, the nation has sought alternative avenues of international engagement evidenced by its adoption of the Look East Policy. Resultantly, this has translated into substantial relationships with several Eastern countries including India, a nation immensely endowed with invaluable and insurmountable heritage. Therefore, by drawing on lessons from India's use of heritage as soft power (37 UNESCO declared heritage sites ranked 7th in the World), from conservation of the heritage sites, integrating the same with tourism projects and soft power, the paper explores ways in which Zimbabwe can harness and utilize its heritage to rebrand its image within the global world thus eventually adopting heritage as soft power.

Keywords: *Soft power, Heritage, Global image, Zimbabwe*

Examining heritage as a soft power: Indian experience

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Asian heritage would be the best possible name to identify the cultural landscape of Asia. When the cartography of the modern world divided the heritage landscape as the Nation States, India still has the pride of being the cradle of major religions of the world. The spread of Hinduism and Buddhism across South and South East Asia, the presence of Indian Diaspora across the globe, has been a significant vehicle for exercising Soft power. The 'Know India Programme' of the Ministry of External affairs for overseas fourth generation Indians attracts them towards visiting their forefather's land with its rich cultural heritage. This paper would examine India's soft power through its cultural heritage on (1) The cultural connect with South and South East Asia through heritage and (2) The connect with the rest of the world through heritage sites as a place of re-establishing their cultural connect.

Keywords: *Indian, soft power, heritage, landscape*

Representation of ‘Struggle for freedom and human rights’ in the Liberation War Museum of Bangladesh

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The Liberation War Museum Bangladesh was established in 1993 through a private initiation in a colonial period two-storied house. The original museum consisted of six galleries with almost 13,000 objects. In 2017 the museum was shifted to the newly constructed building along with a collection of 21,000 objects. The collection mainly consists of archival materials, photographs, personal belongings of the martyrs (clothing diary, letters, watch, specs, and car) weapons, wireless radio, warplane, helicopters, etc. The present collection is displayed in four permanent galleries.

The main objective of the museum is to present different events concerning the political, social-cultural and economic rights of people of then East Pakistan, and how East Pakistani people upheld and maintained the ideology of a syncretistic pluralistic society in which people of different ethnic groups and religion can cohabit with equal rights. The museum talks about the bravery of both men and women of all tiers and ages who directly or indirectly took part in this war and the making of the ‘Freedom Fighters’. The independence war of Bangladesh is hence known as the ‘People’s War’.

The museum illustrates both atrocity and violence in one hand and the empathy and support of mankind on the other hand. The museum linked the events with contemporary pressing social and humanitarian issues. The research will enquire and evaluate how the museum galleries narrate the story of the war along with the rich cultural heritage of Bangladesh, how different events and sensitive issues of the war were dealt or highlighted for museum audiences of all groups starting from primary school levels. How the remnants and events of the war (skeletons, skulls, arms weapons) were reflected through photographs, dioramas, and replicas. Furthermore, the display galleries reflect the ideology of a pluralist society where communal harmony will exist forever.

Keywords: *Liberation war, East Pakistan, Freedom Fighter, People’s war, Plurality, Syncretism, Communal harmony*

Jaina art: A lost Tradition of peace and tolerance in Pakistan

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Abandoned *Jaina* temples along the major trade routes in the provinces of Punjab and Sind in Pakistan exhibit a particular genre of art in the form of sculptures, large frescos, and painted miniature scenes of meditation and offerings based on the narratives mentioned in *Agamas*, the sacred *Jaina* texts. Respect for all forms of life and non-violence in the extreme possible way is the essence of *Agamas* and hence the main theme of the art they represent. Chauri bearers instead of warriors, lotus pools instead of skull garlands, Swastika instead of swords and guns, offerings of vegan food and flowers instead of bloodshed, lions and goats wandering peacefully instead of tearing the weaker ones apart, are a few of the fading away scenes that can be seen in the crumbling *Jaina* temples of Nagarparkar, Gauri, Virawah, Multan, and Rasulnagar. Immediate conservation of these temples can not only preserve these masterpieces for study purposes but can also play an important part in coping with the situation of intolerance, extremism and violence in the region. The present paper, based on a detailed systematic survey of *Jaina* Heritage in Pakistan carried out by the author of this paper in collaboration with SOAS, London and an in-depth study of its art and architecture in the Department of Archaeology, University of Punjab, throws light on the above-mentioned aspects of the *Jaina* art of Pakistan with special reference to the possibilities and efforts of its conservation.

Keywords: *Jaina Art in Pakistan, Jaina Temples, Tolerance, Non-violence, Extremism*

***Milindapñha*: The text and its times**

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The celebrated work *Milindapñha*, which is preserved in the Pālī language, is considered as ‘the most important non-canonical work of the theravāda’ Buddhist ideology. It is composed in the form of a dialogue between the monk Nāgasena and king Milinda - two people belonging to two different cultural groups of Asia and Europe- India and Greece, which has no parallel in history. Its significance lies in the fact that it represents the period that witnessed several changes in all the spheres of life in India. This period was marked by the rise of Bhakti cult, which believed in equal rights for all, assimilation of foreigners who have become too important to be ignored and also started making efforts to gain the goodwill of the native people to improve and strengthen their social status, the growth of mercantile class and the people of low origin. The *Milindapñha* is a testimony of the process of acculturation between different ideologies and social groups. The book gives a clear indication of the Greeks’ inclination towards Indian religious traditions. It also informs us about the conversion of Milinda to Buddhism, who is corroborated with Greco-Bactrian king Menander. Apart from being the earliest evidence of the existence of Three Pitakas and five Nikayas, it presents various Buddhist principles in an attractive form. One of the most significant aspects to be talked about *Milindapñha* is that it presented some unique ideas with a different approach towards various Buddhist doctrines. It addresses the problems and challenges of its times and coordinates the divergent views about the authenticity of Buddha’s sayings. The present study focuses on its significance as a religious text and historical source which has made it one of the most favored books amongst academicians. Through this text, we notice a qualitative change in Buddhist ideology to build up a tradition of hospitality towards the people of varied beliefs and traditions.

Keywords: *Milindapñha, Nāgasena, Menander, dialogue, Buddhism, bhakti, merit, kamma, nibbāna.*

Sri Lankan traditional culinary heritage for personal image building

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The study of Sri Lankan Traditional Culinary Heritage for personal image building is a major outcome of Sri Lankan identity built through culinary heritage. As a result of this study, culinary heritage is clarified as soft power. Sri Lankan society is typically rich in high culinary heritage. The term 'soft power' was coined in 1990 by Professor Joseph Nye to explain how modern states can use positive attraction and persuasion to achieve global influence (GÜNEK, 2018). Soft power is a new type and face of power. If you want to influence foreign countries, you should have a good image regarding the foreign audience. When considering the identification of Sri Lankan heritage, Sri Lankan Traditional culinary is the best way to identify their image. Therefore, the study is done in the tourism industry to identify the way of building a personal image with culinary heritage. The main objective of this paper is to understand the Sri Lankan Culinary heritage as a soft power and to identify personal image building via the tourism industry. This is a case study of the reviews of foreigners based on Sri Lankan Traditional Cookery Class named *Ella Spice Land*. The research area is based on Sri Lankan Traditional Cuisine, the level of how they understand the personal image through the cuisine and what kind of personal image is built among tourists through the culinary heritage in Sri Lanka. The methods of data collection were questionnaire analysis and Observation. Data is analyzed based on strengths, weaknesses, opportunities, and threats (SWOT) Analysis. It especially examines the main culinary heritage which influenced to build the personal image. To overcome identified problems, it provides a code of ethic and suggestions to develop culinary heritage in Sri Lanka.

Keywords: *Culinary Heritage, Sri Lanka, Soft Power, Tourism*

How storytelling influences promotion and education purpose of a cultural heritage: A study on Father of the Nation Bangabandhu Sheikh Mujibur Rahman Memorial Museum

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Though cultural heritages are interpreted differently to different people over the globe, they tend to secure the significance and development of cultural wealth for future generations. Many museums around the world have historically adopted storytelling techniques to retain, accumulate and transmit information to the audiences. Beyond the pure entertainment factor, this mode can also be used to convey important information and even for educational purposes. The *Father of the Nation Bangabandhu Sheikh Mujibur Rahman Memorial Museum* is a memorial museum, situated in Dhaka, Bangladesh which was the personal residence of the Father of the nation and the then, President of Bangladesh, Bangabandhu Sheikh Mujibur Rahman. Later, he along with most of his family members was assassinated in this residence in 1975. Drawing on interviews with 30 people, from the selected museum, applying the non-probability judgmental sampling technique, this study will address the identification of types of storytelling techniques applied in the museum. It will also examine and evaluate how the various storytelling techniques used in the museum contribute to the promotion of the museum. Furthermore, it will investigate how the audiences are educated with the life events of the Father of the Nation, Bangabandhu Sheikh Mujibur Rahman and his family members, through the application of storytelling techniques used in the museum.

Keywords: *Storytelling, Cultural Heritage*

The importance and value of ‘Sandesha Kavya’ in Sri Lanka

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In Sri Lanka ‘*Sandesha Kavya*’ were written to pass a message from one place to another place and the specialty is, the apostle in most ‘*Sandesha Kavya*’ is a bird. ‘*Meghaduta*’ is the world first ‘*Sandesha Kavya*’ written by ‘Kalidasa’. By reading Sri Lankan ‘*Sandesha Kavya*’ we can understand that our poets did not copy Indian poems, but got some structural things. In many ways, Sri Lankan ‘*Sandesha Kavya*’ are different from Indian ones. Most of the ‘*Sandesha Kavya*’ was written as an appeal to God. Because of this, we can identify some religious beliefs of Kurunegala, Gampola and Kotte Kingdoms. ‘*Sandesha Kavya*’ can be divided into two parts, such as Major Sandesha Kavya and Minor Sandesha Kavya. ‘*Thisara*’, ‘*Mayura*’, ‘*Parevi*’, ‘*Kokila*’, ‘*Selalihini*’, ‘*Gira*’, ‘*Hansa*’ and ‘*Saul*’ are majors and ‘*Kaputu*’, ‘*Neelakobo*’, ‘*Kahakurulu*’ and other ‘*Sandesha Kavya*’ are minor sandesha kavya. Most of these are based on Buddhism. From these ‘*Sandesha Kavya*’, we can get an idea about the prevailed situation of ancient kingdoms. Not only religious background, but we can also get to know about the political, economic, sociological and cultural background of these eras. All these things are represented as poems, and they are written according to the correct meter. From these great poems, we can thoroughly state that our education and literature were well developed in ancient times. Only a person who knows Sinhala can read and enjoy poetry. Most of our history books contain religious and political information. The significance is, these poems represent mostly about day today life. ‘*Sandesha Kavya*’ represents a golden era of literature in Sri Lanka.

Keywords: *Sandesha Kavya, Importance, Value, Golden era*

Significance of heritage education at elementary level - with special reference to Tribal's of Samba District (Jammu and Kashmir)

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Cultural Heritage is regarded as a cluster of data that follows in the lives of human beings and helps them to collect, preserve with new elements, sustain its continuity and transmit it to the next generation. Culture Heritage of a nation has a very high and unique value in its aspect which can contribute to public understanding and admiration of the past through heritage education programmes. Culture heritage represents the different values that are innate and observer through several eras. It is also very considerate to strengthen the relationship among the individuals of a society belongs to different regions, religions, cultures, languages, etc. To preserved and transmit such values or heritage is an important factor. Thus, the importance and necessity of the current time are to synthesize the various cultures and conserve it for future generations. Maintaining the culture heritage of a country is a fundamental duty for different educational establishments.

Culture Heritage Education holds great potential for encouraging better participation of the students at various levels of education – elementary, secondary or on a higher stage. Students are inseparable from their culture and environment background to which they belong. Heritage education should be boosted to all the children at the elementary level and promoted them as a driving force for the durable growth in this particular area. Innovative forms of education and advanced professional training are required to enlighten the students regarding their heritage. For this reason, it is essential to develop educational policies for conservation, preservation and transmission of cultural heritage concerning their promotion and protection. Policymakers in worldwide organizations such as UNESCO also support both for the safeguard of our cultural and natural heritage and the make use of heritage to enhance the learning processes of learners. Implementation of conservation awareness at early age will contribute more effectively. In this context subjects related to culture and heritage are included in elementary education; this paper will focus on the significance of heritage education at the elementary level of Gujjar and Bakkerwal tribes, it also including such educational activities which encourage the younger generation towards their culture.

Keywords: *Culture, Heritage, Tribals, Gujjar-Bakkerwal, Elementary Education.*

An identification of the involvement of British colonial architecture to the tourism industry in Sri Lanka: Special reference to Colombo region

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In 1815 the British Colonizers established their regime in the Dutch Ceylon. Although the colonial architecture scenario was started during the era of Portuguese, the city of Colombo is massively contained with the British architectural attractions such as the National Museum, Old Parliament building, Townhall building, and Colombo old lighthouse, etc. Most of the research publications on colonial architecture are majorly emphasized on the preservation of the post-colonial attractions. Therefore, the researcher tends to identify the involvement of colonial architectural attractions to the tourism industry in the Colombo region. Also, designing a promotional plan to attract international tourists to British colonial architectural attractions can be taken as the sub-objective of this particular study. The secondary data such as books, research papers, magazines and reports were used to identify the involvement of architectural attractions to the tourism industry in Colombo and the primary data was used to design a development plan by randomly selecting 50 international tourists in the Colombo area through field visits and interviews. British colonial attractions in Colombo are highly involved in the tourism industry in Sri Lanka since it attracts a large number of tourists for its architectural values and skills of their ancestors. Organizing railway tours to colonial attractions from Colombo to Kandy since the whole railway system was built by the era of British regime, planning tours to visit British ancestors' cemeteries, giving opportunities to visit inside of the colonial attractions and upgrading websites and documentaries can be identified as the recommendations to the development plan for further incensement of the arrivals of international tourists to particular attractions.

