

FROM SPICE TRADE TO MODERN DIPLOMACY WITH THE SOUTHEAST THROUGH THE LENS OF SANGAM LITERATURE

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ABSTRACT

Learning from the past is inevitable and applying it in the present is unmatched, India and South East Asia in the era of the Act East initiative substantiates vis-à-vis commercial, security, and cooperative relations between the two landscapes. Bridging the gap between dissimilarities within nations, the emergence of Vasudhaiva Kutumbakam during G20, as a philosophical move towards the global level by the presidency, but here we are concerning the South east might face serious difficulties in many areas in achieving the ideal. Our objective is to find guidance that is of cosmopraxis in nature to make that inclusive level approach for enhanced and prolongingness of interconnections. This cosmopraxian approach was well prospered by Rajendra Chola of the Medieval Chola Dynasty, who had immense cultural relations that reflected in southeastern culture, especially Malaysia, Cambodia, Java, and Thailand. The Sangam literature of Tamil, especially "Pattinappalai" remarked on the prosperous trade between Tamils and the Southeastern archipelago in its texts elaborately satisfying our question of ontological way. The main thing that reflected ancient times trade is the "alliance" relation between where Srivijaya dynasty with Medieval Cholas which is a cultural cosmopolitan in nature, unlike the current scenario where political realism with "strategic" relations are maintained by the situations that act as determiners. The cosmopolitanism of Imperial Cholas can be matched with the ideal of 'World as a Family' proclaimed by India, which due to its utopic tendency in this modern era could be impossible, unlike the past. In this paper, we will discuss the learning from Pattinappalai of Sangam literature which encapsulates the cultural influences, people-people exchange, literature traditions, and culinary exchanges as a

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cosmopraxis ontological way for an expansionist regime of the past that had an inclusive relation via sea and how it can be utilized for the Indian state as the emerged proposer of universality and thriving for a human-centred global system.

Keywords: Cosmopraxis, Human-centred, Cultural-cosmopolitanism, Sangam, Pattinappalai

Introduction

The prolixity of wars, relative gains, soft power, and struggle for dominium in regions as well as the global system explains the modern-day international political scenario in a realist sense. The longingness of cosmopolitanism starting from ancient times by Diogenes in the 4th BCE lacks the outcome in reality and pertains in an idealistic nutshell. The cosmos always lacked inclusivity, and interconnectedness in achieving the ideal because of political, economic, and social reasons. Accordingly, “Vasudhaiva Kutumbakam” a theme portrayed by India at the G20 summit in Delhi (2023), proclaims and supports the cosmopolitan worldview of Earth as One Family. In this paper, this particular phenomenon will be seen in the Southeast context with Indian foreign diplomacy in improving, following Act East policy by providing insights from the Tamil literature Sangam where the Tamil kings and merchants in the early and medieval eras had influenced culturally and economically in the southeastern archipelago. It should be acknowledged that the similarities between Tamil and Koreans in cultural, linguistic, and culinary variations propounded the ancient hoods of the kingdoms.

*“Vēru palnāṭṭir kāltaravanta
palavi nai nāvāy tōṅrum perunturai”
- Narrinai (Uruthirankannanar, 135/1946)*

This line of Narrinai 295 of verses 5 and 6 tells, that ships from various countries have docked at the port in the ancient port of Tamilnadu Korkai (Arokiyaraj, Chozhan, & Narayanan, 2021) and in this research work, we will look after the texts that support our cosmopolitan theme in the context of Southeast Asia, a diplomatic learning of ontology from our past. Before

that, we should know about the various authors who took the responsibilities of re-inventing tradition in the modernities, and who pioneered South Indian sculptural notes, especially with Southeast Asian nations; theorists who suggested various interconnective ways for an inclusive world in the literature review. Then moving on to the problems we face in achieving universality, and what we can learn from the tradition to present-day diplomacy within actors especially stressing India and Southeast Asia. The methods that were pursued in ancient times cannot be taken as such but with some modernized context in promoting inclusiveness. So what is promising is the knowledge that we can get from the Tamil culture which is often left out by many scholars for modern plights and compromising themselves with Ramayana, Mahabharata, and Buddhist pieces of literature to engage in contemporary conflicts that actually need a revisit and resolutions.

