

DIRECTOR'S DESK

India can be called as a “Land of Temples” where innumerable temples dotting the landscape. Many of these are ancient and some of which are massive in size and grand in appearances. These were designed, constructed and maintained based on sound spiritual principles, as enunciated in the ancient texts including Vedas and Upanishads. The Hindu temples stand as a very principle of value, and beliefs steeped in the Indian culture and ethos of the past thousand years. Patronized generously by the rulers in the olden times, these temples stood as the sign of their regal power and might apart from being an embodiment of art and architecture.

Though held equally sacred, temples in different regions have their own distinct structural style. As through the Bi-Monthly ISCS attempts to represent distinct characteristics and attributes of Eastern India. Therefore in this edition the article on “Temples an Icon of Indian Heritage” is a tour to the magnificent temples of Eastern India, deliberating how the temples of the region with multi-layered prisms covering the top for as an institution- appealing one’s spiritual, religious and aesthetic senses. Strengthening bonds of connection and complimenting the livelihood of many.

The proceeding articles also reflect certain essential compounds and variations of Indian Culture. Giving an insight to how bonding over culture and language enabling neighbors India-Bangladesh to harbor multi-dimensional growth.

The Bulletin ends up proving a glimpse of the interesting seminar on “*Evolving Riverine Connectivity in Eastern Hinterland*” organized by the members of ISCS’s Study group on *Purvodaya*.

— Arindam Mukherjee, Director, ISCS, India



Dreamstime

TEMPLES AS ICONS OF INDIA'S HERITAGE

Dr. Kashshaf Ghani*

As human societies became sedentary civilizations there came to exist unique ways of imagining 'space'. And the functions attached to it. It is not surprising then that human imagination of the divine came to be mediated and accessed through familiar structures which seem to represent the worldly abode of the Lord, a special site that coalesced communities and societies around it. Temple (from the Latin *templum*) came to signify a structure almost always built for religious or spiritual activities and dedicated to prayer, mediation, worship and sacrifice. Believed to be the dwelling place of God in midst of his believers, the temple represented the cosmic world in material terms. In no other civilization does this relation become more manifest than in Indian temples.

Architectural styles of Hindu temples vary from one region to another. The Nagara style is popular in northern India; the Dravidian style is prevalent in South India; while the regional styles include the Bengal terracotta, Chalukya style of Badami; Kalinga style of Orissa and Andhra Pradesh; and the Gurjara style of Rajasthan and Gujarat. Hindu temples usually consists of a towering shrine (*vimana*), entry to which is provided through

the open-sided pillared hall (*mandapa*), an exquisite example of which is the thousand pillar temple in Hanamkonda near Warangal. The entire structure is at times surrounded by an elaborate wall punctured by ceremonial gateways (*makara toranas*), a beautiful example of this style is at the Swayambhu Siva temple complex in Warangal. Jain temples are beautifully decorated structures which are more like monasteries while the simpler ones are in the form of underground caves mostly used for meditation. Buddhist temples vary in architectural styles depending on its purpose – decorated temple structure with a *shikhara* like the Bodh Gaya temple, half-buried sanctuaries and caves for meditation, and simpler single storied monasteries.

Historically, temples are a treasure trove of knowledge, culture, art and architecture, defined in different Indian languages as the house of God (*devalaya*), along with *kovil*, *deul*, and *devasthanam* among others. The common word *mandir*, is said to have been derived from *mana* and *dir* meaning a dwelling place for the mind, while *kshetram* defines the territory of the deity. The outer section of the temple is the hall of columns or the *mandapa* where congregations take place and ceremonies are organized. It leads to the sanctum or *garbha-griha* (the womb chamber) that houses the deity attended by priests who bless the devotee entering for a *darshan* (blessed vision). The actions of the devotee at times include the circumambulation (*pradakshina*), making offering (*dana*) and receiving prasada.