Keywords: *Tourism, Colonial Architecture, British, Colombo*

A study of importance of *Shanthikarma* as soft power for country branding of Sri Lanka

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Soft power is a new type of power that can be used to brand nation and country, association with intangible power sources such as culture, ideology and institutions. Over the human civilization, many communities have developed their traditions, rituals and methods related to different fields such as dancing, music, arts, agriculture, medicine, irrigation systems and architecture in harmony with local ecosystems and nature. Sri Lanka has over 2500 years of history and it is related to traditional art including various types of dancing, music, paintings and sculptures from ancient history. *Shanthikarma* (a ritual consisting of chanting, drumming, and dancing aimed at warding off evil spirits) is a fundamental part of upcountry and low-country dancing systems in Sri Lanka. There are many forms of *Shanthikarma* practices in Sri Lanka varying from the health, protection and wellbeing of individuals as well as the society. But in modern society, *Shanthikarma* is diminishing rapidly as a result of various socio-economic transformations. Thus, the main objective of this study was to identify methods of using *Shanthikarma* to promote the identity of Sri Lanka in the field of tourism. This study is based on data from secondary sources. The literature review method was used for collecting data from relevant journal articles, research reports, textbooks and other academic works. The relevant literature was used according to the purposes of the study. The data was analyzed based on the descriptive method. Although many people have focused their attention on utilizing cultural heritage such as archaeological sites, *Perahera* to promote tourism, there is an inadequate focus on integrating methods of elements of *Shanthikarma* to increase the attraction of foreigners to Sri Lanka. Vocal elements such as *Sloka*, *Sanna*, *Stanzas*, drumming performance of *Getabera* and *Yak bera*, Dramatic items such as *Yakkam*, and Dancing items such as *Yakkenuma*, *Bulath padaya*, *Kothala padaya*, *Thelme* in *Shanthikarma* including *Kohombayak Kankari Shanthikarma*, *Gammadu*, *Dewol madu* and *Bali Shanthikarma*, *Riddiyagaya*, *Dahaata Sanniya* are main elements which can be used independently and separately to increase the attraction of foreigners. Currently, a space to perform these items in tourist hotels in Sri Lanka cannot be found. These separated vocal, dancing and dramatic items of *Shanthikarma* can be performed in a special stage of top tourist hotels and accommodations in a specific time. As well as, it can be organized several cultural events including *Shanthikarma* in the period of increasing arrivals of foreigners to Sri Lanka. There are *Thanthra* which create a mental stimulant. Thus, those artistic and psychotherapy values should be promoted as soft power for the Country branding of Sri Lanka.

Keywords: *Soft Power, Country Branding, Shanthikarma, Tourism, Artistic and Psychotherapy Values*

Homestay concept in heritage sites (A case study in Kegalle district)

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Heritage can be defined as ways of living, including customs, practices, places, objects, artistic expressions and values. Tourism is one of the most important foreign generating industries as well it is a gate to a stable international relation among countries. Being a multicultural destination with eight UNESCO world heritage sites, Sri Lanka has huge potential to develop heritage tourism. The government deduced 2.5 million tourists' arrivals by 2016 and they identified 45000 rooms needed. As well, in this district, there are more than 10 heritage attractions including places such as *Pinnawala elephant orphanage, Dedigama kota vehera and the museum, Saradial village, Makndawa reserve, Handun ella, Kithulgala, Uthuwan kanda mountain, Kurulu kele, Aluth nuwara dewalaya*. Therefore, the homestay concept can be developed in Kegalle district. Contemporary there are eight homestays that are registered under the Sri Lanka Tourism Development Authority. This concept is also a good way to promote heritage and cultural tourism. Local community achieves good income and massive benefit through homestay concept. The purpose of this study is to identify the necessity of the homestay concept in the tourism industry, the difficulties and challenges which are faced by the owners of the homestays, and to identify the main economic and social benefits. The survey was conducted randomly selected 3 homestays in Kegalle district by distributing questionnaires and developing conversations using unstructured questions. Furthermore, both qualitative and quantitative data, primary and secondary data were used for the methodology. Finally, this study discusses the importance of developing the homestay concept and introduce some suggestions to minimize difficulties and challengers.

Keywords: *Heritage, Homestay concept, Kegalle district*

**Branding and marketing heritage in tourism:
A survey based on the Temple of the Tooth Relic**

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Historical and cultural heritage sites are one of the most popular tourist attractions in Sri Lanka which contributes to the highest percentage of national income. However, this income is mainly accreted through direct exploitation of the money of tourists, rather through promotion of the historical and cultural value of these sites. This survey is based on the Temple of the Tooth Relic in Kandy. The objective of this survey is to identify the means of exploitation that is happening due to malfunctioning of the management systems of this heritage site, to examine the available strategies that can be adopted to reduce the direct exploitation and substitute the direct exploitation through the promotion of historical and cultural values to accomplish strategic and subtle augmentation of income. The primary data for this survey was on the average expenses of a tourist when visiting Temple of the Tooth Relic (including the entrance fee, fees for the bag counter, for museum, flowers and souvenirs etc.) was collected through a non-participant observation. Then the primary data were analyzed using the factor analysis method. When the primary data was analyzed it was identified that this site lacks a clear marketing strategy. The management system is primarily running on money-minded intentions rather than on promoting historical and cultural heritage value of the Temple of the Tooth Relic which instigates negative impressions in the tourists. Therefore, through this survey it has arrived at the recommendation that the historical and cultural value of this place should be properly 'branded' first, marketing the historical, cultural, archaeological and religious values with a careful marketing strategy and operational planning.

Keywords: *Heritage, Tourism, The Temple of the Tooth Relic, Branding and Marketing*

**Special characteristics of image houses in temple architecture of British period
Buddhist temples in Sri Lanka**

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In 1796, when British commenced their rule in the coastal region of Sri Lanka, the ecclesiastical status of the colony was uncertain. The people of the littoral region of Sri Lanka started facing a huge suppression regarding the religion, when the Portuguese assumed rule in the 16th Century, which was followed by Dutch in the 17th century. The Colonialists' belief that the Christianity is the one and only true religion in the world and the rest of the religions pagan and false, made practising a religion of their choice freely and unhindered, impossible for Buddhists as well as Hindus in the Coastal region of Sri Lanka. However, when British started their rule in the late 18th century, the Governor was instructed to give freedom of practising a religion of their choice to the natives. Yet with educational reforms carried out by the British, Buddhism began to experience another wave of indirect conversion, to which the revivalists of Buddhism began attacking by rebuilding disused temples and establishing a school system for Sinhala Buddhists. Hence throughout the 19th Century a clear rejuvenation can be seen in the Buddhist Temple Architecture of Sri Lanka. Buildings for various purposes were built at temples, of them, Image House was a prominent monument constructed by devotees. These Image houses may look so different to a visitor, with their clear influence of European architecture which made these image houses more close to resemblance of Christian Churches. But in essence these Image houses were not so diverted from their medieval Kandyan counterparts or their predecessors. Hence the aim of this research is to identify the reasons that made devoted Buddhists of this period to adapt and incorporate such Colonial features into Buddhist Temple architecture and the ultimate motive behind that adaptation. Also through this research, an attempt is taken to review and deconstruct the popular belief that Buddhism suffered severely during the British rule in Sri Lanka.

Keywords: *British Period, Buddhist Temple Architecture, Image houses, Coastal region, Colonial influence*

Promoting Sri Lankan cuisine to the world: lessons from Thailand

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Intangible cultural heritage plays a major role in cultural public diplomacy and nation branding. In recent years, gastro diplomacy has emerged as a particularly successful public diplomacy initiative, not only because food and drink are a central part of human life, but also because the concept of gastro diplomacy encompasses culture, tradition, authenticity and sustainability. By promoting one's national culinary heritage, countries raise national brand awareness, encourage economic investment and trade, and engage in a cultural and personal level with the public. While many countries have initiated state-sponsored gastro diplomacy campaigns, Thailand's success remains unmatched. The strategies implemented by the Thai government were manifold and involved many national institutes including state ministries, media and advertising organizations, finance and educational institutes. This research advances the argument that as a matter of public diplomacy policy, Sri Lanka should establish its gastro diplomacy campaign drawing on the successful Thai model to market its distinct food culture. By doing so Sri Lanka can attain immense cultural and economic benefits; foster cultural diplomacy, boost tourism and generate export revenue. Having an exotic cuisine, Sri Lanka has an unexplored potential to become a leader in gastro diplomacy. However, like most of the countries, Sri Lanka has overlooked the role of food in foreign policy even though food and cuisine are ideal elements to promote through cultural diplomacy. This research surveys the different approaches made by Thailand in its gastro diplomacy campaign and Sri Lanka's potential to follow Thailand's footsteps in branding Sri Lankan cuisine globally. It also outlines policy recommendations to increase brand recognition, increase diplomatic efforts, and engage the private and state sector enterprises to promote a new Sri Lankan national brand identity based on cuisine.

Keywords: *Gastrodiplomacy, Sri Lankan cuisine, Public diplomacy, Thailand*

**Ravage and Revival ‘Martand’ temple – Kashmir
(Circa 6th Century A.D.)**

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Located around five miles from Anantnag town the *Martand* Temple in the southern part of Kashmir is one of the oldest ‘Sun’ temples in India, which although holds historical importance yet as a neglected monument it is lying today in utter ruins. Its foundation was laid between circa 3rd - 5th centuries A.D. by King Ranaditya, and in circa 6th century A.D. it was completed by King Lalitaditya Muktapida of Karkota Dynasty (c. 625 - 885 A.D.). King Lalitaditya’s triumphant military attempts turned him into a powerful emperor who held the highest authority in Kashmir and he ruled along with other regions for over three decades. His soft power endeavor in the religious arena elevated the Hindu beliefs where besides *Shaivism* and *Vaishnavism* the *Vedic* deity ‘Sun’ became a prominent ‘God’ mainly of the warrior royals (*Kshatriyas*) who called themselves the ‘*Suryavamshi*’ (lineage of ‘Sun’). Embellished with unmatched architectural skills and splendors the ‘Temple’ dedicated to ‘Sun God’ termed as *Martand* in the Sanskrit language stayed for centuries as an unmatched architectural and religious glory in Kashmir. However, in circa 15th century A.D. as the region came under the sway of Islamic ruler Sikandar Butshikan, whose monotheistic ideology and intolerance added with iconoclastic hard powers transformed the mighty *Martand* Temple totally into shambles as it is left today in situ. After India’s independence in 1947, *artand* Temple was declared as an archaeological monument and was entrusted to the Archaeological Survey of India (ASI), which to this date is left somewhat aloof. This paper endeavors to draw attention to take adequate steps for the revival of the ravaged architectural and aesthetic grandeur of the magnificent *Martand* Temple which needs to be measured as the oldest historical site and a pilgrimage destination in Kashmir.

Keywords: *Martand, Kashmir, Hindu, Sanskrit, Islam*

**Chess and other board games as South Asian soft power:
A 4000-year old tradition**

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“It may or may not be true what they say about the devil having all the best tunes, but there can be no doubt that the people of Asia have all the best games. What's more, they seem to have had them longer than anyone else, and undoubtedly invented a great many of them.” – this statement by David Parlett captures in its elegance the soft power that games have held over civilizations since antiquity. Games are among the most powerful memes ever – they cross barriers of class and caste, geography and history, language and religion without friction. In this paper, we look at games and the narratives built around them as instruments of both ‘bridging’ and ‘bonding’. As has been shown amply by sports such as cricket, games serve as bonds uniting a nation or culture, overcoming differences. They also serve as bridges between cultures, as international tournaments have illustrated. We will use the example of chess to illustrate the projection of soft power, intentional or otherwise. The earliest incident of diplomacy-by-chess by illustrated in the 6th c. Persian manuscript *Wizarisn-i-Chatrang*. It narrates, with some demonstrable historicity, of a chess game gifted to the Sassanian ruler Khusrau I by the Maukhari ruler Devasharvavarman (Dewisarm), the accompanying challenge, and the final counter-challenge, in which an improvised game of Backgammon was sent back. Chess has since been a byword for diplomatic maneuvers ever since, with words like ‘checkmate’, ‘stalemate’ and more entering the public lexicon. The game’s addictive power is also reflected in the number of religious prohibitions against it. But the soft power of games has also been expressed through trade networks, travelling with merchants overseas and deserts. In this paper we will trace a few geographical networks. We will conclude with an example of a South Asian game becoming the lightning rod of the Cold War – the (in)famous chess match between Bobby Fischer (USA) and Boris Spassky (USSR) in 1972 which would come to be described as the Match of the Century, played in Reykjavik, as far removed from its homeland Kannauj, as could be possible.