The paper has a two-fold objective. First, it attempts to find out the possible learnings from Cholas vis-à-vis the Southeastern nation's relations to the present modern diplomacy of the governments. Second, it tries to answer how the cosmopraxis of the past, with a pinch of modernism, led to cosmopolitanism, and why it remains vital for the modern world.

HISTORY OF THE CHOLA EMPIRE THROUGH THE TEXTS

This section will explore early Chola empire relations with Southeast Asia, followed by scholarly citations on Medieval Chola influences, and finally, connect these with modern-day cosmopolitanism and its relevance. Starting with the textual evidence, Tamil literature is well known for its imagery, spirituality, depth in thoughts, love, kingships as sung by poets in councils, the social life of the regions, feminine power, trade activities, relations, etc. Especially Pattinappalai a certain text contains the valor of the Chola dynasty where the early Chola kingdom had its capital in Kaveripattinam aka Poombuhar, which was the celebrated city in ancient times and was submerged by sea a thousand years ago. The city served as the epicenter for trade with the southeastern archipelago and prospered in fulfilling the trade demands of the Romans by acting as an intermediary in transfers (Glover, 1989, 1990). However, the first clear evidence of maritime contact appears in the second half

of the first millennium B.C. from Ban Don Ta Phet in West-Central Thailand, dated to the early 4th century B.C. The origin of the carnelian beads found here and at other sites of Southeast Asia has been traced to the Indian subcontinent as sources of carnelian are rare in mainland Southeast Asia though scattered in the Indonesian Archipelago (Glover, 1989).

The epic *Pattinappalai* verses 103 by Uruthirankannanar (135/1946, pp. 171-172) translated by J.V. Chelliah on Sangam literature highlights King Karikalan's valour, emphasizing his leadership during the early Chola period. The work delves into the unity of Vanigar merchants, religious practices like Shaivism and Buddhism, and the significance of Kaveripattinam in trade, supported by archaeological evidence of its connections with Southeast Asia.. There is one specific passage in this literature, in which mention is made about six ports along the sea coast to which merchant ships could sail (Trenckner 1928, p. 359). The scholar who translated Milinda Panho (Davids 1890, p. xiii) attempted to identify all the ports and cities referenced in the text. He suggests that Kolappattanam should have been located along the coast of South India. Kolappattanam is likely none other than Kaveripattinam the erstwhile port-town (Soundara Rajan & Raman, 1994).

The Sangam tradition gives the numismatic findings of square Chola copper coins at *Perumpatan kal* from an ancient port city of Khun Luk Pat on the Klong Thom river of the western coast of Southern Thailand as noted by K. Rajan in his *Archeology Of TamilNadu Early Historic Period* who studied the megalithic monuments which were founded in the archaeological survey in the erstwhile capital of Cholas. Also, several findings of monuments, coins, and articles with evidence of Western roots were excavated. With the support of this, we can establish many ideas from the ancestors' past socio-economic life, which depicts some insights that need to be renewed for modernity.

Also, with the support of the Government of India, archeological excavations at Kaveripattinam (1963-73) under the head of Soundara Rajan helped us with the type of articles that we got in the excavations mainly Pottery in black and red ware and all-black wares, Rouletted ware, Kushana polished red ware in sprinkler types, exotic green glazed pottery which first time seen in

here that dated in Malay-Indonesian archipelago while these pottery supports with C14 dating and yielded approximately between 300BC and 200BC of age (Soundara Rajan & Raman, 1994). This report also gives us information on the coast of Chola's regular trade with the southeast from the 9th to 12th century A.D. The work also gave the stages of Buddhism propagated in the Imperial Chola time with the peaking of Shaivism. The discovery of the Buddhist monastery confirmed the literary evidence found in the Tamil epics like *Silappadikaram* and *Manimekalai* closely connected with the port town. These excavations showed the effective trade and cultural exchanges between the landscapes of South India and Southeast Asia and most of the excavational findings are befitting the *Pattinappalai* praising the commercial life of Cholas (Abraham, 2003).

