

**A SUSTAINABLE DEVELOPMENT OF PILGRIMAGE
TOURISM –
“A CASE STUDY OF ALANDI TOWN IN PUNE
DISTRICT”**

**A DISSERTATION PRESENTED BY
MRS.SUNAINA RAVINDRA. PATIL.**

**UNDER THE GUIDANCE OF
DR. HEMANT M. PEDNEKAR**

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
AWARDS OF
MASTER OF PHILOSOPHY
FEBRUARY-2015**

TO

**DEPARTMENT OF EARTH SCIENCES,
TILAK MAHARASHTRA VIDYAPEETH,
VIDYAPEETH BHAWAN, GULTEKADI, PUNE.**

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VIDYAPEETH BHAWAN, GULTEKADI, PUNE.**

DECLARATION

I hereby declare that this Dissertation entitled
“A Sustainable Development of Pilgrimage Tourism - ‘A case study of Alandi town in Pune District.’ completed and written by me has not previously formed the basis for the award of any Degree or other similar title upon me of this or any other Vidyapeeth or examining body.

Research Student: Mrs. Sunaina Ravindra Patil.

Place: Pune.

Date:

CERTIFICATE

This is to certify that the dissertation entitled “**A Sustainable Development of Pilgrimage Tourism - ‘A case study of Alandi town in Pune District.’**” Which is being submitted herewith for the award of the Master Of Philosophy (M.Phil) in Geography of Tilak Maharashtra Vidyapeeth, Pune is the Result of original research work completed by Mrs. Sunaina Ravindra Patil. Under my supervision and guidance. To the best of my knowledge and belief the work Incorporated in this dissertation has not formed the basis for the award of any Degree or similar title of this or any other University or examining body upon her.

Research Guide: Dr. Hemant Pednekar.

Place: Pune

Date:

FORM 'C'

Form for Progress Report

1. Name of the Researcher: **Mrs. Sunaina Ravindra Patil**

2. Date of registration: _____ P. R. No. : _____

3. Name of the Subject: Geography

4. Name of the guide: **Dr. Hemant Pednekar.**

5. Title of the Research work: **“A Sustainable Development of Pilgrimage Tourism - ‘A case study of Alandi town in Pune District.’”**

6. Period of report: Date _____ To _____

7. Details of the work done:

8. Submission date of the progress report:

Signature of the student

Signature of the guide

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LIST OF ABRIVATIONS

AMC	Alandi Municipal Council
ANP	Alandi Nagar Parishad
BT	Bitumen Top
MDR	Major District Road
MJP	Maharashtra Jeevan Pradhikaran
MLD	Million Liters Per Day
MSRTC	Maharashtra State Road Transport Corporation
MTDC	Maharashtra Tourism Development Corporation
NGO	Non-governmental organization
NSS	National Service Scheme
PCMC	Pimpri, Chinchwad Municipal Corporation
PCMT	Pimpri, Chinchwad Municipal Transport
PMC	Pune Municipal Corporation
PMT	Pune Municipal Transport
PWD	Public Works Department
WBM	Water Bound Macadam
WTP	Water Treatment Plant

CHAPTER- ONE

INTRODUCTION

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Chapter-I

INTRODUCTION

1.0 Introduction:

Tourism, in simple words means visiting places and regions of interest essentially for pleasure and recreational purpose. Presently, it is realized that tourism has become a great potential industry for socio-economic development of local people and plays significant role in balanced regional development. Therefore, government and other agencies promote tourism with the perspective of overall development in the potential areas of the country. Geographers considered tourism as the activity based on resources. Accordingly, tourism is one of the claimants of natural resources. The importance of tourism lies in its way of exploiting resources. According to classification of resources put forth by Zimmerman and other geographers the resources required for tourism have been classified as non-contaminated resources. However present scenario of tourism has been dominated by mass tourism, which has raised serious issues regarding depletion of resources on which tourism activity is based. This kind of phenomenal growth of tourism has been observed at the famous tourist places all over the world.

Tourism is largely a nature based and as such, it impacts the air, land and water. Properly planned and managed tourism can minimize these impacts and can lead to positive environmental benefits. Conversely, it can adversely affect natural systems if not properly managed. (Mihalic Tanja 2005)

Tourism is one of many activities in an area that must be considered as part of physical, environmental, social and economic planning. Therefore it is common to find tourism addressed, at least partially, in a regional land use, transportation, recreation, economic development, or comprehensive plan. The degree to which tourism is addressed in such plans depends upon the relative importance of tourism to the community or region and how sensitive the planning authority is to tourism activities. Therefore it is necessary to investigate issues of present tourism and to find out proper planning strategy with the perspective development of tourism potential and its role in regional development. Therefore the study entitled, **“A SUSTAINABLE DEVELOPMENT OF PILGRIMAGE TOURISM- A CASE STUDY OF ALANDI TOWN IN PUNE DISTRICT. (MAHARASHTRA)”**

1.1 Evolution of concept:

In 1811, the English Dictionary first published the word tourism, describing travel as a leisure activity. It is very difficult to define tourism phenomenon as universally accepted definition mainly because tourism is multifaceted field (Smith 1989). However, different authors have defined it in different ways.

In 1991 World Tourism Organization (WTO) has defined tourist “ A person who travels to a place other than his usual place of residence and stays at hotels or other accommodation establishments run on a commercial basis for duration of not less 24 hours and more than six months at a time ; for any of the following purpose. “

- Pleasure (holiday, leisure, sports),
- Pilgrimage, religious or social functions,
- Study and health,
- Meetings,
- Business

Recently tourism has been defined comprehensively involving all purpose relating to the activity of tourism. Tourism involves the activity of human being travelling to and staying in a place outside their usual environment for the purpose of pleasure through education, experience, enrichment and recreational activity etc.

1.1.2 Importance:

Tourism is currently the world’s largest industry (\$ 3.4 trillion annually) and ecotourism represents the fastest growing sector of this market. At the beginning of this century, there are over 650 million people travelling internationally on an annual basis, which is expected to rise to 1,600 million in twenty years time (Holden, 2000). For people in the advanced countries tourism has become a necessity of life. Tourism is already the largest source of foreign exchanges in countries like Costa Rica, Belize, Nepal, Thailand, etc.

According to India 2001, WTTC (World Travel Tourism Council) has stated that Indian government has given very low allocation for tourism (0.11%). It places India at 153rd position out of 160 countries. In contrast China

spends 3.8%, Singapore 9.0%, Malaysia 7.2%, Thailand 6.8% and Nepal 14% of budget on travel and tourism. Even after low ranking and lowest investment by the government as compared to surrounding countries still India remarkably performing in the tourism sector. According to 1998-99 data direct employments in tourism are 14.8 million and total employment was estimated around 34.9 million. Foreign exchange earning from tourism is Rs.13, 042 crore, which has reached as the second largest net foreign exchange earning profession in the country. In 1999 about 175 million tourists made visit outside their places of residence.

After realizing that fact, it has been proved that tourism has emerged as an instrument for employment generation, poverty alleviation and sustainable human development.

Tourism is money earning and job creating venture. Presently, it is realized that tourism has become a great potential industry for social-economic development of local people and plays significant role in balanced regional development. Tourism today is one of the world's fastest growing industry which supports mobilization of resources from industrially capital surplus developed region to low-income developing ones. Apart from that it helps in development of botanical gardens, maintaining zoo, growing and keeping up sanctuaries and national parks with understanding of conservation of natural resources and tourism development.

1.2 Sustainable Development:

The Concept of 'Sustainable development' was crystallized in the 1987 in the Brundtland commission report of the UN World commission on of the Environment and Development. The commission suggested that sustainable development means 'Development that meets the needs of the present without compromising the ability of future generation to meet their own needs' (UNEP, 2000). While giving priority to present needs emphasis should be on satisfaction of human basic needs and eradication of poverty. The rationale behind it to raise the standard of living of the least advantage in society while at the same time avoiding uncompensated future costs. The concept has focused attention on finding strategies to promote economic and social development in ways that avoid environment degradation, over exploitation of resources sidelining debate about whether to give priorities to development or to conserve the environment.

Williams (2004) has mentioned that the issue of development or environment could be resolved with the help of sustainable development. According to him reduction in societal demand of earth resources and increase in supply of the required resources can be achieved in such way that the gap between supply and demand of the resources be bridged to some extent. On the basis of the principle, he has suggested different ways to achieve sustainability.

1.2.1 Sustainability in Tourism:

It has been realized that if the tourism activity promoted to achieve economic benefits without considering local culture and environment, consequently it is disastrous to local ecosystem and cultural fabric. There have been many studies carried out to take account of the impact and suggested measures to mitigate it.

Srivastava (1994) has suggested solution to environmental problem need to clear understanding of perception and behavior of the people and environmental protection at a value system. She further advocated that environmental planning require a co-ordinate highly decentralized approach involving the co-operation and active participation of every segment of society. Singh S.D. (1988) has studied on resolve resources management problems and analysis of the geographical base of the area, which have used by the tourism activity. On the basis of the study, he suggested that the planned development of tourism resources should ensure protection and restoration of resources including heritage of culture and also preservation of historical monuments.

According to Prasad (1980) the validity of integrated area planning is to be established in relation to tour type of efficiency namely spatial productive, social and environmental. Singh Ram Bali (1988) he has attempted to identify essential element of an integrated development strategy that may ensure growth with equity and environment sustenance. According to him the production of wealth and protection of environment are equally relevant for improving the quality of human life more so when one consider vulnerable groups depressed region and fragile ecosystem. Robinson and Redfort (1991) have made attention on the one of the major problems faced by wildlife conservation in India and other developing countries is traditional rights of grazing and firewood collection due to the creation of protected areas and suggested a stake for the local people in the conservation of wildlife and their habitats. Thilagavathi and Parameswari (2003) have given thrust on the professional training of art of horsemanship, awareness regarding local

environment to the locals, improving accessibility to various places of interest and promoting local traditional and modern art, improvement in all these aspects will help to attract and convince tourist for longest day.

1.2.2 Needs of Sustainable Development:

Tourism activity has been observed since ancient times. The river bank and sea coasts which were more attractive for their simplicity and accessible locations became popular as vacation areas to those who wished to escape for a while from urban environment. In the oxford dictionary, tourism means travel for pleasure and leisure. It depends upon natural and cultural factors. According to Arul (1980) tourist potential of a country or a place mainly depends on its climate, scenery, historical movements, arts, tradition, festivals and people. Singh Tej (1980) has observed that the 20th century has ushered in a new age, qualitatively different from the preceding one, where people by necessity are on the move in search of environment having cleaner air, lesser noise, healthier food, better feel, cultural stimulants, autonomy and to satisfying their self actualization needs.

1.3 Tourist:

When we talk about measurement we must know as to what is to be measured. It is the tourist who is the principal character in the phenomenon called tourism without his being around, the tourism phenomenon is meaningless. And when we talk about measurement, we mean measuring a tourist. In the other word, the tourist becomes the unit of measurement. In the 17th century, the term was used for traveling from place to place, a journey touching the principal part of a country or region (Ladkin, Adeie 2000)

The 19th century dictionary defines tourist as a person who travel for pleasure of traveling, out of curiosity, and because he has nothing better to do. The term tourist, in the sense of a pleasure tour is however, of recent origin. Tourist assumed a meaning of one who makes a tour or tours, especially one who does this for recreation or who travels for pleasure, object of interest, scenery or the like. What is more urgently required is to attract the tourist and satisfy him in the purpose for which he visits. For each of these aims there must be a well thought out plan and provision. If we succeed in doing so the tourist will stay longer and draw satisfaction out of his patronage longer (Jalal D. S and Khanka L. S 1983). It was however in the 1960 the United Nations Development decides that much attention was focused on the developing countries, their problem and solution. Various

development plans were prepared by the expert in whom tourism played a significant and dominant role. The need arose for primary data on tourism to measure the tourist flows to particular destinations and of the tourist expenditure to provide a basis of planning the future development. The governments realizing the importance of tourism gave a through to its development. It was felt that both international and domestic tourism can contribute towards regional development within a country. Hence, in recent years, many countries have felt need for the collection of tourist statistics of domestic tourist movements and expenditure and for the statistics related to particular destinations within a country. The characteristics of tourists and details of their behavior are thus necessary for the purpose of marketing of the tourist product. (George K.M. 1994).

1.4 Pilgrimage Tourism:

The practice of travelling for religious reasons, going on a pilgrimage for instance, became a well-established custom in parts of the world. The adoption and spread of Christianity subsequently led to numerous pilgrims making their way to the holy land. So deep and strong was the hold of faith that the ritual of pilgrimages flourished over the centuries. Religious was a great unifying force. The travel of pilgrimages was largely undertaken by foot or horseback. However some rich pilgrimage travel by boat or horse drawn coach. There were no paved roads and travel was rather dangerous. Great threats to the pilgrimages come from bandits and robbers who use to waylay pilgrimage and loot their belongings. In order to avoid such mishaps, groups of pilgrimages usually hired the services of a brave and experienced guide. Who was familiar with dangerous track and was to avoid them. Generally pilgrimages travelled by day light and take rest at night. Inns were the ideal place for night halts. By about the 14th century pilgrimages was a mass phenomenon as a very large number of people were participating in pilgrimages (Cohen E.1992)

Geographic studies of pilgrimages and holy places have covered substantial ground in the last three decades. Through their focus on the spatial dimensions of pilgrimage, geographers have demonstrated a more through understanding of the phenomenon (Bhardwaj 1997). In addition to studying the effects of total distance on movement, geographers often examine specific routes taken by pilgrims, the catchment areas of pilgrims, and the hierarchical nature of different sites. (Stoddard and Morinis 1997). In resent years, researchers have developed classifications of different kinds of pilgrimages and holy places presents information for about

examined their distribution and analyzed their development over time (Bhardwaj 1997). For example, the multidisciplinary inventory project carried out in Europe by the Nolan's present's information for about 6,150 Christian holy places in sixteen Western European countries and interprets the various dimensions of contemporary European pilgrimage (Nolan and Nolan 1989). Bowman's (1991) study of Jerusalem compared the pilgrimage experience and behavior of Greek Orthodox Catholics and Protestants, and Rinschede (1992) developed a typology of tourist uses of pilgrimage sites.

Rinschede (1997) claims that geographical aspect of pilgrimage can be studied at different levels; pilgrimage to individual places, pilgrimage within countries and cultural regions, and pilgrimage on a worldwide basis. Each of these levels has its own characteristics and emphasizes and demands specific methods of investigation and presentation. By dealing with several places, comparisons and generalizations about pilgrimage are possible. In fact, the most useful studies are the ones that have comparable data that can be investigated under standardized condition.

Pilgrims in Palkhi at Alandi



1.4.1 Pilgrimages in India:

Tirth yatra or pilgrimage remains an evergreen form of travel in India. For thousand of years, the spiritual minded have embarked on a journey of lifetime to become closer to God. India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. The country has one of the oldest continuously operating pilgrimage traditions in the world. The practice of pilgrimages is deeply entrenched in the Indian psyche and the number of pilgrimage site is very large. Thus, the subcontinent may be considered as a continuous sacred space.

Rig Veda and Atharva Veda are the earliest source of information regarding pilgrimages. These sacred texts have reverently mentioned about travel to mountain valleys and the confluences of rivers and the merits obtained from such travels. (Dogan H.1989)

As time elapsed, the number of pilgrimage sites and their importance increased. Now religious pilgrimages are considered to be an essential aspect of every individual's life. (Navale A. M and Deshmukh S. B (1989).

1.4.2 Pilgrimages in Maharashtra:

The state of Maharashtra has laudable history of saints and pilgrim places; hence it is rightfully called "Santanchi Bhoomi" (Land of Saints). The religious places in Maharashtra are mostly located in small cities or towns having population of less than 2 lakhs. Maharashtra is not just known as a perfect tourist destination but it has also made its mark as a valuable pilgrimage destination. All the pilgrim sites are well connected to Mumbai both by rail and road. Apart from being pilgrim sites, these are well developed town centers as well. Nasik, Shirdi and Bhimashanker are the towns that are considered as a pilgrimage site. Other sites that are most visited are the Ashtavinayaka temple, Shree Siddhi Vinayaka temple, Trimbakeshawar and Haji Ali.

1.4.3 Pilgrimages in Pune:

The city of Pune in the state of Maharashtra has history of many centuries. The pilgrimage in Pune district can be traced back to many centuries. Since Pune has

been the cultural capital of Maharashtra, most of fort, religious places, temples are maintained by 'Archeology Department' and local public trusts.

The preferred locations in and around Pune are Ashtavinayaka temples, Bhimashanker, Alandi, Dehu, Jejuri etc.



JEJURI



BHIMASHANKAR

1.5 Environmental Issues in Religious Town:

Pilgrim towns are places of development around holy sites, usually associated with the exploits of the Gods, the waters of sacred rivers or the presence of holy men, which attract people for pilgrimage and related religious activities. People travelling to these places (pilgrims) usually visit temples to experience the sacred (deity) through prescribed rituals in the religion that is supposed to be more satisfying on auspicious occasions.

Religious places in India are the most favored destinations for domestic and international tourist and are the most important assets to be preserved by the country. Typically, pilgrim towns in India had been small towns situated in pristine environment to provide solace to the pilgrims seeking spiritual help away from worldly matters. Revered by pilgrims as sacred places, these places generally attract large number of pilgrims and tourists during the specific days / months of importance related to particular religious place. Congregation of such large number of people in a very short span of time leads to the collapse of basic infrastructure and associated health and environmental problems.

Today, many pilgrims towns have shown signs of rapid urbanization, for example in "Shirdi" the process of modernization, improvement in transport

infrastructure and communication has turned the city of pilgrimage to a place of modern tourism. Problems in the pilgrim towns have become more complex that have changed from issues purely related to pilgrimage (with religious motivation) as 'occasional events' to problems of regular visits of floating population and urban expansion driven by such activity i.e. as a part of religious travel and tourism activities. The carrying capacities of such towns have been stressed by influx of visitors over a longer duration, leading to degradation of the very source of natural and religious environmental that generated the activity of pilgrimage. It is also high time for considering the typical religious culture of these towns & avoiding the west demised approach towards modernization of these places. The sheer volume of visitors makes such places vulnerable to severe environment impacts seen in increased problems of disposal of solid waste and surface water, high levels of pollution (air, water and noise), constrained water supply, overcrowding, etc with rampant deforestation for provision of more amenities and facilities.

Generally these places are small towns with population barely about a lakh or so and the local authorities with inadequate funds and infrastructure can not manage such a sudden spurt of demand for basic infrastructure and amenities. In addition to inadequate infrastructure, these religious places also face the following environmental problems / issues due to the afflux of pilgrims and tourists.

- Pollution of river / lakes or other water bodies,
- Disposal of untreated sewage and absence of sanitation facilities,
- Indiscriminate disposal of solid waste,
- Contamination of drinking water systems,
- Risk of spreading water borne diseases due to the absence of health and sanitation facilities, and
- Other problems such as noise pollution, dust pollution, etc.

1.6 Hypothesis:

The overall hypothesis for the study is set up under.

“If tourism is developed according to the principles of sustainable development there is possibility that both local communities and visitors can be benefited.”

It may be hypothesized that development of pilgrimage tourism, economic development in the study region along with maintenance of ecological balance in the study region could be possible if appropriate plan is formulated for infrastructural development, social education, security and hygienic environment. Tourism can be the most important economic activity in India.

1.7 Objective:

The main objective of the study is

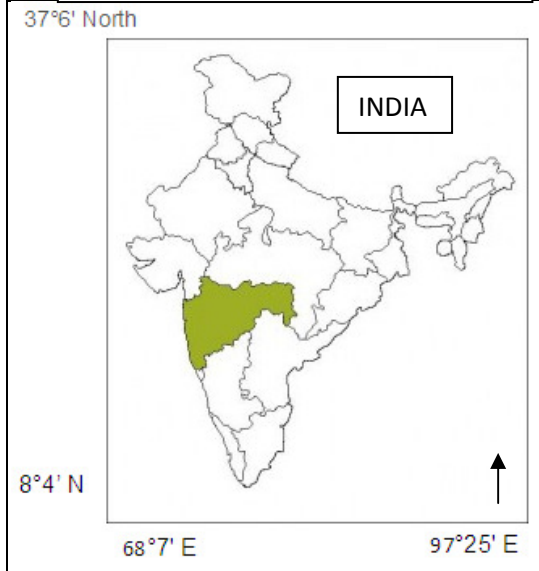
- (1) To understand the socio-cultural and economic status of the area.
- (2) To examine the effective participation of local seller, Warkari / Tourist and the local peoples.
- (3) To suggest measures for the sustainable development of tourism.
- (4) To study the potential and problems of existing tourist place.

1.8 Study Area:

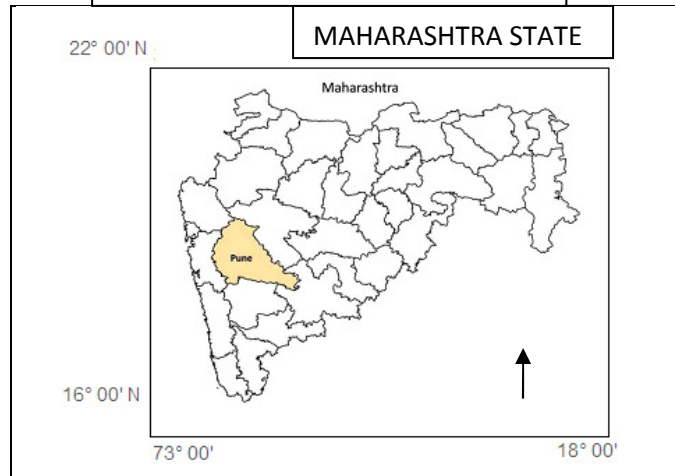
Alandi is located in Khed taluka of Pune district has selected for the present study. The details about the study area and choice of the study area have been discussed below.

