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Ahmedabad**



**INDIA THINK COUNCIL**  
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**शिक्षा मंत्रालय  
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150th Anniversary Of  
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# 5<sup>th</sup> CULTURAL ECONOMY CONCLAVE

20-21st November, 2025 , EDII, Gandhinagar, Gujarat

अमृतत्वस्य तु नाशास्ति वित्तेन ।  
amṛtatvasya tu nāśāsti vittena ।

- Brihdaranyakopanishad 2.4.2

Cultural Diplomacy, Tourism, Peace,  
Civilization, Heritage, Art, Human, Consciousness,  
Wellness, Ethical Practice and Economy

**#CEC25**



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# 5th CULTURAL ECONOMY CONCLAVE

20-21st November, 2025 , EDII, Gandhinagar, Gujarat

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- Brihदारanyakopaniṣad 2.4.2

*Key Speakers (Hybrid):*



**Dr. K. Hari Babu**  
Hon. Governor, Odisha



**P. Mahamahopadhyaya**  
Swami Bhadrashdas (BAPS)



**P. Swami Parmatmanand Saraswati**  
President of Shivanand Ashram, Amdavad



**Shri Arjun Modhwadia**  
Cabinet Minister-Gujarat, Forest & Environment  
Climate Change, Science & Technology



**Swami Shri Gaurang Das Ji**  
Director, Govardhan Eco Village  
& Member ISCON -GBC



**Prof. Shrinivasa Varakhedi**  
VC, Central Sanskrit University



**Dr Sunil Shukla**  
Director General of EDII



**Dr Neeraja Gupta**  
VC, Gujarat University



**Shri Uday Mahurkar**  
Founder: Save Culture Save Bharat &  
Former Information Commissioner of India



**Prof. Sachchidanand Mishra**  
Member Secretary, ICPR  
Ministry of Education, GOI



**Shri Mukesh Meshram**  
Principal Secretary, Govt. Of UP



**Dr. S.S. Manoharan**  
DG, PDEU, Gujarat



**Prof. Sanjeev Sharma**  
Gen. Secretary -ISPA and  
Former VC of MGCU



**Dr. Amitabh Pande**  
Director of IGRMS



**Sh. Manoj Dixit**  
VC-MSGU, Bikaner



**Prof. Harshvardhan Tripathi**  
Sr. Journalist &  
Sr. Fellow - SPMRF



**Dr. Sanjay Singh**  
VC of Kaushalya University,  
Gujarat



**Prof. Sanjay Paswan**  
Former Union Minister  
& MLC, Bihar



**CA. Nalini Padmanabhan**  
Chairperson-Infinite Seva, Chennai  
& Independent Director of Canara Bank



**Sri Ram Balasubramaian**  
Author :  
Kautilyanomics & Dharmanomics



**Dr. Nisha Pandey**  
Director- Project and Policy Research,  
RamBhau Mhalgi Prabodhini



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CEO, Kashi Vishwanath Temple Trust  
& Jt. Director of Dharmarth  
Kary Vibhag, UP Govt



**Shri Abhijeet Sinha**  
Director of ASSAR ( EODB)  
Principal Advisor - Services Export  
Promotion Council



**Shri Rakesh Tripathi**  
Faculty of ITC and  
Sr. Spokesman  
of BJP UP



**Prof. Amit Kumar Dwivedi**  
Professor & Director - Department of Government Projects  
& Regional Director - Northern Regional Office



**Saurabh Pandey**  
Founding Director  
India Think Council

**#CEC25**



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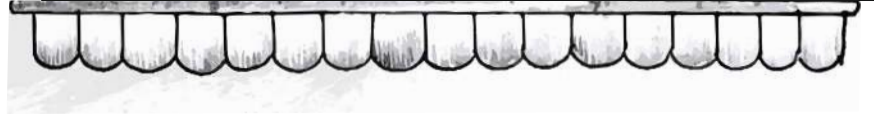


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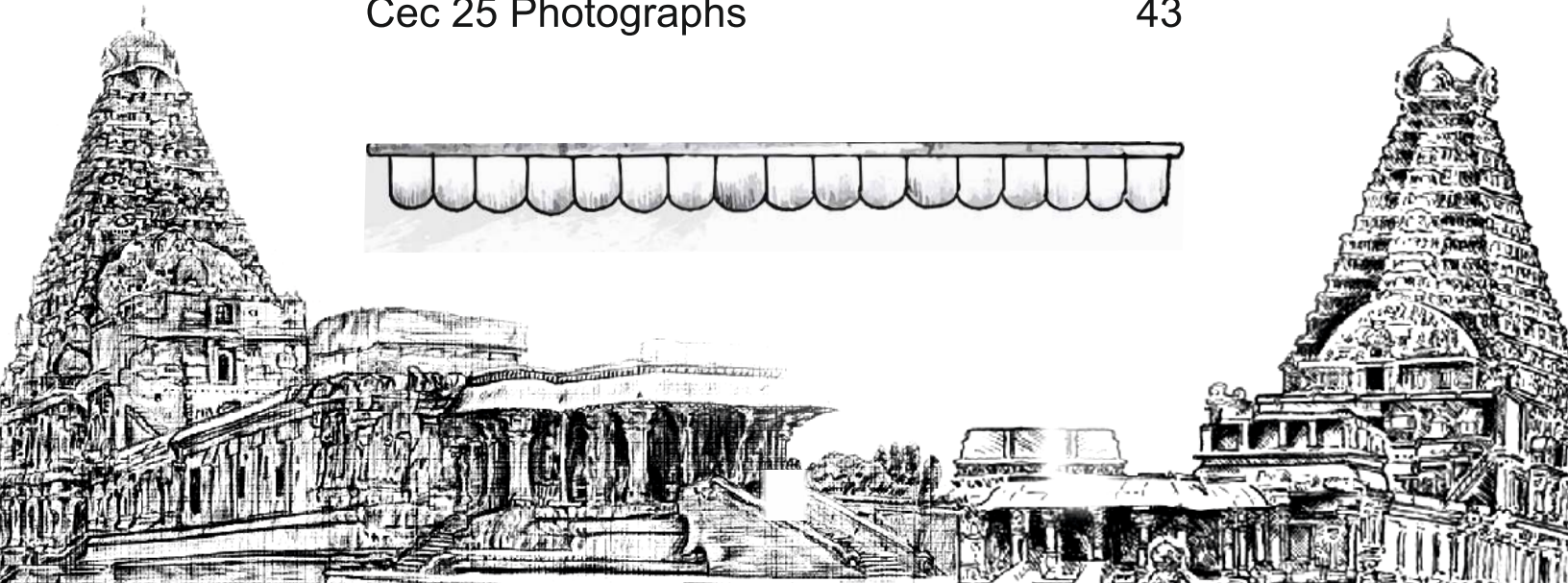
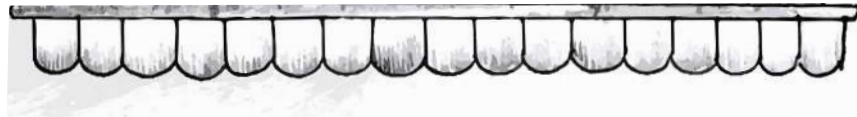
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### Chief Minister inaugurates the two-day Cultural Economy Conclave at Gujarat University

Sat, 09 Dec, 2023

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प्रधान मंत्री  
Prime Minister

संदेश

प्रयागराज में तृतीय कुम्भ कॉन्क्लेव के आयोजन व इस अवसर पर स्मारिका के प्रकाशन के बारे में जानकर प्रसन्नता हुई। कॉन्क्लेव से जुड़ी सभी संस्थाओं व लोगों को बहुत-बहुत शुभकामनाएं।

सदियों से भारत की विविधतापूर्ण संस्कृति को सिंचित करने में देश भर के तीर्थ स्थलों व उनसे जुड़े मेलों का बड़ा महत्व रहा है। विभिन्न तीर्थ यात्राएँ व मेले देशवासियों के मेल-मिलाप व धातुत्व को सशक्त करते हुए अनेकता में एकता की अनुपम मिसाल प्रस्तुत करते हैं।

हमारी धार्मिक व सांस्कृतिक विरासत के अद्भुत प्रतीक महाकुम्भ मेले का हिस्सा बनकर विश्वभर के करोड़ों श्रद्धालु पुण्य लाभ अर्जित करते हैं। यहां आकर जाति, धर्म, क्षेत्र सहित सारे भेद मिट जाते हैं और इस दौरान लोगों में सद्भाव, एकजुटता और सहयोग की भावना दर्शनीय होती है।

कुम्भ कॉन्क्लेव में आयोजित कार्यक्रमों में विभिन्न विद्वानों के विचार महाकुम्भ के महत्व को बढ़ाने और इससे लोगों को जोड़ने में उपयोगी भूमिका निभाएंगे। इससे अगले वर्ष होने वाले महाकुम्भ से पूर्व अनेक संगठन व संस्थाओं को अपनी तैयारियों को बेहतर करने में मदद मिलेगी।

अमृत काल में एक भव्य व विकसित भारत के निर्माण की दिशा में अपनी समृद्ध विरासत पर गर्व के भाव के साथ देश प्रगति के पथ पर अग्रसर है। इस कर्तव्य काल में हमारी एकता व एकजुटता राष्ट्र को उन्नति की नई ऊंचाइयों पर ले जाएगी।

मुझे विश्वास है कि कुम्भ कॉन्क्लेव में आस्था, विश्वास व सौहार्द के पर्याय महाकुम्भ से जुड़े विभिन्न पहलुओं पर विचारपूर्ण चर्चा होगी। सामाजिक व सांस्कृतिक क्षेत्र में उल्लेखनीय कार्य कर रही 'इंडिया थिंक काउंसिल' व आयोजन से जुड़े सभी लोगों को भविष्य के प्रयासों के लिए हार्दिक शुभकामनाएं।

नरेन्द्र मोदी

(नरेन्द्र मोदी)

नई दिल्ली  
29 आश्विन, शक संवत् 1946  
21 अक्टूबर 2024

“

सामाजिक व सांस्कृतिक क्षेत्र में उल्लेखनीय कार्य कर रही इंडिया थिंक काउंसिल व आयोजन से जुड़े सभी लोगों को भविष्य के प्रयासों के लिए हार्दिक शुभकामनाएं ॥

”



सत्यमेव जयते

अध्यक्ष, लोक सभा  
SPEAKER, LOK SABHA  
INDIA

**MESSAGE**

I am pleased to learn that the India Think Council (ITC) is organising 3rd Global Cultural Economy Conclave – CEC23” in collaboration with Gujarat University from 8th to 10th December, 2023 in Ahmedabad, Gujarat.

*Bharat*, with its rich heritage of art and culture, presents a splendid mosaic of traditions, artistic expressions and historical legacies, profoundly influencing the nation's identity and its global standing. The cultural richness of a nation acts as a beacon for global tourism, enhancing its soft power. Our cultural heritage serves as a bedrock for cultivating a sustainable cultural economy. We have many important pilgrimage and heritage sites that not only serve as spiritual hubs but also make substantial contributions to tourism and economic development, thereby fostering the expansion of our cultural economy.

I commend the India Think Council for organizing the Global Cultural Economy Conclave, providing a platform for the exchange of ideas and thoughts. I believe that the conclave will bring together diverse perspectives, fostering engaging discussions and insightful sessions. It is my sincere hope that this event explores new avenues for cultural collaboration and plays a pivotal role in advancing the dialogue on the cultural economy and its impact on societies and economies worldwide.

I extend my best wishes for the success of the 3rd Global Cultural Economy Conclave. May it be a resounding success, contributing to the enrichment and advancement of cultural understanding and global policy-making.

*Om Birla*  
(Om Birla)



सत्यमेव जयते



**प्रो. एस. महेंद्र देव**

अध्यक्ष, ईएसी-पीएम

**Prof. S. Mahendra Dev**

Chairman, EAC-PM

Phone : 011-23096594

E-mail : chairman-eacpm@gov.in

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Government of India  
Economic Advisory Council to the Prime Minister  
NITI Aayog, Parliament Street  
New Delhi-110 001

2<sup>nd</sup> September, 2025

### MESSAGE

I am happy to know that India Think Council (ITC) is organizing the 5<sup>th</sup> Cultural Economy Conclave (CEC) on 15-16 November, 2025 in Gujarat.

