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Table of Contents

1. Fertility Cult in Pre-Buddhist Sri Lanka.....	01
2. Changing Lifestyle on Tourism: Special reference to Ratnapura District.....	10
3. The Story of Pre-Historic and Proto-Historic Hominids of Sri Lanka: An Underexploited Resource for Inbound Tourism Promotions.....	20
4. Innovations of the Museums during the COVID-19 Pandemic.....	43
5. Activity Economy and Cultural Heritage Tourism in Sri Lanka (Special Reference in Galle and Kandy)	54
6. Dhamma Sermon and Popular Buddhism within the Confront of Digitization.....	71
7. Subject Index.....	204
8. Appendix 01.....	206

Fertility Cult in Pre-Buddhist Sri Lanka

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Abstract

The Mahāvamsa contains a significant description of the faiths and beliefs of Pre-Buddhist Sri Lanka. The belief of Yakṣa and Yakṣani has been a major among these faiths. The Yakṣa and Yakṣani beliefs of Sri Lanka are often similar to the Hindu beliefs of ancient India. The purpose of having these kinds of rituals is to generate wealth. In Hinduism, Śiva and Pārvatī appear under other aliases in the chronicles of Sri Lanka. The goddess Pārvatī appears as Valavamukhī, and it is clear from the chronicles that Śivika Śāla was associated with Śiva Linga. Hence, worship of Śiva was established in Sri Lanka. The remanence of Yakṣa belief in Pre-Buddhist Sri Lanka was present after the arrival of Buddhism, and it is clear that the carvings of Yakṣas and Yakṣanis are found in several places in Sri Lanka. The Yakṣa images in Abhayagiriya, Yakṣani images of Kubera in Dhakkina thūpa in Anurādhapura, and Kaṇṭaka chaitya in Mihintalē could be considered worthy examples.

Keywords: *Valavāmukhī, fertility cult, Pārvatī, Yakṣa and Yakṣani*

Introduction

The Mahāvamsa, the foremost chronicle of Sri Lanka, contains a comprehensive description of the cults and beliefs of Pre-Buddhist Sri Lanka (Mahāvamsa, ch. 10, vv. 73-106). Although the author of the Mahāvamsa was a Buddhist monk, he has not forgotten to include the non-Buddhist religious beliefs in early Sri Lanka, as it inseparably rooted among the Sri Lankans. The chronicler wants to emphasize the beliefs that prevailed before the introduction of Buddhism endured a severe setback after the arrival of Buddhism.

It presumes that the other religions were undoubtedly behind in confronting this new religion. It assumes that most non-Buddhist religions were not significantly different in disposition from the non-Buddhist religions of India. However, these Hindu deities had rooted in Sri Lankan society with different names.

The royal patronage was undiminished to the non-Buddhist religions. The chronicles explicitly mentioned that King Paṇḍukābhaya was involved in various religious activities. The royal garden became the main premise for religion. Apart from the Nakśāstra Krīdā, the royal garden became the central point for Dada Keliya (hunting games) and Rati Krīdā.

Research Problem

The disposition of the Pre-Buddhist religious beliefs and how they remained after the arrival of Buddhism is also subject to investigation. It is also expected to study how these formalities are compared with the Indian context.

Research Methodology

The Mahāvamsa is the primary source to study the cults and the beliefs of Pre-Buddhist Sri Lanka. Thus, the written sources, including the Mahāvamsa, were used for this research. These cults and beliefs, included in chronicles, are also elaborated

based on physical remains. Therefore, to gather evidence from the archaeological remains, special attention was paid.

This article aims to discuss concepts regarding the fertility cult that existed in Sri Lanka from ancient times to the introduction of Buddhism during the 3rd century BCE. The existence of different religious beliefs is attested by the archaeological excavations carried out in different parts of the island, historical chronicles of Sri Lanka (*Vamsakatha*), and epigraphical and art historical evidence.

An identical cult of worship existed in India during the said period: The main objects of worship Yakshas and Yaksinis in both countries were that main features of this cult were yakshas and Yakshanis mainly connected to the fertility cult. The main features of this cult were sacrifices of various types, erotic activities, water festivals, and so on. The chronicles have given a more prominent place to the fertility cult than the other beliefs that existed during the period Viz. Jainism, Ajiiwakas, Paribrajakas Brahmanism, and other beliefs. This shows that the fertility cult and worship of Yakshas and Yakshanis had received royal patronage.

The authors of Sri Lankan Chronicles Mahāvamsa, Vamsathappakasini, etc. were written by Buddhist monks. The chronicles had ignored the fertility cult and connected ceremonies since the introduction of Buddhism. This may be because the aim of the chroniclers might have been the record of the history of Mahavihara thereby giving prominence to Buddhism. That does not mean the complete eradication of the fertility cult. Cult worship has been part and parcel of popular belief and as such complete eradication of it might have been impossible. But, as royal patronage was given to Buddhism, I presume that there was a certain setback of the other religious beliefs. But it seems certain cult practices had been absorbed into Buddhism with certain modifications, for instance, the most sacred relic of the Buddha Tooth Relic and Sri Maha Bodhi (the sacred pipal Tree under which the Buddha attained Enlightenment) were annually bathed to invoke the blessings to receive rain and prosperity.

Dr. C. E. Godakumbura holds the view that the water ceremonies had their origin in the pre-Buddhist water ceremonies (Godakumbura, 1970: 92- 92).

As I have mentioned earlier, the fertility cult was interwoven with the worship of Yakshas and Yakshinis. Yakshas and Yakshinis are mentioned in the chronicles from the time of the first visit of the Buddha to Sri Lanka. But they were elevated to the position of divine beings only during the reign of Pandukabhaya (circa 4th Century B.C.). The Yakshas and Yakshinis mentioned in the chronicles before the reign of King Pandukabhaya were ordinary human beings who worshipped Yakshas and Yakshinis. But the Yakshas and Yakshinis mentioned in the chronicles during the time of Pandukabhaya were divine Personalities (Mahāvamsa, ch. 10, Dissanayaka 2010, 153 - 156).

These terms today denote monstrous beings who terrify humans. But earlier they denoted the beings who possessed spiritual powers. According to the Mahāvamsa, the reign of Pandukabhaya shows the appearance of a fertility Cult and adoration of the Yakshas and Yakshinis. Such a Yakshini named Valawamukhi (Wadabamukhi = mare-headed Yakshini) became the most popular and sacred Yakshini (Mahavamsa, ch.10).

It is stated in the Mahāvamsa that this Yakshini was responsible for Pandukabhaya's victory against his enemies. After his enthronement, King Pandukabhaya made necessary arrangements for her to reside in the palace garden (- do -, ch. 10, vv. 85 - 86). We can suggest from this that a shrine dedicated to this particular Yakkshani must have been erected as a mark of gratitude. What was the reason for him to erect a shrine in the royal garden itself? The answer to this question is found in the subsequent stanza of the Mahāvamsa. There it is stated that King Pandukabhaya having seated with Yakkha named Chittaraja on the same platform witnessed the dances of human and divine beings while indulging in Sexual pleasure. This ceremony was held at an auspicious time which coincided with the fertility cult. The royal garden had been very often selected for these ceremonies (Nakshatra Kreedā).

The most important feature of these ceremonies was erotic rituals connected with universal fertility.

The erection of a shrine for this Yakshini in the royal garden where all the ceremonies and rituals connected with the fertility cult were held proves beyond reasonable doubt that Valavamukhi was an important goddess connected with the fertility cult.

This goddess or Yakshini is more or less the same viz. Parvathi of India is considered the mother goddess who is connected with the fertility cult. This concept may be found all over the world. According to Fraizer, different names have been used to denote the mother goddess in Western Asiatic countries. He thinks that this can be proved by an analysis of Mythology in various countries. Indian Mother Goddess Parvati and the Sri Lankan mother goddess have several similarities. We can conjecture that Sri Lankan Valavamukhi and Indian Parvathi are more or less identical. Parvati in her aspect of Durga is identical to Sri Lankan mother goddess Valavamukhi. Parvati is also known as Uma Hemavati and Ambiga and all these names suggest that she is associated with mountains. According to Mahāvamsa, Valavamukhi the Mother goddess of Sri Lanka is connected with the mountain of Dhūmarakha or (modern) Dimbulagala (- do -, ch.10, vv. 53 - 54). Another identical feature of both is the leadership attributed to them in war. Kottravai, the South Indian Yakshini or goddess connected with the fertility cult was ferocious and cruel in exterminating enemies, and She dances on the dead bodies of the fallen enemies. These ferocious qualities were later absorbed in Durga-another aspect of Parvati.

The prominent place that Valavamukhi played in the wars of Pandukabhaya against his enemies shows beyond a reasonable doubt her war-like character of Indian goddesses of fertility cult.

Mahāvamsa clearly mentioned the existence of Brahmanism during the reign of Pandukabhaya (- do -, ch.10, vv. 102). It also says the establishment of Sivika Sala (- do -, ch. 10, v. 102). What is meant by Sivika Sala? The Vamsattappakasini

(commentary to the Mahāvamsa) gives two interpretations of the word (Vamsattappakasini: 296). One is the hall where Siva Linga (Phallic) was placed. The other is a lying-in-home (maternity hall). If we accept the interpretation of the commentary, we can conclude that Saivism was in existence during this period.

According to the interpretation of the commentary, we can conclude that Saivism was in existence during this period. If it is so, Parvathi the consort of Siva was known to the people during that period. The earliest sculpture found in the frontispiece of the Kantaka Chetiya which was built in the 1st century A.D. depicts a low relief sculptured figure of Ganesha who was the son of Siva. According to Alice Getty, this is the oldest sculptured figure of Ganesha found in the world (Premathilaka 1980: 325). This frontispiece sculpture of the Kantaka Chetiya shows pre-Buddhist religious beliefs. This is a glaring example of the existence of Saivism before the advent of Buddhism, further, in the early Brahmi cave inscriptions of Sri Lanka (3rd century B.C. to 1st century A.D.) are found names of personalities like Maha Siva, Sivaguta, etc. which proves the existence of Saivism in Pre-Buddhist Sri Lanka (Paranavitana, 1970).

There are no other personalities that could be compared with Parvati in our chronicle other than Valawamukhi. The other Yaksha connected with the fertility cult of Sri Lanka is Chiththaraja (Mahāvamsa, ch. 10, v. 87). According to some scholars, Chiththaraja is synonymous with Siva. According to the Mahāvamsa, Chittarāja was also a demon or a demon soul. The Mahāvamsa mentions that Chittarāja lived in the lower half of the Abhaya Wāwa. This means there is no doubt that a Devāla or a temple was built for the demon Chittarāja or Chittarāja. This is confirmed in Chapter 10th of the Mahāvamsa. This reference mentions that “the Kāvela Yakśa dwelled to the east of the city or built his devāla” (Mahāvamsa 10:84). Thus, it is clear that King Paṇḍukābhaya heard and performed the dance hymn in his garden not with a living person but with a demonic spirit. On the other hand, building a temple is not a tradition or a necessity for a living person.

The other important deity connected with the fertility cult is Vaisravana or Kuvera who is the god of wealth (- do -, ch.10, vv. 88 -89). The prominent place given to Kuvera in the Sculpture of the frontispiece (Wahalkada) of ancient dagabas in Sri Lanka suggests that he was very popular and sacred.

The sculptures in frontispieces which are considered to be the first carvings of Sri Lanka, are another place where you can get an idea of the beliefs of pre-Buddhist Sri Lanka. It is not difficult to identify the princely dressed figure at the top of the pillars as Kubera, in the frontispieces of Kantaka Chethiya in Mihintale, Dhakkina Dagaba in Anuradhapura, Mirisaväetiya, Abhayagiriya and Deegawapi Stupa in Ampara decorated with ornate carvings. A dwarf or a Bahirava wears a conch as a helmet on one side, and on the other is a dwarf who wears a Padma as a helmet. The two servants of Kubera are called Sanka and Padma. The coins falling from Kubera's hand are also among these sculptures. The coins are also a symbol of Kubera. Since Kubera was the lord of wealth, it is reasonable to assume that these were pre-Buddhist memories of the practice of fertility. On the other hand, even after the advent of Buddhism in Sri Lanka, this is a piece of vital evidence to prove the existence of Hinduism. The image of Ganesha at the Kantaka Chethi in Mihintale also elaborates on this idea.

In conclusion, I would like to state that the fertility cult and the connected religious beliefs were deeply rooted in the pre-Buddhist society of Sri Lanka.

There is no evidence of the existence of any other religion than Buddhism and Hinduism during the period of Polonnaruwa. This shows that the beliefs of Paribbrajaka and Ajīvaka etc. had faced a significant setback or had disappeared entirely by that time. Hindu power rose due to the colonization of Sri Lanka during the reign of Raja Raja. The fact that the king was a Sri Lankan, and his consorts were Hindus, may furnish this environment. The direct reference to Brahmins during the reign of Parakkramabāhu I is found in the chronicles. Afterward, during the Polonnaruwa period, the Mahāvamsa and other chronicles were almost entirely silent about other beliefs.

Conclusion

According to the details in the Mahāvamsa, Hinduism was restored in Sri Lanka in the form of demonic religion, from Vijaya's arrival to the introduction of Buddhism.

Apart from the Śivaism, the Ajivaka, Nighanṭha, and Pribbrājaka lived in this country with mutual understanding and harmony. Although the Mahāvamsa, the primary chronicle of Sri Lanka, gives us details about the religions of Pre-Buddhist Sri Lanka, it is silent in mentioning the other religions that prevailed after the introduction of Buddhism. The purpose of this should be to highlight that the new religion was the greatest among the existing religions. The early carvings in Sri Lanka provide an excellent basis for studying the beliefs of Pre-Buddhist Sri Lanka. Hinduism is prominent here. The chronicles also mention the constructions related to the non-Buddhists in several places. The distinguishing feature is the religious beliefs opposed to Buddhism, such as water sports associated with these events. Garden games are often associated with water and garden games, Rathi Kṛīdotsava, and bold sacrifices. The dearth of evidence is observed during the Polonnaruwa and the period after that. The references to Brahmins are obliquely included in the chronicles during the reign of Great Parakramabahu. That was the culmination of Hinduism.

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Changing Lifestyle on Tourism: Special reference to Ratnapura District

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Abstract

This research study investigates the influence of changing lifestyles on tourism in the Ratnapura District, Sri Lanka. The research methodology employs a mixed-methods approach, combining qualitative and quantitative data collection methods. Primary data is gathered through interviews, surveys, and observations to capture the perspectives of both residents and tourists. Secondary data from academic papers, government reports, and tourism industry statistics are also utilized for in-depth analysis. The major objective of this study is to, identify the fluctuating nature of the tourism industry of the people who depend on the tourism industry. And the sub-objectives are, to study the present situation of the tourism industry in the study area, to identify the challenges to the employment/s, income generation, and lifestyle of the people who are involved in tourism, and to identify strategies to overcome the challenges to the employment/s of the people who are involved in tourism. The findings indicate that the changing lifestyle of Ratnapura District's inhabitants has led to various shifts in tourism demand and preferences. As the local community adopts modern lifestyles, there is a gradual departure from traditional cultural practices and attractions, affecting their representation in tourism offerings. Additionally, increased urbanization and westernization have influenced tourists' expectations and preferences, prompting a demand for more modernized and contemporary experiences. The study identifies key factors contributing to these lifestyle changes, such as increased internet connectivity, access to media, globalization, and economic growth. Furthermore, the paper explores the challenges faced by the tourism industry in adapting to these lifestyle changes and identifies potential strategies for sustainable tourism development.

Keywords: *Tourism, Changing Lifestyles, Ratnapura, Problems, Solutions.*

Introduction

As a tourism destination, Sri Lanka can compete positively with other destinations partly because of its crucial geographical position. Its strategic location in the Indian Ocean on the main air and sea routes between Europe and the Far East is an advantage to the country's positioning as a global logistics hub (Fernando, 2015). The pearl of the Indian Ocean, Sri Lanka, is situated in the middle of the ancient "Maritime Silk Road". As a result, Sri Lanka has played a significant role in overseas trade and tourism. When we move on to talk about the tourism of Sri Lanka the earliest tourist arrivals recorded in the history of tourism were mainly related to religious tourism such as worshiping shrines in the ancient capital of Anuradhapura and Polonnaruwa or pilgrimage to Adam's peak (Fernando, 2015).

Sri Lanka is home to eight UNESCO World Heritage Sites, including several Buddhist and Hindu temples. According to the World Tourism Organization, Sri Lanka has the advantage of having 49 sites classified as unique attractions, 91 as rare attractions, 7 world heritage sites, and 6 of the 300 ancient monuments in the world (Silva C. d., 2000). These include the central highlands area comprising the Horton Plains National Park and Knuckles Conservation Forest, the Sinharaja Forest Reserve, the Dutch Fort in Galle, the Golden Temple of Dambulla, the Temple of Tooth in Kandy, and the Nallur Kandaswamy Temple in Jaffna (Fernando, 2015). Ratnapura district is one of the top-ranked tourist destinations located in Sri Lanka. Ratnapura is one of the major cities of Sri Lanka. The place is famous for being the gem trading center of Sri Lanka and hence derives its name 'Ratna' (gems) and 'Pura' (town). Ratnapura is home to many picturesque locations, temples, and gem mines. Those places are Sinharaja Forest Reserve, Udawalawe National Park, Boptah Ella Falls, Adam's Peak, Kitulgala, Maha Saman Devalaya, Bambarakanda Waterfalls, Gem Mines, Batadombalena and National Museum Of Ratnapura, etc. As a third-world developing country, tourism is uncertain and unstable. Especially because of this, there is a tendency to be exposed to external and internal shocks. Climate and weather factors, terrorist activities, and health

hazards (especially epidemics) have a direct impact on the economy of the people who live in the tourism industry.

