

**SOCIOLOGICAL STUDY OF GANESH FESTIVAL
IN PUNE CITY.**

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BY

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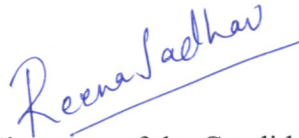
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DECLARATION BY THE CANDIDATE

I declare that the thesis entitled “**SOCIOLOGICAL STUDY OF GANESH FESTIVAL IN PUNE CITY**”, submitted by me for the degree of Doctor of Philosophy is the record of work carried out by me during the period from 2015 to 2019 under the guidance of Dr. Madhavi Renavikar and has not formed the basis for the award of any degree, diploma, associate ship, fellowship, titles in this or any other University or other institution of Higher learning. I further declare that the material obtained from other sources has been duly acknowledged in the thesis.

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It is certified that work entitled "**SOCIOLOGICAL STUDY OF GANESH FESTIVAL IN PUNE CITY**" is an original research work done by Reena Tukaram Jadhav Under my supervision for the degree of Doctor of Philosophy in Sociology to be awarded by Tilak Maharashtra Vidyapeeth, Pune. To best of my knowledge this thesis embodies the work of candidate herself has duly been completed fulfils the requirement of the ordinance related to Ph. D. degree of the TMV up to the standard in respect of both content and language for being referred to the examiner.

M.D. Renavikar

Signature of the Supervisor

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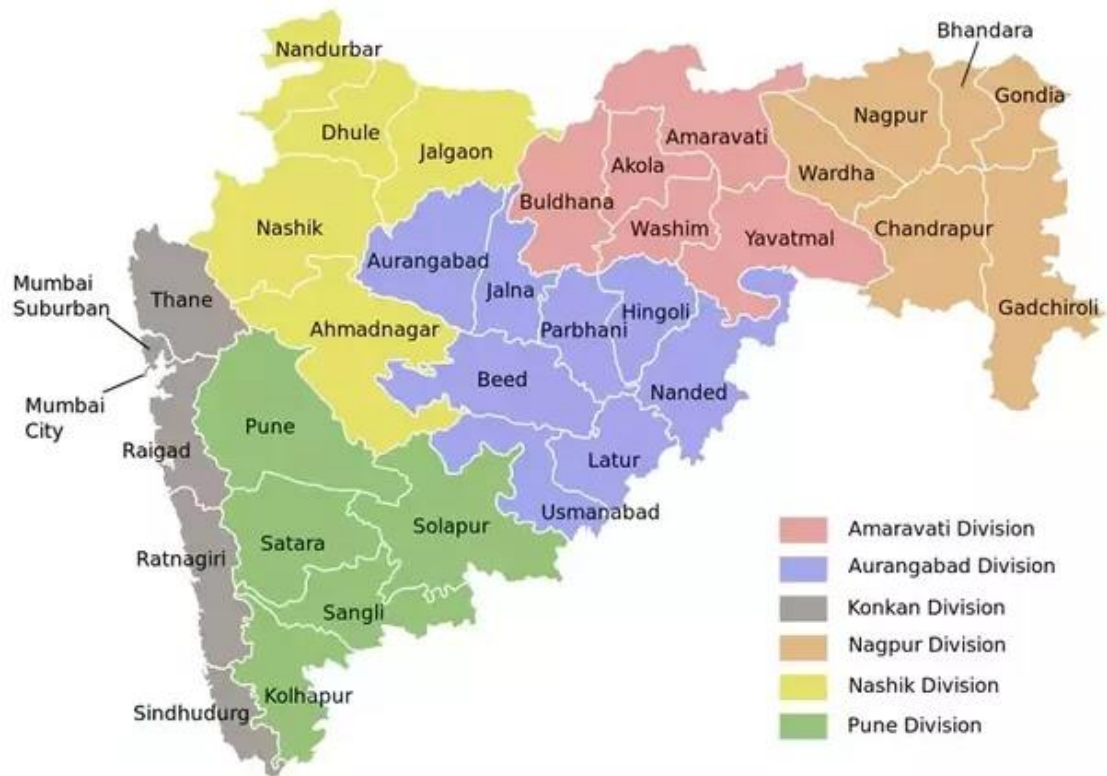
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³ Sources ³<https://www.mapsofindia.com/maps/maharashtra/ashtavinayak-yatar-route.html>



CHAPTER 1

Introduction

1.1 Importance of study of Ganesh festival in Pune city.

Practicing religion is a private affair but when it demands a public celebration for certain purpose it becomes festival. The term 'festival' means a 'feast day' or day of merry making. The researcher has taken up the study of Ganesh festival as it was inextricably linked with the aim of providing a common forum for people to come together. This study highlights the changing nature and attributes related to this festival will help in getting the insight of different forces and agents having impact on people lives.

The researcher has studied in detail the social, political, economical, cultural, technological changes in society in relation to Ganesh festival. This festival was started in 1893 by Lokmanya Tilak for instilling national awakening in people by creating awareness. This was done by spreading messages which were given through kirtans, bhajans, religious and cultural meetings during these ten days festival. This Ganesh festival has sharply polarized the society and served the then purpose for which it was started. Later as time passed the festival too gradually started changing the nature and purpose.

Ganesh festival has started under the grab of religion and served the political agenda during the freedom struggle. Later as time passed the scenario around the festival changed and became a pure purpose for social gathering. The researcher has agreed that Pune city is a cultural hub and has thoroughly maintained its dignity and cultural heritage. Pune city is considered as a cultural capital of Maharashtra.

The researcher has mainly focused on the transcending nature of Ganesh festival from a parochial to Global. Researcher has observed the changes in traditional method of celebration to the use of modern technology in it.

1.2 Changing Nature of festival

Every society has its own distinct culture which undergoes change. Social change is inevitable in all aspects and walks of life. There are various factors bringing about social change, it is evident that a traditional, cultural festival also changes with the changes seen in customs, attitudes, norms, behaviors, tastes, habits etc. There is a transformation evident in the social environment. Ganesh festival traditionally was celebrated in a very simple way by coming of people together, use of flower decorations, rangolis, mandaps, kirtans, bhajans, preparing sweets at home, processions on bullock carts was carried out but now along with globalization there are many changes seen in all aspects. Gradually every aspect got affected, there were changes seen in the use of music systems, perfumes, decorative materials of all kind instead now the use of plastic, thermocol, krept paper, electrical lighting, etc was introduce in the market. The idols made up of mud and clay are replaced by much easily and cheaply available idols made up of plaster of Paris (PoP), calcium sulphate hemihydrates which hardens when moistened. The festival has created market for buying and selling of readymade sweets which are used for offering as Prasad- modaks, pedas, and ladoos. In today's times more variation is made in traditionally served modak, as per demand chocolate modak for children is also available.

The researcher has studied the economic angle where it is observed that the market forces affect the ritualistic aspect. The whole trend of online virtual 'Aarti', online 'Abhishek', and online 'Pooja' has started. It is a new virtual way of performing pooja and worshipping lord Ganesha with same emotion and faith. Commercialization of religion is observed. The Mandals trusts have grown from small trusts to becoming very big trust now investing in various welfaristic activities.

1.3 Understanding Ganesh festival through popular culture.

Culture is understood as everything that is manmade, it is material culture which is tangible and non material culture which in intangible. Every society has its own culture. The mass culture is created by mobilizing the masses and thereby creating influence over them. Popular culture is explained by John Storey, this theory helps us to understand how people in society belonging to

different caste, class and to some extent religion are influenced and are made to believe in what the ruling class hegemony decides for them. These masses do not have an individual mindset and so it becomes difficult to fight the irrational ways of celebrating the festival. Later it may have disastrous effects on environment. Creating public awareness, sensitizing them on these issues becomes an uphill task. Many times people are directed with the deceptive political agenda. They continue to believe that Ganesh festival is purely celebrated for religious and cultural purpose which in reality is not true.

1.4 Ganesh festival - A celebration of Ganesh chaturthi, thithi of birth of Ganesha.

The researcher has investigated the background of the origin of lord Ganesh and how it became popular over centuries. The Vedas, post Vedic text, Skand Puranas, Narada Purana, first chapter of Dynaneshwari are a few excerpts that praise and give importance to lord Ganesh. Historical archeological evidence are also seen, in many Hindu, Jain, Buddhist temples, caves have carving of different forms and postures of Ganesha.

The worship of Ganesha in public was sponsored by Chhatrapati Shivaji and there is historical evidence on building of kasba Ganpati built by Jijai mother of Shivaji. The public celebration had loosened its practice and importance with the coming up of imperialistic rule. India had seen a gradual phase of cultural assimilation during mughals and British (basically Europeans). The revival of this festival was seen in the 19th century when B.G.Tilak took inspiration from Bhaui Rangaree who had started public celebration of Ganesh and installed it in a mandap. B.G Tilak was in search of such kind of platform so immediately approved of public celebration of ten days on occasion Ganesh Chaturthi and Chhatrapati Shivaji Jayanti. “Why shouldn’t we convert the large religious festivals into mass political rallies”- Lokmanya Tilak, Kesari, 8 September 1896.

India has various diverse cultures, traditions, values. Indians celebrate the diversity in various aspects such as languages, dialects, castes, etc. The most astonishing feature is that Indian festivals are varied in nature and celebrated across the country. Also, the Indian Diaspora celebrates them in the respective countries they are residing in. The major festivals celebrated in India and abroad are Diwali, Holi, Dussehra, Ganesh festival etc.

Diwali is considered to be the major and the most auspicious festival in India and is celebrated all over the world. It is celebrated with great enthusiasm by lighting Diyas, burning crackers, eating sweets and wearing new clothes. Gifts are exchanged during this festival. The usage of flowers and rangoli is seen during this festival. This festival is celebrated across various continents like Europe, Australia, North America, South America and other part of Asia and Southeast Asia.

Holi is another colourful festival which is celebrated in India as well as abroad. This festival has a special importance because it depicts many aspects of life and helps an individual to celebrate life in the wholistic way. During this festival many Indians abroad especially in United Kingdom and United States of America invite their relatives and friends for lunch and always share sweets as a token of love. The use of colours in this festival in India is not seen in other countries because it remains unique to India. Countries like Mauritius, Trinidad and Tobago, and Fiji are among nations which celebrate Holi festival. A festival in Thailand that is 'SONGKRAN' is similar to Holi as they celebrate it by throwing colours and coloured water on each other and share sweets.

Dussehra is one among the other festival which is celebrated throughout India and is also celebrated worldwide. This festival represents of victory of good over the evil. A similar festival named 'Guy Fawkes Day' festival which is celebrated in United Kingdom. They celebrate the conviction of Guy Fawkes who conspired to kill King James. So there is similarity in festivals seen in the world. Burning of effigies is common in these festivals. As we have seen these festivals are spread worldwide, similarly Ganesh festival is also celebrated in various parts across globe.

The researcher has undertaken this research on the Sociological study of Ganesh festival in Pune city because Pune is known as the 'cultural hub' of Maharashtra and celebrates Ganesh festival publicly for more than a century and has taken it to every corner of the world. This is one of the reasons behind for the fascination of the researcher to study Ganesh festival in Pune city; the researcher herself too has her abode in Pune city. This has made it easy to take this topic.

Confirmatory of rites is when people recreate certain beliefs, values to have an impression of its durability. It serves the purpose of being religious and justifying their identity

or rather repaying to what identity they have got. 'Utsav' is festival celebrated publicly, 'Sana' is festival celebrated in family and 'Varat' is vows, 'Sankalpa' fasting for piousness.

'Ustav' is celebrated by all publically. Participating in its celebration example 'Ram Navami' 'Ganesh Chaturthi' these are celebrated privately as well as publicly.

'Sana' is festival mostly celebrated in families in private space like 'Gudi Padwa', 'Nagpanchmi', 'Vata Savitari' etc.

'Varat' is an individual in nature where any member can do the vrata fasting for a particular purpose worshipping of a deity is mostly done by women Mahalaxmi Vrata, Margashirsha Guruwar vrata etc.

These festivals are celebrated always continuously year after year on those specific days so that the belief is strengthening as well as children are introduced to their religious aspect of their culture regularly.

Features of these festivals

1. Celebration of New Year that is 'Padwa' is done according to the Marathi calendar.
2. Birth of saints, lords, important personalities is celebrated inform of 'Jayanthi's'. Example 'Hanuman Jayanti', 'Tukaram Beej', 'Shivaji Jayanti', 'Datta Jayanti' etc.
3. Glory of God over evil to is celebrated 'Balipratipada', 'Navaratri', 'Dussehra'
4. Many occasions too are celebrated for welfare, sowing period, harvest, good health of children and families and also special days for husbands long life with good health
5. 'Pitrapandravda' is two weeks observation of rites and rituals for the ancestors of the family for taking their blessings.

Further we discuss on the concept and theory of city and popular culture.

1.2.1 City

The word city is derived from the old French word 'cité', which means town or a city. Earlier in the Late Latin period, the citizen of a region or the member living in a community who enjoys

certain rights allotted to them. The member also means the person belonging to a community within a state.¹

The researcher has studied the origin of the word city which derived from Latin language, *civis* meaning citizen. Later on, the word *civitas* replaced the word *civis* in the Latin literature, which has been explained in the above paragraph. In the old French language the word *cit * denotes and expresses the meaning of the word city. It is the Late Latin language period wherein by Middle English societies the word was used for the first time. Earlier in the old English language period borough represented the present day city.

There are a number of definitions, which try and give the meaning of city. Since the city has a number of social consequences attracted to them. Therefore, it has ultimate significance to the researcher. The researcher has tried to critically examine the various definitions of the word ‘city’. The researcher divides the available definition into two categories. The First category deals with the special characteristic while second category focuses on the multiple characteristic upon which a city is defined.

In first case, the city is referred to as special characteristic involving a social establishment³ different from the people living in it.² The first special characteristic used for defining city by the other researcher is the morphological basis. Many cities have been defined it as an aggregation of people living in a defined area.⁵ this definition forms the very basis of the administration statistics upon which various development work has to be carried on. Example in 1846 the French census and *L’institut international de statistique*, have used the word city for all those aggregation in a definite area having a population of more than 2000 people. But such a definition is not up to the mark because this definition is external and based on circumstantial biased. In the Middle Ages as various historians defined the word city through another special characteristic that is ‘fortification’³. This definition lacks the universal acceptance because in the

¹ This study is an extract from a forthcoming book, *L’origine et la fonction economique des villes, etude de morphologie sociale* (“Bibliotheque sociologique internationale”), Paris, Giard et Briere, 1910

² We mention as examples the biological definitions, based upon organic comparisons. Thus Dr. Bordier (*La vie des societies*, 1887, p. 111) calls cities “the points of ossification of the social organism.” See a criticism of this definition by Worms, *Organisme et societe*, 1896, p. 163.

³ The German writer of the eleventh century distinguished two kinds of places : (villages) and fortified places (cities). Thus they contrast the *urbs*, *castellum* or *ciivtas* with *villa* or the *vicus*. See Keutgen,

Middle Ages even the farms, villages were fortified⁷. Many other thinkers have defined the word city through another special characteristic that is 'demography'. Romelin himself has contracted the definition based on demography because the birth rate, marriage rate seen in the small cities and village does not resemble the exact picture of an ideal city⁴. Another contradiction was given by him which deals with respect to city and the rural area⁵. Another set of definition is that of juridical definition. They are also applicable to only certain cities. These groups include the right to municipal, right to trade, which were seen in the Middle Ages but still in today's context cannot be termed as cities.⁶ Another set of definition is based upon function characteristic. It includes only the abstract specialness without taking into consideration the concrete content.⁷ On the contrary, above definition includes many activities for example industrial activities, which is not the only criterion to be declared as a city.⁸ The study of the history of the localized industry shows that this activity is not the universal characteristic of the city. Thinkers like Sombart, Bucher⁹ who spoke about the consumption city rather than the industrial ones. Hence, it is clear that the definition of city based upon its function is the most vulnerable¹⁰. In the second

Untersuchungen iiber deutschen Stadtverfassung, p. 46. Mauer (Geschichte der Stadtverfassung, I, 31 ff.) says the same: "cities are villages surrounded by walls." See also Babeau, La ville sous l'ancien regime, P. 239, who detects in the rampart the essential quality of the city.