The ITC organizes CEC every year to cover wide range of subjects of the Indigenous economy related to their heritage & history and traditional trade practices prevalent in Indian economy which is also enshrined in their scriptures.

Cultural economy as a discipline is not a growing field today but has always been an established area of practice and tradition in the Indian economy.

**Economy of Culture** and **Culture's influence on economy** are two key dimensions of the cultural studies and an interdisciplinary field examining how shared cultural beliefs, values, and practices influence economic behaviour, institutions, and outcomes, while also studying the economic aspects of cultural goods and services, such as the production and consumption of art, music, and film, cuisine, fashion & Trade etc.

It explores both the cultural dimensions of economic phenomena and the economic dimensions of cultural phenomena, connecting economic theory with disciplines like anthropology, sociology, and cultural studies to understand complex interactions between culture and economy.

Various efforts of the present Central and State governments regarding development of the spiritual tourism (Teerthatan), religious corridors and overall temple economy are extended efforts to formalise the traditional economy to boost GDP and to build a sustainable economic structure.

All the best for the success of the Conclave.

(S. Mahendra Dev)





पीयूष गोयल  
PIYUSH GOYAL



वाणिज्य एवं उद्योग मंत्री  
भारत सरकार  
MINISTER OF COMMERCE & INDUSTRY  
GOVERNMENT OF INDIA



### MESSAGE

I am delighted to learn that the India Think Council has organised the 5<sup>th</sup> Cultural Economy Conclave (CEC) in Gujarat.

Under the dynamic leadership of our Hon'ble Prime Minister Shri Narendra Modi ji, India has placed renewed emphasis on revitalising its civilisational heritage, promoting spiritual and cultural tourism and integrating traditional knowledge systems into the national development agenda.

CEC provides an important platform to reflect on these transformative efforts and to explore how India's rich cultural assets can further contribute to inclusive and sustainable growth. The sessions planned on themes such as heritage investments, tribal economies, environmental consciousness and media and content will offer valuable insights into building a development model deeply rooted in India's cultural strengths.

This conclave will serve as a meaningful forum for scholars, policymakers, practitioners and civil society leaders to share ideas and collaborate on shaping a culturally grounded and forward-looking economic framework for the future. I extend my heartiest congratulations on organising this event and wish the India Think Council continued success in all its future endeavours.

**Piyush Goyal**

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Ministry of Commerce & Industry, Vanijya Bhawan, Akbar Road, New Delhi-110001  
Tel. No. : +91 11 23039110, 23039111, E-mail : cimoffice@nic.in

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विवेक देवराय

अध्यक्ष, ईएससी-पीएम

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सत्यमेव जयते

भारत सरकार  
प्रधानमंत्री की आर्थिक सलाहकार परिषद  
नीति भवन, संसद मार्ग  
नई दिल्ली - 110 001  
Government of India  
Economic Advisory Council to the Prime Minister  
NITI Bhavan, Parliament Street,  
New Delhi - 110 001

I am delighted to learn that India Think Council is organizing a dialogue on the cultural economy. As a formal discipline, economics is relatively young and is dated to Adam Smith in the second half of the 18<sup>th</sup> century. But the questions probed pre-date all this.

Artha (wealth) is one of the purusharthas and there were texts on Arthashastra (Kautilya is not the only one), that is, "Wealth", much before the "Wealth of Nations". Our texts recommend a balance between dharma, artha and kama. Dharma isn't only molesha dharma, liberation from samsara. Dharma is also about everyday dharma, that which holds up society. This legacy is part of our sanskriti (culture). In other words, unlike the silos we are used to today, our traditional approach was an integral whole, sanskriti linked to artha and not independent of it.

I am therefore extremely happy that this is the theme for this year's dialogue.

Bibek Debroy  
28 June 2022



एक कदम स्वच्छता की ओर



ড° হিমন্তু বিশ্ব শর্মা  
Dr. Himanta Biswa Sarma



মুখ্যমন্ত্রী, অসম  
Chief Minister, Assam

CMS.7/2024/ 3358  
Dispur, 17 Kati, 1432 Bhaskarabda  
November 4, 2025

### MESSAGE

With profound happiness, I extend my warm greetings and best wishes to all distinguished delegates, policymakers, business and cultural leaders, artists, and scholars participating in the Cultural Economy Conclave 2025, being held at Gandhinagar, Gujarat, on 20–21 November 2025.

This Conclave comes at a defining moment in India's journey, when under the visionary leadership of Prime Minister Shri Narendra Modi Ji, our nation's cultural wealth, creative industries, and heritage ecosystems are emerging as strong pillars of sustainable development. By blending the timeless spirit of tradition with the energy of modern enterprise, India is shaping a new economic paradigm where culture drives innovation, tourism, livelihoods, and social empowerment.

Hosting this Conclave in Gandhinagar—symbolic of vision, discipline, and cultural vitality—adds special significance. Gujarat's legacy of enterprise, craftsmanship, and community life will undoubtedly enrich the discussions and inspire transformative ideas for the cultural economy.

I am confident that the deliberations at this forum will chart pathways to align India's cultural assets with new-age economic thinking—fostering innovation without losing authenticity, and growth without compromising values.

I congratulate the organizers for this thoughtful initiative and wish all participants an enlightening and inspiring experience. May the Gandhinagar Conclave sow the seeds of a new renaissance of cultural prosperity and human connection.

  
(Dr. Himanta Biswa Sarma)



## Saurabh Pandey

Founding Director  
India Think Council  
Email : saurabh.pandey@indiathink.org



CEC 25 Concept Note:

### Brief:

Cultural economy as a discipline is not a growing field today but has always been an established area of practice and tradition in the Indian economy.

Economy of Culture and Culture's influence on economy are two key dimensions of the cultural studies and an interdisciplinary field examining how shared cultural beliefs, values, and practices influence economic behaviour, institutions, and outcomes, while also studying the economic aspects of cultural goods and services, such as the production and consumption of art, music, and film, cuisine, fashion & Trade etc.

It explores both the cultural dimensions of economic phenomena and the economic dimensions of cultural phenomena, connecting economic theory with disciplines like anthropology, sociology, and cultural studies to understand complex interactions between culture and economy.

Various effort of the present central and state government regarding development of the spiritual tourism (Teerthatan), religious corridors & overall temple economy are extended efforts to formalise our traditional economy to boost GDP and to build a sustainable economic structure.

India's rich cultural heritage and traditional dharmic practices are major contributor to the

Indian economy and GDP and the basis of mutual harmony & coexistence.

Our festivals, rituals, cuisine, arts are not only a source of commerce and trade but also connects us with our roots and abides us together across the country .it gives us a true meaning to the purpose of life which is explained beautifully in the Rig Veda as;

संगच्छध्वं संवदध्वं ,सं वो मनांसि जानताम्

देवा भागं यथा पूर्वे ,सञ्जानाना उपासते ||

ऋग्वेद – 10.191.2 | Rigveda 10.191.2

saṅgacchadhvaṃ saṁvadadhvaṃ, saṁ vo manāṁsi jānatāmdevā bhāgaṃ yathā pūrve ,sañjānānā upāsate ||



**India Think Council**, organises #CEC every year to cover wide range of subjects of the Indigenous economy and behavioural sciences related to our heritage & History and traditional trade practices prevalent in Indian economy which is also enshrined in our scriptures.



CEC is a dialogue to discuss our Indian way of Cultural diplomacy and soft power while dealing with our neighbours, learnings from our history and civilization, life science of



Dharma and Dharmik places, our Indian tradition of teerthatan and tourism and our economy associated with all.

This year 5th CEC 2025 is being organised at EDII, Ahmedabad on the occasion of the concluding event of the “Entrepreneuship Pakhwada across India” of EDII.

#CEC25 this year, will also focus on Environment, Agriculture, Tribal Economy & family Culture.

### **Detailed Concept Note:**

Indian culture in the ethno-linguistically diverse India; is the heritage of social norms, values, traditions, economies and technologies. This also applies beyond India to countries and cultures whose histories and present ethnic practices are deeply rooted and connected to India by influence of Indian rulers, Spiritual followers and disciples, immigration or colonization particularly in South Asia and Southeast Asia.

India's languages, religions, temples and pilgrimage, philosophy, family life, clothing,

festivals, dance, music, literature, school of thoughts, scriptures, epic stories, architecture, art, cuisines and customs are rich sources of larger Indian economy and GDP.

Indian culture which is as a combination of several cultures, has been influenced by a history and philosophy that is several millennia old which is preserved in our temples, shrines, archaeological sites, scriptures and family practices of larger Indian communities.

The term soft power is not a new to our nation which led the world once through its academic excellence, spiritual guidance, life sciences and dharma.

No economy devoid of the religious (Dharmik) and spiritual pursuits and the cultural values of the region can grow sustainably. Materialism or spirituality or culture alone is not capable of thriving unless they coexist in a system of good governance.

While economics is indicative of the prevailing conflicts of a capitalist or aspiring to be capitalist society and its overall business and trade activities; spirituality deals with something that is sacred and possess the power to heal and guide for righteousness according to appropriate dharma of the religious practices. The discipline (Cultural Economy or religious economy) recognizes the value that both economics and dharma lend to each other.

While Dharma (religion) and spirituality is the guiding force of any noble society in every walk of life; culture and tradition are the reflection of beliefs, behaviour and values deeply inherited in the society and prevailed as such to be recognized as an identity and inspiration.

This is also referred as behavioural economics. Cultural Economics studies the relation between



with culture and economical values which is created by the culture itself. Cultural finance is a growing field in the behavioural economics that studies the impact of cultural differences on individual financial decisions and on financial markets. We may also call it "The Role of Social Capital in Financial Development".

It is believed that the concept (cultural economy) as a subject of studies emerged in the mid-90s of twentieth century in the social sciences and economic theories. However, the great Indian philosopher Acharya Kautilya narrates economics, dharma and behavioural science in the 3rd century as;

सुखस्य मूलं धर्मः, धर्मस्य मूलं अर्थः, अर्थस्य मूलं राज्यं,

राज्यस्य मूलं इन्द्रिय जयः

इन्द्रियाजयस्य मूलं विनयः, विनयस्य मूलं

वृद्धोपसेवः, वृद्धोपसेवाय विग्यानं , विग्यानेन आत्मानं सम्पद्येत  
समपदितात्म जितात्मम भवति, जितात्मा सर्वार्थे संयुज्यते II

- चाणक्य सूत्र

There is a wide discussion around for a precise definition and its composition in terms of sectors of activity; however, it is a concept to which is assigned a different meaning. In some cases, it contextualizes the economics associated with the culture and creative industries, tourism and heritage and in other it relates to the economic exploitation of the culture and heritage of a society. And in another case, it means both. It is an understanding and practice of consciousness in business and behaviour. A cross-disciplinary study combining psychology, economics and the spiritual science of the Vedas and Indian culture to explain the vying among rivalry, deceit as success strategy, cut-throat competition, ignorance of culture and ethical

values considering as obstacle to growth and development, unending economic hardship, exploitation, inequity, and struggle in this world, economic methods devoid of peace and sustainability and emerging ecological problems.

Since Economics is a man-made creation which is a set of ideas entirely created by human beings, if we want to understand the economic problem and its solution we must understand how and why human beings act in this world? That will give us the insight needed to properly adjust the economic activity and human consciousness and all of the parameters of the economic calculus to get the desired result.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः |

कामोपभोगपरमा एतावदिति निश्चिताः || 11||

श्रीमद् भगवद्गीता , अध्याय 16, श्लोक 11

with death. Yet, they remain assured that gratification of desires and accumulation of wealth is the ultimate objective of life.

The verse from the Bhagvad Gita is the substratum of what religious or cultural economy explicates in terms of material and non-material (Spirituality) pursuits of life. Religious Economy or cultural economy as a concept bridges the corporeal, worldly and the transcendental or intangible aspects of human existence.