In 2018, Sri Lanka was one of the top destinations in the world for foreign tourists, but the Easter bombings in April 2019 dealt a huge blow to the country's tourism sector. Authorities say there was a 70% drop in tourists after the attacks. According to the data, in the five months from May to September tourism fell 44.4% to 468,737 from 843,569 a year earlier (guardian, 2019). Though once again the tourism industry did start rising again the new virus pandemic (COVID-19) has stopped all the forms of transport which would pave no way for tourism. The World Travel and Tourism Council (WTTC) expects a dip of about 25 percent or more in tourism earnings, with at least 50 million job losses worldwide, while Asia will account for about 30 million out of this (Miththapala, 2020). So in such situations what is the condition of people whose sole livelihood is the tourism industry? on the surface, though we see the downfall of the tourism industry has an immediate direct impact on airlines, hotels, restaurants, and retail, the hardest hit will be on the poor community dependent on tourism income in the rural regions of the country. There is uncertainty in engaging with the tourism sector because the Sri Lankan tourism industry has a season from November to April.

Tourism has a strong relationship with small and medium enterprises, providing entrepreneurial opportunities to those in low-income groups. It is also a lucrative channel for the self-employed. What is happening now is the loss of income fast creeping to the fishermen, farmers, local guides, small hotel owners, and three-wheel drivers. What could be the answer for these communities whose livelihood is based on tourism shouldn't there be alternatives? This article does pay attention to bringing out the challenging lifestyle of the tourism industry.

Though the economy of Sri Lanka is on the rise as a result of the tourism industry there is still an unnoticed problem due to this industry. On the surface, the tourism industry did bring about a lot of road developments, hotels, restaurants, developments in the transportation sector, the building of cities, and many more.

But when we look deeply into the impact of this industry, we could witness a larger effect on the people whose livelihood is the tourism industry. Due to several reasons, the tourism industry does go down, or sometimes the income due to this industry is only for a particular season. It is in such situations that problems do arise. When we look into the history of Sri Lanka it is no secret that during the past three decades, the tourism industry had few drawbacks. This was mainly due to the security situation which prevailed in the country. Further, the tourism industry was also affected due to the Tsunami catastrophe which occurred in 2004. Approximately 2/3rd of the coastal area including tourist infrastructure facilities was destroyed. So, in situations like these, the people whose livelihood was the tourism industry were in trouble and changed.

After the war, the tourism industry was on a rapid growth until the last year's incident which took place on the 21st of April. The bombing of churches and hotels had a very big impact on the tourism industry. The industry which was developing after the civil war did fall again. We could only witness a slow revival in the industry after the April 21st incident. But once again the industry does fall due to the breakout of the new coronavirus.

Furthermore, common political factors which affect the tourism industry are revolution, civil war, factional conflict, ethnic violence, religious turmoil, widespread riots, terrorism, nationwide strikes, protests, cross-national guerrilla warfare, world public opinion, repatriation restrictions, bureaucratic politics, leadership struggle, high inflation, border conflicts, high external debt service ratio, and creeping nationalization. Organizing elections frequently also create a threat to the tourism industry because during the election period in some places to control the situation curfews are implemented. These are inevitable problems in a country, which results in the fall of the tourism industry.

Every time Sri Lankan tourism has affected the people whose livelihood is based on tourism cannot be left to their fate. When we consider the aforementioned factors, it is obvious that we need some solutions and strategies. The research problem this

study focuses on is, why the lifestyle changes of the people who depend on the tourism industry due to fluctuation nature.

The major objective of this study is to, identify the fluctuating nature of the tourism industry of the people who depend on the tourism industry. And the sub-objectives are, to study the present situation of the tourism industry in the study area, to identify the challenges to the employment/s, income generation, and lifestyle of the people who are involved in tourism, and to identify strategies to overcome the challenges to the employment/s of the people who are involved in tourism.

Materials and methods

There are several sampling methods to collect primary data. Hence to achieve the target, 50 persons (the main livelihood depends on tourism) were selected through a simple random sampling method. It is collected the necessary data and information by providing a questionnaire to a simple randomly selected sample from the study area.

The study “Changing Lifestyle on Tourism” was done by using 50 persons randomly selected from the persons that were engaged in tourism-related occupations. Accordingly, this gathered data represent information about the lifestyle of tourism people. This is essential data for identifying challenging lifestyles in the tourism industry. Mainly, the research consists of both primary and secondary data, which is used to carry out the research. Primary data was collected by using survey and observation methods. Used questionnaires and direct interviews as techniques to collect primary data. As secondary data, research articles, books, magazines, newspapers, and the internet were used to collect secondary data.

Results and Discussion

The barriers faced by the people who depend on the tourism industry

As per the field survey conducted what I could witness is that the Ratnapura area contributes a lot to the industry of tourism. Furthermore, it could be said that many who are engaged in other forms of employment are also engaged in tourism alternatively. Though the tourism industry has developed there are many barriers faced by the people who are engaged in this field, and as a result, this results in the reduction of their income. The below graph shows the barriers of the people.

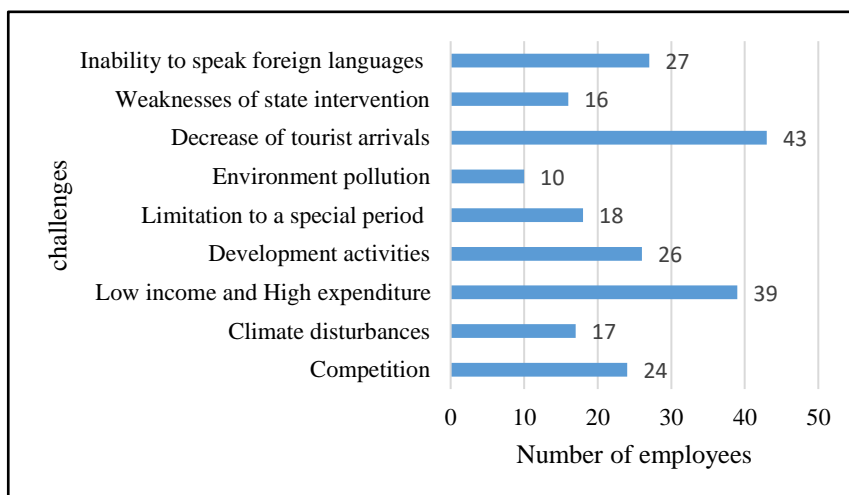


Figure 01: Barriers faced by the tourism people

Source: Compiled by Author, 2023

It was analyzed that the employees do not only have one barrier but they have more than one in many instances. One of the many barriers they are facing is a decrease in tourist arrivals. While 43 of them mentioned that the decrease in tourist arrivals is a barrier, 27 of them told that their barrier is the inability to speak foreign languages, 26 of them declared the weakness in the intervention of the state as a barrier, 10 of them thought that environmental pollution is a barrier, 18 of the employees regarded that as the tourism is only during a particular period it is also a barrier, development

activities were also considered as a barrier by 26 of them, moreover, low income and high expenditure considered as a barrier for 39 people, 17 employees mentioned that climate disturbances as a barrier, and for 24 of them competition is the barrier. The biggest barrier to the tourism industry is the decrease in tourist arrivals.

Steps that can be taken to uplift living standards and develop the tourism industry by minimizing the challenges

When we consider the above-mentioned factors it is clear that there are a lot of barriers which are faced by people in the industry of tourism. because of this, there need to be some solutions which have been studied as conducted by the survey. so about that one of the solutions given or suggested was the development of the use of foreign languages or opening institutions for learning foreign languages. As we witnessed in the earlier graph that language was one of the greatest barriers having institutions for the use of languages would result in a good development towards the improvement with the development of the tourism industry.

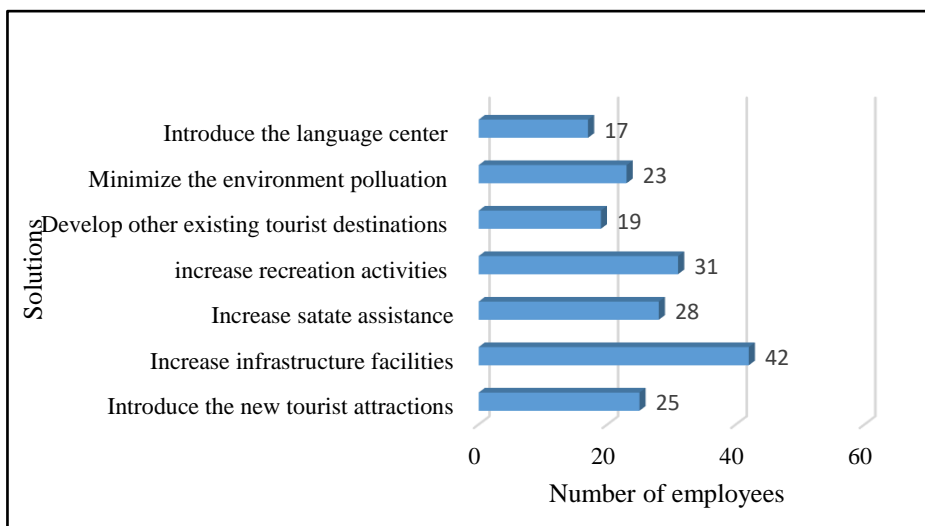


Figure 02: Solutions for uplifting the livelihood of employees

Source: Compiled By Author,2023

Furthermore, another solution is just given out in developing the infrastructure facilities. infrastructure facilities include factors such as road development and also it includes facilities such as Wi-Fi connections the electricity and water .so if there are good infrastructures facilities the barriers faced by the people would become reduced because as a result of the development of interest accessorizing tourism itself starts building up an is on developing side.

An increase in tourist attraction areas would be one of the greatest solutions for many of the problems which are mentioned in the above graph. On the contrary, environmental pollution should be resolved for the attractions of the tourists and the development of the tourism industry also the state intervention must also be increased so that the tourism industry could be developed in an easier way than predicted.

Conclusion & Recommendations

In conclusion, the research on the changing lifestyle's impact on tourism in Ratnapura District has shed light on several important insights. The findings indicate a significant correlation between lifestyle changes and the evolution of tourism in the region. As the lifestyles of both locals and tourists continue to transform, the tourism industry must adapt and cater to these shifting preferences and needs.

Firstly, the rapid urbanization and modernization of Ratnapura District have led to changes in the lifestyle of the local population. As traditional customs and practices are being replaced by contemporary trends, tourists are increasingly seeking authentic and immersive experiences that reflect the local culture. Therefore, there is a growing demand for sustainable and culturally immersive tourism activities, such as eco-tourism, community-based tourism, and heritage tours. Secondly, the rise of technology and social media has transformed how tourists engage with travel experiences. Social media platforms have become powerful tools for influencing travel decisions, and tourists are now seeking "Instagrammable" destinations and unique experiences to share with their online communities.

Furthermore, the research highlights the importance of sustainability in tourism development. As lifestyle changes drive higher environmental awareness, tourists are increasingly favoring destinations that prioritize eco-friendly practices and responsible tourism initiatives. Embracing sustainable tourism principles can help Ratnapura District preserve its natural and cultural heritage while attracting responsible and conscious travelers. In conclusion, the changing lifestyle patterns in Ratnapura District present both challenges and opportunities for the tourism industry. By aligning tourism offerings with the evolving preferences of tourists and the local population, the district can create a sustainable and thriving tourism sector. Collaboration among local communities, government authorities, and private stakeholders will be vital to ensure that tourism development in Ratnapura District is inclusive, environmentally responsible, and culturally enriching for both tourists and locals alike. As the district continues to evolve, ongoing research and strategic planning will be essential to keep the tourism sector resilient and adaptive to future lifestyle changes.

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The Story of Pre-Historic and Proto-Historic Hominids of Sri Lanka: An Underexploited Resource for Inbound Tourism Promotions

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Abstract

Heritage has always been one of the major products of Sri Lanka tourism since its initial stage. In addition to the intangible heritage attractions, the industry is inclined to promote the monuments and sites which majorly belong to the historic period. In this process, one of the country's finest cultural assets has been overlooked by the tourism practitioners. This resource is nothing but the abundant pre and pro-historic sites scattered around different parts of the island. Hence, this research was carried out to fill this gap with the objectives of understanding the potentials of pre and proto-historic sites to be developed as tourism sites, recognizing the possible barriers and consequences of doing that, and seeking means of benefitting archeological sites and tourism industry mutually. The sample of the study which was obtained via purposive sampling technique included twenty-nine members representing nine archaeologists who engage in pre and pro-historic archaeological work and officers-in-charge of such sites, two representatives from SLTDA and SLTPB, representatives from six leading destination management companies, five tour guides and seven tourists who are interested in pre and proto history. Researchers adopted the exploratory qualitative method as the study aimed at unfolding something almost unexplored. Semi-structured interviews were conducted to extract primary data. Secondary data were collected from reliable publications. Content analysis was carried out with the assistance of NVivo software. The findings of this study indicate that there is a visible gap in an essential holistic approach between archaeologists, tourism authorities, DMCs, and tour guides. There is a substantial special interest tourist group traveling the world to explore pre-history and proto-history who could be drawn to Sri Lanka if the country can package these sites well. It was also found that archaeological sites and tourism could be mutually benefited as the sites get fame and protection when developed as tourism sites while the tourism industry can reach out to a profitable special interest traveler group. The archaeologists who have contributed to the excavation over the course of time could be appreciated too.

Keywords: Archaeological Sites, Inbound Tourism, Pre-history, Proto History, Sri Lanka

Introduction

Background of the Study

The world tourism industry saw the emergence of several new tourism destinations during the past two decades owing to the possible socio-cultural and economic benefits generated by the industry (UNWTO, 2020). This has led to the creation of an intense competition for all the tourist destinations demanding them to look for essential differentiation. The heritage of a country is one of its most valuable assets as it helps to make that given country distinctive among others; which is ideal to serve the purpose mentioned above related to tourism competition (Almeida et al., 2020). Supporting this fact, Kurtuluş Kivanç (2016) states that traditional 3S; Sea, Sun, and Sand tourism is restricted by seasonality and because of that, heritage tourism becomes more attractive to visitors and destination managers.

However, usually, the cultural attractions promoted in heritage tourism are mostly from classical periods. This also causes other cultural heritage attractions to remain in the shadow of classical period attractions. This other cultural heritage necessarily encompasses the story of human life before the historic period (Kurtuluş Kivanç, 2016).

Sri Lanka inherits numerous archaeological sites and artifacts which can be dated back to the Paleolithic, Mesolithic, and Iron Ages. These phases mainly cover pre-historic and proto-historic time periods of Sri Lanka (Deraniyagala, 1992). In spite of that fact, excessive emphasis on Classical ruins of historical period in tourism promotions overshadows archaeological sites dated to much earlier times. Domestic tourists visit some of these pre and proto-historic sites usually, but somehow domestic travel is not even done in a systematic way.

Inbound tourism is an ideal way of spreading the word about these untapped resources around the world as inbound tourism is about non-residents traveling to and in a given country. It also supports the foreign exchange earnings and increased attention for the conservation of these sites. There are tourists who are genuinely interested in visiting pre and proto-historic sites in different parts of the world and

learning more about them (Prehistoric Tourist, 2021). Hence, these heritage values could be promoted well for the eagerly waiting inbound tourists if planned and managed well.

Heritage has been an integral part of Sri Lanka tourism since its beginning, especially with the presence of a large sum of monuments belonging to the Early and Middle Historic periods. Nevertheless, there are two time periods of the country's past that have been neglected during the span of Sri Lanka tourism. These are namely pre-historic and proto-historic periods. The story of pre-historic and proto-historic man is overlooked in the practice of tourism promotions even though the same story bears a great untapped potential. The archaeological excavations conducted in the country reveal an abundance of data belonging to given two time periods and only one or two sites are being officially promoted by Sri Lanka Tourism currently (Sri Lanka Tourism, 2021).

Conducting a research involving major stakeholders' opinions is the ground-most step to be taken if these sites are to be developed, managed and promoted through inbound tourism. Despite this need for research, no published studies could be found to address the given situation through a multidisciplinary approach. Therefore, this present study was designed and carried out to fill the given research gap and give insight for the relevant parties, especially the tourism practitioners to highlight the dire need to give the pre and proto historic attractions the recognition they deserve in heritage tourism in Sri Lanka.

By conducting this research, researchers wanted to fulfill three objectives. Those objectives were understanding the potentials of pre and proto-historic sites of Sri Lanka to be developed as tourism sites, recognizing the possible barriers and consequences of doing that, and seeking means of benefitting archeological sites and the tourism industry mutually.

This present study, by fulfilling its objectives contributes to the existing knowledge base as a multidisciplinary study which focuses on the different stakeholders involved. The potential role of pre and proto-historic cultural heritage was clearly

identified highlighting its possible contribution to destination differentiation. Hence, the findings of this research support making plans benefiting both tourism and pre and proto-historic cultural heritage.

Literature Review

Pre-history, Proto-history, and History

The journey of humankind is not something that happened overnight. These people have passed different time periods throughout this entire journey. Archaeologists classify the human past into three major phases. Those are pre-history, proto-history, and history respectively. The dating of these three phases could be varied in different regions of the world. Nevertheless, it could be said that the meanings given for the phases share uniformity. Pre-history usually indicates the vast time period prior to the documentation of written records by using different languages. The entire pre-historic period is also known as the stone age given the fact that the dominant objects used by these people had been stone tools. Considering the technological changes adopted within the same era when making stone tools, it is again categorized as the Paleolithic, Mesolithic, and Neolithic phases. The prehistoric period is followed by Proto-history even though many people are not aware of the existence of a phase called such. Proto-history is called by many synonyms like transitional period, twilight period, etc. This is the period in between prehistory when documents were not used and history in which documentation was excessively done. The proto-historic period had seen many hints of human behavior which indicated the ground-level vague state of the development of kingdoms, social institutions, sedentism, boom of languages, and sophisticated agricultural activities, etc. that were later clearly visible in the historic period. The historical period; which usually gets the highest attention encompasses the time phase of documentation and the rise and fall of kingdoms and related human activities.