We also have to look at the excavations, inscriptions, and literature from the Southeast in supporting the quality trade in the past with Tamils. A Malayan text of 17th century *Sejarah Melayu* also known as *Sulalatal-salatin* engages the Malayan familiarity with Cholas for many centuries. This text revealed the context of Malacca and Singapore that the kingdom had long-sustained commercial, political, and even marital alliances with the Malay Archipelago, and Kalinga which is present-day Odisha was once a fleet of Rajendra Chola from which he acquired success in his siege against Kedah kingdom in 1025 CE (Gopal, 2022).

Many transregional mythic motifs can be found, for example, Varuna or Baruna as he is known in the name in the Malay world, where according to *Tholkappiyam* assigns Varuna as the god of *Neytal* i.e. coastal lands where *Pattinappalai* refers to the communities of the coast worshipping the fierce power residing in the ocean which also performed by Malayan world which gets the support from *Hikayat Sang Boma*, the Malay version of old Javanese text, *Bhaumakavya* in which he depicted as the god of sea, emerging from the sea accompanied by celestial spiritess to aid the protagonist of the tale, Boma. Even today we can see temples for him on both coasts (Gopal,2022). The point here that we should take is the shared mythologies of the two areas. Still, there is ongoing archeological research over Malayan coasts where the discovery of a shipwreck dating back to 600 years near Pedra Branca at the Straits of

Singapore could shed some light on the techno-cultural sharing between entities which would fuel our understanding of the methods of relations in our past.

The reviewed literature and excavations denote that maritime trade before Christ involved shared rituals and deities across regions. Cultural diffusion reached its height under Rajendra Chola, emphasizing collaboration rather than coercion, a principle inherited from his father, Rajaraja the Great. This period saw the rise of the "imperial style," which connected a mercantile economy with agrarian production and religious institutions. It transcended linguistic and cultural boundaries, encouraging artistic innovation and promoting regional unity. The imperial style acted as a ceremonial framework for cooperation or conflict, legitimizing power among great dynasties and fostering significant regional development and alliances.

In the book *Nagapattinam to Suvarnadwipa - the reflections on the Chola Naval Expeditions to Southeast Asia* there are plenty of details like medieval commercial activities in the Indian Ocean, Rajendra Chola and Srivijaya relation and also the China triangle, Nautical perspectives, excavations at Imperial capital and its significance, South Indian Merchant guilds in the Indian Ocean and Southeast Asia. Cultural implications of the two kingdoms as cited by many authors supporting the imperial Cholas influences overseas rather than coercing and controlling the territory with the central rule in the interest of plundering as mentioned by Spencer's *The Politics of Plunder: The Cholas in Eleventh Century Ceylon*. where he mentions that idea of Indian influence was by either called as plundering or just influencing in other terms as we use later in modern diplomacy part as "Strategic partnership" or an "Alliance" because the Southeast Asia adopted many traditions and customs of Indian origin where we can sense here that amount of influences in a question which even encapsulated some of the nativity of the southeast or the other way.

We can find related elements in "*The Imperial Style In South And Southeast Asia*" by Heitzman where he states that by the 9th century the period of cultural diffusion involving India and Southeast Asia had passed and all regions were participating under a single commercial and political arena on an

equal basis. In this work, Heitz points out the similarities that we can identify among the Northern part of India, South India, and Southeast Asian polities which depicts the importance of Chola-period records that their sheer number and prosaic contents allow us to view most closely the relationship between the South state and Southeast Asia's polity and economy that helps to navigate the importance of the commerce. He also notices the religious institutions playing a crucial role in influencing Southeast Asia by portraying them as either incorporative or imperative with the support of Kulke's detailed study "*The Segmentary State: Interim Reflections*" (1995) where the author noticed that in both Indian and Southeastern states King was the highest representative of the divine will and thus partook with divinity which to the extent legitimated, precisely through the protective role that included construction of the sites themselves which confirms us the necessary proliferation of ideas and thoughts among the two polities.

