



EDITORIAL

RELIGIOUS ECONOMY AND PURVODAYA



Dr. Sujit Kumar Pruseth*

Purvodaya is one of the flagship initiative of Government of India, which has recently been launched in order to ensure balanced regional development. The other aim is to harness the potential in the different crucial areas like agriculture, education, health, tourism, connectivity and religious economy etc. in the Eastern States of India. Religious Economy in relation to the Purvodaya has emerged as a critical and unexplored area. Religious Economy implies the economy directly and indirectly involved in and around of the various religious places in India. 'Religious economy and Purvodaya' is an attempt to explore the various dynamics and aspect of development potential of religious economy in eastern states of India.

Swami Vivekanand had made a valuable opinion on role and place of religion in India: Here in India, it is religion that forms the very core of the national heart. It is the backbone, the bed-rock, the foundation upon which the national edifice has been built. Politics, power, and even intellect form a secondary consideration here. Religion, therefore, is the one consideration in India.

This quotation has become extremely relevant in contemporary time as well. The religious places have also got the cultural and heritage significance. In the last couple of years, the Government of India has taken up many steps in

strengthening the infrastructure in and around the ancient places of worship. In addition, the cultural and heritage of the ancient places of worship have been integrated with the tourism and service sector in order to boost the related economy. For example, the revamping the Kashi Vishwanath Mandir complex in Varanasi on the banks of River Ganga. The other notable examples have been the improvisation of infrastructure in and around Sri Jagannath Temple in Puri, Sun temple in Konark, Gandhradi temple in Odisha; restoration and conservation of Govinda temple at Ichhapore in North 24-Parganas and restoration of Raghunath temple at Boromakalitola Road at Hooghly's Pandua in West Bengal; the UNESCO heritage site at Bodh Gaya in Bihar; Shakti Peethas in Assam etc.

The Durga Puja, Eid etc in West Bengal; Rath Yatra in Odisha have been intangible cultural and religious heritage in eastern parts of India. Since the 'Purvodaya' scheme has been launched to usher in balanced development, the improvements of infrastructure and tourism related activities will certainly pave the way for rapid economic development. The local economy will also get a boost.

Eastern India's religious economy potential is crucially related to connectivity, tourism and service sector. In recent times, the Eastern states have exhibited many potential in religious tourism and the religious economy as well. India is also known for her exotic religious places. So far, the development of India is concerned, the growth story will be incomplete without the growth of the Eastern India. So, Purvodaya scheme aims at harnessing and augmenting the potential in the critical areas. In this way, religious economy will be an economic enabler at the same time it will also be a tool for balanced economic growth. So, religious economy can act as a prominent

player in terms of facilitating development of the basic infrastructural facilities. At the same time, it has the potential of generation income for the local community as well as the government and the potential to balance the regional development disparity. According to World Economic Forum, the travel and tourism accounts for 5% of economic India's employment. It is also having the huge potential for further growth.

For creation of tourism infrastructure two major schemes have been launched in recent times. One is, the Swadesh Darshan. The other is called the PRASAD: Pilgrimage Rejuvenation And Spiritual Augmentation Drive. The PRASAD scheme aims at paving the way for the development and promotion of religious tourism in India.

So, the critical question is that how the Government of India taking up various initiative towards harnessing, the potential keeping in mind the religious economy in the eastern belt of India. In this direction, the Purvodaya is coming in a big way and it is acting as a facilitator for the augmentation of the religious economy. In addition, the Government of India has recently launched a scheme called Adopt your Heritage i.e Apni Darohar Apni Pehchan. This scheme is by the Ministry of Tourism and was launched in 2017, and the objective of this scheme is to develop the tourist sites, maintaining the basic facilities, the drinking water cleanliness, travel information, and guidance etc. So, under this scheme, the Government of India has put up a list of almost 93 ASI [Archaeological Survey of India] monuments. The ASI protects 3,686 ASI monuments and archaeology sites, including 36 World Heritage Sites. So far, the 31 agencies or it's called the Monument Mitras have been approved to adopt 95 monuments and tourist sites. It's a very strategic initiative by the Government of India. And so far the latest initiative from the government of India is concerned, another major

flagship scheme in this direction has been the HRIDAY : the National Heritage City Development and Augmentation Yojana. The basic aim was to bringing together the urban planning, economic growth and heritage conservation in an inclusive manner. So, 12 cities have been identified all across this country. The major being Amritsar, Amravati, Badami, Dwarka and Mathura. So far, the Eastern Belt is concerned there are six cities like Gaya in Bihar, Kanchipuram in down South, Puri in Odisha, Varanasi in Uttar Pradesh, Velankani and Warangal in Andhra Pradesh. So, the focus has been to augment the local resources and the city economy. And in recent budget also, the

Government of India, allocated, a record amount of money in terms of railways and infrastructure. So, the focus is to improve the infrastructure in terms of road connectivity and railways. So, these cities will be connected. It will also initiate a very prosperous cycle of growth through religious economy.

So, a well crafted policy involving the development of ancient places of worship and cultural heritage within the broad purview of the Purvodaya is the need of the hour. It will not only boost the local economy but also strengthen the people to people contact from various parts of the country.



Dreamstime

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RELIGION, ECONOMY AND PURVODAYA : THE ROAD AHEAD



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Prof. V.K.Malhotra*

Religious Economy and Purvodaya is an important theme which is somewhat unusual also. Since this topic is unique in certain ways, it tries to combine two ideas, the idea of Purvodaya with religious economy. We know that the present Minister of Education, Sri Dharmendra Pradhan unveiled the mission *Purvodaya*, in January 2020, in Kolkata. And the mission was largely with an idea, to increase the steel production capacity in India, combining Eastern states of India, namely, Odisha, Jharkhand, Chhattisgarh and West, Bengal, and northern part of Andhra Pradesh also, which collectively hold 80% of India's iron ore and a hundred percent of coal and a significant portion of chromite, bauxite and dolomites reserves. The basic idea is towards enhancing the steel production capacity of India and taking it to 300-million-ton level by 2030-31. From the present level of production of 105 million tonnes and in terms of existing capacity which is around 140-145 million tons. India is the second largest producer of crude steel at the moment. Following China, which produces 165 million tons, which is 56% of the total is steel production in the world. And then, the European Union which produces almost 139 million tons of the total crude steel production in the world. But, since

European Union is a group of many European countries. So as a country, India is the second largest producer of crude steel. And presently, our share in steel production is around 5.5% of the total global production, which stands at 1877 million tons and we intend to raise it near to million tons by 2030 or 2031 and it will be 7% of the total is steel production the world.

The basic idea is combining or taking advantage of the natural endowments existing in this eastern part. The good part is that our Arcelor- Mittal-Nippon steel from Japan. Odisha government have signed for setting up 12-million-ton, integrated steel plant in Kendrapada district. It leads to economic gains by taking advantage of natural endowments, and development benefits can trickle down. Generation of employment opportunities across the value chain is another advantage. Socio-economic growth of the entire Eastern region, reduction of disparity between eastern India, and the other part of the country are objectives behind *Purvodaya*. Despite being well endowed with natural resources, Eastern India surprisingly continues to be one of the poorest regions of the country. So, some efforts are being made to definitely resolve those issues of poverty and inequality and regional imbalances. Infrastructural development, connectivity through roads, railway network are being improved over the last few years.