Archaeological Work on Pre and Proto Histories in Sri Lanka

From the beginning of archaeological work in Sri Lanka, pre-history was subjected to research. In recent times, some researchers started showing their interest in the proto-history of the country as well.

Pre-history of Sri Lanka according to archaeological findings

Deraniyagala (1992) states that the environmental factors of the island must have well supported the early hominid settlement, facilitating these people in terms of accessibility and exploitable food and water. The Paleolithic evidence is found in ancient coastal sands in the north and southeast of the island which could be as old as 250,000 or even 700,000-500,000 time. Around 125,000 BP time provides certain prehistoric settlements in Sri Lanka. The evidence stems from excavations conducted in coastal deposits near Bundala. These people had made tools of quartz and of cherts in minor scales which are believed to be assignable to a Middle Paleolithic complex (Deraniyagala, 1992). Apart from those stone tools, no other organic materials of their culture have survived due to the tropical weather of Sri Lanka. Somehow, archaeologists guess that these people must have been early Homo sapiens sapiens similar to anatomically modern South Asians. Considering the paleo climatic situations and the vegetation, researchers have made guesses about the population density and formation of families of these humans. It is unlikely that large communities in excess of a couple of nuclear families were the norm, except perhaps along the northern and eastern coasts with their rich resources of marine foods. It is estimated that during specific pluvial episodes in South Asia, around 125,000 BP, the population density in the Dry Zone of northern, eastern, and southern parts of Sri Lanka could have ranged between 1.5 and 0.8 individuals per square kilometer, while the Wet Zone in the west would have had densities of 0.1 or less (Deraniyagala, 1992).

The Mesolithic period of the country provides an adequate amount of evidence and thereby archaeologists have been able to create a complete picture of the Mesolithic pre-historic man including his culture, human anatomy, and environment

(Deraniyagala, 1992; Adikari 1994 and 2012, Perera, 2014). The Mesolithic Man has been exposed from a number of cave excavations in the lowland Wet Zone mainly Fa Hien Cave near Bulathsinhala which dates back to 34,000-5400 C14 BP, Batadomba-lena near Kuruwita around 28,500-11,500 C14 BP, Beli-lena at Kitulgala over 27,000-3500 C14 BP, Alu-lena at Attanagoda near Kegalle as old as 10,500 C14 BP. Other than these cave sites open sir sites had also been seasonal camp-like homes to Mesolithic Man. These open sir sites include Bellan-Bandi Palassa near Embilipitiya. The human remains of these humans who had been anatomically similar to modern humans have been subjected to detailed physical anthropological research. It has been revealed that the genetic continuation from at least as early as 16,000 BP at Batadomba-lena to Beli-lena at 13,000 BP to Bellan-Bandi Palassa at 6500 BP to the recent Vadda aboriginal population is remarkably interrelated (Kennedy 1974; Kennedy et al. 1987). The Mesolithic period is believed to have been stable for a longer time period without invasions. Above mentioned anatomically modern prehistoric humans in Sri Lanka are called to as Balangoda Man (Deraniyagala, 1992). The bones had been robust with thick skull bones, prominent brow-ridges, depressed noses, heavy jaws, and short necks. The teeth are conspicuously large.

The Balangoda man seems to have settled in practically everywhere on the island ranging from the damp and cold High Plains such as Horton Plains to the arid lowlands of Mannar and Vilpattu to the steamy equatorial rainforests of Sabaragamuwa.

The camps were without exception small, rarely exceeding 50 sq. m in area which indicates accommodation by not more than a couple of nuclear families at most (Deraniyagala, 1992). These are identified as nomads who engaged in hunting and gathering for a supply of food. Therefore, they would have been moving from place to place on an annual cycle of foraging for food. The well-preserved evidence from the cave sites and Bellan Bandi Palassa indicate that these hominids had utilized a large array of flora and fauna. Floral evidence indicates a prominent consumption of canarium nuts, wild breadfruit, and wild bananas. In addition to that, they have

probably consumed *Dioscorea* yams, such as *Dioscorea spicata*, *D. pentaphylla*, and *D. oppositifolia* as a staple food. It seems that they have consumed meat and fish in different varieties. Mainly due to the availability of those animals they have consumed smaller animals the most, middle-scale build animals to some extent, and larger animals rarely (Ambamwala, 2018). This diet would have been well balanced as attested by the robusticity of the human skeletal remains (Deraniyagala, 1992).

The tool kit that was produced and used by Balangoda Man is quite phenomenal. It can be clearly distinguished by the occurrence of geometric microliths, comprising small which is usually less than 4 cm long, flakes of quartz and rarely chert fashioned into stylized lunate, triangular, and trapezoidal forms (Deraniyala, 1992). The earliest dates for the geometric microlithic tradition in Europe are around 12,000 BP. Therefore, it was surprising for archaeologists when such tools were found as early as 28,500 C14 BP at Batadomba-lena, 28,000 BP at two coastal sites in Bundala, and over 27,000 BP at Beli-lena. It implies that Sri Lanka has yielded evidence of this sophisticated technological phase some 16,000 years earlier than Europe. In addition to the stone tools, artifacts of bone and antlers are quite common from 28,500 BP onwards, notably small bone points (Deraniyala, 1992).

Beads of shells have also been discovered from these early contexts and the occurrence of marine shells in inland sites such as Batadomba-lena points to an extensive network of contacts between the coast and the hinterland (Deraniyalaga, 1992; Adikari 2010; Somadeva, 2017).

Beli-lena provides evidence that salt had been brought in from the coast at a date around 27,000 BP (Deraniyagala, 1992).

The art of the prehistoric people of Sri Lanka still lacks substantial evidence. However, a recent study conducted in Kurulanngala, Badulla by Thanthilage et al. (2016) suggests the possible existence of Stone Age cave art.

Archaeologists have found evidence of ritualistic behaviors of Mesolithic people. Balangoda Man has followed a norm in which his dead are disposed of as secondary burials within the camp floors, having selected only certain bones for this purpose.

Apart from that, in Ravanalla cave, Alawala Pothgul Lena and Fa Hien cave and red ochre had been ceremonially smeared on the bones (Deraniyalaga, 1992; Adikari, 2010).

Proto-history of Sri Lanka according to archaeological findings

The proto-historic period of Sri Lanka is explained by archaeologists parallel to the Early Iron Age. The earliest indicators of this phase in the country is radiocarbon dated to ca. 1000-800 BC in locations like Anuradhapura and Aligala shelter in Sigiriya (Deraniyalaga, 1992; Karunaratne and Adikari, 1994; Mogren, 1994; Coningham, 1996). Apart from those sites, Kandarodai, Matota (Mantai), Pilapitiya in Kelaniya, and Tissamaharama and Ibbankatuwa are also considered prominent proto-historic sites (Seneviratne, 1984). Yan Oya Middle Basin is also being subjected to research for its proto-historic indications (Dissanayake et al., 2014). During excavations in Develapola, Minuwangoda, clay cists from the protohistoric period were discovered (Katugampola, 2020).

Major characteristics of the Proto-historic Early Iron Age of Sri Lanka include the megalithic burials, primitive agricultural activities like Chena cultivation while engaging in pastoral activities, iron production, and even usage, minimum usage of stone tools (Dissanayake, 2014), strong beliefs about death and possibly about afterlife. Norms and rituals to tribute dead people. These people are known for the material culture known as RBW (Red and Black Ware) pottery. They have shown the signs of early sedentism in which people move from nomadic life and start residing at a given place for a considerable period of time.

Another special characteristic of this period is the usage of symbolic image-like writing even though there is no documentation like in the Historic period. These symbolic image-like indications are mainly found in the material culture on megalithic burials.

Inbound tourism and its advantages for heritage

Inbound tourism comprises the activities of a non-resident visitor within the country of reference on an inbound tourism trip (IRTS, 2010). Inbound tourism consumption is the tourism consumption of a non-resident visitor within the economy of reference and Inbound tourism expenditure is the tourism expenditure of a non-resident visitor within the economy of reference.

Substantial studies have acknowledged tourism as a phenomenon which can be used as a method to educate the public about heritage values which implies, if utilized and planned well, tourism can be used to preserve the heritage values. International tourism continues to be among the leading modes for cultural exchange, providing a personal experience not only of that which has survived from the past, but also of the contemporary life and society of others. It is increasingly appreciated as a positive force for natural and cultural conservation. Tourism can capture the economic characteristics of heritage and harness these for conservation by generating funding, educating the community and influencing policy. It is an essential part of many national and regional economies and can be an important factor in development, when managed successfully (ICOMOS, 1999).

Demand for Prehistoric Tourism

Prehistoric tourism is a special interest tourism type. According to the definition provided by United Nations World Tourism Organization, special interest tourism (SIT) is the provision of customized tourism activities that caters to the specific interests of groups and individuals. In this case, tourism is undertaken to satisfy a special and genuine interest or need. Tourists engaged in special interest travel seek to learn and enrich their awareness. They expect high standards of service and individualized focus. They are usually responsible travelers and prefer to have authentic experience in which they have a positive engagement with the host community (Special Interest Tourism, 2021). Prehistoric tourism engages activities of tourists who travel to educate themselves about the prehistoric periods of different parts of the world. These could be the archaeologists, historians, other

researchers or any other person who are enthusiastic about pre-history. Even though this niche tourism type gets excessive engagement of tourists, the small niche type has sound demand from a specific group of people (Prehistoric Tourist, 2021).

Practices of other destinations in promoting prehistoric and proto-historic sites

Several destinations of the world seem to be keen on adding value to the pre-historic sites, maintaining and managing them properly. Destination Management Companies of those countries have specialized tour packages to cater to the given tourists. In France, one can experience a pre-historic park in which various workshops and demonstrations on the themes of cave art, archaeological excavation, tool cutting, fire lighting and spear throwing using an atlatl (spear thrower) are organized ("The Museum of Prehistory at Tautavel - Tourism & Holiday Guide", 2021). They have provided details in the internet about these activities and other facilities like nearby accommodation and food and beverage outlets. The Cultural Route of the Council of Europe 'Prehistoric Rock Art Trails' also implements several awareness programs for the visitors, tour packages and even pre-history themed competitions (Prehistoric Rock Art Trails, 2015). Archaeological Institute of America also provides tour packages to visit pre-historic attractions in Spain and France. Most significantly a renowned archaeological author Paul Bahn guides these regular tours to disseminate knowledge on the given sites. Tours include archaeological and ethnographic museums with exhibits of prehistoric artifacts, including the Museum of Human Evolution in Burgos, Altamira Museum, Museum of Les Eyzies, and the Musée d'Aquitaine (AIA Event Listing, 2021). These tours invariably include other supporting facilities too. The tours are created as itineraries like attractive packages. Austria promotes the Archaeological Open-Air Site of the Museum of Prehistory MAMUZ; name that combines the Lower Austrian museum of prehistory Niederösterreich Asparn/Zaya and the museum centre Museumszentrum Mistelbach. Museum of Prehistory in Zug, Switzerland operates with a theme called 'Journey to the Past' and gives tourists the opportunity to see permanent exhibition features archeological finds from Canton Zug, life-like human figures, models of settlements, and stories ("Museum of Prehistory, Zug |

Switzerland Tourism", 2021). State Museum for Prehistory Halle, Germany provides similar experience for the tourists who wish to learn country's pre-history.

The important practices of these countries that should be emphasized are adding values to the already available pre and proto historic sites, enhancing the secondary supporting products well, introducing lively opportunities for tourists to learn, maintain museums, fueling up creative interpretation techniques, getting the engagement of well-known archaeologists in tour leading to enhance the reliability of the information provided and preparing specific itineraries. **Sri Lanka tourism practice in the present**

It could be observed from the annual statistical reports and websites contents of many Destination Management Companies that Sri Lanka tourism is giving the undivided focus for the monumental sites belong to the historic period. Abayagiriya, Jethavanaya, Sigiriya Rock and Museum, Polonnaruwa Gal Viharaya, Kandy Temple of Tooth Relic, Dambulla Cave Temple, Galle Dutch Fort are some of those cultural heritage values (Annual Report of Sri Lanka Tourism, 2019). Ibbankutwa is the only exception to this which is being officially promoted through tourism. Usually the tour packages to experience cultural heritage of Sri Lanka is limited within the scope of major historic monumental sites maintained under Central Cultural Triangle.

Methodology

When the research approach is concerned, it took the form of exploratory qualitative mode as exploratory studies are helpful in investigating research problems that have not previously been studied in depth. The researchers wanted to conduct a multidisciplinary study to unfold different opinions of stakeholders. Hence, the sample of the study included nine archaeologists who engage in pre and proto historic archaeological work and officers in charge at some pre and proto historic sites, two representatives from SLTDA and SLTPB, representatives from six leading destination management companies, five tour guides and finally seven tourists. The limit or the size of the sample was decided when the responses to the same

questions started taking the same form and thereby reached the maturity level. This entire sample which was obtained via non-probability purposive sampling technique contained twenty-nine members representing different areas of the community's cross section. Researchers adopted the qualitative method as semi-structured interviews were conducted to extract primary data. Interviews are one of the most suitable methods of collecting primary data as those allow uncovering details of interviewee's experience and perspective on a subject unlike a simple questionnaire or rating scale (Showkat and Praveen, 2017). Given the difficulties in meeting the respondents in person, interviews were conducted majorly via online platforms like Zoom and WhatsApp while few of the members were interviewed after visiting the relevant sites, such as the officer in charge of the Ibbankatuwa site. Primary data collection was done during time period of October to December in 2021. Secondary data were collected from reliable publications. Transcripts were developed referring to each interview and then Content analysis was carried out with the help of NVivo software.

Results and Discussion

The perspective of archaeologists and officers in charge at some pre and proto-historic sites

When asked about the prominent pre and proto historic sites that have the potential of being properly promoted, Pahiyangala, Belilena, Kuragala, Potgul Cave, Miniathiliya, Bellanbedi Pelessa, Batadombalena and Alawala were mentioned the pre-historic sites while Ibbankatuwa, Ranchamadama, KokAbe, Pomparippu, Pinwewa and Yatigalpothana were pointed as the proto historic sites. These also tally with the literature reviews findings.

However, the majority of the sample members stated that they have observed notable issues in current heritage management plans in pre and proto historic sites in Sri Lanka. Financial barriers and weakness of human resources of the field such as lack of subject proficiency, lack of field activists and lack of people with practical experience were majorly pointed out as the reasons for the same. Inadequate

infrastructure, no proper guidance and interpretation, lack of a program to provide awareness to the visitors and lack of promotions to attract visitors the some of the highlighted critical issues.

The reasons that pre and proto historic sites are not that much popular as historical sites in Sri Lanka could be lack of antiquities at sites, lack of awareness among the public, travel preferences of some, non-religious environment at the sites, reluctance to get rid of well-known attractions and move to new ones as suggested by the respondents.

When inquired about the respondents' view on tourism existence in pre and proto historic sites in Sri Lanka, it was said that it is a considerably lower level and therefore the sites should be introduced to the interested tourist market segments. However, it was said that Ibbankatuwa gets a sound number of foreign tourist arrivals just as it was also supported by the literature review.

“Is at a very low level. Tourist market segments should be introduced.”

(Participant 01: Personal communication, 2020)

The responding archaeologists believe that there are both pros and cons created by the tourism industry for the pre and proto historic sites. Ability to acquire knowledge of ancient heritages for both local and foreign, ensuring site security, ability to earn foreign exchange through tourism, attaining global attention through important human evolutionary phenomena, making public awareness, raising site funds and more indirect job opportunities are some of the potential positive outcomes of tourism activities according to the respondents. They also pointed out that the income earned through tourism at these sites could be re-invested for the excavations and conservation of the pre and proto history sites which currently the government cannot sometimes fail to do, due to financial constraints. This speaks of potentiality mutual benefits. Prospected darker side of tourism on the pre and proto historic sites would be destruction of the natural environment, deterioration of monuments and artifacts, congestion and damage to the archaeological context at the site.

The Perspective of SLTDA and SLTPB Representatives

Sri Lanka Tourism Development Authority and Sri Lanka Tourism Promotion Bureau shoulder the main responsibility of regulating and promoting Sri Lanka tourism as two of the main governmental bodies. It could be seen that SLTPB with the leadership of Mrs. Kimarli Fernando takes a commendable effort in branding Sri Lanka as a top destination even admits the pandemic outbreak. These two organizations are coming up with plans to promote the island for new niche markets such as digital nomads, wedding couples etc.

However, the interviews conducted with two representatives of the given institutes did not seem to have a clear-cut idea about what really pre and proto history means, their difference and the raw potentials of them. They were familiar with the sites like Ibbankatuwa and Pahiyangala but not of the number of evidences that archaeologists have rescued from other sites. The respondents lacked awareness about the existence of a tourist type called pre-history tourists and the prominent practices of countries in promoting the relevant sites for the given group of travelers.

“We have been working on and looking forward for the diversification of Sri Lanka tourism product as it helps for sustainable slow travel. If we can closely work with the archaeologists of the same field, we can take this as an initial step of introducing a new tourism type based on the pre and proto historic resources. “

(Participant 11: Personal communication, 2020)

Once the researchers of the present study explained the archaeological findings of the prominent sites and about the demand of the pre-history tourists and tourism activities of other destinations, the responding officials got quite interested about it. Therefore, it is not that the tourism officials are ignoring the pre and proto historic story of Sri Lanka in tourism promotion but they lack sufficient knowledge on the same.