(Fig. No. 1.1) LOCATION MAP OF STUDY AREA

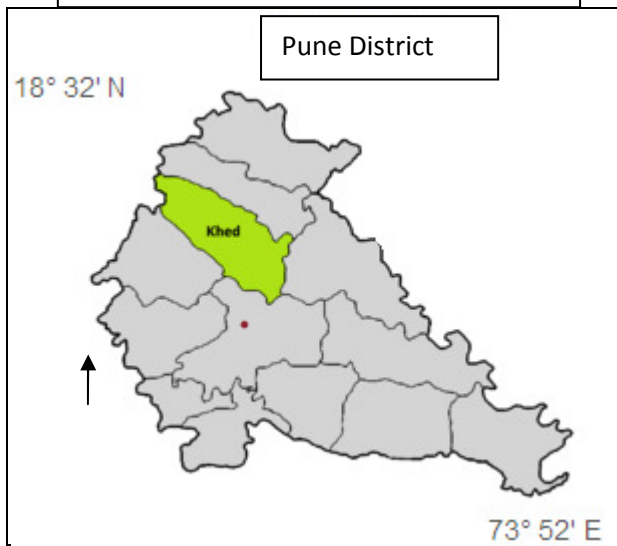
Location of Maharashtra in India



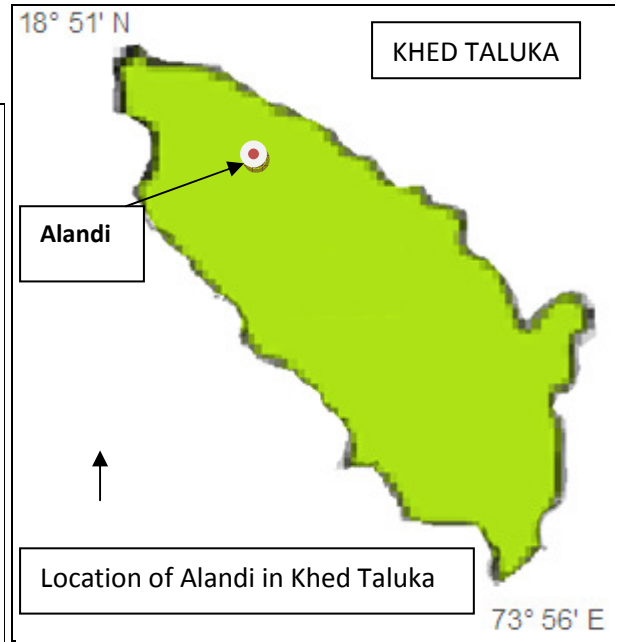
Location of Pune in Maharashtra



Location of Khed Taluka in Pune District



KHED TALUKA

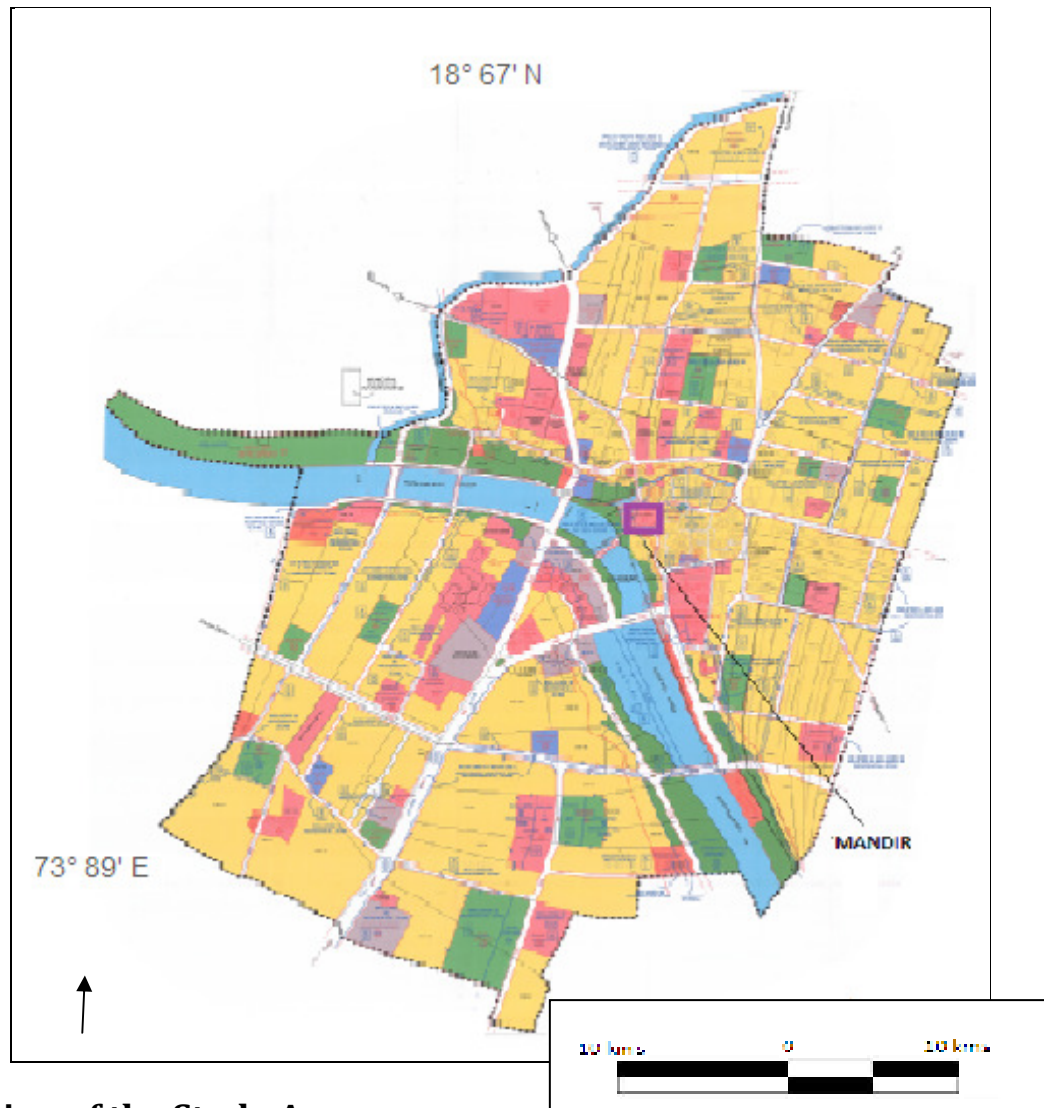


Location of Alandi in Khed Taluka



(Fig. No. 1.2)

Location of Alandi

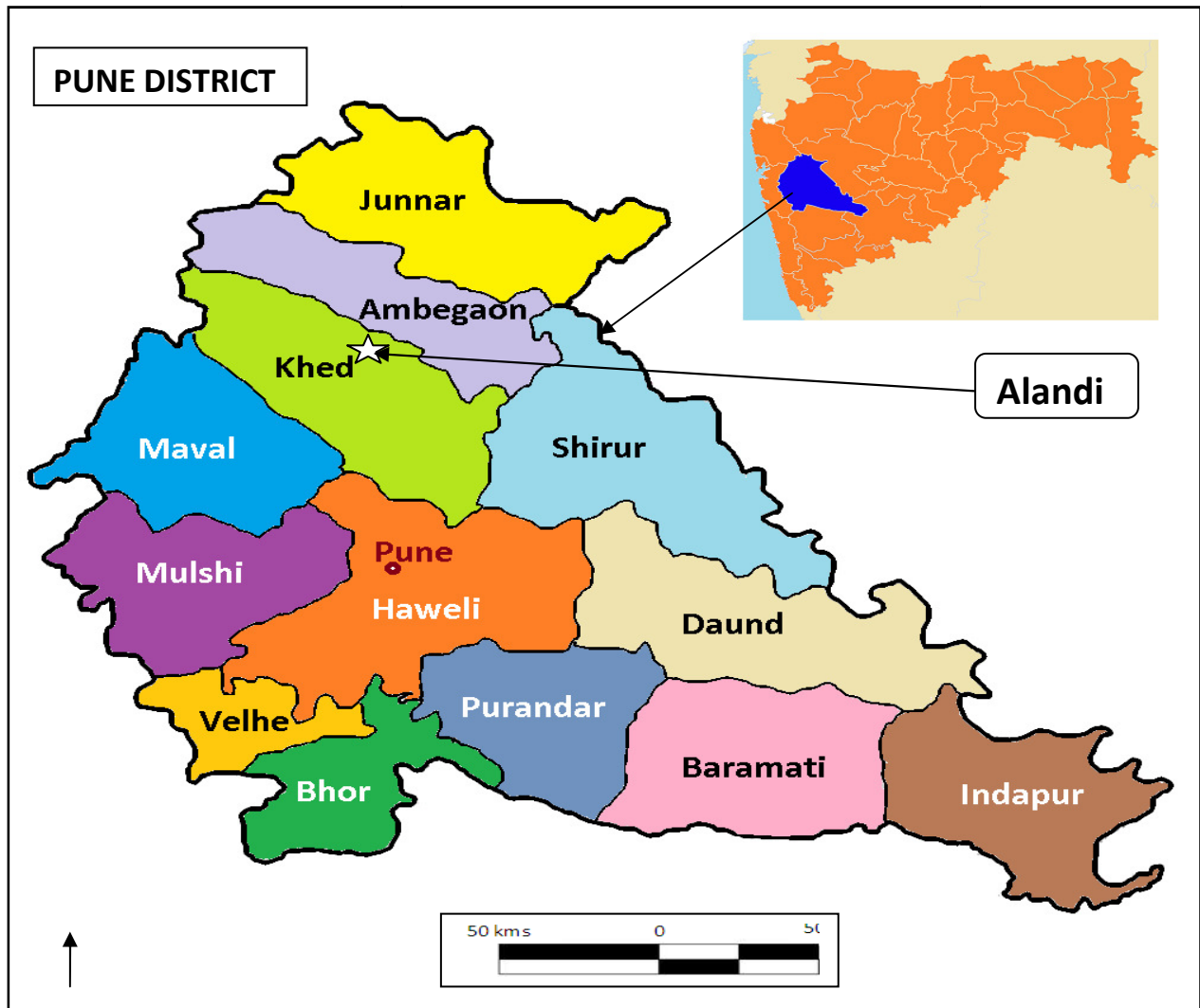


1.8.1 Location of the Study Area:

The holy town is situated in Khed taluka in Pune district of Maharashtra State. Alandi is situated at 18.67 North 73.89 East longitudes. Alandi is approximately 25 km from Pune and situated about 2 to 3 km off the Pune-Nashik National Highway no. 50 (NH-50). It is about 10 km from the Pimpri-Chichwad Industrial Complex. Alandi is connected to Pune, the District Head Quarter and nearby main urban canters by a Major District Road (MDR) called Pune-Chakan Road. It is popularly known as Devachi Alandi [God's place] has Samadhi and a temple of the Saint-poet Dyaneshwar. Alandi is situated on the bank of river Indrayani, and the ghat behind the Samadhi temple .There is a fair held here twice a year. The yatra is also known as Palakhi, which proceeds from Alandi to

Pandharpur. The Warkaris walk the distance of approx 150 km. Alandi is thus a place of pilgrimage and is venerated by many Hindus. This study focuses the facilities for pilgrims, the local hotels and shops and their problems and suggestions for the sustainable development of the town.

(Fig. No.1.3) **District Pune, Khed Taluka, Alandi Town**

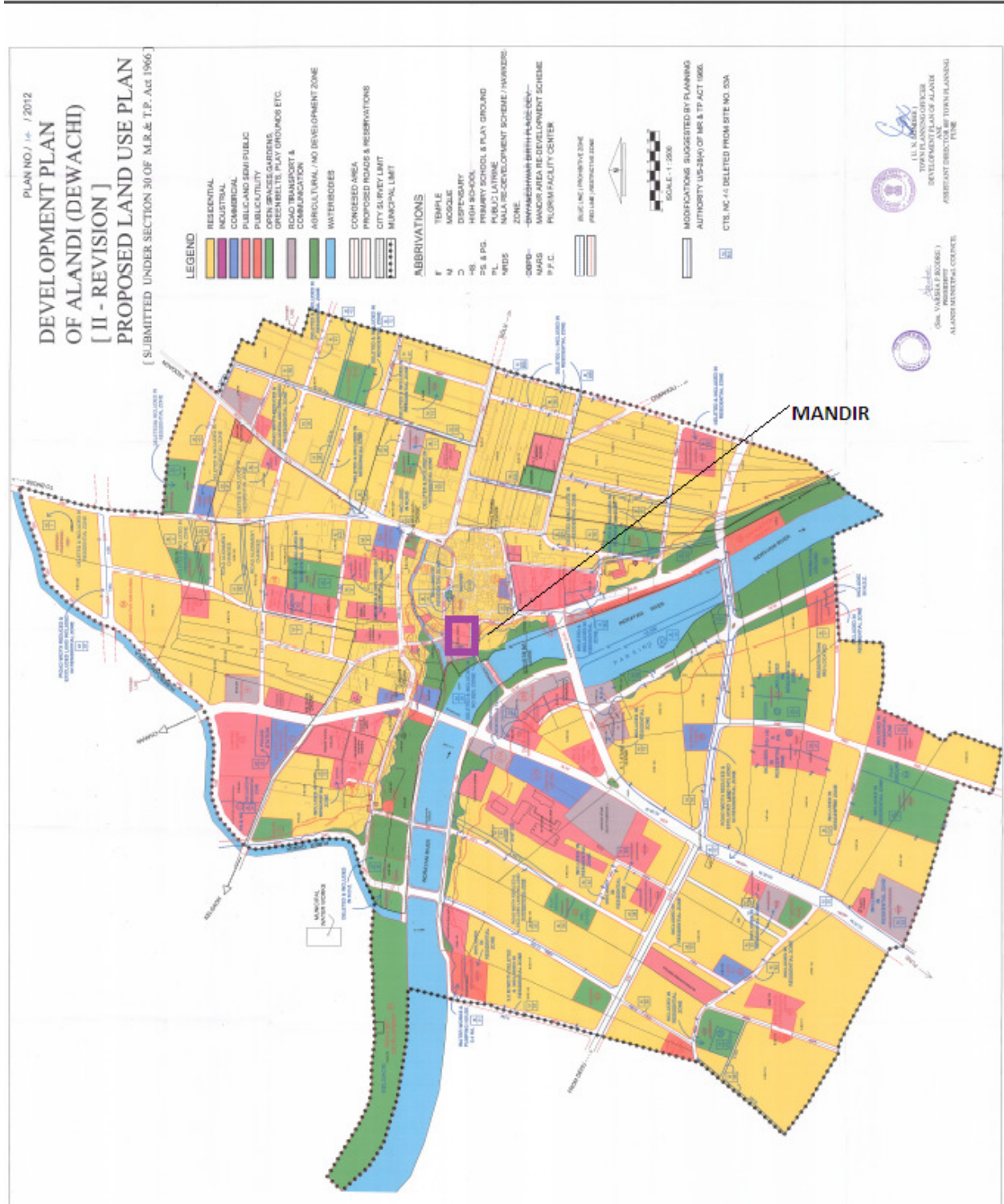


1.8.2 Choice of the study area:

The land of Maharashtra is blessed by the holy stay of many a great Saints and Spiritual Leaders. Shirdi, Pandharpur, Jejuri, Shegaon are some of the most important pilgrim destinations are in Maharashtra. The state of Maharashtra has been endowed with a rich cultural heritage. The state is privileged to have ancient temples and caves constructed in olden days. The city of Pune is said to be the

‘cultural capital’ of Maharashtra. There are many temples in and around Pune, history of which can be traced back to as thousand years or even more.

(Fig.No.1.4) **Blue Print Alandi Map**



Economic and social culture in and around Pune has undergone a change during last few decades. With spread of technology and industries, this change is inevitable. However, such change is discernible in certain pockets whereas, many of the ancient temples continue to be in the same situation as they were hundred years back. Social and economic values of the people go on changing whereas, spiritual and cultural values lag behind. This, at times, creates a state of discomfort and dissatisfaction in the minds of the devotees. However, this discomfort that may be better described as 'cultural suffocation' cannot be openly expressed because of 'half digested spiritual values'. They say, change is the only stable thing in life but any minor variation in social, and particularly cultural values becomes Herculean task.

For this study, location of Alandi was chosen as study region because the ancient temple of Saint-poet Dyaneshwar has very high regards in the minds of majority of the people in Maharashtra. Alandi has been an important religious destination for the Warkari sect and has been a seat of spirituality. Especially in context with Maharashtra's cultural and religious importance. Alandi has been a major destination with a large number of devotees of Vitthal Rakhumai visiting the town especially in the month of Aashadha (June-July). Most of the social classes who worship Saint Dyaneshwar as their "Kshetra-Devata" are still very far from even the basic education. The life values in general have undergone a change, whereas these highly worshiped spiritual centers remain as they were.

In this study an attempt has been made to analyze the situation at Alandi from various dimensions. An attempt has been made to find answers to following questions

- Whether the pilgrims who visit Alandi are satisfied with the condition there?
- Whether the shops supply quality goods that are required by pilgrims?
- Whether the govt. give all the required facilities to the local people and the visitors of the temple in aspect of environment?
- Whether the pilgrims are satisfied with the services offered by Guravs?

1.9 Methodology:

The present study is an empirical study designed for a micro-level investigation. This being a data based research; the work is based on both primary and secondary data. Here an attempt is made to assess the level of satisfaction of the

pilgrims by noting their views regarding the various facilities. For that purpose following important factors are selected which influence the level of satisfaction. These are:

- Different modes with quality and frequency of transportation facilities.
- Pilgrims opinion about the cleanliness in the town.
- Behavior of shopkeepers and their economic standard.
- Facilities provided by the Gurav.
- Economic and educational standard of 'Warkaris'

To conduct a sample a questionnaire was prepared and filled up by pilgrims. A few pilgrims are to be interviewed. The pilgrims tourist were asked to indicate the level of satisfaction they derived in respect of each factor by stating excellent, good, satisfactory and unsatisfactory. Five extensive field trips were undertaken and questionnaire based random surveys were conducted in the study area. Two sets of structural questionnaire were framed for both the surveys one for the tourists and the other for the residents.

The secondary data has been collected from different published sources via-reference books on tourism, journals and magazines, published reports, from the department of tourism and the secondary information is obtained mainly from the census, and local and national News papers, impact oriented studies and other related literature. The present work has adopted geographical approach to understand significance of sustainable development in the context of regional development. It is therefore necessary to incorporate views of tourist as well as local people. For this, attempt has been made to collect multivariate data and analysis of the same to investigate feasibility of tourism development. The methodology adopted in the present work may be outlined in brief in the following paragraphs.

1.9.1 Database:

Understanding of geographical characteristics such as the physiographic, climatic and socio-economic environment of the study area have been attempted through the secondary sources such as text books, Survey of India (SOI) Toposheets, District census handbooks etc.

General information about the present and potential tourist places have been summarized from the textbooks, reference books, MTDC brochures, research papers, news papers and reports published by the Governmental departments.

The socio-economic data of the study area have been collected from the census 2011 and Annual Socio-Economic review of Pune district. Extensive fieldwork has been carried out in the study region. In the field work assessment of the present tourism at the tourist places and potential tourist places have been traced by interviewing with local people.

1.9.2 Source of data:

Primary Data:

Primary data are the data which are collected afresh from the very basic source. The primary object of study i.e. pilgrims is studied at the root level by establishing direct contact with them. The sources of Primary data used in this study are

- Interviews of local Institution, and Temple trust.
- Questionnaires for Shopkeeper (seller), Warkari, local people and tourist.
- Field work –Random Sampling.
- Observation
- Different types of thematic maps
- Communication
- Case Study

Secondary Data:

Secondary data is the data which is conclusion of another study, literature references already published in print media, news paper clippings etc. The sources of secondary data used in this study are

- Census of Pune District – Alandi town.
- Published Statistics on Alandi
- Religious book on Alandi
- Government and Local Publication
- Text book.
- Books on Tourism (Development of Tourism, Tourism and Environment)
- Newspapers

- Research journal

1.10 The Techniques:

Following techniques have been employed for the proposed study.

1. **Survey Technique:**

Questionnaire technique-

Questionnaire method has been helpful to collect quantitative data

2. **Dialogue Process:** The purpose of the study is to understand profile of the pilgrims, shopkeepers, hotel owners, Guravs and Tourist. Since most of these are not literate enough to comprehend and respond to the set questionnaire, dialogue process was more helpful.
3. **Computer Technique:** Usual computer technique has been employed for compilation, analysis and presentation of data collected in the field and from the secondary data.
4. **GIS Technique:** The GIS technique has been used for analysis and mapping.
5. **Statistical Techniques:** Simple statistical techniques like mean, percentage have been used to summarize the quantitative data.

1.11 Previous Literature:

Tourism has been defined in many ways, and as yet there is no universally accepted definition. However, it is essentially “an activity people (tourist) visiting other people and place” (Timmons, 1991). The term Tourism as a word appeared in 1811. The new Webster encyclopedic dictionary of the English language (1972) defines “Tourist as one who makes a tour, one who travels for pleasure”.

Tourism has been traced back to the time of Alexander the Great, from 356-323BC (Poon, 1993:29), but was privilege of only a few, very rich people until the development of railways and steamships. Thomas Cook, the ‘Father of modern tourism’ began his travel company in the 1840s, and created the first package tour in 1862. Train, boat and coach travel were the norm until the 1950s, when air travel on a mass scale was made possible by the extra airline capacity created at the end of World War II.

The tourism industry is presently undergoing dramatic changes, due to the introduction of new technologies, such as the internet, and changing consumer needs and wants. Today’s tourists are ‘more selective and demanding’ (Explorers

Academy, 2002). Although there is no commonly accepted definition of tourism, at conceptual level all the authors seem to have agreed that tourism is visiting some place for any purpose other than performing daily routine functions. Tourism can be trace back to prehistoric days. Technological development has widened the spectrum of tourism to cover entire globe.

The number of scholars has studies on various aspects on tourism in world. The study of relationship between religion and tourism has generally focused on religion or tourism, depending on the case, with little equal and cross treatment of both (Vukoni 2002). The link between pilgrimage and tourism must be understood as a basis for further research. Superficial relationship between tourists and pilgrims have been acknowledged for several decades by medieval scholars and by tourism historians (Smith 1992), have been a subject of further research in resent years (Vukoni 1996)

The number of scholars studied on various aspect of tourism in India. Bhatia (1982) emphasized on coordination in planning in tourism like other economic activities flourishes best when it fits into a context of general economic policies and programmers' designed to lead to the optimum growth of the economy of a country as a whole. According to Sethi Praveen (1999) there is need to develop tourism in a balanced and sustainable manner in harmony with the country's economic and social goals and according to the national priorities as set from time to time and to create employment to generate income, foreign exchange earning and government revenues and to stimulate regional development which will encourage local entrepreneurship, with linkages established to stimulate the economic growth of other sectors.

Ranga Mukesh and Nigam Devesh (2003) pointed out that tourism can be playing an important role in sustaining national economics. Sevage Victors (2004) brings out about sustainable tourism. It may be defined as the management of all resources in such a may that we can fulfill economic, social and other needs while maintain cultural, integrity essential ecological processes, biological diversity and life support system.

Tourism activity is a complex phenomenon and the comprehensive understanding of the subject requires interdisciplinary approach. Thus, the research on various issues related to tourism has been carried with the help of respective

methodology. Along with traditional methods, new techniques like GIS, Remote sensing and various quantitative techniques are prevailing in geographical inquiry.

1.12 Arrangement of Text:

The report of present investigation has been divided into seven chapters. The report begins with the **Introduction to pilgrimage tourism, sustainable development and study area.** and followed by methodology, technique, objective etc. The review of literature has also been included in the same chapter. The second chapter has **Geographical personality of the region** like physical, climatic, demographic cultural, social, economical etc. The third chapter details of **various locations, festivals and yatras** held at the study region are covered. The fourth chapter has focused on the **Issues of environment, economical, social and religious of tourist** on the line of travel-circuit concepts in potential tourist places. The fifth chapter covers the **Functional characteristics of the tourist/warkari** and also various **attribute of shop keepers**, hotels, Guravs are grouped under suitable captions. The sixth chapter is about **the tourism problems and measures in Alandi** and the final chapter draws out the **Conclusion** based on the previous chapters and **Suggestions /Recommendations** based on the analysis.

1.13 Summary:

The introduction of the chapter is focused on preliminary information about tourism activity, further to conceptual explanation of Sustainable development and sustainability in tourism. A pilgrimage tourist has been differentiated from tourist. Further therefore importance of pilgrimage in India, Maharashtra state and Pune district has been explained. The objectives, hypothesis of the study, methodology and technique used in the present research and review of the previous literature have been discussed in this chapter. A brief introduction of the study region has also been made. The present investigation has been designed in such way that it would ultimately evaluate the available tourism potential and progress in development of tourism by promoting local resources along with participation of local people. Development of tourism is based on the availability of natural and cultural resources of the study area. Therefore it is necessary to understand physiographic and socio-economic profile in the context of the development of potential tourism. The introduction of the physiographic features of the study area has been given in the next chapter.

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CHAPTER-TWO

PROFILE OF STUDY REGION

2.0	Introduction
2.1	Location and Accessibility
2.2	Religious and Historical Background of Alandi
2.3	Climate
2.4	Topography and Geology
2.4.1	Topography and Natural Drainage
2.4.2	Geology
2.5	Forest and Vegetation
2.5.1	Soil Characteristics
2.6	Environmental Resource
2.6.1	Indrayani River
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Chapter-II

PROFILE OF STUDY REGION

2.0 Introduction:

A brief profile of the project town and its salient features are discussed in this section. The chapter represents the religious and socio-economic background of Alandi, its physical and environmental setting, and discusses the trends, if any, in the growth of the town. The profile of the project area is based on the secondary information such as the Annual Report of the Municipality, data from the Census of India and the information gathered through discussions with the officials of the Alandi Municipality and the Temple Trust.

2.1 Location and Accessibility:

The Alandi town is situated on the banks of the River Indrayani in Khed taluka in Pune District of Maharashtra state. It is located at 18.67° N Latitude and 73.90° E Longitude. It is approximately 25 km from Pune and situated about 2 to 3 km off the Pune-Nashik National Highway No.50 (NH-50). It is about 10 km from the Pimpri Chinchwad Industrial Complex. Alandi is connected to Pune, the District Head Quarter and nearby main urban centers by a Major District Road (MDR) called Pune-Chakan road.

2.2 Religious and Historical Background Of Alandi:

Alandi has a special place in the religious life of Maharashtra, as this is the place where the great Marathi Saint Poet "Saint Dnyaneshwar Maharaj" took 'Sajeeva Samadhi' at the age of twenty two in December 1296 AD after penning the most spirited work of Marathi the 'Dnyaneshwari', which is his Marathi commentary on the Bhagwat Geeta. Dnyaneshwari contains the essence of Vedas, Geeta and his own empirical knowledge.