There are certain reports which mention about religious economy. There is a report from World Values Survey which has tried to capture the importance of religion in Indian context from 1900 to 2000. It says that, 90% of the respondents in India, rate religion, as very important. And there are two countries India and Kyrgyzstan in the world where over last 10 years or since 2014 in particular, the importance of religion in the lives of the people has grown by 10 points. So, along with the

growth, the people's deep faith in religion has also shown some increase or improvement. A book entitled *The Economics of Religion in India*, published by Harvard University Press which argues that religion has not been a popular target for economic analysis so far. This is where the Institute of Social and Cultural Studies, Kolkata is taking a lead and must be complimented. Religion has been important 100 year or 150 years back in India and it continues to be important. Despite the fact, the society and the economy has taken another height or trajectory on the path of development and we have definitely entered a new area called liberal economy and globalized economy also. Still with growing liberalization and globalization, the importance of religion in the society continues to be important factor. An impression has remained that with globalization and liberalization the economies would be moving away from religion, literature etc. but that is not a reality in Indian context. And so growth in equality, education, technology and social trends are affected by and they also in turn affect the economy of the country.

A survey was done on 600 religious organizations in 7 states of the country and the survey revealed that religions in Indian context has interface with social welfare and also politics in the society. The report says that there has been retreat of the state. Yet, it is observed that the welfare component of the government expenditure has been increasing over time. So, religious organizations play a positive role in India's social economic development. The report also found that there were times that colonizing powers of Europe incorporated the Christian Church's civilizing mission to justify the capture of lands that did not belong to them. So, on the whole this report, amply establishes, the kind of relationship that we have in our own context and the way the foreign colonial powers have also used at different points of time, religion to exploit others for their own economic gain. I read from the

findings of another important study on religion and economic activity in India, a historical perspective published in American Journal of Economics and Sociology. It suggested that there is a deep interrelationship between religious thought and economic activity in India. And, it tries to capture a little longer period from ancient India, that is from Mauryan Empire, where self-reliance was stressed, both economically and religiously also. And then it talks about the medieval India when flexible caste system and profound economic system, definitely, were quite in tune with the religious realities of the society. Now, economics of faith in India and how religion turns the wheel of the country's economy is being talked about by the government at the centre. There are number of temples in India and they have their own local economies. And through spread effects, they definitely have implications for regional economies or economies at the state

level. The religious trips in India, share 2.32% of GDP. Temple Economies are as big as 3.02 lakh crore. 55% of Hindus undertake religious pilgrimages. And most of the tourists in India who go for some kind of tourism, they do undertake religious pilgrimage or religious tourism. Also in Indian context, expenses on religious travel in India are rupees 2,717 per person per day. Expenses on social travel are 1068 per person per day and expenditure on educational travel are rupees 2286 per person per day. Meaning thereby, that expenses on religious travel of all these three kinds of expenses on travel, expenses on religious travel are the largest. The largest expenditure on religious travel on a per day basis is approximately in India's case is Rs.1,316 crore. And the annual expenditure on religious travel as already pointed out, is around Rs.4 lakhs crore as per NSO data. The plans for pilgrimage include Ramayana Circuit, Char Dham Road Project, Buddha Circuit, Rejuvenation of Kedarnath and



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Badrinath; restoration of temples in Jammu and Kashmir etc. As far as India's openness to different religion and different circuits is concerned. In June 2021 report by Pew Research Centre say that people are quite free to practice their faith in India. And Hindus to the extent of 91% have expressed this freedom of their Faith, Muslims up to 89 %, Sikh's 82%, Christians 89%, and Buddhists they have expressed that. India is a very open society and 93% people have, say liberty to practice their own faith. There is, another work published from Cambridge University Press on India's religious pluralism and its implications for the economy. India is by any standard, a very highly religious country having a sizable minority religions also, which have evolved alongside the dominant religions. Also, there are a number of religions which are said to be the part of the Hindu religion itself. The NBER working paper, authored by Robert Barrow and Rachel McLey argue that explanations for economic growth should be broadened to include cultural determinants also, and of those

cultural determinants religion is a very important component. Culture also affects economic outcomes as they affect honesty, thrift, willingness to work hard and even openness

to strangers. Although religion is an important dimension of culture but economists have lost sight of and ignored this dimension. They have to be looked at in terms of their position, in terms of economic status. They need to be talked about in cultural context. The NBER working paper on religion and economic growth argue that religious beliefs, increased church attendance tend to reduce economic growth. In contrast, church attendance increases. In other words, economic growth depends, fairly on the extent of believing relative to belonging. So, there are strong believe that religion in many societies in the world, have advanced those countries. For example, Japan is one such a champion but they continue to be traditional in certain ways or at least in their values and cultural values in particular. So, India definitely is one such example, which combines religion and economy.

When Shakti Peethas or places related to Lord Krishna are talked about , they act as strong connecting factors. The festivities in Indian context lead to spending. The communities' social capital add value to this process. The communities' wealth creation is closely associated with our religious belief and cultural practices. Festivals and fairs also impact spending on our own selves leading to wealth creation for the whole nation and the community or the society.

So, Purvodaya is one such initiative in that direction. The entire Eastern India will grow together as there is commonness in the Eastern India having its background in history and culture and religion. They also get connected with each other on people, to people basis. And this is where when people get connected, the economies, the definitely are bound to move forward.

**Member Secretary, ICSSR
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Prasad Packs In Traditional Palm Leaf Box at Puri, Orissa, India

SYNCHRONISING THE DEVELOPMENT OF SOCIETY, ECONOMY AND RELIGION



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Sea beach vendors at Gangasagar Mela



Dr. Satyabrata Chakrabarti *

The primary emphasis of Purvodaya has been reduction of regional disparity and growth of eastern region. Now, when these two are combined in the third component, that is religious economy. That it is unique in the sense that it carries a lot of unique components also along with the visible components.

India as a country has the great sacred complex par excellence, whether it is eastern region or northern region eastern, western, central. It is actually a whole complex of sacred elements. Ultimately certain elements become apparent and important that is trade, transport, promotion of art and architecture, handloom and various other kinds of things. One important component in the whole transaction is Prasad or prasadam. The moment the modernization takes place in terms of producing lot, there is danger for many things and varieties with all their indigenous components.

In the long run, connectivity will not be limited to the economic connectivity. After all, it will be social connectivity because there is a great difference between a tourist and a pilgrim. Pilgrim, always carries with him or her certain ethics,

values, cultural code which is immediately shared with his or her neighbours. Immediately, it is expanded and creates another kind of activity. Tourist has a different angle altogether. And when the whole thing is modernized, tourists could get the advantage those who can afford for this, but those who can't, the still get connected. Pilgrims that come to Gangasagar or Puri, Prasad is a major attraction. This aspect is very important and it has been there with the beginning of our civilization. Yeah. Now we are having the civilization for at least 5000 of years and uninterrupted. And that

was the one aspect which was responsible in our connectivity, at least in terms of a cultural plane and that gives the real excellence, the character of Indian civilization. So, at the end of the day. What needs to be promoted? Economy alone and at the cost of what? The traditional tenets has always been proved that economy in isolation is of no real meaning.