The Perspective of DMCs and Tour Guides

Researchers of present study conducted interviews with some of the leading Tour Operators to identify any available tour packages or tourism executions based on pre and proto historic sites of Sri Lanka. This effort resulted in revealing important facts of the current practices.

The main tour packages of the responding organizations include the many major cultural and natural resources in the country. When asked about the heritage tourism products they offer, it could be noted that they mainly focus on the world heritage sites and other prominent sites managed under the Central Cultural Fund. Those sites include Anuradhapura Sacred city, Polonnaruwa Ancient city, Sigiriya Rock Fortress, Galle Dutch Fort, Temple of Tooth Relic and Dambulla Cave Temple. These finding also tally well with the inclusions of the literature review.

“Most unique part of the tour package and especially European clients are loving it, even the locations are absolutely beautiful with greenery / nature and etc. so heritage part is always one of the best parts of our packages.”

(Participant 15: Personal communication, 2020)

Majority of the respondents claimed that they provide tour packages based on the travel preferences of the guests and they do not receive sufficient demand for pre and proto history tourism in particular. When they receive such exceptional inquiries once in a while, Ibbankatuwa is the site they would usually recommend to the guests.

“We don’t do it usually, unless if we have a special request from a client.”

(Participant 13: Personal communication, 2020)

Hence, members of the sample do not necessarily engage in dedicated promotions in offering pre and proto historic sites just as they do with other monuments belong to the early historic time. The government’s inadequate concern on highlighting pre and proto historic sites in key tourism promotions like travel fairs and promotional

videos is believed to be one major reason why tourists do not inquire about the given sites as pointed out by the respondents. If the tourists were made aware about the resources that we have and if they were well featured in the national tourism promotions, the market segment has the tendency of inquiring the same.

“Government or any private sector promotional video about Sri Lanka they don’t Promote this part as I have noticed, so that’s not something in our client list to tick in Sri Lanka. may be less awareness .so we always give what they request and also easily can reach and promote in our routes.”

(Participant 14: Personal communication, 2020)

Furthermore, the respondents commented more about the lack of awareness of potential tourists on the availability of resources in Sri Lanka which can quench their thirst on knowing the pre and proto history of the island.

“Except the tourists who are interested in pre-historic and proto historic era, other leisure travellers have no idea.”

(Participant 16: Personal communication, 2020)

Insufficient promotional campaigns, lack of proper action to develop those sites with necessary infrastructure and less creativity to attract people of market segment were pointed out when the researchers asked about the possible reasons why Sri Lanka is not that much popular in the sector of pre and proto historic tourism and the reasons for the scant awareness of tourists on the same.

The barriers of promoting these sites in tourism would be rules and regulations of government departments to develop a location as a tourist site, people running behind easy way of earning money from tourists rather than developing such things, lack of right people in right place to take actions with knowledge of this field according to the view point of majority of the respondents.

The researchers of the present study contacted the tour guides as their view point in this matter is also quite important. The tour guides in a way act as the ambassadors

of the country when interpreting the heritage resources to inbound tourists. Therefore, it vital that this group of facilitators have sound knowledge on the pre and proto historic sites which many of the respondents of the sample seemed to lack. Some of them were not aware of the distinction between pre and proto history and what are the most potential sites of telling story of human evolution of the country. Despite this fact, there were a few number of guides who were actually well aware of these sites even direct their guests to the given sites majorly in the territory of Sigiriya.

“Ibbankatuwa. Located close to Sigiriya (Ibbankatuwa village). It is the best preserved proto-historic burial site in Sri Lanka. Extending over a land area of 13 hectares comprises of stone cist type burial graves of the Megalithic tradition. Pothana/Aligala/Mapagala/Pahangala. Pre-historic caves in dry zone. connected archaeological sites surrounding Sigiriya.”

(Participant 19: Personal communication, 2020)

Majority of the sample members said that tourists are not aware of the relevant sites while few of the respondents sated that tourists with the genuine interest seem to have a good awareness of these sites.

“Only those who are familiar with pre/proto history, like to visit these sites.”

(Participant 19: Personal communication, 2020)

Lack of knowledge dissemination about Sri Lanka pre and proto history, sites not being developed as tourist sites, lack of infrastructure and poor promotions were highlighted as the reasons for the less popularity of pre and proto historic resources in tourism of the country.

Perspective of Pre and Proto-Historic Tourists

By contacting the members of an internet forum called pre-historic tourist helped the researchers to look for the preferences in visiting destinations to pre-historic and proto historic sites and their awareness of the such sites in Sri Lanka. This particular forum is mainly based on European tourists who get together to have recommendations on the tourism activities to cater their special interests. These tourists believe that visiting the pre and proto historic sites is an ideal way of learning human evolution. Since not all the travelling individuals are not interested in visiting such sites, they are genuinely interested tourists about the same to get enough freedom to explore more about the pre and proto history. Moreover, their travel preference does not limit to the European region.

“Humans have a story in common even though we’re dispersed in different parts. All these are ancestors and we would love to learn how OUR ancestors had spent different life styles influenced by then environmental conditions.”

(Participant 29: Personal communication, 2020)

This particular segment of Special Interest Tourists looks three types of attractions mostly. First type is the dwellings of pre and proto historic man including are caves and rock shelters where early humans lived. Second one is the prehistory parks which are outdoor attractions that show recreations of prehistoric life, with first hand activities and workshops and the Finally they look for museums that house artifacts such as artwork, tools, and bones that have been excavated from prehistoric sites. It could be seen that these needs of tourists are influenced and aroused by the tourism facilities available in European countries to experience pre and proto histories.

When asked about the amount of money that this group of tourists are willing allocate for given activities or products such souvenirs, they clearly stated that as long as the destinations are able provide something of worth without fooling them, they are happy spend a considerable large sum for the same.

“what matter to me is a reasonable price. If they provide products of quality, I don’t bargain.”

(Participant 27: Personal communication, 2020)

The respondents were well aware of Sri Lanka as tourist destination even though they questioned about the pre-historic tourism promotions of the country. All most all the tourists of the sample stated that they would love to fly down to Sri Lanka, if they can experience pre and proto history story in a commendable way.

Conclusions

Given attention to all the above facts, it could be said that there is a visible gap in an essential holistic approach between archaeologists, tourism authorities, DMCs, and tour guides even though Sri Lanka has an abundance of resources to tell the story of pre and proto-historic man. Knowledge of Pre and proto-historic resources is not yet properly dispersed to all the needed parties as a result of the previously mentioned gap. It can be seen that Sri Lanka is still sticking with the monuments belonging to a historic era when promoting cultural heritage tourism. On the other hand, there is a substantial special interest tourist group traveling the world to explore pre-history and proto-history who could be drawn to Sri Lanka if the country can package these sites well. These two conditions mentioned above clearly point out a market gap and thereby an untapped opportunity that can be successfully turned into a new tourism niche. It was also found that archaeological sites and tourism could be mutually beneficial as the sites get fame and protection when developed as sites while the tourism industry can reach out to a profitable special interest traveler group.

Recommendations

Following recommendations can be made to give life to these valuable assets considering the suggestions made by the stakeholders who contributed for the data collection, practices of other destinations related to this field and researchers’ personal views.

As mentioned in the conclusions too, the tourism policy makers and practitioners in general seem to lack adequate understanding about the pre and proto historic resources that we have. Therefore, it is recommendable to create a platform for the archaeologists and tourism industry leaders meet together to share their knowledge and come up with good initiatives to develop these sites as sustainable tourism sites. The tourism authorities, tour operators and most importantly tour guides should be given this awareness. Emphasis should be placed on promoting lesser-known pre- and proto-historic sites that possess significant potential for tourism development. For example, Dewalapola, a prehistoric site located in close proximity to Katunayake Airport, holds immense potential for promoting tourism among foreign visitors.

As some of the archaeologists believe that these particular promotions might also generate negative impacts on the pre and proto heritage, having coalitions helps to generate plans that everyone can buy into. Coalitions have credibility, because they represent all points of view thereby many segments of the community. This also helps to establish carrying capacity limits of the given sites with the expertise knowledge of archaeologists is also suggested. Furthermore, it is important to identify the sensitivity of these archaeology sites and sites which are resilient enough to be developed. Archaeological Impact Assessments (AIAs) are required where potential conflicts have been identified between archaeological resources and a proposed development.

The mutual benefits can be gained when the tourism earning of these sites have to be re-injected to the conservations and excavations of pre and proto history; mainly in the means of heritage management while the archaeological resources help to attract the pre and proto history tourists. Doing a heritage value assessment is going to be ideal in this matter. Moreover, the archaeologists who have contributed to the excavation over the course of time should be given enough credits during the interpretation.

The sites should be well developed to be offered to the tourists as a worthwhile product. Having the resources does not necessarily make them tourist attractions. For them to be tourist attractions, those should be developed with infrastructure, sanitary facilities and memorable interpretation techniques. The entry tickets prices should also be decided considering the value we offer for the tourists.

It could be suggested for the SLTPB to feature the pre and proto historic attractions in promotion mix as it is much vital to make the potential tourists aware about the pre and proto attractions that the country possesses. What European countries do with their pre and proto historic resources can be taken as an instance here. There is a website called 'Prehistoric Tourist' which is specifically dedicated to help the

tourists in planning their trip if they are interested in visiting pre-history sites in particular. Interested tourists are able find descriptions, addresses, maps, previous visitor reviews, and links for number of sites depicting ice age life and artifacts in Europe. When put together, a more organized and a collective effort.

It is highly recommendable to add value to these resources through innovative ideas. May it be in the form of interpretations or souvenirs production, those have to be an unique experience for the tourists. If the university scholars who worked for the excavations of these sites could be taken as resource persons to do exclusive guided walks according to the pre-planned schedule, such service can be sold for the higher price for genuinely interested special interest tourists.

Finally, it should be kept in mind that pre and proto history tourism is not type of mass tourism but a niche tourism type. Hence, it is quite critical to not distract the focus of strategies from the target audience. Catering to the market segment which fit well with the product characteristics is the most sustainable way of making profits.

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Innovations of the Museums during the COVID-19 Pandemic

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Abstract

With the outbreak of COVID-19 in the latter half of 2019 many fields got affected severely and museums faced a noticeable downfall among them. Especially social distancing imposed by the government, museums worldwide resulted in a clear reduction in museum visitors. Since a museum is a bridge that connects the knowledge and discoveries of past human culture and the public while interacting with the community, this situation forced the museums to look for alternatives to go up against the challenge. Hence, this research attempts to identify the innovations proposed and applied by the museums during the pandemic period redefining their traditional role in various approaches. In this study, the problem statement 'How are the museums able to face the challenges encountered during COVID-19?' is selected and the research objective is to mainly identify various measures taken by museums around the world during the particular time. To compile this research museum websites, research papers, articles, and case studies were studied to find out the methods used by the museums for their exhibitions and other basic functions during the pandemic occurrence. During the study, it was able to discover different efforts taken by the museums, especially with the upgrading of digital usage and technological advancements including promoting virtual museums, digitalizing museum collections, organizing webinars, and increasing the use of various smartphone activities and engagements through social media while focusing on recreating the visitor experience beyond physical space. They have resulted in yielding promising benefits not only during the pandemic but also following the crisis in enhancing the visitor experience, exhibition methods, and management. Consequently, from this study, it was able to be identified that the museums have taken pivotal measures to adapt to the new normal condition in society in the context of COVID, -19 acting as a steppingstone in introducing a new paradigm and an essential change in the relationship between museums and its visitors.

Keywords: COVID-19, innovations, digital usage, technological advancements, visitor experience, new normal

Introduction

Being the custodian of a particular culture, preserving artworks and artifacts belonging to different periods, museums have become essential institutions with social and economic value. In this regard, traditionally, museums being mediators and facilitators serve as a medium for transmitting culture by exhibiting their collections in a physical space, and the collections provide visitors with historical knowledge and aesthetic experiences. The role of museums has been evolving with time together with the changing aspects of culture, society, economy, and perspectives of the visitors and there is an obvious need for them to continuously innovate and keep pace with the occurring changes.

Unfortunately, the aforementioned defined museum role was interrupted by the COVID-19 crisis creating a huge obstacle for museums to deal with. Museums suffered from income losses and changed visitors' behavior related to the pandemic, especially due to the considerable decrease in global tourism and new health security measures. The cultural sector has been severely affected by the COVID-19 pandemic, with museums particularly as the 2020 UNESCO report estimated that nearly 90%, or an estimated 85,000 institutions, had been closed for varying lengths of time (UNESCO, 2020). Museums needed to realign their role in ways that increase visitor engagement, and experience, and reach out to more diverse audiences while not being so dependent on tourism, especially since COVID-19 has restricted travel.

This paper presents a landscape view of how museums have overcome challenges caused by the COVID-19 pandemic and contextualizes the solutions designed and developed by the authorities, answering the problem statement of the study 'How the museums able to face the challenges encountered during the COVID-19?' aiming to identify various measures taken by museums around the world during the particular time. The pandemic has accelerated many of the changes driving museum transformation along with the growing role of digital technology altering the way

they operate. Here, the data is presented under the noticeable measures taken by the museums to survive during the time of change including using and upgrading previous digitized resources, encouraging communication through social media, organization of special activities, organization of professional and academic activities, strengthening links with communities and enhancing cooperation among museums to set up common solutions and re-organization of previously planned activities via online.

Methodology

The research approach taken for the study is quantitative, involving collecting and analyzing data to resolve the research problem. Secondary sources including museum websites, research papers, articles, reports, and case studies were studied to gather in-depth insights into the problem and consequently identify the key information to compile this paper.

Results and Discussion

1. Using and upgrading previous digitized resources

Since the latter part of the 20th Century, many institutions have made use of technology, particularly digitalization, and museums have also followed various technical methods to carry out their main tasks. At first, digital media was mainly used for electronic brochures and digital data archives, basically for marketing and data storing purposes; however, later, it has been used as an effective tool for almost all the activities of museums including online collections, 360° tours, virtual museums, online publications, and digital exhibitions. During the period of COVID-19, the attention towards these digitalized methods was enhanced and the museum authorities attempted to develop earlier digital activities to showcase the collections more effectively and to interact with the audience.

Many museums have developed their projects utilizing advanced digital technology. For example, Korea's National Museum of Modern and Contemporary Art opened an online art museum in a digital space facilitated by curator-guided exhibition

tours, and lectures and symposiums of museum educators or lecturers from universities (Choi, B., & Kim, J, 2021).

Plus, the Google Arts & Culture website gained attention from the museum authorities. It is a non-profit initiative that partners with cultural institutions around the world and allows museum staff to upload a virtual tour, and digital visitors to do a 360-degree virtual walk through a selected venue using Google's Street View technology.

Extending physical reality in museums using VR (Virtual Reality), AR (Augmented Reality), MR (Mixed Reality), and 3D was broadly used by the museums during COVID-19. In 2021, a new digital experience was introduced as the result of an innovative partnership between the Victoria and Albert Museum and HTC Vive Arts named 'Alice: Curiouser and Curiouser' that presented an interactive re-imagining of Wonderland through the playful dimension of VR (Noehrer, L., Gilmore, A., Jay, C., & Yehudi, Y, 2021).

2. Encouraging communication through social media

Museums have been transformed into user-centered from collection-centered institutions and visitor experience together with satisfaction are considered important services rendered by the museums. As the pandemic limited the opportunities for people to meet in real space, it increased the desire for them to communicate with each other. This scenario encouraged more participation of users on the online platform, and it encouraged museums to find more useful and effective ways to communicate with their users.

Some of the museums like the Leventis Gallery in Cyprus developed their social media activities on Facebook, Twitter, and Instagram or launch a YouTube or SoundCloud channel during the time of lockdown (UNESCO, 2020) whereas other museums that were already active on these networks continued their activities with the museum teams like curators and management teams. The development of new content on social media including live via Facebook or videos broadcast via YouTube supported the museums to engage with the community closely. The

process of developing the use of social media is used as a basis for creating an open social discourse by sharing information along with users' perspectives. These new trends demonstrate the museums' desire to delegate their authority to the users even in times of pandemic.

3. Organization of special activities

Museums as user-friendly institutions always attempt to entice the audience with varied activities along with the collections they own. During the lockdown too, several museums made maximum use of the situation and created to appeal to audiences through participatory actions that have become widespread. The useful outcome is that the museums were able to accommodate the emotional aspect of audiences by creating positive distractions from the pandemic.

Most of the projects were exhibitions of collections, in particular, museums took advantage of the empty rooms to present a view of the collections or tours with a robot such as Hastings Contemporary, United Kingdom. Additionally, new types of online experiences organized with curators have been launched, including the invitation of people to participate in 'Cocktail with the curators' held by Frick Collection, New York, or presentation of the museum's collections using a video game called 'Animal Crossing' held by the Anger-museum, Germany which all focused on engaging the visitors in the museum experience as much as possible (McGrath, J, 2020).

The '#GettyMuseum Challenge' conducted by the Getty Museum, Los Angeles is a social media challenge to recreate artworks based on things people had at home (*Museum of Royal Worcester | Getty Challenge*, n.d.). This challenge enabled people to make their versions of The Getty's artworks, which were available in the Getty digital catalog, and post their creations on Twitter, Facebook, and Instagram social media platforms.

Dan Hicks, the Curator at the Pitt Rivers Museum, launched '#MuseumsUnlocked' on Twitter asking people to create virtual visits to museums through contributions using the hashtag (Burke, V., Jørgensen, D., & Jørgensen, F. A, 2020). It had a

different theme each day covering particular museums. Many contributions were made with photos and descriptions of museums and heritage sites people had visited. This program enabled people to look back at previous museum visits through the photos and unlock museums that were currently closed innovatively.