⁴ Rumelin, "Ville et campagne," in *Problemes d'economie politique et de statistique*, pp. 210-22.

⁵ Thus in Massachusetts and in Sweden. See, Henderson, "Are Modern Industry and City Life Unfavorable to the Family?" *American Journal of Sociology*, XIV, 671.

⁶ See, for example, Planiol, "Les villes de Bretagne au XVIII^e siecle," *Nouv. Rev. historique de droit*, 1894, p. 134.

⁷ Muller-Lyer, *Phasender Kultur und Richtungslinien des Fortschritts*, 1908, p. 133.

⁸ Adam Smith said (*Wealth of Nations*, Book III, chap. iii [French transl., pp. 475, 485]) : *Cities are inhabited chiefly by artisans and tradespeople.* "A large portion of this article will go to prove the falsity of this statement, so far as it concerns the Middle Ages. See, especially Sombart, "Der Begriff der Stadt und das Wesen der stadtebildung," *Braun's Archiv*, 1907, XXV, 2: *Cities are "aggregations of men dependent upon the products of outside agricultural labor for their subsistence."* But this proposition, as that of Smith, is true only for their subsistence." But this proposition, as that of Smith, is true only for relatively modern cities. Ratzel, *Anthropogeographie*, II, 406, also defines the city as an industrial and commercial center. Sieveking, "Die mittelalterliche Stadt, in *Vierteljahrschrift fiiir Soc. und Wirtschaftsgeschichte*, 1904, II, 190, defines it as a center of exchange.

⁹ See, *Etudes d'histpoire et d'economie politique*, pp. 342, 343. Cantillon held a more correct view when he wrote (*Essai sur le commerce*, p. 20), "The assemblage of several wealthy proprietors of land, who live together in the same place, suffices to form a city." Sombart would reply that these purely consumers live wholly form the agricultural labor on the outside. But it will be shown in detail farther on that among many peoples agriculture holds a considerable place even in the cities and in their centers. This is a fact too little known.

¹⁰ Justi has defined the city by the existence of a council (Stadtrat). But many villages of the Middle Ages had an organ of that sort, as the panchayat of the Hindu village of the present. The city has also been defined by the specialness of its law, by the ensemble of its privileges (see, Maitland, *Domesday Book and Beyond*, p. 173), what the Germans have called its "Privilegierung."

categories of definition is based upon the multiple characteristic, which are of the similar nature. M.Pirenne¹¹ has defined city through morphological characteristic, while other contemporary economists have done the same through functional characteristics¹². These are the definition based on the aggregates of different multiple characteristics. All the above definition has certain lacunae, which are superficial and lack universal applicability¹³. For any definition of the city to encompass the sociological character, it should have the following qualities.

1) Universality

This quality has to be common to all the cities.

2) Uniformity

Based upon these two qualities the earlier set of definition of categories of city will hardly qualify today as the modern city. The researcher here has to then look into the internal structure of the various cities and different types of establishment in order to define the word “city”.

In the social establishment, the complexity goes on increasing. There are social groups are seen in different forms which leads to ambiguity in terms of city. From the above the researcher readily draws two characteristic, which are universal. The first characteristic is primary. The city is an area, region, aggregation which is inclusive of community or a part of community¹⁴. The city is a ‘social fact’ as it is composed of smaller group for example families, professional groups, etc. city is never considered to be a separate phenomenon. It is a concept, which has a certain social tag to it.

The second characteristic which is further divided into 2 different types of concepts. First includes definite area with localization example clan, village, province, nation etc. The second concept includes other personal links and association without any geographical boundaries e.g. the commercial organization, company, universal church etc.

¹¹ *The city, he says, is distinguished in a level country by its gates, the churches, and the density of the population. See, “L’origine des constitutions urbaines,” Revue historique, t. LVII, 64.*

¹² *For example, by the coexistence of industrial, commercial, and political activities.*

¹³ *We must also mention the study of the psychological characters of the city, made by Simmel, in “Die Grosstadte und das geistesleben,” Jahrbuch der Gehe-stiftung, IX, Dresden, 1903 ; by Marpillero, “Laggio di psicologia dell’ urbanismo,” Rivista italiana di sociologia XII, September-October, 1908 ; and so ingeniously by Professor Ross in his Social Psychology, New York, 1908, pp. 58 ff., 181 ff.*

¹⁴ *La Bruyere has said, “The city is Partitioned into diverse communities which are so many small republics which have their laws, their customs, their jargon.....”---Caracteres, chap. vii, p. 4.*

The city is a complex community of which the geographic localization is especially limited in relation to the city's size (volume), of which the amount of territory is relatively small with reference to the number of human beings.

The above-mentioned definition takes into consideration the external characteristic feature of the city i.e. the population. In any given complex society it has a large and numerous and simple communities with varied dimensions.

The above definition also helps the researcher to understand different result related to the concept of the city. The definition and earlier explanations helps to analyze the traditional hierarchy of the feature within the city. Which are the fact of aggregation (secondary) and the complexity feature representing the primary characteristic.

Further analysis of the definition leads to the understanding of the urban phenomena into two types rather than classifying the city into small, medium and large. The above analysis is based upon the degree of complexity and the differential nature of its components. The city can be divided into two simple groups one is the local group and the other is the personal association groups. The latter group is unique and has definite geographical location. The former group is directly related to the distinct location in the city region e.g. district trade of Middle Ages. Therefore, the former categories of cities are complex and heterogeneous while the latter are simple and homogeneous.

1.2.2 Popular Culture

Culture

Culture is everything that is man-made. There are two type of cultures material and non material e.g. chair, table, values, customs etc.

The word culture is derives from 'cultura or corle', which means to 'cultivate'. Later by the 19th century in Europe it meant the habits, costumes. Cultural studies are the mode of generating of the meanings and ideas. This mode is regarded as valid because it is governed by power relations and is a form of control. This is an elite's mode of culture. No elite views on life and art are

rejected as tasteless, useless by the elite. This implies that the component of culture gets more visibility and significance. In order to understand the culture of the masses.

Popular Culture Theory

1) **Andrew Ross**: - writes a history of popular culture is also a history of intellectuals of cultural experts whose self-assigned task it is to define the borders between the popular and cogitate (contemporary apocalyptic thought).

In contemporary society the dispersed authority is ever more exercised by technical intellectual working for specific purpose and not for humankind. In the academic world, growing attention for popular and marginal cultures threatens the absolute values on which intellectuals have built their autonomy. Middlebrow was introduced to qualify this phenomenon and to dismiss it as a threat to the authenticity of both high and popular culture.

2) The possibility of a subversive popular culture.

The question whether popular culture is inherently conservative or whether it can be used in a subversive strategy as well is equally debated. The wide acceptance of popular culture may have accused any movement of anti-cultures.

3) Contemporary liberal pluralism

In liberal-pluralist accounts of popular culture, the theorizing on its supposedly liberating, democratizing function is now-a-days most often pushed to the background. This type of criticism often produced by people who are also active in popular literary writing themselves often amounts to paraphrase and suffers from an uncritical identification with the study object.

i) Theory of Mass Society

Mass Society is a product of industrialization which is characterized by division of labour concentration of urban population and large scale industrial organization. Mass society is a concept which is anti capitalist ideology that is against the value and practices of Industrial society. It is a theory often reflected as a bias to general theory or perspective example Alan Swingewood in this book called 'Myth of Mass Culture' points out that the mass society is

connected to the moral degradation which is due to weakening of traditional values which are central to family and religion. According to Jose'Ortegay Gasset, T.S.Eliot and other too states that the masses dominate the society without which hierarchy of moral and cultural authority is worth it. In such society where culture and art survive only in connection with masses at may affect or threatened the general values. Later throughout 20th century this type of theory of mass society has shown the opposition between pure autonomous art and commercialization mass culture.

ii) Frankfurt School and Culture Industry

In any culture when practices are passed on to many generations and at Mass level and it is been performed by masses, it becomes an industry. This is the theory of mass culture which is an opposition to aristocratic view or to the few bourgeoisies (rich class). It is developed by Frankfurt School. The thinkers are Theodor W Adorno, Mar Horkheimer and Herbert Marcuse. In their view they say that masses were predominantly dominated by all encompassing cultural industry and which is in opposition to the very aristocratic view and which obey only the logic of consumer capitalism, of Antonio Gramsci in his concept of hegemony. In which he says that domination of society is done by a particular group which stay in power by partially taking care of and partially repressing the claim of other group, partially taking or replacing the claims of the weaker or those who have less power or those who don't have any power. The principle of hegemony has goal to achieve for an oppressed social class loses its meaning.

iii) The Theory of Progressive Evolution

Third view of popular culture is progressive evolution. Which actually takes into consideration liberal pluralist ideology, it is considered to be in optimistic or optimistic theory where the capitalist economy or society creates an opportunity to every individual which can take part in the societal activities like they can get educated, develop the scientific temper. The society is more democratized according to Swing wood questions of domination no more predominate. In mass or society the state is not dominated by aristocratic culture. It gives weightage to Mass culture so here we can say that not much weightage given to high culture but need of the people or Consumer capitalist is address.

iv) Culture Theory and Popular Culture, J. Storey

This theory focus on hegemonic aspect of culture, hegemony means of certain group in the society which will dominate the subordinate group follow them, through their intellectual and moral leadership. Here the struggle is seen between the large section which resists and the forces of hegemony seeking the consent of them. In pop culture the dominant hold the key position though they move within compromise equilibrium. In the history of popular culture the masses are taken into consideration i.e., there concession is brought under the hegemony which is built up of complicated and contradictory forces. Here the differences are seen in ideology and are channeled in a safe place and hegemony is maintained by dealing with the subordinates through appeasement. The state having ideology may come up with reforms with social life through their organic intellectual.

In understanding popular culture the vast canvas needs to be painted by the concept of culture, mass, popular and all together give rise to popular culture. Culture as we know is everything that is man-made being a tangible material or intangible non material examples table, music, language, chair. Popular means that which is common in general public, that which is generally accepted common among general public, widely admire and liked by many people.

Popular culture is the culture that is accepted by a larger section of society, the culture which is commonly accepted by the general public. Popular culture is an empty category where no fixed culture can be stated as popular culture. For example jazz music or pop music comes and goes as popular culture will keep on shifting. Toney Bennet says “popular culture is a melting pot of confusing and contradictory meaning where we talk of high culture, low culture, working class culture, elite culture, costume and traditional culture. Here we cannot pinpoint what comes under ambit of popular culture”. And there is a constant definitional problem as there is always implied otherness.

In his further talks of understanding popular culture ideology, Bennet says that Cultural structure and ideology is interchangeable ideology comes from two words ‘idea’ and ‘lagos’ means studying of idea. Hence ideology plays a crucial part in cultural studies. Ideology can be understood as set of ideas expected and articulate by group of persons. Ideology can be understood as a set of ideas, creating false consciousness among the people by the dominant group. The dominant group of society creates false consciousness so that more and more people follow them, and they can control them example; capitalist ideology.

Further ideology can be understood through 'myth connotation' where one approve a particular idea and automatically others are rejected example; when it is stated that socialism is behind bars, it means capitalism has over-powered all ideologies and socialism does not give freedom it is actually slavery. Secondly when it is stated that a particular cough syrup is best because it does not make the person drowsy but gives extra energy here it is implied that rest all cough syrup are not worth it.

All secondary connotations have a contradictory message just like all advertisement have. Understanding the term popular: popular means to be liked by people. Later data mining can also be done to know the popularity in the form of use, access etcetera (this liking should be spontaneous and not forced). Plethora of culture, in which a small part is high culture and left over is the residue culture which is also known as cultural traffic that is popular and not classic. The cultural traffic can be from high to low and from low to high. Lastly popular culture can be understood as mass culture, it is also known as 'Americanization of culture' (mass produced culture, people get time and go after doing factory's hard work) a common man see vicarious person i.e., through movies can go to world tour. Hence the mass culture, the residue culture is an empty categories as very limited culture of a small population can come into residue and what is in the residue can become classic, elite culture.

Popular cultures can be better understood by using concept of hegemony by Antonio Gramsci. Hegemony according to this theory is the dominant group of society which through 'compromises equilibrium' or by giving concessions to the subordinate to bring them under control, through the dominant supremacy of leader. The process of disarticulation and articulation also takes place, which is similar to the secondary meaning of myth connotation. The dominant group creates false consciousness for the subordinate masses.

v) Bennet Tony, 1986 "Introduction: Popular culture and the turn to Gramsci" (Frankfurt School and Neo-Marxism).

Pop culture has the attribute of negotiation where people belonging to different social group can be united. The bourgeoisie hegemony is sought by not destroying the working class culture but by connecting them to the ideology of bourgeoisie the political affiliation of the working class is drawn accordingly. He points out, that the concept of popular culture is virtually useless, a

melting pot of confused and contradictory meaning, capable of misdirecting inquiry, number of theoretical blind Alley's.

vi) Hall Stuart, 1986 "Popular culture and State"

Historical as it is seen that one must break and discontinue the whole set up and pattern of relationship resulting in transformation of it. This was present against the historical model of hegemony. Here the periods of relative settlements are identified and the movement of transition is seen which is acquired through changes in cultural practices and ideology which reflects large change in class relation. The author Hall, Stuart in this book "popular culture and state" substantiates this point by studying several case studies picked up by British cultural history to support the breaks in settlement and moments of incorporation. New relations of forces are developed by shifting the institutionalized culture and establishing cultural leadership and the authority of class and culture.

vii) Fiske. J, 2010, Understanding Popular Culture and Routledge

According to Fiske, in his book “understanding popular culture and routledge” hegemony is the culture which people develop using product of cultural industries; it is the commodity used and also the practices consumed from the pop culture. There is a constant process for creating this culture which is drawn from social experiences and succession of social practices. The pop culture draws relationship from structure of dominance, resistance of dominant power which determined from economic base. Semi-optic power emerges from the subordinate who wish to exert control over their life. This control is otherwise denied to them in relation to their material culture.

It is an inclusive concept Popular culture can be categorized into three parts:-

a) Confusion and contradiction b) Emptied class/concept c) Implied otherness.

In order to understand popular culture Fiske has defined it in 6 different ways. First important definitions, define culture as the widespread and populous. The second definition is residue culture as he tries to explain popular culture as one which is not treated as high culture in popular culture. His third definition focuses on the capitalist fashion based on commercial acts. The next definition is exact opposite over reverse of the third definition. As he explains that popular culture is drawn from the people and then transferred to commercial activities. The fifth definition is a combination of third and fourth definition herein John storey explains that the Marxism is required for creating the popular culture and to give to the people by the commercial companies. His sixth definition deals with an inclusive approach with no differentiation between high and popular culture.

John storey focuses on the concept of ‘hegemony’ continues to maintain the high handiness of the dominant group. He emphasizes that popular culture has dominant hold, which is the key position through which it may move to compromise equilibrium. He highlights the differences in ideology but that is compromised through the appearance. The ‘state’, John storey implies that comes up with social reforms within the social life based on organic intellectual.