So, there is a gloss over of these three important components, the society, economy and religion. So, ultimately a comprehensive kind of approach needs to be devised which can promote all the three elements in Purvodaya.



Holy Sweet Mahaprasad being displayed at a counter on a tale for sale at Puri

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**General Secretary , Asiatic Society,
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Crowded pedestrian shopping area near New Market in Kolkata, India in the time of Eid, 2020



MS Siddiqui*

The religious economy is a very interesting subject to both the India economy and the Bangladesh economy. Tourists from Bangladesh, used to visit mostly visit West Bengal, Mumbai, Delhi. So, Bangladesh has been sending the largest tourist to India and before pandemic they replaced the US tourists in numbers. So, we have the largest tourists visiting India. People from this country used to visit India for shopping during Eid day. There are one crore Hindu here, so they also visit. People of this country love to shop and spend. Another aspect of our visit is the medical tourism. And it increases with the rapid economic development and increase in purchasing power.

People from Bangladesh love shopping in India, Thailand, Singapore, etc. And particularly the Bangladeshi men are attracted to modern garments of India due to good quality, low price and design, etc. And so, on the other hand, the Bangladesh market is also full of Indian garments. And even then, they go for shopping to other countries, particularly in

India. The situation created and facilitated by the easy visa system and cheaper transportation to India by flight and also by bus and train as well have increased the visits. So, there are bus services directly from other small towns, not only from Dhaka the capital, going to India. So, the transportation cost is relatively cheaper, even some of the transportation cost within the country is costlier than traveling to West Bengal and Eastern regions.

There is another aspect-- the import duty in Bangladesh is very high. So, if someone travels to India and buy some products, then there is no need to pay any tax. So, the cost of the Indian garments is relatively cheaper, for the Bangladeshi people to buy from any part of the India. This has made Indian market lucrative for the people of Bangladesh. And during the normal time, the number of visitors in New Market is 25,000 Bangladeshi buyers every day. Not only the New Market the other surrounding areas of New Market like Mirza Galib Street, Mullick Bazaar, Belgachia, New Market Street Food, Tallygunge, Anwarsha Road, Raja Bazar, etc draw crowd from Bangladesh. And there is a new concept also here, border haat. People from Bangladesh, sellers and buyers from Bangladesh and India meet at the border haat weekly twice or thrice so they can do business. And according to the statistics of the Indian High Commission, usually issue around around 1 lakh visa. And additionally, they used to issue visa to 1 lakh people during Eid Festival. It is a statistic of 2019, just before the pandemic situation. So, if the people here spend, USD two thousand on average then the spending is around 300, crore US dollars for shopping, for lodging, etc.

And if we again look into the Bangladesh market, 45% of the clothes are from India and Pakistan. There is a fascination for Indian and Pakistani garments. And another part of the religious economy is that the cattle from India. Now, Bangladesh is almost self-sufficient in cattle production.

There is a market Bongo Bazaar in Dhaka which is known for cheap clothes and which are generally rejected technically. Bangladesh is the second largest garment export country in the world after China. So, there are a lot of millions of technically rejected garments, those are very cheap. Although those are rejected but qualities very high. Many people from India, particularly in eastern part of the India, Nepal, and Bhutan used to come to Bangladesh to shop here. So during puja, they are coming here. Bangladesh will remain a very attractive market for garments and cosmetics in future also for India. Around five or six Indian cosmetics, manufacturers have started their manufacturing plants in Bangladesh. Actually, it is the one of the largest economic stimuli in Bangladesh. So definitely, it's a good market for India and people from Bangladesh will continue go to India for shopping. This market will gradually increase with the rapid development of another.



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RE-IMAGING INDIA'S RELIGIOUS TOURISM



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Huge crowd in Ratha Yatra festival, Puri, Odisha



Mrs. Sharmila Purohit*

There are three segments of this topic which need to be emphasized, namely they are religion, economy and Purvodaya or development of Eastern India. The religious thoughts, include mainly faith, sacred feelings, tradition, shrine etc. That is pilgrimage to the sacred landscapes. Philosophically the Hindu tradition says, the aim of life for the Hindu is not just *moksha* or spiritual freedom, but equally material satisfaction. Thus, religion in the Indian tradition, has not divorced itself from the secular affairs of society, such as economic and political activity. Thus, there are two distinct religious activities that economic activities are involved such as pilgrimage tourism and day-to-day daily activities of people living in and around sacred landscapes, as well as visitors are devotees, reaching there with sacred intent. Pilgrimage tourism. It is the oldest kind of tourism in the world. Now, talking about Eastern India say for example, pilgrims visiting *Shakti Peethas* like Kamaksha, Kalighat, Vimala Devi, etc. So much so the devotees are visitors visiting the Chariot Festival of Lord Jagannath at Puri. One

of the four *dhamas* of Hindu religion and the Gangasagar Mela in West Bengal-the largest annual religious congregation are considered as pilgrimage tourism with a sacred intent. This feeling of sacredness invokes, a connectedness, a presence of the blessing of existence. It is sacred, when it becomes for us a window to the kingdom of God. It is sacred, when it becomes for us, and a reminder of the sacredness of all space. As space created by God, it is said in the article by James and Rubenstein about Eastern India in 1990. No exclusive studies were there for ages on the subject. However, in the last two decades, some organizations have started doing research on this topic, that is religious economy.

To perform the religious activities involved, quite a large amount of revenue transaction as well as revenue augmentation. and most importantly the services required to facilitate the consumers there by generating employment in the state. The community involvement in the religious practices is of paramount importance, be it a gardener, porters, sculptor, transporter food maker or carpenter or artiste artisan, local businessman, everyone gets the share from the economic activities by the visitors as consumers. Now we will see how various activities are connected with sacred destinations. Devotees sprained, a lot for temple activities like offerings on occasions and rituals such as they buy flowers for offering to their deities. They donate money and gold and many precious items on donation to the Temple. Give money to the priest's astrologers they buy *prasadas*, offer butter and oils for various kind, for lighting of lamps, are then and metal lamps from the potters, sarees and jewelleryes etc. Sometimes the visitors take escorts and guides to whom also, they pay. So, all these activities are connected with economic activities. People earn a lot and the state earns revenue by this activity of the visitors. So, calendar year of