Temples are also sites of pilgrimage where devotees arrive on special occasions to seek blessings of the Lord. During special festivals the Lord reaches out to his devotees by stepping out of the temple premises when he is carried around in elaborate and richly-decorated chariot processions. Large temples manage establishments that accommodate

pilgrims, offer them food, hold special ceremonies for the pleasure of the Lord who is believed to be symbolically alive and hence follows an hourly schedule of functions starting from early morning till retiring for the day in the evening. Most of these functions are performed by a set of high priests. The financial aspects of these occasions are managed in various ways, primarily through donations received throughout the year. Ancient temples manage large amount of land and donations which they received as grants from kings and wealthy patrons. The Lord of the temple thus in a sense is also the sole owner of the land and resources owned by the temple. This economic dimension of temples is a fascinating story by itself.

The temple is where the Lord resides in his earthly abode. The site of a temple is chosen out of multiple considerations. It is often in proximity to a water body. Some temples carry a connection to an older shrine, a divine personality, confluence of rivers, close to a snake pit and an ant hill, caves in mountains. Historical events lead to the rise of important temples like Kurukshetra, Mathura, Vrindavan and Dwarka connected to Lord Krishna. The *shakti peeths* have important temples connected to the myth of the dismemberment of the goddess.

As a heavenly abode in worldly existence the importance of temples came to be projected visually through its grandiose architecture – akin to or even greater to the grandness of the royal palace – both of which was clearly intended to capture the authority and might wielded by the resident. The king over his subjects; and the Lord over all his creation. It is not a surprise then that in powerful Hindu kingdoms of India authority came to be vested in these grand temples. The divine lord – usually Siva or Vishnu seated in his temple-abode was recognized as the guardian of the domain over which the king exercised merely temporal authority. Inspired by the lord of the temple, the king too strived towards universalist

aspirations which would position him as the universal emperor (*chakravartin*) according to classical Indian political thought. This feat could be achieved only through the conquest of the quarters (*digvijaya*) in the east, west, north and south; thereby emulating the all pervading gaze of the lord who seated in his temple abode surveyed his domain spread in all directions. Such an exercise of conquering the four directions also created a unique cosmic axis which passed through the kingdom with the royal temple located at its very centre, at the axial crossroads, as in the sacred centre of the Vijayanagara Empire which houses famous temples like the Ramachandra and Vitthala. Here lies the clue to India's transformed built landscape by the 10th century which came to be dotted with temples of remarkable size and architectural beauty – elaborately carved and often decorated with gold.

Take for example the famous Gangaikonda Cholapuram – the capital city of the Chola dynasty. It was established by Raja Rajendra Chola after his victory over the Pala dynasty of Bengal in the 11th century. Commemorating his victory the new capital also became the site of the magnificent Brihadeshwara temple dedicated to Siva, a portion of which remains today. The central sanctum has a nine storeys high vimana rising to 56 metres. It is decorated with recessed corners and has a graceful upward curve, which contrasts with the sharp rise of the Brihadeshwara temple tower in Thanjavur (Tanjore). The distinctive features are the beautiful stone sculptures in the niches carrying the figures of Nataraja, Dakshinamurti, Harahari, Vishnu, Brahma, Mahisasurmardini among others, the Simhakeni or the circular well for storing the Ganga water, statues of

the lion at the entrance as the Chola dynastic symbol, and the large bull figure of Nandi in the inner courtyard facing the sanctum. On either side of the main temple there are two structures named as Northern and Southern Kailash – the mountains being the original abode of Lord Siva. By recreating his mountain abode within the premises of the great temple, the Chola monarch projected himself as the servant of the Lord together with claiming universal sovereignty. This was further affirmed in a prominent relief on the temple wall where Siva and his consort Parvati is seen crowning their devotee Chandeswar, sculpted in the image of none other than Rajendra Chola himself!

Traders and trading towns also acted as important patrons and sites for temples, and we can conclude by looking at one such example of a unique temple of the Sikhs from the city of Amritsar - the famous Harmandir Sahib, popularly known as the Golden Temple built by Guru Arjun in 1589. Along with being an architectural feat situated in the middle of the great tank 'Amritsar' (the nectar of immortality) which gave the city its name, the temple is also unique in architectural style quite distinct from the Islamic mosque and the Hindu temple. Moreover, it also marks a break in the devotional ethos of a temple by being devoid of any deity. Rather, its devotional and hence ritualistic focus is the text of the Adi Granth – the Sikh canonical scripture completed by Guru Arjun in 1604.