On the above is based the dominant British ideology of white man's burden which was clearly challenged by various social reformer as like B.G.Tilak, Agarkar, M.G.Ranade etc, especially B.G Tilak who with the organic intellect came up with ideas of celebrating Ganesh festival and Shivaji festival. These festivals symbolized the appeasement of the masses for coming together socially more than religiously for opposing the British and to gain independence Ganesh festival is the representation of the popular culture in India. Initially it challenged the British hegemony and today represents a social milieu which challenges the religious, social and castes differences. This thesis is an eye-opener since it shows clearly how Ganesh festival is a popular culture and it has broken down the differences between different intellectual groups, caste group, religious group, and social group. The researcher has made a sincere effort to deal with the topic of Ganesh festival through popular culture theory.

viii) Functionalist theory

Little and great tradition approach stated by Robert Redfield in his work related to Mexican community. In our study we have used this conceptual frame work. This approach is based on the revolutionary view that structure of tradition grows in two stages Orthogenetic and Heterogenetic contacts with other culture. The social structure of these civilizations operates at two levels.

First level is that of the folk second is that of the elite. The cultural processes in the former comprise of the little tradition and those in the later in the great tradition. There is however constant interaction between the two levels of traditions. (Singh.Y, 2002, pg.n 13).

Unity of a civilization is maintained by its cultural structure which perpetuates a unity of a world view through cultural performance and their products. Those persisting and important arrangements of roles and status appearing in search of corporate group as caste, resisters ritualistic leader of one kind or other which are concerned with the cultivation and in calculation of the little and great tradition.

The social structure of the little tradition consist of its own incumbents such as the folk artist, medicine men, tellers of riddles, proverbs and stories, poets and dancers, etc. changes in the cultural system follow through interaction between the two tradition. In the orthogenetic or heterogenetic process of individual growth. This approach assumes that all civilization started

from an orthogenetic level of cultural organization and in course of time is diversified not only through internal growth, but more importantly, through contact with other civilization a heterogenetic process.

The direction of this change is from folk to urban cultural structure and social organization. In the final stage however this results into global universalized pattern of culture. Especially through increasing cross contact among civilization (Singer. M. in Singh. Y. 2002 pg.n13)

ix) Indigenous

B.G Tilak saw the Muslim people celebrating the festival Moharam in public by which the people of all religion were getting involved in it and celebrating it. By which he got an idea of celebrating Ganesh festival publicly. Therefore he saw the procession of Moharam and got influenced which later on was included in the Ganesh festival. The Ganesh festival was celebrated on family level previously.

With these assumptions Milton singer formulates a series of statements about cultural changes in India. It so that because India had a journey or indigenous civilization which had been fashioned out of existing folk and religion culture. Its great tradition was continuous with the little tradition to be found in its diverse region, village, caste and tribes. This cultural continuity was a product and cause of a common cultural consciousness shared by most Indians and expressed in essential similarities of mental outlook and ethos. That this common cultural conscience has been formed in India with the help of certain processes and factors i.e. sacred books and sacred objects. A special class of (Brahims) and other agents of cultural transmission.

In a primary civilization like Indian cultural continuity with the past is so great that even the acceptance of 'modernizing' and 'progressive' ideologies does not result in linear form of social and cultural change but many result in the 'traditionalizing' of apparently 'modern' innovations.

This approach was also used by Mackim Marriott to study the village name 'Krishna Garhi' in northern India. Marriott believes concept of primary civilization types of process is one of the most inviting of available models for conceptualizing Krishna Garh's relation with its universe" in this village he found that the village structure, social organization had a blend of both little Tradition and great tradition.

Marriott has given the concept of universalization. The elements of little traditions became the part of great tradition for example performing 'Chhath Puja' is today celebrated in Delhi too, similarly Ganesh festival of Pune is celebrated in most parts of India and also Indians abroad do celebrate it at a large level. The saluna festival of Bihar is precursor of Rakshabandan. Universalization is a process by which any custom, traditions of a large group and then is universally accepted. The spread of traditions is also celebrated through globalization. The market too is based on demand and supply, Ganesh festival which began in Pune city is now celebrated across India. We see its effects everywhere. The markets are flooded with Chinese Decoration materials, Chocolate Modaks, Momos as per Indian tastes. The food outlets like McDonald's, Subways, KFC, in India provide food as per liking of people means we get Mac Aloo Tikki in India. This is a unique example of 'Glocalization' where local tradition influences the greater tradition.

Mackim Marriott explains how great traditions filter down to the little tradition. India the 'Veil', pardha system came with the Mughals and later it was accepted by the Rajputs. There are numerous such instances the story of Govardhan from Shashtras went to villages and was interpreted as 'gobar' 'Cow dung', dhan wealth; people started valuing 'Govardhan'. The great tradition is altered according to the little tradition this is known as paracholisation. In India we find numerous version of Ramayana itself.

x) Neo functionalism

The word religion has its origin in the Latin word religion' which means reverence to the sacred. The religion as a term includes various systems of beliefs, practices and defines which actions of the individuals are sacred and spiritual. This practice of religion includes feasts, celebration of festivals etc. Religion itself is one of the social institutions. Various social scientists have opined that the religion is a universal which is present in all societies. Karl Marx, Max Weber and Emile Durkheim have made an attempt to examine the relationship between religion and society. Emile Durkheim has studied the societal impact of religion. In the research undertaken this approach is very much applicable. He applied the role of religion in the social cohesion, social control as this can be applied to the research undertaken too. Ganesh festival shows the social stability mechanism by the different Mandals and their activities and further the involvement of the people in Pune city. In celebration of Ganesh festival, actually the people are celebrating the

societal power. Max Weber has also clearly showed the relationship between the society and its economic activities. Neo functionalism core concept is spillover and is concerned with role of societal groups in process of integration. It also uses the elitist approach of European integration. It is a theory of integration that seeks to explain the process of integration. It focuses on factors that drive integration. The triumph of super natural institution over the member states gave rise to political integration is a key.

Spillover is understood as a dynamics of changes, cooperation in one field automatically necessitates cooperation in other field. European integration means to resolve problem or achieve their ends (role of societal group)

xi) Elitist approach

The elites determinate behind European decisions experts and executives spend the so called permissive consensus to persuade and get support of European people.

In 1937 Richard and Morris Mc Donald, two brothers had opened a restaurant in California and sold hamburgers which soon became famous. They later shifted to Sanbandina in U.S and with the aspiration for growing their business a man named Ray krock booked the franchise of them. 1955 he took exclusive right of it from the brother. In 1965, 700 restaurants started and later the business kept on increasing. By 2010 it was studied that 247 billion burgers are sold every year. The basic reason for its growth and success was that they gave immediate service with zero waiting periods.

xii) Gorge Ritzer

Mc Donald was studied by him and in his research he stated many facts, Burgers become very famous it has its branches in 120 countries with 7 billion customers, 37000 stores.

Gorge Ritzer in his book in 1993. 'Mc Donaldisation of society', stated the reason for their success. Their calculating efficiency, predictability, control, rationalization of time through certain activities, namely changing work nature of workers, quantity is laid more stress on, uniformity of product same taste (predictability), control.

Mc Donaldization of society

Mc Donaldization became manifested when a society adopted the characteristics of a fast food restaurant. Max Weber used the model of the bureaucracy to represent the direction of this changing society. Ritzers see the fast food restaurant as a more representative contemporary paradigm. The process of Mc Donaldisation can be summarized as the way in which “the principles of the fast food restaurant are coming to dominate more and more sectors of American society as well as of rest of the world.

Ritzer defines, Mc donalisation as the process by which principle of fast food restaurants have come to dominate virtually every aspect of society. Mac Donald’s and other fast food restaurants after an alternative to labor intensive, home cooked meals that have been attracting the busy families since 1950. They focused on 2 major qualities of convenience and affordability. Similar principles are becoming more important in modern society. Weber’s theory which talks of rationalization formed the foundation for Ritzer theory which replaced traditional and emotional thoughts with reason and efficiency. Weber strongly believed that societies would replace its traditional, emotional thought with logic and reason and this process will continue until societies become an iron cage, dehumanizing everyone and creating an extreme level of uniformity.

Ritzer has used Mac Donald’s as a metaphor for modernity, over rationalization, where popularity of restaurant food rises over the traditionally cooked home food (which is replaced by practicality and convinces).

Ritzer identifies four main principles of Mc Donaldisation. Predictability calculability, efficiency and control. There are all characteristics of Mc Donald’s and other fast food restaurant. However, they continue to be characteristics of other changing industries, such as shopping, districts educates, healthcare.

Efficiency

The optional method for accomplishing a trash. In this context Ritzer has a very specific meaning of efficiency in the example of Macdonalisation it is the fastest way to get from being hungry to being full. Efficiency in Macdonalisation means that every aspect of organization is glanced towards the minimum of time.

Calculability objective should be quantifiable rather than subjective. Mac donalisation the notion that quantity equals quality, that a layer amount of product delivered to the customer in short amount of time is the same as a high quality product. This allows people to quantify how much they are getting versus how much they are paying.

Predictability standardized and uniform service. It means that no matter where a person goes, they will receive the same service and receive the same product every time when interacting with Macdonalised organization.

Control standardization and uniform employee's replacement of human by non human technologies. Ritzer also outlines irrationality of rationality as a fifth aspect of macdonalisation. Irrationality means that rational systems are unreasonable system. They deny basic humanity the human reason of people who work are severed by them.

Macdonalisation has explained the changes in eating habits, how society has undergone changes, due to the speedy development people had no time to waste in waiting. Hence the food mall flourished where concept of self service and quick service within 5 to 10 minutes made the concept of popular. The story of success of 'Purna Brahma' is evidence of the example of MacDonalisation. Jayanti Kathale the owner of 'Purna Brahma' had got the idea of starting this food centre because of an incident in her life. Once she was on a flight, she was starving as she did not get food of her own choice. That was the point in her life when she decided to start something of her own to provide food to all. Jayanti Kathale then started an 'upahargruha' food centre, with lot of research the menu was nicely decided and presented with details. This she started where high competition are seen (Bangalore). She showed the courage to take Marathi culture through the dressings code that is 'Nauvari saree' the food taste through spices used, every day the menu is given and the name is decided already example on Monday Shiva thali, on Wednesday Vishnu thali (solapur style) likewise on Friday mahalaxmi thali (kholapur style) etc. all five tastes included in it. Later she also started 'Dhekar' which means burb, another food centre introducing all non vegetarian items. It was seen with the success and popularity of both the centers there was a division in men and women's' approach, women and children mostly thronged 'Purna Brahma' and men thronged 'Dhekar'. With the changing time people's needs are too changing they want variety and different taste which 'Purna Brahma' is presenting them.

Macdonalisation has been the reason for success of such food centers today worldwide, with changing lifestyle and nature of people the demand too has changed. 'Purna Bramha' has altered its services and menu according to the demands of public

1.3 METHODOLOGY

Research methodology is the systematic way to solve the research problem undertaken by the researcher. It is the scientific way to understand the research done. Various steps have been adopted for studying the problems along with some appropriate logic. Following are the steps taken for this study/research undertaken.

The research aims to find answers to queries through application of scientific procedures. These procedures have been developed to increase the relevance to answers gathered such that they are reliable and unbiased.

Research is directed by a research question or problem (Claive Selltiz and others: 1959:3)¹⁵. Research process involves number of closely related activities in a sequence as follows.

- a) Formulation of statement of problem.
- b) Gives a detail description of study.
- c) A specific method for data collection is given.
- d) Arrives at a results
- e) Drawing Conclusion and Interpretation.

The reason behind this chapter is to give in details the procedure by which the research is carried according to the above norms.

1.3.1 STATEMENT OF PROBLEM

The researcher in terms of selection of problem always has a personal choice. The concept of Religion and Hinduism are not only synonym to one other but beyond that. Hinduism is a Religion, which has no originator. Rather Hinduism always considered being a way of life. The Hindu religion or cultures have seen various changes throughout centuries. In the recent past the impact of the British rule due to its various reforms in India including social, religious, economic, urbanization, industrialization and globalization have made several changes in lives of

¹⁵Claive Selltiz and others:1959:3

Hindus and the Indians. This very perception about the changes in lives of Hindus can be profoundly seen in A.R.Desai's books¹⁶, "social background of Indian nationalism." The redesigning of the Hindu culture and the Religion due to the different other cultures being assimilated, have shown the impact not only on the social but also on economical, political lives of the Hindus.

Religion is a word which is derived from Latin word 'religio' which means reverence moral obligation many people coming together to fight the natural calamities. There are various studies on the Hindu religion which celebrate many festivals which was a uniting factor for all Hindus. The researcher has made an attempt to study critically the Ganapati festival celebrated in the Pune city. Since many Indians believe in the religious philosophies, rites, rituals, hence the researcher is interested in doing this research work.

The Hindu Religion is a multifaceted Religion which has numerous deities, gods, goddesses, etc. The Ganapati as a deity has an auspicious place in heart of Hindu. Ganapati is considered as a primary god and is worshipped by many Indians. The Ganapati festival is 10 day fest. The origin of the celebration in public was started by Lokmanya Bal Gangadhar Tilak. The celebration of the Ganapati festival is being carried out since 1896 in Pune city being the center of attraction.

Pune city is considered as a multi lingual, multi religious, multi caste oriented city. In Pune people practice various religions including Hinduism, Buddhism, Sikhism, Islam, Jainism etc. as the major population of Pune city is Hindu the celebration of the Ganapati festival is done on larger grandeur. All other religions also join the Ganapati festival in the Pune city. The very structure and composition of Ganapati festival of the Pune city has undergone many shifts, relooks modifications and alteration reshaping. The change can be seen from a traditional way of celebration to a newer way of celebration inducting many new modern types of gadgetry.

¹⁶Mr.A.R.Desai books

1.3.2 OBJECTIVES OF STUDY

- a) To study the nature of Ganesh festival in contemporary society.
- b) To map the interrelationship between Ganesh festival and the political, economic and socio cultural aspect of the city.
- c) To study the changing nature of festival.
- d) To study various reasons for celebration of Ganpati festival.
- e) To examine the unequal gender relation in performance of this festivals.
- f) To understand the social, economical strand during the Ganesh festival in Pune city.

The researcher will take efforts to analyses the influence of such a festival on the celebration of other festival in Maharashtra and India.

The festival is the lighthouse and guiding spirit for other festivals like Karveer festival, Navratri festival etc. The researcher has tried and reviewed the role of this festival in art, culture, music, dance, literature, theatre and the changes seen through a platform like this for emerging and upcoming aspirants, the researcher also give inputs in studying industrialists their role in such a festival for making it a stepping stone for advertisement purpose and their use of corporate social responsibility in a varied way to make it a success.

Ganesh festival has brought the city on the global tourist map and it is a great opportunity to document such an event.

1.3.3 HYPOTHESIS/STATEMENT

1. There is association between Ganesh festival and change in popular culture.
2. Ganesh festival leads to change in women's participation.
3. There is an association between modernization and tradition in celebration of Ganesh festival.
4. Economy and Ganesh festival is interdependent.
5. Women are still denied equal status, empowerment in decision making and position of authority in the organization of festival.

1.3.4 Research design

Descriptive research is defined as a research method that describe the characteristic of the population or phenomena that is being studied. This methodology focuses more on ‘what’ the research subject is rather than ‘why’ the research subject.

The researcher has used the Descriptive Research design to collect and analyze the data related to the problem statement. The researcher has conducted a survey and interview of Pune city to gather information related to Ganesh festival

The researcher has also used quantitative research which is prime characteristic of descriptive research. The quantitative research method was used to collect quantifiable information related to socio-economic, cultural aspect of Ganesh festival. It is the tool that allows collecting and describing the nature of celebrating Ganesh festival that have evolved and changed over a period of time.