We can accept that Heitzman's understanding of the importance of southern Indian trade and the imperial style of it extending to modern-day Philippines would help us to proceed with our further argument of striving for the necessity of cosmopraxis exchanges for the high development of cosmopolitanism. Now Vasudhaiva Kutumbakam which is proclaimed as the mantra of India's diplomatic lexicon has remained ambiguous and rarely elaborated, so we by this work try to improvise the term with our findings for the modern-day relations with our context which is southeast Asia. George L. Hart (1975) in his *Poems of Ancient Tamils* explains the cosmopolitic nature of Tamil poems where the texts emerge with a way of life of ancient Tamils leading to the unified inclusive world after he cites many literature of Sangam traditions and concludes that universality was in the essence of Tamil ancient authors. The cosmopolitanism nowadays getting struck by many factors due to various reasons and interests, the necessity of worldview from Held to Pogge thriving for a unified principle that we can work for as by the authors of *Cosmopolitanism in a globalized World: An Interdisciplinary Perspective* stresses this as an ever-present social condition in which individuals are embedded lags significantly behind and then proposes an individual level of understanding and importantly ANT(Actor- Network Theory) developing three important elements of cosmopolitanism such as

cultural omnivorousness, ethnic tolerance and cosmopolitics which we can relate with our ancient mechanisms from the texts that eventually lead us to take the path of cosmopraxis which literally mean the way to move beyond the trap of reifying relations and focusing on establishing how the relations interacts and also the other parts inspite of the subject (Querejazu, 2021) as a method which is new in nature but was well present in the activities by means of exchanges. So linking the past and present here, with the ultimate aim of cosmopraxian nature of ancient Tamils with the Southeastern kingdoms guiding India's cultural diplomacy to act in such a way that entails its G20's pledge supporting world family, which here applies accompanying archipelago within the family. During the 5th century period, southern India functioned as a key region, connected to the Philippines, through a replicable "imperial style." This paradigm linked mercantile economies, agrarian production, and religious institutions, promoting agricultural expansion, artistic innovation, and cooperation or conflict among dynasties across cultural boundaries.

LIMITATIONS IN UNDERSTANDING THE HISTORY OF CHOLAS:

The texts considered are rich in poetry. The Sangam literature can be classified into two types, one is of love which deals with inside or personal (*agam*) and the other is outside or political or social (*puram*). The paper does not surf on the poetical lines of the texts or in finding the personal problems which even has solutions rather we delve in the trade activities mentioned by the texts.

The understanding in this paper is guided by *Pattinappalai* for the early-era Cholas commercial activities. The text praises many trade policies exchanges, social life, people-people exchanges, Karikala Chola's administration, and polity, etc. The paper takes the necessary factors regarding the trade, exchanges, and cultural diffusions with the empire and southeastern kingdoms to serve the objective.

Rather than the epistemological approach of Medieval Cholas on Southeastern nations like the Srivijayan dynasty, the paper tends to adhere to the ontological approach that Cholas pursued that we connote the entire process as cosmopraxis way of cultural diffusions and not the initial part of it.

It rather looks at how it started the prolonged diplomacy.

Cosmopolitanism can be achieved only with sacrifices and also transformations because the activity we saw in the past was during war epochs i.e., conquests were made before the relations but instead we have trade now, so the sacrifices should start from the greater economy rather dominating the inferior which is in the case of the Cholas and Kedah kingdom.