The name of Saint Dnyaneshwar is on the lips of everyone in Maharashtra. He was a born Siddha. He had control over the elements. He was a Yogi of high attainments. His work Dnyaneshwari is the crest-jewel of Marathi literature. The simple style, the beautiful illustrations and the apt similes have rendered the book attractive, charming and extremely useful. Dnyaneshwari is to Maharashtrians what

the Ramayan of Tulsidas is to the Hindi-speaking people. Dnyandev was a great social and religious reformer. He boldly criticized his predecessors.

Sajeeva Samadhi



Main Mandir Entrance



Popularly known as “Devachi Alandi”, Alandi has the Samadhi and a temple of the Saint Poet Dnyaneshwar. The temple was built in 1570. The Saint spent most part of his short lifespan in Alandi. He inspired the entire Maharashtra to worship Lord Panduranga. Like Pandharpur, Alandi is also a true a pilgrim center for every Maharashtrian. Alandi has been an important religious destination for the Warkari sect and has been a seat of spirituality. Especially in context with Maharashtra’s cultural and religious importance, Alandi has been a major destination with a large number of devotees of Vitthal Rakhumai visiting the town especially in the month of Ashadha.

In the ancient times, Alandi was a small hamlet, known as Alankapuri or Alankawati. Though neglected in the middle age for some time, Alandi has been the time of Puranas and has mentions in the history since 768 AD. In the recent history, Chhatrapati Shivaji Maharaj had assigned income to the Shri Dnyaneshwar Maharaj Sansthan. During the British rule, a municipality was established here in the year 1869 AD.

2.3 Climate:

Alandi is situated on the Deccan Plateau, on the top of the Sahyadri range. The Indrayani River flows through the town. These natural factors have provided a pleasant weather in the region throughout the year. Maximum temperature is generally attained in the month of April or May (in summer season) and the

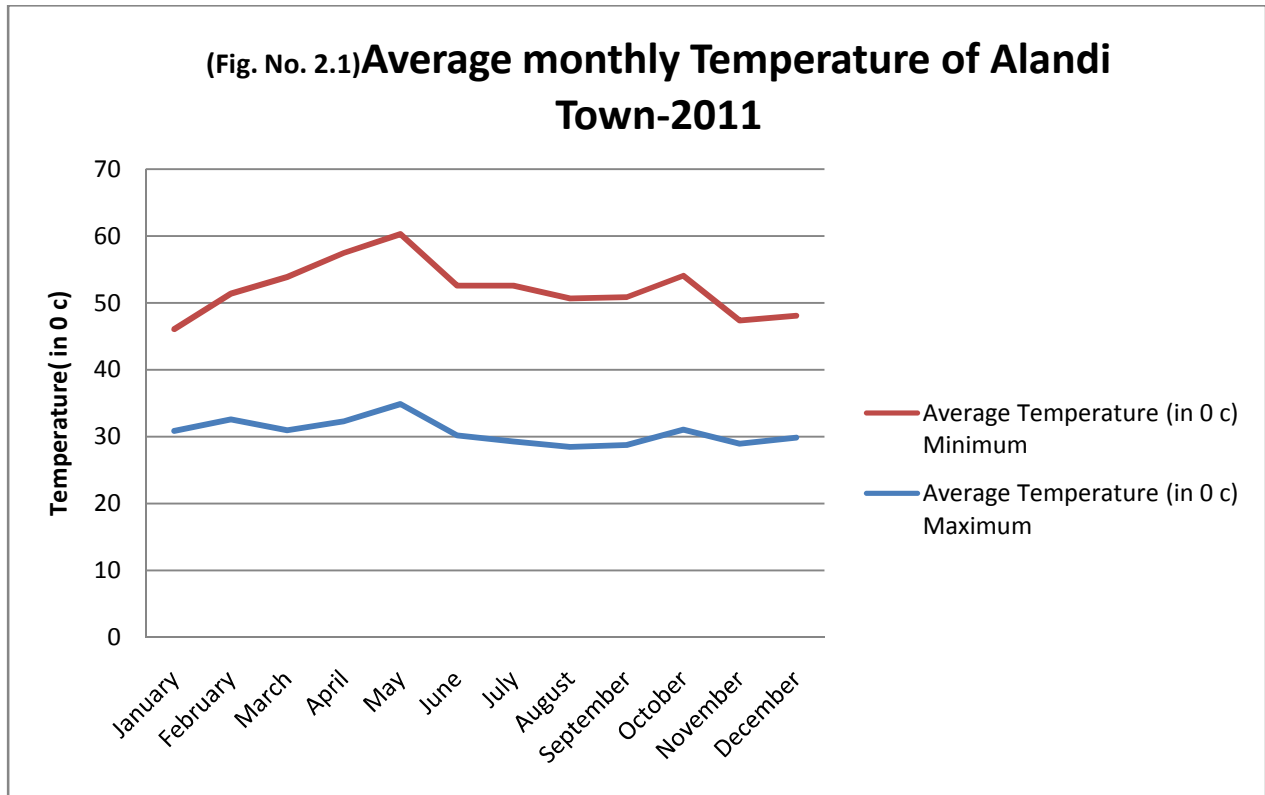
minimum temperature is generally recorded in the month of December-January (in winter season). Based on the available data for the period of 1931 to 1961, the maximum temperature recorded was 37.9° C whereas the minimum temperature recorded was 12° C. The main Kartiki Fair in the town takes place in the month of November or December when the Temperature is minimum.

The relative humidity is generally maximum in the month of August and minimum in the month of March. The town is situated to the East of the Sahyadri Mountains in the rain shadow area. The average annual rainfall is 603mm. The Monsoon season is spread over the period of June to September. Maximum rainfall is in the month of July.

Table no.2.1 Average Temperature of Alandi town (2011)

Sr. No.	Months	Average Temperature (in 0 c)	
		Maximum	Minimum
1	January	30.9	15.2
2	February	32.6	18.8
3	March	31.0	22.9
4	April	32.3	25.2
5	May	34.9	25.4
6	June	30.2	22.4
7	July	29.3	23.3
8	August	28.5	22.2
9	September	28.8	22.1
10	October	31.1	23.0
11	November	29.0	18.4
12	December	29.9	18.2

Source: Alandi Municipality Corporation.



2.4 Topography and Geology:

2.4.1 Topography and Natural Drainage:

Alandi is located at an altitude of 548 m above mean sea level on the Deccan Plateau. It is situated on the banks of the Indrayani River and the town is development along both the bank of the river. The land is generally plain and the general slope is towards the East. The Gaothan area is sloping towards the South. There is a hill towards the southwest of the town situated at the revenue village called Charholi. The hill is without any vegetation.

2.4.2 Geology:

The geology of the region is based on the Deccan Trap Basalts. The rock is dark grey to greenish grey in colour. Brownish to purplish tints are also met with. The specific gravity is 2.9 on an average. Generally two types are seen. The non-vesicular types are hard, tough, and compact and medium to fine grained, with conchoidal fracture. The vesicular or amygdule types are comparatively soft and break more easily.

2.5 Forest and Vegetation:

Alandi is situated in the Khed taluka of the Pune district. The area of total reserved forest in this taluka is about 215 sq. km (83 sq miles). Of this, an area about 72.5 sq km (28 sq miles), situated along the Western Ghats, is of evergreen type, and no exploitations are carried out in this area due to transport difficulties. This tract contains a good deal of Hirda trees, whose fruit forms a valuable forest, produce. There is also a valuable growth of bamboos in the Velhavli and Bhomale reserves of this area. The deciduous zone starts from wada and stretches towards the east for about 16 km and reaches Khed in the center of the taluka. The forest areas to the east of this belt are more or less open blanks and contain only thorny bushes.

The types of vegetation the Pune district are governed mainly by rainfall and altitude. Most of the vegetation is of scrub type including species like Bor (*Sisyrhus jujube*), Polati (*Acacia latronum*), Nephtad (*Dichrostachys cinerea*), Hinganbet (*Balanites Roxburghii*), Saundad (*Prosopis spicigera*), Vagati (*Capparis aphylla*). The growth of these species is usually small and stunted. Nim (*Azadirachta indica*) is the only tree yielding timber of suitable size. As a notable exception, where the soil is better and blacker and where additional soil moisture is obtained, Babhul (*acacia Arabica*) occurs in pockets as a pure crop.

2.5.1 Soil Characteristic:

Alandi lies in the area popularly known as the sugar belt of the region. It is part of the Indrayani watershed, which is part of the Bhima watershed. It is one of the most fertile parts of the district. Soils in the region vary from Medium Soil to Deep Black Soil. These two types of soils have good depths and thereby good moisture retention capacity. Medium Soils are 22 to 65 cm deep and have moisture saturation of 65 to 67 mm. The Deep Black Soils have depths above 60 cm and moisture retention up to 140 mm.

The main crops of the area are Bajari, Groundnut, Sugarcane and Soyabin in Rabi seasons and Wheat, Javari, Maize and Sunflower in Kharif season. Sugarcane is the main cash crop.

2.6 Environmental Resources:

2.6.1 Indrayani River:

The Indrayani River flowing through the Alandi town is the main surface water body in the area. The River is formed by the many small streams in monsoon in the Sahyadri ranges. It originates near Kurvande village in the Sahyadri range, about three miles southwest of Lonavala, It flows on the whole east through the Nane mavel and further down it is joined by the Andhra river on the left. It then enters the open country and passes via Dehu, a place of pilgrimage sacred to the Vani Saint “Saint Tukaram”. From Dehu the river flows about 20 km south-east by the Alandi town, and after keeping south-east for about 32 km, turns and meets the Bhima near Tulapur after a course of about 100 km.



Indrayani River

The Indrayani River is an important source of drinking water for the region. It is classified under Class A-1 (Unfiltered Public water supply after approved disinfection). There are two dams on the river near Alandi namely the Vadivale dam, which is 3 km away, and the Alandi Dam, which is 1 km away from the town.

The Samadhi temple of Dnyaneshwar Maharaj and other temples are located along the left bank of the river. Similarly, other important buildings such as the Municipality and the Town Hall and Library are located on the left bank of the river.

The Alandi-Dehu Parisar Vikas Samiti has constructed a Coliseum along the right (southern) bank of the river. Both the banks of the river stretch between the old bridge and the old bridge and the new bridge are developed as Bathing Ghats for the convenience of the devotees for taking bath and performing various religious rites.

2.7 Demographic Profile:

2.7.1 Population:

As per 2011 Census Alandi town has a population of 28,576 which increased from 17,565 in 2001. The last decade has shown substantial growth rate (88.45 percent) which is much higher than growth between 1991-2001 which was only 71.38 percent. The increase in the population since 2001 could be mainly due to the rise and expansion in the industrial and economic activities in and around Pune city. As per the Municipal Officials, the current population of the town is estimated to be 29500. The total municipal area of Alandi is 6.84 sq. km. The town is divided into 17 wards for the purpose of administration.

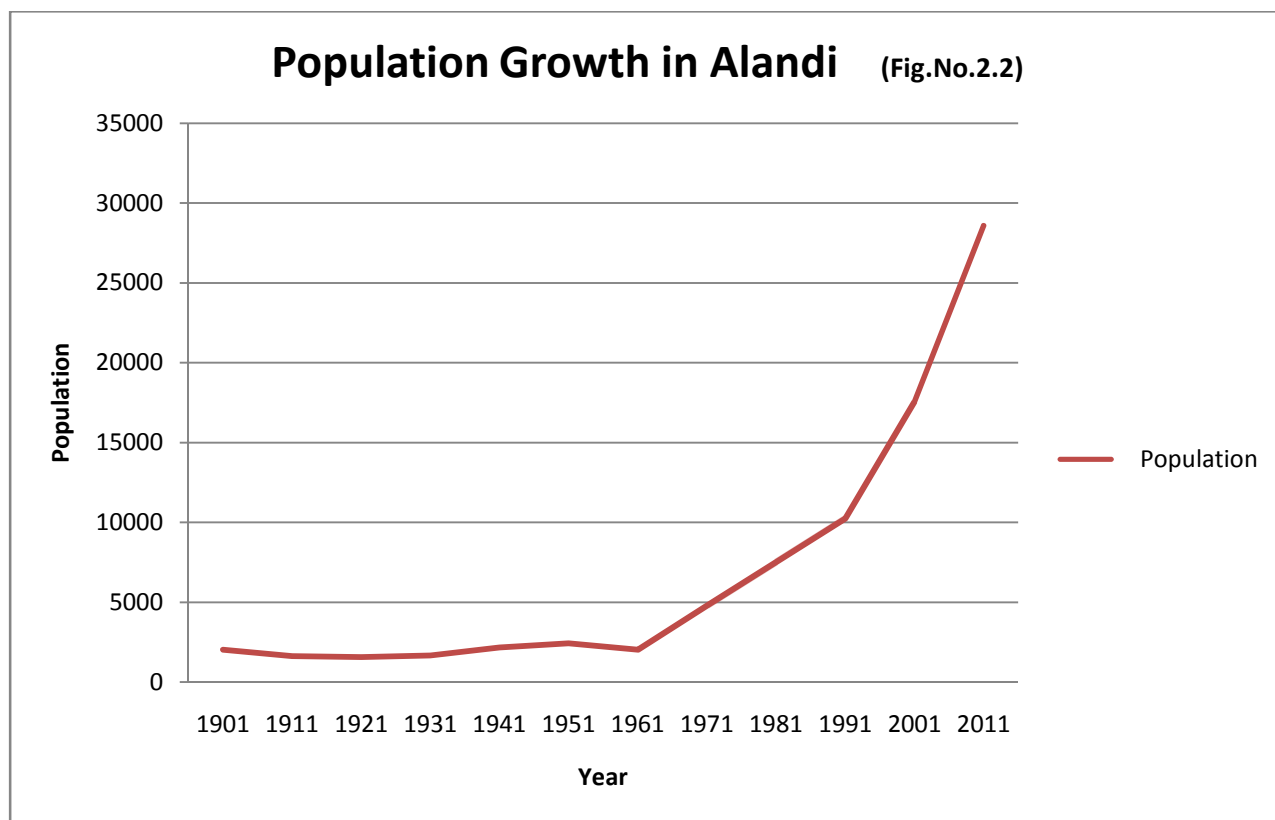
2.7.1.1 Sex ratio:

Based on the 2011 Census data, the number of females per 1000 males in Alandi is 786, which has decreased from 788 females per 1000 males in 2001.

Table no 2.2: Population Growth in Alandi

Year	Population	Population	Population
	Male	Female	Total
1901	N.A	N.A	2029
1911	N.A	N.A	1624
1921	N.A	N.A	1568
1931	N.A	N.A	1666
1941	N.A	N.A	2170
1951	N.A	N.A	2432
1961	N.A	N.A	2029
1971	2456	2272	4788
1981	N.A	N.A	7523
1991	5601	4648	10249
2001	9825	7740	17565
2011	16002	12574	28576

Source: Census of India



Source: Census of India

2.7.1.2 Population density:

Based on 2011 census data, the population density of the town is estimated to be 4177 persons per sq km. Most of the population is concentrated in the Gaothan area around the Dnyaneshwar Maharaj Samadhi Temple. The area of Gaothan is about 8 hectares. Following the trends of population growth, the population density has shown consistent growth in past three decades. As presented in **Table 2.3**, the density has more than doubled from about 1498 persons per sq.km in 1991 to 4177 person per sq.km in 2011. The town’s overall population density is quite high.

Table 2.3: Population Density In Alandi

Year	Population Nos.	Area Sq.km	Population Density Persons pre sq km.
1981	6931	6.84	1013
1991	10,249	6.84	1498
2001	17,561	6.84	2567
2011	28,576	6.84	4177

Source: Alandi Municipality Annual Report

2.7.1.3 Literacy:

Pune is a well-known Center for Education in India. Alandi, due to its proximity to Pune and the developed Pune-Mumbai belt has many educational institutions in its vicinity. As per Census 2011, the overall literacy rate in Alandi Town is 73.12%, which has gone up from about 69 % in 2001. The male literacy rate as per 2011 census is 82% and female literacy rate is 68%.

2.7.2 Floating population:

As mentioned earlier, Alandi is an important pilgrim centre in Maharashtra. The floating population in the town is attributable mainly to the large number of pilgrims visiting the town. On an average, 12-15 lakh pilgrims visit Alandi annually. On normal days, about 10,000 to 12,000 pilgrims visit Alandi daily. However, on Thursdays and weekends this figure goes to as high as 25,000. On the Ekadashi days (twice in a month) about 60,000 to 70,000 people visit Alandi. On the two annual events of Ashadhi and Kartiki Ekadashi, as many as 3 to 5 lakh pilgrims visit Alandi.

Last one decade has seen significant increase in pilgrim flow to Alandi which may be attributed to the overall increase in religious tourism in the country, and also to the increase in the population of the Pune and Mumbai metropolitan regions.

Table 2.4: Floating Population:

Important Festivals	Months	No. of days	Devotees inflow
Ashadhi Palakhi Prasthan	July-Aug	2	3-5 Lakh
Kartiki Prasthan	Oct-Nov	5	3-5 Lakh
Monthly Ekadashi (12)		1	60-70 Thousand
Makar Sankrant (Mainly Lady Devotees)	Jan	1	50-60 Thousand
Gokul Ashtami, Adhik Pornima	Aug-Sept	1	15-20 Thousand
Daily Floating Population		1	10-12 Thousand
Thursdays and Weekends		1	25000
Yearly			12-15 Lakh

Source: Alandi Devasthan

2.8 Trade and Commerce:

2.8.1 Major Economic Activity:

The economy of the Khed taluka is predominantly based on agriculture. However, the local economy of Alandi town also has a major share of the activities related to religious tourism. Locally, the main occupations include cultivation, agricultural labor, services in the temple complex, small businesses for sale of religious items and memorabilia and flowers, local transportation, small scale hotels and restaurants etc. in addition, the industrial units in the nearby industrial areas namely Chakan, also provide employment to some of the local people.

The major commercial and market areas are along the religious on the main roads. It's proximity to major city like Pune has helped it to become a one day tourist spot with large number of religious tourist on weekend fuelling the religious business activities near the temples. The regions around the town being rich in agriculture are established in sugarcane cultivation.

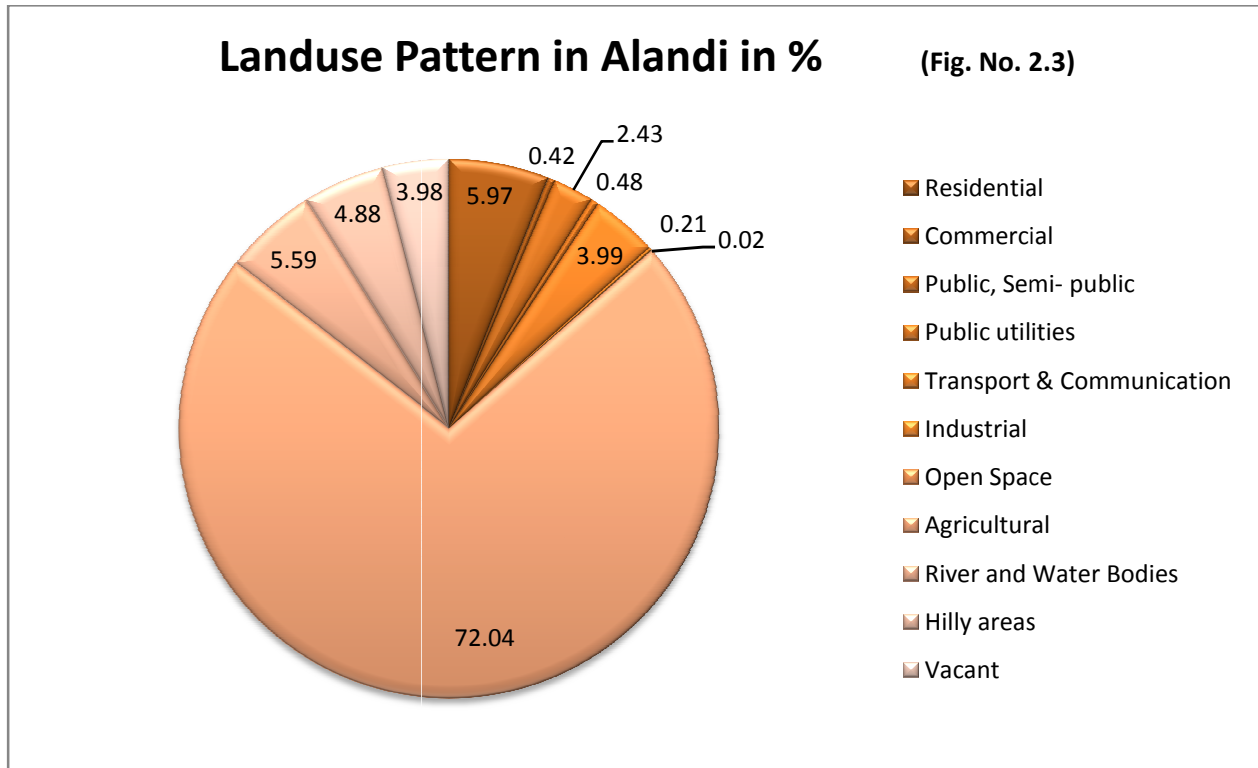
2.9 Land use:

The land use plan of Alandi based on the 1988-98 Development Plan of Alandi prepared by the Town Planning Department of Alandi is provided herewith in **Table 2.4**. The total municipal area as on 1980 was 2.73 sq.km (273.15 ha). The distribution of various land use in 1980 is presented below. However, fresh land use survey needs to be carried out to understand the present land use.

Table 2.5: Landuse Details of Alandi (1988-98)

Sr No.	Landuse Type	Area Hector	%
1	Residential	16.31	5.97
2	Commercial	1.15	0.42
3	Public, Semi- public	6.63	2.43
4	Public utilities	1.31	0.48
5	Transport & Communication	10.89	3.99
6	Industrial	0.56	0.21
7	Open Space	0.06	0.02
8	Agricultural	196.79	72.04
9	River and Water Bodies	15.26	5.59
10	Hilly areas	13.33	4.88
11	Vacant	10.86	3.98
12	TOTAL	273.15	100.00

Source: Development Plan of Alandi 1988-98



Source: Development Plan of Alandi 1988-98

The land included within the Municipal limits, except Gaothan (central area/old town), is mainly used for agricultural purpose. Major agricultural fields are located on the South and West side of the Indrayani River in Chrholi village. The agricultural fields are also seen on the northern side of the Gaothan area along the roads leading to Chakan, Vadgaon, Bhoshi, Solu and Charholi. However, now development is taking place along the roads leading to Pune, Chakan, and Dehu.

The land use in the Gaothan area is mainly residential and public, semi-public due to the temple. However, presently mixed land use can be seen in the Gaothan area due to concentration of the residential, commercial and public/semi-public (religious) areas. The main Temple Complex is situated in the centre of the town along the northern bank of the Indrayani River, and all the commercial activities are spread around the temple.

The Indrayani River separates the town into two parts. However, major development sector including the Dnyaneshwar temple complex and the Gaothan area, is situated on the left (northern) bank of the river. Scattered development /habitation have taken place on the remaining part of the land. On the right bank of River Bank of Indrayani, development has taken place along the Alandi-Pune road and the road leading to Dehu.

It may be seen from the land use data that the area under transport and communication activity is comparatively more because of the fact that the town is a pilgrimage centre and hence there are many connections to the town from the surrounding area. Alandi being an old historic town, the roads comprise mainly narrow lanes through continuous array of residential structures. The Pune-Chakan major district road is the major road passing through the town.

Percentage of commercial, industrial and open spaces is very meager. Lack of open spaces in a major tourist place like Alandi is a matter of concern. No industrial use has been permitted in Alandi as per the policy framed under the sanctioned Regional Plan of Pune.

2.10 Local Administration:

2.10.1 Civil Administration:

The civil administration of Alandi town is looked after by the Alandi Municipal Council (AMC). The AMC was established by the then Bombay Government in 1869. At present AMC is administered as 'C' class Municipal Council. The Council President heads the Council. The councilors are elected by the public. The total area under the jurisdiction of the Municipal Council is 6.84 sq km. The AMC provides basic facilities to the citizens such as water supply, health, sanitation and lighting.