The researcher has also used cross selection study which is a part of descriptive research, where different selections belonging to same group who are celebrating Ganesh festival were studied.

In Descriptive research description can be used in multiple ways for multiple reasons. The researcher has widely used Descriptive research in studying different aspect related to Ganesh festival in Pune city. Those have helped to ascertain the prevailing underlying pattern of research objectives. In this research design both aspect quantitative observation and qualitative observation each variable is observed. In depth analysis can be concluded from the various finding of related to the research problem. Descriptive research is also used to validate that the existing way of celebrating Ganesh festival. To study the social, economic, cultural aspect pertaining to it.

1.3.5 Collection of data

Descriptive research methodology uses the sources which fall in the category of primary and secondary data.

A) Primary sources

These are key information derived from the original sources which are of 2 types. Consciously transmitted information which are in form of oral or written testimony or records that are produced or generated by the participants themselves are the witness of an event.

Unconscious testimonies which includes relics, arts, literature, institutes. The researcher has got information from primary source including relics old remains of Ganapati, from a normal portrait to artistically made new form of Ganesha example Krishna, khandoba, etc.

i) Interview

It is an oral documentation and a flexible tool that a researcher has used to get information about Ganesh festival. The researcher has conducted interview of the office bearer of the various Ganapati mandal, general public, government officials, police, ST Officers, PMPL officials, businessmen who set up stall for ten days, vendors etc.

B) Secondary

It is not possible to get information from primary source. The research has got other information from various secondary sources which include information from referring various books. These include records, autobiographer, diaries, letters, genealogies, etc.

i) Reports

The researcher has collected large information from the annual reports given by various mandals and also the annual report generated by the PMC which give the glimpse of Pune city. State transport report, PMPL report give glimpse of traffic diversion, traffic jam and the management and planning for extra buses during celebration of Ganapati festival in Pune city.

ii) Government reports/Documents

The researcher has referred to government document such as district hand book, census report, socio-economic and caste census 2011. This government document has given the researcher information related to the demographic change during the ten days of Ganesh festival. It has studied that people migrate from urban to rural areas for installing Ganapati in Konkan areas. It is also studied that most of the people from different part of Maharashtra came to Pune and Mumbai cities to see various display of tableau, procession and Rath yatra.

iii) Periodicals

These are most important primary sources that have provided information about Ganesh festival in Pune city. These are publications which provide information about Ganapati installed by each mandal from the time of inception.

1.3.6 Methods and technique

a) Use of Library

For any research work the most important part is its review of literature that is available regarding the topic and relating to the topic, the use of books, journals, pamphlets, documents and thesis, is made. This helps in orientation to the problem and helps to understand how much work has been done already, so that the efforts are saved and same work is not done again.

According to Setling and others “one of the simple ways of economizing effort in an inquiry is to review and build upon the work already done by others.” (Setling and other: 1959:53) At the end of the thesis, bibliography will be provided to give details about material referred.

b) Tools and techniques used:

Depending on nature of problem, the techniques are used. In this particular Research, technique of interview, interview schedule and observation is best fitted.

1.3.7 SAMPLE PROFILE

POPULATION OF STUDY

Population includes Various Ganesh Mandals in Pune city along with its chairman and board members.

Public survey is carried out during Ganesh festival.

THE SAMPLE

There are approximately 3000 Ganesh Mandals in Pune. Out of these 3000, we have selected only 100 Mandals. The Mandals which have completed one hundred and fifty years (150), one hundred and twenty five years (125), hundred years (100), seventy five years (75) and fifty year (50) are selected.

The researcher has studied 100 Mandals in Pune city. Out of 100 Mandals there are 30 Mandals which are oldest and are 150 years old, then 20 Mandals are 125 years old, 25 Mandals are 100 years old, 15 Mandals are 75 years old and 10 Mandals have completed 50 years.

AREA

Peth areas, Shivajinagar, Kothrud, Kataraj, Swargate, etc are included in the sample.

SAMPLE LIMIT

The sample size is Pune city

INSTRUMENTATION

Observation method (Individuals)

Interview method (Individuals and Mandals)

Interview schedule (Mandals and individuals)

Case study method (Mandals)

Survey method (questionnaire)

1.3.8 OBSERVATION

This is the preliminary round of research it is widely used in this particular technique since sensory organs play an important role, the researcher pays attention to what she sees that is she keenly observes (sees through eyes), what she hears etc. all this is done without the biases coming in way.

In this research, the focus is on observation related to the ten day celebration of Ganapati festival as well as the domestic celebration by people at their homes. The rituals, procession, various, activities undertaken and ceremonies, everything is taken under consideration and last day immersion procession the safety measures, involvement of various departments and social activists, environmentalists to safely carry on the procession till the end without casualty and keeping in mind environment.

Observation is the most effective technique as record are maintained of all events and happenings as they occur but still it has some drawbacks, such as at once many events occur and researchers may get perplexed in noting it down. And most importantly the observation and noting it cannot be simultaneous.

The research includes both participant observation and non-participant observation and though this might not fully suffice the requirement regarding collection of data, interview technique is also used. Various actors that are Mandal heads, trustees, groups, individuals, common public are also interviewed.

There are several official meetings held by organizers all stall members, PMC and Police department. The researcher studies the meeting as a social activist and there is a detailed discussion regarding the installment procession, immersion procession and all 10 days activities.

1.3.9 INTERVIEW:

Interview is a powerful technique to get direct information from the resource person. If you want to know how people feel, what they experience and what they remember, what their emotions and motives are ask them directly and also observe their body language, facial expressions etc.

Technique of interview is also being used. Interview supplements the researcher along with observation. This helps in detailed understanding of intricate issues and discrepancies.

INTERVIEW SCHEDULE

It is a list of structured questions that are made to serve as guide for interviewer. According to Goode and Hatt “A set of questions which are asked by an interviewer and filled on the spot carrying out face to face interaction with another person” is called as interview schedule.

The researcher has induced this technique to elicit appropriate information from the targeted population. The researcher has interviewed the respondent by assistance of list prepared which contains a structured question. There is sequence and flow in question asked by researcher to collect the relevant information. The researcher has used various technique and tool to get required data.

Types of Interview

The researcher has used this technique where in face to face meeting is conducted.

a) Structured Interview

The researcher has used structured type of interview to get information from the office bearer of the mandals. Here the question asked were direct and close ended. This method was used to get information that is accurate and precise. In this structured interview there was certain restrained, so that the researcher does not influence interviewee. In this method there is no scope for flexibility.

b) Unstructured Interview

The researcher has also used unstructured interview to get information which is informal by interrogating general public, businessmen, stall persons, vendors etc.

c) Semi structured Interview

In this type of interview, information was collected in form of conversation from government officials, office bearer of Ganapati mandals. In this type of interview both closed and open ended

question were asked. This interview was taken on one to one bases as well group interview too was conducted.

1.3.10 Questionnaires

It is a set format of questions which are generated systematically in a sequence. The researcher had distributed said questionnaire to the general public, some government officials and hundred mandals which was taken as sample.

1.3.11 Case study

Case study can be either quantitative or qualitative or even a combination of both but mostly used as qualitative methodology. Pune itself is a case study and case studies of manaache Ganapati. Six Mandal case studies are undertaken by the researcher.

1.3.12 SAMPLING

Sampling is the process of selecting, observing, representing sample (a sample) to provide an adequate description and inference of the population. In order to select, a population the researcher has to identify the universe. The universe is the theoretical target of the population. The population is nothing but an empirical object of the required population. The researcher has to further find out the sample, which is required for research. Sample size has to be large i.e. selection of more elements to bring in more accuracy.

i) Stratified sampling

It is a sampling technique that divides a group into subgroup and equal number from each subgroup. The researcher has used this technique to elicit information concerning the Ganesh Mandals.

Stratified random sampling

This technique is generally applied in order to obtain a representative sample. The population is divided into several sub population that are more homogenous than the population and different sub population are called strata and then we select item from each stratum to constitute a sample.

This technique has provided the researcher to have greater precision with collecting data related to Ganesh festival. It helps guard against unrepresentative sample. By focusing on important sub population and ignoring the irrelevant ones.

Researcher has induced this technique on basis of hierarchy or division to make data collection easier and well classified. The researcher has collected data by making division on basis of gender, female, male, occupation, etc.

ii) Snowball sampling

Snowball sampling is technique where existing study subject suggest the future subject from among their acquaintance. Thus sample group is said to grow a rolling snowball. The researcher to have accessibility of formation from various people has induced the use of this technique.

The researcher has taken 100 families data for her studies. The researcher after approaching family' members took the information from them and were later directed to other families. And from these other families, the researcher got to know about many other families. This particular technique of gathering information from different sources through the guidance of the previous source is known as snowball technique

1.3.13 DATA COLLECTION

Primary (Individual)

Secondary (Individual and group)

1.3.14 Limitations

Out of 3000, only hundred Mandals were taken¹⁷

Hundred families were selected.

¹⁷ <http://m.timesofindia.com>topic>

1.3.15 CHAPTER SCHEME

- 1) The first chapter includes the introduction, city and popular culture methodology objectives of study, hypothesis, and rationale of study.
- 2) The second chapter deals with the review of literature.
- 3) The third chapter reveals the history of the Ganapati festival its importance in the Hindu culture.
- 4) The fourth chapter is Analysis and Data Interpretation
- 5) The fifth chapter emphasizes on the Suggestions & Conclusions of the research undertaken.

1.3.16 Pune District and Pune City

The researcher's concerned area of study is Pune city from Pune district. The researcher is focusing on Pune city (Haveli) out of the Pune district.

Pune district

(Location, Historical Background, Climate and Demographic features)

Since the central theme of the research is based on the Ganapati festival therefore it is of great importance to study the universe which is selected by the researcher. The Ganapati festival has received accolades from various parts of the world for being celebrated in a much organized form in the city of Pune. Therefore, it is of great significance to have a look into Pune district.

In the state of Maharashtra out of which Pune district is one. The Pune district has 15 talukas¹⁸. The Pune district is situated towards the south central western part of Maharashtra. The Pune district is divided into five subdivisions namely Baramati, Bhore, Pune, Shirur and Maval.

The Baramati subdivision has three different sub talukas, which are Baramati, Daund and Indapur. The Bhore subdivision includes three talukas namely Bhore, Purandar and Walhe. The Shirur subdivision includes four talukas namely Khed, Amebagaon, Shirur and Junnar. The Mawal subdivision divided into two talukas that is Mawal and Mulshi. Finally the last subdivision which is of great interest of the researcher is divided into two talukas and that is

¹⁸ www.censusindia.co.in/villagestowns/haveli/talukas

Haweli and Pune city taluka. One more important area is also a part of Pune district which is Pimpri chinchwad. In India there are seven cantonments area out of which three are in Pune which are namely Dehu, Khadakee and Pune. Earlier Pune was called as Poona by the local people as well as the outsiders. But with the passing time, on the pronunciation Poona become Pune. This very change in the name and oral sounding of the word Pune is because of the local delicate and language, which is Devanagari and Marathi respectively.

As per city census department of the Pune Municipal Corporation, city census 2011 has the population recorded of the Pune city as 31, 32,143. Accordingly, by population of the Pune district is 9,426,959. This population of the Pune district clearly indicates and makes it the fourth most populous district in India. Further the population of the Pune city makes it the 9th most populous city in India. The density of Pune city is approximately 10 thousand/km². The latitudinal and longitudinal quard of Pune are 18.5204°N, 73.8567°E. The Pune city is situated at 1837 ft above sea level and on the right bank of river Mutha.

During the Rashtrakukata Dynasty Pune as an area was seen engraved on copper plate dated 937CE. In that copper plate Pune was referred to as Punya Vishaya which means subject or news which is sacred. Later in the mid 13th century. This Punya Vishaya was termed as Punawadi. During the early and the medieval period, Pune was ruled by the Rashtrakuta dynasty and by the seuna yadwas of Devagiri. Later in modern period Pune was ruled by the Maratha Empire, the Ahmednagar sultanat, Mughals, the Adilshahi dynasty, Britishers.

The climate of the district is generally dry and invigorating. The year may be divided into three seasons. The cold season is from November to February, the hot season from March to May and the monsoon season from June to October. The rainfall in the district starts during the south west monsoon season. The rainfall generally decreases from west to east (District census Handbook, 1995:21)¹⁹

Pune as district geographically lies on the western part of the Deccan plateau at a height of 560m above the sea level and it is situated on the leeward side of the Sahyadri Mountains. Pune is sometimes referred to as the hilly city where the Vetaltakedi is the highest hill which is 800m above the sea level. Four major river flow through the Pune city and are sacred which are Mula, Mutha, Pawan and Indrayani. If we consider the climate of Pune it is hot and semi Arid along with tropical wet and dries in certain area of Pune. Pune witness three seasons i.e. is winter

¹⁹District census Handbook, 1995:21

monsoon and summer. The winter last from November to February, the summer season from Mid March to May and the monsoon season from June to October.

Pune city

The researcher for the following research has undertaken the area of Pune city as its profile. Therefore it is very important to know in entirety the profile of Pune city.

Location

Pune city is located in the taluka of Haveli in the district of Pune in the state of Maharashtra.

Socio Economic Background of the Pune City.

The origin of the Pune city as such is not known but its existence dates back to the ancient times. In one of the Sanskrit references the term Punya Pur is witnessed. Different abbreviations of the term Purnapura came to be known as Punaka and later as Purnanagar. Hence one word which is common among all the above mentioned terms is Punya and hence this word might have been originated from the word Punya which means sacred. It draws its sacredness from the confluence of the two major rivers confluence meeting at Pune that is river Mula and river Mutha. Usually it was considered that most of the places near the rivers were considered as holy places and hence the word punya. The history of the Rashtrakuta rule gives the researcher the reference of the words like Punya and Punak. Even during the Chhatrapati Shivaji era there is a mention of the small village known as Pune Wadi. Various other references to the Buddhist caves are dated to 2nd century A.D. indicate the Buddhist influence in this area. The inscription in those caves make a mention of number of important places connected to trade within and outside the country especially dealing with the social and occupational sections of the people in that region. The Chalukyas, Rashtrakutas and Yadav ruled this region during the Hindu period 1032 to 1294 AD. This period clearly shows the dominance of the Hindu rulers. It was generally considered that the modern name Pune came into use as early as 13th century when the small settlement was named as Kasba Pune by its Arab commandant. Earlier in the beginning Pune was one of the headquarters of a region that is PunyaVishayam which was not rich in agriculture resources and also was not densely populated.

Later after the conquest of Devgiri by Alauddin Khilji in the year 1294 and its acceptance by Ramdev Rao Yadav shows that Pune indirectly passed into the hands of the Muslim rule. Further the Bahmani, Nizamshahi and Adil Shahi rulers ruled over this region during the period of 1348 to 1818 till the British rule. During this period this region of Pune city witnessed one of the worst famines (1631) in the history of India which destroyed not only the geographical region but entire socio-economic fabric in the Western region. In 1636 this region was handed over to Shahaji Bhosale by the then Bijapur ruler and in the next year, his deputy Dadaji Kondev reset the City into 4 Peths that is the Kasba Peth, Shaniwar Peth, Somwar Peth and Raviwar Peth were its new parts.

