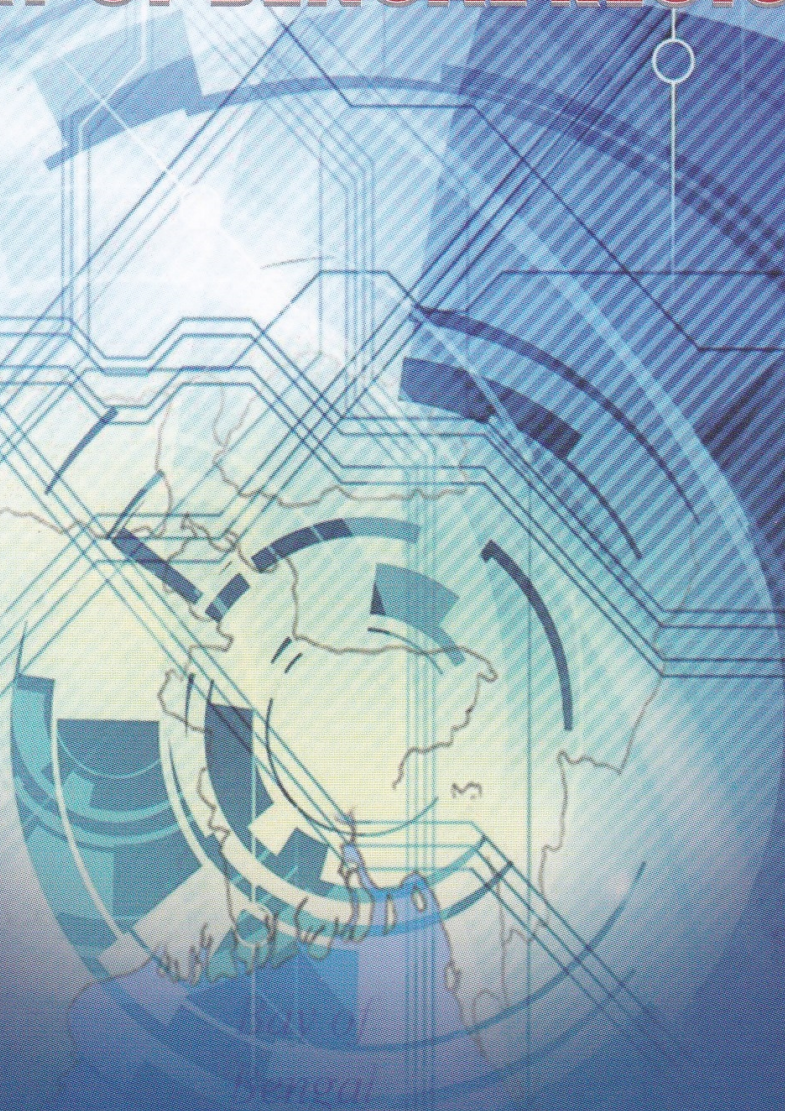


**ADVANCING SUSTAINABLE
SOCIO-ECONOMIC DEVELOPMENT
THROUGH EDUCATION IN THE
BAY OF BENGAL REGION**



*Advancing Sustainable Socio-Economic Development
Through Education in the Bay of Bengal Region*

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Historical Relations of Bay of Bengal Region: A case study of revisiting pluralistic memory through Historiography of 11th and 12th century Sri Lanka, India (Southern) and Myanmar

Prof. N. Melegoda¹ & N. Wijegoonawardana Sri Lanka

Abstract

This paper is aimed at proposing a history and community project encompassing Sri Lanka, India (Southern) and Myanmar. The argument behind the project is that the historiographical reception of these countries should be revisited to construct the pluralistic memory of the diverse uniqueness of the region of Bay of Bengal.

First, this joint research paper provides a glimpse on the historiography of the selected countries, on selected socio-economic and cultural relations of the 11th and 12th centuries as an example for the study. This project can be developed even on modern historiography since all the countries have identical historical experiences. An investigation of the past through the examination of materials of the ancient times (archaeology) informs this joint project that will examine the socio-cultural, historical relations of Sri Lanka with selected countries of Bay of Bengal Region (BBR). This project would reinstate the closely entwined history of the country (Sri Lanka) with its BBR's neighbors. The project will bring into focus the shared histories, cultures and socio-cultural relations of the countries of BBR. The new interpretations of historiography of the pluralistic memory will be studied through selected archaeological sites.