2.10.2 Temple Administration:

The temple administration is looked after by the temple trust- "Shri Dnyaneshwar Maharaj Sansthan Committee". The committee was established in 1870. The committee looks after the day to day activities and maintenance of the temple and the surroundings and providing facilities such as food and accommodation to the devotees. The trust also makes special arrangements for drinking water and solid waste management during the peak pilgrim season. The trust has its own shop in the temple premises, during festival time 2 to 4 additional shops are opened here. Besides this the trust given 22 shops on rent outside the premises.

2.10.3 NGOs and Voluntary Agencies:

The Alandi-Dehu Parisar Vikas Samiti, headed by Dr. V.D. Karad a leading educationist, is an important local voluntary agencies working towards environmental conservation and overall development of Alandi. It has also set-up a World Peace Centre on the bank of the Indrayani River. The Samiti has also taken up the work to construct 8 Ghats along the river bank and tree plantation in the town.

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DIFFERENT AREAS IN ALANDI TOWN

Indravani River



Students of Warkari Institute



Shops near Temple



Market area



CHAPTER-THREE

PLACES OF INTEREST IN ALANDI

- | | |
|--------------|--|
| 3.0 | Religious Tourism |
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| 3.3.1 | Aashadhi Ekadashi |
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| 3.3.3 | Monthly Wari |
| 3.3.4 | Makarsankranti |
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Chapter-III

PLACES OF INTEREST IN ALANDI

3.0 Religious Tourism:

As mentioned earlier, Alandi is located in the Pune district, close to many of the famous religious places in Maharashtra for example, Ashta Vinayak, Bhima Shankar etc. Also, Dehu, the birthplace of another great Saint-Poet Sant Tukaram, is also located on the bank of the Indrayani River, about 15 kms. from Alandi.

From ancient times, the pilgrimage to Dehu and Alandi, along with the Vitthal-Rakhumai temple at Pandharpur, is considered to be the most pious religious tour (Teerth yatra) by the Maharashtrians. A walk to these destinations, popularly known as "Wari", is still an important part of the yearly ritual of many Maharashtrians, especially from rural Maharashtra.

Of late, due to the availability of faster modes of transport namely, expressway/highway, railway and airport, in the proximity, Alandi is well connected to the rest of the World. This has also seen increase in "Mass Tourism" in the region in the form of package tours, weekend tours from Pune and Mumbai etc., in addition to the normal flow of pilgrims throughout the year. As a result the daily number of pilgrims visiting Alandi has been increasing steadily. On important festival days/ events, this number reaches to almost half a million.

A major part of the local economy is based on the religious activities in Alandi and Dehu. The town population is involved in transportation of devotees and shops selling religious items and memorabilia.

3.1 The Temple and Samadhi of Saint Dnyaneshwar Maharaj:

The temple and Samadhi of Saint Dnyaneshwar Maharaj are situated on the left (north) bank of the Indrayani River. In addition to the Samadhi and temple of Saint Dnyaneshwar in the temple complex, called Devasthan, the other temples in the Devasthan Premises are;

➤ **Haybatbaba Mandir:**

The Mandir is located towards east side of main temple. He was a very ardent devotee of Saint Dyaneshwar. He started the present ritual of carrying the image of Saint Dyaneshwar and His 'Paduka' in a 'Palakhi' along with a grand procession to Pandharpur.

- **Siddheswar Mandir:**
The Mandir situated near the Muktai Mandir. It is one of the oldest temples and Saint Dyaneshwar used to pray here regularly.
- **Maruti Mandir:**
This is located on the right side of the Mahadwar.
- **Garud Mandir:**
This is located left side of the Mahadwar.
- **Ganesh Mandir:**
This is located in Sixteen Stone Column Mandup. Here a ten days festival is arranged during period from Ganesh Chaturdashi to Anant Chaturdashi.
- **Muktai Mandir:**
Muktai is the Younger sister of Dyaneshwar and this temple is right side of the exit from the Samadhi Mandir.
- **Vitthal Rukhmini Statues:**
These are installed on the backside of Samadhi Mandir.
- **Dhyan Mandir:**
This is on the right side of Samadhi Mandir and very close to Devasthan Office. It is a subterranean structure used for meditation. It was constructed by the Peshwas.
- **Suvarna Pimpal:**
This Pimple tree is very close to main entrance. People believe that Pimple tree is the Gods Vibhuti. Pilgrims revere it as Dyaneshwar's mother completed 1.25 lakh pradakshinas around the tree.
- **Ajan Vruksh:**
It is very close to Samadhi Mandir. Nivarutinath elder brother of the Dyaneshwar planted a dry twig of plant at the place where Sant Dyaneshwar took Samadhi. A time elapsed the twig flowered and it has grown into a big tree and is known as Ajan Vruksh. Many devotees sit under the tree for 'Parayan'. There are 10-12 trees of the Ajan Vruksh and the area is called Ajan Bagh.
- **The famous wall on which Dyaneshwar sat and flew the wall to meet Changdev (Holy Wall):**
This is located out side the Main temple. It is said that Saint Dyaneshwar sat on this wall along with his brothers and flew along with it to meet Saint Changdev. The

temple has access from the river as well as the main road. However both the access is narrow with shops on either side.

➤ **Sounds and Light show:**

The Dehu Alandi Parisar Vikas Samiti has constructed a big screen on the western bank of the river. This Ghats around the river form a nice seating and the stage and screen are used for cultural activities and for conducting sound and light shows depicting the spiritual and cultural important of Alandi.



A Big Screen On The Western Bank Of Indrayani River

➤ **Samadhi Mandir (temple complex):**

The temple is very old structure over 700 years old. The sanctum sanctorum is very small and stuffy. When large numbers of people gather here it can lead to suffocation. The Devasthan has therefore installed an air purifier in the sanctum to prevent any such calamity. The area around the temple is paved with tiles and is properly illuminated.

The temple is more than 450 years old than is constructed in stones. The Samadhi temple is worth to see and creates a pleasant atmosphere. This temple was built in 1570. It has three entrance gateways, the west side entrance is called Pan Darvaja, east entrance is called the Ganesh Darvaja and the north entrance is called the Mahadwar. There are five 'Gabharas' (Sanctum Sanctorum) namely Mahadwar Mandap, Veena Gabhara, Karanja Gabhara, Pankha Gabhara and Mauli

Gabhara. The Temple has three “Nagar Khana”; one of the Devasthan, second previously owned by the Shinde family but the name still continues and the third is of the Nizam of the rest while Hyderabad State.

Table 3.1 The daily programme of the Samadhi Mandir

No	Timing	Activity	Remarks
1	4:00 AM to 4:15 AM	Kakad Aarti	Darshan Closed
2	4:15 AM to 5:15 AM	Pavman Abhishek & Mahapooja	Darshan Closed
3	5:15 AM to 5:30 AM	Doodharti	-
4	5:30 AM	-	Darshan Begins
5	6:00 AM to 7:00 AM	Devotees Pooja	Darshan allowed
6	7:00 am to 12:00 noon	Devotees Mahapooja	Darshan allowed
7	12:00 noon to 12:30 PM	Mahanavidya	Darshan Closed
8	12:30 PM to 3:00 PM	-	Darshan
9	3:00 PM to 3:30 PM	Poshakh for the Lord	Darshan Closed
10	3:00 PM to 8:00 PM	-	Darshan Begins
11	8:00 PM to 9:00 PM	Dhooparati & Sayanpooja	Darshan Closed

Source: Mandir Devasthan.

Dnyaneshwari Mandir



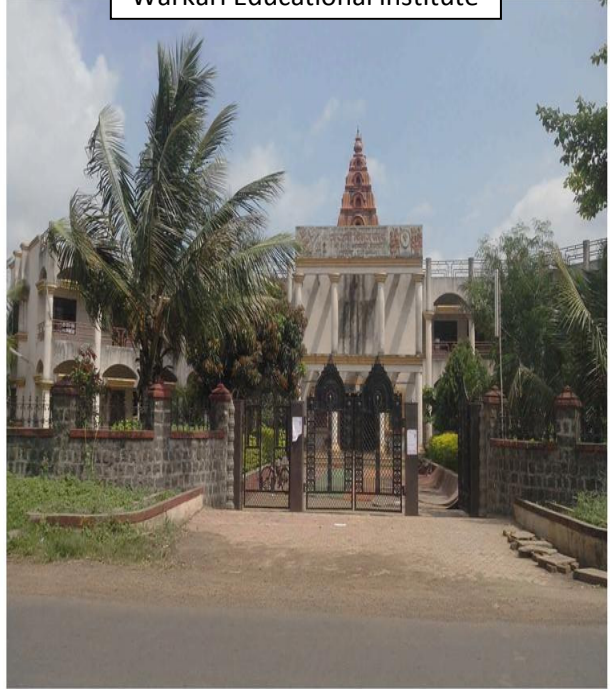
Holy Wall of Dyaneshwar Maharaj



Enterance towards Mandir from River Side



Warkari Educational institute



VARIOUS TEMPLE IN ALANDI TOWN

Ajan Vruksh (inside Madir)



Muktaai Mandir



Alandi River Ghat



Dyaneshwar Maharaj Mandir

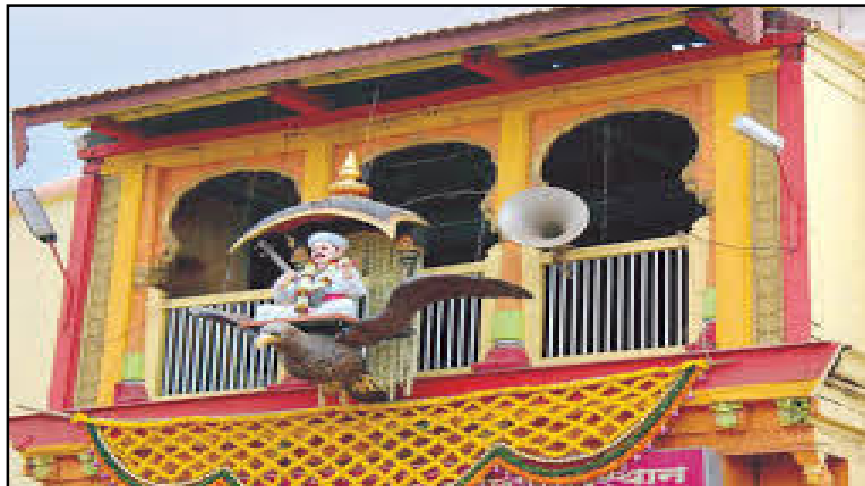


3.2 Other Places of Interest:

The other religious places in Alandi are Vitthal-Rakhumai temple, Ram temple, Krishna temple, Muktai temple, Math of Swami Hariharendra and Siddhabet in Indrayani. The Chaitanya Ashrama and the Sakhare Maharaj Ashram are two other important religious institutions on the right bank of the Indrayani River. A temple of Jalasan Baba, a famous Gujarathi Saint, is also situated in the Alandi town.

3.2.1 Dehu:

Dehu is a place of Saint Tukaram- well known saint in Maharashtra. He lived here and taught people how to pray the god. He and Saint Dnyaneshwar were the popular saints and both worshiped Lord Vitthal. The “Palakhi” in the month of “Aashadh” from Dehu is one of the main attractions of Dehu. Many people are taking part in it from so many years till now.



Sant Tukaram Mandir

Dehu is place where the “Abhang” of Saint Tukaram can be remembered. One can see his temple here on the banks of river. This temple was constructed by his younger son Narayanbaba in 1723. Various other temples near the worth to see. A rock where Saint Tukaram was on fast is also here.

3.2.2 Chakan:

Maharashtra is a state of forts and one famous fort near Pune is Chakan. Last Maratha- British war took place in this fort. Now this fort is in real dilapidated state. The fort is built on the ground, which is a rare kind of fort seen in Maharashtra. Chakan is very famous for oil Industry and various other industries as it is a part of

industrial zone near Pune. One more place that can be visited in Chakan is the temple where “Varah Avatar” of Lord Vishnu is depicted in the stone carvings. Varah means pig. This was the third avatar of Lord Vishnu. Varah Avatar can be seen very rarely in India. These remains of the carvings are found in an ancient temple of Shri Chakreshwar which is inside the fort itself. These carvings are really worth seeing.

3.2.3 Vadhu-Tulapur:

Vadhu and Tulapur are the places related with Sambhaji- the son of Shivaji Maharaj. Sambhaji was killed in Tulapur and his Samadhi was built in Vadhu. Thus, both these places are historically very important.

Tulapur is situated on the banks of 3 rivers- Bhima, Bhama and Indrayani. It is famous for the temple of Lord Shiva. In this temple – known as Sangameshwar, Sambhaji was arrested by Aurangzeb and was later killed. Tulapur was originally known as ‘Narargaon’. A small temple here is very beautiful and must see. And next to the temple, the Samadhi of Sambhaji Maharaj is built. It is really a place where one can remember the famous Maratha.



Sambhaji Maharaj Statue At Vadhu

Vadhu is very near from Tulapur where the dead body of Sambhaji Maharaj was brought and then was cremated. So you can see the Samadhi at both places. An idol of Sambhaji Maharaj was put up in 1977 in Vadhu.

3.3 Festivals and Fairs:

The most important festival and events that are celebrated in Alandi are the “Palakhi from Alandi to Pandharpur” in the month of Ashadha, and the “Annual Fair on Kartik Purnima”. These events are attended by thousands of devotees. The

Palakhi, which is in the month of Ashadha, goes from Alandi to Pandharpur almost 150 km of distance by walk. Thousands of devotees take part in this Palakhi.

Palakhi, a unique feature of Maharashtrian culture, is a 1000-year-old tradition followed by the Warkari (people who follow the wari, a fundamental ritual). People collectively go singing and dancing, chanting “Dnyanba-Tukaram” in what are called as “Dindi” (organized group of Warkaris) to the holy town of Pandharpur in Hindu months of Ashadha (June-July) and Kartik (November-December).



Dive Ghat Palkhi Route

The Palakhi starts in the month of Jyeshtha (June) and the whole process lasts a total of 22 days. Every year on the eleventh day of the first half of the month of Ashadha, the Palakhi reaches Pandharpur. The Ashadhi Ekadashi falls in the month of July-August, whereas the Kartiki Ekadashi falls in the month of November-December. (Period may vary slightly as per the Lunar Calendar). Annual fairs (melas) are held on the Ashadhi and Kartiki Ekadashi. A large number of the Warkaris gather on the banks of the Indrayani River during these festivals.

3.3.1 Ashadhi Ekadashi:

The festival of Ashadhi Ekadashi is actually celebrated with great pomp and fervor in Pandharpur and not in Alandi. However the image and ‘Paduka’ of Saint Dyaneshwar are carried to Pandharpur in a ‘Palkhi’ (palanquin) kept in a bullock cart. The whole procession moves to Pandharpur by foot and en route people keep joining the procession. The procession begins from Alandi on ‘Jyestha Vadya Asthami’ (approximately 17 days before Ashadhi Ekadashi). It is for this event that people come to Alandi. The procession begins at 4:00 PM on that day and halts at

Gandhiwada in Alandi. On the next day 6:00 AM the procession moves towards Pune to begin its journey for Pandharpur. It follows the following route Pune, Saswad, Jejuri, Valhe, Nira, Lonanad, Taradgaon, Phaltan, Barad, Nateopute, Malshiras, Velapur, Bhende Shegaon, Vakhri (here other 'Palkhis' of Saint Tukaram and Namdev etc meet). The Palkhi reaches Pandharpur on 'Ashad Shudh Dashmi' at night. The festival ends on 'Ashad Vadya Dashmi' at Alandi. However on the return journey very few people accompany the 'Palkhi'.

3.3.2 Kartiki Ekadashi:

This yatra starts on 'Kartik Vadya Ekadashi'. It continues for 4 days up to 'Chaturdashi'. The third day ('Trayodashi') is the day on which Saint Dyaneshwar took Samadhi. This day attracts maximum crowd. On Ekadashi day the 'Palkhi' of Saint Dyaneshwar is taken out around the town. The phenomenon is called the 'Nagar Pradakshina' and it has a designated route called the 'Palkhi Marg'. On the last day (Chaturdashi) 'Dahi Handi Utsav' is celebrated and the festival ends on this day. Maximum people start leaving by the third day. The others leave on the last day after the celebration.



'Palkhi' of Saint Dyaneshwar

3.3.3 Monthly Wari:

This takes place on the 'Vadya Ekadashi' of every month and people come here to take darshan of the Samadhi. Very few people stay over and most people leave immediately after taking darshan. The 'darshan' starts as usual at 5:30 in the morning and closes at 3:30 AM next day night. During the period from 12:00 to 3:30 AM 'Jagar' activity carried out.

3.3.4 Makarsankranti:

This festival is mainly for the ladies and they come in groups. They take 'Darshan' and leave immediately. Very few groups stay back.

Besides this more people come on festivals such as Ramnavami (April), Narsigh Jayanti, Gokulasthmi (September) and Mahashivratri (February). On these days' devotees Mahapooja, Abhishekh etc. is not performed. On Chaitra Shudh Padwa (March) Paduka darshan is allowed.

3.4 Festival Arrangement:

Two month before festival (Kartik and Ashadhi Utsav) a meeting of various agencies involved in the festival arrangement is held. These agencies include the Alandi Devasthan, Alandi Municipality, District Collector, Police stations (from Pune, Chakan, Vishrant wadi and Khed), PMT, PCMT, MSRTC, Prantadhikari, Medical officers, Telephone Exchange, MSEB, Tahasildar, Talathi, Homeguards etc. The responsibilities of the agencies are identified and allotted in this meeting.

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Aashadi Ekadashi



Kaartiki Ekadashi



Monthly Wari



Dyaneshwar Maharaj Manidir



CHAPTER-FOUR

ENVIRONMENT RELATED ISSUES

- | | |
|--------------|---|
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| 4.1.3 | Water Treatment Plant (WTP) |
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Chapter-IV

ENVIRONMENT RELATED ISSUES

4.0 Introduction:

The steady inflow of pilgrims in Alandi causes a stress on the existing infrastructure of the town. Looking at the figures the resident population of Alandi is about 28500 persons and almost 12500 floating population comes to the town daily i.e. 44% of the resident population. Besides this it is quite likely that people from near by areas come here to seek employment in the hotels, commercial activities and other service facilities.

4.1 Water Supply:

The Indrayani River is the main source of water to the town. At present there are no complaints regarding the shortage of water or sourcing of water. However the filtration plant near the intake has not been cleaned and it does not work to its full capacity. Due to this there are irregularities in the water supply. The town also uses considerable ground water. Profile received from the GSDA does not show any major depletion of ground water. But it is in the larger environmental interest to reduce the dependency on ground water or at least install mechanisms to recharge the same.

The ground water is hard water; the Devsthan is substantially dependent on the same for its water requirements. This hard water is affecting the electric instruments such as geysers installed by the Devsthan in the guest house.

Alandi town is supplied with treated drinking water. The source of water is Indrayani River. Water is sourced from the Alandi Dam constructed on the Indrayani River. The Dam is about 1.5 km up stream from the new bridge. During festivals when additional water is required it is sourced from Vadivale Dam further up stream. The Dam has a storage capacity of 0.769 MCM. The dam has a length of 200m and a height of 5.60 m. The scheme has been functional from 1981.

4.1.1 Source Works: Indrayani is an east flowing river that passes through the town. The river works include

Table No. 4.1: Components of Intake Works

Component	Details
Intake well	
Construction	RCC
Shape & size	Circular, 1.8 m diameter, 2.75 m height
Connecting pipe	
Material	2.75 m diameter, 42.70 m length
Jack well	
Diameter	3.6 m diameter, 11 m deep
Pump House	
Location	Located above jack well
Shape	Rectangular

Source: AMC, Water Supply Dept.

Raw Water Pumps: The pumps are in working condition however there is frequent power cut especially during the summers. This affects the pumping process as there is no generator for back up.

Table No. 4.2: Raw Water Pump Sets - Details

Description	Details
Number of pump sets	3
Types	Submersible pump
HP of motor	15 HP each
Diesel Generator	150 KVA

Source: AMC, Water Supply Dept.

4.1.2 Raw Water Pumping - Main: Raw water is pumped through the main, laid from the river works to the water treatment plant near the Alandi Dam.

Table No. 4.3: Raw Water Pumping Main - Details

Description	Details
Diameter	0.32 m
Length	15.50 m
Material	150 KVA

Source: AMC, Water Supply Dept.

4.1.3 Water Treatment Plant (WTP): The plant is located near the Alandi dam. Its capacity is 1.68 MLD. An additional setting tank of 1.68 MLD is provided. However, it is not used for daily water supply and does not form part of the WTP. It is an old treatment plant. The civil structures are in poor condition. The treatment plant was constructed by Maharashtra Jeevan Pradhikaran (MJP) and handed over to the Municipality in 1993. However, it was informed that the WTP has not been cleaned since then. Also, the capacity of the WTP needs to be augmented for smooth supply of water.

4.2 Sewerage and Sanitation:

The town does not have a proper underground drainage system. Storm water drains carry the sullage as well as sewerage water. These have been covered by putting concrete slabs in many areas. In some areas shops have been built over these slabs. Thus the maintenance of the drains is a major problem. In areas where drains have been laid it has been in a piecemeal manner and there is no comprehensive plan for the drainage network.

All the sewerage is let into the Indrayani River without any treatment; this pollutes the river and poses health risk to the people. The sanitation facility is almost thrown out of gear during festival congregations. This results in people defecating in the open on the bank of Indrayani River.

4.2.1 Existing sewerage system

There is no existing sewerage system in the town and the sewage disposal is based on septic tank system. A sullage scheme was developed and executed in the year 1985 consisting of collecting sewer, sump well, dry well and sump house, pumping machinery etc. the collecting sewer was laid along the left bank of river and it received sewage sullage from the Bhagirath Nala and other parts of the town. However, the intercepting sewer is broken near the new bridge and the scheme is not functional now. The scheme had been planned to utilize the sullage water for agricultural purpose after primary treatment. A new intercepting sewer has been laid from behind the Samadhi Mandir near Dyaneshwar Ghat. The sewage and wastewater is let off in the Indrayani River near the old bridge.

4.2.2 Existing Sanitation System

The individual sanitation facilities (toilets) are available in only about 30% of the total household in the town. Open defecation is seen in parts of the town. There are 6 Sulabh Shauchalyas (public toilets) with total 88 seats in Alandi out of which one is constructed by Alandi-Dehu Parisar Vikas Samiti and other constructed by Municipality. There are 6 public urinals with 15 units. Disposal of the Night soil is made through hand carts and carried to solid waste disposal site on Vadgaon Road. The AMC also has vehicle for cleaning of septic tanks.

4.2.3 Location of Public Toilets

- Chavadi Chowk
- Vadgaon Road
- AMC Staff quarters behind AMC office
- On the river bank near the Nagar Parishad Chowk
- Primary school near Kelgaon Road
- Near PMT bus stand new bridge

There are 5 public toilets on pay & use basis and 3 mobile public toilets. During the festive period 13 new public toilets are arranged on temporary basis.

The present resident population and floating population of Alandi generate about 2.5 MLD of sewage and 1.7 MLD of sullage. This is either disposed on ground or most of it finds its way to the Indrayani River. This has lead to pollution of the river and poses health risks to the residents of Alandi as well as downstream villages. The unhygienic condition of the river can cause epidemics during fairs and festivals when lakhs of pilgrims visit the town.

Table No.4.4: Existing Sanitation Facilities

Type	Number
Individual facilities	1365
Public toilets	6 toilets blocks with 88 units
Public urinals	6 urinal blocks with 15 units

Source: Alandi Municipality Annual Report 2011-12

4.2.4 Drainage:

The rain water run -off is drained through open gutters on the roadside. The drains carry both sewage and storm water. The town has about 50 kms of drains on both sides of the road. The break up of drains is given below in the following **Table No 4.5**

The kachha drains get blocked and led to spillage of sewage on the roads. The drains finally lead to Bhagirathi nala and river Indrayani.

Table No 4.5: Types of Drains in Alandi

Type of drains	Length in Km
Open drains	25
Closed drains	15
Underground drains	10
Total drain length	50

Source: Alandi Municipality Annual Report 2011-12

4.3 Solid Waste:

The solid waste generated in Alandi is to the tune of 1 to 2 tons per day. The ANP looks after the collection and disposal of the solid waste. The ANP does not provide door-to-door collection. This was started a few years ago and handcarts were purchased but it did not work due to poor response from the people.