During this dark phase emerged one of the best rulers in the Indian history that is Chhatrapati Shivaji and his mother Rajmata Jijabai who started and had the vision to change the social economic pattern of this region through farming. Furthermore after the number of Maratha kings, Peshwa and the British rule later through the post independence period Punawadi as a village was converted into a big city which we witnessed today as one of the happening cities in India that is Pune. When the peshwa came to rule Pune they made it their capital and naturally because of this there was a huge rise in the economic activities and subsequently also in the population of this region. Trade then became one of the major economic activities in this area and luxury goods were mostly traded in this region during that period. Again major setback was seen by this city which was growing and prospering in 1818 because the British took over this region. During the British reign in the early 1846 the city started to again rise up through the development and construction of the railway line and post offices along with the establishment of cantonment several schools and colleges such as the Deccan College the college of engineering Fergusson College made this city centre and hub for education. Another important establishment which was made was the first local government. The Pune municipal council was established in 1858. With this legacy, Pune became one of the important centers for education along with the centre for various freedom struggles and social reform movement due to the presence of stalwarts like Lokmanya Tilak, Gopal Krishna Gokhale, Vitthal Ramji Shinde and others. Advent of the new 20th century this area expanded itself into new avenues and became an industrial hub with the Kirloskar oil engines limited establishment in 1946 and other industrial estates being developed around Pune Mumbai road. Later with the initiative of the State government of Maharashtra various industrial estates were set up in the form of Maharashtra Industrial Development

Corporation at Bhosari Pimpri and Chinchwad. Today Pune has many industries such as Kirloskar, Bajaj, etc who have expanded the industrial empires not only in the state or India but throughout the globe. To add to this in the area of Mawal and Chakan various State of Art modern companies like Mercedes, BMW have their own plants established which has added to the economic activity in those regions.

The city of Pune has always been at the forefront in cultural activities too. It is one of the pioneers in India from where several newspapers magazines were published and are continue to get published right from the pre independence period. Along with that, knowledgeable informative excellent libraries are also available. To add to the cultural value number of authors, artists, musicians and cultural organizations have added to cultural enrichment of the city.

Today Pune is the second largest city in the state of Maharashtra which is very famous for its history, culture and education. As of today the city is considered one of the authentic markets for various things which people can trade in two such as food grains, gold, silver, leather, goods etcetera.

Location of Pune city

The city of Pune lies at the Western limit of the Deccan plateau at around 18 degrees 31 minutes North latitude and 71 degrees 51 minutes East longitude. To be precise it is about 165 kilometers Southeast of Mumbai. The city of Pune lies on the leeward side of the Sahyadri range and is 150 feet above the sea level. As mentioned earlier the city lays at the confluence of the two rivers the molar and mother which after joining are known as Mula-Mutha. There are other too, the Pawana and the Indrayani rivers, which also flow through Pune's urban area especially at the North Eastern outskirts. The rivers which are mentioned above are the tributaries of the river Bhima. The city of Pune lies on a plane which is extensive and is surrounded by hills on the eastern and the southern side which are 1900 to 2300 feet high. Sinhagad Bhuleshwar range is one of the highest hills in this range and also as a famous Kondana or the Sinhagad fort located on it. The southern boundary the Pune city is the Katraj Diveghat region.

The climate of the Pune city is from moderate to mild. The average temperatures range between 12 degree Celsius to 44 degree Celsius. The average precipitation received in this area is round between 661 mm to 669 mm. As per the metrological department located at Shivajinagar, variation in rainfall can be seen during the years 1991, 2005, 2006 and recently in 2019.

Pune city is located in the Pune district which is located in the central western part of the Maharashtra state. Shape of Pune district is more or less triangular with its base are the Sahyadri Mountains that run from north to south along the Western boundary and continue to the South Eastern edge. Pune district is located between $7^{\circ} 54$ minutes and $19^{\circ}24$ North latitude and between $73^{\circ} 19$ minutes and $75^{\circ} 10$ minutes East longitude. The area which is covered by the Pune district is 15,643 square kilometers which is on the Western edge of the Deccan plateau.

Population

1901 to 1911 decade witnessed 5 epidemics of plague in which 30,000 people had died because of this; there was less growth in its population. Furthermore the Pune municipal corporation area also showed a marginal fall in the 1931 census. But after the census there was a steady growth with various reasons such as establishment of cantonment, several government offices, industries research educational institutions, defense establishment which resulted into interacting of the inflow of the population in terms of employment and form better prospects. One of the striking and important features after 1947 in India is that there was major influx of refugees from the Punjab and Sind region in this area of Pune City. In 1950 the Pune suburban municipal committee included 7 adjoining villages in this City and formed a bigger Pune municipal corporation. In 1962 the Pune city had increased to 139.70 square kilometers and further in the year 1983 the area was expanded to 146.11sq.kms. Another increase and expansion in the area of the Pune City was seen in the year 1997 with the inclusion of 38 fringe villages into the jurisdiction of the municipal corporation of Pune City this in turn increased its area to 368.89sqkms. But in the year 2001 as much as 15 villages were removed from the jurisdiction of the corporation and hence the area of the Pune city came down to 243.84 square kilometers and has remained unchanged till date.

Meanwhile during the 1960s to the 1980s the population in the Pune city did see a rapid increase due to the industrial growth. On an average increase of the population during these decades was about 35%. Little India Medicaid especially in the year 1991 the opening up of the economy and repair expansion in the information technology industries and other service center organization and small scale industrial units in population in Pune City scaled to new heights. It was an observation that at least 50% of the population was the migrant population during the decade from 1991 to 2000.

Throughout the various decades the population of the Pune city has increased from about 4.88 lakhs in 1951 to 31.24 lakhs in the year 2011

CHAPTER 2

REVIEW OF LITERATURE

In this chapter the researcher has reviewed the literature which is written, published and spoken with regard to Ganesh. There was dearth of sociological literature available in relation to Ganesh festival which is the topic of this thesis. The researcher reviewed books, articles, newspapers, journals, Mandal prospectus, government gazettes, data from PMC, State transport, NGOs, Traffic police, unpublished dissertation and first hand information.

The literature reviewed helped the researcher to understand the overall meaning and importance of festival in human life and also origin of Ganesh festival in Pune city. This thesis would fulfill the research gap with respect to the topic of Ganapati and its culture build around it.

In 1991 a research study which was carried on the topic “Ganesh –studies of Asian God” had tried to explain that lord Ganesha is believed to be a god of every man especially in Maharashtra and its adjoining state. Robert L. Brown has also refactored that his belief has extended to NRI (Non Resident Indians) OCI (Overseas Citizens of Indian) and other Diasporas spread throughout the world.

Since the present study was planned to focus on the title City and Popular Culture: A Case Study of Ganesh Festival in Pune City. The review aims at evaluating research studies concerning this topic.

A] Conflict theory/Marxists Theory

The author Bennet Tony, has explained Pop culture in his book ‘Introduction: Popular culture and the turn to Gramsci’, (1986). Popular culture has the attribute of negotiation where people belonging to different social groups can be united. The bourgeoisie hegemony is sought by not destroying the working class culture but by connecting them to the ideology of bourgeoisie is political affiliation of the working class is drawn accordingly. He points out, ‘as it stands, the concept of popular culture is virtually useless, a melting point of confused and contradictory meaning capable of misdirecting inquiry up any number of theoretical blind alleys. The popular

culture growing around Ganesh festival, the masses blindly follow the trends set by the bourgeoisie class which is the 'political leaders' who sponsor the events for Ganesh festival.

The author Birnbaum, N. and Lenezer, G (Eds) of the book 'Sociology and Religion: A Book of Reading', Prentice-Hall: Edgewood Cliff, 1969, has related religion to different aspects of life of the individual. The very basis of life of the people is religion. The culture and way of life has a base of religion and all aspects be it social, economic, political etc are all related. This study is evident and applicable even today. We see commercialization of religion where economics, market, socio cultural, religious aspects are interrelated.

The author Chibbar, Y.P., pin points the behavior, psychology and attitude of all the middle class people in the society in his book 'From Caste to Class' (New Delhi Associated Publishing House, 1968). The area of research covered by him is mostly the urbanized section of society. He has highlighted how there is a transformation from class to caste divisions in the society. In Ganesh festival a large social gathering is seen where people irrespective of their caste, class differences come together for the grand celebration.

The main theme of the book 'The Sociology of Secularization: A Critique of a Concept' (London: Routledge and Kegan Paul, 1977) is the secular concept. The book highlights the engulfing of all religions and giving space to each of the religions, sects in the society. The author Classner, E.P., central point is how the secular attitude changes the entire society and brings in the liberal behavior and openness in the society. This is further transformed into a better social and economic society through the multifarious relations between the members. It is seen that in the Ganesh festival many other minority community people also participate in the celebration with zeal and vibrancy.

The authors Coser Lewis and Rosenberg Bernard, (ed) have studied the attitudes, authorities, behaviors about the people who are anomic to the society. They have defined culture and also analyzed the deviant behavior of the people in the book 'Sociological Theory' (Macmillan 1967). The concept of legitimacy of Max Weber has also been analyzed by them. Karl Marx and his proletariat revolution are given a place in this book. This book is a dynamic critical examination of the behavior of the people. The theoretical aspects explained in this book assist us to

understand the changing culture and how mass are controlled, influenced and made use of by the bourgeoisie's class.

This is a collection of six essays written by different authors Crossman, Richard (Ed.). It is edited by Richard Crossman and covers the cold war period. In the initial part of the book 'The God that Failed' (New York: Bantam Books, 1951) most of the writers i.e. Andre Gide, Richard Wright, Ignazio Silone, Stepher Spender, Aurther Kostler, Louis Fischer have raised and praised communism to save humanity but later due to same personal experiences and agony have denied the adoption of communism. Mostly the books throw light on how communism had its influence and impact on the intellectual life of the American people and society.

The book 'Structure and Cognition: Aspect of Hindu Caste and Ritual' (Delhi: Oxford University Press 1977) discusses the ritual and Hindu caste. It is complete and thorough analysis of two the Sanskrit texts i.e. the Ghriya Sutra written by Gobhela and Dharmananya Purand. They study the social institutions and many unique features of Hindu society. The writer Das Veena has studies different jatis (caste) and categories including the king, Brahman, (sufis) etc. the author has shown the differences between the Chaturvedi and Trivedi Brahmins too. Many pages of the book also discuss the Hindu rituals and their importance.

According to Fiske in his 'Understanding Popular Culture and Routledge' (2010), hegemony is the culture where people develop using product of cultural industries, it is the commodity used and also the practices consumed from the pop culture. There is a constant process for creating this culture which is drawn from social experiences and succession of social practices. The pop culture is drawn through relationship to structure of dominance, the resistance and the dominance power has economic base semi optic power is often constructed to resistance from the subordinate who wish to exert control over the meaning of their life, this control is otherwise denied to them in relation to their material culture. Hegemony is holding the power, leadership which compels the masses to behave according to the authority.

In this paper, Mr. Gadgil 'Poona: A Socio-Economic Survey Part I and II' (Poona: Gokhale Institute of Politics and Economics, Publication no.12, 25, 1945, 1952) has studied the socio-economic position of Poona as a city. He has used survey as a methodology for analyzing the social and economic makeup of the people in the Poona city. During his survey, he understood

that the Ganapati and the Shivaji Festivals are more enthusiastically followed and participated by the citizen of Poona. Ganesh festival is celebrated grandly with huge decorations tableau, music system, dolbies, and laser lights. Lezzim and Dhol Tasha pathaks recently. The soul of celebration is vibrant as usual.

The author Grover, Verinder (E.D.) has dealt into the political system of India at a great length in his studies 'Sociological Aspect of Indian Political System' (New Delhi: Deep and Deep Publication, 1990). He has interlinked how the vote bank politics is linked to the religion, caste and region. The money and the funds received and used by the people in India are mostly linked to political and economic set up. The major amount is used for favoring one or other group of religion to vote for the particular political party. Ganesh festival is a forum for budding political aspirants; the Mandals are hugely funded by political parties for their promoting many youngsters.

Here the argument is put forth by Hall, Stuart, in his book 'Popular culture and State' (1986), is that the people's relation to the power block are done through building a political construction in their mind. Historically it is seen that one must break and discontinue the whole set up and pattern of relationship resulting in reshaping and transformation. This was present against the historical model of hegemony. Here the period of relative settlements are identified and the movement of transition which is acquired through changes in cultural practices an ideology which reflects large change in class relation. Hall substantiates this point by studying several case studies picked up by British cultural history to support the breaks in settlement and moments of incorporation. New relations of forces are developed by shifting the institutionalized culture and establish cultural leadership and the authority of class and culture.

The author Jog N.G. in his book 'Lokamanya Bal Gangadhar Tilak' (Delhi: Govt. of India Publication 1965) has studied the entire life of the freedom fighter and has gone into the details of his different phases. The major role played by Tilak was to create awareness and consciousness to rise from the slavery of the Britishers. The awareness created through construction channels like Ganapati and Shivaji festivals being celebrated and through them a social message of one's own self pride being appraised by Tilak. The author has considered the life of B.G.Tilak as a life long struggle and sacrifice. This book helped in understanding the core reason and nature of this festival and how it has changed so much till date.

Under this book 'Cultural theory and Popular culture an Introduction' the theory of hegemony of John Storey, certain groups in society dominate the subordinate group and make them follow, through their intellectual and moral leadership. Here the struggle is seen between the large section which resist and the forces of hegemony seeking the consent of them. In pop culture the dominant hold the key position though it and move within compromising equilibrium. In the history of popular culture the masses are taken into consideration i.e., there concession is brought under the hegemony which is built up of complicated and contradictory forces. Here the differences are seen in ideology and are channelled in a safe place and hegemony is maintained by dealing with the subordinates through appeasement. The state, having ideology, may come up with reforms with social life through their organic intellectual. Here the political hegemony since time immemorial has appeased the public by putting forth their demand. In Ganesh festival when loudspeakers were banned a move was made to courts of law and made flexible. The order granted to play the music system till ten O'clock on festival days and on immersion up to twelve O'clock

B] Functionalist Perspective

The focus of the author Chaudhuri, Nirad, is to study different phases of Hinduism, in his book *Hinduism*, New York: Oxford University Press, 1980, which he considers to be the oldest religion of the world. The most important phase is the emergence of the Vaishnavism and the significance of tantra because it will remove the misconceived facts about the above said phases from the readers mind. The author gives a detailed account as to how the different phases overcome the major obstacles in Hindu religion especially the unnecessary rites and rituals. A new revival is focused by the author through this book.

In this book 'Social Background of Indian Nationalism' (Bombay: Popular Book Depot, 1981) the author Desai, A.R., has talked about Indian Nationalism has been dealt with a different perspective. The socio-economic understanding, phases, themes are covered in this book regarding the Indian nationalism. Every event, act during the awakening of Indian nationalism is studied up to achieving the independence. The various leaders of different backgrounds who contributed to Indian nationalism are also covered in the later half of the book. The mobilization of providing of masses is seen and also the efforts by B.G.Tilak for providing a public forum for gathering of people through celebration of shivaji festival and Ganesh festival at a grand level. This book also gives a background of history of women in different phases from Vedic period till now. The participation of women at different level and their empowerment and emancipation is also seen.

The two major concept in Sociology are studied i.e. tradition and development in the book 'Tradition and Development' (New Delhi, Vikas Publishing House, 1994) by Dube, S.C. The other concepts like caste system, social groups and social change are also studied in this book. There is transformation in the Indian society and the social change how it has been brought in is also highlighted in this book. The role of religion in the people's lives is also discussed.

In this book *Hindu Manners, Customs and Ceremonies* (New Delhi: Oxford University Press, 1990) the author Dubois, Abbe, has pointed out the major Hindu manners customs and ceremonies which have a great impact in the life of the people. Be it a Small, big, large or little any kind of religious ceremony it has a major impact and influence in the lives of the Hindu. It triggers them and gives them a pathway to live a peaceful life.