Temples then are not simply sites of worship. Nor is there any singular idea of the temple. What we have is a religious space across communities seeking to capture divine energy, visible in the form of the deity becomes the centre of devotion for the millions who access the precinct.

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INDIAN CULTURE: AN OVERVIEW

Dr. Sarup Prasad Ghosh*

The Indian Culture comes down to us from time immemorial. From the Sindhu Saraswati Civilization till date, it is a continuous flow of a grand and glorious heritage which is one of the oldest in the world and the only surviving ancient civilization which has drawn attention of the academicians around the world. A discussion on Indian culture cannot be divorced from the Vedic religious and spiritual heritage, that is why representing the Hindu religion in the Parliament of Religions held in the year 1893, Swami Vivekananda told that he is proud to belong to a religion that has taught the world both tolerance and universal acceptance. This makes the 'Sanatan Dharma' the mother of all religions, because it is the oldest surviving religion on earth where monism, qualified monism, dualism each and all have its due place. The Indian cultural ethos has its rightful place in the Vedas. The Hindus consider Vedas without beginning and without the end. To them, the Indians, Vedas are ever flowing spiritual laws experienced by saints and seers at different times. If West cannot forget a few centuries old Christian cultural heritage which plays an important role in western cultural experiences that is why in the

same way it is impossible for India to forget the religion-cultural heritage which is thousands and thousands of years old. The moral, ethical and highly spiritual relation between soul and soul between individual spirits and father of all spirits has been the basis of Indian cultural heritage. The Vedic rishis experienced the universal oneness of the humanity irrespective of its innate diversities. The Semitic cultural heritage believes in universal brotherhood whereas the Dharmic cultural heritage of India believes in universal oneness. Swami Vivekananda told “the Vedas teach us that creation is without beginning or end. Science is said to have proved that the sum total of cosmic energy is always the same. Then, if there was a time when nothing existed, where was all these manifested energies? Some say it was in a potential form of God. In that case, God is sometimes potential and sometimes kinetic, which will make Him mutable.

Everything mutual is compound and everything compound must undergo with that change which is called destruction. So, God would die, which is absurd. Therefore, there never was a time when there was no creation. If I may be allowed to use a simile, creation and creator are two lines, without beginning or without end, running parallel to each other. God is the ever-active providence, by whose power, systems after systems are being evolved out of chaos, made to run for a time and again destroyed. This is what the Brahmin boy repeats every day: ‘The sun and the moon, the Lord created like the suns and the moons of previous cycles’, and this agrees with modern science.”

Indian culture keeps the attainment of “Brahminhood” which is the highest state of realization in our spiritual cultural as a core idea of our concept of renunciation. By Brahminhood, our rishis never meant a caste, rather our saints and seers meant a state of

mind where worldliness is totally absent and true wisdom is realized. The ideal of Indian culture has to realise the God within and for this, our culture teaches us non-violence, selflessness and the need to propagate wisdom and the power of love – if a country is inhabited by such people of elevated consciousness which will lead them towards spiritual, moral and ethical understanding then that individual will be above law that’s why in the ancient period it was told that a Brahmin is above laws because it meant that the said person has attained Brahminhood. The state of Brahminhood can be attained by anyone irrespective of caste, creed and culture because this is not on the basis of birth but it is based on work as Lord Krishna preached in Gita. That’s why the Mahabharata says that the whole world in Satyajuga was peopled with Brahmins and the other castes originated from the Brahmins. Therefore, the root of each caste has been from the Brahmins. So, it is the moral training for each caste is to attain Brahminhood which is latent within each and all of us. Therefore, the “Vivekananda Doctrine” says that education is the manifestation of the perfection already in man and he further proceeds to preach that religion is the manifestation of the divinity already in man. Swami Vivekananda, that’s why told us “There is a law laid on each one of you in this land of your ancestors, whether you are Aryans or non-Aryans, Rishis or Brahmins, or the very lowest outcastes. The command is the same to you all, that you must make progress without stopping, and that from the highest man to the lowest Pariah; everyone in this country has to try and become the ideal Brahmin. [This stage is known as The stage of “Brahmantaye Uttarayan” in our culture after this stage comes the stage of “Debattaye Uttaran”].