activities, health, people of different professions to earn money throughout the year which also generates state revenue. Now, one thing is very important for the economic activities, connected to a religious place. That is three landmarks with the alphabet A; i.e, Access, Accommodation and Attraction. Access means all types of transports. The other term is access the economic activities and connected to it. Now, one thing is very important for that is three landmarks with the Access meaning, all types of transports, so the transport sectors accommodation and attraction of the country, state, and the localities aren't revenue. Accommodation includes *dharamshalas*, paying guest houses, hotels and lodges etc. The hotels augment new revenue because of the tourism activity. Attraction includes different places of natural, cultural and historical interests where people visit and local people earn money by facilitating the requirements of the tourists. As far as the revenue earning is concerned, the souvenir industry is connected with religious places. It not only improves the livelihood of the communities, but also helps in the new revenue generation. For example, the local crafts and creative art as souvenir is another revenue generation. Facilitating, various community for their livelihood. Hence, the Prime Minister's vision of 'Vocal for local' and promotion of local industries, the famous auto Chitra family of the famous auto Chitra, family, local carvings, ethnic work painting on clothes originate from the religious practices in the Lord Jagannath Temple of Puri. In ancient time, people believed a pilgrimage to Puri is not complete unless one brings back a piece of *Pattachitra* or an artistic work with them. Today handicraft traders have carried those traditional crafts to international craft bazaars. A 40 square feet *Pattachitra* made by a senior artist is sold at a price ranging from rupees 5 to rupees 7 Lakh in international Craft Bazar. According to official figure, nearly 15 Lakh pilgrims gather in Puri to watch the spectacular

Rath Yatra, widely known as the journey of the mankind. Now, let us get an idea about the annual Durga Puja festival in Bengal which has been declared as the World Intangible Heritage by UNESCO in 2021. It is pertinent to mention a survey done by IIT Kharagpur and Queen Mary University London on the economic activity connected with Durga Puja Festival of 2019. The survey opines that it is one of the largest employment generators in the West Bengal providing jobs to over one lakh people for nearly six months every year pandals makers , decorators. idol makers, craftsmen, electricians, security persons, priests, *dhakis*, sweet makers etc. It boosts their earnings as there are more than 27,770 registered pujas in the state excluding Kolkata, where it is 2,200 registered pandals and 10,000 more in other parts of India and overseas. The festival has in recent years emerged as a hub of activity, with each community Puja sustaining a micro-economy, particularly in Kolkata. The five-day festival generates transactions worth rupees 4,500 crore in Kolkata and rupees 15,000 crore in the entire state says Kajal Sarkar, President of Forum for Durga Utsav- a body of the city's hundred mega pujas. According to Ravi Poddar of Incon and Abhishek Bhattacharya of Brand and beautiful, who play major roles in linking advertisers with organizers. The corporate spending in Kolkata's Poojas amount to nearly rupees 500 to 800 crore with advertisement through banners and gates accounting for nearly rupees 150 crore. From firms, manufacturing biscuits and cakes to bikes and cars value in advertising at Durga Puja said, Rana Ghosh, Director of an advertising agency that operates in the puja market. The highest contribution to the creative economy was the retail sector contributing Rs. 27364 crore registering a hundred percent spike in sales during the

puja. Other sectors like literature and publishing contributed about rupees 260 to 270 crore while the film and entertainment sector contributed rupees 53.2 crore the food and beverage sector contributed rupees 2,854, crore. Consumers spending in this sector during the festive month, is believed to be 30% higher than that of the previous month.

The report also pointed out a hundred percent spike in the number of bus passengers during the festival and 11% spike in air and rail traffic. The research report looks at 10 creative industries that drive Durga puja which is possibly the world's largest public art festival. This complex research is as far as we know is the first of its kind done on the scale and combines both quantitative and qualitative analysis of the open access ecosystem that feeds the festival. As per the report, Barbara Wilham , Director of the British Council analyses how do the religious activities help in the enhancement of livelihood. Hundreds of families across generations have been involved around the year in idol making, lighting and illumination, crafts and designs for Durga Puja says Tourism Secretary Miss Nandini Chakraborty.

Improvement is required in tourism infrastructure in the religious centres. Adequate facilities for lodge, boarding and traveling will have to be created. What needs to be done is to create roads near religious centres. Religious tourism in India can provide an experience that cannot be provided anywhere in the world. But each to fructify, the seeds will have to be sown and the saplings will have to be nurtured. Micro-economic study in the religious sites and study on various communities connected with religious activities must be initiated. Re-imaging India's tourism industry should be treated as resource augmenting sector and in a organized way.

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KASHI VISWANATH CORRIDOR - A MEDIUM FOR ENGAGEMENT AND DEVELOPMENT



Tourists in many boats are watching Varanasi Ganga Aarti at Dasaswamedh Ghat, near Kashi Vishwanath Temple, Varanasi, India



Dr. Asutosh Mishra *

The topic ‘Religious Economy & Purvodaya’ has gained quite a bit of attraction in both academic and media debates and also has captured public imagination and consciousness. Since 2014, there has been a significant rise in public focus and national discourse on India's culture, heritage values and religion. And the interesting aspect is that now the youth is getting involved in what the government has been doing in terms of galvanizing public consciousness on India's past and heritage. It has also now unleashed a range of development activities across India and more so in centres of Hindu reverence and worship. At the centre, for instance, the Prayagraj formally known as Allahabad. There has been a Kumbh Mela which attracts huge number of people.

A range of development activities in areas like infrastructure and business and tourism hospitality etc have been taken up in recent times. A whole lot of developments are taking place in Kashi. The Kashi Vishwanath Dham corridor which was recently inaugurated has tremendously changed the basic infrastructure facilities leading to renewed interest among tourists . Having lived in Varanasi for over 25-30 years, the

author has seen the metamorphosis the city has undergone. The cleaning of the Ganges has also renewed the interest of the pilgrims.

The purification of the Ganges ghats, the decongestion and regulation of traffic in the old city of Banaras where with this temple is located, is another excellent forms of development that have taken place in recent years. The inauguration and the foundation of facilitation centre, where the Prabasi Bharati in 2019 was organized helped build a new image for the city. Now, it hosts a range of emporium for local traders can go and display their products for foreign buyers. From the airport to the city, there has been a major upliftment in the road and highway and the travel time from one and a half hours has come down to 35 minutes. And they also been a massive uplifting of the local railway station, the Kashi railway station has been uplifted and improved which is all now attracting more and more attention on Kashi. Now religious economy is being talked about and how it is going to boost the economy in the East and overall, in economy of India. The Kashi Vishwanath dham is a beautiful case in itself. It was a dream project of the Prime Minister. It has been built in 50,000 square meter of area. It took over 20- 21 months to build and at the cost of Rs.345 crores. And seven types of stones primarily Makrana from Rajasthan have been used. In the process, 300 buildings were purchased or acquired by the government at the cost of Rs.339 crores. And in the current dham, if you see there are 24 buildings, which are in the dham area. So, 30% of the area of the dham is by covered by these buildings. And rest is all the green areas. The corridor itself is of 5.3 lakh square feet. And there has been a high-tech security measure that have been put at the cost of Rs.5.3 crore; command and control centre has been established and air surveillance are now being put in place. In the process, over 40 ancient temples have been acquired and escalators have been now built

from the Ganges to the dham so the pilgrims can go to the river and then and then come up to the dham. The corridor for the Parikrama is 80 feet long and 40 feet wide which is really magnificent. The epicentre of the Mandir is called the Mandir Chawk which can now host around 2000. So, Kashi Vishwanath dham and the corridor, overall has metamorphosed Kashi itself.