Keywords: *Soft power, games, board games, chess, Sharvavarman, Khusrau I, Indo-Roman Trade*

Buddhist heritage of Eastern India: A gateway to soft power diplomacy

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Buddhism is one of the world's great religions and has deeply influenced the character and evolution of Asian civilization over the past 2,600 years. India has some deeply revered Buddhist sites closely linked to every phase of the life of Lord Buddha. Places from where he began his journey to seek enlightenment, place where he got the enlightenment and how the journey evolved to spread the lessons to the entire world. Faith took over the world, filled people with dignity and encouraged them to engage themselves in the right conduct in daily life. India's leverage over Southeast Asia on account of its Buddhist heritage and the prospect of establishing this influence as a steady soft power has been recognized. Cultural diplomacy is not new to India. Its modern nationalism has been shaped by the rich self-discovery of its cultural heritage as well as global reach. The first cultural diplomacy was started during the Mauryan period (3rd Century BCE) when the Great King Ashoka, dispatched nine mission to not only n India but abroad as well and had close diplomatic relationship with European countries also. To enhance its outreach through diplomatic relationships, even in modern times, India's first prime minister, Jawaharlal Nehru understood the importance of cultural diplomacy and set up the Indian Council for Cultural Relations in 1950 to project India's civilizational heritage. Religion made its way to diplomacy, and since then, several diplomatic initiatives have been categorized by experts under the heading of faith or religion-based diplomacy. This diplomacy is embedded in religion, texts, Buddhist sites, practices and traditions. The proposed paper entitled “Buddhist Heritage of Eastern India: A Gateway to Soft Power Diplomacy” will be focussed on the exploring of the significance of vast Buddhist heritage of Eastern India and its importance in projecting the same as India's soft power response to a diplomatic relationship with Buddhist countries of the world. Eastern India is a vast geographical area that includes Bangladesh, Nepal, Bhutan and the modern Indian States of Bihar, Jharkhand, etc.

Keywords: *Buddhist heritage, Eastern India, Diplomacy*

A Study of Buddhist meditation practices as soft power to improve spiritual tourism in Sri Lanka

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Soft power explains how modern states can use cultural heritage for positive attraction and persuasion to achieve global influence. Buddhism includes a unique analysis of human psychology and adaptation practices which help to the relief of some psychological problems such as anxiety, depression, stress and aggression. Buddhist meditation is a great method to release stress and acquire a peaceful mind in particularly tranquillity (*Samatha*) and Insight (*Vipassana*) meditation. Spiritual tourism is an important component in the tourism industry in any country. Thus, the main objective of this study was to identify methods of using Buddhist meditation practices to increase the attraction of foreigners into Sri Lanka. The functional method was used in this study and primary data was collected through semi-structured interviews including 8 Focus Group Discussions (FGDs) and *Tripitaka*. Secondary data was collected from relevant journal articles, research reports, textbooks and other academic works. The data was analyzed based on the descriptive method. Sri Lanka is a land of spiritually endowed with many places of worship, pilgrim centers and Buddhist monuments. Although, Pilgrimage Buddhist tourism is very famous all over Sri Lanka, there are very limited places related to spiritual tourism in Sri Lanka. Buddhist meditation system and techniques are more vital parts of the spiritual tourism with the help of well-skilled and knowledge of Buddhist monks in Sri Lanka. This study has an empathized importance of using Buddhist meditation practices not only for realizing the reality of life or to attain the supreme state of Nirvana for psychotherapy to get rid of psychological issues such as stress and depression. Promoting these psychotherapy values of meditation practices directly affect the improvement of foreign tourist attraction. Therefore, it is important to increase the quality of presence of international meditation centers and to enhance government and non-governmental financial provisions to spread the number of international meditation centres further to promote spiritual tourism in Sri Lanka. As well as it is significant to having formal monitoring mechanisms regarding those institutions to increase the quality of services and to establish the landmark of spiritual tourism in Sri Lanka.

Keywords: *Soft Power, Buddhist Meditation Practices, Spiritual Tourism, Psychological issues, Psychotherapy Values*

Dambadeni Katikāvata communicates contemporary, ecclesiastical posts and education background

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Dambadeni Katikāvata was adopted even before the lapse of one and half centuries after the adoption of Polonnaru Katikāvata and the subsequent reforms of the community of Sangha. This was adopted by the consensus of the Vanavasi Mahasangha headed by the patron of the Dispensation Sri Sangharakshita Mahathera and Dimbulagala Medhankara Thera who assembled at Vijayasundararamaya of Dambadeniya. The Katikāvata was adopted with the patronage of king Vijayabāhu III. The reason for the adoption of the Katikāvata is revealed by the sentence, “Having come to know of the various acts of indiscipline on the part of many who have entered the community of Sangha.” The rule in this Katikāvata effected the Pirivenas and Mūlāyatanas of the time. Particularly Bhikkhus brought about a more systematical and methodical administration in the institution. Under the new rule of Katikāvata Mahimi, Mahathera, Mulayatanadhipati his deputy and Parivenadhipati were appointed by the king with the consensus of Mahasañgha. When we consider the main objects of the Dambadeni Katikāvata, it mainly focusses on setting up a proper education system. The objects such as laying down qualifications for appointment of the head of Pirivenas and Mulayatanayas and conferment of such offices with the concurrence of the king, to make the education of Bhikkhus more religious and Pirivena curriculum without allowing them to take secular bias, teaching the laity without any profit motive. Through this, Dambadeni Katikāvata reveals that a well-organized education system and various positions existed in that period.

Keywords: *Communicate, Katikāvata, Ecclesiastical posts, Education, the Pirivena and Mūlāyatanas*

**Wijewardena family:
Foundation of a long-lasting political family in Sri Lanka**

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Wijewardena family can trace its ancestry back, with a degree of accuracy to the 15th Century, where the Tudugala Wijewardena family has established roots as a 'Disava' to King Parakramabahu VI who was the last king to have reigned over the whole of Sri Lanka. At the turn of the century, Tudugalage Muhandiram Don Philip Wijewardena took the name of Wijewardene. Over time, successful entrepreneur family has grown widely through marriages that happened with noble families and it made a strong and secured entrance to for modern politics. Wijewardena family is famous for their successful entrepreneur Junius Richard Jayewardene's mother Agnes Helen Don Philip Wijewardena who is a daughter of Tudugalage Muhandiram Don Philip Wijewardena. Therefore, when J.R. Jayewardene became the first Executive President of Sri Lanka in 1978, he used to take pride in saying that he was the last in the line of rulers of the island in an unbroken succession dating back over 2500 years. Nalini Wijewardena is a daughter of D. R. Wijewardena and mother of Ranil Wickremesinghe, current Prime Minister of Sri Lanka. Nephew of J.R. Jayewardene and a cousin of Ranil Wickremesinghe, Ruwan Wijewardena representing current Parliament from Gampaha district and fulfilling the duties as an active Cabinet Minister. As female political figure of the family, Vimala Wijewardenecan can be recognized as the country's first female cabinet minister. When analyzing the collected data through library survey, along with many members who have been successful politicians across generations, this family includes two Prime Ministers and a President of Sri Lanka who represented UNP.

Keywords: *Wijewardena, Political, UNP, President, Sri Lanka*

Guru Kula system of teaching in Manipuri dance

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The Guru kula system of teaching is a very traditional way of learning. Before we start learning we did one Puja called Boriba after that the student was accepted by Guru. The Gurukula style of learning brought great clarity to the mind. The Manipuri student learning from a traditional guru is what we call guru Sisyā Parampara because we usually go to the house of guru to be adopted as his/ her student. It happens only when the student has spent 5 to 10 years with the guru and when the guru has recognized the ability of the student. It is only the guru offers his/ her entire knowledge to the student. There is a saying that if you serve a guru you will get the benefit. But it is different in the case of academic institutions like school and college. It is because in a school or college one has to learn just for a limited year or time and according to a fixed syllabus. The traditional method of teaching gave great importance to the discipline of the student and obedience to the guru. It was mostly an oral tradition, knowledge was shared in the mind and heart. Those days guru never gave them anything to write, but the observation was key to the way of learning. But sometimes teaching methods can be different from each other but understanding is the same. The guru devotes for teaching various techniques without having any loo photos until all the students satisfactorily learn their lessons. Teaching the subject dancing is even more special because it involves teaching of more qualities than those taught in general teaching. It involves teaching aesthetics, culture, morals and ethics, a philosophical and spiritual understanding and finally presenting all this through bodily expressions to an audience to elevate the society to a higher level of experience and culture. The dance forms of dance as we see today, their enchanting music we listen today the beautiful gesture and movement of the dancers we enjoy at present, the values underlying these dances are all to be regarded as the contribution of the dancing teachers whose priceless contributions brought them to the classical status.

Keywords: *Guru kula, Tradition, Sishya, Boriba, Contribution*

Monasteries in Ladakh: Witness of cultural peace and war

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Ladakh has been one of the beautiful landscapes with the combination of desert, grassland, mighty Himalayan mountains with the live streams of Indus river from which India received its glorious name. With the arrival of Arahata Majjhantika Thera, under the command of Emperor Ashoka of the Mauryan Dynasty, it became a Buddhist state under the patronage of different empires like Mauryas, Kushana and Tibetan Empire. For Chinese travelers, it was a region of Theravada Buddhism which was soon reformed into Mahayana Buddhism. There were various peace and conflicts from Mongolia, Tibet, Central Asia and Nepal in the form of cultural exchange as well as conflicts like war. When in the year 1834, Ladakh was invaded by General Zorawar Singh under the command of King Gulab Singh, he was deeply awestruck by the cultural exchange in the Leh city (the capital of Ladakh). The city market was full of merchants from different countries of the world. One of the biggest reasons was the presence of the Silk Route which connected Ladakh around the world. And the great Bactrian Camel which can be seen still today used as the major domesticated carrier of goods between the countries during those times. All of these were majorly witnessed by the major Monasteries in Ladakh. Therefore, the research will dwell on the different cultural exchanges in the form of peace and conflict among the countries. Monasteries will be studied and the different cultural exchanges in the form of material and tradition will be explained among the readers and viewers to get a glimpse of the Heritage of Ladakh as a soft power in ancient times. Today, the silk route festival is also celebrated once in a year in Ladakh. The paper will also focus on the silk route festival through which one can understand the rich ethnicity fulfilled with various forms of cultural exchange among the different Asian Countries.

Keywords: Ladakh, Cultural peace and war, Monasteries

Role of museums in Depicting history of cultural heritage of Pakistan

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Ancient history of Pakistan is spanned over millions of years. Evidence of human activity in the past can be traced from Stone Age to famous Indus valley civilization and then there is a series of foreign invasions, one can find all hues in the history and archaeology of Pakistan. But here is the dilemma of majority of Pakistanis of whether to start our history from first Muslim invasion or not. Islam is the state religion of Pakistan and more than 95% population is Muslim. People are hesitant to their own history. They don't take pride as the successor of Indus Valley Civilization. They prefer to start their history from 712 AD, when a Muslim invader Muhammad Bin Qasim captured this area. But now it's time to accept all sons of soil. And in this regard soft power of museums can be of great help. According to research soft power is more effective where opinion of public is gradually changed through attraction and persuasion. A museum is just a warehouse if it can't preserve and present the history in a proper manner and can't educate the public. Now museums of Pakistan are realizing that they should exercise this soft power to achieve the influence through different activities rather than only being a landmark.

Keywords: *Pakistan, Ancient History, Museum, Archaeology*

Tourism management in Kandy world heritage site and its impact on economic development

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The demand for a new heritage concept that monuments and landscapes are active in creating a sense of history is viewed not only from a scientific and academic point of view but also as part of a more sensitive and effective strategy for connecting. Cultural Heritage and Tourism Bringing a Joint Perspective. This paper discusses Tourism Management in Kandy World Heritage Site and its Impact on Economic Development. Kandy is a major city in Sri Lanka located in Central Province. It is a world heritage site and it helps to develop the economy in Sri Lanka. The objectives of the research are as follows, to find using Management plans, to identify the economic development in the tourism industry and to make recommendations for the development of historical and archaeological tourism in the Kandy heritage site. In this research, you can get a brief overview of how the sample is used to solve the problem describing the methodology and how to analyze the data. This data is analyzed using quantitative and qualitative data. Using modern data analysis method, the research was carried out using both primary and secondary information. SPASS 22 and SWOT analysis have been used with modern methods of analysis.