This Vedantic idea is applicable not only here but over the whole world. Such is our ideal of caste has meant for raising all humanity slowly and gently towards the realisation of the great ideal of the spiritual man who is non-resisting,

calm, steady, worshipful, pure and meditative. In that ideal there is God.”

The Indian culture teaches us to be universal in our approach to life. Therefore, this accumulated culture for ages has been the common cultural heritage of all Indians irrespective of caste, creed and their languages. Sanskrit language is the treasure house of Indian cultural heritage and in India, Sanskrit and prestige go together because the primary sources of India’s cultural traditions are all written in Sanskrit. Swamiji called upon us that instead of wasting our energies in debate and discussion, we should learn Sanskrit and acquire the culture which is written in the Vedas and the Upanishads that is the secret of power in India. Our culture teaches us to be deep thinkers and our thinking process teaches us to be charitable. The foundation of our cultural heritage is renunciation ‘tyaga’ and service ‘seva’. The Vedas has two portions, the ‘Karma Kanda’ and the ‘Jnana Kanda’. The ‘Karma Kanda’ where we have the Samhita and the Brahmanas. In the Brahmanas rituals that deal with the sacrifices were given. In the Samhitas, songs are composed in ‘Chandas’ i.e., rhythm. Swami Vivekananda said that it is possible that Aryans like the Greeks went beyond the nature to find solutions which led them to move step by step outward of worldly pleasure and land up at a spiritual plain, which influenced our cultural heritage whose realization lies in the concept of self-annihilation. The Indian culture in its long journey has created institutions assimilated customs and many wonderful manifestations took place from different parts of the world which gave strength and power and have intermingled in a manner to create this modern view of our culture, power, custom and have influenced our traditions and various cultural trends emerged and got integrated with our traditional way of life and thought. The Indian music, dance and creative art

ultimately searches for the inner peace of mind which in our culture has always been recognized as ‘Shanti’ i.e., Peace. Our cultural heritage speaks about ‘Satyaguna’, ‘Rajaguna’ and ‘Tamaguna’. The perfect control of ‘sense organs’ leads us to the stage of ‘Satyaguna’. We have to understand the inner spirit of our ancestors. The Occident has tried to dominate the Orient for centuries. In India during the days of Absolute Monarchy, the King in the medieval period tried to control every sphere of our cultural life. In a democratic country, government elected by majority of the people tries to interfere in the cultural life. According to our ancient cultural heritage, it is neither the king nor the administrative authorities, but the society used to determine the cultural continuity. Our cultural heritage evolves around cultural nationalism at the super-structure and spiritual consciousness as the sub-structure. It preaches faith on God, but also cautions us about the need of faith on one’s own Self and this is the basis of Vedantic cultural heritage. This has to be carried into practice. Our culture encourages the concept to discuss whereas in western method it has been to resolve the matter of conflict through dialogue but often debate and discussion leads us to another set of debate and new paradigms take shape. In Indian spiritual cultural traditions, we don’t end in debate, discussion and do not believe in conflict but we want to reach a stage where conflict subsides in cooperation and conciliation, that is what we understand is moving from the state of ‘Danda’ to the state of ‘Dandatit’. Our Vedanta tries to arouse the ‘Real Self’ hidden in one and preaches one to come out of his ‘Apparent Self’ by waking up the ‘Brahman’ within, which is known as ‘Brahmajagaran’ Our Upanishad say ‘Arise, awake and stop not till the goal is reached’. Likewise, the education that our boys receive is very negative, the school boy learns nothing, but everything of his own broken down -- want of ‘Shradda’ is the result. The ‘Shradda’ which is the keynote of the Vedas and the Vedanta, the ‘Shradda’ which emboldened