Durkheim in this book 'The elementary form of Religious life' (1912) (London: union brothers; 1976) has tried to study the oldest form of religion. He has gone into the details of Arunta tribe, which are considered to be the oldest and are aboriginals of Australia. Durkheim has studied the various forms of rites and rituals. In the form of sacred and profane. The researcher has studied the ritualistic aspect along with commercialization of religion where the markets are flooded with decorative materials, sweets; confectionaries available in market substantiate the claim.

The author Dumont, Louis, in his book 'Religion, Politics and History in India: Collected Paper' (The Hague: Mouton and Co., 1970). Highlights the details of religion connected with politics and history in India. It clearly shows the connect as the need of hour. The religion is acting as a base through its various different fields are influenced including social circles, economic life-professional acceptance Ganesh festival provides a strong base for young political aspirants. Politics and religion has always functioned hand in glove with each other.

The author Eister, Allan, W. (E.d) has tried to co-relate the scientific study of religion in his studies 'Changing Perspectives in the Scientific Study of Religion' (New York: Wiley, 1974). He has studied the different approaches and therefore analyzed the science behind why humans need the base or support of religion. The study of different streams of Christianity studied by the researcher to explain the need of religion in one's life.

A detailed study of the Hinduism has been done under this book 'Hinduism: Beliefs, Practices and Scriptures' (New Delhi Adarsh Books 1999) by the author Fowler, Jeaneane. The various kinds of traditions, beliefs, practices which are prevalent in the Hindu religion are studied by the researches. The role of religion in the life of the Hindus for understanding it, the researchers have in great depth studied the rites, rituals, sacrifices in the Hindu religion. Though Ganesh festival has a remarkable change in the way it is celebrated the ritualistic importance had not withered the first day of installing the idol with fulfilling rites and rituals is seen and for ten days chanting of 'Atharvashirsh' is done.

In Gangrade, K.D., books 'Social Legislation in India' (Nos. I and II, New Delhi: Concept, 1998) he focuses on the social legislation such as the civil liberties Acts, Marriage and divorce legislation. There is a diverse literature in the form of social legislation studied by him. He has studied the religious linked legislations for understanding the social harmony in India. Mostly the

legal angle has been explored by him in this book. The recent changes has lead to coming up of different acts regarding pollutions of all kind namely sound pollution, water pollution due to dumping of Ganesh idols in rivers etc. nuisance created by public at a large gathering all has to be tackled with legislations

Giddens, Anthony in this book 'Sociology' (Cambridge Polity Press, 1989) he has laid stress on the social structure, stratification, class, modernity etcetera. A Giddens has also thrown light on the social psychological concerns, which are the basis for the human relations. In this book, he has also questioned the macro-order in the subject of sociology. The main theme of his book is a social structure which is instituted by human agency and yet they are the medium of the constitution.

The researcher in his book has given many references as to city concept. In the urbanization study Mr. Gore deals with the city as a way of life in his book 'Urbanization and Family Change' (Bombay: Popular Prakashan, 1968) since major socio-economic angles are thrown open to the reader and other researchers to explore. Urbanization explains the major features of how people adapt to the changing times and the religion as such. Today families in cities, every community, precisely the religious rituals with use of casteless, online pujas etc. families get together happen occasionally.

The author Haralambos, Michael has studied the themes and perspectives of sociology including social processes, society, family, social structure, religion etc. in his book 'Sociology: Theme and Perspectives' (New Delhi: Oxford University, Press, 1984). Various thinkers and their approaches like the structuralists, functionalists are studied by them. This has helped the researcher to understand the theory to apply for work.

The author Johnson H.M., in this book 'Sociology: A Systematic Introduction' (New Delhi: Allied, 1982) has the nucleus on the structure and function in the society. He has studied the American society and also given the references of the European, Tribal and Indian societies. The author has centered his study also on the Social, Economic, Political and Religious institutions in all the above mentioned societies. He has turned the attention on the religious institution and the role played by them in the stability of the society.

Kane, P.V., in this book 'History of Dharmashastra' (Pune Bhandarkar Oriental Research Institute 1974) has thrown light on the ancient, medieval manuscripts, texts. Through them, he has studied the society in its entirety. Mr. Kane studied at length Mahabharata, Chanakya puranas. The social, economic, religious understanding of the societies has been described by him. Each phase gives a different picture of society and the researchers get an insight as how society keeps changing.

In this book 'Lokamanya Tilak Bombay' (Popular Prakashan, 1969) the author Keer, Dhananjay focuses more on the political and personal life of the B.G.Tilak. The major political tools of Swarajya, boycott, national education was used by Tilak to create the awareness of oneness among the public. Some of his writing is also put into modern day perspective which gave the people the impetus to break the social traditional bonds and hit the streets strategically to create awareness.

MacIver R.M has tried to compare and analyze the natural science and social science in 'Elements of social science' (London: Methuen and Co. Ltd., 1952). To study the elements of social science including the social action, attitudes, behavior, social processes and the social system. He has made social science as an epicenter for the issues of the social concern rather than the Economic, Political concepts. Also the author has touched upon the religious aspects present in the society. This helped the researcher to understand the subjectivity, interpretation, and understanding of society.

Mr. Madan in great details studied in his book 'Western Sociologists on Indian Society: Marx, Spencer, Weber, Durkheim, Pareto' (Bombay: Allied Publishing Pvt. Ltd. 1979) the views of the western thinkers in terms of Indian society. Karl Marx and Herbert Spencer had focused on the future of the Indian society. Herbert Spencer had studied the effect of the British colonial rule on the Indian Society. Mr. Madan analyzed the works of these sociologist and highlighted the two important aspects in Indian society i.e. caste system and religion. The author also studied the work of Weber and analysis of religion and its impact on the progress of the Indian society. Mr. Madan studied Weber research on the role of religion and the hindrances it has brought within the Indian society. These studies have helped the researcher understand the stratification in our society and how Ganesh festival helps for social gathering temporarily.

Mahadevan has clearly pointed out the different strings of 'Hinduism in Outlines of Hinduism' (Bombay: Chentana Limited, 1977). The various traditions, principles, rites, rituals in Hinduism which have a great impact on the Indian society are studied. The culture of the Hindus having the base of religion is witnessed by the author. How religion has its roots in every action done is studied by the author. The researcher has observed the additions of different rites and rituals. Ganapati was earlier considered as a god of obstacle and used for Aghori vidya but later he was perceived as an obstacle remover god and friendly.

Metro Robert K. has highlighted the two important aspects in sociology i.e. social structure and social theory in the 'Social Theory and Social Structure' (New Delhi: Amerind Publishing Co., 1972). Not only this author has also shown the major use of latent, manifest functions and the role of religion in the lives of the people. The positive and the negative impact of the religion and its various institutions in the Indian society can easily be related through many aspects of the study by him. Ganesh festival had served the latent purpose of political aspirants by providing forum for public contact and leadership qualities.

The author Milladi, Subbamma has the epicenter of study 'Women: Tradition and Culture' (New Delhi: Sterling Publication, 1985) in Indian society. She has focused on the traditions, cultures and its role in the life of women in Indian context. The religion is the core in the cultural studies and therefore it is vital to understand the mindset of the women in Indian society. Women have been given the responsibility of perpetuating religious customs and traditions in Ganesh festival we see a whole transition of women.

The researcher Mullatti Leela in this case 'Bhakti Movement and the Status of Women: A Case Study of Virasaivism' (New Delhi: Abhivav Publication, 1989) study has viewed the virasaiva sect in great depth. The Hindu religion has many sects, sub sects which form the way of life of different people living in India. The Virasaiva sect is mostly related to the followers of Hindu god Shiva. The study of this sect has shown various traditions, principles, rituals they follow for the survival in this society. Importance to lord Shiva is given in great extent.

The paper 'The Structure of Science, Problems in The Logic of Scientific Explanation' (London: Routledge and Kegan Pual, 1974) of Nagel, E., deals with the scientific structure of society tries to analyze the problems of the societies. The basis of social control, deviance and role of the

social institutions is very vital for the researcher to study as it helps to draw certain solution to the complex problems within the society. In Ganesh festival various rules, ban etc are failed to execute. Ban on plastic, thermocol, no loud music allowed after 10 O'clock are few examples of it.

The author Nothingham, Elizabeth has deep understanding about the religions which are followed in USA in his book 'Religious: A Sociological View' (USA: Random 1971). A good sociological view has been given to the religions especially followed in New York. The difference between the Catholic and Protestants, the role of all these sects of Christianity in the maintenance of society in a status quo manner depicted. The researcher has referred to the origin of religion as stated by Durkheim. Ganesh festival here through has roots in religion as a social and cultural aspect.

The paper 'The sociology of religion' (New Jersey: Prentice Hall, Englewood Cliffs, 1969) of O'Dea, T.F., deals with the sociology of religion in the New Jersey region. The researcher has defined the concept of religion its characteristics.

Its function in the given society.

The role of religion in the individual life, social, political, economic life is very vital according to the researcher.

This has helped the researcher to understand the impact of religion on individual. The Ganesh festival has helped in a very different way of socialization.

The author Parson, T., in his book the social system (London: Routledge 1952__, Essay in Sociological Theory, New York: The Free Press, 1954) has given the meaning to the social system and it is relevant in the society, its need for the survival of the society deals with the types of social system. On the basis of the social system it is the theory which is developed by the author. The types of social system help to keep the society, its units in consonance with the nature of their lives.

The researcher Parthasarthy, A., has studied about 'The Symbolism of Hindu Gods and Rituals' (Bombay: Vedanta Life Institution, 1995) the Vedantee life of the Hindu people in the region of Bombay and other areas. His core studies Hindu gods and the rituals followed by their followers

and also show there is a symbolic relationship between them is highlighted by him. In today's time though rituals are not so important but it has not lost its significance. Vedas do not have a complete story of Ganesh nor it endorse idol worship. Researcher has sought information from other sources too.

Radakrishnan, S in his paper 'Hindu View of Life' (London: Unwin Books, 1974 17th Impression) speaks about Hindu as a culture and the way of life adopted by its followers. The Hindu followers do the actions based upon the Karma theory and have a belief in the rebirth cycle. The way of life has to be very simple with the sacrifice, joy, happiness, compassion to be the best virtues of all the followers of Hinduism. The debate continues about Hinduism being a religion or way of life. Today Ganesh festival seeks origin in Hindu religion.

The writers Selltitz, C., Wrightsman, L.S. and Cook, C.W., have tried to study the research methods in terms of the social relations of the units in sociology in his book 'Research Method in Social Relations' (New York: Holt Rinehart and Winston, 1976). These units are nothing but the people living in the society. They have tried to give meaning to the social relations. They also have classified the social relations into different categories. The researcher here has the study in different ways to understand the social relations which had an economic, political angle too.

The author Shourie, Arun has thrown light on the very basic principles and values of Hinduism in his book 'Hinduism: Essence and Consequence' (Delhi: Vikas, 1979). The traditions which form the pillar of the Hindu religion are studied by the researcher. The action of each individual and the result of it are clearly discussed in Hinduism in this paper. The researcher has studied three books i.e. Bhagwat Gita, Upanishads and the Brahmasutra and through questioning them and critically examining he comes to the conclusion about Hinduism, which is logical. In detail, the researcher has studied the relationship between the Atman and Brahman and other feature of Hinduism e.g. Karma, Rita and Maya. The scriptures of Hinduism are just a guideline for organizing the masses and doing away with the 'Karma' concept attached to poverty and social ills. The researcher finally concludes that like Mr. Gandhi every person should find the way to achieve liberty through the path of truth and honesty

Singhal Anwesha in her work on 'Ganesh Chaturthi or Chouth: bringing the local beat back' has shown the relevance of Ganapati festival and its religious, spiritual and its social implications in

the western part of India. The festival brought in public sphere has changed the scenario and has become a socio cultural aspect of society.

Singhal Anwasha in another of her works of 'Fervor and Traditions' has dealt with the splendid grandeurs of the Ganapati festivals. She has also gone into the depth of how the traditional methodology of doing the puja of lord Ganesha mentioned in different old Hindu scriptures. Here researcher has brought out the phases of worship where initially Ganesh was the god of 'Aghoris' and was considered as 'vighnakarta'. His ritualistic worship included the offer of alcohol and non veg but later the transition is seen where he is now loved by people as friendly god for good intelligences. He is obstacle remover god now 'vighnaharta' also popular among kids. This was not in the works of singhal.

The researcher found this book very helpful as it helped in understanding the little tradition and great tradition. The attributes of different urban and rural communities and how the popular culture and social change affect different aspect of societies.

In this book 'Modernization of Indian Tradition' (Jaipur: Rawat Publications, 1973), the author Singh, Yogendra has studied about the processes and various problems before the modernized contemporary India. He has directly questioned how the Hindu and Islam religion will respond to the changes brought about by the modernization. The author has studied the political, economical and social structures and institutions how they will and have responded to this modernization. The author further has in-detail viewed the social change theories and impact on the village, caste, family systems in India.

Mr. Smith Donalds E has divided the book India as a secular state (London Oxford University Press, 1967) into 16 chapter and 7 parts. He has measured the concept of secular state through his perspective. He focused on the freedom and liberty of the citizens and religion. Mr. Smith has highlighted the difference and separation of state and religion. He further has studied the issue and problem of secularism in Asia. The minorities in India. Indo-China, Indonesia, Philippines are also studied by him in great details. As an author, he has shown the Hindu Religions universalistic view, the Indian Christian view and to conclude deals with the human liberalistic view. In reality Indian politics and religion always had a nexus. Ganesh festival has always been a forum for moving towards politics step by step. Here secular attitude is restricted only to the

participation of people from different religion in Ganesh festival. In reality Indian politics and religion always had a nexus. Ganesh festival has always been a forum for moving towards politics step by step. Here secular attitude is restricted only to the participation of people from different religions in Ganesh festival.

Thomas Metcalf and Barbara Daly- in their study 'A Concise History of India' have elucidated the study of culture which includes the Ganapati festival and its relation with the Indian society. It is socio religious kind of relation, which has been highlighted. The book lacked cultural aspect which is covered by the researcher mentioning popular culture, mass culture

Usha Sharma (2015) – in her article “what is the significance of durva in Ganesha puja” has highlighted the significance of durva. The researcher has given a detailed account of the religious importance of durva in Ganapati Pooja. She has also shown the minute relationship of offering the durva with spiritual, psychology and inner peace to a personal offering. The author fails to touch upon the environment aspect. The researcher has filled the gap with the detailed study as how the economic aspect has led to destruction of environment example use of plaster of Paris idols, patri, shami, durva, lotus, kevada etc, all these items are dumped if not sold so value is lost and already disturbed the river ecosystem (most plants grow near river banks)

Usha Sharma (2008) in her book 'Festivals in Indian Society' (Second volume set). Sharma has tried to study the diversity of culture in our nation. She has also given a comparative analysis of different festivals in India including Ganesh festival, Durga festival, etc. this has helped the researcher and researcher has also added the economic or cultural aspects to it.