The ANP does not have a proper landfill site. The present one at Padmavati measuring 5-6 gunthas is exceeding the capacity. At present ANP dumps solid waste at a site on the road to Vishrantwadi measuring 2 to 2.5 acres (this is area of part used for dumping). The Devsthan owns the land and at times there are conflicts between Devsthan and ANP over dumping of waste. There is a problem of landfill site as the government owned land available as landfill is technically not feasible. The land, which is technically feasible, has a private owner.

At present no vermin composting is carried out by the Devsthan or the ANP to take care of the biodegradable waste, which forms a significant component of the solid waste generated in the town.

The biomedical waste generated in Alandi is also not disposed off in a scientific manner. The mechanism for the same will have to be development

Environment Related Issues

Solid waste in Festival, Yatra time



Unhygienic River bank condition



Polluted river bank in Yatra time



Solid waste near Marriage Hall



4.3.1 Sources and Type of Solid Waste:

The sources of solid waste generation in Alandi include the waste generated at various religious places in the town, Dharamshalas, hotels, restaurants, the domestic solid waste from residential areas, waste from public places such as bus stand and commercial areas.

Since Alandi is a major tourist center the waste generated in the town would contain large quantities of organic waste. From the field survey it was observed that the solid waste from the town largely contains organic waste from religious offering and functions, flowers, food items, households and markets, commercial waste like paper, plastic, bags, etc. and inert material like sand, stones and silt from street sweeping and drain cleaning activities.

4.3.2 Quantity of Solid Waste:

As per the preliminary estimates and discussions with the officials, the solid waste generated in the town is about 5 tons per day including that generated by the temple area. Out of this, only 3.5 ton of the waste is collected and transported. Thus, substantial quantity of the waste remains unattended.

Table No. 4.6: Solid Waste Generation in Alandi

Source of Waste Generation	Quantity	Total
	(MT / day)	%
Samadhi Temple complex	1.0	10.0
Households	2.5	25.0
Hotels (Dharmashala), restaurants and commercial establishments	3.5	35.0
Vegetable markets	1.0	10.0
Street sweepings, drain de-silting and other	2.0	20.0
Hospital waste (non-infection and non-hazardous)	0.004	00.1
Total	9.0	100.0

Source: Analysis and discussions with AMC officials

4.3.3 Existing Solid Waste Management System:

At present, the Alandi Municipality carries out the collection and disposal of the solid waste. The collection of the waste is done twice a day and it is disposed at a designated dumping yard at Vishrant Vad on Vadgaon Road located at one km from the town boundary.

The total manpower employed for solid waste management in the town consist of 49 employees out of which 15 people are AMC staff and the remaining 34 are on contract.

4.3.4 Collection

At present, AMC dose not have any primary collection system. The individual households dispose their waste into dustbins the streets by their own means. AMC has provided about 100 RCC dustbins at various locations covering the entire town of Alandi for effective collection of waste. Dustbins have been provided on all major and minor roads and the average spacing of the dustbins is about 150 to 200 m (average 180 m for a road length of 18 km). However, this spacing is not uniform through out the town and it varies from place to place depending on the density and locality.

The reconnaissance survey conducted in the town and discussion with the AMC officials reveal that many of the households, shops and commercial establishments throw the waste on to the streets, drains, open spaces and along the river banks creating unhealthy conditions. Further, the waste thrown into the open drains is leading to choking and as a result, the wastewater flows on the streets rather than in drains and forms waste water pools at certain locations.

There is no structured secondary collection of the solid waste for the town. Being a small town the whole process of collection of the waste is handled at primary collection level where waste from dustbins is directly loaded into the transport vehicles and carried to disposal site. There are no transfer points for the waste collection.

4.3.5 Transportation of Waste

The waste collected from the town is then transported to the dumping ground with a mini lorry (Tata 407) and a tractor having capacity of 4 ton and 1 ton respectively. Each vehicle makes two trips daily. However, considering the bulk density of the solid waste as 0.35, the actual collection of the waste is only 8 to 9 tons per day.

4.3.6 Disposal

At present the municipality dumps solid waste at a site on the Vadgaon road near Vishrant Vad. The site has an approximate area of 1500 sq. m. Prior to this waste was being dumped at two locations via near the slums on Padmavati Road and near the crematorium at old bridge. The dumping on both these site was discontinued due to objections from local residents and environmental risks posed by them. The details of waste disposal sites in Alandi is given in **Table No. 4.7**

Table No. 4.7: Details of Solid Waste Disposal Sites in Alandi

Location	Types of Disposal	Approx. Area (sq. m)	Distance from Town
Vishrant Vad (grazing land of Charholi Khurd village)	Land disposal	1500	1 km
Padmavati road	Land disposal	900	Within town
Crematorium along right bank of Indrayani river	Land disposal	700	Within town

Source: Alandi Municipal Corporation.

No scientific disposal methods are being practiced at the site and the waste is just dumped in the open land. Neither the Municipality nor the Devasthan has any vermin composting unit / facility for the disposal of biodegradable waste. The site is also devoid of basic infrastructure facilities such as weigh-bridge, compound wall, etc. and watchman for monitoring vehicle arrivals.

Table No. 4.8: Salient Features of Solid Waste Management System in Alandi

Item	Details
Estimated Quantity of waste generation, tons/day	9
Quantity of waste collected, tons/ day	6.5
Collection Efficiency, %	80
Frequency of waste collection	Daily twice
Sanitary manpower	
Sweepers	15
Sanitary Inspector	0
Drivers	2
Contract Staff	34
Equipment	
Trucks	1
Tractors	1
Push carts	15
Dust bins	100
Method of Disposal	Dumping in low land area
Area of Site 3	700 Sq.m.

Source: Alandi Municipal Council

Table No. 4.9: Solid Waste Management Performance Indicators

Indicator	Norm	Existing Service Levels
Waste Collection Performance	90-95 %	70 %
Vehicle Capacity Adequacy Ratio	30% of total waste generation	100%
Spacing of Dust bins	100 m	150-200 m (avg 180m)
Road Length per Sweeper	400-600 m	900 m
Conservancy staff per 1000 population	3	2 (49 for 28578 persons)

Source: Analysis

4.4 Traffic and Transportation:

The issues of traffic and transportation comprise the available roads networks and its adequacy, condition of the road surface, availability of footpaths, road which and traffic congestion, local transport system, maintenance of the roads etc.



Route & Transport of Alandi

4.4.1 Town Transport System/ Public Transport

The Pune Municipal Transport (PMT) and Pimpri- Chinchwad Municipal Transport (PCMT) have local bus services for Alandi from Pune, Pimpri and Chinchwad, respectively. PCMT and PMT have their own parking for 5-6 buses. Details of PMT and PCMT routes are given below. PMT has three routes connecting different parts of Pune to Alandi and PCMT has 8 routes connecting different areas under the PCMC and nearby areas to Alandi.

By virtue of the location of their bus stations the PCMT buses do not enter the core area of the town, whereas the PMT buses take the Pradakshina Marg to enter/ exit the town.

The MSRTC bus station is located along the Pune Road before the new bridge on the Indrayani River. The old bus station of MSRTC was located in an area of about 900 sq. m near the municipality office.

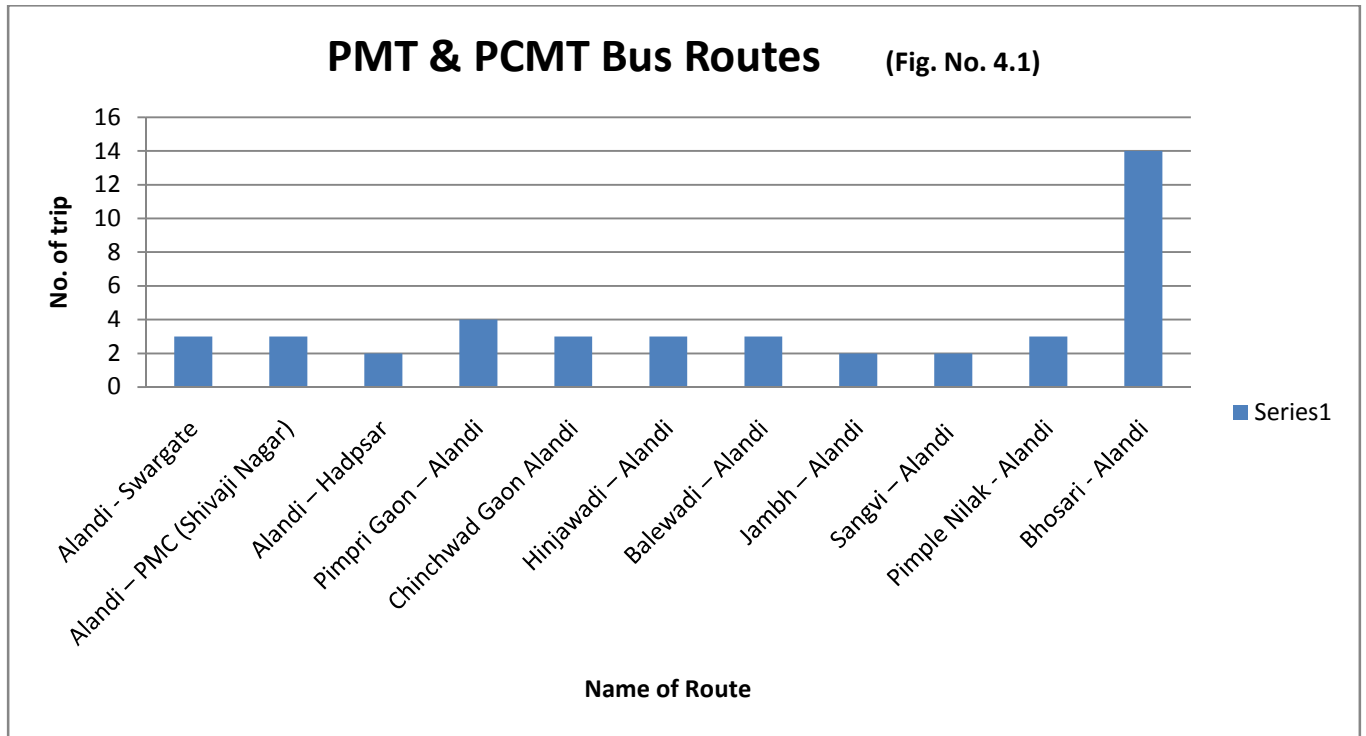
Table No. 4.10: Details of PMT and PCMT Bus routes

Name of the route	No. of buses	No. of trips
PMT Routes		
Alandi – Swargate	8	3
Alandi – PMC (Shivaji Nagar)	8	3
Alandi – Hadpsar	2	2
PCMT Routes		
Pimpri Gaon – Alandi	1	4
Chinchwad Gaon Alandi	1	3
Hinjawadi – Alandi	1	3
Balewadi – Alandi	1	3
Jambh – Alandi	1	2
Sangvi – Alandi	1	2
Pimple Nilak – Alandi	1	3
Bhosari – Alandi	2	14 (7 each)

Source: PMC and PCMT Bus Depot, Alandi.



Alandi Bus Stand



Source: PMC and PCMT Bus Depot, Alandi.

4.4.2 Existing Road Network and Developments

Alandi is connected to the District Head Quarter Pune and nearby main urban centers through the Pune-Nashik NH-50 and a Major District Road (MDR). It is also connected to the Moshi village on the NH-50 by a road leading to Dehu, another religious town. Chakan, a village also situated on the NH-50, is connected to Alandi by a MDR passing through the town.

Internally, the entire Alandi town is connected by various small roads and lanes. The internal roads are mostly 7 m wide. However, the effective width is significantly reduced due to roadside parking, shops. Also the roads are irregular and have awkward shape.

The major roads in the Alandi town are as below. These roads cater to the demand of the commercial traffic through the town.

Table No 4.11: Major Roads in Alandi

Sr.No	Road	Type	Width (ft)
1	Pune-Chakan road over new bridge	BT	60
2	Branch of Pune-Chakan Road to Alandi Nagar Parishad over old bridge	BT	60
3	Dehu Phata from Pune-Chakan Road	BT	60
4	Municipality office - Rath - Vadgaon Chowk-Bharav Road- (Pradakshina Marg)	BT	25 to 45
	Municipality office to Samadhi Temple (Mahadwar Road)	BT	25
5	Market Road	BT	40
6	Vadgaon Road	BT	50
7	Padmavati Road	WBM	50
8	Charholi Road (Cosmos Bank to Municipal boundary)	WBM+BT	30
9	Chakan Chowk to Water Treatment Plant	WBM	20
10	Kelgaon Road	BT	30

Source: Development Plan of Alandi 1988-98 and field survey 2013

The Pune – Markal road, via the old river bridge- AMC office through the Alandi town, witnesses movement of heavy commercial vehicles such as trucks, trailers and containers, carrying goods, machinery and materials for the industrial area near Markal village in addition, the vehicles going towards the temple via the Mahadwar Road. PMT buses and the local traffic also move on this road. Many restaurants and shops as well as the AMC office, Police Station are located on this road. Indiscriminate parking of vehicles is seen along this road, particularly in front of the AMC office, where the road takes a sharp turn. As a result, traffic jams are common in this area even though the traffic volume could be relatively less.

Similarly, the Pradakshina Road from the Vadgaon Chowk to Chakan Chowk witnesses traffic congestions due to indiscriminate parking of vehicles along roadside, movement of heavy vehicles and more pedestrian traffic due to location of the Holy Wall and other important temples as well as many Dharmashalas (Guest Houses) on this stretch.

Road Conditions in Alandi Town

Too narrow road



Poor condition of road



Road condition in Gaothan area



A very bad condition of road



The Pradakshina Marg is a 30 ft (9.14m) wide tar road. It is the most important road in the town since it forms the circular route for the holy walk (“Pradakshina” in Marathi) around the temple and also has the other important temples, religious places and Dharmashalas located along the road. During the time of the Ashadhi and Kartiki Ekadashi lakhs of pilgrims take a walk along the Pradakshina Marg. The heavy vehicles to Markal and Chakan industrial area and the PMT buses also ply via the Pradakshina Marg.

The road network in Alandi is about 18 km, of which 10 km are Bitumen Topped (BT) roads and about 2 km are Concrete roads. About 4km of roads are Water Bound Macadam (WBM) roads and another 2 km of roads are Kachha roads. The narrow by lanes in the Gaothan area and two streets from the Charholi road have been concretized. The road from Vadgaon Chowk to Padmavati and its by lanes are WBM roads.

Table No. 4.12: Roads Maintained by PWD and Zilha Parishad

Sr No.	Road	Type	Approx. Length (KM)
Roads maintained by PWD			
1	Pune road (from Municipal boundary to start of both the bridges)	BT	1.25
2	Dehu Road	BT	0.55
3	Markal Road	BT	0.4
4	Charholi Road (Cosmos Bank to Municipal boundary)	WBM+BT	0.5
5	Vadgaon Road (Vadgaon Chowk to Municipal boundary)	BT	0.5
Sub- Total PWD roads			3.2
Roads maintained by Zilha Parishad			
1	Kelgaon Road	BT	0.4
2	Chakan Road (Chakan Chowk to Municipal boundary)	BT	0.5
Sub- Total ZP Roads			0.9
Total			4.1

Source: Alandi Municipal Council.

Within the municipal limits, the average width of the roads range between 3-18 m (10 to 60 ft). However, roads within the Gaothan area of the town, in particular within the ambit of the Pradakshina Marg, are narrow by lanes and have a width ranging from 3 to 8 m (10 to 25 ft). The road surface is either concrete or bituminous in nature.

Of the total 18 km of roads in Alandi, about 77 percent are maintained by the AMC, about 18 percent by the PWD, and the remaining 5 percent are maintained by the ZP. Cement concrete roads constitute only 11 percent of the roads. Most of the roads are black topped/ tar and constitute about 55 percent of the existing roads. The density of roads in the town is 2.63 sq/ km. The per-capita road length is 1.02 m, which is less than the standard of 1.75 m.

The important traffic junctions in Alandi town are;

Table No. 4.13: Important Traffic Junctions in Alandi

Sr.No	Name	No. of Roads
1	Junction in front of Municipality office (Nagar Parishad Chowk)	3
2	Markal Road	2
3	Rath	3
4	Vadgaon Chowk	3
5	Chakan Chowk	4
6	Y junction on Pune road bifurcating entry from old and new bridge	3
7	Dehu Road	2

Source: Alandi Municipal Corporation and Field Survey.

Of the above, the junctions at Nagar Parishad Chowk, Rath, Vadgaon Chowk and Chakan Chowk are prone to frequent traffic jams due to movement of heavy traffic, built up area, commercial activities, encroachments and haphazard parking.

References:

- Alandi Municipal Corporation
- Development Plan of Alandi 1988-98
- Field survey
- AMC Annual Report 2011
- PMC and PCMT Bus Depot, Alandi
- Wikipedia
- AMC, Water Supply Dept.
- Maharashtra Pollution Control Board (MPCB): Dr. D.B.Boralkar.

CHAPTER-FIVE

FUNCTIONAL CHARACTERISTICS OF TOURISTS/WARKARI, SHOPKEEPER AND GURAV

- 5.0 Introduction**
- 5.1 Justification for selection of Sample Tourist Place**
- 5.2 Information of Sample various attributive in Alandi Town.**
- 5.3 Functional Classification of the Tourists/Warkari**
- 5.4 Place wise Satisfaction Index of Tourists:**
- 5.5 The Survey of Shopkeeper:**

Chapter-V

FUNCTIONAL CHARACTERISTICS OF TOURISTS/WARKARI, SHOPKEEPER AND GURAV

5.0 Introduction:

A human being always tries to fulfill his requirements or desires with activities for specific purpose; which reflect in the functional characteristics. According to Eichenbaum J. & Gale S. (1971) the functional analysis represents, "The description of temporal cross sectional properties of phenomena".

It is not easy to analyze the attitude of the tourists. Functional properties are changing according to the varying attitude and changing context of the human being. Therefore to assess the functional characteristics of tourists in the study region survey was conducted during the year 2013 & 2014 respectively. The questionnaire and personal interview method have used as an alternatives for the survey.

In this chapter an attempt is made to analyze the tourist according to their attitude, visiting period, religion, occupation, age structure, mode of transportation, purpose of the visit, literacy rate, halting period, lodging-boarding facilities and from where the tourists have come.

The questionnaire was given to the tourists to know their responses and reactions in respect to above mentioned various issues as well as lodging-boarding facilities, behavior of the local people, problems which they have faced at religious tourist place and also their suggestions about the religious tourists places.

In the first visit of religious tourist place the general information of the tourists i.e. number of tourists in the year, visiting period, major fairs & festivals of the religious tourist place, halting period, purpose of the visit, religion & male-female ratio etc. was observed and discussed.

In the second visit of the tourist place questionnaire were distributed personally to the tourists at hotels, Bhakta Niwas (Dharmashala), private & Government rest houses. These interviews have been conducted on different

occasions such as fairs, Aashadhi Ekadashi, Kartiki Ekadashi, Makarsankrant, birth and death anniversary of the concern Saint.

5.1 Justification for selection of Sample at Tourist Place:

Sampling techniques have been used in the research work to explore the tourist importance of Alandi town. In the sampling process secondary data is used to select the survey samples. The data published by the District information office of the State Govt. As well as records from the District Gazette and published information in various newspapers, tourist literatures have been used to categories existing religious, historical and natural tourist place.

The pilgrims tourist place has been selected on the basis of the total numbers of pilgrims visited the place during a calendar year. The geographical location of the tourist place is also considered for the selection of the sample pilgrims tourist destinations. Alandi is situated on Indrayani River bank.

The data collected from the field survey and contacted total no. of persons is shown in **Table No. 5.1**

Table No. 5.1 Persons contacted at pilgrims tourist place

Index	Various Attributives	Nos. of Persons
1	Tourist / Warkari	150
2	Shop keeper	50
3	Local People	30
4	Dharmashala/Lodge	30
5	Guravs	04
	Total	264

Source: Data compiled by Researcher

5.2 Information of Various Sample attributives in Alandi Town:

The selected five sample attributives have studied and brief information of these attributives is discussed in this chapter.

5.3 Functional Classification of the Tourists/Warkari:

The tourists are interviewed on different occasions at Alandi to know their opinions about the tourist place and facilities, which are available at pilgrim's tourist place. The questionnaire was filled by the tourist at the time of Aashadhi Ekadahi, Kartiki Ekadashi, Makarsankranti and also time of season. Total 150 tourists were contacted. But 18 tourists have not responded due to their busy schedule or they did not want to fill it. Therefore the questionnaires were given to 132 tourists. But only 115 tourists have returned the questionnaires. Hence this analysis is based on the views of 115 tourists. The collected data from the survey has represented in given tables.

Table No. 5.2 Total No. of Tourists Interviewed at Alandi Town

Index	Particulars	No. of Respondent
1	Contacted	150
2	Not Responded	18
3	No. of questionnaire issued	132
4	Non returned Questionnaire	17
5	Returned Questionnaire	115

Source: Data Compiled By Researcher

Tourists who are interviewed at Alandi were mainly from Maharashtra. Tourists from the state of Karnataka and Madhya Pradesh are also observed at Alandi ; but they are mainly Maharashtrians and are living in these states from past generations. It reveals that Maximum tourists have come from Maharashtra and the reputation of place is restricted. The state wise analysis of the tourists is given in the **Table No.5.3**

Table No. 5.3 State wise classification of Tourists

Index	State	Numbers	%
1	Maharashtra	95	82.60
2	Karnataka	15	13.05
3	Madhya Pradesh	05	4.35
		115	100 %

Source: Data compiled by Researcher

Table No.5.4 District wise Classification of Tourists

Index	District	Numbers	%
1	Pune	35	30.43
2	Mumbai	20	17.39
3	Thane	07	6.09
4	Kolhapur	13	11.30
5	Sangli	23	20.00
6	Satara	17	14.79
	Total	115	100 %

Source: Data compiled by Researcher

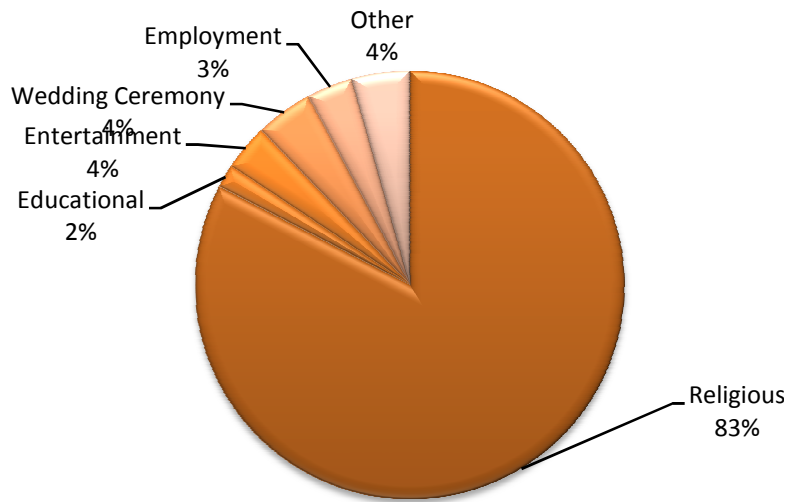
District wise classification of tourists in Maharashtra is given in **Table No.5.4**. According to data maximum tourists have visited from Pune District and their percentage was 30.43. These tourists have interviewed at the time of Ekadashi, Thursday. As per survey proportionate of the other visitors were Mumbai 17.39 %, Thane 6.09 %, Kolhapur 11.30 %, Sangli 20.00 %, and Satara 14.79 %. It is also observed that the majority tourists from Warkari Smpraday.