Nachiketa to face Yama and question him, through which 'Shradda' this world moves. The annihilation of that 'Shradda'! 'The ignorant the man devoid of 'Shradda' the doubting self runs to ruin.' Therefore, are we so near to destruction? The remedy now is the spread of education. First of all, Self- Knowledge. I do not mean thereby matted hair, staff, Kamandalu, mountained caves which the word suggests. What do I mean then? Cannot the knowledge, by which is attained even freedom from the bondage of worldly existence, bring ordinary material prosperity? certainly it can. Freedom, dispensation, renunciation, all these are from highest ideals, but 'Even a little of this Dharma saves one from the great fear (of birth and death'

Yogas with Gyan, Bhakti, Karma and Rajas elevate our consciousness to the supreme state. The 'Ramayana', the 'Mahabharata' and the 'Gita' are the basis of our cultural traditions. The preachings of Lord Mahavira and Bhagwan Buddha are the logical development and the logical fulfilment of our cultural heritage. Swami Vivekananda's Practical Vedanta and his understanding of Hindu philosophy has influenced our cultural overview to a great extent. The theories compounded from the original sources of knowledge like the Vedas and Upanishads, from where we have learnt that the Brahma who is the main 'Deva' held the key to all knowledge which one will uphold to his disciples which comes down to us from generation to generation as part of our glorious

cultural heritage and legacy. The Jains during an indefinite period of cycle of life take about the perfect beings who are recognized as 'Jinas' and through them the source of knowledge gets upon to the human societies. Likewise, Buddhism placed with persons as poser of infinite universal wisdom to attain the highest state of consciousness. The Puranica believes that infinite universal wisdom is a higher state of realization along with other missions which helps the seeker to realize the spirit of our spiritual culture. 'Brahma' is the name of high position, the 'Deva' to which each individual can pray for virtue of meritorious deeds but only a few fortunate one can become 'Jinas' and achieve 'Mukti.' The state of being Buddha is open to one and all without a distinction. The spirit of Guru as discussed in Shikhism also plays determining role in shaping Indian cultural traditions. The spirit of ten Gurus and their role in the development of Indian cultural traditions is immense. Hinduism, Jainism, Buddhism and Sikhism are deeply imbedded in the age-old traditions of India because these religions originated in India. Our cultural heritage makes us conscious of the unfolding of the infinite power of knowledge and encourages practicing the Yoga system and understanding the spirit of 'Go-Gayatri, Ganga, Guru, Gita' which can take us ahead from lesser truth to higher truth and from higher truth to the highest truth. From here we can realise our inherent divinity and move ahead towards that state, where spirituality lies at the substructure and on it rests the material superstructure.



**Director, MAKAIAS*



PURVODAYA AS A CATALYST FOR INDO-BANGLADESH RELATIONS

Mohit Musaddi*

In January 2020, the Government of India launched “Purvodaya: Accelerated development of eastern India through an integrated steel hub” in Kolkata. On the occasion, the Union Minister of Steel, Shri Dharmendra Pradhan stated that “eastern India is a land of infinite opportunities... eastern India holds special focus in our infrastructure development focus”. Under the scheme, in December 2021, the Odisha government approved the proposal of a mega steel plant to be jointly developed by ArcelorMittal and Japan’s Nippon Steel with an investment of more than Rs. 1 trillion, which will reportedly generate employment for 16,000 people. Previously, in December 2020, under the Purvodaya initiative, Delhi and Tokyo had signed a Memorandum of Cooperation establishing an India-Japan Steel Dialogue to undertake joint activities and create alternate supply chains with like-minded partners.

However, while the current focus of the initiative is on increasing the productivity of the steel sector, the Purvodaya scheme has the potential to be expanded to other sectors,

providing unprecedented benefits to eastern India. More holistically, through this initiative, the government of India must aim to transform logistics and utility infrastructure and drive the region's socio-economic development. 'Purvodaya' which literally translates to 'rising or appearing in the east', can become the Government of India's focus to realise the full potential and benefits that the eastern and north-eastern regions of the country have to offer in order to aid India's march towards a USD 5 trillion economy. Furthermore, the Purvodaya initiative can also serve as a catalyst for promoting India's eastern region as an export hub, particularly to countries in the subcontinent. In this regard, Bangladesh emerges as a perfect test-case scenario to imagine and realise the benefits of the Purvodaya scheme, which will be a win-win for both countries.