Tourists coming to Varanasi use to go to Sarnath which is the centre of Buddhist learning and pilgrimage. They also come to the ghats on Ganges. The other attraction is the Banarasi saree which attract tourists. And now the Kashi Vishwanath dham. So, this project is going to boost the local economy and the national economy to a great extent. There has been a 20% jump in tourism in Kashi and also many of them of the tourists who are coming to Kashi also go to Ayodhya.

Since 2018, there has been 48% increase in Varanasi related tourism. In recent months, another 20% jump in tourism in Varanasi. But the interesting aspect in this jump. Generally, people above 45 years and above, come to religious centre for worship and for pilgrimage. But, what is interesting, is that the jump, which is now coming to tourism involves the millennial and the young professionals, who are in the age bracket of 19 and 35. So, the youth is not driving tourism, youth is now driving growth. The central government has captured the imagination of the youth in India. And the youth is now galvanizing, India's economic growth.

The India Brand Equity Foundation revealed that as the government has announced five-year tax holiday for two, three and four, star hotels around the UNESCO World Heritage sites, it is going to boost tourism in Kashi itself. In the current budget, there has been an increase of Rs.2400 crores to boost tourism, infrastructure, marketing and not only in UP and Varanasi but elsewhere. Because of the pandemic, businesses, especially the hospitality sector has been severely

hit. The good news is that these this new budget is going to boost the hospitality industry and small medium sectors, which is going to directly, indirect job creation in Varanasi and in the Eastern region.

The development of the Lal Bahadur Shastri airport in Varanasi; the development and upliftment of the Marwadi railway station; the Kashi railway station, the cleanliness of the facilities and services which are being provided to the passengers and tourists all are going to attract more and more tourists to the region as more and more tourists come to the region. It is going to help the handicraft sector, saree traders, local businesses, small shopkeepers who are in and around the Kashi Vishwanath dham. In next four to years Varanasi is going to emerge as a centre of religious tourism combined with

Ayodhya and Prayag branch where Kumbh takes place.

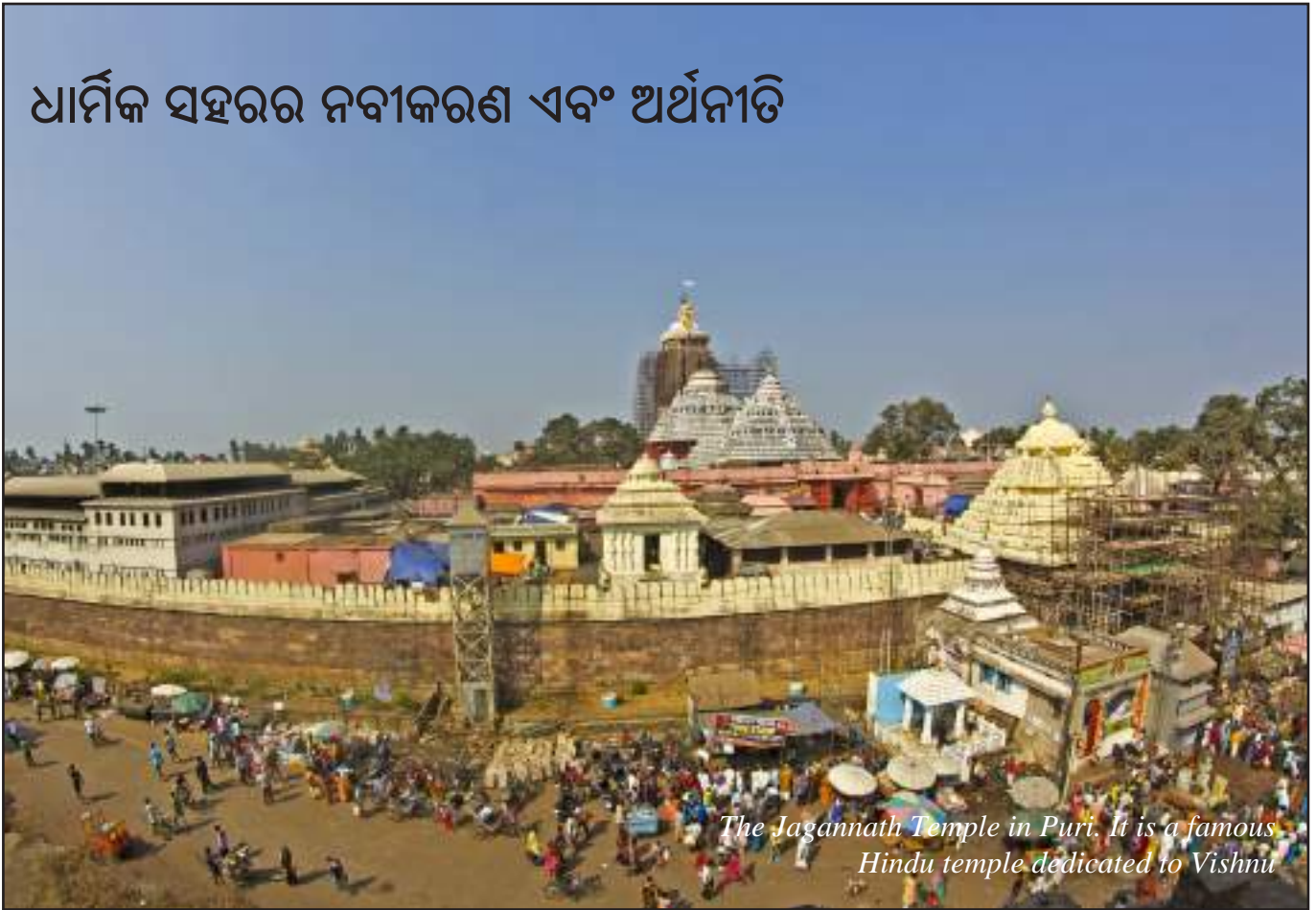
Recently, the government has also announced the extension in the emergency credit line Guarantee scheme which is going to help the small and medium enterprises in India. So, the religious tourism is going to drive India's growth, especially the Kashi region and the east. And that is where the government focus has been. As 65% of the population, India is under the age of 35, and this age bracket from 18 to 35 is going to drive India's religious tourism because the government has connected the youth. It will galvanize the imagination in exploring and reconnecting with India's past, it's very culture and religious centres. In the years to come, religious tourism will be strengthened which will accelerate India's economic development.