The importance of this project lies on the interpretation of historiography from the view point of the community; it will examine different readings of early historiography, mainly from the pluralistic approach of the 21st century. It will provide an opportunity for the interpretation of a common past and common practices as well as historical, linguistic, religious (Buddhist polity) and cultural links and the unique features and long civilization of the BBR, which bind the region together.

Introduction

The paper gives a brief insight to the network of Buddhist polity and further looks at military interventions, economic relations, Hinduism and its influence on the architecture in Sri Lanka and in the selected countries of BBR to find out historical connections. For example, Sri Lanka's contribution towards consolidation of the Bagan Empire in terms of religion, culture and civilization is attested in Myanmar's historical chronicles; on the other hand, it can shed light on what Sri Lanka gained from Myanmar in religious and cultural arena. It also studies the Chola and Pandya influence in Sri Lanka during the 12th century. To revisit and review the integration of BBR through the past (preserving the past for posterity) will be the objective of this project.

The paper in its conclusion will explain pathways of interpreting the existing histories of BBR through new interpretation and revisiting archeological evidence that can help incorporate greater relations between the countries of BBR.

A project that will study pluralistic memory through the historiographical of BBR could lead to new interpretations on the part of involved communities through rethinking and revisiting of the archeological evidence in Sri Lanka, Myanmar and India. The activities could be:

- Further intensive research on the relations between Myanmar and Sri Lanka, especially in terms of archeological and architectural connections i.e. Bagan Temples, Polonaruva ruins.
- Extensive reading of the historiography of Chola and Pandya supplemented with material investigations may reveal the damaged connections and provide an opportunity for the researchers for new interpretations in pluralistic memory.
- Finally, a 21st century history and community project through new interpretations will stimulate greater integration of the Bay of Bengal Region.

The paper first gives an account of Sri Lanka's historical relations with Myanmar, Chola, Pandya (South India) and different nations inside the Bay of Bengal locale. It then examines that the connecting thread of weaving histories of the selected BBR countries exists in historiography.

Buddhism Sri Lanka's Connectedness across the Bay of Bengal

Buddhism was brought to the island by a mission, which set out with the blessing of the renowned Indian emperor Asoka, during the reign of his counterpart Devanampiya Tissa (250-210 BC). It was an event of profound historical significance (Rahula, 1953). It led to a tremendous political and cultural leap forward. Ever since the foundation of Buddhism, its deep impact on all facets of life, social organization, administration, languages and literature, architecture and so forth, continued unabated throughout the ages.

King Vijayabahu I sent large offerings to the Mahabodhi at the Bodh Gaya in India. The Sinhalese ministers who went on these missions almost certainly set up contacts with the diverse schools of Buddhism which then flourished under the Pala pioneers of Magadha. Various scientists who came here from India were unconditionally entertained by Vijayabahu I. In any case, Buddhism in India had, all things considered, lost its vitality. After the death of Vijayabahu I, no influence from North India had any effect on Ceylon Buddhism. Broad Buddhist social order was visible at Kanci and Nagapattnam in South India, yet the basic centers of Buddhism to which the Buddhists of Sri Lanka turned in the 11th and 12th centuries were Burma, Siam and Ligor in the Malay landmass. The dying flame of Buddhism in the Chola was reestablished by a Thera named Ananda of Sri Lanka who is depicted 'like unto a standard in Tambapanni and the light of the Tamil country.' Relations between the Sangha of Burma and Ceylon ended up being extraordinarily cordial in the mid-Polonaruva period. High dignitaries of the famous Burmese Buddhist community visited Sri Lanka. A Burmese clergyman, after 10 years of study in Ceylon, returned to his neighborhood and there he set up the association known as the Sihala (Sinhala) - Sangha which can be explained as a vital part in the subsequent religious history of the country (Luce, 1969).