Max Weber in the research 'The Methodology of the Social Sciences' (New York: The Free Press, 1949) has concentrated on the sociological methodology and has classified it into 4 methods i.e. Idealistic method of Hegel and Kant, Positivistic approach by August Comte, St. Simon and J.S.Mills comparative method of E.Durkheim and Dialectical Materialism of Karl Marx. The author has tried to understand and evolve the very rational attitude of the thinkers and did study the causalities of actions and the source of motivations. He has brought in a new concept of Verstehen and divided it into Direct Observational verstehen and indirect explanatory verstehen. The author is the first to deal with the interpretative understanding of sociology. This book has helped in choosing the approach for s

Festivals

The word festival has its origin in Latin Language word 'Festum Festa'. The word simply means feast. Further the word changes to the 'Festivus' and in Medieval Latin period it got changed to festivalis. The today's version of the word festival is come from Middle English period. In the Middle English period festival day was considered as a religious holiday. Its first Authentic recording was in the form of Noun. In 1589 known as Festivfall. The usage of a term feast was 1st seen as a Noun in 1200 circa but it took the version of the verb 1300 circa. The concise Oxford Dictionary defines 'festival' as the 'feast day' or 'Day of merry making' the meaning of the word in general sense is a large and elaborate meal for group of people. In many southeast countries and also in European countries e.g. Spain the word fiesta instead of the word feast which means a religious communal meal organized in honour of a patron saint. In most of the countries including India celebrate historical events, national events, birth anniversaries, death anniversaries as festivals e.g. 26th Jan Republic Day, 30 Martyrdom Day 28th Feb Science Day, 15th August Independence Day, 5th September Teachers Day, 2nd October Gandhi Jayanti, and 14th November Children Day.

Types of Festival

The researcher here is trying to understand the generis of the types of festivals. The different types of festivals have various reasons behind them because they are celebrated for different occasions.

Following are the Types of Festivals:

1) Religious

These kind of festivals are usually celebrated with some or the other God at the helm of affairs. These festivals are celebrated across the religions e.g. among the Hindu the Ganapati festival, Muslim the Muharram, in Christians- Christmas etc. it is actually the re celebration of the religious values related to that god and imbibing them among the people. E.g. Esala Peraihera which is a Buddhist religious festival is celebrated in Thailand and Sir Lanka. In Egypt, the Sed festival is celebrated once in 3 years.

2) Arts Festival

Under this kind of festival which includes intellectual creative, artistic talents and seem through the various music festival, literary festival, science festival, etc. the music festival has many sub categories i.e. rock, jazz, etc. Similarly, the literary festival also has many varieties like Jaipur literary fests, poetry festivals, storytelling festivals etcetera. Across the world there are film festival held e.g. Cannes film festival, Venise film festival, Berlin film festival, International film festival of India.

The nature and intension of the Arts festival is to motive and inculcate the creativity, skill and talent of the artist and to provide them with a forum to showcase all that they have before the public.

3) Food and Drink Festival

The basic intension behind food and drink festival is to promote the specialty of the particular region for which it is famous example the national peanut festival which is celebrated in United States, Galway international Oysters Festival in Ireland, Orange Festival in Nagpur, Mangoes Mahoshtova all over Maharashtra but especially in Konkan region. Strawberry Festival in Mahableshwar, Bhim Tadi Fest all types of food item all over the Maharashtra are made in this festival.

Apart from the above mention food and fruit Festivals there are other festivals known as beverages festivals e.g. October fest in Germany for Beer, Wine festival in European countries etc. in India there is the Bandra Wine Festival held in the month of November,

Toddy fest held in Delhi in month of October. Sula Fest held in Nashik in month of February.

4) Seasonal Harvest Festival

These kinds of festivals are directly related to the nature. As discussed earlier the researcher has listed out number of seasonal and harvest festival which indicated how the nature plays a very important role in different kinds of people's life.

The Indian festivals are also related to the changing seasons, agriculture and its related aspects. All over India the harvest season is celebrated as festival.

Makara Sankranti Pongal, Uttarayana, Lohri, Khichdi, Shishur, Maagh Bihu.

Holi – Phagwan-Holika Dahan.

The Braj region- Lathmar Holi

Baisakhi or Vaiskhi in Punjab

Bihu are celebrated 3 times a year are maagh in January, Bohaag in April and Kaati in October

Hareli Chhattisgarh tribal celebrate

Onam-it is celebrated as grand carnival in Kerala.

Nuakhai Orissa

Kut Manipur

Tokhu Bengal wangala Meghalaya

Pawl Kut –Mizoram

The role of the festival is very important because it gives a way to celebrate and to be happy. The festivals also have a social message which brings in social gathering, social cooperation, and social cohesiveness. During the festival time the economy of the state or that of the nation is also affected in a positive manner. Festivals are considered to be a break from the daily routine which

provides a kind of solace and entertainment. One of the important roles of the festival is to convey or to carry on the cultural traditions. During the celebration of festival it is clear that there is a sharing of different kinds of stories related to that particular festival.

The ancient Egyptian mostly dependent upon nature worshipped the Nile River because it is the water of the Nile which provided fertile land for crops. The Egyptians worshipped Min, the god of vegetation and fertility, and they celebrate the harvest season during springtime.

Festival National, State and International level

A festival means any kind of celebration, which has a certain period of duration, which may last for a day or a few days. A festival has an intention, which is directly related to a social issue or in most cases it is related to religious causes. A festival includes various acts, plays, concerts, films, songs, etc. In India various festivals are celebrated by different religion e.g. Hindus, Muslim, Sikh, Jain, Parsi, Christian, Buddhist, Jews etc. The festivals which are celebrated in India are mostly religion based.

The Hindu religion includes following festivals:

STATE FESTIVALS

Important festivals celebrated in Maharashtra

- 1) Vata savitri
- 2) Nag Panchami
- 3) Ganesh Festival
- 4) Khandoba Navratri
- 5) Datta Jayanti
- 6) Bail Pola

C] GANESH FESTIVAL

Anita Raina (1997)- in her article- “Ganapati: Insights into the dynamics of the cult” has tried to convey the message that the origin of the Ganapati festival which began as the private festival has today converted itself into a full blown public festival. This clearly states that religion, which began as a private affair, is in the public eye created positive ripples in the economy on public front. Though there is commercialization of religion still ritualistic part the researcher has observed in Ganesh festival. People mostly prefer installing Ganesh in their home rather they prefer in common public pandals and many residential societies who have one common Ganesh Mandal.

Cashman Richard in his article “The myth of Lokmanya Tilak and Mass Politics, in Maharashtra” gave the insight into the Ganesh festival, which was used as a tool by Lokmanya Tilak as a political weapon for amassing the people to channelize them for Indians independence. The author has written down the real reason for public celebration was political awakening and for creating forum for meetings and independences struggle movement

The author Divekar.D.V has translated this book Life and Times of Lokamanya (1928) into English and hence drawn a new fresher in this topic of Tilak. This book deals with various political situation, social life and economic condition within India and Maharashtra. Minute nuances of every aspect of B G Tilak life has been discussed as it is helpful to most researchers in their area of studies. This book helped in understanding B G Tilak’s personality though he was political reformer he also was an orthodox. His work like Artic Home Of Vedas depicted the different angle of him.

S.K Chatterjee in his work, ‘Hindu Mythology Vedic and Puranic’ has dealt with origin, history of lord Ganesha and Kartikeya (sons of Shiva and Parvathi). Their roles have been explained as well. The researcher has come across different stories and all have different stories line no two stories of origin of Ganesh is seen, hence authenticity of the reality of the existence is not believable. The stories of Ganesh hindering Ravana for taking linga to lanka, the same story is told in Orissa folk tales and instead of Ganesha it is Vamana who stops Ravan. These differences makes we think of the authenticity.

S.K Chatterjee in his article on 'Dharamsindhu and Indian Calendric System' has thrown light on the Ganesh Chaturthi and the Ananta Chaturdashi and its significance.

D] GANESH FESTIVAL AND SOCIETY

Schnieder, Louis (E.d) has dealt with 3 different sociological concepts in his paper Religion, Culture and Society: A Reader in Sociology of Religion, (New York: Wiley, 1966). He has defined and also explained each concept in detail. He further has tried to link religion, culture and society in a single string of social existence of the humans. The religion according to him is the basis of the individual and social lives of people and it further creates the cultural values in any given society. Here we cannot neglect the societies which do not have religion but morals are inculcated through education institutes society can be without religion and with globalization societies are changing.

The paper "Religious Rites and Festivals of India", (Vidya Prakashan, Varanashi, 1999) by Bhatiya and Solapur G.R. has carefully considers the rites, rituals that are present in the Indian village. The researcher has studied the intention and meaning behind the festivals that are celebrated in Hindu religion. On the whole the religion, how it is related to the people's life is studied by the researchers. Religion has rules for a happy life from birth till death; socialization through religion is more powerful it doesn't allow people to think logically or rationally.

Census of India, Vol. X, Fairs and Festivals of Maharashtra, Part VII-8, 1969.

This data book provides the correct and Up-to-date figures regarding the various fairs and festivals of Maharashtra, which are celebrated. This data book has and will provide various researchers in the field of culture, religion, festival to analyze the things in their own perspective.

Review from recent Newspaper Articles

Hindustan Times 25th August 2017 Ganesh Chaturthi: History, Significance, guide and rituals of Ganapati festival page no.1

This article has given the significance of celebrating the Ganesh Chaturthi by referring to the Hindu mythology story of creation of Ganapati to protect Paravati when she was taking a bath. This article also has given special mention of why Ganapati is called as vighnaharta and the significance of invoking blessing and start of any endeavour as the lord of good beginning

India Today, 26 August, 2016 page no.1 this article has explained the concept of sarvaganik Ganeshostav celebrated in Pune. It gives the glimpse of Peshwa worshipping Ganapati as family deity. This article explicitly mentions 10 days of festival celebrated with fervor and gaiety. It also provides information last day of immersion as a sight to behold. The article also gives the information about five most revered Maanache Ganapati in Pune city.

India News 15 September 2018 supplement page no.1

This article highlights the Hindu festival which is celebrated on day of birth of Ganesh. The article shows the fervor and excitement among people installing handcraft idols at their home. The article also mentions the artist Ragunath Thakur who made a special Ganapati idol using alphabet.

Times of India 14 September 2015 supplement page 1

This article has mentioned that Ganeshostav generating revenue of 20,000 corers across the country. There by increasing in 30 percentage annual growth, ‘Analysing economic boom around Ganeshostav in India, a study conducted by the associated chambers of commerce and industry of India under the ages of social science.

India Today 9 September 2013 page 1

This article has given cover page image of Dagudu Sheth Halwai Ganapati. It has given information of Partisthapana and Rath procession was taken out on the street of the city.

<http://swachhindia.ndtv.com>

This article gives special reference to Kasba Ganapati Mandal for collecting e waste on the 10 day of Ganeshostavo under the pretext of Swachh Bharat Abhiyan. The Mandal has dissuaded people to use gulal as it is harmful for health. It also promotes to raise fund for children's education by focusing on 3 principle of festival i)wisdom ii) prosperity iii) good fortune. The collection drive was carried out from 13 to 22 September. The devotee visiting the Pandal could deposit electronic gazette like T.V, Remote, laptop, wires etc. The volunteers at the Pandal educated people the harmful effects of e waste. This was appeal made by Mr. Nirgudkar.

19 August 2017 Sakal supplement Page no. 1

Mr. Yash Pal Sonkamble in the news article has given the information regarding the 2nd auspicious Ganesh Mandal in Pune city i.e. Tambde Jogeshvari Ganapati. Every year the Ganapati idol face is of African elephant drawn from the sport of 'Ganjifa'. It is famous for organizing the melas related to social lives in Pune city.

20 August 2017 Sakal supplement Page no. 1

This newspaper article has been written by Mr. P.Sarode and it focuses on the origin and establishment of the Nagnath Par Mandal. Here the annual magazine of the Mandal has given the history behind the name of this mandal. The accused Nagnath was given death punishment by Nana Fadanavis for the conspiracy death of sawai Madharao. It is also termed as riddhi siddhi Ganapati. This Mandal mostly help and assists student preparing for competitive exams and also have concentrated on the cleanliness of the rural area around the Pune city.

23 August 2017 Sakal supplement Page no.2

In this newspaper the joyful celebration of the Ganapati festival is depicted. The employment rise in the idol maker, dhol pathak Mandal, stall wallahs, the eateries, the merry/fun making people are interested during these 10 days. Punekar are all set to witness a happy and merry making Ganesh festival celebration this year opened the news report.

23 August 2017 Sakal supplement Page no. 1

Mr.P.Sarode in this news write-up has highlighted the pre and post independence importance of the sanipar mitra Mandal. This Mandal was started in the 19th century by M.Jadhav, Shinde, Salunkhe, Ghole, and Ganjiwala. The Mandal has been purporting to avoid water pollution by giving 50,000 Ganesh idols which are eco-friendly. Also they have shifted the place of the mandal which come in between the road creating road snarls.

24 August Sakal Supplement Page no. 1

In this newspaper article Mr.P.Pathak has highlighted the origin and development of the Ganesh festival started by Tilak. He stayed at the Vinchurkar Wada at Kumthekar Road for 14 years thereon. In the year 1894 started the Ganesh festival at this very Wada which was called as the 'Law Classes Ganapati'.

26 August 2017 Sakal Supplement Page no. 1

The significance and essential characteristics of the 21 Durvas has been given by Mr. S.G. Pund in this news article has shown the spiritual and historical calculation of the shadripu + prapancha + antkarnachatustheya + triguna + dwaita + adiwaita bharna Ganesh. Hence in human life the role of number 21 is important.

29 August 2017 Sakal Supplement Page no. 1

In this article Mr.S.G.Pund has underlined the importance of the vehicle of the lord Ganesh. His vehicle is the peacock. It depends upon the qualities of this bird i.e. positive and negative. It is included in the 3 meaning of its qualities one is beautiful, second it is non contended and third its feet are ugly. The objective of this vehicle shows that this beautiful world will remain non contended and ugly due to the desires. Maya is the base of it. Lord Ganesh is called as the Shri Mayureshwar.

30 August 2017 Sakal Supplement Page no. 1

Mr. Pandurang Sarode in his newspaper article has observed that many Pune-kars have said that the Ganesh utsav brings in colour and fulfillment in their lives. It is that god which gives content

and also liberation from the worldly desires. The lord provides them inner peace, happiness, joy, harmony, and balance in their worldly lives.

1 September 2017 Sakal supplement Page no. 1

In this newspaper article Mr.S.G.Paund has opined about the hierarchy of gods and subsumed the philosophy of oneness of god. Therefore the controversy of Satyavinayak and Ganapati should be settled to dust.

2 September 2017 Sakal supplement Page no. 1

The quality of the lord Ganesh especially regarding his ears has been viewed in this newspaper article. Ganapati is called as Shurpakarna who sieves those things which are not relevant and listen to only good demands of his followers

4 September 2017 Sakal supplement Page no. 1

This news article has thrown light at the Ganesh immersion organization which started at the B.G Tilak statute at mandai. All Mandals have agreed to contribute in creating the eco- friendly Ganapati mirwanuk for that time.

Mr.S.G.Paund has pinpointed the significance of Ganesh Gita. This script is also called as Ganesh Puran. This book has 11 chapters in total. Different moral and spiritual message to king Varnyas at Rajur in Jalna district were given. It has 414 Shlokas used is and considered it minute

5 September 2017 Sakal supplement Page no. 1

Mr.Prasad Pathak has drawn attention to the objectives behind starting the Ganesh utsav. Its base is social, religious, cultural, and environmental rather than the modern outlook which has taken from noise, water pollution and different idiosyncratic behavior. The social construction message behind the starting of Ganesh festival should be upheld.

Friday 6 September 2019 Maharashtra times page 2: Anand Saraf

Invention of new idols of Ganpati. Ganpati is known for wealth, wisdom & prosperity scientific knowledge that is the reason the sculpture maker make the idols in various forms. They are made in such a way that it reflects divinity and piousness. The sculptor uses paper jaggery and gum for

making the sculpture. Bhau Rangari, Raja Ram Mandal, Honaji Bala are few historical asset that has enriched composite culture of city. The famous Sharda Ganesh idol is a best example of sculpture which is made by renowned sculptor named M. Lele.