Public Administration literature also identifies the two dimensions through the hierarchy of needs. It suggests that the attainment of basic physiological needs of food and shelter is followed by security needs which are fulfilled by financial gains.

Having achieved these needs, man tends to



move into the realm of self-actualization which we refer to spirituality, thus making it imperative to understand that human consciousness does not cease to exist on obtaining wealth. Rather, it constantly impels man for more, which could be misunderstood as material urge. It is this cycle of psychological; security and spirituality need that becomes the principle of humanity.

Spiritual Economics (Religious and cultural) analyses economic behavior as a function of human consciousness, and explains the development of consciousness using concepts from the Vedas and Bhagvad Gita.

Within the framework of the Sustainable Development Goals (SDGs) adopted in September 2015 by the United Nations, the international development agenda refers to culture for the first time. This has been lauded by UNESCO as “an unparalleled recognition”. The safeguarding and promotion of culture is an end in itself, and at the same time it contributes directly to many of the SDGs (5,8,10,11,17) - safe and sustainable cities, decent work and economic growth, reduced inequalities, the environment, promoting gender equality and peaceful and inclusive societies, Revitalize the global partnership for sustainable development. The indirect benefits of culture are accrued through the culturally-informed and effective implementations of the development goals.

The SDGs enshrine a conceptual shift in thinking about development beyond economic growth - envisioning a desirable future that is equitable, inclusive, peaceful, and environmentally sustainable. This bold vision demands creative approaches, beyond the typical linear and sectoral ones that most countries have been used to in recent decades.

If the SDGs are grouped around the economic, social, and environmental objectives as the three pillars of sustainable development, then culture and creativity contribute to each of these pillars transversally. The economic, social, and environmental dimensions of sustainable development, in turn, contribute to the



safeguarding of cultural heritage and nurturing creativity.

Cultural heritage - both tangible and intangible - and creativity are resources that need to be protected and carefully managed. They can serve both as drivers for achieving the SDGs as well as enablers, when culture-forward solutions can ensure the success of interventions to achieve the SDGs.

Therefore, to delve into such a convergent discipline, we firmly believe that Bharat; owing to its rich and varied historical, cultural and economic attributes will remain a source of inspiration and learning to the scholars and CEC dialogue would do justice to those in search of the true meaning of life.





## CIVILIZATIONAL ECONOMICS: INDIA'S INTEGRATED DEVELOPMENT PARADIGM



### **Prof. Manoj Dixit**

Vice Chancellor - MGSU , Bikaner  
Trustee -India Think Council

Paper : 1

The Mahakumbh 2025 at Prayagraj witnessed over 400 million pilgrims converging at the sacred confluence, generating economic activity exceeding ₹2 lakh crore while simultaneously manifesting millennia-old spiritual practices. This extraordinary event

and dharmic consciousness. This model does not reject modernity but reimagines it through the lens of sanskriti and parampara, offering profound insights for addressing global crises of meaning, sustainability, and social cohesion.



exemplifies a distinctive economic model where material prosperity and metaphysical pursuit are not antagonistic forces but symbiotic expressions of human flourishing. India's development trajectory increasingly reflects this integration, challenging conventional frameworks that treat culture as externality and spirituality as pre-modern residue. The nation is articulating an alternative paradigm - civilizational economics - where sustainable growth emerges from the conscious harmonization of heritage preservation, ecological stewardship, cultural transmission,

### **Heritage as Economic Infrastructure**

The economic implications of pilgrimage and heritage tourism extend far beyond conventional metrics of visitor expenditure and employment generation. The Kashi Vishwanath Corridor, Ayodhya Ram Mandir complex, and Kedarnath redevelopment represent strategic investments in what might be termed "civilizational infrastructure" - spaces that simultaneously generate revenue streams, preserve architectural legacy, and anchor



collective identity. These religious corridors catalyze comprehensive regional transformation: road networks, hospitality ecosystems, artisan clusters, and digital connectivity emerge organically around sacred centers, creating multiplier effects that formal industrial policies often fail to achieve.

The resurgence of pilgrimage among Indian youth - particularly the post-liberalization generation - represents a significant socio-economic phenomenon that deserves rigorous analysis. This demographic shift transcends nostalgia or religious conservatism; it reflects a conscious quest for rootedness amid globalization's disorienting currents. Young professionals undertaking Char Dham yatras or exploring temple architecture represent human capital engaging with civilizational memory, a process that generates both economic activity and intergenerational cultural continuity. The investment rationale in temple towns therefore encompasses tangible returns - hospitality revenue, craft revival, real estate appreciation - and intangible dividends: strengthened social capital, renewed aesthetic sensibilities, and civilizational confidence that fuels innovation across sectors.

Heritage economics also challenges the Western Museum model of preservation, where culture is ossified behind glass. Indian sacred spaces remain living ecosystems where ritual, commerce, art, and philosophy interpenetrate daily. This vitality transforms heritage from cost center to growth engine, demonstrating that authenticity and economic dynamism need not be mutually exclusive when development is conceived holistically.

## **The Inclusive Growth Triad: Tribes, Tradition, Technology**

India's indigenous communities,

constituting approximately 8% of the population yet stewarding over 40% of forest cover, embody ecological wisdom that contemporary environmental science is only beginning to validate. Tribal agricultural practices - mixed cropping, seed sovereignty, forest-based livelihoods - represent sophisticated adaptations to local ecosystems developed through millennia of observation and experimentation. The challenge confronting India's inclusive growth agenda is not merely integrating tribal populations into mainstream economy but recognizing and scaling the knowledge systems they preserve.

The accelerating frequency of climate disasters - erratic monsoons, glacial lake outbursts, unprecedented heatwaves - exposes the consequences of development models that treat nature as infinite resource rather than conscious entity deserving reverence. Traditional agricultural calendars synchronized with lunar cycles, indigenous watershed management techniques, and community-based forest governance offer proven alternatives to extractive paradigms. Technology's role is not to displace these systems but to amplify their effectiveness: precision agriculture tools calibrated to traditional intercropping patterns, AI-enhanced weather forecasting integrated with indigenous climate indicators, blockchain verification of organic produce from tribal cooperatives.

This convergence of tribal wisdom, traditional practices, and cutting-edge technology constitutes genuine inclusive growth - one that respects knowledge diversity while pursuing prosperity. It requires policy frameworks that recognize customary rights, educational curricula that honor indigenous sciences, and innovation ecosystems where



traditional knowledge holders collaborate with technology developers as equal stakeholders. The alternative - continued marginalization of indigenous communities and dismissal of their ecological intelligence - risks both humanitarian injustice and environmental catastrophe.

## **Cultural Transmission in the Digital Age**

The architecture of cultural transmission has transformed radically within a generation. Where school textbooks and family narratives once predominantly shaped civilizational consciousness, today's youth encounter their heritage through fragmented digital media - OTT series depicting historical periods, YouTube channels debating ancient texts, Instagram influencers visiting temple towns. This democratization of content creation presents both unprecedented opportunities and serious challenges for cultural continuity.

Cinema and digital platforms wield extraordinary power in constructing historical imagination. When major films distort historical narratives for commercial appeal or ideological agendas, they reshape collective memory in ways that transcend entertainment. The tension between creative freedom and cultural responsibility cannot be resolved through censorship alone; it requires cultivating what might be termed "civilizational literacy"—the capacity to engage critically with content while maintaining rootedness in authentic traditions. Educational institutions bear primary responsibility for developing this literacy, ensuring curricula move beyond colonial-era frameworks that often-presented Indian civilization through disparaging lenses.

OTT regulation debates miss a crucial dimension: content ecosystems reflect and reinforce cultural values whether explicitly or

implicitly. The proliferation of narratives celebrating materialism, individualism, and instant gratification shapes consciousness as powerfully as formal education. India requires not just regulatory frameworks but proactive strategies for funding, producing, and promoting content that explores civilizational themes with sophistication - historical dramas rooted in rigorous research, philosophical dialogues adapted for contemporary audiences, documentaries celebrating indigenous knowledge systems. Cultural transmission in the digital age demands institutional support for creators who view their work as civilizational service, not merely commercial product.

## **Dharmic Foundations of Humanitarian Economics**

Contemporary economic theory largely operates within a framework that treats human beings as utility-maximizing individuals whose behaviour responds to material incentives. This anthropological assumption, regardless of its analytical utility, provides insufficient foundation for addressing civilizational challenges requiring collective sacrifice, long-term orientation, and ethical constraint. Dharmic philosophy offers alternative foundations: the individual embedded in concentric circles of obligation (family, community, nation, cosmos), prosperity understood as means for righteous action rather than end itself, and cosmic order (rita) that harmonizes human activity with natural and moral laws.

These principles translate into practical governance and economic implications. Conflict resolution grounded in dharmic concepts of satya (truth-seeking), ahimsa (non-violence), and karuna (compassion) diverges fundamentally from purely power-



based negotiations. Business ethics informed by the concept of lokasangraha - acting for collective welfare - challenges shareholder primacy models that externalize social and environmental costs. Governance animated by the ideal of raja-dharma envisions leaders as trustees rather than rulers, accountable to civilizational continuity beyond electoral cycles.

The Western dichotomy separating spiritual pursuits from material activities reflects particular historical circumstances - the conflict between church and emerging capitalism - that need not constrain Indian economic imagination. The Bhagavad Gita's karma yoga articulates an integrated vision where righteous action (dharma-yuddha) in worldly affairs becomes spiritual practice. Economic systems grounded in such philosophy pursue prosperity while maintaining ethical boundaries, recognizing that wealth accumulated through adharma ultimately corrodes social fabric and individual wellbeing.

## **Toward Civilizational Economics**

The four themes explored above - heritage infrastructure, ecological-indigenous integration, cultural transmission, and dharmic foundations - constitute pillars of an emergent paradigm: civilizational economics. This framework does not reject markets, technology, or global integration; rather, it contextualizes these instruments within larger purposes defined by India's philosophical inheritance and contemporary aspirations. Measurable indicators for this model would include not only GDP growth and per capita income but also metrics of cultural vitality (heritage site visitation, vernacular language usage, traditional art form viability), ecological health (forest cover, water table levels, biodiversity

indices), and social cohesion (interfaith harmony indices, civic participation rates, joint family prevalence).

Critics might charge that value-based economics risks inefficiency or authoritarianism - imposing particular cultural preferences through state power. These concerns merit serious engagement. Civilizational economics as articulated here does not advocate cultural uniformity or theocratic governance but recognizes that all economic systems rest on cultural foundations, explicit or implicit. The question is not whether values shape economics but which values and through what processes of deliberation and consent.

India's journey toward civilizational economics remains nascent, contested, and incomplete. Yet as global crises - environmental degradation, social fragmentation, spiritual malaise - intensify, the world increasingly seeks alternatives to paradigms that have generated material abundance alongside existential emptiness. India's experiment in balancing prosperity with preservation, growth with gratitude, innovation with inheritance, may offer invaluable lessons for humanity's common future. The path forward requires neither uncritical traditionalism nor imitative modernization but creative synthesis honouring ancient wisdom while boldly reimagining its application to contemporary challenges. In this synthesis lies India's distinctive contribution to global civilization in the twenty-first century.

The Cultural Economy Conclave series is inviting participants to build a strong narrative in Bharat-centric understanding of its culture that goes beyond physical entities and enters into the domain of Chitta.





## The Dharmik Blueprint for Sustainable Prosperity: ANCIENT WISDOM FOR MODERN POLICY



### **Prof. (Dr.) Pankaj Gupta,**

PhD, CMA, GCPCL (Harvard), Fulbright Fellow (Washington),  
Professor JGLS, Executive Director (CESM) and Senior Fellow of Jindal India Institute  
at O P Jindal Global University, India

**Shivansh Gupta,** CEO's Office (Strategy), Model Gaon, An initiative under the Govt. of UP

Paper : 2

Festivals and dharmik practices are just as important for keeping India's social fabric together. As individualism, alienation, and mental health problems rise in societies around

The COVID-19 pandemic was a strong reminder of how strong this is. Even when people couldn't get together in person, communities found ways to celebrate, do charity



the world, these traditions give people a way to be happy, mindful, and emotionally renewed together. Fasting, praying, and giving to others are all rituals that teach discipline, compassion, and civic duty. Celebrations bring people from different castes, classes, and communities together, which helps them understand each other and feel like they belong. The fact that these festivals are done together - eating together, giving gifts, and doing rituals - makes them a safe place for people to be emotionally, which is good for both mental health and social unity.

work, and perform digital rituals. This showed that dharmik practices can change and still be useful in times of crisis.