From the year 1017 to 1070, Sri Lanka had seen many invasions of the Cholas; and when the King took to strengthen Buddhism once again, there were insufficient Bhikkhus. "He sent to his companion, Prince Anueuddha in the Ramanna nation, errand people with blessings and brought thereupon Bhikkhus who

had altogether studied the three Pitakas, who were well trained, and recognized as thesars. Subsequent to recognizing them by exorbitant endowments, the King got them re-inducted into the Order. The three Pitakas together with critique every now and again discussed, and saw to it that the Buddhist Order which had declined in Lanka, again shone splendidly" (Luce, 1969, p.40).

This record in the Culavamsa is affirmed by the Tamil/ Grantha engraving of Polonnaruva, dated around 1137 and 1153 A.D.185:- "In the prosperous island of Lanka, the Chakravartin Vijayabahudeva, Sri Samghabodhiurama, a scion of the ancestry of I Ksuaku of the Buddhist brotherhood, put on the holy crown keeping in mind the end goal to take care of the Buddhist religion. So His Majesty had Buddhist ministers welcomed from Aramana (Ramanna) (to Ceylon), and (with their guide) affected the Purification of the Buddhist Order of the Three Fraternities (nikaya) " (Luce, 1969, p.40).

It appears to be far-fetched that Aniruddha could have gotten the structure of Ceylon more than a stream of writings before Vijayabahu I again got hold of the two capitals in 1070 A.D.; however, it is likely that he acquired the same number as he required by around 1075, when Burma ministers (presumably Mons) were present in Sri Lanka to help the Sinhalese to resuscitate Buddhism in the island. Assuming this is the case, the principal surge of the Tripitaka just turned Pagan in the final years of Aniruddha's rule. According to Nichols (1961), during this period, the notoriety of the Sinhalese Sangha stood high in alternate terrains where Theravada Buddhism won. The consecrated altars of Ceylon were respected just about with the similar reverence as those in the heavenly place that is recognized in Buddhism.

A Sangharaja from Ceylon was welcomed in 1361 by the then ruler of Siam to sort out the Buddhist Order in his country, and the Sinhala-Sangha established by him had vital influence in Siam for around two centuries. Burmese, Siamese and Cambodian Bhikkhus came to Ceylon in 1425, took in the sacred texts here, got appointment once again at Kelaniya and, on their arrival to their individual terrains, built up religious site as demonstrated on the Sangha in Sri Lanka. In 1476, a religious mission from Pegu in

Sri Lanka and various Burmese ministers got appointment from Kelaniya. They as well, on their arrival, built up a group known as the 'Sinhala-Sangha' (Nichols, 196, p.110).

On various occasions, Burmese rulers sent rich offerings to the Tooth relic and other sacrosanct items in Ceylon. The Kublai Khan, in 1284 A.C., sent a mission requesting for the Sacred Tooth Bowl and Hair Relics. The Sinhalese leader of the day was sufficiently creative to fulfil the request of the sovereign without denying his nation of the worshipped belongings. The Sinhalese Buddhist of this period made some endeavours to resuscitate Buddhism in South India. Sena-Lankadhikara re-established, or constructed over again, a holy place enshrining a stone picture of the Buddha at Kanci. The Hierarch Dhammakitti, at some point before 1344, re-established a hallowed place at Dhanyakataka in the Andhra nation, and made expensive offerings to it (Culavamsa, Ixxii).

Since the 19th century, Buddhists abiding in the present-day nation states of Myanmar, Thailand and Sri Lanka have viewed themselves as individuals in a shared Southern Asian Buddhist world. This portrayed a long and determined history of compromise over the Bay of Bengal district, dating at any rate to the third century rule of the India's King Asoka. Specialists of Buddhism and savants of the range have begun to develop a more variegated record of Buddhism in South and Southeast Asia, using obvious epigraphic craftsmanship, and archaeological evidence, and also new interpretations of Buddhist accounts.

This paper takes into account the recorded scenes in the 11th to 15th century history of Sri Lanka's Southeast Asian Buddhist affiliations checked by epigraphic and Buddhist account records. These show changes in commonplace Buddhist dedicatory system in the midst of the period 1000-1500, which were the result of new flexibility related to changing conditions of trade to the balanced political natural group in the oceanic Southern Asia.