EMBRACING THE DIFFUSIONS

Early excavations

The ancient way of life leverages a uniqueness in the approaches and accuracies in resolving the problems that they faced, with some amendments the accuracies can also be the best suitable solution for the sustainability issues. The connectivities before were mostly unnoticed and moving on in a scientific approach leaving out the masterpieces for example the connection between Tamil Nadu and Southeast Asia dates back to 2000 years ago (Saju, 2020) where epigraphy and archaeology find the attestations to this early presence of Tamils in Southeast Asia including 10 medieval inscriptions, coins, Indo-Roman rouletted pottery, ceramics, beads, and bronze artefacts.

Poombuhar aka Kaveripattinam an erstwhile trade centre and also the capital of Karikala Chola was submerged thousands of years ago, and present excavations on the city show the social life and trade of the Port City (Soundara Rajan & Raman, 1994).

The Sangam anthologies consist of the oldest literary references of Tamil Southeastern relations where particularly *Pattinappalai*, dating to the 2nd century A.D, narrating the import of foreign merchandise from Kedah to the Chola's famous port-town Poompuhar aka Kaveripattinam, so it becomes paramount to know the early life as said by the text

*Quite free and happy are their lives
Amidst their multiplying kin
They know no foes; the fishes play*

*Near the fishers' quarters unafraid,
And cattle multiply untouched
In butchers haunts.*

- Pattinappalai

These lines explain how happy the people were living at an early age when the environment appeased everyone for their daily work and their relations with their kin, this can be taken as an ideal society proposed for our sustainable earth because living happily without problems are much greater than living with dilemmas and profits as in game theory. But this early theory doesn't have that game theory instead a life theory for sustainability. (Uruthirankannanar, 135/1946, pp. 227-232)

The trade and mechanisms with Southeast Asia relations in the text go by

*The merchants thus
Condemn the taking of these lives,
They speak the truth and deem it shame
To lie, for others goods they have
The same regard as for their own
In trade. Nor do they try to get
Too much in selling their own goods,
Nor give too little when they buy
They set a fair price on all things.*

-Pattinappalai

This sets the character of the merchants who had trade with people all over the world, and the “fairness” or non-profit seeking idealness that we can seek for our present world. The texts also show the importance of Southeastern trade activities especially the articles imported and exported. (Uruthirankannanar, 135/1946, pp.245-251)

*Here are brought
Swift, prancing steeds by sea in ships*

*And bales of pepper black, by carts.
Himalayas sends gems and gold,
While Kudda hills, sweet sandal-wood,
And akhil; pearls from the south sea come,
Red coral from the eastern sea.
Ganges and Kaveri bring
Their yield; Ceylon provides food,
And Burma, manufactures rare
With other rare and rich imports
This wealth lies close and thickly piled,
Where mechants live the fish is safe in sea.*

- *Pattinappalai* (Uruthirankannanar 135/1946, pp 213-225)

The poet *Nachinarkkiniyar* explains the valor of the hero of this poem Karikala Chola for his bravery, administration and diplomacy in the territory, as he says the Kings has a conception of a vast universe where nature and mind form an inseparable bound-up whole and all the natural objects constitute, as it were, a permanent habitation for the soul which dwells within (Maraimalaiadigal, 1966). The inner soul would melt the plastic outward matter with its laws, which is the main idea of the Karikala Chola who ran a successful kingdom. The idea of imports and rare products can be seen through the texts that the merchants were so busy trading and also at the same time living a peaceful life. The quality of life that we can observe in the early age is far different from the later centuries because the former does not have any established institutions in working for self-interests as we can see by changing eras.

After the demise of early Cholas, the exchanges did not curtail, because the merchant community never got ruled out, we can still see the merchant communities in present-day Tamilnadu, Kerala, and Andhra Pradesh named *Chettiars* and *Komatis* in continuing generations. Because of the decentralized commercial activity of Cholas the people exchanges never stopped. There were people-to-people exchanges between Tamils and Cambodians, Malaysians,

Koreans, Indonesians, and more.