Ancient Indian wisdom has led to global lifestyle movements based on yoga, meditation, and mindfulness that go beyond festivals. These practices used to be limited to India's spiritual traditions, but now they are part of a global wellness economy worth more than US\$120 billion. This is more than just a cultural export; it's a way for India to use soft power to make itself the center of the world for holistic living and mental health.



## Cultural Diplomacy: Growing India's Soft Power Reach

India's cultural diplomacy has become one of the best ways for the country to interact with the rest of the world and carry out its foreign policy. India's ability to share its cultural values in ways that everyone can understand is shown by the success of events like the International Day of Yoga, which 177 countries at the United Nations recognized.

The worldwide promotion of Ayurveda, Indian festivals, movies, and traditional arts has also increased India's cultural influence and opened up new ways for people to trade, invest, and connect with each other. Diwali is becoming more popular around the world, with celebrations taking place in places like the US and Australia.

This shows how cultural symbols can cross borders and improve India's image as a diverse and peaceful country.

India's dharmik ethos, which is based on the old idea of Vasudhaiva Kutumbakam ("the world is one family"), offers a way for countries to work together at a time when the world is becoming more divided. It strengthens India's diplomatic message from when it was the G20

### President: One Earth, One Family, One Future.

India uses cultural diplomacy to show that peace and prosperity can coexist when people respect each other and care about each other's well-being. This strategy not only improves India's standing in the world, but it also creates new business opportunities in the fields of tourism, health, education, and the arts.

The ideas in India's classical texts, like the Upanishads, the Bhagavad Gita, Chanakya Niti,

and Arthashastra, can help us understand how to govern and develop today. They stress how Dharma (righteousness), Artha (prosperity), and Lokasangraha (collective welfare) all depend on each other. This group of three people talks about a vision of ethical capitalism, where people seek material wealth in a way that is responsible and in line with social and ecological balance.

The concept of "Simple Living, High Thinking" continues to be pertinent in a world confronted with environmental degradation and inequality. Incorporating dharmik principles into policy - be it via sustainable consumption initiatives, responsible tourism, or corporate ethics - can reconceptualize progress to encompass both economic development and human well-being.

India's ancient frameworks also fit well with global goals like the UN Sustainable Development Goals (SDGs), especially in areas like well-being (SDG 3), responsible consumption (SDG 12), and peace and strong institutions (SDG 16). This moral and cultural foundation sets India's development model apart; it is based on more than just GDP numbers; it is based on the goal of overall prosperity.

### Plan for the Future: Keeping the past alive while moving forward

India needs a strategic roadmap to fully use its dharmik and cultural resources. This roadmap should find a balance between preserving the past and moving forward, and between spiritual values and economic opportunity.

#### Important steps are:

Cultural Economy Development: Use blended finance, CSR partnerships, and digital market linkages to get people to invest in





artisans, heritage tourism, and cultural startups. Spiritual Tourism Corridors: Include major pilgrimage sites in national infrastructure plans to make sure that development is sustainable, transportation is environmentally friendly, and jobs are based on skills.

**Cultural Education:** Include India's values, arts, and morals in the National Education Policy (NEP 2020) to help young people understand other cultures and care about their own. **Global Cultural Missions:** Build India's presence in other countries by setting up cultural centers, getting the Indian diaspora involved, and holding international festivals that promote Yoga, Ayurveda, and Indic thought.

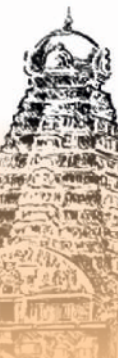
**Mindful and Sustainable Celebrations:** To make cultural celebrations more environmentally friendly, promote festivals that are eco-friendly, use less waste, and buy things locally.

## Conclusion: Finding a Balance Between Business and Awareness

India's dharmik development and festivals are more than just religious celebrations; they are living examples of national identity, economic growth, and social unity. As the country strives for global leadership, these traditions provide a framework for a development model that harmonizes commerce with consciousness, innovation with ethics, and prosperity with peace. India can show the world how to use its ancient wisdom in modern governance. This is a model where culture becomes capital, spirituality informs strategy, and tradition fuels transformation.

By doing this, India not only protects its cultural heritage but also sets the stage for a future in which moral integrity and material progress can coexist. This shows once again that India's greatest strength is in balancing the sacred and the strategic.

## Glimpses : Previous CEC dialogue





## Harnessing Spiritual Heritage for Sustainable and Inclusive Regional Development



### **Dr. Nisha Pandey, Director**

Project and Policy Research, RamBhau Mhalgi Prabodhini,  
Academic Advisor, Department of Development Studies,  
Vivekanand Global University, Jaipur

Paper : 3

India stands as a timeless civilization where the material and the metaphysical, the sacred and the social, merge seamlessly into a living continuum. Across centuries, spirituality has not been isolated from economic life, it has shaped the very rhythm of India's collective being. The act of pilgrimage, therefore, is far more than a journey of faith; it is a movement of people, ideas, art, and enterprise, a dynamic process that has continually renewed India's cultural and economic landscape.

From the banks of the Ganga in Varanasi, where devotion meets dynamism, to the divine expanse of Ayodhya, where sacred history unfolds into a new epoch of cultural resurgence; from Tirupati's temple economy sustaining thousands of livelihoods, to Shirdi's spiritual inclusiveness nurturing social welfare; and from the celestial confluence at Prayagraj's Maha Kumbh, where millions gather in unity. Each pilgrimage site is a microcosm of India's spiritual economy.

In today's era of visionary governance and sustainable investment, these sacred spaces are being reimagined as spiritual growth hubs, centers where faith converges with infrastructure, heritage with innovation, and devotion with development.

They demonstrate how cultural capital, when nurtured with wisdom and policy foresight, can become a transformative force, promoting regional prosperity, ecological balance, and social cohesion.

## **2. The Economic Model of Investment and Pilgrimage (EMIP)**

This model is built on a 4-Pillar Integrated Development Framework linking faith, finance, and sustainability: The Economic Model of Investment and Pilgrimage in India rests on four interlinked pillars that together create a holistic framework for sustainable development.

**Pillar 1:** Infrastructure Investment focuses on developing robust physical and digital connectivity through roads, airports, riverfronts, housing, and sanitation, supported by Public-Private Partnerships (PPP) and Corporate Social Responsibility (CSR) initiatives, exemplified by the ₹800 crore Kashi Vishwanath Corridor, which transformed accessibility and the pilgrim experience.

**Pillar 2:** Cultural and Social Capital Enhancement emphasizes reviving traditional crafts, music, rituals, and heritage architecture while fostering local entrepreneurship through skill-building and community engagement, as seen in Ayodhya's Deepotsav, which boosts handicraft-based livelihoods and strengthens cultural tourism.

**Pillar 3:** Economic Multiplier Effect highlights how pilgrims' spending generates ripple effects across



## Reimagining Sacred Spaces

### Faith Meets Infrastructure

Modern connectivity enhancing spiritual experiences

### Heritage Meets Innovation

Preserving tradition while embracing technology

### Devotion Meets Development

Spiritual growth hubs driving regional prosperity

In today's era of visionary governance and sustainable investment, these sacred spaces are being reimagined as spiritual growth hubs-centres where cultural capital becomes a transformative force.

hospitality, transport, food, and retail sectors, with destinations like Tirupati, where every ₹1 spent circulates approximately ₹3.5 within the local economy.

**Pillar 4:** Sustainable and Inclusive Growth integrates green technologies, renewable energy, and effective waste management while empowering women's groups, youth entrepreneurs, and local institutions, exemplified by Maha Kumbh Prayagraj, which employs solar energy, digital monitoring, and water conservation to set global benchmarks for sustainable pilgrimage management. Together, these pillars weave a dynamic model where spirituality becomes a driver of inclusive economic progress and environmental balance.

## Spiritual Economy and Investment Nexus: A Pathway to Integrated and Sustainable Growth

India's "Spiritual Economy" represents a profound confluence of faith and finance, tradition and transformation. In this model, pilgrimage is not merely an act of devotion but an enduring form of social investment - a channel through which cultural identity, community resilience, and economic prosperity flow together. Each pilgrimage destination functions as a living ecosystem where faith fuels infrastructure, spirituality supports enterprise, and collective devotion drives inclusive development.

### Case Studies

#### 1. Kashi Vishwanath Corridor, Varanasi :

The redevelopment of the Kashi Vishwanath Corridor through an ₹800 crore investment has redefined the integration of heritage, economy, and sustainability. The project rejuvenated ancient riverfronts, streamlined pilgrim mobility, and established digital access systems, increasing tourist footfall by over 250%. It created 20,000+ jobs in hospitality, crafts, and service sectors while reviving traditional weaving communities. Solar lighting, waste segregation, and eco-sensitive design positioned Kashi as a model for sustainable spiritual urbanism, demonstrating how infrastructure investment can simultaneously honor tradition and enhance economic vitality.

#### 2. Ayodhya Redevelopment and Ram Mandir Project

The Ayodhya Redevelopment Project, with a projected investment exceeding ₹85,000 crore, epitomizes how faith-driven infrastructure can stimulate comprehensive regional transformation. The construction of the Ram Mandir, alongside new airports, roads, and riverfront beautification, has created a spiritual-economic corridor connecting heritage, innovation, and livelihoods. Post-inauguration, Ayodhya is expected to attract over 2 crore visitors annually, generating nearly 1.5 lakh new jobs and catalyzing growth in hospitality, handicrafts, transport, and wellness sectors. With AI-based crowd

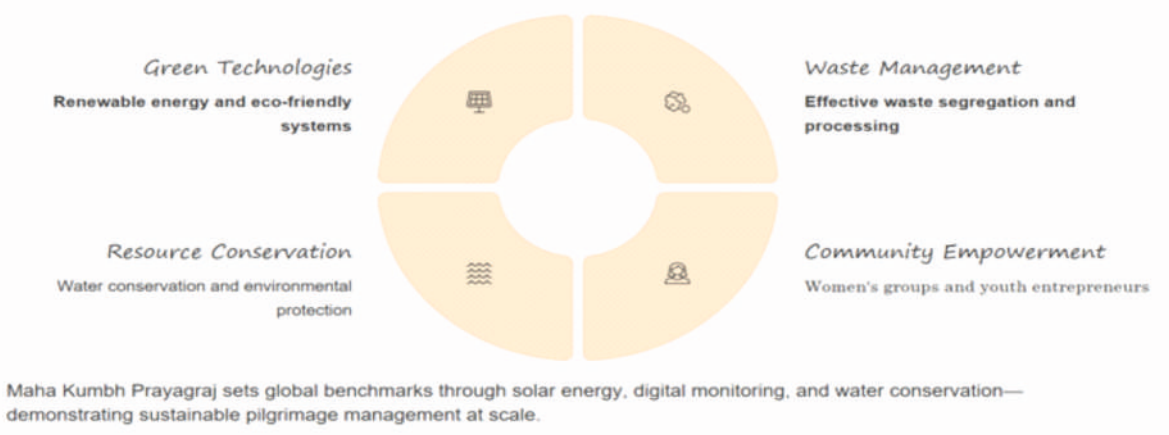


management systems, green energy integration, and e-transport networks, Ayodhya symbolizes the new paradigm of spiritual infrastructure as a national development asset, merging cultural revival with sustainable economic expansion.