The study outlines a couple of depictions of this profound relationship. Some - in no way shape or form all - of the depictions of our connections are framed in devout stories of the extraordinary. As per the Myanmar accounts, the principal ruler of Bagan, Anawrahta (Aniruddha) made a phenomenal outing to

Sri Lanka in the 11th century to acquire a copy of the Tooth Relic from his friend Vijayabahu I. At the point when Anawrahta got his solicitation, he wished it repeated, and three more copies were delivered.

Sri Lanka and Myanmar Relations through Buddhism

One of the nation states of BBR with continuously warm relations with Sri Lanka is Myanmar. This association dates back more than 1,000 years. The best outline of this is reflected in the remnants of Bagan, the antiquated capital of Myanmar and in its way of life and human advancement since the 11th century (Goonatilake, 2010). Its Buddhist monuments are incredible accomplishments of development in the antiquated world, much more noteworthy than the development of all (rehash every one of) the church buildings of Europe whose erection had, however, been spread over almost seven centuries - not the 150 years that the Bagan deed took.

Sri Lanka's commitment toward the union of the Bagan Empire inclusive of religion, society and progress is authenticated in the Myanmar verifiable annals, engravings, workmanship and engineering and, additionally, in Sri Lankan accounts. What Sri Lanka picked up from Myanmar is similarly huge. Myanmar's endowments to Sri Lanka - the Amarapura and the Ramanna sects in Theravada contributed, in an extraordinary way, to the religious, social and instructive renaissance in the 18th and 19th centuries.

Ruler Anawrahta is said to have revered the first imitation in the Shwezigon Pagoda in 1059 (archeologists ascribe it to the rule of Kyanzittha). The other three were revered in three different Pagodas ascribed to Anawrahta, the most popular among them being Lawkananda Ceti. Located on the waterway bank, Lawkananda is an old point of interest close to the old harbor where vessels from Sri Lanka, Arakan (Rakhine) and the Mon Ramannadesa moored. The third pagoda remains over the waterway on Mt. Tangyi and it (?) keeps going on to Mt. Tuywin. This material evidence draws a closer connection of sharing cultures and religions which can be used as pathways to newer readings.

Architecture of Plural Memory

Architecture is one of the primary methods of drawing links between the Bay of Bengal countries and hence permits historians to grasp an idea as to the time and the routes through which relations during the early years of the Bay of Bengal were established. An astute example of this would be the architectural history that exists, especially between Burma, Chola, Pandya and Sri Lanka. According to Culavamsa The Chola, success of Sri Lanka, finished in 1017, regulated the fate to the building exercises of the Sinhalese Buddhist architecture for more than six next decades.

They annihilated the Kingdom and its appurtenant structures at Anuradhapura and numerous religious buildings in the old city and elsewhere. Be that as it may, they built up hallowed places for their own particular confidence, mainly Saivism, at Polonnaruva which was their seat of government. These, actually, were in the Dravidian style of engineering, and were unobtrusive in extent to the magnum opuses in their country. The Siva temple which they raised to the transcendence of Siva at Polonnaruva not long after they had settled here represents the considerable engineering patterns of which they were beneficiaries, and it must be figured among the remarkable authentic monuments of this island. Its old name was Vanavan-madevi-isvaram, named after a ruler of Rajaraja I. The building is made of stone, it is proportional and symphonies in framework, and the ornamentation has been connected with sensible limitation. A picture place of block, with trademark Dravidian base moldings, now called Natanarkovil, which in the days of yore was known as Velgam-vehera, is fascinating and widely known like the Tamil Buddhist Pali that exists today.

The Damila-thupa built by the Tamil prisoners-of-war was of an altogether new concept. The vault ascending from the tremendous terrace and formed base is left unfinished at a height of around 50 feet over the ground in order to leave a broad, round level: amidst this level is a little stupa, on a square stage. The suspicion that the arch couldn't be finished and was done off along these lines is not valid negative, yet the way that two other huge stupas, of

the same configuration, additionally worked by Parakramabahu I, exist at Dadigama, the king's origin, and at Yudunganava, close to Buttala, the site of his mother's cremation (Culavamsa, Ixxii).