*Lal Bahadur Shastri International Airport,
18 km north of Varanasi, Uttar Pradesh*

**Chief Executive & Director, Institute for Australia-India Engagements,
Editor-in-Chief, India News, Australia*

ଧାର୍ମିକ ସହରର ନବୀକରଣ ଏବଂ ଅର୍ଥନୀତି



The Jagannath Temple in Puri. It is a famous Hindu temple dedicated to Vishnu

Dreamstime



ଡ. ସୁନୀଲ ପଟ୍ଟନାୟକ *

ପୂର୍ବୋଦ୍ଧତ୍ ଭାରତ ସରକାରଙ୍କ ଏବଂ ସୁଚିନ୍ତିତ ଏବଂ ଦୂରଦୃଷ୍ଟି ସଂପନ୍ନ ନୀତି । ଏଥିରେ ପୂର୍ବ ଭାରତରେ ଅବସ୍ଥିତ ଧାର୍ମିକ ସହରମାନଙ୍କର ନବୀକରଣ ଯୋଜନା ମଧ୍ୟ ସାମିଲ କରାଯାଇଛି । ମହୋଦଧି କୂଳରେ ଅବସ୍ଥିତ ଆଧ୍ୟାତ୍ମିକ ଚେତନାର ପ୍ରମୁଖ କେନ୍ଦ୍ର ହେଉଛି ପୁରୀ । ରଥଯାତ୍ରା ସମୟରେ ଅଗଣିତ ଶ୍ରଦ୍ଧାଳୁ ପୁରୀକୁ ଆସନ୍ତି । ସାଧାରଣ ଦିନରେ ମଧ୍ୟ ପୁରୀ ଲୋକାରଣ୍ୟ ହୋଇରହିଥାଏ । ସମଗ୍ର ଭାରତ ବର୍ଷରେ ପୁରୀ ହେଉଛି ଦ୍ୱିତୀୟ ବୃହତ୍ତମ ଧାର୍ମିକ ସହର । ପ୍ରଥମ ଧାର୍ମିକ ସହରଟି ହେଉଛି ତିରୁପତି । ତିରୁପତିକୁ ତିନି-ଚାରି ବର୍ଷ ତଳେ ୧୪ ଲକ୍ଷ ଚାର୍ଯ୍ୟଯାତ୍ରୀ ଏବଂ ଶ୍ରଦ୍ଧାଳୁ ଆସିଥିଲେ । ସେହିପରି ପୁରୀକୁ ୧ ଲକ୍ଷ ଶ୍ରଦ୍ଧାଳୁ ଏବଂ ଚାର୍ଯ୍ୟଯାତ୍ରୀଙ୍କୁ ଆଗମନ ହୋଇଥିଲା । କିନ୍ତୁ, ପୁରୀ ସହରକୁ ଅନୁଧ୍ୟାନ କଲେ ଜଣାଯାଏ ଯେ ପୁରୀର ଏକ ସାମିତ ଜନସଂଖ୍ୟାକୁ ଗ୍ରହଣ କରିବା କ୍ଷମତା ରହିଛି । ପୁରୀର ଆଧ୍ୟାତ୍ମିକ ଆକର୍ଷଣ ଯୋଗୁଁ ଉପରେ ଚାର୍ଯ୍ୟଯାତ୍ରୀ ଏବଂ ଶ୍ରଦ୍ଧାଳୁଙ୍କ ଭିଡ଼ ଲାଗିରହିଥାଏ ।

ଧର୍ମ ହେଉଛି ମଣିଷର ଆନ୍ତରିକ ଏବଂ ମାନସିକ ପୃଷ୍ଠଭୂମିରେ ଏକ ସ୍ୱତନ୍ତ୍ର ଓ ସ୍ୱସ୍ଥ ଅନୁଭବ । ଏହା ଈଶ୍ୱରଙ୍କ ସତ୍ତା ସହ ଯୋଡ଼ି ହେବାକୁ ପ୍ରେରଣା ଯୋଗାଏ । ଉପାସନା ବିଧି, ଉପାସନା ସ୍ଥଳୀ ଏହି କ୍ରମର ଏକ ପ୍ରମୁଖ ଅଂଶବିଶେଷ । ମଣିଷ ସେଥିପାଇଁ ଧର୍ମସ୍ଥାଳୀମାନଙ୍କୁ ଯାତ୍ରାକରି ଈଶ୍ୱରୀୟ ସତ୍ତା ସହ ଯୋଡ଼ିହୋଇ ଆଶୀର୍ବାଦ ପ୍ରାପ୍ତିର ଲକ୍ଷ୍ୟ ରଖେ । ପୃଥିବୀ, ସୂର୍ଯ୍ୟ, ଜଳ ଇତ୍ୟାଦି ପ୍ରାକୃତିକ ସୃଷ୍ଟିମାନେ ମଧ୍ୟ ଈଶ୍ୱରୀୟ ସତ୍ତାରେ ଜଡ଼ିତ ହୋଇଯାଇଥାନ୍ତି । ଭାରତବର୍ଷରେ ଧାର୍ମିକ ସହର ମାନଙ୍କ ସହ ସ୍ଥାନୀୟ ଅର୍ଥନୀତି ଅଜ୍ଞାତ ଭାବେ ଜଡ଼ିତ ହୋଇ ରହିଆସିଛି । ଧର୍ମ ମଣିଷକୁ ଆଧ୍ୟାତ୍ମିକ ପ୍ରଶାନ୍ତି ଦେବା ସହ ଅର୍ଥନୀତି ଗତିଶୀଳ କରାଇଥାଏ ।

ଓଡ଼ିଶାର ପୁରୀ ତଥା ବିହାରର ବୋଧଗୟା ହୋଇଛନ୍ତି ଦୁଇଟି ପ୍ରମୁଖ ଧର୍ମସ୍ଥଳୀ । ଏହି ଦୁଇ ସହରର ଅନନ୍ୟ ଆଧ୍ୟାତ୍ମିକ ପରିଚୟ ସହ ଏକ ଅର୍ଥନୈତିକ କେନ୍ଦ୍ରର ମଧ୍ୟ ପରିଚୟ ରହିଛି । ଏତଦ୍ୱ୍ୟତୀତ ଦୁଇ ସହରର “ବ୍ରାଣ୍ଡ ଭେଲ୍ୟୁ” ମଧ୍ୟ ରହିଛି । ଏହି ଦୁଇ ସହରର ସର୍ବାଙ୍ଗୀନ ଉନ୍ନତି ନିମନ୍ତେ ଭାରତ ସରକାର ବହୁଗୁଡ଼ିଏ ପଦକ୍ଷେପ ନେଇଛନ୍ତି । ଏହି ସହରମାନଙ୍କ ଆଧୁନିକୀକରଣ ଦିଗରେ ସ୍ଥାନୀୟ ଜନସାଧାରଣଙ୍କ ସହଯୋଗ ମଧ୍ୟ ନିଆଯାଇଛି । ଏହି ପ୍ରକ୍ରିୟା ବ୍ୟାପକ ରୂପେ କ୍ରିୟାନ୍ୱୟନ କରାଯାଉଛି ।