Keywords: *Tourism Management, Heritage site, economy, Impact*

**An archaeological investigation of Bairat (Jaipur, Rajasthan):
A new perspective**

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Bairat, which is also known as *Viratpura*, the capital of Virata, king of the Matsya country, during the Mahabharata period. Five Pandavas and their spouse Draupadi passed in concealment the 13th year of their exile. M. Renaud identified Bairat with *Po-le-ye-to-lo* of the Chinese pilgrim Hieun-Tsang. But lastly, the excavator of the site Rai Bahadur Daya Ram Sahani had not been agreed with this statement. A unique Buddhist temple or *Chaitya* was constructed here during Mauryan Empire by Ashoka. A Rock edit has also been recovered from here during Ashokan period presently it is in Kolkata museum, called Bhabru-Vairat rock edict, Bhabru being the name of a village at some distance to the west of Bairat, mentioned with: - (i)The Magadha king Priyadarsin, having saluted the Samgha hopes they are both well and comfortable. (ii) It is known to you sir, how great is my reverence and faith in the Buddha, the Dhama (and) the Samgha, etc. The script for this edict is in *Bramhi*. The geographical importance of this region was very important, from here every part of Malwa plateau is easily accessible. From Bairat one can pass through the Jaipur area to reach Tonk, Bundi and the ancient city of *Madhyamika* or Nagari between Chitor and Kota. From the Kota area, Mandor in Madhya Pradesh is also easily accessible. The tie-up of Bairat is with the Delhi sector, and through Bairat one can take a direct route to Malwa. Presently Bairat is situated at a distance of approximately 80 km from Jaipur, on Delhi-Jaipur national highway. From archaeological perspective, the ancient remains of Bairat were visited by Cunnigham in the year 1864-65 and by his assistant Mr. Carllyle in 1871-72. In the year 1909-10, Dr. D. R. Bhandarkar visited the remains of Bairat. They have left vivid accounts concerning what they saw at Bairat, which stands amid a valley and surrounded by ranges of hills. The site Bairat was excavated in 1935 by Rai Bahadur Daya Ram Sahani and it was re-examined in 1962-63 by N. R. Banerjee (North-Western Circle of the Survey) for re-assistance of the proper cultural sequence of the site. The excavation revealed a succession of four periods ranging in date from the late phase of painted grey through northern black polished ware to the medieval age. (*IAR-1962-63*) Period I- Painted grey ware and its associates merged imperceptibly into the next with an overlap, Period II- Northern Black Polished ware along with its associated miscellany of finds, Period II- Ceramic belongs to the historical period, Period IV- Glazed ware of the medieval period.

Keywords: *Bairat, Archaeological, Investigation*

Manuscript tradition of Assam

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Assam, a north-eastern state of India has a rich history of its tradition, art and culture. The Major part of Assamese traditional painting is covered by the manuscript paintings. The *Bhakti* movement launched by *Saint Sankaradeva* (1449-1568 A.D.) gave a definite shape to Assam School of Painting, more particularly the *Sattras* School of Painting. The rich tradition had a set back with the British rule in the 19th century. So far, one hundred and fifty illustrated manuscripts have been discovered in Assam. Some of these illustrated manuscripts have able to draw the attention of scholars of India and outside because of some inherent peculiarity and distinctiveness of painting.

The craftsmen responsible for the creation of paintings and penmanship were known as *khanikars*. Their devotion to the movement guided them to render many numbers of paintings in a single manuscript. Assamese illustrated manuscript were generally drawn on *Sanchipat*, the bark of Agar (Scientific name - *aquaria agallocha*) tree, *Tulapat* (hand made paper pulp), wooden plate and to a lesser extent in *Muga* clothes. *Sanchipat* is the unique writing material of Assam and can't find in other parts of India.

Manuscript paintings of Assam were a vibrant form of art since 16th century onwards. Very few artists of *sattras* kept the flame burning till the early 20th century in spite of many hurdles that came their way. However, at the same time, there was increased interest among academics about the preservation and study of these manuscripts. At present, there are only a handful of artists who are practicing manuscript painting and writing in Assam. These few artists are hopeful that the involvement of a large number of dedicated artists may help in the promotion of manuscript paintings in Assam in the near future.

Keywords: *Manuscripts, Assam, Sankaradeva, Illustration, Sanchipat*

Heritage and environment: Its impact on economic growth and development in India

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The heritage of India is truly enormous, encompassing a wealth of a structural and material heritage, diverse natural bounty and vibrant living culture of many communities and religions. Heritage is protected for its social, aesthetic, economic, historic and environmental values. A change in environmental composition due to pollutants generated by the industries and human activities and other things such as change of air composition, temperature, quality of rainwater, noise quality, affect the outer coat of buildings and monuments. Most of the research studies reveal that the effect of acid deposition on modern structures is significantly less than the effect on ancient monuments. Almost all the heritage structures are built with limestone and calcareous stones, which are most vulnerable to corrosion by the acid, moisture gases, dust particles and carbon. Heritage conservation is locally based upon, using expertise, labor and materials available in the local market, but efforts to import substitution are also required to train local workers. India's diverse economy encompasses traditional village farming, modern agriculture, handicrafts, a wide range of modern industries and multitude of services are the major sources of economic growth and it constitutes an essential engine for economic development being the major measure of economic impact on heritage conservation, entailing jobs for household income; center city revitalization; heritage tourism; property values and small business incubation. This paper studies the relationship between heritage and environment and how both have a strong impact on economic growth and development. Heritage helps to increase employment generation, creation of world-class infrastructure, and augmentation of the sale of local handicrafts and promotion of tourism and related economic activity, flourishing trade and commerce of both inside and outside the country and creating multilateral relations in international level.

Keywords: *Heritage, Sustainable Development, Soft power, Environment and Economic Growth*

**Heritage for education purposes:
A case study of Taxila valley**

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Pakistan is a land of rich cultural heritage. It has an impressive architectural legacy spreading over a vast area and long tradition covering several periods from Mehr Garh to Indus Civilization and even to Gandhara Civilization. The educational contributions of Gandhara Civilization distinct it among other civilizations of the ancient world.

This paper presents the case study of Taxila Valley, which is the cradle of Gandhara (Buddhist) Civilization flourished during the Kushana period. It presents the glorious Buddhist Stupas and Monasteries wherein monks from far and wide would come to Julian (center of learning) for seeking education. It was the first university in South Asia wherein scholar like *Panini* (Sanskrit Philologist & Grammarian) and *Kautaliya* taught history and philosophy. It is here that the Brahmin princes and students migrated from distance to enroll at Taxila and its alumni include, Givak, Parasasenajit and Charaka, a famous physician.

This treasure of knowledge embedded in Gandhara heritage can be transferred to new generation through involvement of school and college students. They can be encouraged to conduct excavations, arrange field trips to the heritage sites. It can be promoted through digitalization of artifacts, organizing workshops and frequent visits to museums. It will result in awareness of educational significance of culture and heritage through education, including all aspects of environment setting.

Keywords: *Gandhara, Buddhist, Civilization, Heritage, Education, Stupa, Monastery*

Exploring common maritime history and culture along the North and Southwest Bay of Bengal – Odisha, Bengal and Sri Lanka

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Indo-Sri Lankan historical ties have commonly been viewed through the prism of various interactions of the Tamil States with either the Tamils in Sri Lanka or the Sinhalese. However, this does injustice to the deep and varied relations, various Indian and Sinhalese Kingdoms have had with each other through the millennia. According to the Mahavamsa or the historical genealogy of the Sinhalese people, the origins of the Sinhalese lie with the princess Suppadevi from “Vanga” (modern coastal Bengal and parts of adjoining Odisha) who married a King in Sinhala island and gave birth to Sinhabahu, the supposed founder of the Sinhala Kingdoms. Further through history, there have been frequent political interactions, intermarriages and interventions between the Tamil Indian States, Sinhala, the various Deccan Empires, Kalinga and Bengal. The customs and traditions amongst the Sinhalese on many occasions mirror or resemble customs and traditions amongst coastal communities on the eastern coast of the subcontinent mainly the Godavari districts, Odisha and southeastern Bengal. Many Sinhalese have a pet name that their relatives especially elders call them similar to that seen in Bengal or Odisha. Bali Jatra is a festival celebrated in Odisha even today commemorating the difficulties faced by the ancient mariners on their trips to Sinhala and South East Asia. Then there was the invasion of “Magha Kalinga” in the 13th Century and his ruthless occupation of north Sinhala. This warrior was supposed to be Kalinga origin or a Tamil from Kalinga who led an army of Tamil and Malayali warriors into Sinhalese. The famous Queen of Chittor, Padmavati was supposed to be from the island of Sinhala. From a close look at history as well as many prevailing customs, from available genealogies, it could be argued that these coastal kingdoms and cultures represented neighboring settled populations interacting with each other across bodies of water just as a few villages today interact with each across a riverbank.

Keywords: *Bay of Bengal, Sri Lanka, Indo-Sri Lankan ties, Tamil, Sinhala, Historical ties, Culture*

Mauryan heritage with special reference to West Champaran in Bihar

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Mauryan Art plays an important role in Ancient Indian Art. During this era, the wonderful form of polish on stones and rock crafts were developed. Different kinds of art were developed properly and they received special achievements. Mauryan Art can be divided into Two Parts. Some of those were: 1. Lok Kala :- Yaksh & Yakshi , 2. Darwari Kala / Rajakiya Kala / Court Art :- Pillar, Stupa, Chaitya, Cave, Rajaprasad of Kumhrar.

Bihar has a rich state in art-heritage remains and religions harmony. West Champaran district is situated between 26⁰81'N and 84⁰51'N. West Champaran was a religious place for devotees of Buddhism, Vaishnava, Shaiva, Shkta, and Saur Communities. Within Mauryan Heritage, *Lauriya Nandangarh Stupa*, *Lauriya Nandangarh Pillar*, *Rampurva Pillar* were built before Independence. During explorations, *Dharharimai Sthan*, *Parvati Sthan*, *Mariha* and *Bahubarva Kala* (Stupas) were found by myself in 2015-2016. In this proposed paper, Mauryan Heritage site in West Champaran District in Bihar will be discussed.

Keywords: *Mauryan, Heritage, West Champaran district*

A study of potentials and possibilities in promoting *Pilikuttuwa* archeological site for domestic and foreign visitors as a minor tourist attraction

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The heritage site “*Pilikuththuwa Raja Maha Viharaya*” is an ancient Cave temple situated in Pilikuththuwa, Sri Lanka. This site is significant in several aspects due to its archaeological, religious, cultural and historical value. Apart from that, this site is a virtual paradise for the nature lovers, since it has dramatic rock formations and a wilderness filled with nature’s finest art. Though the site has a significant value, still less attention have been paid by the visitors. Even though the site is authorized by the Department of Archaeology, Sri Lanka as an archaeological site, making awareness and promotions regarding the site are not considerably focused on. Yet, there is a great possibility to promote this site for both domestic and foreign visitors since the site is rich in historical value. Thus, the main objective of the study is to identify the possibilities and the potentials behind the *Pilikuththuwa* site, and to examine how to plan and promote the site as a visitor attraction. During the research, both primary and secondary data were gathered. During the field based observation which carried out for several days, the importance of the site as a valued heritage site in religious and cultural aspects was identified. By analyzing the potential and present condition of the site Pilikuththuwa, the site promotional plan has been introduced in this study with strategies which can be practically implemented.

Keywords: *Heritage Site, tourist attraction, Pilikuththuwa, potential*

Asoka: The pioneer of heritage in public diplomacy as soft power through the Dhammayattas

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Buddhism holds its roots in the heart of the Indian subcontinent. Lord Buddha, born in Lumbini travelled extensively throughout modern day Bihar, UP and Nepal; his meditations and preaching forming the pillars around which the Buddhist thought and lifestyle emerged. The Buddhist philosophy explicates the mysteries of the universe and life through the teachings of Buddha, relying on sensory perceptions and avoiding assumptive thought. The two major schools in the world today, the *Mahayana* and *Theravada*, derive from the various sub-sects under *Mahāsāṃghika* and the *Sthaviravāda*, the branches that Buddhism split into during the reign of King Ashok. Buddhism spread rapidly during this era, traversing across Central Asia towards Europe on one end and across the Himalayas into Southeast Asia on the other. Hence, while a lot of the ‘practiced heritage’ today lies in South and Southeast Asia, parts of India still carry the heritage forward.

In India, pilgrimage sites are spread all across the country, from Jammu & Kashmir and Himachal Pradesh to Tamil Nadu and from the western states of Gujarat and Maharashtra to the easternmost tip of Arunachal Pradesh. When retracing Buddha’s actual footsteps, since a large part of North India is a major USP, a lot of later development in Buddhist philosophy, art and architecture also took place on Indian shores. Thus, it must be noted that apart from these major destinations, there are numerous other excavations and discoveries that reveal the vast extent of Buddhist heritage in the country.

Asoka was a great king who had contributed numerable sizeable noble virtues by spreading the Buddhism among human beings in his territory to set up the morality for making lasting peaceable and harmonious society in the Buddhist way. If we investigate historical evidences on the discovering Asoka’s rock edicts, certainly we can locate the magnitude works of his contributions in spreading the nonviolence, love, truth and tolerance. It is certainly significant all over the world. King Asoka was born in 304 B.C. at *Pataliputta* and was once a prince of the Mauryan dynasty. In this study, the predominant purpose is to describe the contributions towards Buddhism that he dedicated after conversion into Buddhism. Conclusively, the focus will be on “Asoka: the Pioneer of Heritage in Public Diplomacy as Soft Power through the Dhammayatras”

Keywords: *Asoka, Dhammayatras, Heritage, Public diplomacy*

**Be ‘Grounded’ to soar high: Role of built heritage in soft power;
A case of India**

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India’s rich cultural heritage plays a substantial part in its soft power quotient which has become an important tool in international diplomacy. Heritage promotes inter-cultural dialogue between countries and creates opportunities for sustainable tourism. As architecture is referred to as the ‘Mother of all Arts’, it reflects the state of affairs of other intangible and abstract philosophies of other art forms and culture in a tangible form. Architecture has always been a context driven force, mirroring the social, political, economic and technological aspects of a place. Vernacular or traditional architecture is an indigenous style to build structures that are representative of the history, culture and socio economic context of the region and its people, giving it a strong and distinctive character.

Globalization and fast paced technological advancements have had a massive impact on all spheres of life, including culture and architecture. Its impact on the built environment has also been extensive, especially in the past couple of decades when this pace of change has been the most dramatic. The false and superficial notion of ‘modernity’ and our blind race to somehow achieve it has given rise to an indistinguishable style of architecture across cities and nations, causing loss of soul, identity and authenticity.