There was a remarkable architectural development under Vijayabahu V and his successors. This was the time when the neighboring Tamil nation of South India was under Muslim rule, and the various artisans there lost their occupation. Some of these artisans who were compelled to leave their homes seem to have found asylum and job in Ceylon. Thus the presence of a few Buddhist hallowed places in Dravidian style can be seen in the Sinhalese Kingdom right now.

One of the earliest sanctuaries of this classification was found at Alavatura, now known as Ganegoda in the Kagalla district, built by the hierarch Dharmakirti I. This building is currently in vestiges; however, the place of collective worship was built a few years after and was finished in 1344 by the same hierarch at Gadaladeniya in the Kandy district, and is still under adequate conservation. The Gadaladeniya is a hallowed place, which houses a serene Buddha statue in its sanctum.

The Stucco and Terracotta dolls of gods which are smaller than those in normal places of worship are placed on the dividers of Image-houses, and the friezes of diminutive people and these demonstrate an elevated craftsmanship. Bronze figures have been made in heavenly arrangement of Shiva? pictures uncovered at the Shiva Devales. Among these are Matarajas, Shiva and Parvati, and various Saiva holy people. These bronzes have surely been brought from South India and appropriately have a place with the historical backdrop of craft of that district. An exceptional neighborhood case of the bronze caster's workmanship is the elephant light found in Parakramabahu's stupa at Dadigama. This item represents how a quick mechanical invention can be consolidated with plastic structures which are stylishly fulfilling.

As for the Burmese relations with Sri Lanka, one of the very significant discoveries is the most fascinating sight in Bagan, the Mahavamsa scenes are painted in the Myinkaba Kubyaukgyi Temple in Bagan. This temple has pictorial delineations of countless covering of the historical backdrop of Buddhism in Sri

Lanka up to the rule of King Vijayabahu, the contemporary of King Anawrahta and Kyanzittha.

Military Interventions of the 12th century

The military forces of the island were organized to a high efficiency by Parakramabahu I. This king was able not only to suppress all opposition at home, but also to undertake expeditions to Burma and South India. Then with the memories of the Chola invasions still fresh, Vijayabahu I was alive to the necessity of maintaining the efficiency of the military forces of the country. He organized a system of coast guards to prevent surprise landing by potential enemies (Liyanagamage, 2001).

The armed force is routinely portrayed as 'four-segmented', comprising of elephants, stallions, chariots and infantry. Chariots and steeds were just an ostensible part of the medieval Sinhalese armed force. Nevertheless, in the Pandya crusade of Parakramabahu I, his troops were mostly drawn in by Pandya and Chola equestrian force, and it is said that the defenses sent by Pandya included several cavalymen. Prior to his accumulation as a dominating power, Parakramabahu I had given unique consideration regarding preparing adolescents to ride stallions and elephants. In internal battles elephants were used but were not transported abroad with the armed forces which attacked Burma and Pandya. Yet unique bolts were conveyed by the Sinhalese fighters for protection against the elephant division of the Burmese armed force.

In terms of naval power, Parakramabahu I had an impressive maritime might since he could attack Myanmar and Pandya?. It is likely that his capacity to keep his sea routes open and to keep the Chola naval force under wraps was incredibly encouraged by generous help he got from the maritime might of Srivijaya. Parakramabahu's own particular boats were equipped with very advanced technology of ancient Sri Lanka. The military connections give an impressive picture as to how there existed an intimate connection between the histories of Myanmar and Sri Lanka prior to as well as after the war (Culavamsa, Ixxvi).

Myanmar

Parakramabahu I had friendly relations with Alaungsithu, the ruler of Myanmar. It had been a custom for the Burmese King to donate an elephant to each vessel from Sri Lanka which conveyed blessings to him. Alaungsithu stopped this custom. The unhindered fares of elephants from Myanmar to outside nations, including Sri Lanka, was duly permitted and there were numerous shippers in Myanmar ready for such exchanges. Alaungsithu made the exchange of elephants an illustriously imposing business model and multiplied the costs to be paid for them. During the same time, he grabbed a Sinhalese princess who was en route to Sri Lanka through Myanmar to Kamboja. Frustrated by this progression of affront, Parakramabahu I found that there was no option but to go to war and, appropriately, he searched for underway arrangements for an attack on Myanmar (Culavamsa, Ixxvi).