On account of this several important exchanges also happened between the landscapes and one important thing to note is that similarities were found between the Korean and Tamil cultures of India. We can cite some of the reasons for such an exchange is that a marriage between Korean Prince Kim Suro married a 16-year-old princess named *Sembavalam* as mentioned in the Korean book *Samguk Yusa* in 48CE. Starting this as an example the people proportions in respective lands are high with nearly 4000 Koreans living in Tamilnadu and 10,000 Indians living in South Korea working at MNCs. (Arokiyaraj et al., 2021) It is quite important to note that both regions shared Languages, Festivals, Rituals, Cultural celebrations, Culinary exchanges, and so on.(Arokiyaraj et al., 2021).

Medieval Meddling

The intermediary age till the 9th century A.D showed effective exchanges between people but now the historic peak of cultural diffusion can be observed particularly during the Rajendra Chola era especially in 1025 A.D. as the highest peak where the naval expedition reached Kedah kingdom in the Malay region as apart of his *digvijaya* which solely described by King's Inscriptions only. So there is also a dilemma arising in cultural relations as a part of his Imperial rule or Integrative rule as questioned by Spencer in his work.

Considerable dominion over the Malay peninsula and the Eastern Archipelago, supported by stone inscriptions and in the Tiruvalangadu and Karan dai (present-day Tanjore) copper plates a trustworthy account of the military and naval transactions of his reign as the influences of the Cholas laying the way as shown in Figure 4.1 of the Rajendra Campaign over the Kedah (*kadaram*) Kingdom from which after the conquest the former was praised as *Kadaram Kondan* in Tamil texts. The *Prasasti* (Inscriptions of the King) leverage details about the Kedah kingdom in the archipelago and the Chola empire's communication with the islands of the archipelago, and the Chinese are evident. The construction of the *Cudamani-vihara* in Nagapattinam by *Mara-vijayottunga-varman* of the Sailendra dynasty of Sri Vijaya paved the

way for wealthy trade between the entities (Sastri, 1955).

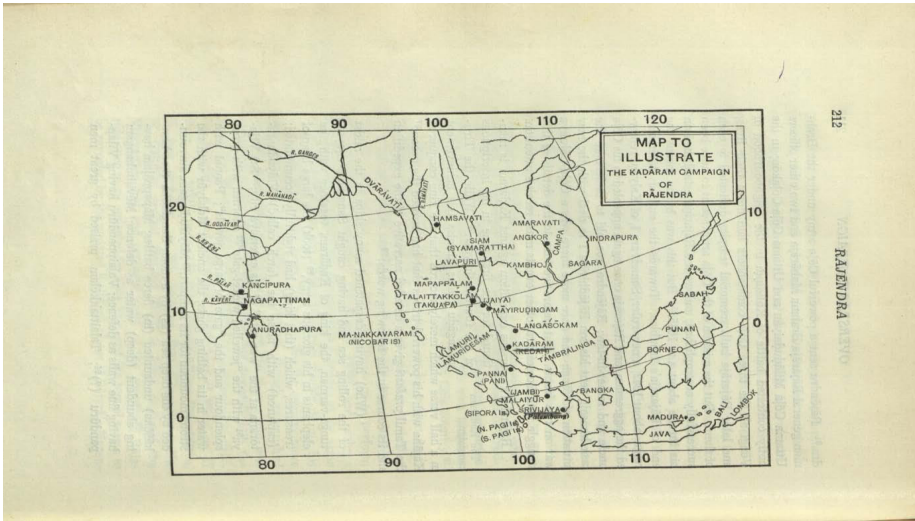


Figure 1: Map to Illustrate the Kadaram Campaign of Rajendra

Source: Sastri, N. (1955). *The Colas* (2nd ed.). Madras: G. S. Press.

The information that we can take from this golden period is administration had been carefully organised and a fairly powerful bureaucracy brought into existence, which, while it scrupulously respected the liberty, feudal and corporate, of the various magnates and associations that studied the land, successfully maintained die king's peace and enforce all civil rights.