ପୁରୀର ବିଶ୍ୱପ୍ରସିଦ୍ଧ ରଥଯାତ୍ରା ତଥା ପଶ୍ଚିମବଙ୍ଗର ଗଙ୍ଗାସାଗର ମେଳା ସଦାସର୍ବଦା ବିରାଟ ସଂଖ୍ୟାରେ ଧାର୍ମିକ ଅନୁରାଗୀଙ୍କୁ ଆକର୍ଷିତ କରିଆସିଛି । ବିରାଟ ସଂଖ୍ୟକ ତୀର୍ଥଯାତ୍ରୀଙ୍କ ଆଗମନ ଯୋଗୁଁ ପୁରୀ ଏବଂ ବୋଧଗୟା ଇତ୍ୟାଦି ସହରମାନଙ୍କ ଉପରେ ଚାପ ପଡ଼େ । ରହିବାସ୍ଥାନ, ସଫା ପିଇବା ପାଣି, ଶୈତଳୟ ଇତ୍ୟାଦି ଆନୁଷଙ୍ଗିକ ବ୍ୟବସ୍ଥା ଉପରେ ମଧ୍ୟ ଚାପ ପଡ଼େ । ତେଣୁ ଏହି ଧାର୍ମିକ ସହରମାନଙ୍କର ନବୀକରଣକୁ ପ୍ରାଧାନ୍ୟ ଦେବା ଅତ୍ୟନ୍ତ ଆବଶ୍ୟକ । ଏହାହିଁ ସ୍ଥାନୀୟ ଅର୍ଥନୀତିକୁ ଗତିଶୀଳ କରେଇବ । ପୁନଶ୍ଚ, ଏହି ସବୁ ଅତ୍ୟାବଶ୍ୟକ ବ୍ୟବସ୍ଥାକୁ ବିଶ୍ୱସ୍ତରୀୟ କରେଇବାକୁ

ପଡ଼ିବ । ବୋଧଗୟାକୁ ବୌଦ୍ଧଧର୍ମାବଲମ୍ବୀ ଦେଶମାନଙ୍କରୁ ତଥା ଦକ୍ଷିଣପୂର୍ବ ଏସୀୟ ଦେଶମାନଙ୍କରୁ ବହୁ ସଂଖ୍ୟକ ତୀର୍ଥଯାତ୍ରୀ ଆସନ୍ତି । ବୋଧଗୟାରେ ୬୪୦ ଖଣ୍ଡେ ହୋଟେଲ ଅଛି । ତେଣୁ ସେଠାରେ ବିଶ୍ୱସ୍ତରୀୟ ରହିବା ସ୍ଥାନର ଆବଶ୍ୟକତା ଅଛି ।

ପୂର୍ବୋଦ୍ଧାର୍ଯ୍ୟ ଭଳିଆ ବିକାଶମୁଖୀର ଯୋଜନାରେ ତୀର୍ଥଯାତ୍ରୀଙ୍କ ରହିବା ସୁବିଧା ଦିଗରେ ପ୍ରାଧାନ୍ୟ ଦେବା ଆବଶ୍ୟକ । ଧାର୍ମିକ ସହରମାନଙ୍କ ନବୀକରଣ ଦିଗରେ ସ୍ଥାନୀୟ ଜନତା, କଳାକରଙ୍କୁ ନେଇ ବିକାଶକାରୀଙ୍କୁ ଉତ୍ସାହିତ କରାଯିବା ଆବଶ୍ୟକ । ଏହାହିଁ ଧାର୍ମିକ ଅର୍ଥନୀତିକୁ ସୁଦୃଢ଼ କରେଇବ ।

ପୂର୍ବ ଭାରତରେ ଥିବା ରାଜ୍ୟ ଓଡ଼ିଶା, ବିହାର, ପଶ୍ଚିମବଙ୍ଗ ତଥା ଆନ୍ଧ୍ର ପ୍ରଦେଶରେ ପ୍ରାକୃତିକ ସଂପଦ ସାଙ୍ଗକୁ ଧାର୍ମିକସ୍ଥଳୀମାନଙ୍କର ସମାବେଶ ରହିଛି । ଏହି ରାଜ୍ୟମାନଙ୍କରେ “ଇକୋ-ଟ୍ୟୁରିଜମ୍” ସାଙ୍ଗକୁ ଧାର୍ମିକ ଅର୍ଥନୀତିକୁ ଯୋଡ଼ିବାକୁ ହେବ । ଧାର୍ମିକ ଅର୍ଥନୀତିରେ ଅଳ୍ପ ପୁଞ୍ଜି ନିବେଶ ଦରକାର । କାରଣ ଲୋକମାନଙ୍କ ଶ୍ରଦ୍ଧା ଓ ଆଶ୍ୱା ହିଁ ସେମାନଙ୍କୁ ଧାର୍ମିକ ସହରମାନଙ୍କୁ ଚାଣି ଆଣେ । ତେଣୁ, ଧାର୍ମିକ ସହରମାନଙ୍କ ନବୀକରଣ ହେଲେ ଧାର୍ମିକ ଅର୍ଥନୀତି ଆହୁରି ଚଳଚଞ୍ଚଳ ହେବ ।



Tourists walk past 24.38 metre Buddha statue. Bodh Gaya is a place of pilgrimage. Siddhartha Gautama attained enlightenment here at 500 B.C.

*ନିର୍ଦ୍ଦେଶକ (ଗବେଷଣା)
ଓଡ଼ିଶାନ୍ ଇନଷ୍ଟିଚ୍ୟୁଟ ଅଫ୍ ମେରିଟାଇମ୍ ଟ୍ରେଡ଼ିଂ
ଏଣ୍ଡ୍ ସାଉଥଇଷ୍ଟ୍ ଏସିଏନ୍ ଷ୍ଟଡିଜ୍,
ଭୁବନେଶ୍ୱର

Report on
International Webinar on
BBIN CONNECTIVITY: WAY FORWARD

28th February 2022
4-5pm(IST)



Dreamstime

The Institute of Social and Cultural Studies (ISCS), India that as an autonomous Think Tank through a wide range of versatile activities and initiative have tried to foreground historic perspectives, contemporary ideologies and developmental perspectives. Therefore as a part of the institutional endeavours and interest ISCS on 28th of Feb 2022 organized a web based discussion on “BBIN Connectivity: Way Forward”. In order to decipher to what extent did BBIN as a policy could transpire itself as an agent for a Sub-Regional Co-operation between South Asia.

The Webinar was addressed by Distinguished Policy makers and scholars from Bangladesh, Nepal, and India. The Webinar marked its beginning with the remarks of the Distinguished Chair of the webinar Prof. Sachin Chaturvedi, DG, RIS, India who suggested that along with sub-regional co-operation like trade and connectivity, cultural integration too should be given a lot of importance. Digital and technological factors can support infrastructural development or connectivity but it cannot develop a cultural convergence. Therefore in order to attain People-People reach and to give BBIN a better shape a significant importance should be given to social ethos ,community sensitivity. With regards to

the concept BBIN- WAY FORWARD, he added that BBIN is a substantial policy not only as a sub-regional integration but in a form of a multi-modal transit. Secondly he added that the policy in near future should think beyond connectivity and should emphasize on aspects like digitization, SDG, environment and climate change. Also that

International Webinar on
BBIN CONNECTIVITY: WAY FORWARD
28th February 2022
Time- 4-5pm(IST)
Platform – Googlemeet

Chair
Prof. Sachin Chaturvedi
Director General, Research and Information System For
Developing Countries (RIS), New Delhi

Speakers

Dr. Mahfuz Kabir Research Director, Bangladesh Institute of International and Strategic Studies, BRISS, Dhaka	Mr. Purushottam Ojha Former Governance Secretary of Govt of Nepal
Dr. Posh Raj Pandey Chairman, South Asia Match on Trade, Economics and Environment (SAMI/TEE)	Prof. Sanjay Bhardwaj Centre For South Asian Studies, School of International Studies, IIT

the policy mechanism should be shaped in a way that it leads towards a cost effective access for respective governments through privatization and merge of regional financial institutions.