South India: Chola and Pandya

Nissankamalla is said to have attacked and claimed tribute from Pandya, to have Chola and different nations, and to be engaged in war with Chola and Bengal. The leader of his successful campaign to Pandya was the General named Tavuru, a name more Malay than Sinhalese. He built close relations with Kannata, Bengal, Orissa, Andhra, Gujarat, Burma and Cambodia, and took princesses from Srivijaya, Vengi Chalukya and Gujarat. In his military accomplishments, his fundamental goal was the attack and accommodation of Pandya. Toward Pandya he was most antagonistic, toward Chola a great deal less so. That he set foot on Pandya soil is confirmed by his engraving at Ramesvaram; his armed force under the order of the commander walked further into Pandya domain (Nichols, 1961).

From Chola sources we get to know that Vira Pandya, the confiscated Pandya ruler and Sinhalese protégé, made an endeavor some time before 1189 to remove the Pandya lord, Vikrana Pandya, the Chola protégé; however, he was vanquished at the skirmish of Nettur. He then fled to Ceylon since he realized that the Sinhalese ruler would give him protection. It is understood that Nissankamalla supplied military guide to Vira

Pandya to wage war against the Pandya ruler and his Chola partners. On the other hand, Parakramabahu I came to the help of the Pandya sovereign. There was no reason to make war against the Cholas, and Sinhalese troops were on the losing side of the fight. However, an accommodation of the Pandya lord without any encounter puts a question on the veracity of the case. Albeit no Sinhalese authentic work contains any reference to Nissankamalla's outfitted mediation on the issues of Pandya and Chola. The lord's own particular engravings in the Cholas outfit have a proof of it. The Chola King was Kulotunga III (1178-1218). He expected the title of hero of Sri Lanka without any precedent. Another Chola engraving dated in 1194 states that the Chola armed force started to watch everything in the light of the request, (Sri Lanka) that the southerners may come and prostrate themselves and the leader of the Singalavan might be cut off from them [unclear syntax. Please consider rephrasing]. Later engravings say nothing of the continuation of this request.

Nissankamalla's engravings underscore his entitlement to manage Sri Lanka by righteousness he gained from Vijaya of Simhapur in Kalinga, with whom is connected the origin of the Sinhalese government 17 centuries ago. In Nissankamalla's chance, Simhapura and Kalinga of the Indian terrain were for quite some time overlooked spots; however, the city and the nations in south-east Asia bearing the same names were exceptionally understood, and Nissankamalla's inscriptions give birth to the fiction that the progenitors of the Sinhalese government originated from his country. He barred the non-Buddhist rulers of Chola, Pandya and Kerala from any privilege to the claim of the throne of Ceylon. He possessed unmistakable quality to his imperial benevolence in presenting yearly tulabhara endowments containing valuable substances or cash equivalent to his weight. He claims to have dispatched charges for a long time and to have lessened the rate of tax assessment (Liyanagamage, 2001).

Economic Relations

Nissankamalla was the primary ruler. It was not unusual that the individuals and followers of the Sinhalese monarch started conflicts and dispute in the kingdom. Accordingly, Nissankamalla would have been under pressure to govern legitimately and to

appease his subjects by magnanimity and philanthropy keeping in mind the end to win them over to his side. He had a huge naval force, and experts of the Indian sea and large maritime strength to keep close contacts with Andhra, Orissa, Bengal, Gujarat, Burma and Cambodia. Nissankamalla is known for the construction of stately and elaborate structures with which he adorned Polonnaruva. He governed the state till 1196 and the minute he was dead, savagery broke out (Liyanagamage, 2001).