### 3. Maha Kumbh 2025, Prayagraj

The forthcoming Maha Kumbh 2025, with an investment of approximately ₹4,200 crore, illustrates how pilgrimage can be orchestrated as a mega urban-planning experiment rooted in sustainability. Anticipating a congregation of over 40 crore pilgrims, the event exemplifies large-scale logistical coordination, digital innovation, and ecological responsibility. Infrastructure upgrades are benefiting three adjoining districts, while over 5 lakh temporary jobs have been generated in construction, sanitation, and event management. Through the “Green Kumbh” initiative, Prayagraj integrates solar power, bio-toilets, clean river missions, and digital waste tracking, embedding environmental

#### *Pillar 4: Sustainable and Inclusive Growth*

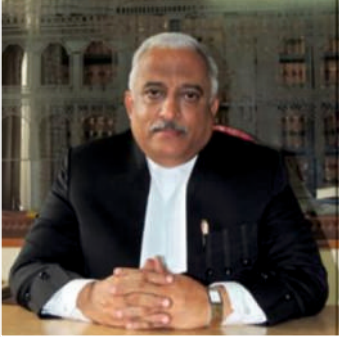


consciousness within spiritual experience. Skill-building programs for local artisans and volunteers further ensure that the benefits of investment endure well beyond the event itself, creating a legacy of livelihoods and learning.

### 4. An Integrated Vision of Spiritual Development

Collectively, these examples illuminate the Spiritual Economy and Investment Nexus as a model that harmonizes economic efficiency with cultural authenticity and environmental responsibility. Each rupee invested in pilgrimage infrastructure multiplies into jobs, social cohesion, and ecological well-being, establishing a virtuous cycle of faith-based development. In this sense, pilgrimage-driven investment becomes a form of nation-building, one that not only restores temples and ghats but also revives traditions, empowers communities, and sustains ecosystems. It reaffirms India's timeless insight that when the sacred and the secular align, development transcends mere growth to become a holistic expression of human and societal well-being.





Paper : 4

## Ashok Mehta

Senior Advocate & Former ASGI

Additional Advocate General, Uttar Pradesh.

Trustee - India Think Council

The continuous journey of Cultural Economy Conclave has already achieved a global status and reached the stage of fifth dialogue to be held on 20th-21 Nov. 2025 at Entrepreneurship Development Institute of India (EDII), Gandhi Nagar, Gujarat.

I congratulate India Think Council after successful Kumbh Conclaves a series prior to and during Kumbh all over India and at last the dialogues and interactive sessions at Prayagraj Maha Kumbh has continued with its Cultural Economy Conclave.

It covers Humanitarian Economics and Consciousness: Peace and Conflict Resolution

alongwith other subject's cinema (content Indian History: an analysis of the sector from School to OTT), Economics model in Heritage and Pilgrimage Investment, as well as agriculture and environmental concerns are umbilical to our sustainable economic structure (It covers inclusive growth: Tribes, Tradition, Technology).

The theme of the conclave is impact of Dharmic Development over Indian economy and lifestyle.

Deliberations shall be how our culture and tradition will maintain balance between profit and peace.

हमारा संविधान हमें प्रारम्भ में ही उद्देशिका में विचार, अभिव्यक्ति विश्वास,  
धर्म एवं आस्था व उपासना की स्वतंत्रता देता है।

यही धार्मिक Liberty है।

भारत आध्यात्मिक राष्ट्र है।

क्या हमें सभ्यता, संस्कार, आध्यात्मिक मान्यताओं की अभिव्यक्ति की स्वतंत्रता प्राप्त है?

राजनैतिक स्वतंत्रता से सांस्कृतिक स्वतंत्रता की यह यात्रा अभी बहुत लम्बी है,

लेकिन इस सांस्कृतिक एवं आध्यात्मिक यात्रा का केन्द्र बिन्दु यह Cultural

Economy Conclave है।

***I wish all contributors, promoters and India Think Council and Entrepreneurship Development Institute of India (EDII), Gandhi Nagar, Gujarat, the best for the grand success of the conclave.***





# TECHNICAL SESSION

Date: 20th Nov. 2025: 2.30 pm EDII -Board Room ( Paramarsh Hall)

## 1. Economic model of Investments in Heritage and Pilgrimage

Recently concluded Mahakumbh 2025 Prayagraj and various religious corridors in India are pivotal in the present economic growth of the country through development and investment in the sectors of Tourism, Heritage, Pilgrimage and Temple towns.

Resurgence of pilgrimage among Indian youths and increased tour of Indian families to the shrines are a major source of economic activity apart from an opportunity to relook to our rich heritage and civilization.

Whereas, this increased pilgrimage and tourism has given an impetus to the domestic economy but also poses a serious question over the purpose and outcome of the visit.

Tendency of swanking over social media about the visit without any effort to know the history and importance of the visit and not to give any thought to the environment while leaving the place of pilgrims or wild life is a serious concern which must be addressed by the same institutions which promotes tourism.

Economy driven by tourism and pilgrimage is important by not at the cost of the hazardous garbage and pollution.

## 2. Inclusive growth: Tribes, Tradition, Technology

Agriculture and Environmental concerns are umbilical to our sustainable economic structure since ages.

No economy can prosper without a balance approach to our natural resources and ecology. Technological advancement should be there to protect the nature and our indigenous economy which only will sustain and lead us in the long run.

Natural calamities are a regular phenomenon now and we need to think seriously about the inclusive growth model.

At the time when we are celebrating 150th birth anniversary of Bhagwan Birsa Munda on 15th Nov. 2025, it is pertinent to discuss the milestones and contribution of the tribals and marginalised community in preservation of our culture, heritage and environment.

## 3. Cinema, Content Indian History: an analysis of the sector from School to OTT

New and young generations are pillars of any country. A civilized and cultured nation only can lead and guide the world. The ethos of civilization is deeply rooted and embedded into Indian culture & Tradition. Our family and society influence and get influenced with the content and media. Apart from the regulatory framework; what other measures are being taken to control OTT & social media.

AI and algorithm tools operating the social media application are boon if used properly and a curse



considering the access and reach of the budding kids and teenagers in school and planning for competitive preparations.

Concerns are being raised now about the screen time being spent due to working culture or free hour surfing. In both the situations content and accessibility is an important issue.

There are also perverts hunting our children at Instagram or other similar tools. It is the responsibility of the family & educational institutions to protect the generation and create an environment of vigilance not just the course schooling.

#### **4. Humanitarian Economics and consciousness: Peace & Conflict Resolution**

No economy devoid of the religious (Dharmik) and spiritual pursuits and the cultural values of the region can grow sustainably. Materialism or spirituality or culture alone is not capable of thriving unless they coexist in a system of good governance. While Dharma (religion) and spirituality is the guiding force of any noble society in every walk of life; culture and tradition are the reflection of beliefs, behaviour and values deeply inherited in the society and prevailed as such to be recognized as an identity and inspiration.

A conscious and mindful business is what that brings prosperity and peace with wealth. Profit orientation without ethical values to the practices will bring the associated evils with the monetary benefits.

Humanitarian approach and consideration of societal values was the core of the Bhartiya way of commerce and trade.

Adulteration, deceit practices and corruption only get chance to flourish when wealth is the only objective and dharma is there for propaganda not for the practice or adoption.





## Learning from global and local cultural economy of India that was Bharat



### Shri Samir Shukla

Author and Policy Speaker

Paper : 5

Western academicians have always preferred to believe that economics can be understood as a uniform and cohesive global system, but the truth is that economics, like physics does not behave in same way at all scales. The macro and micro scales have their own way to behave and, just as we have discovered with physics, where the twain meet is a place where the problem starts. So, force-clubbing both using the global economic model is probably the cause of the chaos of extremes, i.e., of wealth and poverty that has emerged across the globe.

Theoretically economics is broadly divided in two parts, i.e., the Macro and the Micro by academicians, but when we look at the ground realities as they exist, more practical divisions are urban/global and rural/local.

The urban and rural economies are now interconnected by force by Western institutions such as WTO, WB, IMF and IDB and this has caused such an unequal distribution of wealth across the planet that collapse of the current world economy seems to be around the corner. If we look at statistics of India from 1947 or any nation that has suffered colonisation in terms of hard numbers, it is startling to realise that there are more poor people living on earth today than they were during the colonial period.

The strange irony of the Western economics is that under its policy-dominance,

both poverty and prosperity have increased at the same time.

On the other hand, if we look at ancient civilisations like Bharat and China, Samruddhi (which is not same as “richness” as the Bharatiya word for wealth starts with “Sam”, i.e, shared) was achieved without arm-twisting or destroying other nations and, more importantly, same was sustained for a thousand years. This strongly suggests that looking at the cultural dimension of these economies at both global and local levels should be lesson from the world as the western economic model seem to be heading for collapse and taking the planet along with it.

If we look at the pre-invasion economic model of Bharat, it has both local and global aspects that were driven culturally.

Bharat, through its many ports was the biggest exporter of good, whereby participating in global economy to create wealth, and Bharat also lived in villages, where local economies prospered. The global export-centric model was supported by skill-segregation through guilds that western scholars mislabelled as “castes” because generational inheritance of skills looked to have stagnated from their biased perspective. As concepts like “assembly line” or “economics of scale” (critical for mass production and export dominance) were unheard-of in the Raj



era, the colonial invaders could not understand why Bharat had these segregations.

So, what Bharat achieved using non-polluting and sustainable use of human labour (through what looked like “divisions” to the west because they could not see the cultural connect), West had to develop polluting and unsustainable machines for the same and call it a “revolution”.

Mass-producing humans and mass-producing machines have a very different dynamics in how they consume natural resources and convert them into products, as former is more aligned with the speed at which natural resources regenerate, and more importantly, very human in how it “feels” while producing good, while latter has no consideration for sustainability, and goods-production through machines offer no way-of-life or work/creative satisfaction to those engaged in factories of the western world. So, a thousand year long Bharatiya dominance and the two hundred year of western dominance are as different as chalk and cheese. Bharatiya way offered sustainability and way of life while the western way not only brought doom of over-exploitation of natural resources but also converted humans into gratification zombies with no way of life.

Though the ship seems to have sailed for returning to human-labour-driven mass production, it is a lesson from the past worth remembering as we may end up with a global collapse as western economic model driven by individual greed and require to return to the basics for rebuilding.

The global model of Bharatiya economics may have no direct application today, the local model still holds a key relevance, as it suggest how we need to “connect” the local with the global.

The local economic model of Bharat was powered by what powers all the life on earth, i.e., seasonal dynamics of nature, and it had evolved a beautiful tool to keep this dynamics in balance, i.e., harvest-aligned festivals. The rural and hence agricultural economy has a dangerous quality that we can now understand as we see hoarding-ravaged planet of today. If wealth that is created at bulk at one point is not distributed and hoarded instead, it acts like a cancer. Just like a cancer tumour, a wealthy person can start sucking up common resources whereby snowballing wealth into a tool of exploitation.

In an agriculture-dominated economy, this danger appears regularly as grains are harvested and hence centralised wealth is created. If left unchecked, this seasonal arrival of concentrated “wealth” can easily lead to disproportionate wealth distribution and hence Bharat, a land of plenty thanks to its great rivers, had to find a solution to dissipate the build-up.

Even today, anyone visiting Bharat from outside finds it extremely surprising why we have so many festivals and why almost all landmarks of life (such as a marriage) are accompanied by traditional festivities. But, if we see that in context of a nation with massive seasonal yields, it makes sense once to recognise these festival and festivities as economic tools to redistribute the surplus across all the strata of the society.

This idea may have a direct application today, but even if it is not copied verbatim, it can be taken as a metaphor and used to find a solution to dissipate wealth built up.

This problem is obviously recognised by west too but it has tried tackling it with laws and rules, i.e., building a complex taxation





mechanism. Bharat, on the other hand had opted to use something more subtle and happiness-linked by evolving festivals that lead to spending and redistribution. The modern economists need to take inspiration from this line of thinking as taxation is against the grain of human psyche while spending wealth during a festival or marriage is far more aligned with human mindset.

Indian economy, especially of the rural hinterland, when looked through the western lens of quantification of “GDP” and “per capita”, it looks abysmally poor, but when one visits an Indian village, the situation does not look as dire because, unless otherwise a natural or personal calamity has occurred, rural Indians are as happy as their counterparts anywhere on earth.