Table No. 5.5 Distribution of Tourists by Purpose of Visit

Index	Aim of the Visit	No. of Tourists	%
1	Religious	95	82.60
2	Educational	02	01.74
3	Entertainment	04	03.48
4	Wedding Ceremony	05	04.35
5	Employment	04	03.48
6	Other	05	04.35
	Total	115	100 %

Source: Data Compiled by Researcher

Classification of Tourists According to Purpose Of Visit (Fig. No. 5.1)

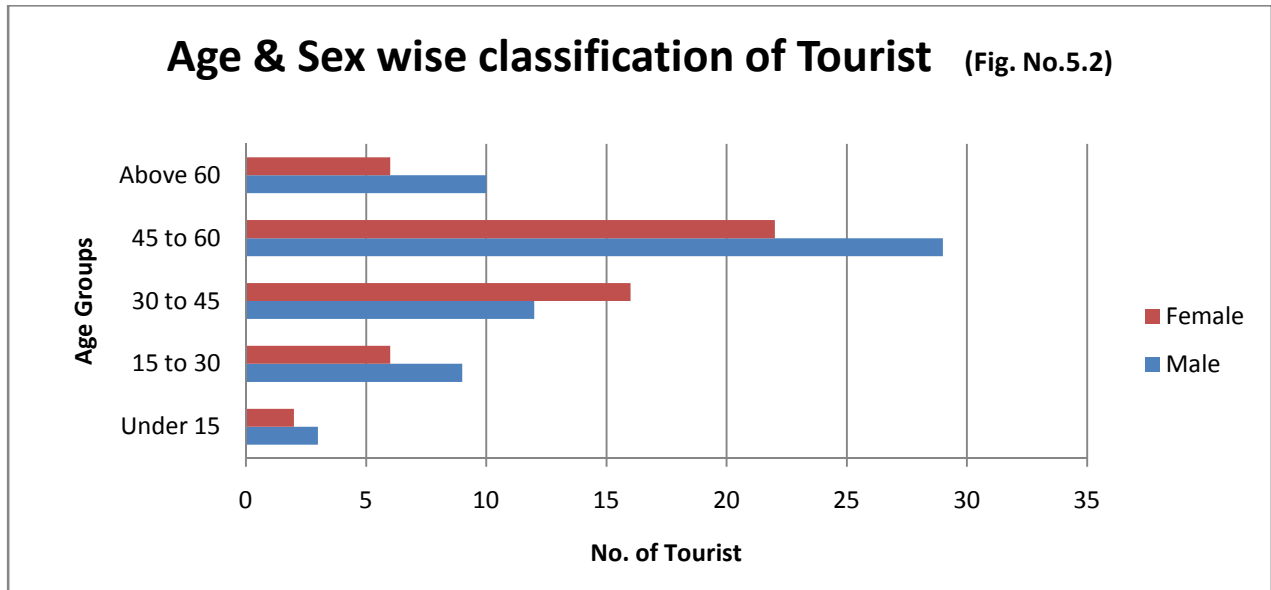


Source: Data Compiled by Researcher

Table No. 5.6 Age & Sex wise classification of Tourist

Index	Age in Years	No. of Tourists			Total %
		Male	Female	Total	
1	Under 15	03	02	05	04.35
2	15 to 30	09	06	15	13.04
3	30 to 45	12	16	28	24.35
4	45 to 60	29	22	51	44.35
5	Above 60	10	06	16	13.91
		63	52	115	100%

Source: Data compiled by Researcher



Source: Data compiled by Researcher

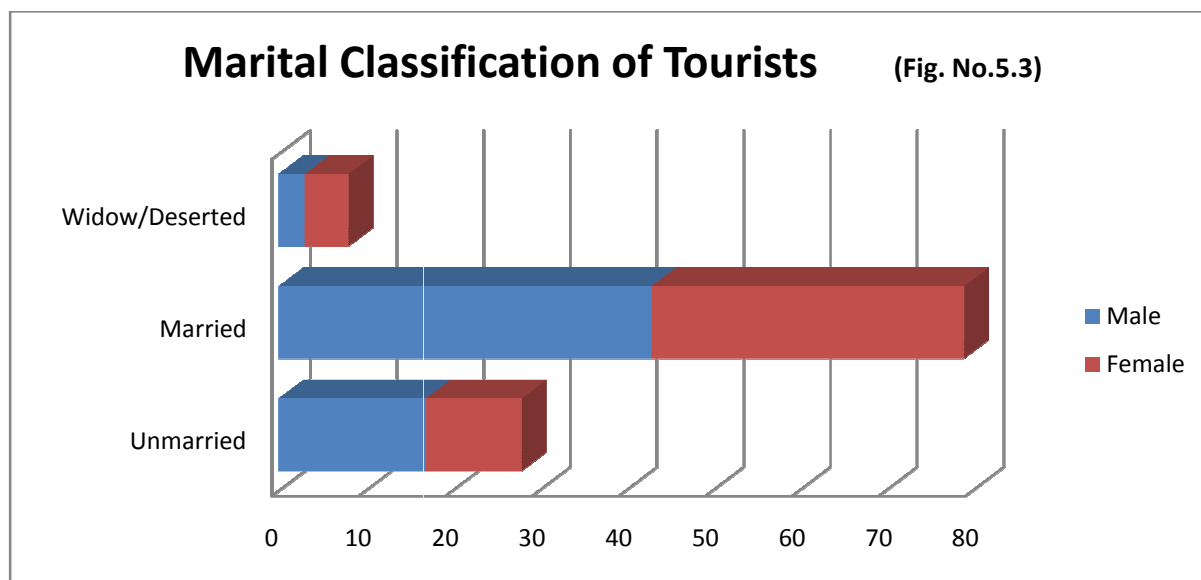
The **Table No. 5.6** is the age wise classification of the tourists. As per survey it was observed that 44.35 % tourists belong to 45 to 60 years age group; which was major age group of visitors at Alandi. Second highest visitors were from the age group of 30 to 45 years and their proportionate was 24.35 %. Warkari tourists come along with their families at Alandi for religious activities on different occasions, therefore the tourist of this age group were observed in more numbers at Alandi.

Table No. 5.7 Marital Classification of the Tourists

Index	Marital Status	Male	Female	Total	%
1	Unmarried	17	11	28	24.35
2	Married	43	36	79	68.70
3	Widow/Deserted	03	05	08	06.95
		63	52	115	100 %

Source: Data compiled by Researcher

Table No. 5.7, reveals the data of marital status of tourists. As per survey it is observed that total 68.70 % tourists were married, 24.35 % tourists were unmarried and 06.95 % tourists were from widow class. It means that the tourists prefer to visit this destination with their families.



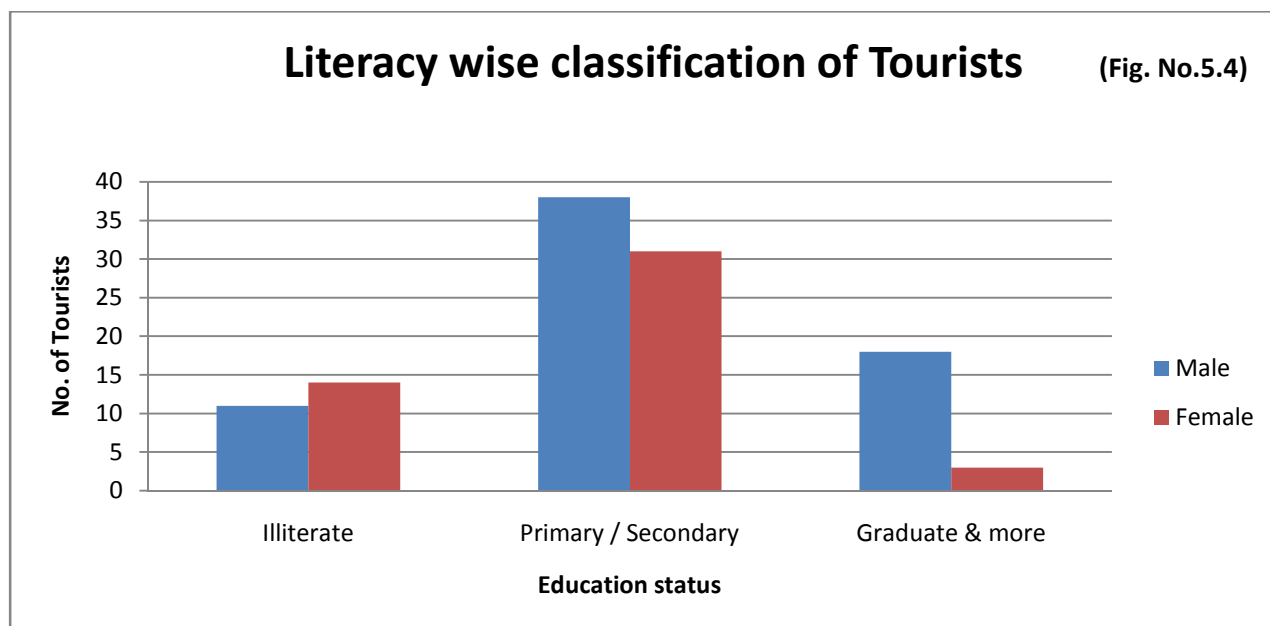
Source: Data compiled by Researcher

Table No. 5.8 Literacy wise classification of Tourists

Index	Education	Male	Female	Total	%
1	Illiterate	11	14	25	21.74
2	Primary /Secondary	38	31	69	60.00
3	Graduate & more	18	03	21	18.26
		67	48	115	100%

Source: Data compiled by Researcher

According to Table No.5.8, literacy proportionate of the tourist is shown. Maximum tourists were educated. 18.26 % tourists were highly qualified i.e. graduate & postgraduate. Whereas 60.00 % tourists had completed their primary & secondary education and 21.74 % tourists were illiterate in total tourists.



Source: Data compiled by Researcher

Table No: 5.9 How many times Tourists visited the place

Index	Visit Frequency	Nos.	%
1	First time	30	26.09
2	Second Time	20	17.39
3	Third Time	22	19.13
4	Fourth Time	24	20.87
5	Five time and More	19	16.52
		115	100 %

Source: Data compiled by Researcher

The Table no. 5.9, classification of the tourists has made on the basis of their visiting frequency to a place. As per the calculation it was observed that 26.09 % tourists have visited first time to the place, where as 73.91 % tourists were given second or more time visit to a place. Their proportionate was as 17.39 % second time visitor, 19.13 % tourists have given their third visit to the place. Where as 20.87 % and 16.52 % tourists given their fourth and forth visit respectively. It means majority tourists visit a place again and again for religious purpose.

Table No. 5.10 Classification of the Tourists on the basis of made of transportation

Index	Mode of Transport	No.	%
1	M.S.R.T.C. (Bus) Service	53	46.09
2	Railway	18	15.65
3	Private Vehicle	44	38.26
	Total	115	100%

Source: Data compiled by Researcher

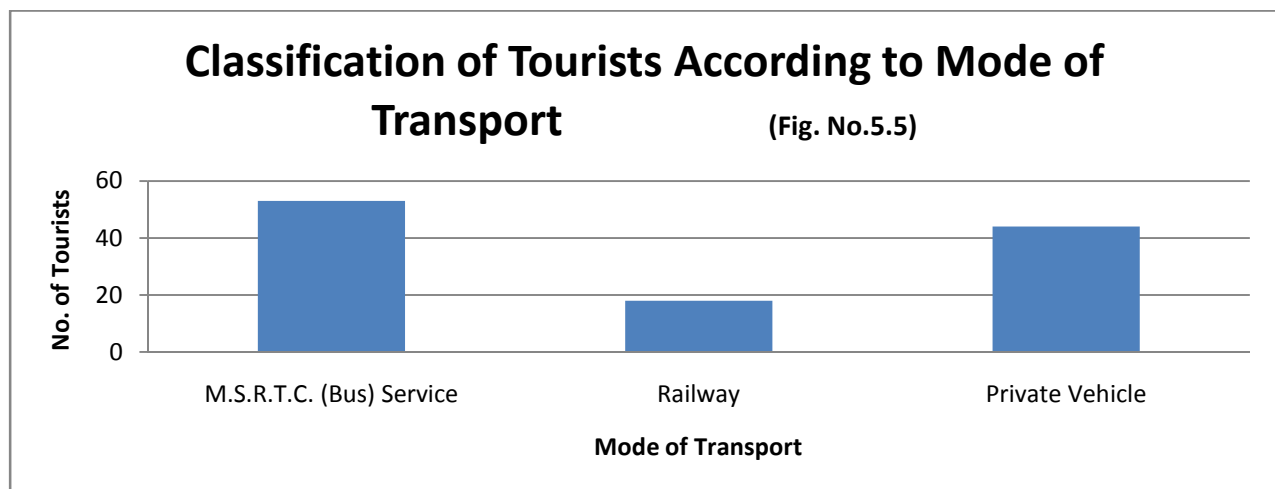


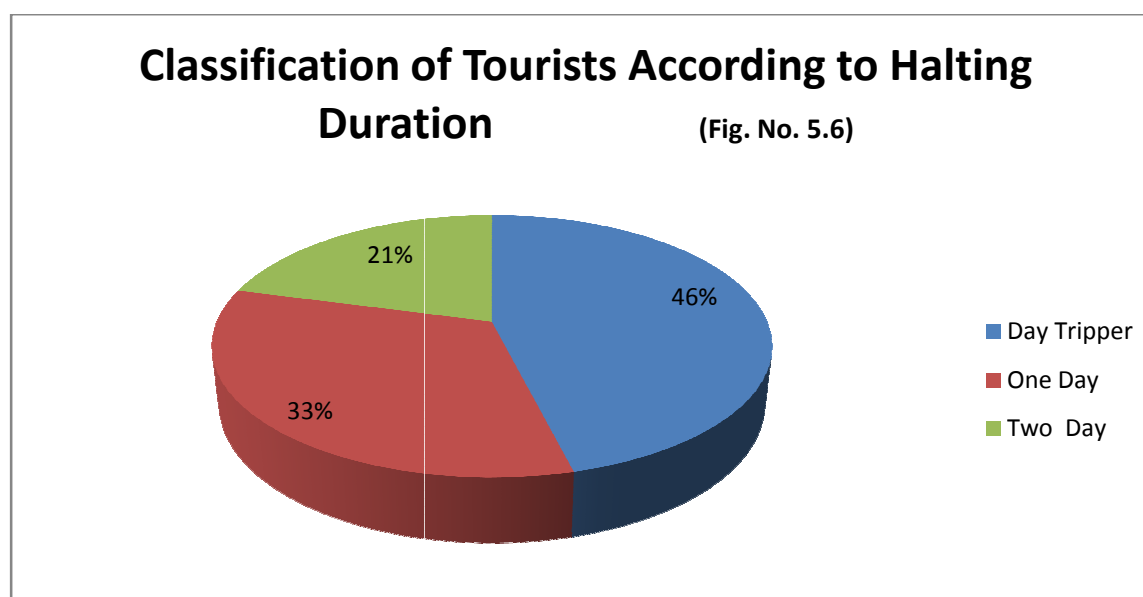
Table no. 5.10, reveals the data on mode of transport used by the tourists to visit the place. According to survey it was observed that majority tourists i.e. 46.09 % tourists have used MSRTC service as mode of transport to reach the destination. It means MSRTC has more opportunity to extend their service at this destination. 38.26 % tourists have used private vehicles to visit the destination, which is quite easy by road. 15.65% tourists used railway transportation as a mode of transport. This mode is convenient to the tourists of Kolhapur, Solapur, and Mumbai.

Table No.5.11 Classification of Tourist According to Halting Duration

Index	Halting Duration	No.	%
1	Day Tripper	53	46.08
2	One Day	38	33.05
3	Two Day	24	20.87
	Total	115	100

Source: Data compiled by Researcher

According to the Table No. 5.11, classification of the tourists is given as per their halting period at the tourist place. As per survey it is revealed that 46.08 % tourists were day-trippers. They went back after having Darshan. 33.05 % tourists were halted for one day where as 20.87 % tourists were halted more than two days. The tourists who had halted more than two days were especially attended festival and religious activities.



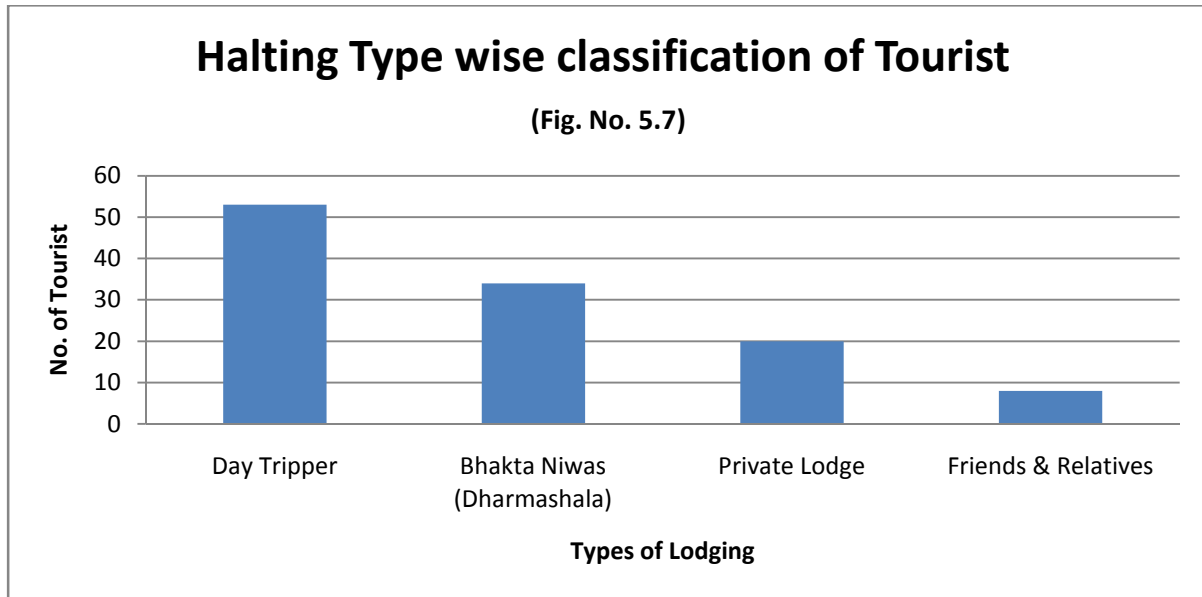
Source: Data compiled by Researcher

Table No. 5.12 Classification of Tourists According to Halting Type

Index	Type of Lodging	No.	%
1	Day Tripper	53	46.08
2	Bhakta Niwas (Dharmashala)	34	29.57
3	Private Lodge	20	17.39
4	Friends & Relatives	08	6.96
	Total	115	100%

Source: Data compiled by Researcher

Table No. 5.12 is concerned to type of halting that tourists have preferred to stay at tourist destination. Bhakta-Niwas (Dharmashala) facility is available at Alandi and 29.57 % tourists have used that facility to halt at Alandi. 17.39 % tourists have preferred private lodges to stay; where as 6.39 % tourists have preferred to stay with their relatives or friends house.



Source: Data compiled by Researcher

5.4 Place wise Satisfaction Index of Tourists:

In the present study satisfaction index method is used to assess the level of satisfaction of the tourists. It was necessary to know the views of tourists about the various facilities, which are provided to them at the tourist destination. Such tourist satisfaction assessment of a certain tourist places was essential to modify the tourist programmes and the facilities available at these destinations.

The tourists who are coming from different places to the destination may have different behaviors, ideas, views & expectation, but if required facilities are provided to them at reasonable rates, they will be satisfied & it will be helpful to increase the reputation of tourist destination.

Present research work is based on sample survey. The questionnaire was prepared to assess the level of satisfaction of the tourists by taking their views regarding to the various facilities i.e. Lodging, Boarding, Food, Transportation, Darshan, Traveling problems & the Behavior of local people. The indicator wise level of satisfaction is calculated and tabulated with the help of following formula.

$$S_{li} = \frac{\sum M_i : N_i}{N}$$

N

S_{li} = Satisfaction index for i th factor

M_i = Numerical values for the particular level of satisfaction for the i th factor

N_i = Number of respondent deriving the particular level of Satisfaction for the i th factor

N = Total number of respondent for that factor for all Level of satisfaction,

Final Ranks are given to these satisfaction indices.

The indicator wise average values are calculated & these are used to compute the satisfaction index. Then the ranks are given to these satisfaction indices. Satisfaction level of tourists is an important & universally accepted tool for measurement. Here an attempt has been made to assess the level of satisfaction by adopting certain satisfaction methods. This indicator wise distribution of tourist place is shown in the following tables.

The factor wise level of satisfaction is calculated in the following tables, which is based upon tourist's survey at Alandi.

Table No. 5.13 Factor wise Level of Satisfaction [M_i]

Sr. No	Management Factor	Excellent		Good		Satisfactory		Un Satisfactory		Total %
		No	%	No	%	No	%	No	%	
1	Accommodation	15	13.04	37	32.17	52	45.22	11	09.57	100
2	Travel	12	10.43	55	47.83	39	33.91	04	07.83	100
3	Food	17	14.78	39	33.91	51	44.35	08	06.96	100
4	Darshan	27	23.48	49	42.61	35	30.43	09	03.48	100
5	Local People	17	14.78	37	32.18	47	40.87	13	09.57	100
6	Other Management	13	11.30	24	20.87	68	59.13	36	08.70	100

Source: Data compiled by researcher

The destination Alandi is located near Pune. The analysis given in the above table is concerned to the views of 115 tourists who were interviewed at Alandi on different occasions. As per the opinion of the tourists it is observed that darshan management at Alandi is satisfactory; few tourists are not happy with the management. Alandi is a religious place; therefore special intention should be given

towards the devotee's expectations. Food factor is also satisfactory at Alandi. But as per data other management factor and overall approach of the local people should be improved for the promotion of the tourism.

Table No. 5.14: Factor wise average of Satisfaction [Ni]

Sr.No	Management Factor	Average Satisfaction (%)			
		Excellent	Good	Satisfactory	Unsatisfactory
1	Accommodation	8.53	6.43	4.58	2.55
2	Travel	8.33	6.55	4.44	2.55
3	Food	8.47	6.46	4.67	2.63
4	Darshan	8.59	6.45	4.51	2.09
5	Local People	8.41	6.11	4.45	2.64
6	Other Management	8.31	6.46	4.51	2.06

Source: Data compiled by researcher

Table reveals the average values of satisfaction in respect to tourist factors.

Table No. 5.15 Factor wise Satisfaction Index with Rank [Sli]

Sr. No	Management Factor	Satisfaction Index	Rank
1	Accommodation	5.50	4
2	Travel	5.71	3
3	Food	5.72	2
4	Darshan	6.24	1
5	Local People	5.28	5
6	Other Management	5.18	6

Source: Data compiled by researcher

From the satisfaction index Table no. 5.15, it is clearly seen that tourists have ranked Darshan management at first position. It means there is scope to improve service ability and status of the remaining factors as equal to darshan management. The trust or the local authority should construct free bhakta-niwas which will have more capacity for halting of tourists. The authority has to arrange three days for training programmes to create tourism awareness and hospitality for the local people with the approach of "Atithi Devo Bhavo". Solar light system and

garden facility should be made available at Mandir Campus for the development of tourism.

5.5 The Survey of Shopkeeper:

The survey conducted on different days and a total of 30 shopkeepers were surveyed on the basis of purposive random sampling. The basis was to cover variety of shopkeepers.

Table no 5.16 Place wise Shopkeepers

Sr.No	Name of The District	No. of Shopkeepers	% of District
1	Solapur	04	13
2	Usmanabad	02	07
3	Pune	20	66
4	Satara	02	07
5	Beed	02	07
	Total	30	100

Source: Field work

The above study reveals that 20 (66 %) of the shop keepers are from Alandi itself while 4 (13 %) of them are from Solapur. Rest of the shopkeepers are from various places in state of Maharashtra such as Satara, Beed, Usmanabad each constituting (2%) each. Majority of the shopkeepers are resident of Alandi town. Since the potential size of business and chances of expansion are limited. Only the traditional shopkeepers have continued their business for generations. Since the profitability has growth constraints, there are no changes of making heavy investments in any commercial activity in shops.