In addition to that, various online challenges, educational games, children's stories, quizzes, collaborative video game sessions (Centre Pompidou, Paris), games such as crossword puzzles, art prompts as well as coloring activities have been set up (UNESCO, 2020).

Likewise, museums have sought to develop original projects in the context of lockdown. New types of ideas were emerging, designed to break away from the more traditional projects conducted earlier.

4. Organization of professional and academic activities

The dissemination of knowledge or simply education, one of the crucial roles of a museum, cannot be ignored even in times of a pandemic. The disruption of traditional educational activities like school visits, guided tours, and workshops as a result of the pandemic was a noticeable downfall in the museum sector.

Due to this reason, several museums and museum associations like ICOM, Ontario Museums Association, Association of Children's Museums, Virginia Association of Museums, and Association of Academic Museums and Galleries initiated web conferences in the form of webinars or meetings via Zoom, Skype, Google Hangouts and other videoconferencing media (Kist, C, 2020). As a medium for sharing insights related to the field of museology or heritage, scholars participated in these programs that were mostly focused on topics related to the COVID-19 crisis, but later on, different topics were given attention.

Especially UNESCO took measures to co-organize several debates with museum institutions around the world to provide a space to share thoughts on the role of museums in the context of Covid and the aftermath (UNESCO, 2020) such as:

- Three debates were organized with Ibermuseos (Brazil) namely ‘Museums in times of pandemic – innovation and perspectives’ (May 2020), ‘Museums and their audiences in times of crisis’ (June 2020), and ‘Reaffirming the social role of museums in times of crisis’ (July 2020).
- A webinar titled ‘What Museums Post Pandemic?’ (June 2020) was held with the International Institute for the Inclusive Museum, India.
- A webinar named ‘Museums after the Pandemic’ (July 2020) was conducted with ICCROM.
- UNESCO online debate was held with 12 museum directors "Reflections on the future of museums " (March 2021).

5. Strengthening connectivity with other museums and museums' cooperations

The sphere of museums not only consists of isolated institutions: it constitutes a wide network of collaborations. The COVID-19 pandemic seems to have emphasized the significance of this network in the survival of museums. Especially, museum cooperations have played a significant role in developing materials and guidelines to ensure the safety and preservation of collections during the period, and then the safety of the audiences when they reopen, how to better reach audiences at a distance, etc as that is evident from the activities mentioned below (Giannini & Bowen, 2022).

- In May 2020, UNESCO and ICOM coordinated their efforts to publish two complementary reports, respectively for UNESCO titled ‘The Museums around the World in the Face of COVID-19’ report and: ‘Museums, Museum Professionals and COVID-19’ (May 2020) and ‘Museums, Museum Professionals and COVID-19: Follow-up Survey’ (November 2020) for ICOM.
- The Network of European Museum Organizations (NEMO) has published two reports in 2020 and 21.
- The American Alliance of Museums (AAM) presented its national study on the impact of COVID-19 on its museums in June 2020.

- Several national or regional associations have also published documents on this subject: Colombia, the Museum Association of the Caribbean, and New Zealand published reports in 2020.
- OCIM (Office for Cooperation and Information between Museums) in France issued a special report on COVID-19, conducted several webinars, and provided digital monitoring on the subject.

6. Re-organization of previously planned activities on the online platform.

Due to the pandemic, scheduled events or special exhibition programs had to be canceled or postponed when the lockdown was imposed. Some of the museums took measures to hold these programs online, most often via social media, either live or recorded, often downloadable or available on digital platforms like YouTube, and SoundCloud. For example, Bergamo, Italy's Gallery of Modern and Contemporary Art created an online radio show, while the Museum of Arts and Crafts in Zagreb, Croatia launched numerous online initiatives (UNESCO, 2020).

One such popular exhibit was 'In the Clouds' of Stavanger Art Museum, which was scheduled to be opened in March 2020. However, on 20 March 2020, Stavanger Art Museum held a live launch event on Facebook which involved walking with live viewers around the exhibit in a half-hour live video stream. "In the Clouds" highlights how a museum could use online tools to bring visitor experience of the exhibit from their homes, while still maintaining the focus on the physical installation of the collections (Burke, V., Jørgensen, D., & Jørgensen, F. A, 2020).

"Stormy Weather: From Lore to Science" was supposed to open in March 2020 and was organized by the Royal Society in London based on the collaboration between the Royal Society collections and the National Meteorological Library and Archive. But it was remade on the Google Arts & Culture platform where the original exhibits became digital exhibits during COVID-19 (Giannini, T., & Bowen, J. P, 2022).

In this manner, the physical closure of museums has led the museum to seek alternatives and opportunities for recovery and survival throughout the crisis. Consequently, the knowledge and experiences provided by museums were being extended through the connectivity of the digital world. The development of digital technology made it possible for users to directly engage with museums, enhancing the visitor experience. The above-mentioned findings of the study indicate that many museum institutions have devised new ways of maintaining contact with their audiences and generating alternative financial resources, using the digital environment largely through virtual visits and the use of social networks. This digital transformation facilitated the museums to showcase their collection just as before the pandemic and stay connected with their audiences while reaching new potential visitors.

Mainly through using and upgrading previous digitized resources or devices to cope up with the ongoing crisis, encouraging communication through social media to maintain the relationship with the visitors, organizing special activities while taking advantage of the situation, organizing professional and academic activities to continue the knowledge dissemination related to the field of heritage or museology, strengthening connectivity with other museums and museum cooperations aiming for the survival and better future of the museums and its visitors and also re-organization of previously planned activities via online enabling interactive access to the information available to connect with the audience can carry out the role of museums even amidst unfortunate and unprecedented social condition can be witnessed among the measures taken by the museums during the pandemic.

Adaptability, one of the fundamental characteristics of museums, has become even more evident since the beginning of the COVID-19 crisis, reinventing themselves and adapting to the new normal condition of society. This study implies that they have realigned their role including operations and their relationship with the public to move forward and survive post-COVID-19.

Conclusion

Due to COVID-19, each museum had to make its own assessment and cater to the needs of the audience which has enabled it to adapt to a new reality and new challenges. Though the pandemic has made it difficult to maintain numerous measures related to the security and preservation of collections, raising concerns all around the world, most of the responsibilities were fulfilled by the museums altering their traditional methods as mentioned above. Although these initiatives are primarily led by large museums with required digital facilities, they could inspire other provincial and city museums, where there were few resources to offer online content to their audiences. This paradigm change has continued to post COVID-19 also paying the path for the museums to rethink the usual ways. While the advance of digitality is inevitable in the field of museology even after this crisis, there are critical choices in how and where it should be applied, why and for what purpose and outcomes, and importantly, how it serves the public and enhances the visitor experience. So, it's up to the relevant museum authorities to give out the needed visitor satisfaction utilizing both traditional and digitalized ways properly.

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Activity Economy and Cultural Heritage Tourism in Sri Lanka

(Special Reference in Galle and Kandy)

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Abstract

The activity economy is driven by cultural activities, which are also embodied in the development model of cultural tourism. An activity economy is a new direction for economically developed cities to promote tourism development. This paper explores "the impact of the activity economy on cultural heritage tourism in Sri Lanka concerning Galle and Kandy cities". This study was driven by a qualitative method consisting of document analysis and secondary data obtained from online media. The document analysis involved a review of the literature and documents relating to cultural heritage tourism in Sri Lanka. Tour operators or tourism industry websites, private or personal websites, or Blogs containing travel information regarding cultural heritage tourism in Sri Lanka have been used as qualitative sources and with a high level of confidence. Activity economy is a new concept in the Sri Lankan tourism industry, and according to the analysis of the data, a well-managed marketing activity economy is an important factor for cultural heritage tourism in Sri Lanka. Currently, it runs without identifying its theoretical and practical value; therefore, under a well-organized marketing management plan, it can fulfill sustainability goals. To address this, it needs government and private institutional involvement and a strong set of human and physical resources.

Keywords: *Activity Economy, Cultural Heritage Tourism, Kandy, Galle, Tourism in Sri Lanka*

Introduction

The activity economy is driven by cultural activities, which are also embodied in the development model of cultural tourism. An activity economy is a new direction for economically developed cities to promote tourism development. The so-called "activity economy" refers to various activities artificially created, designed, and organized (including business forum training and education, exhibitions, performances, sports, festivals, sightseeing, and entertainment experiences), as well as the economic consumption benefits brought by these activities. Fortune Forum, Book Exhibition, Computer Exhibition, Olympic Games, World Expo, Football World Cup, Automobile Show, Carnival, Super Girl Voice, and so on are all typical representatives of the activity economy. The main income of an active economy is the comprehensive income from tourism (Shaofang, C.; Libo, Z., 2011). When promoting economic development, most places attach great importance to cultural tourism. In modern tourism, cultural tourism is an important part of the cultural industry.

Cultural heritage tourism is the coordinated and mutually supportive application of cultural, heritage, and tourist resources for the improvement of the overall quality of community life. As the term implies, cultural heritage tourism involves visiting places that are significant to the past or present cultural identity of a particular group of people. Cultural heritage tourism provides an opportunity for people to experience their culture in depth, whether by visiting attractions, historical or culturally relevant places, or taking part in cultural activities. The National Trust for Historic Preservation defines cultural heritage tourism as "traveling to experience the places, artifacts, and activities that authentically represent the stories and people of the past and present" (Hargrove, 2002). Most visited or taken part in cultural heritage tourism are historical attractions, monuments, landmarks, museums, art galleries, theaters, festivals, concerts, or performances, and culturally significant neighborhoods or communities.

This paper examines "How to Impact the Activity Economy for Cultural Heritage Tourism in Sri Lanka." Regarding that, first, explain the key ideas behind the Activity Economy (AE) and Cultural Heritage Tourism (CHT) and then apply the AE idea to the selected two cities of cultural heritage in Sri Lanka. The examples examine references to Galle and Kandy cities.

1.1. Activity Economy (AE) and Cultural Heritage Tourism (CHT)

Before delving into cultural heritage tourism, one must first understand how tourism in general can act as a driver for community revitalization. Tourism is a huge business around the world. The United Nations World Tourism Organization announced the arrival of one billion tourists in 2012. According to the organization, tourist arrivals have climbed remarkably from 674 million in 2000 to 980 million in 2011. The economic impact of this activity is also substantial: tourism accounts for 5% of the global GDP and employs one in every twelve people in both developed and developing economies. In the process of promoting economic development, all places attach great importance to Cultural Tourism (CT). Cultural Tourism is the journey of people to specific destinations that offer cultural attractions, including historic sites and artistic and cultural events and shows, to acquire new knowledge and experiences that meet the intellectual needs and individual growth of the traveler (What Is Cultural Tourism? | IGI Global, n.d.). It is the subset of tourism concerned with a traveler's engagement with a country's 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 helped shape their way of life. In fact, in modern tourism, cultural tourism is an important part of the cultural industry. This supposed cultural heritage tourism refers to tourism based on historical and cultural persistence and natural scenery to expand resources (such as impression series performances) or take cultural activities as the core products. Most of the activities related to cultural tourism are called dynamic economies." An activity economy is an economy driven by cultural activities, which is also embodied in the development model of cultural tourism.

Significantly, in the last several decades, along with its scale, the nature of tourism has also changed. As social and technological changes made tourism more affordable and accessible for millions of people. Therefore, tourism wasn't simply tourism anymore. The shift in tourism from relaxation to self-discovery is reflected in the explosion of niche market designations within the tourism industry. The more widely known include adventure tourism, culinary tourism, religious tourism, ecotourism, sustainable tourism, and educational tourism. Cultural Heritage Tourism (CHT) is one of the fastest-growing specialty markets in the industry today.

The activity economy needs to think about and solve two problems: one is the new change in the tourism industry, and the other is how culture and economic activity form the source of income. Thus, from the concept of activity economy, we can summarize several points: First, we can make clear what new tourism is. Although the activity economy is based on active planning and creative content design, the activity economy of tourism encourages people from outside to come here for consumption (Shaofang, C.; Libo, Z., 2011).

1.2. Tourism in Sri Lanka

Sri Lanka's historical and cultural heritage spans more than 2,500 years. Sri Lanka lies in the Indian Ocean on the southeastern tip of India and has 25,332 square miles (65,610 square kilometers), slightly smaller than Ireland (Jayawardena, C:2013). Sri Lankan tourism is growing rapidly. For centuries, Sri Lanka has been a popular place of attraction for foreign travelers. The Chinese traveler Fa-Hien visited Sri Lanka as early as the 4th century, and in the twelfth century, Italian explorer Marco Polo claimed Sri Lanka to be the "best island of its size in the world". The government's initiatives in the development of tourism date back to 1937, when the Ceylon Tourist Bureau was established. However, it was closed in September 1939 due to World War II. After Sri Lanka's independence, the promotion of tourism was again considered by re-establishing the Ceylon Tourist Board, which took over the function of the Tourist Bureau. More formal recognition for the country's tourism sector was given with the enactment of Act No. 10 of 1966. Organized tourism in

Sri Lanka was institutionalized in 1966 with the establishment of the Ceylon Tourist Board. A ten-year Tourism Development Mater Plan covering the period 1967–1976 was formulated in 1967, which laid down the framework within which the tourist industry was to be developed in the country (Samaranayake, 2012).

Major city and tourist destination Galle is located in the southern province. Galle, founded in the 16th century by the Portuguese, reached the height of its development in the 18th century, before the arrival of the British (Heritage Centre, n.d.). The historic section of the city, containing a fort and other colonial-era buildings, was designated a UNESCO World Heritage Site in 1988 (Britannica, 2018). The capital of the island, Kandy, is a beautiful city that is located at 1,629 feet above sea level. Kandy, surrounded by spectacular mountains, is significant to Sri Lankan culture. Before the British invaded and took control of Kandy in 1815, it was the last kingdom of the Sinhalese people. Senkadagalapura was the former name for Kandy. It was given the name Senkada in honor of a hermit. Most people call their beautiful city "Mahanuwara," which means "Great City." However, the word "Kanda," which means mountain, is where the name Kandy originated. Vikramabahu III, the ruler of the kingdom of Gampola, built the city of Kandy. During the late 15th century, Sena Sammatha Wickramabahu became the first king of the Kingdom of Kandy. He ruled it as a semi-independent kingdom under the kingdom of Kotte (History of Kandy: Know about Ancient History and Historical Places in Kandy, Yatra.com, n.d.).

Materials & Methodology

This study reported in this paper used a range of qualitative methods consisting of document analysis and secondary data obtained from online media. The use of these various sources of data allowed for triangulation that enabled the researchers to examine where the data converged and, in turn, provide credibility for the findings (Bowen, 2009; Danzine, 2006). The document analysis involved a review of the literature and documents relating to cultural heritage tourism in Sri Lanka. Finally, the content analysis of internet-based information about cultural heritage tourism in

Sri Lanka was conducted in 2012 and 2017 using the keywords "Sri Lankan Cultural Heritage Tourism", "Cultural Heritage Tourism in Sri Lanka", and "Cultural Heritage Tourism in Sri Lanka" within Google and Yahoo. Keyword searches were then recorded and analyzed. Tour operators or tourism industry websites, Private or personal websites, or Blogs containing travel information from the experience of cultural heritage tourism in Sri Lanka are used as qualitative sources and provide a high level of confidence in the results of the study.

Result And Discussion

3.1. Activity Economy (AE) in Sri Lanka

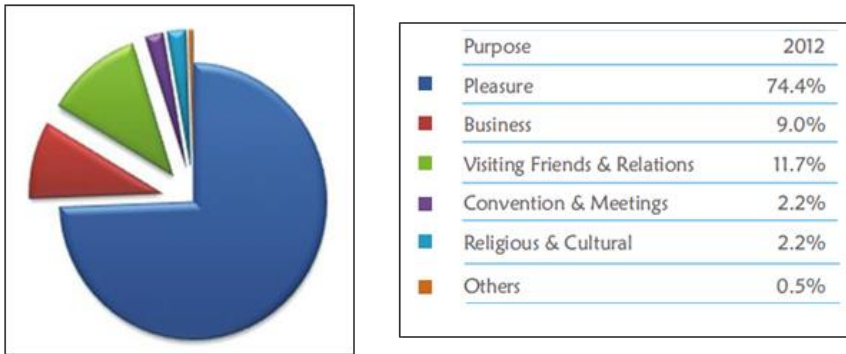
Regarding the statistical data of the international tourist arrivals in 2017, total arrivals were 1,323 million, and it reveals that 4% grew when compared with 2010 (Figure 1). According to that, 323 million travellers visit Asia and the Pacific regions. Tourist arrivals to Sri Lanka during the year 2017 amounted to 2,116,407, registering a 3.2% increase since 2016 (Figure 2). Tourism was the third largest foreign exchange earner for the country in 2017, preceded by Worker's Remittance and Textiles and Garments, significantly contributing to the Sri Lankan economy. Official tourist receipts for 2017 were estimated at Rs. 598,356 million as compared to Rs. 512,593 million in 2016, growing by 16.7%. In terms of US Dollars, the total tourist receipts were estimated to be US\$ 3,924.9 million, compared to US\$ 3,518.5 million observed in the previous year, an increase of 11.5%.