The current paper attempts to analyze the concept of soft power and its relationship with the built heritage in the context of India. There is a need to critically analyze this development against our cultural heritage and traditional knowledge system to regulate its impact as a soft power.

Keywords: *Soft power, Built heritage, World heritage, Shared built heritage*

Kalighat Pata - A contemporary art of Bengal: Role of museum to protect the future of past heritage

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Kalighat Pata was started around 18th Century at the beginning of the 20th Century. At present, Kalighat Pata belongs to Kalighat area of Kolkata where the famous Kali Temple is located. Earlier we have seen that Kalighat Pata was based on line drawing. But the Patuas gradually changed their concept and adopted new techniques in their art. In this study, the researcher focuses on the painting formation in later period. Kalighat Pata also portrays the life of socio-economic condition and culture of the society. It is very famous in India as well as in the world. Researches have been conducted regarding this area and the information has been collected from the Patua artists. They had told the researcher that they have changed their artistic activity for their livelihood. If the activity is continued, then its tradition will be lost. That is why we want to preserve the art. Museum is one of the most important premium institutions of our society. They have played a vital role in the protection of our heritage as Kalighat Pata. Museum can take the initiative to preserve the art for future. In future, we have to continue our traditional art practice as well as new techniques. In Bengal art field, Kalighat Pata is one of the most important art schools in Indian aspect. In the proposed research paper, the researcher discusses in detail about the scenario of Kalighat Pata. However, the museum might face the challenge of protection of the heritage for the future community of society.

Keywords: *Kalighat Pata, Contemporary Art, Bengal, Museum, Heritage, Future*

Important heritage of Pataliputra

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The capital of ancient Magadha Pātaliputra (Latitude: 25° 35' 11" N & Longitude: 85° 16' 31" E) is situated in the north bank of Ganga of modern Patna dist. of Bihar. Its ancient Sanskrit name was Kusumpura and Puṣpapura which was derived from the numerous flowers which grew in the royal enclosure. The Greek historians call it Palibothra and the Chinese pilgrim, Pa-lin-tou. It had a glorious existence of more than a millennium and which is known to history of the great Indian emperor Nanda to Gupta. Third Buddhist council was held during the time of Ashoka in this Glorious city. Being a very ancient city, having the credit of being the capital of Magadha under a number of dynasties, particularly under the great Mauryas and the Imperial Guptas, it is no surprise that the city should have yielded a number of rare objects by way of archaeological excavations and also as being chance finds. Pataliputra or Patna had been one of the most important cities of India found as early as the 5th century B.C. by king Udayin, the son and successor of Ajatasatru of the Harayanka dynasty. He had shifted the capital of Magadha from Rajgriha to this new city of Pataliputra which came to be strategically situated on the confluences of the river Ganga and Son.

The ancient city of Pataliputra has maintained a glorious tradition of being a very important centre of political activities in Northern India. Its past had been more glorious. During last hundreds of years it witnessed many political ups and downs and the pages of its history are full with accounts of many interesting events. The city passing through many critical periods, even today remains to be the capital of one of the states of Indian Union. It was perhaps here that the famous Indian economist and statesman Chanakya or Kautilya wrote his famous "Arthashastra", and the great grammarian Panini composed the sutras of his "Asthadhayi". The famous astrologer-mathematician Aryabhatta belonged to this city and he wrote his famous "Aryabhattyam" here in 499 A.D. It was here that the tenth Guru of the Sikhs took his birth to guide the Sikhs and the destiny of the nation. Hence in every age the city contributed a lot to the Indian history and Culture. The origin of the name Pataliputra has been connected with the Patali tree, though this specie of the tree is not found in the vicinity of the city. An unusual presence of a single tree in the locality might have inspired the people to call the place as Pataligrama.

Keywords: *Magadha Pātaliputra; Palibothra; Imperial Guptas*

Decoding and signifying the concept of generating the soft power embedded in crystalline stones as a prevailing feature of Sri Lankan heritage

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Throughout the history man is intuitively attracted to crystalline stones and it has been practising for years and still continues. Proving that, it started evolving from prehistoric period with the discovery of using crystalline stones for a non-tool purpose(9000YBP). Although during the proto historic period, clay technology was widely spread over the stone technology in craftsmanship, many evidences are found indicating the consistent use of crystalline stones and it implies the consumption of crystalline stones regarding non-tool activities had also been considerably increased with time.

During Anuradhapura and Polonnaruwa period, it can be identified as a well-established industry of crafting crystalline stones and utilizing them in various functions. Subsequently, it broke out a caste system at the beginning of this era. Further, the glimpses of the initial stages of trading of crystalline stones also have been recorded during this period. Within the time period from 4th to 14th century BC, there was a notable attraction from the Europe and Middle east towards these minerals due to their abundance and diversity.

Geologically, the occurrence of precious and semi-precious stones in the rock-matrix is rare over the state, which draws an intrinsic attention for them. An individual (either living or non-living) bearing such a crystalline stone in any form can acquire a special attraction towards itself and in contrast, it is believed to be the primary cause of generating the soft power.

The study will be focused on the following aspects; the purposes of crystalline stones used, qualities and characteristics of the parties involved in the process, the key attributes of generating the soft power and the transformation of the “role of crystalline stones” from prehistoric period to the present day along with its contribution to the society, culture and heritage.

Keywords: *Precious and Semi-Precious Stones, Crystalline stones, Soft Power, Non-tool purpose, Ornament*

Do the museums in Sri Lanka reach their full potential as Institutions of soft power or have they simply ignored its role in cultural diplomacy

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This paper articulates how Museums have been identified as Agents of Soft power and if this is accepted and followed by the Museums in Sri Lanka. The study is foregrounded on three national museums in Sri Lanka, namely, Colombo National Museum, Sri Dalada Museum Kandy and Museum of Ancient Technology Polonnaruwa. The three Museums were selected from three different provinces in order to highlight the geographical as well as cultural differences; with the attempts to show the cultural diversity resides in the country as well as the difference in the areas and eras demonstrated in the selected three museums. Museum was first known as an institution of hard power and later on it was taken as an agent of soft power. Many countries such as China and India have identified the worth of museum as an entity of Soft power and a key element to propagate cultural diplomacy, as accumulated strength of museums, universities, arts, and cultural organizations – are fundamental to the country's global reputation (Hunt 118). In this paper, the author has included a brief introduction on Soft Power, in relation to Joseph Nye's Power division. Next section is dedicated to the relationship between Museums and Soft power and the following section is written on how the three museums and their locations could develop/ have developed their regional soft power. Next part would be, how and whether Sri Lanka was able to see the value of the resources contained in its museums to be elements of attraction and if the museums are considered as a mode to increase country's reputation in the international platform. The study ends with a future reference to the development of Museums and the civil society which, as a team could work together to overcome the challenges in the International Arena.

Keywords: *Soft power, Cultural Diplomacy, Museums, International Platform*

Role of the “Soft Power” of a Museum

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Joseph Nye introduced the concept of "soft power" in late 1980s. According to Nye, this is the ability to shape the preferences of others through appeal and attraction. Further he explained the currency of “Soft Power” is culture, political values and foreign policies. All the said currencies are applied to Museums. Therefore, the “Soft Power” is a hidden power of a country which can represent from Museums. Museums are repositories of “Hard Power” too. Those representing the spoils of war and human conquest of nature. But according to Nye the soft power is more effective when the source is independent from Government and large Corporations. More or less, most of the Museums in the world are liaise with the Code of Ethics of ICOM. Accordingly, the Museums are seems to be independent sources from Government and large Corporations.

How could we explore and demonstrate museums’ soft power? Museums are more prominent places as soft power platforms, where a sample of material and visual culture of a subject is presented to the society in historical and developments perspective. Each and every object in a museum has its own story that can make as into the clarions flashbacked and can oviduct as about history, culture, nature, values, scientific and technological achievements. Further Museum are considered to have a high level of social significance as a country’s cultural intelligence among great diversity of city dwellers, visitors, policymakers and leaders.

Museum Buildings are more than landmarks, where those are identified as cornerstones in successful place-making. Those are places that the interactions happen between people and place in the creation of Social Capital. Generally, Museums are having beautiful and meaningful spaces where professional, individuals or communities can meet to exchange their ideas and solve any problems. This is also a platform for Soft Power.

Keywords: *Culture, Code of ethics, Museum, Social capital and soft power*

**UNESCO exercise soft power through software:
A study of the WINISIS software in documenting cultural heritage sites**

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This paper aims to discuss how the WINISIS software which is developed by UNESCO can be used for documenting the heritage sites worldwide with very little investment. This paper tries to explore how the searchable digital archive of full text documents in doc, xls, ppt, html, pdf, audio, video or picture format can be created in the WINISIS format. The precise objective of this paper is to study the capability of the software developed by UNESCO in creating the digital document archives containing text, pictures, talks, video etc. This paper also aims to find out how the database can be used and shared with other software.

The study will be carried out by installing the WINISIS software and studying the WINISIS database that primarily consists of around 12 files ending with .mst, .fdt, .pft and .ifp etc. and at the same time creating the database of heritage sites of Jammu and Kashmir.

WINISIS is generally considered as cataloguing software. However, it has emerged as a powerful software tool for creating the digital archive of files containing text, pdf, audio, video excel or similar types of documents. Anyone can create searchable archive of full text digital documents so easily with WINISIS and can manage it conveniently for effective information services. The write-up will provide the basic steps involved in creating the database of heritage sites of Jammu and Kashmir. The research will focus only on the WINISIS software. No Comprehensive study has been carried out regarding harnessing the soft power of WINISIS software in documenting cultural heritage sites.

Keywords: WINISIS, CDS/ISIS, UNESCO, Heritage

Analyzing the “Soft Power” of Shri Mata Vaishno Devi shrine

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Jammu is fortunate to be the important seat of shaktism in India, with Shri Mata Vaishno Devi attracting not less than 70 -80 lakh pilgrims from around the globe. Mata Vaishno Devi's shrine is located in a cave of the Trikuta Hills of the Jammu region and is one of the foremost places of pilgrimage in India. It is situated 61 kilometres to the north of Jammu and is a prime destination in terms of pilgrimage Tourism in the country. As such, it has contributed overwhelmingly to the growth and development of the entire area in particular and of nation in general. The present paper is a humble endeavour to highlight the holy shrine as the leading mixed Heritage site, which has immense intrinsic “Soft Power” to spread the message of “VOCTORY OF GOOD OVER EVIL”, Prosperity, Divinity and above all – DEVI as a life Bestower and final Killer. The objective of this study is to make a holistic assessment of the social as well as economic impact of Shri Mata Vaishno Devi Shrine and its pilgrimage as the binding force, keeping in view the annual increase of 10-12% pilgrims at a daily average of 18,000 to 20,000 per day.

Keywords: *Mata Vaishno Devi, Jammu, Pilgrimage, Tourism development*

The discovery of ancient sites at Kathua & Samba districts in Jammu and Kashmir: A preliminary study

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The present research paper draws attention towards the recently discovered ancient and archaeological sites in Samba, a district in the strife torn Indian state of Jammu and Kashmir. This aim of this study is to show how proper showcasing of native heritage with all its cultural attractions can inculcate a renewed sense of pride among the local community members and also how it helps to relate to the national consciousness.

The ancient sites in focus are at village Rehi in sub-division Ghagwal, district Samba. Ghagwal town which is also known as “Narsingh Dham” is situated in the Jammu-Delhi national highway (NH1A) at a distance of 52 km east of Jammu. There is also a small river called Beh, just 3 km east of Ghagwal. Rehi village is situated on a small hill in the north of national highway 2 km from the Behi river bridge. A beautiful temple of Sajyoti Mata Vaishno Devi in Rehi village is quite visible from the road. Other ancient sites are situated at Bhaiya and Krishanpur villages of Kathua district of Jammu region.

The study has great importance in the light of the ongoing scholarly discussions among historians and archaeologists in the subject of chronology of Hinduism and Buddhism in these districts of the Indian state of Jammu and Kashmir. A number of field trips to these sites have not only revealed a great wealth of local art, architecture, including iconographic styles but also the craftsmanship of local artisans. A number of figures are also carved in stone blocks which belong to Hindu period and a bronze statue of Crown Buddha is also found at one of the sites. A natural spring (Gagan) is also found in Rehi village. This paper outlines the different periods from Stone tools and the possible course of the development of Buddhism, Shaivism and Shaktism in the area. With the note that along with the much needed research works for the comprehensive academic exposition of the said sites, a program is also required to showcase the soft power of the native heritage for the locals as well as outsiders.