Table no. 5.17 Sex wise report of shop keepers:

Sr.no	Sex	No.	% of Sex
1	Male	24	80.00
2	Female	06	20.00
	Total	30	100

Source: Fieldwork

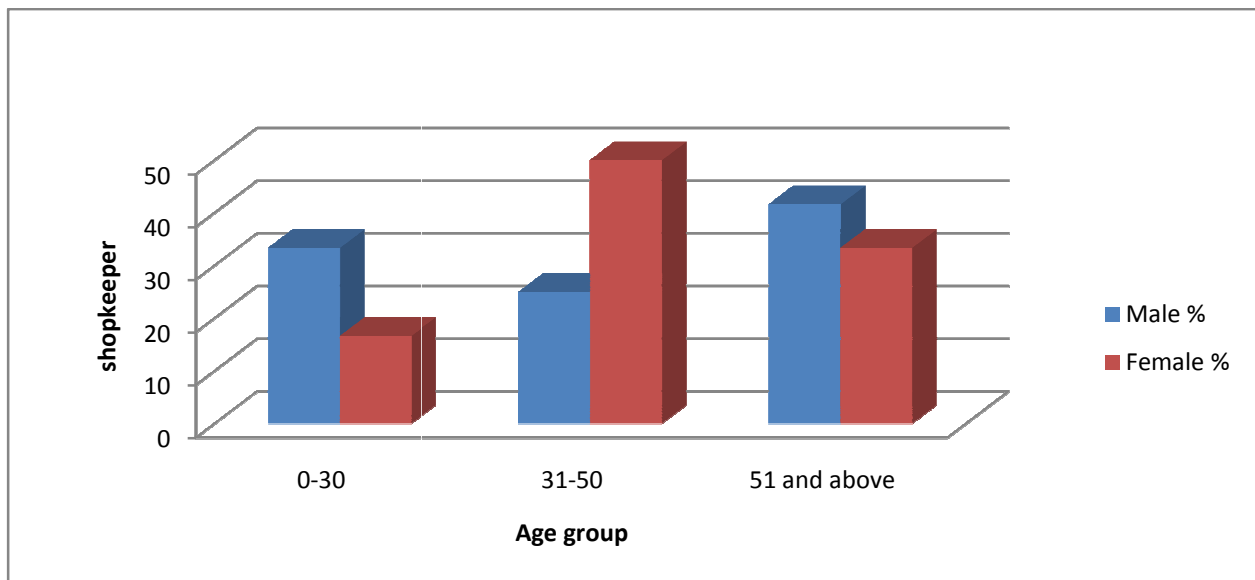
The above study reveals that 24 (80%) of the shops are run by male members while 06 (20%) shops are run by female members.

It was also revealed in the study that the support staff in these shops mainly contained family members of the shop keeper and no external employees were opted for. Most of the shops are owned and managed by the male members in the family.

Table no. 5.18 Age group and sex of shopkeeper

Sr.no	Age Group	Male	Male %	Female	Female %
1	0-30	08	33.33	01	16.66
2	31-50	06	25.00	03	50.00
3	51 and above	10	41.67	02	33.34
	Total	24	100	06	100

Source: Fieldwork



This study revealed that of the 30 shops, 24 shops (80%) were managed by male members in the family whereas 06 shops (20%) were managed by female members. The overall age group distribution indicates that 09 (30%) of the shop were managed by individuals having age below 30 years, 09 shops (30%) were managed by individuals within age group of between 31 to 50 years while the rest 12 shops (40%) were managed by individuals who are above 50 years of age.

Among the shops managed by male members 08 (33.33%) shops were managed by individuals below 30 years of age, 06 shops (25.00%) were managed by individuals between 31-50 years of age while the rest 10 shops (41.67%) were managed by individuals having age above 50 years.

Among the shops managed by female members 01 (16.66%) shops were managed by individuals below 30 years of age, 03 shops (50.00%) were managed by individuals between 31-50 years of age while the rest 02 shops (33.34%) were managed by individuals having age above 50 years.

The above study reveals that shopkeepers belong to all the age groups.

Table no. 5.19 Education Level of shop keepers

Sr.No	Education Level	No. Of Shop Keeper	% Of Education Level
1	Non Educated	06	20.00
2	Primary	02	06.67
3	Secondary	08	26.67
4	Higher Secondary	10	33.33
5	Graduate	04	13.33
	Total	30	100

Source: Fieldwork

This study reveals the level of educational background of the shop keepers in Alandi. 06 (20%) of the shop keepers were uneducated, 02 (07%) have had primary education. 08 (27%) have had secondary education, 10 (33%) have had secondary education while the rest 04 (13%) were graduates.

Table No. 5.20 Income group of shop keepers (Monthly)

Sr.No	Income Category (Rs.)	No. Of Shop Keeper	% Of Income Group
1	<2000	04	13.33
2	2001-4000	09	30.00
3	4001-6000	10	33.34
4	6001 and Above	07	23.33
	Total	30	100

Source: Fieldwork

This study reveals the monthly income of shop keeper in Alandi. 04(13.33%) of shop keepers monthly income was less than Rs.2000. 09(30 %) of shop keepers monthly income was between 2001 to 4000 Rs.10 (33.34%) of shop keepers monthly income was between 4001 to 6000 Rs. And 07 (23.33%) of shop keepers monthly income was more than 6001.

Table No.5.21 Numbers of Dependants

Sr.No	Dependants	No. Of Dependants	% Of Dependants
1	0-3	05	16.67
2	4-6	12	40.00
3	6-9	10	33.33
4	9 and Above	03	10.00
	Total	30	100

Source: Fieldwork

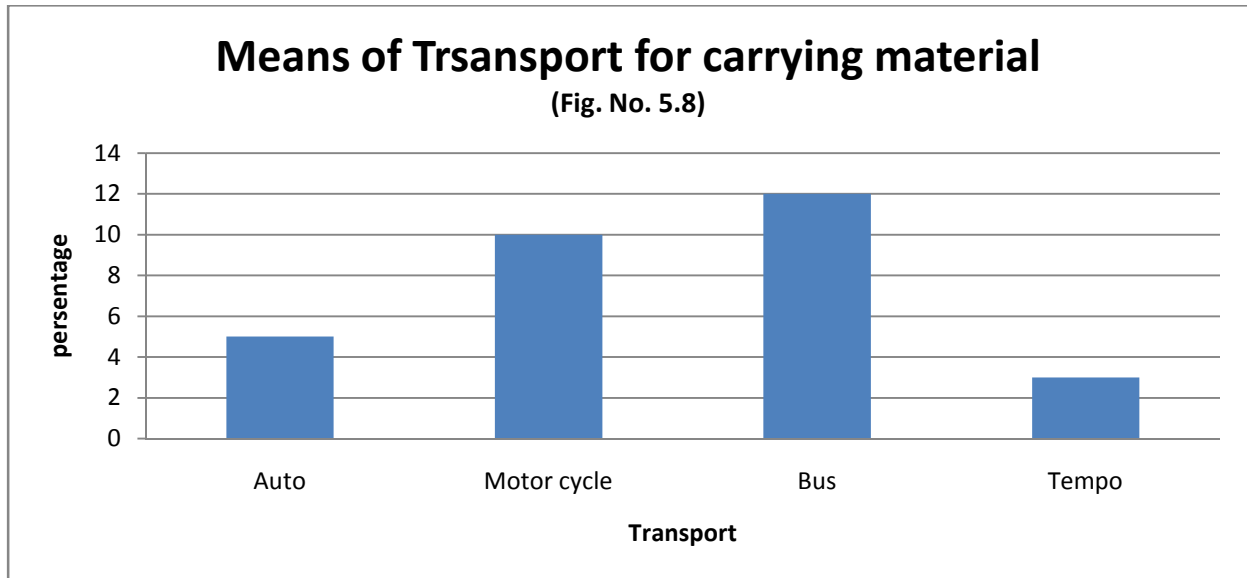
This study reveals that 05 (17%) of the shop keepers had dependents ranging between 0 to 3, 12 (40%) had dependents ranging between 4 to 6, 10 (33%) had dependents ranging between 6 to 9, while the rest 03 (10%) had dependents more than 9.

Apart from the earning level, the size of family, more specifically, the number of dependents affects the standard of living. The general size of family appeared in time with the prevalent facts in like towns. However, the figures indicate that the numbers of dependents are on higher side as compared to neighboring town Pune.

Table no. 5.22 Means of transport for carrying of material.

Sr.No	Transport	No. Of Shops	% Of Means Of Transport
1	Auto	05	16.67
2	Motor cycle	10	33.33
3	Bus	12	40.00
4	Tempo	03	10.00
	Total	30	100

Source: Fieldwork



Source: Fieldwork

This study reveals means of transport for carrying material brought for trade in Alandi. 12 (40%) of the shop keepers prefer bus as the most suitable means of transport. 05 (17%) prefers auto, 10 (13%) prefers motorcycle and rest 03 (10%) prefer tempo.

Since the suitability of mode of transport depends upon the distance of transportation and the volume of goods to be transported most of shop keepers prefers motorcycle and bus as the facility of transport. Auto, which is the easily available source of transportation, is opted for by very less number of shop keepers. The quality of roads is also a determining factor as regards selection of the most suitable mode of transportation.

5.6 The survey of Gurav:

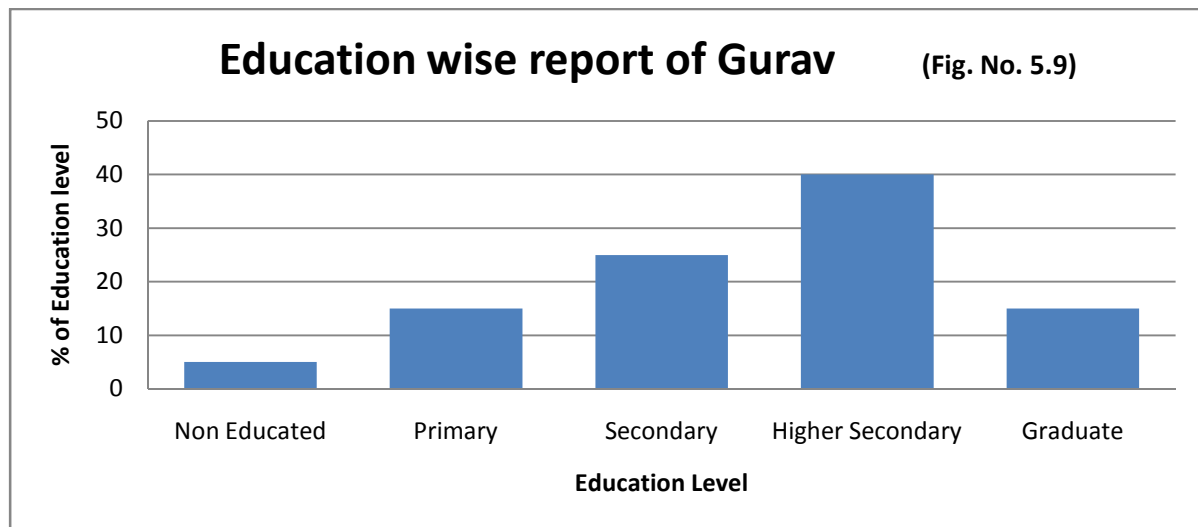
Gurav's are the people, generally the community people, who look after performing pooja, cleanliness at the temples and attending the devotees who have come there for expressing their gratitude for saint Gnyaneshwar. The Guravs also provide residential accommodation to the pilgrims who are come for the marriage. The survey conducted on different days and a total of 20 Gurav were Surveyed.

Table no. 5.23 Education Level of shop keepers

Sr.No	Education Level	No. Of Gurav	% Of Education Level
1	Non Educated	01	05.00
2	Primary	03	15.00
3	Secondary	05	25.00
4	Higher Secondary	08	40.00
5	Graduate	03	15.00
	Total	20	100

Source: Fieldwork

This study reveals the level of educational background of the Gurav in Alandi. 01 (05%) of the Guravs were uneducated, 03 (15%) have had primary education. 05 (25%) have had secondary education, 08 (40%) have had secondary education while the rest 03 (15%) were graduates.



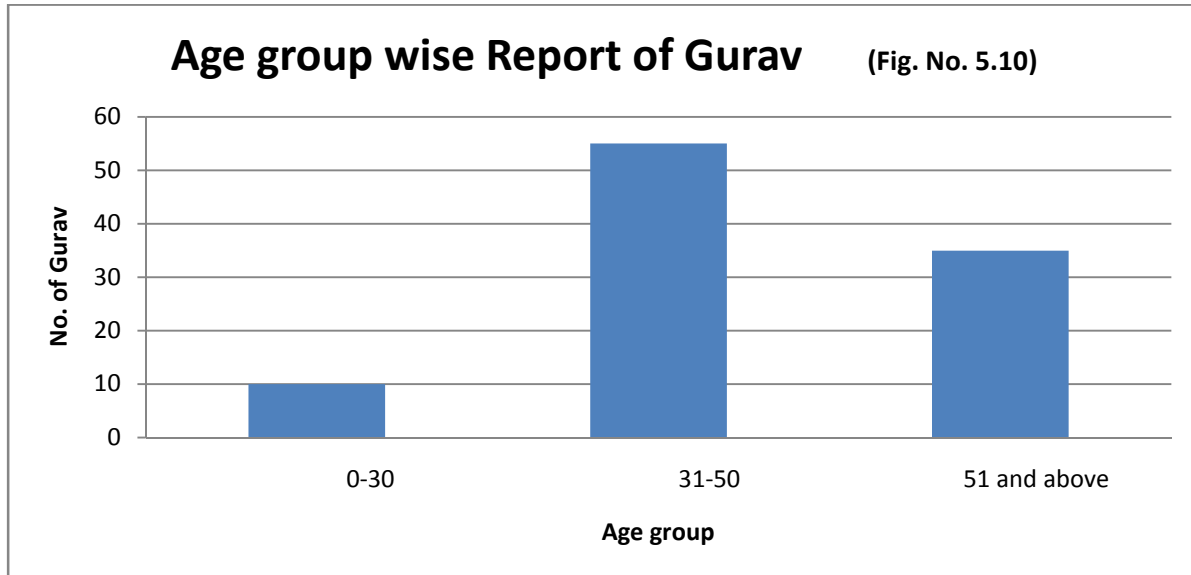
Source: Fieldwork

Table No. 5.24 Age wise Report of Gurav

Sr.No	Age Group	Male	% Of Age Group
1	0-30	2	10
2	31-50	11	55
3	51 and above	07	35
	Total	20	100

Source: Field work

This study reveals the level of age wise report of the Gurav in Alandi. 02 (10%) of the Guravs were below 30 of age, 11 (55%) Gurav have between 31 to 50 age group and 07 (35%) have above 51 age group.



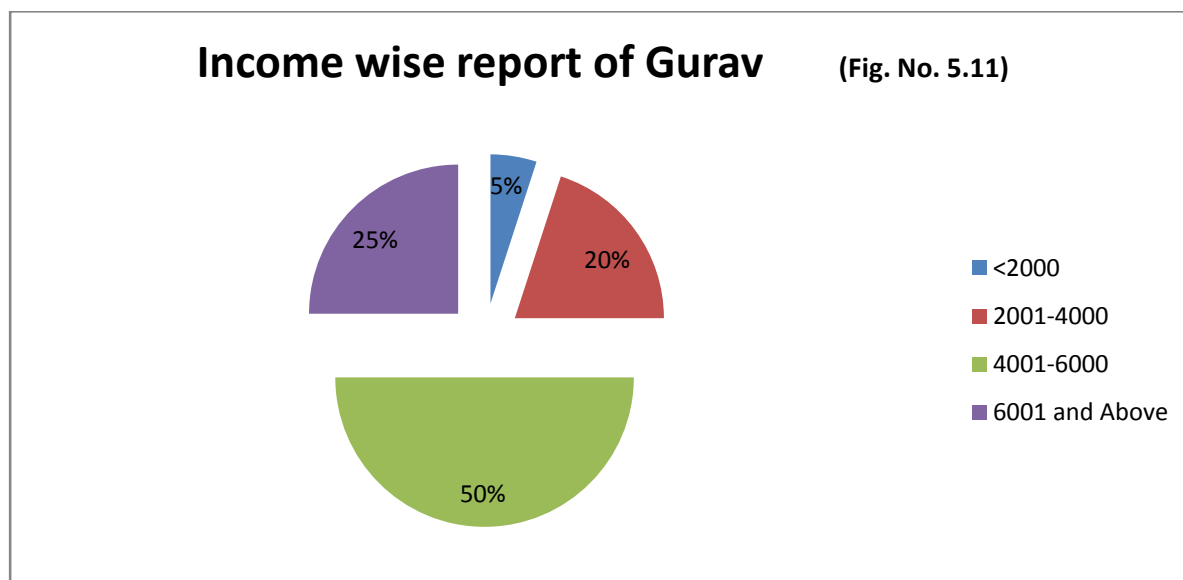
Source: Field work

Table No. 5.25 Income group of Gurav (Monthly)

Sr.No	Income Category (Rs.)	No. Of Shop Keeper	% Of Income Group
1	<2000	01	05.00
2	2001-4000	04	20.00
3	4001-6000	10	50.00
4	6001 and Above	05	25.00
	Total	20	100

Source: Fieldwork

This study reveals the monthly income of Gurav in Alandi. 01(05.00%) of Guravs monthly income was less than Rs.2000. 04(20 %) of Guravs monthly income was between Rs.2001 to 4000. 10 (50.00%) of Guravs monthly income was between 4001 to 6000 Rs. And 05 (25.00%) of Guravs monthly income was more than 6001.



Source: Fieldwork

Table No.5.21 Numbers of Dependants

Sr.No	Dependants	No. Of Dependants	% Of Dependants
1	0-3	05	16.67
2	4-6	12	40.00
3	6-9	10	33.33
4	9 and Above	03	10.00
	Total	30	100

Source: Fieldwork

This study reveals that 05 (17%) of the shop keepers had dependents ranging between 0 to 3, 12 (40%) had dependents ranging between 4 to 6, 10 (33%) had dependents ranging between 6 to 9, while the rest 03 (10%) had dependents more than 9.

Interview of Various People

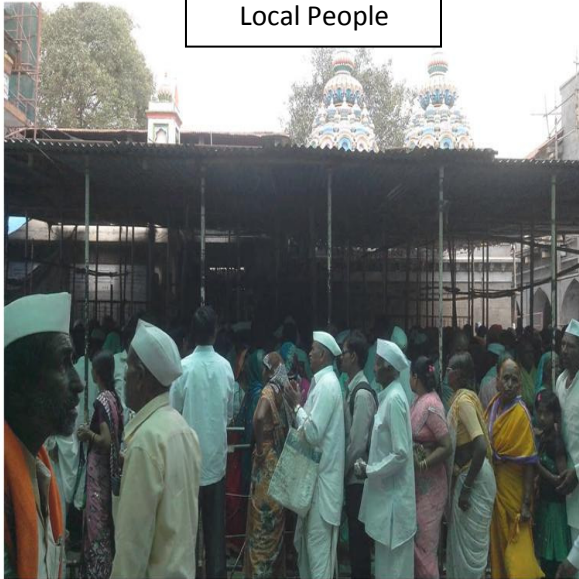
Shopkeeper



Warkari



Local People



Gurav



CHAPTER-SIX

TOURISM PROBLEMS AND MEASURES IN ALANDI

6.0 Introduction

6.1 Problems and Measures of Existing Tourist Place

6.2 Measures

Chapter-VI

TOURISM PROBLEMS AND MEASURES IN ALANDI

6.0 Introduction:

Tourism is an object-oriented process. It is the essence of human being; earlier it was started for the survival. Now it is done for entertainment, educational, religious as well as leisure purpose. Tourism is now worldwide activity; it is well developed in various countries of the world.

State of Maharashtra is first ranked State of the country on the ground of industrial, educational & infrastructural development. But, in the tourism development; Maharashtra is below ranked state. Pune is the cultural & educational capital of the state; therefore number of people visits the city. In addition to other existing & potential tourist resources of Maharashtra can contribute lot of money in term of revenue for the Government.

Alandi is an important pilgrimage due to the temple of Saint-poet Dyaneshwar who is worshipped by majority of the state of Maharashtra and neighboring states. During the yatras and fair time lakhs of pilgrim visit the Saint-poet Dyaneshwar temple. Therefore, it is very necessary to take care of the location from various location from various dimensions such as hygiene, availability of transport facilities, quality of food, availability of drinking water, vehicle parking area, darshan, overall cleanliness at and around location and now a days the security of the temple from possible internal and external terrorist attacks.

6.1 Problems and Measures of Existing Tourist Place:

The problems, which are observed in field survey at Alandi has discussed here. According to survey these tourist destination of Alandi are surveyed & observed in between peak and off seasons. Following problems were observed through the discussion & interviews of the pilgrims and personal observation of tourist destinations.

Table no: 6.1 Existing Status of the basic amenities at Alandi

Sr. No.	Types of Amenities	Positive Factors	Negative Factors
1.	Roads	Motarable roads are available.	Roads are not wider according to heavy vehicles. One way road is must at certain locations.
2.	Accommodation	Above 150 dharmashala is available. Lodge & domestic stay facility is available.	Lodges are costly & most of the dharmashala are available only for relative religious purpose visitors.
3.	Traffic control	Parking ground is available near the temple. Police controls the traffic in peak seasons at Alandi.	Problem of parking at the time of festival. Tourist is forced to park vehicles 02 km. away from the temple site at the time of festival & yatras.
4.	Communication	Landline & Mobiles Network is available	Problem of Network failure
5.	Electricity	Electricity is available	Major problem of load shading
6.	Petrol Pump	02 petrol pump is available near the city	Can't fulfill the demands.
7.	Hospital	01 Govt. Hospital exists and 03 private hospitals are available.	No any emergency hospital.
8.	Transportation	M.S.R.T.C, PMT, PCMT & private road transportation is available	Railway station is 15 km. away from Alandi.
9.	Water source	Pure water through natural source is available.	Natural source of water becomes polluted at the time of festival & yatras. A problem of water

			shortage occurs in summer.
10.	Entertainment	Religious activities and Meditation center.	Local entertainment aids at the time of festival only. Other tourist resources have not developed.
11.	Food	Trust provides meals as Mahaprasad at the both time in Rs.10 each. Trust has its own lunch home at reasonable charge. Others hotels are available.	No delicious dishes are available in local hotels. Bhakta Niwas provide simple food as per their specific schedule.

Source: Field Survey.

6.2 Measures:

Alandi has potentiality to attract huge crowd as religious and cultural tourist place. One way road transport, widening of roads, parking for heavy vehicles, solar lamps can be developed with the help of local & state government authorities. The sanitation facilities should be made available at certain area; mainly near the river and near the temple. Toilet facilities & the rooms for changing the cloths should be constructed on the priority basis near the river. Temple management Committee has to construct new Bhakta-Niwas on the basis of Shirdi Model to solve the accommodation problem.

Safety of the pilgrims on the river needs to be reviewed again and again. Life jackets, air tubes and first aid facilities should be made available on priority basis near the temple. Police force and security guards should be increased at the time of major festivals and yatras. The behavior of the local people has to be changed. They are happy with their living style and not ready to do extra efforts. They have to change their attitude for better life style to improve the economic standard of the family.

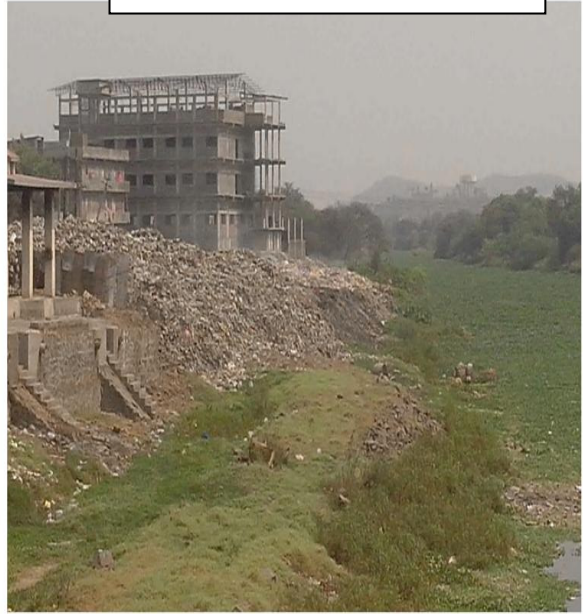
Tourist information center should be launched immediately with collaboration of local businessmen. Such collaboration will be useful to minimize center-operating cost.