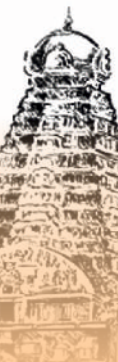
When we add the karmic notion of life and Dvait or Advait model that proposed an underlying interconnectedness to the mental context of humans, it is easy to see that Bhartiya cultural economy was a comprehensively evolved phenomenon offering a way of life to each human being and was not fatalistic as western world saw it to be.

The culture of Bharat provided a philosophical foundation to the local and global economies through recognition of division as a delusion and interconnectedness as reality.

This was augmented with theory of Karma and reincarnation-mechanism built there-in to justify unequal distribution if-any as part of the bigger picture that binds every human being in long run.

The above cited worked in coordination by offering a philosophical context to the universe and help moulding the mindset to accept unequal distribution, while the festival-driven and thus regular redistribution worked in keeping the society in balance and allowed Bharat to have a correct mix of local-global balance for a thousand years.

If the world needs to find a stabler form of economic model, Bharat suggests the way to do it, as all economic models will lead to some amount of unequal distribution and hence it needs to be managed on both fronts, i.e., of offering justification for the inequality and also dissipation of it from time to time.





## HUMANITARIAN ECONOMICS AND CONCIOUSNESS

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Paper : 6

Almighty has created 'Prani' (living being) with a definitive purpose. Though, it is next to impossible to understand His purpose because He is the 'Total Awareness' and rest of the creatures are just 'Fragmented Awareness'. The ocean (Almighty) knows that a drop is just its miniscule part but a drop can never know the 'span' and 'depth' of the ocean. However, by His purposeful design, only human being is bestowed with higher levels of 'intelligence' and 'consciousness' among the infinite range of species; along with the basic three instincts - Hunger, Sleep and Coitus. Such 'intelligence' has haunted the thinkers and sages to be endlessly 'curious' to 'know the unknown' and to find out the definitive ways and means of salvation from the vicious circle of birth, death and rebirth bearing myriad of psycho-somatic 'sufferings' and 'confusions' throughout the life.

While the revered Vedic sage in Hinduism, Maharshi Patanjali (early centuries CE) referred to Ashtanga or eight elements of practice namely yama (abstinences), niyama (observances), asana (yoga postures), pranayama (breath control), pratyahara (withdrawal of the senses), dharana (concentration of the mind), dhyana (meditation) and samadhi (absorption) for a holistic approach to consciousness and humanity. However, his main aim was to attain kaivalya, or disentanglement of purusha

from prakriti's muddled defilements from individual to collective levels.

One of the prominent Chinese philosopher, Confucius (551 BC -479 BC) had advised simple social order keeping the element of 'humanity' as 'do not do unto others what you would not want others to do unto you' and the great Greek philosophers like Socrates (469 BC - 399 BC) and Aristotle (384 BC - 322 BC) prescribed far more worldly advice indicating that the purpose of politics is not to capture power, nor it is an art of staying in power, rather the political ethics make good and proper citizens. Both 'public and private persons must learn the art of political ethics'\* for attaining higher consciousness and humanity in their regular social transactions.

Maharishi Patanjali further studied over the 'Vrittis' (streams of consciousness) that essentially indicate mental awareness against disturbances in the medium of consciousness. Describing it in the scientific order, he explained that the five Vrittis namely (I) Correct knowledge (pramana), (ii) Incorrect knowledge (viparyaya), (iii) Imagination or fantasy (vikalpa), (iv) Sleep (nidra), and (v) Memory (smrti) are fundamentals of our individual and collective behavior that produce positive and negative consequences and obviously, add up or reduce the well-being or miseries accordingly.



Focusing on and discussing over the corresponding issue of 'humanitarian Economics', a thinker must take valuable cues from the 'ShreeDurgaSaptashatyaam' to understand the real nature of inherent human 'chittavrittis' (intensions) and to consciously

following which there is worldwide socio-politico-economic turbulence that has engulfed the humanity and has fogged the common consciousness to the extent. Consequently, there is continuous augmentation in the woes of the dwellers in

### अथ तन्त्रोक्तं देवीसूक्तम्\*

नमो देव्यै महादेव्यै शिवायै सततं नमः ।  
 नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥ १ ॥  
 रौद्रायै नमो नित्यायै गौर्यै धात्र्यै नमो नमः ।  
 ज्योत्स्नायै चेन्दुरूपिण्यै सुखायै सततं नमः ॥ २ ॥  
 कल्याण्यै प्रणतां वृद्ध्यै सिद्ध्यै कुर्मो नमो नमः ।  
 नैर्ऋत्यै भूभृतां लक्ष्म्यै शर्वाण्यै ते नमो नमः ॥ ३ ॥  
 दुर्गायै दुर्गपारायै सारायै सर्वकारिण्यै ।  
 ख्यात्यै तथैव कृष्णायै धूम्रायै सततं नमः ॥ ४ ॥  
 अतिसौम्यातिरौद्रायै नतास्तस्यै नमो नमः ।  
 नमो जगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः ॥ ५ ॥  
 या देवी सर्वभूतेषु विष्णुमायेति शब्दिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ६ ॥  
 या देवी सर्वभूतेषु चेतनेत्यभिधीयते ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ७ ॥  
 या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ८ ॥  
 या देवी सर्वभूतेषु निद्रारूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ९ ॥  
 या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १० ॥

\* देवीसूक्तका अर्थ पाँचवें अध्याय (पृष्ठ ११०-११५)-में दिया गया है।

control the aberrations with the help of divine power. The question of 'Humanitarian' Economics has cropped up only because the mass has largely eschewed the principle of 'Normative' Economics and blindly absorbing the immediate gains of 'Positive' Economics'. Obviously, the 'people-centric' Economics has been replaced by 'profit-centric' Economics

११०

\* श्रीदुर्गासप्तशत्याम् \*

या देवी सर्वभूतेषुच्छायारूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ११ ॥  
 या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १२ ॥  
 या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १३ ॥  
 या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १४ ॥  
 या देवी सर्वभूतेषु जातिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १५ ॥  
 या देवी सर्वभूतेषु लज्जारूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १६ ॥  
 या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १७ ॥  
 या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १८ ॥  
 या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १९ ॥  
 या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २० ॥  
 या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २१ ॥  
 या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता ।  
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २२ ॥

this beautiful planet Earth. The following selected slokas of 'ShreeDurgaSaptashatyaam' enables a scholar to develop 'samyak dristi' and to regularly audit and edit their behavioral pattern:

The golden Sloka no. 21 (Vritti), Sloka no. 10 (Kshudha), Sloka no. 12 (Trishna), Sloka



no. 8 (Buddhi), Sloka no. 14 (Kshanti) and Sloka no. 7 (Chetana) are eye-opening ones and enable us to understand that the our Vrittis and basic instincts like insatiable physical and mental appetites for food, sex and accumulation of anything and everything can only be diminished (Kshanti ) by using the inherent divine tools like intelligence (Buddhi) and consciousness (Chetana) for continuous up gradation of our micro and macro level organizations. Whatsoever difficult it may seem, it may be attained by everyone and en-masse with the help of divine blessings and practicing the Ashtanga in our daily life.

The Indian culture and especially the Hindu culture is based on the fundamental premise of 'Daan, Sheel, Ahimsa, Karuna and Khsamata that has led the people to conceptualize 'Shubh-Labh' in their regular economic transactions and in maintaining contented collective social life. Such concept is nowhere found around the world except in India. It is not an exaggeration to infer that falling in the rat-race of 'materialistic' and 'accumulative' western life-style approach, the Indians have forgotten the simplest advice/caution of Ishoponishad 'Tena Tyaktena Bhunjitha' (enjoy the natural resources with renunciation and do not desire or envy others' share of wealth). The Indian philosophers and sages have regularly cautioned the people to decide the very 'purpose' and 'limit' before they put their heart and soul for earning and consumption but people fall in the trap of Greed (Lobh), oblivious to the cautions and fall in the abyss of social disgrace and legal complications very soon which is clearly observed in the Indian society now a days. Had Karl Marx gone through the teachings of GITA that clearly indicates the only purpose and destination of Dhan (wealth) is Bhog

(consumption), Daan (donation) and Naash (destruction); he would have not propounded 'Theory of Surplus Value' neither the tycoons would have amassed so much wealth resulting into ocean of poverty and inequality in the world.

Economics is essentially based on 'morale' and hence, right from Kautilya (375 BC – 283 BC) to Adam Smith(1723 AD -1790 AD) to Nobel Laureate Abhijit Vinayak Bandopadhyaya (1961 AD) harped on in unison that Economics is a 'Moral Science' whatsoever statistical and econometric tools are applied to pin-point the 'psychological' aspects of demand, supply, preferences, decision-making at the micro or aggregate levels and hence it is basically a 'welfare-centric' study and not a 'profit-centric' subject as such. Indian thinkers and philosophers always concentrated on editing and auditing the 'chanchal chittavrittis' by applying the forces of higher consciousness. And, here lies the fundamental difference between the Western political economic approach which is essentially 'Money-centric' and advocates about Hedonistic approach (greed-based approach whereas the Indian thinkers propounded theories of economic /financial transaction based on 'Man-centric' or 'Need-based approach. By copying the western models of Economic thoughts and actions, India is not only facing acute poverty on the one hand but also having the dangers of obnoxious concentration of wealth in few hands thereby pushing its generally contented people to restlessness, frustrations, communal tensions, bigotry, xenophobia etc. where general consciousness gets blurred with the vices of supremacy of Money over Man. The author of this paper advocates for redefining Economics in the perspective of regional micro-ecology before framing any policy that 'fits for all'



attitude. Whether it is Karl Marx or George Menard Keynes; none will be effective in the Indian perspective.

The Indian economy was fundamentally a morale-based micro-economy for ages, but due to the impact of around 1000 years of the Mughal and English serfdom, the Hindus' mindset was vitiated to the extent. The entire economic ecosystem was religion and thus temple-centric, which not only augmented a disciplined, contented, god-fearing society before, but also reinforced a 'Daan' based social psyche, thereby keeping everyone well fed and maintaining social harmony. Though the ancient trend has been re-growing since Independence, it is being reinforced by the tacit or declared policies of the Government since 2014, after the Modi government came to power.

Looking back to the past, one finds that big and small village fairs were convened perennially on every religious occasion like Holi, Deepawali, Raksha-bandhan, Bhai-dooj, Shivaratri, Durga puja, Kali puja, etc. and on endless other occasions where the villagers used to buy and sell their utilities and donate some money as a token of paying obeisance to the deities. The collected donations were utilised for the welfare and safety of the villagers residing in the surrounding of the temples. A few instances of temple-centric economy are elaborated below:

The Tirupati Balaji temple (erected in 300 AD), is visited by countless devotee Hindus and managed by the Tirumala Tirupati Devasthanams (TTD), has an annual income of ₹4599.50 crores in 2024-25 through Hundi collections: ₹1,729 crore, Interest receipts: ₹1,310 crore, Sale of prasadam: ₹600 crore, Darshan tickets: ₹310 crore, Accommodation

and Kalyana Mandapam receipts: ₹157 crore, Kalyanakatta (tonsure) receipts: ₹176.5 crore, Arjitha Seva tickets: ₹130 crore, Trust receipts: ₹90 crore, Rent, electrical, and water charges receipts: ₹66 crore and Publications receipts: ₹31 crore only. Most of these procedures are utilised in feeding, sheltering, education, sanitation, health services, etc. to the marginalised people and the development of the city and villages around. This is the epitome of Hindu sanskriti and morale.