The point of view on expeditions differs in scholars where Spencer says the imperial desire of the Cholas to seek profits and make Taxation and Tributes in a way where the treasury which already with the plunder of the gold from commerce, hunched to overflow (Spencer , 1976) and the other view can be of is the integrative nature of the Cholas as royal coordination and direction of a common enterprise among the market decentralized socio-political system. The later probabilities are in the sense of leaning towards the imperative nature because the other expeditions or *digvijaya* of the Chola dynasty show that decentralization is an important character of the polity but with a unanimous power of the King and also the Prince which assumably

started by Rajaraja Chola.

The most famous activities were done by Rajendra which was his invasions of Malaya and Sumatra of the Southeastern archipelago. The *prashishtis* notes him as *Kadaram Kondan* meaning the conqueror of Kedah which can be also noted by various poets for example Jayamkondan in his *Kalingattupparani* (verse 189). We can even accept that as Sastri tells the part of expedition as *digvijaya* which made him a supreme power in that decade or we can even see as Spencer says the expedition over Ceylon by Cholas as Politics of Plunder but the takeaway here should be the standard of living of the people, which by the poems we can tell for example *Barani* notes the people of Cholas under Rajaraja and his son never knew how loss, defeat feel which makes us so keen on seeing the administration by the golden emperors.

Trade in the region was facilitated by Tamil merchants, who sought to obtain local products like forest goods, sea cargo, and minerals to sell in the lucrative Chinese markets. In exchange, the increasing volume of high-quality Indian textiles offered new opportunities for commodity trade and wealth transfer. These robust maritime trade networks connecting India and China, with stops at ports along the Southeast Asian coasts, drove not just economic growth but also cultural diffusion - most notably the spread of Buddhist and Brahminical religious influences in the region(Devare, 2009).

A Cosmopraxis?

The sharing of Indian culture, religion, sculptures, languages, arts, architecture, customs and manners to East Asia to the extent that historians described the phenomenon as the development of a “Greater India” (Meenakshisundararajan, 2009) where the which now takes us to Cosmopraxis of that era among the people because of the Commerce and Business that prompted the people of India to cross the sea to the east that included the diffusion or in other words a diverse cosmologies are intermixing in a plural way and making a combined life out of it. The cosmopraxis of life was seen in the past age because it was never a problem in reifying the relationships but living in a way of pluriversal dimension which we can see particularly in the context of Tamils and Koreans. This uniqueness of cosmopraxis can be seen

over the Southeast Asian region before when the exchanges were at a peak level. The shift was in focus towards the interactions and co-constituting the realities of the people who migrated either way after the challenges but got settled quickly so that they became inherent members of the society.

The modern diplomacy distinctively and popularly started from the Look East with the change after three decades into Act East focusing on the Indianization which even claimed by local elites of southeast in legitimising themselves following the indianized cultures and ideas (Mabbet, 1977). However, it could possibly amend the tools necessary for the cosmopraxy to go for an effective cultural mix for plurality which produces cosmopolitanism as the outcome (Smith, 1999).

Presently, India and Southeast nations, to be peculiar ASEAN the two sided operationalised many cooperative schemes to note starting from Look East in early 90s after the disintegration of soviet, dialogue partner of the hitherto ten-nation grouping in 1996, summit level partnerships in 2002, Free Trade Agreement in 2010, importantly the “Strategic Partnership” in 2012 gradually setting up separate mission to blocs and so on. We all know the modern multipolarity in containing or balancing or counteracting or deterring mechanisms as this partnership as with doing so against China by India with South eastern nations.

Along with these initiatives it is imperative to note the difference that makes gradual level of integration in Look East policy which formulated the economic integration and the other Act East policy which enunciated the Economic, as well as Security level integration and cooperations. Even though PM Modi stresses on 4Cs of Act East namely Culture, Commerce, Connectivity, and Capacity building the main intention that supplies here is the security or strategic level of cooperation which is evident in this century after the great wars or to exactly point after the claim of science as the only solution which autotuned ethics as unwanted one driving actors into an egoistic battle and causing lives. This is what we call plights of the modernity or science to exact, it should be overcome by re-inventing the “alliance” or a “soulmate” which is inevitable for the standard of livelihoods as well as ecology by insisting

the cosmic essence to the globals. Our stress on alliance can be achieved by Cultural Integration served by Cosmopraxis which we got from the Chola era.