Keywords: *Rehi, Bhaiya, Krishanpur, Shaivism, Shaktism, Buddhism*

Impacts of cultural heritage tourism at UNESCO world heritage sites in Sri Lanka

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Cultural tourism is the sub category of tourism that is concerned with the traveler's engagement with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religion(s), and other elements that help to shape their way of life. Cultural heritage is one of the most extensive tourism resources in the world. Most journeys which make away from home involve some element of culture. Although heritage sites are protected because of their cultural or historical values, they also have a dynamic value, as they actively contribute to the local and national economy, mainly through tourism. As a tourist destination Sri Lanka can compete successfully with other destinations partly because of its unique cultural resources. Therefore, to grow the tourism industry and make a significant contribution to the national economy, Sri Lanka has to focus on promoting new and effective tourism sub matters. A fresh approach is to promote the cultural heritage tourism which highly concern about the wellbeing of the host communities and culture. Therefore, the focus of this paper is to investigate cultural heritage tourism and how it affects the entire community positively or negatively. The survey was conducted as an exploratory study highlighting. The study was based on both primary and secondary data including observations, questionnaires, books, magazines etc. The practice of cultural heritage tourism is one of the main segments of the tourism industry which enhances the cultural heritage tourism at the UNESCO world heritage sites in Sri Lanka. To achieve this motive, the researchers explored a sample of 05 foreign tourists and 05 domestic tourists at the UNESCO world heritage sites in Sri Lanka. The results of the study revealed that because of cultural heritage tourism we can see the cultural preservation and building infrastructure helps build social capital, promotes preservation of local traditions, customs and culture. UNESCO now recognizes intangible cultural heritage as important as buildings. A market for experiences and traditional projects provide the economic support for keeping these skills and traditions alive, promote positive behavior, and help to improve the community's image and pride. Tourism industry is keen to create an informal market. Due to the tourism industry, issues like drug trafficking, robberies, prostitution, child labor are growing rapidly. In particular, many cultural problems have occurred as a result of the lack of the relationship between tourists and hosts. There are cultural differences between tourists and residents such as; religious beliefs, traditions, customs, costumes and fashion. The issues related to them are getting worse. On the other hand, generation values, local cultures have been commercialized because of the tourism industry. Likewise, local handicraft products are in deteriorating quality due to the large scale

productions in centered to tourism market. Culturally important resources like flora and fauna are being destroyed from the selling of some plants and animal parts to tourists. With the lack of understanding of foreign culture, local community and youth groups try to follow lifestyle and behavior of tourists. It has created various problems and also conflicts have occurred. It implicates that the development of tourism has caused adverse effects in various countries around the world. Cultural heritage tourism will be enhanced more by the identification of its potentials for the future tourism industry in Sri Lanka.

Keywords: *Cultural tourism, enhance, heritage, Sri Lanka, UNESCO*

Heritage as soft power: A critical analysis of foreign policy of India

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In the foreign policy context, soft power and heritage have become important as a tool of diplomacy for states as hard power. It promotes intercultural dialogue, which is essential to counter the multiple challenges to the existing world order by non-state actors and Islamic fundamentalists. Furthermore, it helps to develop sustainable tourism and the preservation of this precious heritage through their inscription on the World Heritage List of UNESCO. Interestingly, India's soft power, as disseminated through her inclusive cultural and civilization heritage across millennia, demonstrate that her values of secularism, tolerance, inclusiveness and cross-fertilisation of cultures are more important than ever in today's troubled world. Indian culture has emerged as the force to connect, to build relations and to heal the ruptures created by history and politics.

There is no other country in the world that embraces such an extraordinary profusion of ethnic groups, mutually incomprehensible languages, topography and climate, religion and cultural practices and level of economic development. India's largely non-violent defeat to colonialism served as an important beacon for freedom movement and newly independent countries elsewhere in the 1950s and 1960. Significantly, in the 21st century, the role of soft power has widened a lot and states are least interested to opt for war. This article aims to examine the concept of soft power, specifically, how it has emerged and transformed the notion of diplomacy, then investigates the linkage between soft power and heritage. Also, it seeks to examine the significant efforts by India to project soft power, essentially to the east, and looks at some major feature of Indian foreign policy, discussing how soft power might or might not relate to them.

Keywords: *Culture, Diplomacy, Foreign policy, Soft power, Sustainable Tourism*

Ancient Buddhist route: Pataliputra to Nepal

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Even though Ancient Bihar is not the birthplace of Buddha, it is closely associated with the rise and development of Buddhism. It was the training ground of Gautama Buddha after he became a wondering ascetic, and it was here in Bodh Gaya that he attained supreme spiritual knowledge. His missionary activity was largely carried in Bihar. Rajgriha, and Vaisali were his favorite places of residence or monsoon resorts. It was in Bihar again that first three great council of Buddhist were held at Rajgriha, Vaishali and Patliputra respectively which fixed the Buddhist canon and gave a definite shape to that religion. It was an attempt to study the ancient Buddhist route from Pataliputra to Nepal. Numerous Missionary and Monumental work were done to propagate dharma.

The pillar at Rummindei is of unique interest since it has revealed to the modern world the spot hallowed by the birth of the Buddha. Pillar at different places like Rampurva, Lauriya Nandangarh (Ashokan Pillar and Stupa) and Lauriya Areraj and different Stupa possibly marked the course of the ancient Buddhist route.

Keywords: Bihar; Rajgriha; Patliputra

Historically valuable Dutch plate in the library of the University of Sri Jayewardenepura

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The Dutch who arrived in Sri Lanka for the first time in 1602 AD were working to oust the Portuguese who were ruling the coastal provinces of Sri Lanka. At that time, the Portuguese were looking to take over the entire country, including the upcountry. In 1638, King Rajasinghe, who was ruling the Kingdom of upcountry, signed an agreement with the Dutch in 1638 in Batticaloa to oust the Portuguese. King Rajasinghe of the kingdom of upcountry thought that the Portuguese were to be expelled from Ceylon and although the Dutch aimed to expand trade and power on the island. The Dutch succeeded in expanding the trade and power of the Island by tricking the king into changing the terms of the treaty. They have issued various commands for different situations and functions during their reign. The Library of the University of Sri Jayewardenepura commenced with small book collections in the Maligakanda Pirivena in 1959 and nowadays it is one of the leading libraries of universities in the country. The University of Sri Jayewardenepura Library has received these Dutch Plates during its inception. The main objective of this study is to educate the readers about these Dutch Plates as well as provide the necessary environment for the researchers who wish to study these Dutch Plates. The purpose is to highlight the need for conservation in order to preserve historically valuable Dutch Plates.

The Methodology used for this research is the visual observation and it adapts the content analytical technique using the primary data included in the Dutch Plate in the Library of the University of Sri Jayewardenepura. Twenty out of the Dutch Plates in the possession of the Sri Jayewardenepura University Library were used as samples for this research. These are from the 18th century and are written in Sinhala conjunct character. The style of the essay on Palm leaf manuscripts can be seen in this Dutch Plate. The Dutch plate also features the Kundalaya (කුඳලයා), which is used at the end of a sentence when writing the folios in the Palm leaf manuscripts. Analysis of the Dutch Plate's conclusions made it clear that the Dutch contained various orders or decrees in the administration and trade of Sri Lanka. Analysis of the contents of the Dutch plate shows that it contained various orders or decrees issued by the Dutch for the administration and trade affairs of Sri Lanka.

Keyword: *Dutch, Dutch Plate, Library, Orders, University of Sri Jayewardenepura*

Building a data warehousing system to increase sustainability of the archeological tourism sector

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The Archeological tourism has developed throughout the world as an important segment of tourism industry. The importance of development in archeological heritage tourism is to boost the standard of living by attracting tourists to the destination and disseminated heritage knowledge to them. In this situation, the decision makers in the archeology and tourism sector face real challenges. Long-term sustainability requires the balance of three dimensions of sustainability principles as economic, environmental and socio-cultural aspects of tourism and archeological development. Therefore, this research paper proposes to build a data warehouse (DW) & information system with focusing above three dimensions to meet their inquiries and expectations for the decision making and sustainability development in this sector.

The proposed system is a collection of technologies to enhance fast decision making. The data was collected from country internal tourism & archeological websites, organizations, and related any institutes. It is designed to support data warehouse techniques such as OLAP (On Line Analytical Processing) and ETL (Extraction, Transformation and Loading). These processes include operations for data integration, cleaning and unification data transferring from data sources into data warehouse.

Most archeologists, tourism specialists, decision-makers and researchers can engage with the proposed data warehouse to develop the process of sustainability in continuously by providing patterns, predictions and trends of information to analyze the tourists' favorability for archeological valuable areas. For the archeological excavation, the big data set needs to collect and analyze the important sections of archeological tourism. This industry needs to analyze statistical indicators about visitors (Foreign & Locally) for the development of this particular sector to gain sustainability for the country. Therefore, the proposed data warehouse is most important for developing country such as Sri Lanka.

Keywords: *Archeological Tourism, Data warehouse, ETL, Sustainability, OLAP*

**Shree Shree Govindaji Temple:
The cultural heritage of North East India**

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Shree Govindajee Temple is the largest Hindu, Vaishnav temple in Imphal city in Manipur. It is located next to the palace of the former rulers of the then Manipur Kingdom. Shree Govindaji Temple was originally built in 1846 A.D. during the reign of Maharaj Nara Sing. He dedicated it to Shree Govindaji, which was their royal deity. The temple and the deities were substantially damaged during an earthquake of 1868. Consequently, the temple was rebuilt to its original design during the reign of Maharaja Chandrakriti (1859-1886) and was consecrated on 26 April 1876. However, during the Anglo Manipur war of 1891, the idols of the temple were moved to Kongba. In 1908, after the Maharaja Churhand Singh took up residence at his new palace the idols were also moved and deconsecrated in the present temple. The temple management was earlier with the former king as per Article II of the Manipur Merger Agreement of 1949 when Manipur became a part of India after independence. However, on popular demand by the public, it is now managed by a Board with members drawn from the priest community and important people of the city. The Chief Minister of the state is the Board's president. The temple and the mantapa are under renovation since November 2012. The gold plating of the domes which was removed for renovation has been redone during August 2013. The plating is said to weigh 30 kilograms (66 lb) of gold. Nowadays, many Bhaktas and Vaishnav from India and abroad are coming for prayers to Shree Shree Govindaji and to see the famous Raas leela of Manipur. Through this paper, it is intended to shape the preferences of others through appeal and attraction.

Keywords: *Vaishnav, Kongba, Govindaji, Mandapa, Raas Leela*

Uses and the potential of information technology to promote archaeological tourism in Sri Lanka

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This research attempts to identify the potentials and usage of Information Technology in archaeological sites to promote tourism. IT plays an increasingly important role in fostering the promotion of arts and cultural heritage to attract and serve visitors, and to satisfy their needs. IT facilitates tourism initiatives and services that address the real needs of users, exploiting the opportunities provided by the web and digital technologies to improve the tourist experience before, during, and after the visit. Secondary data was basically used and descriptive method was employed as the methodology of the particular study. As the very first step, a database should be created to store and manage data. MySQL, PostgreSQL, Oracle, SQLite, SQL server are the commonly used databases for commercial applications. The main advantage of storing digitized data in databases is, it's easy to append to web and can easily transfer anywhere through internet. Databases should be accompanied by high-quality information in order to be re-used effectively to create tourism services. User generated content sites such as YouTube, blogs, Google video consumers and advertisers can be used to upload ads and videos to be shared virally by millions of people. Social Media promotions will yield relatively stronger results because of its ability to tightly target the audience based on social media activities. Google maps can be used to support visitors to find the location and direction accurately. In spite of that visitors can be involved to contribute for promotion by uploading the photos and videos they have taken during the visit. Simulated Experiences like virtual reality will be a new promotion tool to the tourism industry. This allows users to experience the real world in a 3D view without actually being there. Other, distinct types of VR style technology include augmented reality and mixed reality.

Keywords: *Tourism, Information Technology, Promote, Visitor*

Nata Sankirtana: A Cultural Heritage of India

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Manipuri Nata Sankirtana is a form of worship to the followers of Goudiya Vaishnavism. It is considered as a Mahayajna (complete sacrifice). The Vaishnava architects trace its origin to the aesthetics and philosophy of Shrimad Bhagavata. In Shrimad Bhagavata the only merit in Kaliyuga is Hari Sankirtana (chanting the name of the lord) and through Sankirtana a person can reach his ends and attain moksha. Nata Sankirtana which is an art form transmitted from generation to generation through traditional school of Guru-Sishyaparampara is now institutionalized, along with the traditional school. And it becomes the fourth Indian Art Form recognized by UNESCO as an Intangible Cultural Heritage. So it is hopeful that this ritualistic art form, associated with the cultural life of the Manipur is from birth to death will thrive to live on as part of Indian Cultural Heritage despite the onslaught of mass consumerist culture. This paper investigates the ability to shape the preferences of others through appeal and attraction.

Keywords: *Nata Sankirtana, Mahayajna, Goudiya Vaishnavism, Shrimad Bhagavata, Hari Sankirtana*

Lai-Haraoba as cultural soft power: A study on Moirang Lai-Haraoba

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Traditional idea of celebrating a festival in today's contemporary society seeks indulgence of factors such as 'soft-power', an approach to attract or to influence the outside world without coercion. In Manipur *Lai-Haraoba* can be taken as an instrument for 'soft power' as it has a strong essence of attracting international attention with its nature of development, political influence and the rich culture of celebrating human creation. This paper highlights *Lai-Haraoba* as a cultural discourse and how it can be taken as a 'softpower'. *Lai-Haraoba*, (lai-god and haraoba-rejoice) is the most important festival in which the deities are worshipped by the people in particular time and space. It is regarded as the indigenous festival of Manipur which is an immaterial possession inherited from ancestors. It mirrors the ancient belief of Meitei that are handed down from the past by tradition. The LaiHaraoba is classified into four types: *Kanglei Haraoba*, *Chakpa-Haraoba*, *Kakching Haraoba* and *Moirang Haraoba*. Moirang, situated approx. 45km south of the state capital

Imphal is known for ancestral God '*Ebudhou Thangjing*'. The Haraoba is performed in honour of the deity in the month of May. The people of Moirang believe that '*Ebudhou Thangjing*' created the land and the people. In the Haraoba, they perform certain rituals along with dance performance which becomes an act to transfer the knowledge to the contemporary society.