2016				2017			
Sector	FE Earnings (Rs. Million)	% of Total FE Earnings	Rank	Sector	FE Earnings (Rs. Million)	% of Total FE Earnings	Rank
Workers' Remittances	1,054,489	29.2	1	Workers' Remittances	1,091,972	27.1	1
Textiles and Garments	710,768	19.7	2	Textiles and Garments	767,254	19.0	2
Tourism	512,593	14.2	3	Tourism	598,356	14.8	3
Transport	327,581	9.1	4	Transport	362,199	9.0	4
Tea	184,778	5.1	5	Tea	233,338	5.8	5
Telecommunication, Computer & Information Services	124,934	3.5	6	Telecommunication, Computer & Information Services	141,126	3.5	6
Rubber Products	111,791	3.1	7	Rubber Products	127,426	3.2	7

Source: Sri Lanka Tourism Development Authority Statistical Report: 2017

According to the Central Bank Report in Sri Lanka (2017), the whole earnings from tourism activities increased to US dollars 3.6 billion, with a growth of 3.2 percent during the year. The expansion of food and accommodation was also aided by the rising demand for hotels and restaurants, as seen by the rise in private consumption spending (“Annual Report 2017,” 2017).

According to data provided by the Department of Immigration and Emigration, the majority of visitors visiting Sri Lanka between 2012 and 2017 came for enjoyment, such as a vacation, recreation, or sightseeing. This figure increased to 82.4% in 2017. However, only 2.2% (2012) and 0.01% (2017) of visitors claimed to be there for religious or cultural reasons.



Source: Sri Lanka Tourism Development Authority Statistical Report – 2012

During the year 2012, based on the number of visitors visiting the cultural triangle and income from the sales of tickets, Sri Lanka earned 1,312,571,060 Sri Lankan rupees from foreign visitors. It is important to highlight those foreign visitors’ highly visited historical and heritage cities and places like Sigiriya, Alahana Pirivena in Polonnaruwa, Anuradhapura, Galle, and Kataragama. According to this statistic, 5,115 foreign visitors and 177,585 domestic visitors visited Galle City.

Number of Visitors Visiting the Cultural Triangle and Income From Sale of Tickets - 2012

Foreign		Domestic	
No. of Visitors	Revenue (in Rs.)	No. of Visitors	Revenue (in Rs.)
592,980	1,330,691,190	650,524	18,120,130

Details of Foreign Visitors by Location - 2012

Location	No. of Foreign Visitors	Revenue (in Rs.)
Sigiriya	284,964	773,414,360.36
Alahana	241,382	392,879,998.25
Anuradhapura	61,392	158,814,806.34
Galle	5,115	5,120,310.03
Kataragama	127	461,715.00
Total	592,980	1,330,691,189.98

Details of Domestic Visitors by Location - 2012

Location	No. of Local Visitors	Revenue (in Rs.)
Sigiriya	329,601	13,215,470.00
Alahana	89,630	2,810,100.00
Anuradhapura	33,138	593,680.00
Galle	177,585	1,133,410.00
Kataragama	20,570	367,470.00
Total	650,524	18,120,130.00

Source: Sri Lanka Tourism Development Authority Statistical Report - 2012

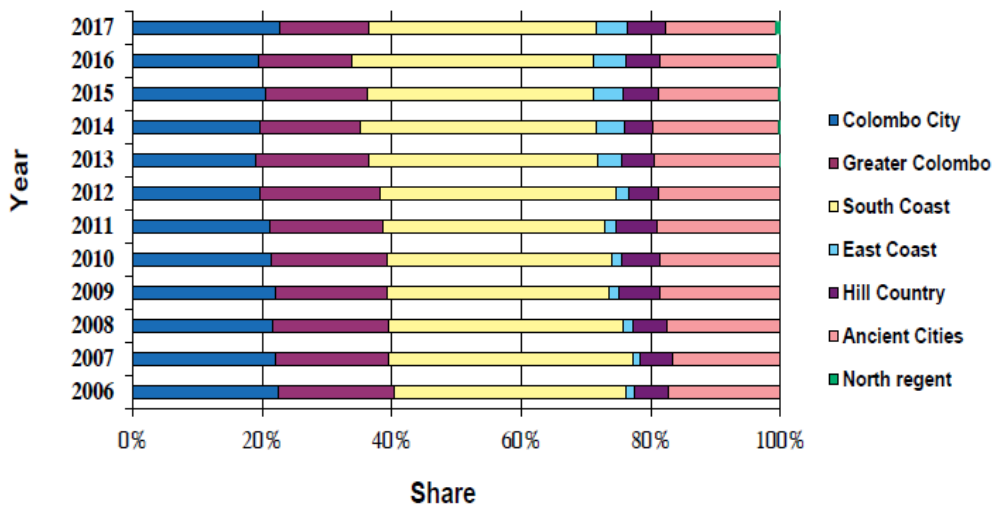
3.2. Cultural Heritage Tourism (CHT) in Sri Lanka

While this lively history has long been honored in festivals and parades, cultural heritage goes deeper than merely an occasion for celebration. Cultural heritage encompasses what a particular group of people has in common that makes them different from others. At a broad level, there is a Sri Lankan culture that helps to define all Sri Lankans, but there are also a host of different traditions that shape a range of more distinct cultural backgrounds. Sri Lanka is one of the few countries with very vast and rich cultural diversity. The culture is unique and thereby contributes to the Sri Lankan identity. Sri Lankan culture includes a lot of customs and rituals, more than 3000 years which were handed down from generation to generation by major ethnic groups such as Sinhalese, Tamil, Moors, and Burghers. Although Malays, Chinese, and the aboriginal Vedda. Cultural heritage comes from the history and experiences these groups have shared over the years. Regarding the National Trust for Historic Preservation's definition of cultural heritage tourism, CHT tourists travel to experience other cultures and learn about the past, but they do so as tourists and not as specialists. While some of their interests differ from those of more recreational tourists, cultural heritage tourists have the same need for amenities such as restaurants and hotels that the tourist economy depends upon (What Is Cultural Tourism? | IGI Global, n.d.).

Sri Lanka has a vast cultural heritage history stretching back over 3000 years. Therefore, Cultural Heritage Tourism (CHT) is the fastest-growing market in the Sri Lankan tourism industry. The sacred city of Kandy is the second-largest city in Sri Lanka. In the 4th century, the tooth of the Buddha was brought to Sri Lanka, situated in a central province. Even today, Kandy is the focal point of Buddhism in Sri Lanka. It also remains one of the most sacred places for Buddhism in the world. Kandy boasts some important historically acclaimed sites such as Dalada Maligawa, the Sacred Temple of the Tooth, Lankatilaka Temple, Gadadeniya Temple, the royal palace, and a whole lot more (Truly Sri Lanka, n.d.).

The Galle heritage value of the fort (also known as the Dutch Fort) has been recognized by UNESCO, and the site has been inscribed as a cultural heritage UNESCO World Heritage Site under criteria iv for its unique exposition of "an urban ensemble that illustrates the interaction of European architecture and South Asian traditions from the 16th to the 19th centuries. Although the Dutch Reformed Church, All Saints' Church, Old Dutch Hospital, Galle Light House, Galle Clock Tour, National Maritime Museum, and Galle Fort Hotel are the major historical places in Galle, All these unique effects have been felt by foreign tourists who have visited Galle and Kandy. Cultural heritage tourism involves visiting places that are significant to the past or present cultural identity of a particular group of people. Cultural heritage tourism provides an opportunity for people to experience their culture in depth, whether by visiting attractions, historical or culturally relevant places, or taking part in cultural activities. Regarding the statistics of the distribution of accommodation capacity by region in 2017, foreign travelers highly chose the South Coast (Kalutara, Galle, Hambantota, Matara) and Ancient Cities (Anuradhapura, Polonnaruwa, Kandy, Kurunegala, Matale).

Distribution of Accommodation Capacity by Region (Percentage) – 2017



Source: Sri Lanka Tourism Development Authority Statistical Report - 2017

Accommodation Capacity (Rooms) in Graded Establishments and its Regional Distribution - 2003 to 2012

Resort Regions	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012
Colombo City	2,571	2,670	2,926	3,209	3,209	3,188	3,190	3,141	3,086	3,054
Greater Colombo	2,526	2,581	2,490	2,520	2,555	2,651	2,494	2,640	2,573	2,856
South Coast	5,521	5,632	4,431	5,112	5,505	5,370	4,940	5,099	5,037	5,660
East Coast	258	263	178	184	184	230	230	238	238	296
High Country	709	690	709	726	734	772	928	847	940	743
Ancient Cities	2,552	2,486	2,428	2,467	2,417	2,582	2,679	2,749	2,779	2,901
Northern Region	-	-	-	-	-	-	-	-	-	-
All Regions	14,137	14,322	13,162	14,218	14,604	14,793	14,461	14,714	14,653	15,510

Source: Sri Lanka Tourism Development Authority Statistical Report – 2012

Most visited or taken part in cultural heritage tourism are historical attractions, monuments, landmarks, museums, art galleries, theaters, festivals, concerts, or performances, and culturally significant communities. Therefore, as detailed by the Department of National Museum in 2012, Sri Lanka earns Rs. 10,807,985 from foreign travelers. When observing this statistic, the most visited second and third-tier museums are the Kandy National Museum and Galle National Museum. The fourth-highest-visited museum is the Galle Maritime Museum. Therefore, according to that data, Galle is the most visited city for cultural heritage tourism in Sri Lanka.

Details by Museums - 2012

Museums	Foreign Tickets		Local Tickets	
	No. of Foreign Tourists	Revenue (in Rs.)	No. of Domestic Tourists	Revenue (in Rs.)
Colombo National Museum	25,689	12,639,300	193,472	4,007,270
National History Museum	909	266,100	36,083	523,645
Kandy National Museum	3,057	1,513,300	29,466	318,755
Ratnapura National Museum	111	32,550	16,646	173,265
Galle National Museum	2,673	789,000	24,846	276,155
Anuradhapura Folk Museum	69	20,550	4,548	48,470
Dutch Museum	1,119	554,500	4,423	82,085
Galle Maritime Museum	2,822	829,650	39,409	405,015
Independence Memorial Museum	856	197,550	29,231	199,855
Total	37,305	16,842,500	378,124	6,034,515

Source : Department of National Museum

Sri Lanka Tourism Development Authority: Statistical Report 2012

Galle City has a different kind of Art Trail (A bi-annual event that takes place in April every two years and is one of the biggest art festivals in Sri Lanka). Galle Film Festival (The event showcases the best of South Asian and Western movies and takes place around the last week of October until the first week of November); Galle Literary Festival (This annual festival brings together some celebrated Asian and Western writers). Dates are flexible and depend upon the circumstances), Galle Music Festival (It is a sister event to Jaffna Music Festival, which brings forth national and international artists performing on various musical selections like classical, contemporary, and fusion), etc. (Events and Festivals in Galle in 2023: TripHobo, n.d.).

Since its inception in 2007, the Fairway Galle Literary Festival has grown to become one of Southeast Asia's most anticipated literary events for both authors and book lovers worldwide. On the southern shores of the tropical island of Sri Lanka

(Ceylon), the historic Dutch Galle Fort, a UNESCO World Heritage Site, is where the festival is held every year. Its intimate setting gives visitors the chance to enjoy other writing, reading, archaeological, ecological, philosophical, cultural, musical, artistic, and culinary activities in a lovely and distinctive setting. Visitors can also participate in literary discussions and appreciate the works of Sri Lankan and international authors. The Fairway Galle Literary Festival includes writing workshops, panel discussions, topical debates, poetry readings, cooking classes, theatre workshops, literary lunches during the day, poetry slams, jazz performances, wine tastings, art showings, and photographic exhibitions during the night. These events take place at historical landmark locations, boutique hotels, and private properties, making this festival a truly immersive cultural experience that truly embodies the best of the region.

The rapidly examine of the statements of the Fairway Galle Literary Festival speakers reveals that they highly appreciate the cultural heritage tourism in Sri Lanka.

"I have spoken at dozens of book festivals around the world, and Galle was perhaps the most welcoming and memorable. Please invite us back." Professor Richard Dawkins (Fairway Galle Literary Festival -2012).

"I appreciate the Galle Literary Festival for bringing readers and books together without creating a flea market atmosphere. It underscores the connection between communities and ideas. At the heart of every discussion is an examination of how literature helps us more effectively share our world." Gregory Pardlo (Fairway Galle Literary Festival -2016).

"The FGLF throws people, cultures, hot ideas, hot food, laughter, poetry, and arrack together in a beautiful country. Pointless to resist." Sebastian Faulks (Fairway Galle Literary Festival -2016).

Kandy's culture is heavily influenced by Buddhism. Traditional festivals are held for religious reasons. Many festivals are celebrated in the city. The Duruthu Perehera, the Navam Perehara, The Poson Festival, and many others the most important festival in the city, however, is the Esala Perahera festival. During this festival, one of the inner caskets of the tooth relic of Buddha is taken for a procession all around the city on a royal elephant. This festival usually attracts huge crowds from all over the country and even abroad. The city is also famous for the Kandy Dance, performed at the Kandy Arts and Cultural Centre. This dance performance showcases the different types of traditional dance in the country. The city is proactive in the world of sports, producing renowned players in various sports disciplines such as cricket, rugby, and many more. Rugby, though, dominates popularity in the region (Kandy Culture, Cultural Activities, Festivals, and Religion of Kandy, Yatra.com, n.d.).

The Esala Perahera in Kandy is one of the oldest and grandest of all Buddhist festivals in Sri Lanka, featuring dancers, jugglers, musicians, firebreathers, and lavishly decorated elephants. This is held in Esala (July or August), which is the month that is believed to commemorate the first teaching given by the Buddha after he attained enlightenment. The Kandy Esala Perahera lasts for ten days, and various festivities can be witnessed right throughout. The Sinhalese term 'Perahera' means a parade of musicians, dancers, singers, acrobats, and various other performers accompanied by many captained Tuskers and Elephants parading the streets in celebration of a religious event. The Esala Perahera in Kandy is celebrated to honor the Sacred Tooth Relic and the four 'guardian' gods, Natha, Vishnu, Kataragama, and Goddess Pattini. The Kandy Maligawa Perahera is followed in order by those of the Natha, Vishnu, Kataragama, and Pattini 'Devals' (Temples dedicated to these Gods), which are situated in the vicinity of the Kandy Maligawa (Temple of the Tooth). After the Kandyan Kingdom fell to the British in 1815, the custody of the Tooth Relic was handed over to the Buddhist Clergy. In the absence of the King, a lay custodian called the Diyawadana Nilame was appointed to handle routine administrative matters.

The purpose of the Kandy Esala Perahera Procession is to beseech the blessings of the gods to obtain rain for the cultivation of crops and to enrich the lands of the kingdom. This ritual is performed by carrying the sacred tooth relic of the Buddha through the streets of Kandy, which is done with exceptional panache. This is considered one of the most beautiful pageants in Asia. The first ritual, ‘Kap Situweema’ (planting of a sanctified young Jackfruit Tree), will be held to commence the rituals that start Perahera. The ritual is performed according to an auspicious time determined by astrologers. The Jackfruit tree is sprinkled with sandalwood-scented water, and offerings are made of nine kinds of flowers and an oil lamp with nine wicks. The priest of the Maha Vishnu Devale (Vishnu Temple) recites his prayers to all the gods (2023: Kandy Esala Perahera කන්දේ උඩරට ඇසළ පෙරහැර, n.d.).

The activity economy in Sri Lanka has grown relatively rapidly with Sri Lankan cultural heritage tourism in a short period. The growth has provided sustainable benefits for the Sri Lankan tourism industry as well as the Sri Lankan economy. But, when observing the Sri Lankan cultural heritage's origin and evaluation, it is developed until the current period, not as an industry. But after 1977, the Sri Lankan government introduced an open economic policy and started to develop the tourism industry. But still, cultural heritage tourism does not transfer to marketing and economic value. However, to ensure ongoing benefits, it is apparent that the management of the Cultural Heritage Tourism industry must begin immediately.

According to the purpose of foreign travel arrival, many foreign tourists highly visited Sri Lanka, aiming for pleasure, business purposes, or to meet their friends, and showed a lack of interest in the culture and heritage of Sri Lanka. However, discuss the selected two cities of Galle and Kandy and their cultural heritage tourism industry growth as effective and efficient. Also, the need to identify the activity economy and market value of the cultural heritage industry and increase government and private institutional capacity requires increased resources to be provided for foreign travelers. Concentrating on the lack of statistics on cultural and

heritage travel purposes, we must make a survey and make a long-term plan on how to communicate cultural and heritage tourism to the world and what kind of media and publishing methods to use to increase that. Identify the strength and effectiveness of the activity economy and promote its promotion and development. Finally, the activity economy is an important factor, and it significantly affects cultural heritage tourism in Galle and Kandy cities. But according to travel arrivals, it must do more promotions and have the proper structure and plan to develop cultural heritage tourism in Sri Lanka.

Conclusion

Activity economies are a relatively new idea in the Sri Lankan tourism sector, and data analysis shows that properly managed and marketed activity economies are crucial for Sri Lankan cultural heritage tourism. Since it currently operates without distinguishing the theoretical and practical worth, sustainability might be purchased under a well-organized marketing management plan. Government and business institutions must participate to meet this requirement and provide the necessary personnel and material resources.