The linkages we have seen before in religion, festivals, culinary recipes, trades- both in barter times and currency times, and importantly wedlocks which produced the offsprings of relationality also serving the cultural exchanges more by rituals of the ceremony that includes everyone and substantial things for integrations. A marriage ceremony is substantial because of the cosmopraxis of the process that includes because of the above events. This cosmopraxis of the tradition can be utilised in modern diplomacy by India to the Southeast and even beyond it because cosmopraxis would accompany cultures which pulls masses behind it and we can also use this as a counteract to Huntington's clashes where he assumes the people's cultural identities as the primary source of conflicts in post coldwar world (Huntington, 1993) where we suggest the cosmopraxian identities will act as the main source of annihilation of present conflicts if the foreign policies show resemblances over cultural, interconnected matters with every nation.

Cosmopolitanism via Cosmopraxis

There is a famous line from Thirumoolar, a sage from Tamil who quotes

“Yam Petra inbam peruga ivvayagam”

-Thirumandhiram

This quote suggests that happiness should be shared with the world, embodying the essence of cosmopolitanism. Throughout history, shifts from physical to mental domination, colonial to neo-colonial, show the monopolization of knowledge. Today, cosmopolitanism is essential, addressing challenges at individual, communal, national, and global levels, and advocating shared solutions.

Deriving this, cosmopraxis that we learnt from the past should align with modern interests and leverage the reorientation in International Relations towards a pluralistic understanding. It brings attention to practices, and cultural diffusions leading to a mix of festivals, customs, beliefs, culinary recipes,

emotions fraternity etc., So the cosmopraxis encourages a re-enchantment in modern plights by inviting openness to diverse sensibilities, intuitions, and imaginations advocating for a less rigid and more imaginative approach to address global issues and also offers a multi-dimensional map that tracks our path in relation to inclusivity and universality (Querejazu, 2021). This is necessary in modern-day strategic politics because of the non-partnership of the ideal that we saw. The achievement of alliances leading the world to be unified is the substantiality needed in the present political systems that habituated warfare and caused deaths and pollution of money leading to imbalances.

CONCLUSION

The extensive Indo-SE Asian interlinkages over two millennia underscored a cosmopraxis ethos focused on co-constituting a shared lifestyle through pluralistic cultural diffusion. From the vibrant trade and harmonious community relations described in Sangam texts to the peak medieval cultural blending under the Cholas, the emphasis was on connectivity and integration rather than coercion. The spread of religions, languages, martial alliances, customs, etc created common ground as we noted by the cosmopraxis in international relations.

The civilizational legacy of cosmopraxis holds profound insights for reshaping modern Indian diplomacy. As India seeks leadership in an emerging multipolar world order, it must re-embrace the ancient principle of unity-in-diversity to harmonize pluriversal dimensions between contemporary nation-states and cultures. This requires moving beyond narrow transactional partnerships framed by hard power geopolitics alone. Instead, India should launch a new wave of cosmopraxis with Southeast Asia - focused on egalitarian cultural exchanges, august festivals that weave the tapestry of time, student scholarships discovering the wisdom of difference, vigorously nurturing people-to-people bonds that touch the core of hearts rather than purses. Such initiatives will organically foster integrative alliances and collective growth. India must also integrate the cosmopraxis worldview in its global governance vision - championing soft connectivity projects that affirm civilizational worth; advancing humanitarian aid without borders, and spearheading knowledge

networks on ecological oneness. By thus boldly rediscovering and living the ideal of 'Vasudhaiva Kutumbakam' from past promise to future possibility, India can lead in harmonizing the pluriversal dimensions between nations and cultures on the world stage. This is the enlightened path to actualizing a truly cosmopolitan global order.

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