Keywords: *Soft Power, Lai-Haraoba, Knowledge, Ancient belief*

An identification of the usage of heritage in the study of history

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All the qualities, traditions or teachers of life that have been continued over many years and have been passed from generation to generation can be defined as the heritage. Moreover, the heritage reprehends political, economic, religious and cultural factors those have been accumulated over time. It is the foremost factor that highlights the identity of the people and its culture of a country.

Comparing the history of a certain country with the current situation and the cultural heritage of the future is a serious matter. The study focuses on different ethnic conflicts, ethnicities and religious ideologies. Individuals, ethnic groups or religious groups may use the heritage associated with historical places, characters, events and archaeological remains in order to achieve many objectives.

Today, the cultural, religious, political and economic goals of the country can be seen as a major source of the heritage. Still the subject of Heritage can be identified as one of the subjects in Sri Lanka that is not popular with the general society. But, heritage factors have a lot of potential to make people aware of some of the misconceptions that are rooted in society. Therefore, it combines heritage studies with the subject of history to yield more successful results. Further, it is a possibility to bring the subject of history to the students. History scholars can listen to the opinions and support to heritage studies in making some strategies and implementing plans. For this purpose, heritage can be categorized as tangible and intangible heritage.

Keywords: *Heritage studies, Heritage Monuments, History, Intangible heritage*

**A comparative investigation on the rituals based on Ruwanwelisaya inscription,
in the period of queen Kalyānawatī, and their present position**

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The Ruwanwelisaya Stūpa, built by king Dutugemunu in 137 B.C, is concerned as the foremost Stūpa of the Mahavihara monastery. According to the Sumangalavilāsani and Papançasūdani, a large number of Buddha's sacred physical relics have been enshrined in the Ruwanwelisaya than any other Stupa in the world and therefore it is known as the Great Stupa. Those written sources further record that the sacred physical relics of Lord Buddha were gathered in every nook and corner from his sacred body before the demise. Due to the significance of this Stupa, many names were used to introduce it; such as *Suwannamali*, *Hemamali*, *Rathnamali*, *Ruwanweli*, *Mahatupa* and *Urucetiya* etc. The Ruwanwelisaya inscription is the focus of our study and it was built in the period of Queen Kalyānawatī (1202-1208) in polonnaruwa era. Piriwatubim Vijayāwān, the treasurer of the queen, his wife and son-in-law contributed for finding this inscription. This writing provides a detailed account on the Stūpa and the great sacrifices made to the Stūpa during that time. Having prepared a roof, which was made by using different type of cloths (8880), the Stupa was offered with flowers, incense sticks and decorated with plantain pandol, kept offering throughout an entire week with milk rice and preached the Tūpawaṃsa at the Cetiya compound. In addition to that, it is recorded in the inscription itself, the alms giving and the robes offering to the monks were performed. According to the historical and archaeological evidences, it is clear that, centering the Stūpa, the devotees have been performing various types of rites and rituals from past to present. Amongst them, various modern, traditional and modified rituals can be seen. The firm objective of our research is to do comparative investigation regarding the modern and traditional rights and rituals of the Ruwanwelisaya Stupa.

Keywords: *Ruwanwelisaya, Queen Kalyānawatī, Inscription, Rights and Rituals*

**The role of brand elements in destination branding by using heritage
(A critical study on Sri Lankan tourism taglines and logos)**

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This research study evaluates the contribution of commonly used symbolic brand elements namely destination name, logo and tagline in organized tourism industry in Sri Lanka by using heritage as soft power to the establishment of the destination brand. The name and the taglines are directed to travelers during peak seasons to take a vacation and get away to some of top tourist spots around the world that covers research field.

The conceptual framework is developed combining suggestions on the role and significance of symbolic brand elements for commercial brands with the literature on destination and place branding, drawing particularly on the recent identity-based approach to place brands. The history of last 52 years of organized tourism in Sri Lanka is used as primary sources of this research. By using secondary sources, the research paper reports on field research that operationalized the theoretical framework to examine the perceptions of visitors to Sri Lanka. Although the name and the tagline are more influential, the overall contribution of the symbolic elements to the brand is proven to be limited and specially heritage. This implies that the destinations need to prioritize taglines of the branding effort.

Keywords: *Destination branding, Heritage, Destination identity, Name, Tagline, Logo*

**Heritage dress reveals fashion ideologies:
Elite change in the 19th century of Sri Lanka**

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Heritage as a social action is more concerned with practices. The premise of this paper is that heritage has always been with us and has always been produced by people according to their contemporary concerns and experiences. It is expected to build logical and reliable narration of how the ideology of elite changed in the 19th Century with British imperialism and how this change visualized in a new format of dress which is recognized as heritage dress by Sri Lankans. Sketches and descriptions made by participants observer of the period were studied. Original written sources and true pictorial evidences were used for the research. Museum collections were observed. Besides, Sri Lankan heritage has a living culture as well. Socio-cultural and political factors that affected the dress have been discussed. The sources which were used for this research showed that there was a direct correlation between administrative structure and the ideology of the elite. The economic and social transformation affected the new national elite. Significant education and social change in the late 19th century led to the emergence of the new elite. When the administrative structure changed traditional customs, norms and values, the ideology of the elite was also changed. The new structure expected the elite with new ideology. Full costumes of *Mudaliars*, the *Muhandiram*, *kaba kurutthu* jacket, elite female dress of bodice and skirt and wedding dress of Sri Lankan Law country ladies are explained in this research.

Findings of the research are very much vital for the stakeholders of the fashion entrepreneurs of Sri Lanka. Findings give insight opinion on the fashion direction in the context of Sri Lankan heritage. Factors that affect the fashion trend, characteristics of the hybrid fashion of the period, dress categories, dress items, occasion of the dress were found out. Moreover, it was found out that silhouette ideas provide unique fashion sense. It was revealed that the heritage enables the production of identity and it has the potential to transform society. Therefore, we should be cognizant of the fact that the heritage dress discourse enables one mode of conceiving historical persons and events.

Keywords: *Heritage, Ideology, Fashion, Law country elite*

**Fashioning the heritage by costumes:
Visualizing elite female jackets in Colombo Museum**

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The concept of heritage establishes and develops the inventories of cultural properties such as themes of memory, performance, identity, tangibility, and intangibility forms of the culture. Furthermore, the idea of heritage is used to construct, reconstruct and negotiate a range of identities, social and cultural values and meanings in the past as well as in the present. The elite and state-sanctioned cultural institutions promote heritage. They regulate cultural and consensus version of history. Heritage intertwines histories of cultural values and meanings. It keeps changes based on the socio and political needs of people of society. Heritage also requires a sense of ownership. This paper identifies a unique and distinct regional style of female jackets that flavors the perception of Kandyan origins. The present ethnological study involves in-house museum studies and field surveys. By conducting thorough observations on the patterns and garment technology of jackets, the transmitted knowledge of rights over material things and non-material things such as memories, names, associations, stories, privileges, family traditions, and memberships were identified. The assemble methods of garment pieces involve sustainable methods. Primary data was gathered through observational studies. Visualization of jackets involves simultaneous hand sketches. Besides, original documents were used to extract secondary data. Temple paintings of the Kandyan period were also observed and recorded for verifying the silhouettes of jackets. The present practices of traditional stitching methods were also studied.

This paper ascertains a range of certain narratives and cultural and social experiences and assumptions about the innate and immutable cultural values of heritage that are linked to concepts of aesthetics. Socio, political and economic factors that brought novelty in jacket styles, trade activities that enforce consume luxurious textiles, developing a fashion trend among royal clan provide a sense of aestheticism. The present study is vital for policymakers who are concerned about the sustainability in the apparel sector. It was revealed that the reworking of the discourse of heritage at this time marks the development of an explicit and active way of negotiating cultural and social change.

Keywords: *Heritage, Female jackets, Garment technology, Kandyan style*

**‘Cultural Diplomacy’- Engaging peace through arts:
A discussion with special reference to the South Asian region**

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Heritage encompasses culture in its many facets of tradition, languages, architecture and arts including literature, films, dance, music, painting, sculpture etc. with a historical significance from the past and relevant in the present through the future. Cultural diplomacy opens a dialogue between nations through its arts to form the soft power while deliberating exchange and interaction amongst their people to harness love, peace and understanding. Such exchange of ideas and creativity has been common in the periods of the historical past amongst people beyond borders. Along with the focus on the Tangible Cultural Heritage, the Intangible Cultural Heritage also has gained great significance especially after UNESCO convened to safeguard them in 2003. A conversation, an interactive dialogue and collaboration of many aspects of cultural heritage of a region brings a better understanding and appreciation leading to peace in the region. Keeping this assumption in view, the present paper attempts to investigate cultural diplomacy as an instrument in engaging peace through arts with special reference to the South Asian Region.

Keywords: *Cultural Diplomacy, Peace, Arts, South Asian Region*

Soft power of Western Sabaragamuwa region

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The Sabaragamuwa Region has not been identified as having a unique cultural heritage at par with the Upcountry Kandyan Region and the Southern and Western Maritime Region. The Western part of the modern province includes the ancient *Pahala Bulathgama*, *Hatarakorale*, and *Satkorale* served at the buffer region to the Upcountry. The core area is also called “*Deyyane Rata*” (Country of the Gods), with its seats of ecclesial power in Pelmadulla, Kiriella and at Srī Pāda.

The jungle tracks that connected the *Mahavāsala* in Kandy to the seats of maritime power of the Dutch VOC in the South, were linked by networks of *Pirivenas* (seats of leaning) and *Devalas* (seats of divine power): They have been traced from our library research and field trips. These mapping exercises are the base of the ongoing research.

The soft power of the Cave Image Houses of this region will be highlighted in this presentation. According to the palm leave manuscripts, Cave Image Houses were rare in the vicinity of royal city but common in the periphery of the kingdom, jungles and boundaries where political power contested such as caves where monks lived in meditative seclusion. As our current research shows, they were also centers of resistance against the Dutch and later British which is a less discussed area.

The Master-Pupil Traditions established by Ven. Velivita Saranamkara in mid 18th century show later continuations in two main traditions in the south: The ‘*Vehalla* Tradition’ and ‘*Mulkiriga* Tradition’. The final outcome of the current research that will be showcased at the conference is how the master-pupil-traditions which connected Cave Image Houses on the jungle tracks of Sabaragamuwa created a protective soft power of the region. The ongoing research funded by the AHEAD Project for the Faculty of Humanities has brought light to many unknown geo-political aspects of this region.

Keywords: *Cave Image Houses, Centers of Resistance, Mapping Centers of Soft Power*

Culture behind glass

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Responding to “Role of museums as soft power”, the beginning of a long winded process of restitution and repatriation of the “Colonial Legacy” in European museums is discussed. Based on theoretical viewpoints expressed in Stephen E. Weil’s article ‘Being about Something to Being for Somebody...’ (1999) and Claudia Augustat’s key note address at the ICH Conference (2018) ‘The humanistic turn in museum anthropology’ in Kelaniya, this study on the offer of repatriation of selected objects from the Reijksmuseum, Amsterdam (The Netherlands) to the National Museum, Colombo (Sri Lanka)

The key object of this selection is the “Canon from Kandy” which seems to have been a gift from Lewke Disava to the King of Kandy in 1745/46, and subsequently looted by the Dutch during the attack on Kandy and finally arrived in the Reijksmuseum, Amsterdam in 1885.

At the ICAS Conference in Leiden 2019 (The Netherlands), the discussion on repatriation of cultural objects in the process of “Decolonizing the Museum” was opened arguing that transferring of objects from one museum to another does not necessarily mean that the troubled object history of the past will necessarily “restitute” the lost heritage of the colonized, lost due to looting by the powerful colonizer. In other words, the objects are transferred from one museum to another to be gazed behind glass. This will not lead to any understanding of very complex relationships of the past and present.

Although information regarding the canon has been published by R. L. Brohier (1960) and most recently on line, the other objects that may be in the future sent back to Colombo are not known. The choice of objects is debatable. Power of the two museums is not balanced. Nevertheless, they can be seen as a “soft power” that could play a more active role in cultural diplomacy, if understood and implemented in a sensitive manner.

Keywords: *Repatriation, Restitution, Rijksmuseum, Colonial Heritage*

**Embodiment of soft power within goddess *Paththini*:
Cultural heritage of the *Porapol* folk game**

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The Goddess *Paththini* plays a significant role within the Sri Lankan Sinhala Buddhist folk community. As the only female deity worshipped by the Sinhala Buddhists, she is thought of as the bringer of prosperity. Thus, wellbeing and numerous rituals and rites of passage are associated with Goddess *Paththini*. One such ritual is the folk game *Porapol*. The research area focuses on the *Durawa* caste of the *Mirissa* village of the *Matara* District. Field visits and observations were the main methods of collecting data. The aim of this research is to study how the folk game *Porapol* bridges the gap between villagers of the same village due to the caste system. There are many sub rituals and activities connected with *Porapol* such as *Kodi Perahera*, *Peli Perahera* and *Kolam Kala Eli Baseema*. A striking feature of this ritual is the sub culture that is formed within the villagers for a time period before the rituals that promotes a strong concept of self-discipline through abstinence, preventing killing animals and such activities that are thought to be looked down upon by the Goddess. While only the males participate in the folk game itself, all members of the village participate in all other sub rituals. It can be seen that the castes of *Rajaka*, *Govigama* and *Nakathi* contribute actively to the affairs related to the rituals of *Porapol* as equals along with the *Durawa* caste. There is also a widespread exchange of caste based knowledge due to this diversity and harmony. *Porapol*, which centralizes on the idea of worshipping Goddess *Paththini* to get her blessings for the activities of all those who participate in the rituals is concluded by a series of *Kolammadu* and *Gammadu* that bring out the qualities of empathy and social integration.