Problems In Alandi

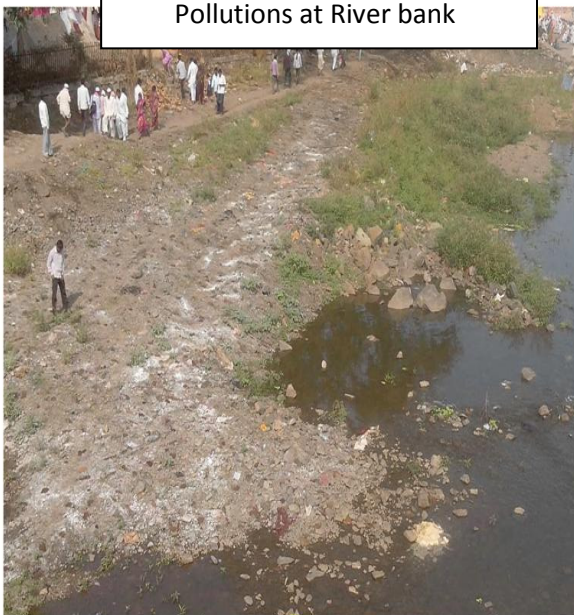
Solid Waste



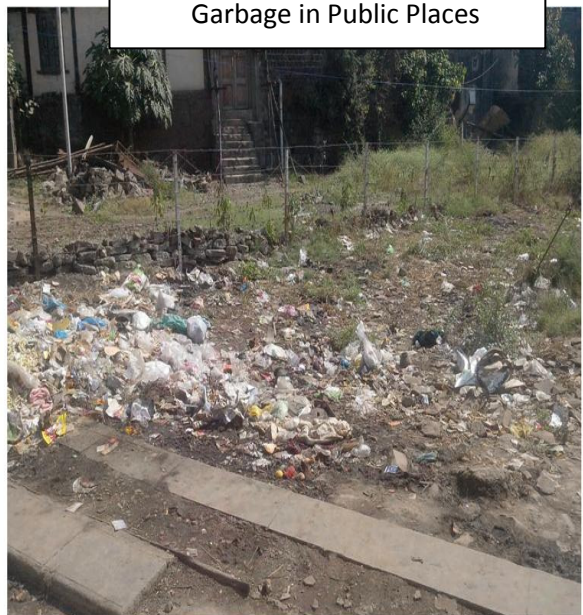
Dumping Ground near River



Pollutions at River bank



Garbage in Public Places



Problems In Alandi

Usage of River water for day to day work



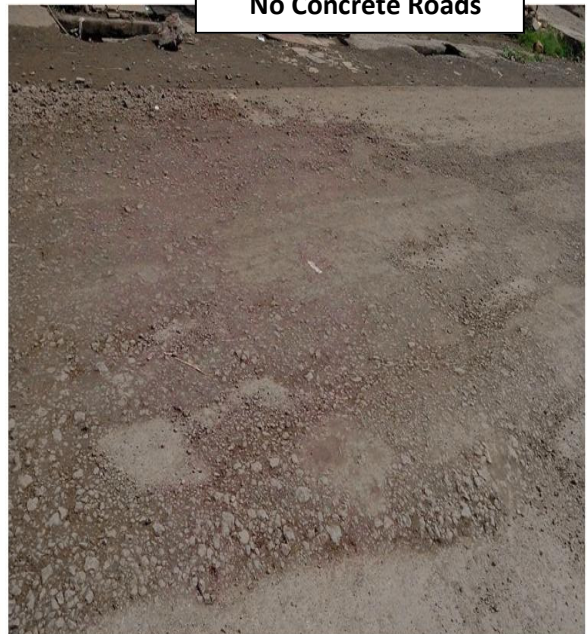
Bad Quality Roads



Too Narrow Roads



No Concrete Roads



CHAPTER -SEVEN

CONCLUSION AND RECOMMENDATIONS

7.0 Introduction

7.1 Conclusion

7.2 Suggestions / Recommendations

Chapter- VII

CONCLUSION AND RECOMMENDATIONS

7.0 Introduction:-

Alandi is an important pilgrimage location due to the temple of Saint Dnyaneshwar who is worshipped by majority of the people in the state of Maharashtra and neighboring states. During the festival and yatras lakhs of people visit the Saint Dnyaneshwar Temple. Therefore, there is availability of transport facilities, quality of food, and availability of drinking water, vehicle parking area, darshan facility, and overall cleanliness at and around location. Now a day the security of the temple has become stricter due to possible internal and external terrorist attacks.

The present study has attempted to analyze the socio-economic-environmental contribution of the pilgrims in Alandi, potential places and to suggest policy option for sustainable development of Alandi.

Tourists are the backbone of the Tourism industry and if they are satisfied about the tourist place, they can visit frequently. Hence the study of the functional and behavioral aspects of the tourist was essential for the development of tourism and planning of the tourist place. In the present study the surveys have conducted during the year 2013-14 for assessment of the functional characteristic of pilgrims who visited the study region. The interviews of tourist, pilgrims, shop keeper were conducted during the peak period and off season for knowing their reaction and obtaining information. The data is useful and important to suggest the plans and policies for the sustainable development of the study area.

The functional analysis of tourists reveals views of the tourists, pilgrims and their behavioral attitude regarding the tourism. It is observed from the data that maximum number of tourists have come from Maharashtra i.e. 88 %. The district like Mumbai, Thane & the district of west Maharashtra like as Nashik, Pune, Satara, Sangli & Kolhapur have recorded maximum number of tourists; who have visited the various tourist places of the Maharashtra either in their vacation period or at the time of festivals.

7.1 Conclusion:

The level of satisfaction of pilgrims by noting their views about the facilities provided to them was assessed. The calculated factor was satisfaction index reveals certain facts which are included here under conclusion.

- ❖ Saint Dnyaneshwar is worshipped by millions of people in the state of Maharashtra and neighboring states. The numbers of pilgrims visiting Alandi is considerable. Particularly, during festivals and yatras the number of visitors touches few lakhs per day.
- ❖ Shops in Alandi are mainly in the form of family business run by local people and most of the family members work at the shops. All these shops are engaged in retail business where in goods are purchased mainly from Pune. Most of the shop keepers have low school level education and so have limited career options. The economic condition of the shopkeeper is “hand to mouth”
 - The shops around Temple mainly meant to serve the devotees. As such the product range offered at these shops is restricted to requirement of devotees. These shopkeepers solely depend upon the purchases made by the pilgrims for their livelihood.
 - The very nature of shops does not allow them any flexibility or chances of diversification in business area. Since, the expectations of the devotees are generally met, the devotees appeared satisfied about quality of shops.
 - A revelation may be noted that during the festivals and fairs the number of pilgrims increases drastically and consequently amount of sales increases multifold however, on such occasions the shopkeepers face cut through competition resulting into lower profits. During these days, additional temporary stalls are set up by outsiders who give rise to further competition and at times the local shopkeepers have to incur loss.
- ❖ The hotels at Alandi are mainly aim to provide services to pilgrims visiting the Temple. The size of hotels range from small temporary constructions to decent hotels. Majority of the shops are middle range hotels and earn moderate income.
 - There have been restrictions on business growth of these hotels because the pilgrims are not inclined towards halting at Alandi. The

pilgrims who intend to perform rituals and pooja at the temple prefer to stay at Dharmashala and Bhakta-Niwas rather than staying hotels.

- Cleanliness, hygiene is not good and the dirt spreads because of roaming pilgrims in large numbers which causes business hazards for shop keepers. Unavailability of good type roads and inadequate transport facilities from neighboring localities and market places are the limiting factors for possible business expansion.
- ❖ The Alandi town lacks in open areas and gardens and there is very little greenery in the town.
- ❖ Roads in the Gaothan area are very narrow in width and are in awkward shape, poor road surface quality, kachha roads leads to slow traffic movement and noise and air pollution. Even kachha parking area is a source of dust pollution.
- ❖ The existing solid waste-dumping technique is unscientific. The waste is seen lying along the riverbanks and on the roadsides, which is not only degrading aesthetically, but also is hazardous for public health.
- ❖ Alandi town does not have any underground sewerage system and sewage treatment facility. The domestic untreated sewage flows through the roadside drains into the nallahs and pollutes the watercourses. Absence of sewerage system and high risk of pollution of groundwater by the existing system. Disposal of sewage into the river without treatment resulting in high risk of waterborne diseases and skin diseases to the pilgrims taking bath in the river.
- ❖ The temple depends on a well and bore well for their requirements. However, the water from the bore well is hard water. Even the distribution network is old and its condition needs to be assessed.

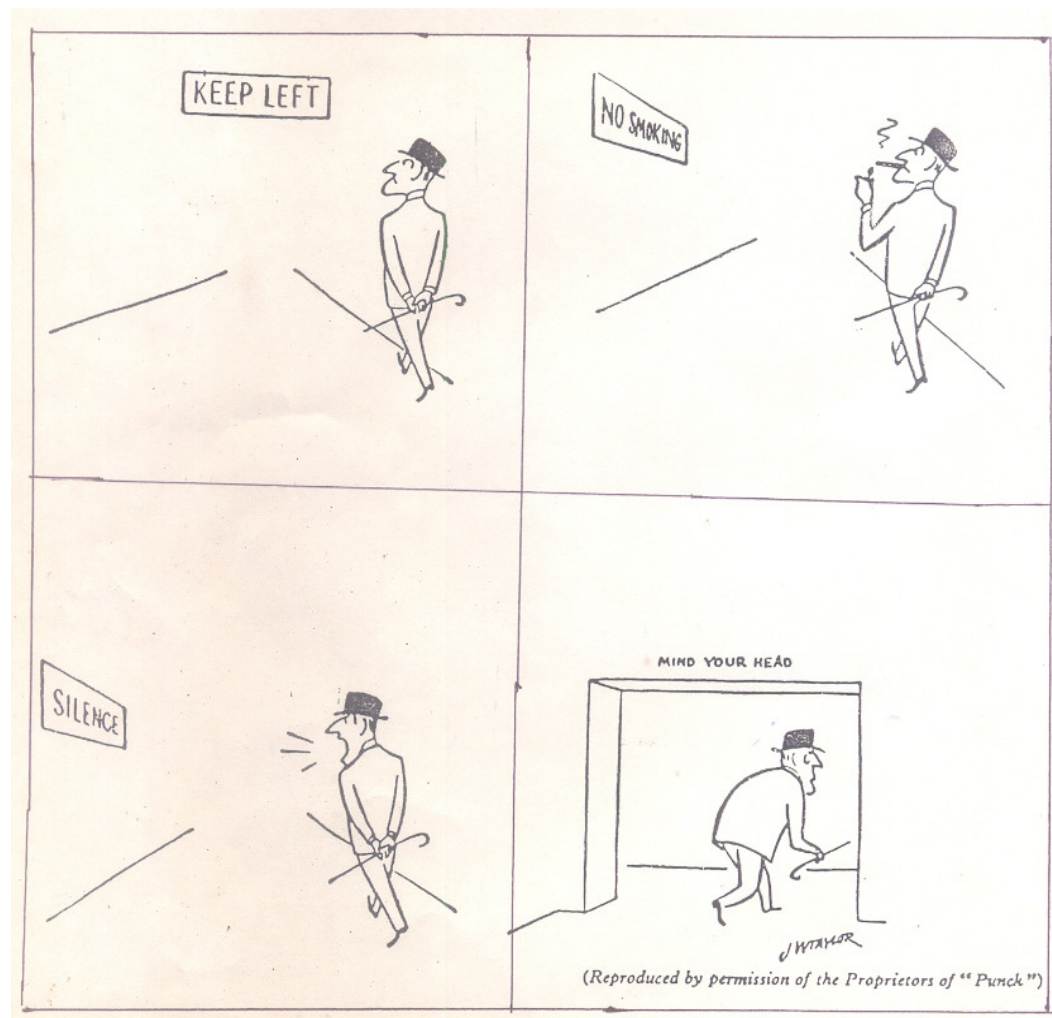
7.2 Recommendations / Suggestions:

From the above discussion it is clearly observed that Alandi has enough scope and potential for sustainable development due to natural resource such tourism development can generate employment and income. In this chapter suggestions have recommended for the development of sustainable pilgrim tourism in Alandi.

1. Saint Dnyaneshwar is worshipped by majority of the people in vicinity and neighboring states. Despite this, condition of the temple and its surrounding is precarious. In order to have improvement in this conditions the following measures may be taken up,

1.1 The state and local Government should put in place concealed drainage system rather than existing old drainage canal system.

1.2 Particularly during festival season adequate police force should be made available to impose discipline at the temple. Generally people do not follow rules and regulations voluntarily. Strict punishment for breakers of law helps government to implement discipline easily. The following cartoon is self explanatory.



- 1.3 Volunteers sponsored by NGOs and religious institution should guide and support the pilgrims in maintaining cleanliness. Training as regards hygiene needs to inculcate.
2. Since we are living in modern capitalistic open and liberated economy, the market driven issues of the shopkeepers must be tracked by them. For some of their other issues the following solutions may prove helpful
 - 2.1 The government may improve condition of access roads and make available adequate power supply. This should make the marketing easier and less cumbersome.
3. Trees need to be planted along the Palkhi route and the pedestrian route. This would also help in curbing the air pollution.
4. Awareness creation amongst the pilgrims and the local population to prevent use plastic, preventing pollution of the Indrayani River and protecting the environment is very important.
5. Infrastructure facilities like transportation should be developed on priority basis & to promote tourism; frequency and quality of buses should be increased as well as roads should be metaled and wider. There should be long term plans & policies for these issues in concern of pilgrim tourism development in the study region.
6. There is also scope to develop the new types of tourism; such as Agro tourism. Eco tourism should be development at most of the rural place in the study area and create employment to the local people and to improve their standard.
7. The district is famous for its culture, hence it should be utilized through proper way and for that the local NGO's or unemployed youths can be trained for various dance forms and other programs can be played for entertainment purpose of the tourists.
8. The Government and the bankers have to provide financial help with subsidy to local people for the development of tourism industry.

9. Educate local stakeholders to create awareness of the social, economic and environmental costs and benefits to sustainable tourism. We can take help of schools & colleges- N.S.S. etc.
10. Support local businesses through direct business transactions and a fund to encourage use and development of sustainable energy systems (e.g., solar light panels);
11. Maintain availability of natural resources to locals;
12. Ensure the development and enforcement of legislation/measures against any illegal, abusive, or exploitative tourist activity;
13. Support cultural and environmental programs of community groups and organizations;

सकाळ

गुरुवार,
२५ डिसेंबर २०१४

इंधनाचा नकोच धूर, नको कर्णकटू भोंग्यांचा सूर

तरुणांकडून कीर्तनाद्वारे पर्यावरण रक्षणाचा संदेश; आळंदीत शास्त्रशुद्ध प्रशिक्षण



पुणे, ता. २४ : "नगरेची रचावी। जलाशये निर्मावी। महावने लावावी। नानाविधे।।" आणि "वृक्षवल्ली आम्हा सोयरे..." या ज्ञानोबा-तुकोबांच्या ओव्या-अभंगांपासून, तर अगदी अलीकडच्या "ज्यांचे घरी वृक्ष-वेली, तेथे देऊ आमच्या मुली।।" व "इंधनाचा नकोच धूर, नको कर्णकटू भोंग्यांचा सर।।" अशा काही रचना कीर्तनातून सादर करत पर्यावरण जागृतीचा संदेश काही तरुण कीर्तनकार

राज्य सरकारकडून दखल

प्लॅस्टिकचा वापर टाळणे, पशुधनाचे रक्षण करणे, पाण्याचा अपव्यय टाळणे, व्यसनमुक्ती, स्त्री भ्रूणहत्या यासोबतच नद्यांची स्वच्छता व शौचालयांची आवश्यकता..., अशा अनेक विषयांना कीर्तनात स्थान दिले आहे. कीर्तनासारख्या थेट मनाला भिडणाऱ्या शैलीतून मानव-निसर्ग नाते लोकप्रबोधनातून प्रभावीपणे उभे राहत असल्याचेही सुबे यांनी सांगितले. राज्याच्या पर्यावरण विभागाने या आगळ्यावेगळ्या कीर्तनाची दखल घेत नुकतेच पुरस्कृत केले आहे.

प्रतिष्ठानचे संस्थापक संतोष महाराज सुबे यांच्या पुढाकारातून या 'पर्यावरण कीर्तना'ची सुरवात झाली. ते म्हणाले, "पर्यावरण जागृती समाजापर्यंत पोचवा म्हणून हा पर्याय निवडला आहे. याला चांगला प्रतिसाद मिळत आहे."

आजपर्यंत विदर्भ, मराठवाडा, खानदेश, पश्चिम महाराष्ट्र, कोकण येथे हे कार्यक्रम घेण्यात आले आहेत. कीर्तनातून पर्यावरण जागृतीबद्दल प्रतिष्ठानतर्फे आळंदीत सुमारे २०० कीर्तनकारांचा एकवीस दिवसांचे शास्त्रशुद्ध प्रशिक्षण देण्यात आले आहे.

देत आहेत. ग्रामविकास प्रतिष्ठानतर्फे हा नगर जिल्ह्यातील सोनेवाडी समाजाभिमुख उपक्रम गेले सहा गावातील वीरराजे युवा बहुदेशीय महिन्यापासून राबविला जात आहे.

14. Inform tourists about cultural and ecological values (give examples of how tourists can help conserve energy, water and assist with waste recycling);
15. Seek out options for diversion of waste to other products (i.e., animal feed and compost);

16. Conduct energy and water audits;
17. Monitoring of impact of tourism on the local cultural and environment and make plans to stop negative impacts and increase positive impacts;
18. Where possible, purchase reusable, recycled, and unbleached paper products for guest rooms, dining facilities, and office use;
19. Purchase supplies in bulk to decrease packaging waste;
20. Encourage and support host community environmental and cultural initiatives and efforts towards sustainable tourism;
21. Avoid ostentatious display of wealth.

The above solutions are generic in nature and specific guidelines will have to be developed for the study area. Also the theme for development is important it could be on the principles of “Saints of Maharashtra” where all places associated with the saints are developed in a tourist circuit. In Maharashtra these would essentially comprise of the five districts of Pune, Solapur, Satara, Ahmednagar and Aurangabad. All these districts have other established pilgrim & tourism places such as Shirdi in Ahmednagar, Ajanta Elora in Aurangabad etc. These could also be linked and packages could be developed accordingly.

Other Famous Holy Places



Clean & Green SHIRDI



Shegaon Anand Sagar

Rally for Cleanliness & Better Hygiene



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पर्यटक किंवा वास्तुकार

१. नाव : २. पत्ता : ३. लिंग :
४. पत्ता : ५. राज्य :
६. व्यवसाय :
७. येथे येण्यामागील उद्देश :
८. कितवी भेट आहे :
९. कोणाबरोबर आला आहात ः एकटे कुटुंब मित्रसमूह सहल आयोजक
१०. वास्तुकाराचे काम :
११. आपले मतः

कोटी	चांगले	समाधानकारक	वाईट
खाण्या पिण्याची कोटी			
वास्तुकाराची कोटी			
पिण्याच्या पाण्याची व्यवस्था			
बसते सुविधा			
वास्तुकार सुविधा			
आजारपेठ			
पार्किंग			
सुरक्षा			
सार्वजनिक शौचालय आणि प्रसाधनगृह			
सण उत्सव यात्रा जत्रा चे आयोजन			
मंदिराकडून मिळणारी वास्तुकार			
मंदिर परिसरातील स्वच्छता			

आळंदीतील रचछता			
पर्यावरणाची जपवणूक			
ऐतिहासिक वास्तूचे जतन			
दर्शन व्यवस्था			

१२. पत्र येणार का ः

१३. आळंदीत झर्षत जास्त काय आवडलं ः

१ॡ. खालीलपैकी कोणत्या भुविधा येथे अझाप्यात अझे आवणाझ वाटते ः

- व्यवस्थित दर्शन व्यवस्था
- वाहतुक भुविधा
- नवीन ररते
- पार्कींग
- झर्षजनिक शौचालय
- धर्मशाळा
- कचरा कुंडी
- नकाशा व माहिती फलक

१ॡ. आळंदीआहत आपले विशेष मत ः

प्रश्नावली

विकेते

१) नाव -

३) पत्ता -

ॡ) शिक्षण -

ॢ) व्यवझाराचे रररररर - तात्पुरते/कायमचे

ॣ) मुळ गाव -

।) किती वर्षांपाझुन व्यवझार कबत आवणत ?

२) वय -

ॡ) लिंग -

ॢ) जिल्हा -

- १०) इतर उत्पन्नाचे भाधन आहे का ?
अभल्यास कोणते ?
- ११) कुटुंबात एकुण किती व्यक्ती आहेत ?
- १२) कुटुंबातील इतर किती व्यक्ती कमवत्या आहेत ?
- १३) कोणत्या कालावधीत जास्त व्यवसाय होतो ?
- १४) आठवड्यातील कोणत्या दिवशी जास्त गर्दी असते ?

१५) व्यवसायाची माहिती

व्यवसायाचे नाव	वर्षे	दुकानातील प्रस्तु	मासिक उत्पन्न	खर्च	व्यवसायावर अपलंबुन आसणारे लोक	नफा

- १६) माल कोठून आणतात ?
- १७) वाहतुकीचे भाधन -
- १८) तुम्हाला येथे कोणत्या भुविद्या मिळाल्या आहेत ?

१९) तुमचे मत -

मुलाखत - प्रश्नावली

पुजारी / गुरुवर

- १) नाव -
- २) वय -
- ३) पत्ता -
- ४) शिक्षण -
- ५) लिंग -
- ६) जात -
- ७) धर्म -
- ८) आपण किती वर्षांपासुन आळंदीत आहात ?
- ९) आपण पुजेव्यतिरिक्त इतर कामे करता का ?
अभल्यास कोणती ?

- १०) आपले मासिक उत्पन्न किती ?
- ११) आपल्या कुटुंबात एकुण किती व्यक्ती आहेत ?
- १२) मंदिराच्या परिवारात भाविकांच्या बाहाण्याची भोर आहे का ? हो/नाही
अभल्यास काठे ?
- १३) कोणत्या कालावधीत मंदिरात जास्त गर्दी होते ?
- १४) व्रण , उत्सव , यात्रा यावेळी मंदिरात विशेष कार्यक्रम होतात का ?
हो/नाही . कोणते ?
- १५) एकुण किती पुजारी मंदिरात पुजा करतात ?
- १६) मंदिराकडून आपणास कोणत्या भुविधा दिल्या जातात ?
- १७) आपणास काही त्रास उद्भवतो का ? कोणता ?
- १८) आपले आळंदी देवस्थाना खद्दलचे मत -

मुलाखत - प्रश्नावली

हॉटेल / धर्मशाळा / लॉज

- १) हॉटेल/धर्मशाळा/लॉज चे नाव -
- २) हॉटेल/धर्मशाळा/लॉज चा पत्ता -
- ३) मालक / संधेचे नाव -
- ४) हॉटेल/धर्मशाळा/लॉज यांना झालेली वर्षे -
- ५) व्यवसायाची एकुण वर्षे -
- ६) कोणत्या कालावधीत जास्त गर्दी असते ?
- ७) हॉटेल/धर्मशाळा/लॉज मधील भुविधा-

क्र	बोयी	हो/नाही	खर्च	बोयींआखत माहिती
१	खाणे/पिणे			
२	निवास			
३	करमणुक			
४	पर्यटक भुविधा			
५	रूम उपलब्धता			

८) कर्मचारी विभाग -

क्र	कर्मचारी	संख्या	पगार	कायम/हंगामी	मुळ गाव
१	मॅनेजर				
२	अपर्यंपाकी				
३	देखभाल करणारा				
४	पेटर				
५	कर्मचारी				
६	पॉचमन				
७	इतर				

९) हॉटेल/धर्मशाळा/लॉज चे मासिक उत्पन्न -

१०) तुमच्या हॉटेल/धर्मशाळा/लॉज ची खासियत -

११) आळंदी आखत / पर्यटकाआखत तुमचे मत -

१२) तुम्हाला आळंदीत कोणत्या भुविधा अभाष्यात अन्ने पाटते ?

मुलाखत - प्रश्नावली

बथानिक प्यकती

१) नाव-

२) पय-

३) पत्ता-

४) बथानिक / आहेरचे

५) प्यवभाय / नोकरी-

६) तुम्हाला अभालेल्या भुविधा

क्र	बोयी	चांगली	अमाधानकारक	पाईट
१	बस्ते			
२	पाणी पुरवठा			
३	पीज पुरवठा			
४	आफसफाई			
५	आजारपेठ			

६	प्राहतुक भुविधा			
७	भुवक्षा			
८	आरोठ्याच्या भुविधा			

७) तुम्हाला काही त्रास होतो का ?

असल्यास कोणता?

८) पर्यटक / पावकरी यांसाठी मत-