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Dhamma Sermon and Popular Buddhism within the Confront of Digitization

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Abstract

Along with era 4.0 digitalization involves several aspects of modern social context and religion is one of the prominent. When it comes to Sri Lankan popular Buddhism numerous changes can be identified through digital platforms like social media. This research attends to understand the evolutionary patterns of Buddhist Dhamma sermons by applying two cases selected from Facebook. Attaragama Pragyalankara Thero, also known as “Kotuwe Podi Hamuduruwo” is a key figure which emphasizes the characteristics of modern popular Buddhism. Two posts regarding his propagation of Dhamma browsed through random Facebook pages applied to understand the characteristics of the modern evolutionary process of Buddhism. The main objective of this study is to introduce a new-found model for digital religious studies by utilizing digital anthropological knowledge to understand the digital behavior of Sri Lankan religious contexts. For the analysis of this phenomenon, the researcher applied the 5th principle of digital anthropology named, ambivalence, and the principle of openness and closure, proposed by Daniel Miller and Heather Horst in 2012 through their work titled, “Digital Anthropology”. Different patterns in language, as well as variations compared to traditional Dhamma sermons identified through literature, were identified from the data collected from the relevant posts. As an examination based on qualitative data, this research considered various literature to fulfill the research gap. One of the key conclusions that arise from the research is that digital anthropological knowledge is a way to understand modern popular Buddhism. Comparing traditional customs with modern-day and analyzing them utilizing digital anthropological principles emphasize the evolutionary patterns of contemporary Dhamma sermons.

Keywords: *digital, culture, anthropology, popular Buddhism, Dhamma sermons*

Introduction

The modern world is dominated by digitization in several aspects. From developing countries to developed countries, this binary coding process contributes to the development of a variety of fields. When it comes to digital anthropology, a field of study that emerged during the latter part of the 19th century focuses on understanding the behavior of mankind in the digital environment. Digital anthropology is a discipline that fits into the division of cultural anthropology. Considering cultural anthropology, religion plays one of the prominent roles. Buddhism is not only a religion but a unique cultural aspect in Sri Lankan social context. This paper is based on these two prominent factors (digitalization and Buddhism) and seeks to understand the evolutionary process in modern-day popular Buddhism, utilizing the characteristics of the era of 4.0. The main objective of this study is to introduce a new model for digital religious studies by utilizing digital anthropological knowledge to understand the digital behavior of Sri Lankan religious contexts. How to propose a model utilizing digital anthropological knowledge to understand the changes in popular Buddhism? is the existing problem of this research. To fulfill these objectives within a framework, the researcher applied one of the prominent factors in modern popular Buddhism, the propagation of Dhamma to examine the characteristics of the modern evolutionary process of Buddhism.

Gananath Obeyesekere and Richard Gombrich play one of the leading roles when considering the early works which attended to understand the changes in Sri Lankan Buddhism. Their controversial ideas on “Protestant Buddhism” built novel dimensions in religious studies in Sri Lanka and their theoretical aspects are still utilized by scholars for their academic addresses. Obeyesekere and Gombrich (1988) pointed out the change in cosmology and the creation of new religious roles which interconnected matters based on gods and other figures. Although they argued that strictly Buddhist ideas, roles, and institutions have not remained unaffected by the new trends according to that period. Anyhow, their proposed concept called “Protestant Buddhism” caused novelty in the practices of Buddhism and prepared

the field for a new term called “Applied Buddhism”. Sri Lanka has been conventionally considered a fort of Theravada Buddhism. According to Tilakaratne (2020) the organizational aspect of modern Buddhism, the sasana, comprising the four groups of bhikkus, bhikkunis, and upasakas and upasikas, has changed. Pondering the new trends in Buddhism he highlighted concepts like Trans-yanic Buddhism, American Buddhism, and Eco Buddhism (Green Buddhism). Amunugama (2016) underscored the contribution of Anagarika Dharmapala, Piyadasa Sirisena, and John De Silva on the new trends of Sinhala Buddhism as well as the impact of the theosophical society of Olcott.

Taking into consideration the main subject emphasized in this paper, Dhamma sermons played one of a significant roles in Buddhism. “He who acts according to the Dhamma is protected by the Dhamma itself” is a popular quote found in the Buddhist teachings of Buddha. Dhamma affects the transcendental (*lokottara*) life as well as the secular (*laukika*) life of a person. According to Thalpavila Shilavansha Thero (1946), there are seven types of Dhamma sermons such as wedding sermons (*mangala deshana*), funeral sermons (*awamangala deshana*), title sermons (*mathruka deshana*), custom topic sermons (*abhimatha mathruka deshana*), memorable sermons (*mathaka deshana*), demons-based sermons (*bhuthanumodana deshana*), nearby sermons (*āsanna deshana*). Other than these types he proposed more types of Dhamma sermons, sermons to monks, personal sermons, general sermons, sermons for girls, sermons to young people, sermons for the elderly, sermons to men, sermons to women, sermons to the learned, sermons to the ignorant, sermons to the urban people, sermons to the villagers, sermons to worshipers, marriage sermons, sermons to warlords, sermons to prisoners, sermons to patients, sermons on paganism, sermons to free thinkers, sermons to separatists, and missionary sermons. He proposed several factors for becoming a popular monk in Dhamma propagation such as ignoring party affiliation, ignoring highs and lows, ignoring self-interest, ignoring provincial divisions, general knowledge, abandonment of sectarianism, abandonment of caste, and compassion (Shilavansha Thero, 1946, p. 5). When asserting the historical significance of Buddhist Dhamma

sermons, Walpola Rahula Thero (1962) stated the importance of choosing “Chullahaththipadopama Sutta” by Mihindu Thero as the first propagation of Dhamma to King Devanampiyatissa, to explain the basis of Buddhist philosophy and religious background.

In digital anthropology, there are six principles proposed by Daniel Miller and Heather Horst (2012) that underline the characteristics of the concept called digital. (1) Dialectic nature of digital culture, (2) human is not one iota, (3) commitment to holism, (4) cultural relativism and global nature, (5) authenticity of ambivalence, and (6) materiality of digital culture are the respective principles presented by them. As they stated the development of binary code radically simplified information and communication (Miller and Horst, 2012, p. 5). Considering the development of the digitalization era 4.0 or the fourth industrial revolution is a prominent notion proposed by the works of the German government or on the other hand it is the ongoing automation of traditional manufacturing and industrial practices, using modern smart technology (Lasi et al., 2014). Various components come under industry 4.0 such as: cyber security, augmented reality, big data, cloud computing, Internet of things etc. Digitalization is one of the key factors which effected the 4th industrial revolution because when it comes to modern day, innovation has come to have an impact on the way of life of individuals of all ages, from children to working individuals to more experienced individuals (Siriwattano et al., 2018). Campbell and Evolvi (2019) illustrate the theoretical background and the methodological aspect based on digital religion. They critically emphasize the how digital religion studies seek to investigate the spirituality religiosity in digital space. Sara Pink, Heather Horst and others (2016) proposing seven key concepts that can be utilized to understand and conduct research on digital environment such as, (1) through experiences, (2) practices, (3) things, (4) relationships, (5) social worlds, (6) localities, and (7) events.

Considering the existing gap of this desk research, in Sri Lankan social context various studies on Buddhism were based according to vary of perspectives. Although various studies were conducted on Buddhism and digital era in various

other countries, there is a huge lack of Sri Lankan academics in this field of study, especially in digital anthropology. This study aims to fill this gap based on a digital anthropological perspective and Buddhist practice known as Dhamma sermons and focuses on preparing a primary model to theoretically describe the modern evolutionary process of popular Buddhism from the real world to the virtual world utilizing propagation of Dhamma in the fourth industrial revolution. The researcher of this study mainly focused on the changes; and progression caused in traditional Dhamma sermons due to the development of digital technology in the fourth industrial revolution. The results of this study could be applied to other disciplines like sociology, digital studies, and media studies for their examinations on the mentioned aspects. As a theoretical analysis based on existing literature, the proposed model can be applied to their studies too while understanding a characteristic of a particular religion in an existing culture.

Materials and methods

This research was based on one of the key principles in digital anthropology “authenticity of ambivalence” proposed by Daniel Miller and Heather Horst in 2012 in their paper titled, “The Digital and the Human: A Prospectus for Digital Anthropology”. To examine the validity of this theoretical aspect this paper applies two cases regarding present-day Dhamma sermons based on digital platforms, especially social media which underlines the characteristics of popular Buddhism. These three cases were based on the sermons of Attaragama Pragyalankara Thero, also known as “Kotuwe Podi Hamuduruwo”. Both posts were publicly uploaded by different Facebook pages, and they have been selected purposively to accomplish the objectives of the research. The main justification for applying this page was the widespread audience and the content of its posts, also they have a vast number of comments and reactions. The method used in this research was descriptive qualitative and to align with the research objectives, the researcher did not consider the comments of the public on these posts. Focus was regarded with the statements of the Thero and critically analyzed with the literature that was utilized for the

research and compared the differentiations in these sermons and traditional Dhamma sermons. After collecting the underlined sayings of the respective monk, the researcher theoretically examined the validity of the previously mentioned principle of Digital anthropology and attended to highlight the evolutionary changes caused by traditional Dhamma sermons in the Sri Lankan popular Buddhism context. Qualitative data obtained from secondary sources (books and digital media) were applied for this research.

Results and discussion

It is quite complicated to state precisely when and where the concept of popular Buddhism was established in Sri Lankan academic context. This concept can be assumed to be a residual concept that emerged from popular culture. Though, there is hardly any other religion in the Sri Lankan social structure that is as time and space shaped as Buddhism. Martin Wickramasinghe had mentioned about this cultural formation as, that the independence and spirituality of Sinhala culture was preserved due to Buddhism (Wickramasinghe, 1972, p. 74). According to Daya Amarasekara (2019) contemporary Sinhala Buddhism shows that it affects the coexistence as well as the conflict between social and worldly tendencies socially. That complex religious face can be identified only by popular Buddhism. Walpopla Rahula Thero (1956) once stated, from the time Buddhism became the state religion, it began to change and his statement indicated that since of that politicization, Buddhism achieved the perfect establishment for long period in Sri Lankan social context. There is no doubt to state that digitization is affecting every aspect of the world, including the cultural factors like religion. The study of pre-literature was a confirmation of the extent to which cultural diffusion has influenced the existing Sri Lankan cultural context. This study does not examine whether that socio-cultural change is good or not, although focuses on the impact of the diffuse influence of digital culture on Buddhism in the so-called era 4.0. which known as 4th industrial revolution.

3.1 Post 01: Fight like WWF to solve family problems



Figure 2: first video selected from Facebook (Gota samaga anduwak hadamu 2020, 2020)

This video has 55 minutes of duration, and more than thousands of audiences were engaged with it. In order to prove the trustworthiness of this post on existing research, the statements can be considered to the comparison of traditional Dhamma sermons and modern ones. Following table contains the statements which underlines the different aspects of modern Dhamma sermons, and the way digitalization affected. Relevant time in the video for these sayings is also mentioned here. Considering his propagation of Dhamma through a particular digital platform, the researcher underlined the significant features (For example: language, and content) that describe the current objective of the study. Popular Buddhism, Dhamma sermons, impact of digital culture can be identified considerably through the following statements collected from the first post.

Video time	Statement in Sinhala	Translation
2.23	බිච්චන් සුපිරි පොරක්...	Although he was drunk, he is a super person
5.27	අර අග ඉදං අර රත්තරං දායකයෝ පඬුරු දානවා. අද මං අරං යනවා බේසමක් පුරෝලා... දාන්න කියන්න පඬුරු...	From that end on, those doners make endowments. Today I am taking a basin full... Tell them to make offerings...
6.21	වූටි පුතාල සෙටි එක නැගිටින්න. මැද ඉන්න සෙටි එක...	Get up the set of little children. The set in the middle...
8.46	මං කාටවත් කඩේ යන්නෑ...	I am not steadfast to anyone...
8.56	දේශපාලනේ නෑ මගේ...	There is no politics in me...
9.18	ඊළඟ ජනාධිපතිවරණය නෙවෙයි ටාර්ගට් වෙන්න ඕන. අගමැතිකම. අගමැතියි පවර්තූල් වෙන්න ඕන...	The next presidential election should not be the target, but the Prime Minister. Prime Minister should be powerful...
10.27	ප්‍රශ්නට උත්තරයක් තියෙනවා. ළමයි ඉස්කෝලේ යවන්න. ගෙදර දොර-ජනෙල් හොඳට වහන්න. ජේන්නේ නැති වෙන්න. ගෙදර මේට්ටේ ගෙනැල්ලා ඉස්කෝප්පුවෙන් දාන්න. අම්මත් ෂෝට්ක් දාලා ටී ෂර්ට් එකක් දාගන්න. තාත්තත් ෂෝට්ක් දාලා ටී ෂර්ට් එකක් දාගන්න. පැය	There is an answer to the question. Send children to school. Close the door-windows of the house well. Don't be seen. Bring the mattress to the living room and put it on the veranda. Mom also put on a shorts and a T-shirt. Dad, put on a shorts and a T-shirt. Two or three hours of fight like W.W.F. Then it's over. The hatred is over. No problems

	<p>දෙකක් තුනක් ඩබ්ලිව්.ඩබ්ලිව්.එස්. වගේ හොඳට ගහගන්න. එතකොට ඕක ඉවරයි. වෛරය ඉවරයි. ප්‍රශ්න මුකුත් නැහැ...</p>	
11.51	<p>මේ පිරිමි පනින කොටුවක් පරිස්සමෙන්. සේඟ්ට්වලට පනින්න. ආ කොහොම ද සියගෙ හිනාව සේඟ්ට් පනින්න කිවහම...</p>	<p>These men should be misbehaving with a safe set. Safety must be prominent. How come that grandfather's smile when I talked about the misbehave and safety?</p>
15.59	<p>කාමේසුමිච්චාවාරා වේරමනී සික්ඛා පදං සමාදියාමි. ආදරය සුන්දර වරදකි. ඒ එදා. මේදා අලුත් එකක් ඇවිල්ලා. ආදරේ අහස තරම්. කැඩුණා ම පොළොවේ පස් කන තරම්...</p>	<p><i>Kāmesumicchācāra veramaṇī sikkhāpadaṃ samādiyāmi.</i> (I undertake the training-precept to abstain from misconduct concerning sense- pleasures). Adaraya Sundara Waradaki (a popular song). That was then. A new one has arrived today. Adare Ahasa Tharam (another popular song). As soon as love is broken, people behave insanely...</p>
17.40	<p>දැන් එස්.එම්.එස්. එකක් දැමීම ද? මං බණට යනවා කියලා? මං කියනවා ඔයාට ගැනු ලමෙක් ඉන්නවා...</p>	<p>Now SMS Put one on as I am going to the Dhamma sermon? I say you have a girlfriend...</p>
20.58	<p>අම්මත් හැඩ හින්දා සුපර් මාම් ගියා නම් නටන්න පුළුවන්...</p>	<p>If Super Mom went because of her mother's shape, she could dance...</p>
22.40	<p>මුතුකුඩ වෙලිනාටයය බැලුවා නම් උඩරට කාන්තාවගේ හයිය</p>	<p>If you watch the teledrama Muthukuda it shows the strength of the Kandyan</p>

	<p>පෙනෙනවා. ඒවා බලන්න නෑන. බලන්න ජ්‍යෙෂ්ඨ දඩයම්...</p>	<p>woman. Don't look at them. Looking at the Prema Dadayama (popular teledrama dubbed to Sinhala from Hindi)...</p>
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Table 1: Relevant statements selected from the post.

Contemplating the selected sayings of him, researcher underline the different nature in Dhamma sermons comparing to early periods. Not only with his language, according to the content too there is a significant diversity. Comparing with the existing literature, a monk should not be considered about his self-interest. When it comes to the above-mentioned statements there is a quite different pattern in the sermon. Language is one of the prominent factors in traditional Dhamma sermons. Due to various changes in present society language also shifted to various aspects. According to Shilavansa Thero (1946), a monk must advise his people on the importance of Dhamma sermons instead of conquering his own advantages. This phenomenon can be identified in 5.27-time duration, there is a huge variation displayed comparing to early doctrines of Dhamma sermons.

When pondering the impact of digitalization to these types of Dhamma sermons, various terms and occasions can be recognized. As in 10.27 he is giving examples from popular global entertainment event called WWF (World Wrestling Federation, aka World Wrestling Entertainment), an American integrated media and entertainment company that is primarily known for professional wrestling for solve family problems, especially between husband and wife. This could be humor, although researcher highlight the influence of digital media to absorb these types of patterns into traditional Dhamma sermons. Not only that he describes various other things like SMS, teledramas, reality shows, digital medias during his sermon. As Rahula thero (1956) stated about the politicization of Sinhala Buddhism in early eras, in 2020 also there is a significant impact of political parties on Buddhism. As in 8.46, 8.56, and 9.18 researcher draw attention to the statements based on Sri

Lankan political parties. This also a prominent shift compared to traditional Buddhist sermons.

From digital anthropological perspective, this event can be examined applying the 5th principle named authenticity of ambivalence or ambivalence and the principle of openness and closure. It emphasize the contradictions of openness and closure arise in digital domains. Considering Internet, there is a novel openness for the public as well as a limited freedom. This phenomenon can be identified in political as well as the religious context. Digital concept or the digital culture underlines the capacity of production through the openness and accessibility. On the other hand, there is a solid closure and restriction emerged as a tension in digital. Due to these characteristics more than idealized communities, there are cross-cutting affiliations of groups utilizing the internet to think through new opportunities.

This new openness was significantly utilized by popular Buddhism, and the falseness or the idealized thinking are not considered as important conceptions due to these new groups which highlight different perspectives and ideas or opportunities of Buddhism. As highlighted early table particular monk's novel statements/ sayings are some of the characteristics that emphasize the tension of this so-called openness of digital. These sayings can be defined as unsuitable or inappropriate statements for a Buddhist monk according to someone's point of view. Although these types of things widely spread due to the support of digitalization and the considerable influence for this trend is the openness of the Internet.

3.2 Post 02: people become couples at Dhamma sermons



Figure 3: second video selected from Facebook (Black & White, 2021)

This video consisted with 14 minutes of duration and was found from a Facebook page which shares different types of posts and not considered as a religious page. Pondering the engagement of the audience clearly identify thousands of reactions and comments. As the first post selected earlier, following are the statements and sayings regarding this post align with the research.