India and Bangladesh are currently carrying out a feasibility study for a bilateral Comprehensive Economic Partnership Agreement (CEPA), which will have three dimensions, including trade in goods, trade in services and investments. CEPA is key for Dhaka as it currently stands to lose its duty-free and quota-free (DFQF) market access to India after 2026 when it graduates to a developing country. It has been reported that Delhi and Dhaka will soon begin formal negotiations on the CEPA and that it will figure high on the agenda during PM Sheikh Hasina's visit to India in September this year. Bangladesh is already India's biggest trade partner in South Asia with a total trade of more than USD 18 billion during the financial year 2021-22. This is on the back of stellar growth in recent years and is almost double the two-way trade figure of USD 9.3 billion in 2017-18. A joint feasibility study has ascertained that the proposed CEPA will boost Bangladesh's export earnings by 190 per cent and India's by 188 per cent, and the two countries will also register growth in GDP

by 1.72 per cent and 0.03 per cent respectively. Through the promotion of Purvodaya, eastern India can take advantage of the CEPA, particularly in the trade in goods dimension by boosting its manufacturing not only in the steel industry but across several sectors such as electricals and electronics, consumer appliances, drugs and pharmaceuticals and automobile components, among others. Some work has already begun in this regard. For instance, the West Bengal government, in collaboration with the Indian Electrical and Electronics Manufacturers Association (IEEMA), is scouting for land to set up a 1000-acre industrial park in the State to attract new-age hi-tech manufacturing companies. The Odisha government has been focusing on setting up the Adani-group-led aluminium refinery which will generate over 9,000 jobs and has the potential to turn India into a net exporter of alumina.

Connectivity will play an important role in boosting trade between India and Bangladesh. Several initiatives in that regard already exist between the two countries, whereas there are others that can be quickly operationalised. Land trade accounts for a majority of trade between the two countries, and there are four active integrated check posts (ICPs) located at Petrapole, Agartala, Sutarkandi and Srimantpur which handle most of the trade. Five new ICPs are proposed to be set up in West Bengal along the border to decongest and ensure better connectivity between the two countries. Border points in North-east India can also be upgraded from land customs stations (LCSs) into ICPs. In the maritime trade sector, India and Bangladesh have signed an Agreement on the Use of Chattogram and Mongla Ports (ACMP) in 2019 for the transshipment of cargo from Northeast India to the rest of the country. The ACMP can be further expanded to "facilitate movement of third-country export-import (EXIM) cargo of India... and make it a gateway port for South Asia". Goods movement between northeast India and Bhutan using Bangladesh's Chittagong

Port has already been tested. Delhi and Dhaka have also operationalised inland waterways transport with the Brahmaputra River now connected to the Ganges via the India-Bangladesh Protocol (IBP) Route. Dhaka is also keen to operationalise its 8,480 kilometres of navigable waterways for transportation and distribution of goods between Bangladesh, Bhutan, India, Myanmar and Nepal. The role of railways in the movement of cross-border freight between the two countries has increased in recent years. While trade through the LCSs had to be shut due to the COVID-19 pandemic, Delhi and Dhaka operationalised five railway interchange points to continue bilateral trade. Apart from handling bulk cargo, Indian Railways also began to transport essential

commodities such as spices, cotton and sugar, including via parcel trains and container train services.

There are several works ongoing to develop “international road, rail and waterway connectivity projects which is moving at a fast pace and within the next three-four years, when these are completed, trade in the region can be expected to boom”. The Government of India has to ensure that its eastern and north-eastern regions are prepared to scale up manufacturing across various sectors through the Purvodaya initiative and utilise the opportunities to expand its trade with Bangladesh and other neighbouring countries in the most efficient and effective ways possible.