Politics and commerce were not allowed to endanger each other and generally they functioned within their own respective spheres. Proof of this can be seen in the presence of the members of 'the trading corporation' countries of Chola and the Pandya, during the 12th and 13th centuries and even during political conflicts. Evidence of their presence there can be traced in the inscriptions dated in the reign of Kulotunga III (1178-1216), Maravarman Sundara Pandya and Jatavarma Vira Pandya. This trade was by no means a one-way traffic. Powerful South Indian corporations with ramifications in distant Indian territories as well as South East Asia across the ocean included Sri Lanka in their orbit of activity. The well-known Nanadesis, a corporation with an international character signified by its name was also known in Sri Lanka. During the reign of Queen Lilavathi at the end of 12th century, the Nanadesi merchants set up a customs house at Anuradhapura, the proceeds of which were utilized to meet the requirements of an alms house. Though political relations between Sri Lanka and these countries were far from friendly, these traders functioned without any hindrance to their commercial activity (Liyanagamage, 2001). The above brief analysis show that how the selected countries of BBR are entwined quite intimately through the military, religious, economic and architectural linkages.

Revisiting Pluralistic Memory through Historiography of Sri Lanka, India and Myanmar

This section will explain pathways of interpreting the existing histories of BBR through new interpretation and revisiting the archeological evidence to underline greater relations among them. Over the past century, the pre-modern, non-western world has been utilized as a foil against the present day nation state. Anderson's (2006) work of art, *Imagined Communities*, represents

this world-view. In the pre-modern time, he contends, religious groups and dynastic domain were “underestimated edges of reference” and that “all the immense traditional groups thought about themselves as astronomically focal, through the medium of a sacrosanct dialect connected to a super terrestrial request of power.”³ This line of thinking prompts hypotheses of a conflict between pre-modern (or medieval/ antiquated) and current eras, predicated upon the pre-modern’s assumed distinction from the modern. At the end of the day, Anderson presupposes a distinction between the two periods.

In recognizing the previous century’s insightful inspirations for contemplating the idea of sovereignty, it is best to convolute the comprehension of the dynamics that existed between the Bay of Bengal regional cultures. In numerous cases, there are striking parallels amongst commercial and monarchical social orders, particularly scholarly traditions and creative style, mirroring a relationship which can be explained as interdependency. Sanskrit artistic writings had flowed inside a tremendous geographic scope, from 3. See more details: Anderson, B. (2006). *Imagined Communities Reflections on the Origin and Spread of Nationalism*. New York: Verso. Central Asia to Sri Lanka and from Afghanistan to Annam. Now people who articulated their personalities through more limited vernacular writing chose to break with a dialect, as well as with social correspondence and self-comprehension⁴. Similarly, Sri Lankan scholars maintain close academic relations with their Indian counterparts and centers of learning throughout the centuries. The Theravada form of Buddhism had been predominant in the island; its learned exponents were conversant with other philosophical developments in the mainland (Godakumbura, 1943). While Pali was the vehicle of Theravada, the Buddhist clergy in Sri Lanka studied Sanskrit in depth and that language served as an effective tool of communication between the learned communities of the two countries. Important Sanskrit works devoted to non-religious themes such as medicine, astrology and craftsmanship were composed in Sri Lanka, and there are quite a few epigraphic records in Sanskrit too. Development in art and architecture are fields in which India influenced and enriched Sri Lanka’s cultural

heritage throughout the centuries (Liyanagamage, 2001). It is also possible to decipher the spread of engravings and engineering over the Indian Ocean as implying discrete political-social practices, according to Pollock (1998).

Meanwhile Sinha (2000) infers that the assorted qualities of architectural styles “show a planned endeavor with respect to their creators to change provincial customs” and also “a territorial methodology of reacting to the building universe of the eleventh century” (Sinha, 2000, p. 22). Hindu temples in most of the Bay of Bengal countries mark the historical connections. While earlier the idea of perfect sign served as a general clarification for the temple’s overall structure, at present individual compositional segments are underlined. The architects of the Bay of Bengal countries depict the interventions between the draftsman and his reality.

Conclusion

A project of a pluralistic memory through historiography of BBR will hopefully offer new interpretations to better understand the history of the concerned region. The narratives of involved communities will help us reinterpret and the archeological evidence in Sri Lanka, Myanmar and India will help us to revisit

our traditional thinking and provide new insights.

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