Video time	Statement in Sinhala	Translation
0.20	<p>කාමේසුම්ච්චාවාරා චේරමනී සික්ඛා පදං සමාදියාමි. ආදරය සුන්දර වරදකි. ජ්‍යෙෂ්ඨ නම් මනරංජිත වේ. නන්දිත වේ. ඒ එදා. මෙදා අලුතින් එකක් අවිල්ලා. ආදරේ අහස තරම්. කැඩුණා ම පොළොවේ පස් කන තරම්...</p>	<p><i>Kāmesumicchācāra veramaṇī sikkhāpadaṃ samādiyāmi.</i> (I undertake the training-precept to abstain from misconduct concerning sense-pleasures). Adaraya sundara waradaki (popular Sinhala song). Premaya nam manaranjitha we nanditha we (another popular Sinhala song). That was then. A new one has arrived today. Adare Ahasa Tharam (another popular song). As soon as love is broken, people behave insanely...</p>
0.56	<p>බණේ දී යාළු වෙනවා. සංඥා පුවත්වලින් නම්බරේ දෙන්නෙ...</p>	<p>Become friends in the Bana (Dhamma sermon). Sharing the number just like the signal news.</p>

<p>1.10</p>	<p>උදේ ජී.එම්. ගුඩ් මෝනින් යැව්වා එක යි.</p>	<p>In the morning send the message GM, which means the short form of good morning...</p>
<p>1.30</p>	<p>දින නවසියක් යාළු වෙලා හිටියොත් දින අටසියක් මේ පෝන් එකේ. මුන්ට වෙන වැඩක් නැහැ වෙන. අලි මදිවට කොටි කියලා හව් එකෙන් දෙසියයේ පැකේජ් එහෙකුත් දීලා. මාසෙට ම දෙසිය යි...</p>	<p>If have been friends for nine hundred days, will have eight hundred days in this phone. They have no other choice. Hutch also gave 200 packages to fulfil their desire. Only two hundred rupees for a month ...</p>
<p>7.11</p>	<p>පෙරේතයි අප්පා බිමින් නියන්නත්. ගිලන්පස තමයි අංක එක. හාමුදුරුවෝ දන්නවා මගේ ජීවිතේ...</p>	<p>I'm very greedy for Gilanpasa (permissible food and drinks for the Bhikkus), monk knows my life...</p>
<p>9.10</p>	<p>මං අද මේ හරි දුකෙන් ඉන්නෙ. අර කුරුණෑගල පැත්තේ දුවෙක් අපේ එල්ලිලා මලා නේ? ජේස්බ්‍රැක් එකේ. ඒ විදුහල්පතිනිය සම්පූර්ණ වැරදියි. මං බය නැතුව කියනවා... මං හරි ආදරෙයි ගුරුවරුන්ට. මේ</p>	<p>Today I'm very sad. A girl from the Kurunegala area hanged herself. On Facebook. That principle is completely incorrect. I say without fear ... I really love teachers. This video is going to the world. Do you know why? That kid is not on Facebook, gentlemen. A boy took a photo of that child and</p>

<p>විචියෝ එක ලෝකෙට යනවා. ඇයි දන්නව ද? ඒ ළමයා ජේස්බ්‍රැක් එකේ නැහැ මහත්තයෝ. ඒ ළමයගේ පොටෝ එක කොල්ලෙක් අරං ජේස්බ්‍රැක් දාලා තියෙන්නේ...</p>	<p>posted it on Facebook ...</p>
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Table 2: Relevant statements according to 2nd post.

When it comes to the second case of the study, researcher underlines the repetition of the statements. The sayings in 0.20 and 13.11 of this video is similar to the statements of previous video’s 11.51 and 15.19. Both stating about the misbehavior of sense-pleasures. Considering the five precepts (Pansil) third precept is *Kāmesumicchācāra veramaṇī sikkhāpadaṃ samādiyāmi*, which means I undertake the training-precept to abstain from misconduct concerning sense-pleasures. During Dhamma sermons taking five precepts as example is a prominent custom. Considering the relevant monk’s sayings there is a huge difference of explaining this third precept to Buddhist laymen.

One of the significant characteristics identified in his sayings are the taking digital cultural terms and concepts. As he states about the mobile package of Hutch, a Sri Lankan telecommunication service provider, and the country's third largest mobile network operator during his Dhamma sermons while explaining five precepts, it clearly highlights the possible impact of digital culture. Likewise, the way he argues about a suicide case connected with Facebook, it comprehensively determines the effects of digital platforms to traditional Buddhist Dhamma sermons.

In the principle of openness and closure of digital concept, underlines the capability and the capacity of the production in digital platforms. Since digitalization affects Buddhism, changes and evolutionary features arise and there is no limitation for new ideologies. On the other hand, closure, and restriction too discussed through the

5th principle. When it comes to Buddhism in digital media there is clear negative and positive feedback from different audiences. This phenomenon is quite similar to the first principle of digital anthropology, the dialectic nature of digital culture. Wijayarathna, Abhayasundere, and Jayaweera (2021) stated this principle by utilizing the significant characteristics of Siri Sadaham Ashramaya and its teachings. The way people react to those sayings highlights the closure and restriction of digital.

Conclusion and recommendations

Sri Lankan Buddhism is adapted to time and space. Various scholarly works have shown that Sri Lankan Buddhism has shifted over time. Protestant Buddhism, Sinhala Buddhism, Militant Buddhism are some of the prominent terms emerged among that research. This research is a initial step in ensuring that Sri Lanka's current popular Buddhism can be brought into the innovative conceptual framework called “Digital Buddhism”.

One of the key points that can be deduced from this research is that the revolution that digitalization brought about in the global arena during the fourth industrial revolution had an impact on the religious context and can analyze from a digital anthropological point of view. Such a digital revolution had not taken place during the time of many scholars who had conducted social and anthropological research on religion, especially Buddhism. The present Sri Lankan anthropologist should launch a study on its complementary digitization and Buddhism by identifying and utilizing the new dimensions in anthropology correctly. The modern anthropologist is recognizing that anthropology is not just a study of indigenous peoples.

The model presented by this research is that the theories of digital anthropology can be applied to religious practices to identify the digital cultural change that has taken place through them. This research confirmed the diffuse influence that digital cultural elements have had on deviating from the features of traditional Buddhist preaching. This research holds the holistic nature of traditional anthropology into

the modern social context and analyzes facts deviating from an ethnocentric perspective.

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Subject Index

- Valavāmukhī – 1,5
Fertility cult – 3,4,5,6,7,10
Pārvaṭī – 1,5,6
Yakśa and Yakśani – 1,6
Tourism – 10,11,17,20,21,22,27,28,30,33,38,39,40,41,44,54,57,58,60,62,63,64,66,68,69
Changing Lifestyles – 10,14,18
Ratnapura – 10,11,15,17,18
Problems – 13,17,30,57,77,78,80,92
Solutions – 13,16,17,44,45,70
Archaeological Sites – 20,21,36,38
Inbound Tourism – 21,22,27
Pre-history – 23,29,37,40,41,42
Proto History – 20,23,27,32,33,34,35,36,37,38,39,40
Sri Lanka – 20,21,22,23,24,25,26,27,30,31,32,33,34,35,36,37,38,39,40,41,42
COVID-19 – 43,44,45,46,48,49,50,51,52,53
Innovations – 43
Digital usage – 43
Technological advancements - 43
Visitor experience – 43,46,50,51,52
New normal – 43,51
Activity Economy – 54,55,56,57,59,68,69
Cultural Heritage Tourism – 38,54,55,56,57,58,59,62,63,64,66,68,69
Kandy – 54,56,58,62,63,64,67,68,69,70
Galle – 11,30,34,54,56,58,61,63,64,65,66,68,69,70
Tourism in Sri Lanka – 18,22,54,56,57,58,59,64,66,69
Digital – 71,72,74,75,75,77,80,81,84,85,86,87
Culture – 17,24,27,43,44,46,50,52,55,57,58,62,63,67,68,70,71,74,75,76,77,81,84,85,87,90
Anthropology – 41,71,72,74,75,76,85,86
Popular Buddhism – 71,72,75,76,77,81,85
Dhamma sermons – 71,73,75,76,77,80,81,84

Appendix 01

TRIVALENT
ත්‍රිසංයුත
Journal of Archaeology, Tourism & Anthropology
Department of Archaeology
University of Kelaniya
Sri Lanka

Volume III Issue I 2022



About

The Journal of Archaeology, Tourism & Anthropology is to provide a platform for researchers and professionals to publish their research findings, theoretical overviews, models, and concepts related to Archaeology, Anthropology & Tourism & Cultural Resource Management with a multidisciplinary research approach. This is an interdisciplinary, open-access journal that is exclusively devoted to the publication of high-quality research in the fields of Archaeology, Anthropology & Tourism & Cultural Resource Management. The Journal focuses on new trends in each field.

Intentions & Scopes

The academic journal of Archaeology, Tourism & Anthropology is the official journal of the Department of Archaeology, University of Kelaniya, Sri Lanka. The journal provides a platform for researchers and professionals to publish their research findings, theoretical overviews, models, and concepts related to relevant fields of Archaeology, Anthropology & Tourism & Cultural Resource Management. Further, the journal encourages collaboration by

teams of researchers to create special issues on the latest developments in related topics of national and international importance.

The peer-reviewed journal publishes one issue annually & invites original research articles from diverse disciplines. In addition to original research articles, the journal invites review articles, book reviews, and short communications.

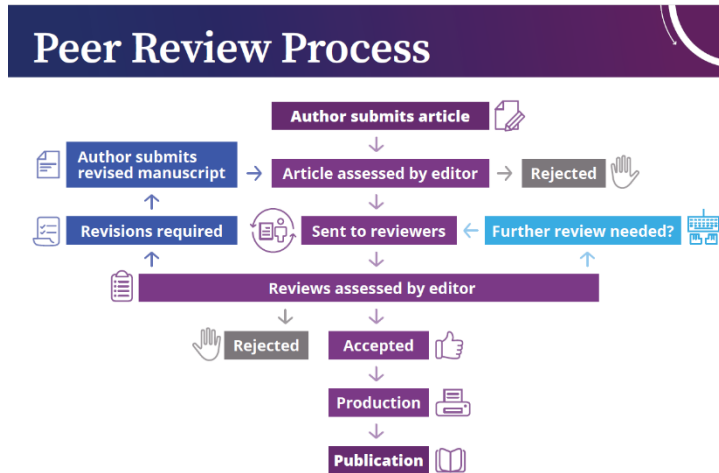
Overview of the Department of Archaeology

Archaeology has become a subject field of studying human culture through human activities beyond a mere appraisal of past cultures & societies. The application of new knowledge & secrets of human history uncovered through that scientific study is the main aim of archaeology. Based on the multidisciplinary & multivocal concept of archaeology, it is an internationally connected subject via likes Tourism & Cultural Resource Management. The department offers a student-centered learning system by instilling in lectures a series of practical skills in fieldwork & research.

Themes

1. Pre & Protohistoric Archaeology
2. Mortuary Archaeology & Social Archaeology
3. Environmental Archaeology, Geoarchaeology, Zooarchaeology.
4. Ancient Art & Architecture, Ancient Technology, Epigraphy & Numismatics.
5. Recent trends in computer applications in Archaeology
6. Field Archaeology & Settlement Archaeology.
7. Archaeological Research, Education, Training & Public Archaeology
8. Underwater and Maritime Archaeology
9. Physical & Cultural Anthropology, Ethnology & Ethno Archaeology & Indigenous Studies.
10. Recent trends, Research & Education in Anthropology
11. Cultural, Archaeological, Paleo & Spiritual Tourism.
12. Eco, Nature, Adventure, Agro Tourism & CBT.
13. Sustainable Tourism Development, Tourism Entrepreneurship, Innovation & Creativity
14. Tourism Research, Education and Training and Tourism Crisis Management

15. Destination Marketing, Hospitality Management and Recent Trends in Tourism
16. Role of Technology and Multidisciplinary Approach in the Tourism Industry.



17. Archaeological Conservations, Museums & Heritage Management

Policies

Peer Review Process

1. Submission of Paper

The corresponding or submitting author submits the paper to the journal. This is usually via an online system such as Scholar-One Manuscripts. Occasionally, journals may accept submissions by email.

2. Editorial Office Assessment

The journal checks the paper's composition and arrangement against the journal's Author Guidelines to make sure it includes the required sections and stylizations.

3. Appraisal by the Editor-in-Chief (EIC)

The EIC checks that the paper is appropriate for the journal and is sufficiently original and interesting. If not, the paper may be rejected without being reviewed any further.

4. Invitation to Reviewers

The handling editor sends invitations to individuals he or she believes would be an appropriate board of review.

5. Response to Invitations

Potential reviewers consider the invitation against their expertise, conflicts of interest, and availability. They then accept or decline. If possible, when declining, they might also suggest alternative reviewers.

6. Review is Conducted

The reviewer sets time aside to read the paper several times. The first read is used to form an initial impression of the work. If major problems are found at this stage, the reviewer may feel comfortable rejecting the paper without further work. The reviewers will evaluate the paper based on the following criteria;

- I. Statement of Problem or Purpose
- II. Relevance of the Topic
- III. Importance of the Topic
- IV. Contribution to the Literature
- V. The proper research methodology adopted
- VI. Organization of the contents
- VII. Discussion
- VIII. Conclusion
- IX. Quality of writing & Mechanics
- X. Any other comments from the reviewers

Otherwise, they will read the paper several more times, taking notes to build a detailed point-by-point review. The review is then submitted to the journal, with a recommendation to accept or reject it – or else with a request for revision (usually flagged as either major or minor) before it is reconsidered.

7. Journal Evaluates the Reviews

The handling editor considers all the returned reviews before making an overall decision. If the reviews differ widely, the editor may invite an additional reviewer to get an extra opinion before making a decision.

8. The Decision is Communicated

The editor sends a decision email to the author including any relevant reviewer comments. Whether the comments are anonymous or not will depend on the type of peer review that the journal operates.

9. Next Steps

If *accepted*, the paper is sent to production.

If the article is *rejected* or sent back for either major or minor *revision*, the handling editor should include constructive comments from the reviewers to help the author improve the article. At this point, reviewers should also be sent an email or letter letting them know the outcome of their review.

If the paper was sent back for *revision*, the reviewers should expect to receive a new version, unless they have opted out of further participation.

However, where only minor changes were requested this follow-up review might be done by the handling editor.

Author Guidelines

Final Submission:

Authors should note that proofs are not supplied before publication. The manuscript will be considered to be the definitive version of the article. The author must ensure that it is complete, grammatically correct, and without spelling or typographical errors. Before submitting, authors should check their submission completeness using the given Article Submission Checklist. The manuscript will be considered to be the definitive version of the article.

Manuscript requirements

Authors are advised to prepare their manuscripts before submission, using the following guidelines

<i>Format</i>	<ul style="list-style-type: none"> • All files should be submitted as MS Word-compatible documents. • Times New Roman font, 12-sized, and 1.5 line-spaced. Single-columned layout and in B5-sized paper.
<i>Article Length</i>	<ul style="list-style-type: none"> • Articles can contain a maximum of 10 pages including references.
<i>Article Title</i>	<ul style="list-style-type: none"> • A title of not more than 20 words should be provided. • Times New Roman font, 14-sized, and 1.5 line-spaced
<i>Author Details</i>	<ul style="list-style-type: none"> • Name of each author with initials ex: Bandara, A.W.M. • Affiliation of each author, at the time research, was completed. If more than one author has contributed to the article, details of who should be contacted for correspondence. • E-mail address of the corresponding author
<i>Abstract</i>	<ul style="list-style-type: none"> • A single paragraphed abstract containing maximum of 300 words. • The abstract should include the purpose of the study, research problem, objectives, design/methodology/approach, and findings, and also could mention the originality/value of the work with the conclusion. • Times New Roman font, 12-sized, and 1.5 line-spaced. Single-columned layout justified Italic.
<i>Keywords</i>	<ul style="list-style-type: none"> • Provide up to 05 keywords encapsulating the principal topics of the paper.
<i>Article Format</i>	<ul style="list-style-type: none"> • The article submission should be compiled in the following order: <ol style="list-style-type: none"> (I) abstract, keywords • main text including <ol style="list-style-type: none"> (II) introduction (including relevant literature and research objectives) (III) materials and methods (IV) results and discussion

	<p>(V) conclusion and recommendations, acknowledgments</p> <p>(VI) references</p>
<i>The text</i>	<ul style="list-style-type: none"> • Line spacing should be 1.5; with 12-point font Times New Roman Should employ italics • For scientific names, use the SI system/ metric system for units of measurement. • All illustrations, figures, and tables should be placed within the text at the appropriate points, rather than at the end.
<i>References</i>	<ul style="list-style-type: none"> • Please use the APA (American Psychological Association) reference style. • For detailed information, please see the Publication Manual of the American Psychological Association, Sixth Edition (2010); http://www.apastyle.org/ and http://blog.apastyle.org/ • References should be 1.5 spaced, 1.5 cm 2nd line right indent, and listed alphabetically at the end of the paper

Table of Contents

	Page
01. Fertility Cult in Pre-Buddhist Sri Lanka	01
02. Changing Lifestyle on Tourism: Special reference to Ratnapura District	10
03. The Story of Pre-Historic and Proto-Historic Hominids of Sri Lanka: An Underexploited Resource for Inbound Tourism Promotions	20
04. Innovations of the Museums during the COVID-19 Pandemic	43
05. Activity Economy and Cultural Heritage Tourism in Sri Lanka (Special Reference in Galle and Kandy)	54
06. Dhamma Sermon and Popular Buddhism within the Confront of Digitization	71

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