Keywords: *Goddess Paththini, Sub culture, Folk game, White Magic, Social integration.*

Heritage as a soft power: The effect of *Pasan* and *Vyakûla Piransangam* during the lent season of the Sri Lankan Catholic community

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The Catholic community of Sri Lanka have distinct cultural practices based on whether they are Sinhalese or Tamil by race. This research focuses on the villages of *Doowa*, *Pitipana*, *Munnakkarei* in the *Gampaha* District and *Pesalei* in the *Mannar* District. It can be seen that the mental and physical pressure of the pain, death and loss of Jesus Christ impacts the cultural activities of various communities in various forms and environments. Thus, a distinct form of expressing grief as chants, prose singing and dramas have been adopted by communities throughout the ages. These are centralized on the pain the living person or community faces due to the loss, and the nature of the loss of one of their own through wailing as an outlet. The objectives of this research are to study the cultural diversity of the Sinhalese and Tamil Catholic communities of these areas, to investigate how these communities exchange their ideas and share their views and to study how *Pasan* and *Vyakûla Pirasangam* lead to coexistence and development of cultural thought. The research methodology used here were case studies while in depth interviews and observation were used to gather data. It was observed that the Sinhalese and Tamil Catholic communities of these areas use *Pasan* chanting and *Vyakûla Pirasangam* as a method of catharsis during the Lent season respectively. These however are not done individually but rather in groups, within the community itself and cross communities, thereby bridging the gaps formed by the competition between villages and the rifts between castes and races. The idea that the torture and death of another brings grief to many is prominently projected here and is embedded into the minds of everyone in the community when participating in the cultural activities of the Lent season.

Keywords: *Catholic community, Reconciliation, Wailing tradition, Cultural anthropology, Soft power*

As a soft power skill how personal image is build up on cultural heritage in Sri Lankan male modelling industry

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Modelling is a fashion for establishing one's body and psychological personality in a live set-up of audience reception. It is identified that how young men's costume and art designing are configured by the use of traditional cultural values and norms, even though global male modelling is widely constructed through western male modelling. Accordingly, this paper explores as a soft power skill how personal image is built up on cultural heritage in Sri Lankan male modelling industry. Sri Lankan male modelling is constructed by the Sri Lankan traditional cultural costumes and body figures.

On qualitative textual analysis of the conveniently selected visual pictures and videos of ramp male modelling, this study finds that most of the men's body is constructed by Sri Lankan traditional cultural costumes and attires. These include cultural artifacts such as national dresses, Kandyan *Muladuma*, Sarong, historical king's dresses, traditional religiously made gods, Kandyan *Wes* dancers and other local dressings. This has featured as a cultural dresses representing on their cultural heritage. Also, men's body has been established as an aesthetic and erotic form of configuration in order to attract the pageant audience, but male modelling is created based on the western oriented nude or/and swim wearing. Young men show a growing interest to develop their male masculinities on male modelling, so that they form their local bodily presentation on beauty and body masculinities, although these fashions are dominated by western creative industries' cultural icons and images. In addition to cultural clothing, in creating young men's body beauties and formation, these people used to follow physical exercises in gymnasium workout schedules. Finally, this concludes that male modelling is developed as a cultural resource of making young people more stylistic and fashionable for developing their male masculinities into a cultural soft power.

Keywords: *Male Modelling, Young Men, Traditional Cultural Values and Norms*

Portrayal of exorcisms in contemporary Sri Lankan English (SLE) fiction

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In Sri Lankan culture, various healing rituals are conducted in order to cure a sickness. Amongst them, the widely used exorcism is “*Thovil*”, which comprises exorcists, masks and dances. Usually, a “*Thovil*” is carried out when it is believed that evil spirits have possessed humans, causing a particular sickness. According to Bailey and de Silva (2006): When conducting a *thovil* “exorcists wear masks depicting the demons thought to be responsible for a person's ailments”. Though the beliefs and associations regarding exorcisms had been widely discussed, the portrayal of exorcisms in Sri Lankan English literature had not been studied. Thus, the objective of the present study is to determine how the ancient rites and rituals of Sri Lankan heritage were used as soft power in SLE fiction. Since SLE fiction attracts a wide readership both in and out of Sri Lanka, analyzing this aspect would be beneficial to investigate the indirect contribution of ancient Sri Lankan exorcist rites and rituals in adding a “Sri Lankan-ness” to SLE fiction. In order to conduct this study, few English fictions written by Sri Lankan writers were selected. Some of them were “Colombo” by Carl Muller, “The Ceaseless Chatter of Demons” by Ashok Ferrey, “Rainbows in Braille” by Elmo Jayawardena, “Anil’s Ghost” by Michael Ondaatje, and “The Hungry Ghosts” by Shyam Selvadurai. The information collected through the SLE fiction will be referenced alongside the secondary sources on exorcisms in Sri Lanka to ensure the reliability of the study. Thus, through this qualitative study, the significant role played by exorcisms in SLE fiction will be thematically analyzed in order to discuss how this fiction aid in popularizing Sri Lankan heritage in the world.

Keywords: *Exorcism, Sri Lankan English Fiction, Thovil*

Ancient local governance practices as soft-power on contemporary governing issues in Sri Lanka

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Contemporary Sri Lanka has been facing many severe and complex issues in governing process. High level of bribery, corruption and nepotism practices in public sector (bribery and corruption index was between 52-97 among 175 countries from 2002-2018), increase of crime rate (recorded number of grave crimes were 60,870 in 2008 and 36,355 in 2018), high budget deficit (equal to 5.3% of the Gross Domestic Products in 2018), human right violation, media suppression, abuse of power and public resources by politicians and bureaucrats are some of the governing issues in contemporary Sri Lanka. In addition, some groups have been requesting proper power-sharing mechanism since the British period. The country has adopted several practices to mitigate the governing issues over the years, but many of them are failed. This background provides a room for finding suitable implications to resolve the governing issues in the country. Therefore, the researcher examines what and how ancient governing practices used to resolve the present governing issues in Sri Lanka. The study is conducted based on a literature review and qualitative approach. Local governance practices from 377 BC (King Pandukabhaya) to 1236 AD (Polonnaruwa Kingdom) provide many clues to mitigate several governing issues. As described in Hopitigamuwa slab inscription (935 AD-938AD) committee system for implementing responsibilities of the local government, transferring the power to local governments on day-to-day activities like agriculture, irrigation, general administration, maintenance and protection of public resources, banking services, land administration, make decisions on fine and tax rate, maintaining law and order and judicial services are some of them. Planned cities including land for waste disposal which practiced by king Pandukabhaya, a collective decision (traders, government officers and villagers/village leaders) on fine and tax rate, collective responsibility of preventing crime in the villages are some other practices used in ancient Sri Lanka which could be used as soft power in current governing process.

Keywords: *Sri Lanka, Governing issues, Ancient local governance, Hopitigamuwa slab inscription*

Importance of promoting cultural tourism based on Dutch Reformed church Galle

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In 1988 the United Nation Education, Scientific and Cultural Organization (UNESCO) named the Dutch Reformed Church as a world heritage site. It's situated inside the Galle fort which attracts many tourists. The main reason for this tourist attraction is the tombstones. In the church premises, it's floor is paved with tombstones rendered remains of the members and their families who belongs to the Dutch East India Company. The tombstones have won tourist attraction. From the beginning of the church in 1752 to 1863 C.E burial has taken place in the church grounds. Tombstones are the best evidence to prove it. On these tombstones besides the personal name of the dead person a crest has been erected. These crests are different from one another. It indicates their family crest which means different crests were used by each family to recognize one another. Therefore, from each crest the family generation can be identified. Present generation of these families visit to this church to respect their relatives. These information is engraved on the tombstones. This can be identified and promote as cultural tourism. Hence, the tombstones of the Dutch Reformed church which is a cultural heritage can be promoted as a tourist attraction to generate income for the national economy. As for the methodology of this research I intend to have interviews, literary sources both primary and secondary.

Keywords: *Dutch, Church, Cultural tourism, Crest, Promote*

Literature and the content of dramas as a potent source of heritage- A case study

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This paper is based on a case study that was done as a small scale investigation. This study aimed to examine the impact of dramas and literature as a source of heritage. Two dramas of William Shakespeare; Othello and Macbeth were used as the sample of the study. Secondary data was used to collect data for this study. The immense contribution given by Shakespeare to Literature and the contemporary context as a source of heritage can be explicitly identified through this case study. Nothing is known about how Shakespeare became involved in the theatre and became a writer, but he apparently was becoming known as an actor and playwright by 1592, judging by a comment from a rival then about an "upstart crow" His first published works, however, were the long poems *Venus and Adonis* (1593) and *The Rape of Lucrece* (1594). His famous sonnets were also likely begun in the early 1590s, though they were not collected and published together until 1609. The tragedies, Othello and Macbeth are considered as two masterpieces in English Literature. Furthermore, the themes elaborated in such tragedies are strongly relatable to the past and contemporary contexts. The themes such as jealousy, race, gender, sex, marriage, manipulation and hatred are strongly discussed in the tragedy Othello. Moreover, the drama Macbeth which is centered around the tragic hero Macbeth demonstrates the themes like, dichotomy and equivocation, prophecy, death, war, etc. This study further elaborates on the significance of the above mentioned tragedies as a source of heritage and their impacts on contemporary society.

Keywords: *Contemporary society, Heritage, Dramas, Macbeth, Othello*

**The practice of heritage as soft power by overseas Sri Lankans:
A case study of Sydney, Australia**

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This research is a case study into the practice of heritage as soft power by the people of Sri Lankan origin living overseas, with special attention to Sydney, Australia. Common or shared heritage is a binding factor as well as a tool of soft power for the diasporic communities. Power, as the ability to affect people and events to obtain a desired outcome, is threefold; threats of coercion, inducements/payments and attraction/ persuasion. The aforementioned third, attraction and persuasion is also called soft power. According to Joseph Nye, a country's soft power rests on its resources of culture, values and politics. Therefore, culture and heritage is seen as a facet of soft power, utilised not only by states but also by non-state actors and public. UNESCO, one of the pioneer multilateral organisations to promote intercultural dialogue to build world peace after the II World War, defines cultural soft power which is sometimes referred to as cultural diplomacy as a form of soft power that foster the exchange of views and ideas, promote knowledge of other cultures, and build bridges between communities, to promote cultural diversity, as a source of innovation, dialogue and peace.

For Sri Lankans living overseas culture and heritage is the umbilical code to their motherland and the resort to return one day. They utilise heritage as soft power to bring the community together, build up a cultural identity overseas and influence the authorities in the host country for the benefit of the community. The host country on the other side sees cultural diversity as wealth and strength for inclusive development. The research looks into the use of soft power by the overseas Sri Lankans, in the context of the host State utilising soft power to win over migrant communities and incorporate them to one national identity.

Keywords: *Soft power, heritage, overseas Sri Lankans, cultural diplomacy, Australia*
(Disclaimer: Views expressed are personal)

**Flags and banners in Sri Lanka:
A study on symbolizing the power and identity of individuals and communities**

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In Sri Lanka, from ancient times to date, flags and banners are used for various reasons. There are many flags and banners used in Sri Lankan history from ancient time to the present by kings, queens, ministers, presidents, and various communities. In addition, in order to represent different kingdoms, various flags were used from the ancient period to the colonial period. In the post-colonial Sri Lanka, each and every elected president had also designed their own flag to represent themselves and their attitudes. Moreover, to the province, chieftain or the group, various symbols had been there in these flags and banners which represented traditional motifs. Most of these flags were creative and they showcased the talent of the designers. Thus, the main objective of this research paper is to explicate how heritage is being used as a soft power for flags and banners in ancient Sri Lanka to present. The research is conducted by analyzing the collected data from literature survey and field research method. From the analyzing, it was evident that in these flags, cultural and natural heritage is emphasized along with the power of political, economic, and social stability of whom the flag belonged.

Keywords: *Flags, Banners, Symbols, Soft Power, Heritage*

**Use of heritage for personal image building by politicians of Sri Lanka:
A few case studies**

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Heritage is being used or misused by politicians throughout the world for their personal image building while promoting or dealing with heritage pretending to safeguard heritage with regard to mass interest about the past. This study is an observation of how some Sri Lankan politicians in the recent past used heritage for their personal image building, despite their political ideology or policies and actions regarding heritage preservation. A few case studies such as S.W.R.D. Bandaranaike's interest about Anuradhapura and Attanagalla, D.S. Senanayake's work on Dedigama and Mahiyanganaya, J.R. Jayewardane's move of shifting the capital city from Colombo to Sri Jayawardenapura, Gamini Dissanayaka's ambitious project on reconstruction of Mirisawetiya and several other cases will be examined critically to understand how they utilized heritage as soft power to build their personal image when they were active in politics. Similar activities of present politicians will not be considered here due to perspective nearness and ethical considerations.

Keywords: *Heritage, Politicians, Sri Lanka, Image Building*

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