Similarly, the Hindu devotees who opted for the Chardham Yatra in 2024-25, generated an annual income of ₹7500 crores which were used for better amenities for the devotees, free prasad for every devotee throughout their journey, medical facilities, road and air transport services etc., along with meeting various contingencies like fast recovery from landslides, damages from flash-floods, cloudbursts and major accidents besides other social services to the hilly tribes. Some of the very rich temples are-Padmanabhsami temple, Kerala, Guruvayur temple, Kerala, Sri Shirdi Sai Baba Temple, Maharashtra, Golden temple/Harmandir Sahab, Amritsar, Punjab, Vaishno Devi temple, J&K, Sabrimala temple, Kerala, Jagannath temple, Odisha, Sidhhivinayak temple, Maharashtra, Kashi Viswanath temple, Uttar Pradesh, Swaminarayan temple, Akshadham, Delhi & Gandhinagar, Somnath temple, Gujarat, Meenakshi Temple, Tamil Nadu etc, generate huge income and do their best for the society. Recently, a Jagannath Temple was inaugurated by the CM of West Bengal on 30th April, 2025. It is the prototype of the old Jagannath temple (1200 AD) of Puri, Odisha. The devotees from across the country thronged to pay their obeisance to the deity, and by November end the temple has earned around





₹600 crores in cash and kind. The amassed fund will be used to create better infrastructure, markets and will generate considerable employment in the area. Apart from the above, countless mutts, temples, sangha (RSS), Hindu missions like Ramkrishna Seva Mission and Bharat Sevashram Sangh are rendering continuous social services through their generated /collected funds.

Contextually, the Rastriya Swayamsewak Sangh holds a special position and mention for its nationwide and international outreach for rendering various types of social upliftment services, especially for the downtrodden people and Vanawasis and Adivasis. The author, being a swayamsewak for the last six decades, has realised the Sangha's focused services and dedication to the upliftment of Hindus and thus Hindutwa. The organisation not only strengthens the Hindus morally and religiously but also facilitates people with financial strength. The Sangha's organisational structure is so scientific that it is considered to be the best one in promoting micro-economy as such. In this Centenary year (2025), the Sangha is chalking out to fulfil the Janasangh's old political narrative of the seventies – 'Har haath ko kaam, Har khet ko pani, Ghar ghar me deepak, Janasangh ki Nishani' without any political and financial support from the central government.

Bharat's age-old heritage and teachings – Shanti (peace), Sanhati (togetherness), Samanway (coordination), Sanyam (austerity) and Shiksha & Deeksha (education and submission) are still flowing as a Saraswati River through the bloodstreams of the Bharatiyas, and it is strengthening every day, getting the State support continuously. It has been observed that the generally poor people of Bharat have mixed their love for tourism, dev-darshan and Daan (donation) for the betterment of society, and it is working so nicely, keeping the people contented with their frugal resources.

The Modi government has taken up a concerted effort in changing the social-psyche and upgrading it to a higher plane inspiring the people to adopt the lessons rendered by our ancient thinkers and from our glorious scriptures. It may take at least half-century period in changing the colonial mindset of the affluent class and the social psyche in general but once the mass gains the higher levels of consciousness; Bharat will become 'Vishwaguru' in its own right.

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Socrates: Life, Teachings and Political Ideas, article shared by Sunil Tanwar with Wikipedia, (<https://www.politicalsciencenotes.com/socrates/socrates-life-teachings-and-political-ideas/847>)





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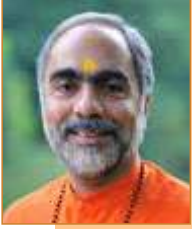


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## Testimonials of CEC22 & 23



### **Swami Swaroopananda Ji,**

Global Head & Chancellor of Chinmaya Mission and Chinmaya Vishwa Vidyapeeth

“ Our Indian cultural, Bhartiya Sanatan dharma is a complete holistic way of living in harmony with ourselves, our family, our society and with the environment. This was achieved by Yagya. We should acknowledge the Spirit of giving and sharing, mutual love, respect and reverence. Universe has given us plenty of things and we should respect the law of universe and nature. ”



### **Padma Bhushan Sri Tridandi Srimannarayan**

#### **Ramanuja Chinna Jeeyar Swami -**

Statue of Equality

“ We wish to share values of traditional economic concepts, our timeless vedic knowledge passed down from generation to generation. We believe these ideals can uplift society at mental spiritual and physical level with a cultural economy at the core. I congratulate ITC for spreading positive ideas through CEC ”



### **Yogrishi Swami Ramdev**

Founder of Patanjali Yogpeeth, Haridwar

“ CEC is a unique effort of discussing our cultural richness and it's like Mahakumbh of our cultural tradition and practices. Satwik prosperity must be practiced and preferred over Tamshik Samriddhi. ”



### **Acharya Devvrat Ji**

Governor Gujarat and  
Maharashtra

“ I appreciate the initiative of India Think Council and convey my best wishes for the success of Cultural economy Conclave and related publication ”



### **Arif Md. Khan**

Governor - Bihar

“ I compliment the organisers of Cultural Economy Conclave and wish the conclave a great success ”



**Anandi Ben Patel**

Governor of Uttar Pradesh

“ I thank for CEC , Gandhinagar Invitation and convey my good wishes to organisers. ”



**Bhagat Singh Koshyari, Former Governor**

of Maharashtra

“ I congratulate ITC for its commendable initiative and convey my Best Wishes for the CEC ”



**Shri V. Muralidharan , Former MoS -**

Ministry of External Affairs

“ Bharat possesses immense potential , rich cultural heritage & deep reservoir of human capital. GoI under the dynamic leadership of shri Narendra Modi Ji has given theme "Vikas Bhi Virasat Bhi" where development work and growth go hand in hand with preservation of cultural spaces. Hon. PM himself has led from the front in ensuring that the country's rich civilizational history gets its due recognition globally .I note with appreciation that CEC has emerged as one of the major dialogue for policy & literary discussion on cultural diplomacy ”



**Himanta Biswa Sarma ,**

Chief Minister of Assam

“ I am confident that Cultural Economy Conclave can contribute greatly towards the country ,achieving those ends of the Cultural renaissance and elevate the stature of the nation on the world stage through our heritage & cultural prowess . This will forge our global standing & meaningful connections. My best wishes to everyone associated with India Think Council and with this CEC initiative ”



**Shri Pushkar Singh Dhama**

Chief Minister of Uttarakhand

“ Namaskar, from the land of Devbhumi Uttarakhand , I congratulate India Think Council for organising Cultural Economy Conclave in Gujarat. I happy that CEC will hold discussions over Dharmik Paryatan . Manas yatra chardham yatra , Kanwad Yatra are major source of economic activities of Uttarakhand. I wish that outcome of the CEC discussion will benefit our policy decisions. ”



**Dr. Meenakshi Jain, Rajya Sabha**

MP & Padma Shri Awardee

“ My best wishes to the Cultural economy conclave being held in Gandhinagar, Gujarat. India has had a long tradition of economic contact to the western world from ancient times. it’s timely that Gujarat is holding a conclave remembering the old link of silk and spice trade. #CEC222 ”



**Shri Akhilesh Mishra,**

Ambassador of India to Ireland, Dublin

“ India Think council is probably the first Think Tank in India to take up comprehensive study and research on cultural economy in its broad inclusive scope covering tangible, intangible, creative and performing arts. I must applaud ITC for hosting a very rich and substantive dialogue ”



**Shri Amish Tripathi, Former diplomat &**

Renowned Author

“ From 200 BC till late 11th CE culture of Bharat was spread across Aisa and as per British Economic historian Angus Maddison, India was richest in the world and Indian subcontinent then shared 30 % of the global GDP. ”



**Dr. Sanjiv Sanyal,**

Member of EAC to PM during his speech at #CEC

“ A large part of our economy is driven by cultural spaces . We are not used to thinking of it and unconnected to the economic aspects of our culture. The single biggest source of internal tourism is pilgrimage only. ”



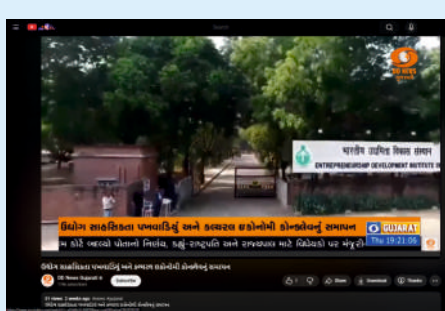
# 150th Anniversary of Sardar Vallabhbhai Patel, Bhagwan Birsa Munda, Vande Mataram

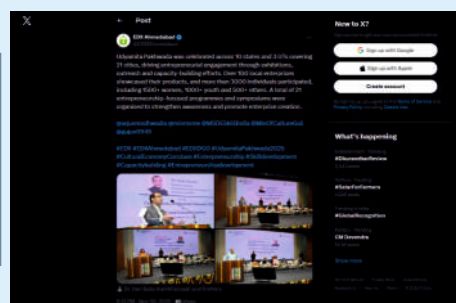
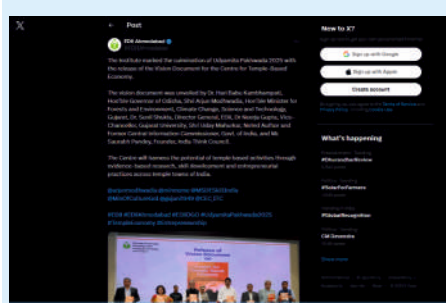
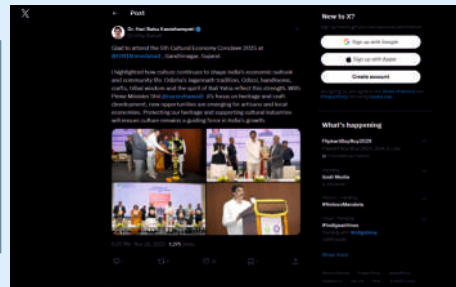
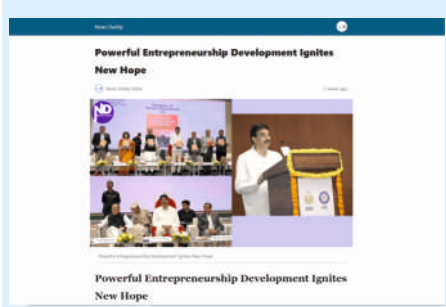


## UPDATES

अमृतत्वस्य तु नाशास्ति वित्तेन | amṛtatvasya tu nāśāsti vittena | - Brihdaranyakopanishad 2.4.2

## || HEADLINE ||





## CEC 25 Management Team

**Prof. Amit Dwivedi** (Director - EDII and CEC Nodal)

**Mr. Himanshu Bhati** (Secretary & IT Incharge)

**Mr. Kritesh Shrivastav** (Incharge Research & Events)

**Shailesh Bhai Modi** (Co-ordination - Gujarat University)

# || GLIMPSE OF NEWS HEADLINE ||

## Cultural preservation a national responsibility: Odisha Governor

Express News Service  
Ahmedabad, November 20

CULTURAL PRESERVATION is not only a matter of pride but also it is a national responsibility, Odisha Governor Dr Hari Babu Kambhampati said on Thursday. Hari Babu was speaking at the culmination of 'Udyamita Pakhwada 2025-5th Cultural Economy Conclave' organised jointly by Entrepreneurship Development Institute of India (EDII), Ahmedabad, and India Think Council.

The Odisha Governor said India's cultural heritage has withstood invasions and neglect. "Many priceless monuments, manuscripts, crafts and traditions have been lost forever. It is therefore our collective duty as citizens, institutions, governments and communities to protect, preserve and promote what remains. Cultural preservation is not only a matter of pride, it is an act of national responsibility," he said. Calling for building an India where culture and economy strengthen and elevate one another, Hari Babu cited the example of Ram Temple in Ayodhya.

"Ayodhya is a very small town. It doesn't have any facilities. If a large number of people go, there is no place to stay. But today, with the completion of the Ram temple, Ayodhya is having an International Airport, and many big groups are planning to build star hotels there," the Governor said.

The Governor said Ram Temple has changed the whole economy of Ayodhya. "The temple led to the creation of hundreds of jobs — by way of transporting people, running taxi services, selling flowers or puja items and so on," the Odisha Governor said.

## EDII, India Think Council host culmination of their entrepreneurship fortnight event

The Entrepreneurship Development Institute of India (EDII), Ahmedabad, in collaboration with the India Think Council, organised the Culmination of Udyamita Pakhwada 2025 & 5th Cultural Economy Conclave — an entrepreneurship-focused fortnight dedicated to strengthening entrepreneurial ecosystems across the country. The event was graced by Chief Guest Dr Hari Babu Kambhampati, Governor of Odisha. Also present on the occasion was Shri Arjun Modhwadia, Minister of Forests and Environment, Climate Change, and Science and Technology, Government of Gujarat.