Followed to which the first Distinguished Speaker of the event Dr. Mahfuz Kabir- Research Director, Bangladesh Institute of International and Strategic Studies ,BISS, Dhaka, mentioned that Bangladesh through BBIN approach is inclined to develop and betterend its infrastructural layouts. Through Motor vehicle agreement it would like to enhance its connectivity and also work on its carbon emission plans. The Speaker added that BBIN itself is extremely beneficial in developing footprints for Bangladesh in landlocked Nepal, Bhutan via India. His deliberation did quote about the financial assistance received through World Bank and Asian Development Bank(ADB) in supporting Bangladesh towards transcending connectivity through roads, rails, waterways, coastal gateways etc also harnessing the process of Digitization in multiple folds towards development. But a phenomena of timeline based orientation



towards the implementation of BBIN priority areas are often at a lapse. Thus the policy further needs to be coaxed to attain timeline based implementation mechanisms in order to attain something tangible in future.

The proceeding speaker Purushottam Ojha- Former Commerce Secretary of Govt of Nepal. Identified some very interesting ideas. He mentioned that BBIN remains significant as it dates back to later 1990's when the concept of

sub-regional integration was a burgeoning one. The speaker further added that BBIN through multi-modal approach remained signatory to attain connectivity, stretching highways, coastal routes ,roads etc. But the mechanism behind the people and good transit remains to be complex and onerous. Highlighting Way Forward pedagogy he added that in order to make BBIN a multi-dimensional approach documentation and procedures with regards to transits and connectivity needs to be simplified , modernization in transportation and infrastructural layouts should be prioritized. Moreover Inter/Intra industry linkages are to be flourished. As Bangladesh and India are slowly trending as nodal manufacturing bodies at a global platform, Nepal and Bhutan can lay support as decentralized production bodies and compliment India-Bangladesh through ancillary production units – production of motor parts, agro and support the inter country industry linkages. Nepal can also help through developing electrical grids and replace dependency on coal and natural resources with regards to energy and power buildouts. Lastly he added that the four countries within the BBIN framework do share history , legacies therefore tourism packages should be developed and should be marketed to help nations in their economic gain and developmental partnerships.

The third speaker of the session Dr. Posh Raj Pandey- Chairman, South Asia Watch on Trade, Economics and Environment(SAWTEE), did boast a very important perspective- he said that BBIN should not be considered as medium for Sub-regional integration in isolation



but should be dealt in larger context like BIMSTEC, SAARC. Connectivity should be given a multi-modal stand, energy if produced should also be distributed subsequently. The distinguished speaker said that along with physical connectivity digital connectivity should also accede a lot of significance. As Digital connectivity reduces time, processing documentation cost at the same time indulges paper less trade and also facilitates quick exchange of data, experience, knowledge etc. Therefore, along with reformation in the policy, its mechanism in terms of digital skills should be harnessed and institutes should be upgraded, and the workforce should be trained to handle digital methods in order to attain benefits in timely and cost effective ways.

The Final Speaker of the Webinar Prof. Sanjay Bhardwaj- Centre For South Asian Studies, School of International Studies, JNU, featured some interesting points- he mentioned that countries clubbed within the BBIN framework along with shared history, culture has a common ecological organic system, which can enhance

connectivity and a better outreach among the countries altogether. He further added that India had agog a lot of importance to Look East, now which is recognized as Act East to stretch out its developmental advocacy towards North East as well. In a way BBIN as a policy from time to time can emulate and help India to reach its goal. Secondly, Indian modules like better reciprocity, multilateral instead of bi-lateral approach, constructive unilateral didactics, resource sailing formula instead of resource nationalism, will lead the nation towards a better partnership and development fundamentals for itself through policy perspectives.

The discussion remained extremely interactive and marked its end with a Vote of Thanks by the Director, ISCS .Sri. Arindam Mukherjee. Who extended his gratitude to all the Distinguished International participants and audience for their remarks and consolidating their observations that would add value in instrumenting the policy in coming times.





THE 45TH INTERNATIONAL KOLKATA BOOK FAIR


28th February - 13th February, 2022

The Institute of Social and Cultural Studies (ISCS), India that as an autonomous organization has been addressing history, contemporary and developmental perspectives through discussions, national and International events and also through wide range of publications. In order to share the ideas and narratives of multi-sectoral stakeholders with Institute's global readers and followers. Institute has also been a regular participating at the Kolkata International Book Fair. With passing years and multi-dimensional range of publications organization has been able to facilitate a greater exchange of ideas and disseminate connection between local, regional, national and global histories, evolving social trends and future unfolding of the world around us. Thus after two years of being a hostage of pandemic, we are making an attempt to reset to normalcy-The 45th International Kolkata Book Fair organized between 28th of February – 13th March 2022 has enabled the Institute

Welcome

INTERNATIONAL
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28th February to
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(12 Noon- 8PM)
Central Park, Salt Lake,
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Institute of Social and Cultural Studies
Hall- 1 Stall - 20

Stall Inauguration: 1st March, 2022, 5:30PM
Guest of Honour
Dr. Ajoy Pratap Singh
Director General, Rajaji Bhawan, Sri Lal Bahadur Shastri Library Foundation, Ministry of Culture, GOI
Dr. Satyabrata Chakrabarti
General Secretary, The Asiatic Society, Kolkata
Former Deputy Director, Anthropological Survey of India
Dr. Sarup Prasad Ghosh
Director, Markata Abul Kalam Azad Institute of Asian Studies, Kolkata
Shri R. Parthiban
Regional Director, RTC, ICCR, Kolkata

to showcase some of its exciting range of Bi-Lingual publications and engage in one of the largest pavilion of creators-publishers-acquires altogether. The ISCS Book Stall was inaugurated on 1st of March 2022 in the presence of eminent guests like Dr. Satyabrata Chakrabarti, General Secretary, Asiatic Society,

Former Deputy Director, Anthropological Survey of India, Dr. Sarup Prasad Ghose- Director, Maulana Abul Kalam Azad Institute of Asian Studies (MAKAIAS), Kolkata, Sri. R. Parthiban- Regional Director, RTC-ICCR, Kolkata, Sri. Ajay Pratap Singh- Director General- Raja Rammohun Roy Library Foundation (RRRLF), Kolkata.



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