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REPORT OF THE DISCUSSION

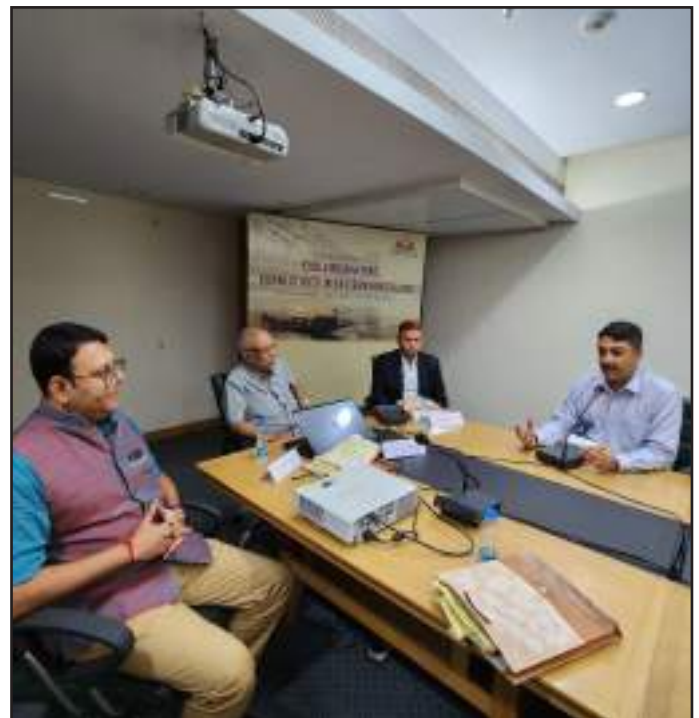
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"EVOLVING RIVERINE CONNECTIVITY IN EASTERN HINTERLAND"

3rd September 2022; Venue-RTC,ICCR,Kolkata

The Institute of Social and Cultural Studies (ISCS), India that has been reciprocating about the development and other multi-dimensional perspectives of the Eastern India through its Chapter Purvodaya mostly through virtual platforms, now with easing of COVID-19 restrictions hosted a Discussion session on “Evolving Riverine Connectivity in Eastern Hinterland” on 3rd of September 2022 at the RTC,ICCR Kolkata. The event was organized to disseminate the importance of riverine routes towards attaining connectivity and fulfill economic goals of India with neighbourhood countries altogether.

As Distinguished Speakers the event attained the participation of Prof. Jayanta Bandyopadhyay-Visiting Distinguished Fellow, ORE, Kolkata & researcher and author on science and the natural environment. Who through a very interesting power point presentation manifested connectivity taking place through Himalayan Rivers across South Asia that have complemented economic upsurge specifically in the Eastern India. His deliberation focused on the growth of mountains-interaction of mountains with monsoon thus affecting river flows and later helping to foster inter regional interactions between water bodies.



The following Speaker Mr. Md. Shamsul Arif- First Secretary (Commerce) Bangladesh Deputy High Commission classified important factors that includes navigation issues, MOU's, protocols, factors of coastal shipping and other hindrances faced by India and Bangladesh with regards to the riverine connectivity. He suggested that though we have developed roadways as alternatives but riverine gateways are cost effective for better trades and connectivity. He raised a hope that the visit of Sheikh Hasina- Hon'ble Prime Minister of Bangladesh to India in the month of September stimulates some constructive approach in the making of inland waterway routes more feasible towards the trade and development.

The final speaker of the event Sri Arnab Ganguly - Associate Director, CUTS International, Kolkata Head, CRC pointed

that riverine connectivity not only helps country to create interstate linkages but are important for international connectivity as well. Though schemes like Sagarmala and Gatishakti are leveraging immense of importance to connect rivers by bringing different wings of ministries and private sector under one roof- but other factors like provisions for river trainings needs to be materialized. Logistical issues including trade decisions, operative factors, customs practices should be eased out. In other words his deliberation focused that on Whole River management now should be taken as a separate unit of research, policy making in coming times.

The deliberations followed interactions between speakers and the participants and ended with felicitation of the speakers and vote of Thanks by Sri Arindam Mukherjee, Director, ISCS, India



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