### इडीआईआई के उद्यमिता पखवाड़े का समापन, 5वां कल्चरल इकोनॉमी कॉन्क्लेव भी 'परिवर्तन का माध्यम बन सकती है उद्यमिता'

अहमदाबाद @ पत्रिका. ओडिशा के राज्यपाल डॉ. हरि बाबू कंबम्पति ने कहा कि यदि सरकार, उद्योग और संस्कृतगत व्यवस्था मिलकर एक साथ काम करें, तो उद्यमिता परिवर्तन का एक बड़ा माध्यम बन सकती है। वे गुजरात को भारतीय उद्यमिता विकास संस्थान (इडीआईआई) में उद्यमिता पखवाड़ा 2025 के समापन समारोह और पांचवें कल्चरल इकोनॉमी कॉन्क्लेव को संबोधित कर रहे थे। गेस्ट ऑफ ऑनर के रूप में गुजरात के वन एवं विमान व प्रौद्योगिकी मंत्री अर्जुन मोधवडिया ने कहा कि आज उद्यमिता और स्टार्ट अप पर जोर दिया जा रहा है, यह आज के समय को सबसे बड़ी अवसरकाल है। डिजिटल अर्थव्यवस्था को कुशलता से चलाने के लिए उद्यमिता पखवाड़ा जैसी पहल, ऐसा पारिस्थितिकी तंत्र बनानी है, जहां विचारों का सम्मान होता है। अग्रगण्यों को प्रोत्साहन का रूप दिया जात है।



इडीआईआई में टेम्पल वेस्ट इकोनॉमी पर विज्ञान डॉक्यूमेंट का विमोचन करते ओडिशा के राज्यपाल डॉ. हरि कंबम्पति व अन्य अतिथि।

कहा कि जैसे-जैसे भारत एक वैश्विक आर्थिक शक्ति बनने की ओर बढ़ रहा है, उद्यमियों का योगदान और भी महत्वपूर्ण होगा। इसी संदर्भ में आयोजित उद्यमिता पखवाड़े के 21 राज्य, 3 केंद्र शामिल प्रदेशों के 21 शहर में कई गतिविधियां और कार्यक्रम किए गए। उन्होंने कहा कि संस्थान इंडिया थिंक काउंसिल के साथ मिलकर कल्चरल इकोनॉमी कॉन्क्लेव भी कर रहा है।

टेम्पल वेस्ट इकोनॉमी विज्ञान डॉक्यूमेंट का विमोचन : ओडिशा के राज्यपाल डॉ. हरि बाबू कंबम्पति ने टेम्पल-वेस्ट इकोनॉमी पर विज्ञान डॉक्यूमेंट का विमोचन किया। संस्थान ने इससे पहले मद्रिद-शहरो की अव्यवस्था पर विस्तृत अध्ययन मधुग-वृंदावन और गोरखपुर में पर्यटन आधारित विकास को संभावनाओं को रेखांकित किया। इंडिया थिंक काउंसिल के निदेशक सोम पांडे ने धन्यवाद ज्ञापित किया। समारोह में लेखक उदय माहदकर ने भी अपने विचार व्यक्त किए।

### EDII भाते उद्यमिता पखवाड़ां आयोजन करायुं



भाट गामे भाते आवेदी अन्तर्राष्ट्रिय उद्यमिता ओडिशा (इडीआईआई) अने इन्डिया थिंकना सहकार्यी कस्मिन्धान ओडि उद्यमिता पखवाड़ा 2025 अने पांचवो कल्चरल इकोनॉमी कोन्क्लेव आयोजन करायुं छुं। कार्यक्रममां मुख्य महामान तरीके ओडिशाणा राज्यपाल डॉ. हरि बाबू कंबम्पति उपस्थित रखा छुं। अने तेओओ कहुं के, इडीआईआई संस्था उद्योगसाहसिको प्रोत्साहन आपे छे जे कोइएल देशनी जूरियात छे जे नवीनताओ अने तकनीकी प्रगतिओ आधार बनवा पर धोताना लस्यो नक्की करे छे। युवाओना मनने उद्योगसाहसिकताने करकेई तरीके अपनाववा माटे धरुं अने अंग मुहकेल कार्य छे परंतु इडीआईआई तरे सरथाधी कार्य करी रह्ये छे अने सारा परिचाम भेगनी रही छे।

### NEW CENTRE IN EDII EDII मां उद्यमिता पखवाड़ां समापन करायुं

## 'मंदिर आधारित इकोनोमी सेन्टर' देशभरना मंदिर अने शहरोनी इकोनोमीनुं ज्ञान भेणवशे

संघीयमन्त्र आंत्रिन्धोरशीप उेववपमेन्ट इन्स्टिट्यूट ओडि इन्डिया अने इन्डिया थिंक काउंसिल द्वारा 'उद्यमिता पखवाड़ा 2025' नो समापन समारोह योजयो। जेमां 5 नो कल्चरल इकोनोमी कोन्क्लेव पक्ष योजयो। कार्यक्रममां ओडिशाणा राज्यपाल जे. हरि बाबू कंबम्पतिओे छाजरी आवी। कार्यक्रममां गुजरात युनिवर्सिटीनी वीसी जे. निरंज गुप्ता उपस्थित रखा। दरमिधान EDII ओे 21 शहरोमां जर् 3000 थी वधुं मडिवाओ, यंगस्टर्ज अने अन्य लोक सुधी आंत्रिन्धोरशीप ओडिटिवीटी करी छती। EDII ना सेन्टर क्सेर टेम्पल-वेस्ट इकोनोमीनुं विज्ञान उेक्वुमेन्टनुं विमोचन करायुं। EDII द्वारा अगाई अयोथ्या, वाराणसी, मधुरा-वृंदावन अने गोरखपुर जेवा मंदिर अने शहरोनी इकोनोमी पर पक्ष करी करी छे।

स्थानिकोने ट्रेनिंग आपीने आंत्रिन्धोरशीपमां वधारो करारो

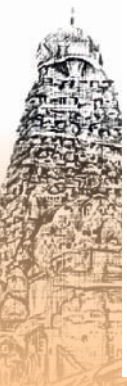
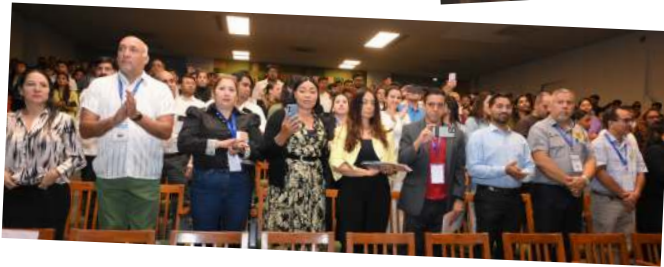
धार्मिक शहरोमां पूजा सेवा, दूलो अने प्रसाद वेषार, हस्तकला, धर्मशाणा, होमस्टे, रिसा, नाच सेवा जेवी अनेक प्रगतिओे कार्यरत रहे छे। आ बहुं मणीने करोडो लोकने रोजगार मणी रहे छे। छतां मेनेजमेन्ट, ई-कॉमर्स, डॉक्यूमेन्टेशन अने यात्राव सेवा जेवी जागतोमां जागीओे सेवा मणी छे। आ सेन्टर उ संलय पर काम कररो, जेमां रिसर्च, ट्रेनिंग, अमलनो सामायेरा वाय छे। हस्तकला, होस्पिटैलिटी, दूलोनी भेती, वेस्ट रिसावकडिंग अने धार्मिक सामानमां आंत्रिन्धोरशीप वधारो। स्थानिक लोकनो ट्रेनिंग आपरो अने पोलिसी इमर्क तयार कररो।

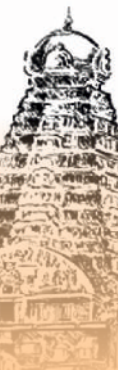
सेन्टेरनी मुख्य प्रगतिमां भेजलाएन स्टडी, होस्पिटैलिटी, यात्राव भेजमेन्ट ट्रेनिंग, प्रसाद वेकेडिंग, परंपरागत भोजन, हस्तकला डि-प्राइज, टेम्पल टाईम प्रोडक्टसनुं ब्रांडिंग अने मार्केटिंग, डिजिटल डेलावोर्ड द्वारा परिचामोनी मोडिरेग सामेव छे। आ सेन्टर राष्ट्रीय स्तरके कार्य कररो। तेमां टुरिज्म मंत्रालय, संस्कृति मंत्रालय, रेलवे, आयुष, राक्षमा टुरिज्म बोर्ड, मंदिर ट्रस्टो, हरिटेज संस्थाओे अने शैक्षणिक संस्थाओे प्रोडारो। आ सेन्टर भाविधामां गुजरात ना पार विविध मंदिरो अने आनुभाषुनी इकोनोमीनी स्टडी कररो।

Entrepreneurship event concludes at EDII: The Udyamita Pakhwada (entrepreneurship fortnight) organised by EDII and India Think Council culminated on Thursday. The event was attended by Odisha governor Dr Hari Babu Kambhampati and state forest and environment minister Arjun Modhwadia. Dr Sunil Shukla, director general of EDII, said that the event was celebrated across 10 states and three Union territories.



# || CEC 25 PHOTOGRAPHS ||









# Glimpses : Previous CEC dialogue





# ITC Dialogues on Dharmik Economy & Development during 2024-25





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## દુનિયા એવી જે છે... ફ્યુચર રેડી



ફિક્સ્ડ ડિપોઝિટ/એસડીપીમાં રોકાણ કરો

ઇન્ડ ટ્રાન્સફર

રિચાર્જ અને બિલોની ચુકવણી

ડિજિટલ લોન



આઇપીઓમાં રોકાણ

મ્યુચ્યુઅલ ફંડ્સ અને  
ઇન્શ્યુરન્સ સેવાઓ

હોટલ, ફ્લાઇટ, બસ અને  
ટ્રેન બુકિંગ (આઇઆરસીટીસી)

શોપિંગ

અમે સંરક્ષિત લેણદેણ, અત્યાધુનિક બેન્ક વ્યવહાર અને  
24 x 7 નેક્સ્ટ-જેન ડિજિટલ સુવિધા સાથે  
તમારી દુનિયા સતત બહેતર બનાવી રહ્યા છીએ.  
તમારી દુનિયાને બનાવી રહ્યા છીએ... ભાવિ સુસજ્જ!



આમાં જ એપ ડાઉનલોડ કરો  
App Store Google Play



સંરક્ષિત  
લેણદેણ



ઑફર્સ અને  
રિવોર્ડ્સ



24/7  
બેન્કિંગ



ઝંડટમુક્ત  
સેવાઓ





“I Know people travel abroad for holiday, but can we think of visiting at least 15 tourist destinations across India Before 2022, when we mark 75 years of freedom?”

“You have to take out seven to 10 days for a vacation, but please spend the time within the country”  
Thursday, August 15, 2019

**Shri Narendra Modi**

Hon'ble Prime Minister of India

**About ITC:** India Think Council (ITC) is a leading Think Tank in India which is ranked at 70 in South Asia by TTCSP (University of Pennsylvania In 2018-19-20-2021). ITC was initially founded by the 60 Chartered Accountants for research on public finance and economy and is presently engaged in the research and dialogues on Public Policy, Indic Studies, heritage, governance and economy.

Kumbh Conclave, Sangam Samvad, International Auditors Summit, Awadh Mithila Summit, Jatayu Rama Conclave, Global Governance Model, CCPCG , Ashok Vatika Convention and CEC are our international annual dialogues in India which is organized in association with the respective ministries, state governments, universities, institutions and corporate.

India Think Council has promoted and founded a cultural think tank in the year 2020 named Ikshwakupuri Research Foundation (IRF) under section 8 which is a research-based organization on culture, civilization and Indology.  
Join us: <https://indiathink.org/join-us.html>

Donation to India Think Council (ITC) is exempt from taxation under 80 G



**INDIA THINK COUNCIL**  
**ANALYSIS | DIALOGUE | REPORTING**  
**(Governance & Policy Research)**

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