Shashakta Bal Upasak Mandal has made the idol of Ganpati in form of maruti which is god of strength. To give a message of strength and power to people. Earlier the sculpture was made up of mud collected from riverside now it is made up of Plaster of Paris. The sculptures are of different size, shape and replica of other gods for which the credit should be given to Vijay Dixit, Indira Yelarpurkar, and Vishal Tazimkar etc.

Monday 2nd September 2019 Sakal page number 1

On the occasion of Ganpati festival

First time the prisoner under trial will take part in the Dhol thasa pathak.

The under trial under the banner of Guruji Talim practiced Dhol Tasha for 25 days. Guruji Talim the third revered Ganpati of Pune from the day of installation till day of immersion the prisoners who participated in Dhol thasa pathak (drum band) had earlier practiced for one and half month. In that band there were various youngsters with zeal and excitement and every year the number of participation of youth is increasing. For different areas there are different Dhol youth pathak seen the Ganpati procession and for welcoming Ganpati. This year in the history of Pune festival first time the Yerwada jail prisoners were set free to participate and welcome Ganpati. For the Pune-kars and the devotees of Ganpati this is going to be something different and unexpected.

Superintendent of police who is in charge of prisoners Sunil Ramanad gave training to 30 prisoners and conceptualizes the ideas of participating in Ganesh festival. Nad Bramha a group of Dhol Tasha pathak accepted the offer to assimilate Mr. Sunil (S.P) had spoken to various office bearers of various groups. The prisoners were trained in six different ways and in the band of 30 out of that 2 were trained to play tasha.

6th September Friday 2019 Sakal Today page 7.

Creator of Akhil Mandai Mandal by Workers

This Mandal is said to be very important because this Mandal has given five Mayors two state ministers, one MLA, one MP. This has given an importance to this Mandal.

11 September Wednesday Maharashtra Times page 2.

In Pune there are more than one hundred and fifty institutes working for disabled blind people. During the Ganesh festival they take active participation the programme for Ganapati in the premises of sasoon which is an institute for disable. During Ganesh festival they also take active participation not only, the disabled people but also old age home. The old age people too enjoy. Apart from these people school, college, bank, government offices, hospitals etc too take part in Ganesh festival.

7 Sept 19 Saturday Pune Plus (Maharashtra Times) page no's 2

Social- economic transformation.

The Ganesh festival which has reached to every corner of the world and is expanding year by year is characterized as socio economic transformation. From the legalized survey figure it is been noticed that during the festive season there increase in some 1000 crore transformation across India and therein also increase 20 percent every year of economic transaction. Last year in Pune there were approximately 4,500 Ganesh Mandals legally registered. Ganesh festival which is celebrated in schools, colleges, hospitals, offices etc the number exceed to 10,000. Huge society installation of Ganesh has reached 10,000. The minimum average of expenditure during the festival is approximately 1.5 lakh. In heart of city where there are main stalk of Ganapati there are around more than 500 hawkers. In the last five days of Ganesh festival the income generated is equivalent to 2 months. General public in festive time along with their family visit the various Ganapati and estimated that around 800 rupees is the expenditure. The income of MSRT during this festive season increases by 40% and there are around 200 foreign tourists who visit Pune city and reside here for festival. The market of flower, fruits, coconuts etc is flooded with people and there is tremendous buying of these items. There is also a great demand of sweet not only from shops but homemade are in great demand. It is this season that decoration and electronic lighting is used and is in great demand. Vehicles which are big and small are also in great demand as people prefer to buy on the auspicious occasion of Ganesh ustav.

Advertisement, sponsorship makes huge profit during this season. It is an economic backbone of big companies. In entertainment sector, artist and contract onside this season as blessing in disguise. There is equal participation of those contracts who are working on the sound system and laser system. There are around 300 and more Dhol Pathak (band). Their sale and repair business is on rise, the economic transaction of this is more than 10 cores. It is also seen that most of Ganapati Mandal from the collected funds. The catastrophe use of these funds is for disaster management during.

Thursday 12 September 2019 page no. 2 Pune plus (Maharashtra Times) colour of festival.

The report i.e. the Annual report of income and expenditure is the most important. Here in this report they give the name of people who have contributed for Ganesh festival, the amount the expenditure. This is given in details about the lighting, decoration, flower garland, Prasad, rangoli, stage etc.

This report is given in detail

The balance sheet is prepared for the last year. It also includes the sponsorship the advertisement, the message of birthday wishes etc everything mentioned above, is the additional income.

This report also consists of the services provider along with the telephone number for example blood bank, ambulance service, etc.

The report also comprises the achievement of that particular Mandal, the prizes the profit etc. most of the Mandal have the Annual Report which is in a form of a book and is printed, the amount of printing etc are ensured from the contribution. No matter the age, people like to see their name printed in a book

CHAPTER 3

GANAPATI: A GREAT TRADITION OF INDIA

3.1 Introduction

In this chapter, the researcher is trying to trace the origin of Ganapati cult, which is shrouded in mystery. Many social scientists have shown a direct connection between Ganapati cult and the season of sowing crop and harvest in Maharashtra. The researcher in the chapter is trying to show the glorification of Ganapati as a great god with special reference to Maharashtra.

Going by the evidences as collected by the archeologist, philosophers and ethnographers, it is clear that the invocation of Ganapati is not reported before the 7th century A.D. This makes it very clear that Ganapati, as a deity was not famous before that period. The deity of Ganapati, which was not known prior to that period, has rose to be a supreme godhood and was made great by a certain sect called 'Ganapatyas'. Ganapatya's are one of the Brahmins sectarians who worship Ganapati as a supreme lord and god. Many stories were created by the ganapatyas regarding their deity Ganapati

I] Ganapati is called as the God of Obstacle (who create obstacle).

This supreme lordship was brought up by many invented and imaginary stories and myths. Temples were erected in his name alone, with his vahana, the mouse, guarding the entrance just like Nandi, the bull, which guards the entrance of temples dedicated to lord Shiva. The largest one built in honour of Ganapati was a rock-cut temple near Trichinopoly known as Ucchi-Pillaiyar Kovil. ¹(A.Getty:1936:5)

Certain Puranas and Upapuranas were used to upgrade the rank of Ganapati as creator, higher than the Trimurti did. In other puranas he was described as the giver of wisdom and knowledge. To cite an example the following story may be used.

“Ganesha and his brother, Kartik, had once a childish dispute as to who among them is the elder superior, and the dispute was referred to Shiva for decision. Shiva did not know what to say, for the question was hard to decide, Since Ganesha was a boy not 'born' in the ordinary way at all.

¹ A.Getty:1936:5

He gave his decision most impartially by ruling that whoever of the two sons would make a tour round the world in the shortest time, would thereby prove him the elder. Now, Kartik's vahan is the peacock, and this gave him a decided superiority over the rat mounted Ganesha. Sitting on the back of the winged carrier, Kartik flew off immediately to make a circuit of the world, and in a short time disappeared from view. But Ganesha, instead of setting out on the tour, quietly made a circuit around his parents, and bowing before them claimed the prize of victory. But Kartika complained that he never went round the globe. 'No' replied Ganesha, 'but I went round my parents who introduce to me all that is comprehended in the term 'world'. This bit of well-timed philosophy clinched the question in dispute, and Ganesha was thereafter acknowledged as (superior shrestha) elder son of Shiva. From that time on, Ganesha was also considered as the Bestower of Wisdom. (A.C.Mukerji:1932:13)².

The sectarians and devotees of Ganapati got opportunity to claim his supremacy and their efforts were intended on adding to his prestige by making him the 'Lord of Buddhi'. Thus this paved the way to Ganapati's being looked upon as the inspirer and controller of all intellectual and literary undertakings.

Another source of glorification was the great service that Vinayaka was supposed to have rendered to Rama in the local tradition. Rama was believed to worship Shiva at Ramashavara before he could cross the ocean to Ceylon. His holocaust of the Rakshasa, including Ravana, Rama was in dire need of protection from ghosts of the Rakshasas that were haunting Rama. This story naturally made the people regard him as a powerful exercise. The temples of Uchchilaiyar on the rock of Trichinopoly, and that the five faced Heramba Ganapati riding on a lion in the Niayathakshi temple at Nagapatnam in Tanjore district bear a witness to the facts mentioned above.

The devotees of The Krishna-Ganesha cult represented Bala-Ganesha in the attitude of the child Krishna crawling with this difference that the child Ganesha was represented elephant faced and with four arms. In their religious ardour, they took the Bhagavad-Gita, inserting the name of Ganesha wherever that of Krishna's occurred and called it Ganesa-Gita.

II] Ganesha as god for Granting Success.

² A.C.Mukerji:1932:13

Ganapati was initially believed to be a god who created obstacle but later people accepted his other attribute of removing obstacles and now he was also up held as god of granting success. This is substantiated by giving two instances first from a Puranic narration where Saint Shauank and his associate in the Naimish forest had asked Suta that which god should one worship to achieve success in everything that one does i.e. how to bring reconciliation between quarrel of between husband and wife, how to bring indifferent stranger to take interest in one's affairs like education agriculture, what would ensure success to all?

Suta replied by giving a narration from Mahabharata where he said that when Kauravas and Pandavas stood for war, Yudhishtira asked Lord Krishna which god should they worship to get success in the battle field. Krishna replied that worshipping Lord Ganapati will bring success to him. Yudhishtira immediately asked to describe the ways and auspicious day to suitable for worshipping. Then he was told that of 4th day of the bhadrapad (August) month or magha (February) and 4th day of bright moon is of course considered most auspicious to perform worship. One can do it whenever he feels inclined. In this Pooja one should use (white sesame) white til which should be made into paste using curry stone to apply all over the body of the worshiper. He should then take a bath before performing a Pooja no matter what the time is. Then the image of Ganapati should be made of gold using three and half tolas, or half of it, or a quarter of it or as much as one can afford. If the worshipper is poor then he can take sliver and if he is driven in poverty, he can use clay for the image. But nobody should commit the sin of cupidity by dishonestly avoiding outlay.

After the Pooja or ritual, one has to give away gold or silver idol of Ganapati to the Brahmin as dhana (gift). The Brahmins also dictated the process of parsad that is 'modak' and how it is made that is with pure ghee, flour and sugar. One was made to offer 21 modaks to the Ganapati out of which ten were taken by the priest and ten were given to the family and the remaining one was given to Ganapati.

“O Dharma, if you perform the puja of Ganapati you will be able to conquer your enemies in this battle and will soon be crowned. This was the advice given by Krishna to the pandavas to worship Ganapati and gain success. Ganapati granted shiddhi that is success; this is the reason that Ganesha is called as Siddhi-Vinayak. Saint Parasher according to one mythological story had said to have given curse to all those people who saw the moon on that auspicious day. The

curse was indeed anyone who saw the moon would face 'allegation' or 'false accusation' will be casted on the person within year." Simmah Brasenamavadhit Sima Jambavanta heta". This charm will counteract the curse.

Skandhpuran describes the origin of the curse, where lord Ganapati was appointed as chief of servant by lord Shiva and also gave him the eight goddess of success as wife for which Bramaha praised Ganapati. Ganapati told bramaha to ask any favour he wanted which he would fulfill it. Bramah in return asked for hitch less creation of the world. Lord Bramaha after blessing Ganesha marched forward to swarg. Lord Ganapati on entering the Chandra lok stumbled and he fell down. Then on this, the moon laughed and ridiculed at him. Then lord Ganesha could not tolerate the insult and through his worth he cursed the moon.

Angry Ganapati cursed the moon, that whoever sees the face of moon shall be falsely accused and suffered on Ganesh Chaturthi. Hearing the curse the moon went and hides him in the lotus. Seeing the disappearance of the moon it alarmed all the gods, demi-gods and people. They took the advice from Bhramaha and he said that none of them can be of any help. They had to approach lord Ganesha and propose a Pooja to him. In this Pooja, image of Ganesha should be made of gold shall be given to the Brahmin.

Later the moon was instructed about how the puja should be performed. The moon asked for apology for having insulted Ganesha and begged his pardon to remove the curse, but Ganapati firmly disagreed. On seeing this all the god's interviewee and prayed for the sinner. Ganapati hence considering it, modified the curse and by saying that whoever sees the moon on fourth day of bhadrapat will be subjected to curse during the twelve month following that day. Hearing this moon asked for remedy for this curse to Ganapati. Further Ganapati said that the one who will worship me on every fourth day of darkness of every month and also worship the moon and his wife Rohini and he who will give the Ganapati idol of gold to the Brahmin and listen to this religious book, feed the Brahmin will always obtain success.

In bhadrapata Ganapati said that his image of gold and clay shall be worshiped in a way that the pot should be taken and image shall be placed over a heap of rice and the (kalash) pot should be covered with two pieces of cloths, the worshippers shall wear red cloths and offer Ganapati flower, sweet balls (Laddhu), fruits and cash and after worshipping give this all to the Brahmana.

In the food that is to be offered to Ganapati, giving for the Brahmana on that particular day shall be only sweet and not pungent or sour.

B] Ganapati now the Satya Vinayaka:-

The Ganapati sectarian did not stop here but further glorified their god saying that he existed even before Vedas. 'Satya Vinayaka' it means true Vinayak or Ganapati or elephant headed god of success. To prove this another mythological story was narrated in which Narada asked his father about what puja shall one do to ensure happiness in universe and which god will grant all the desire in all ages for ultimate fulfillment.

Brahman answered Ganapati which existed even before Vedas and one who shaped the Vedas and one who is like 'Om' shall grant all desire in all ages. His name is satay vinayaka –history speaks of him in form of conversation between Shiva and Parvathi. When Sudhama asked Krishna about one god who will fulfill all desire of man & give success, he mentioned the name of Satya Vinayaka. He told sudhama that Satya Vinayaka was devoutly worshiped by pious man and yogis. Satya Vinayaka is considered to be the protector of poor; he was born on full moon day of the month of vaisakha hence he should be worshiped on that day or fourth (chaturthi) day of bhadrapath Monday or Friday.

A paste made of Gingelly sesame seed and Avail fruit shall be applied to the body before bathing and worshipping. One should again take a bath in evening and then worship the Nine planets first, then in the center of the blotter made of plantain trees and decorated with flowers of different colour wreath of flowers and mirrors should be placed in the kalash full of water and in between them emblematic diagram on a copper sheet representing Ganapati and it shall be placed and on the four corners symbolizing Laxmi Narayan, Parvati Maheshwar, Shakti Madan and Pruthvi varah shall be engraved. A lotus of eight petals shall be drawn with sandal wood paste and at the center of lotus the satya vinayaka shall be placed and in the evening one should, without reserving anything, offer all that he has to the god and worship him. The combination of one cup or mug of flour, sugar, milk shall be fried in ghee and sweet balls of that mixture shall be offered to that god as food. Catomage with dainties as per the wealth of the worshiper.

The seasons of fruits like guavas, pomegranate and other shall be served. Leaves (Shafts) of dhurva (grass), Shami, and Rue should be placed over the image. After the puja, all the people who are present shall listen to the story told by priest. The Brahman shall be worshiped with sandal paste etc. married woman shall be offered dinner after puja.

C] Supreme Deity Ganapati:-

By that Ganapati sect became very strong and large number of people started following. Now they began to use a mark of red circle over their fore head. They considered Ganapati as the supreme deity who was above Bhrahma, Vishnu and Mahesh. The word 'Om' that is used before mantra was said to be the representation of Ganesha.

The Sanskrit symbol on the right side represented the trunk of Ganapati. The word 'Aum' in which 'A' represented Brahma 'U' represented Vishnu 'M' represented Mahesh. Thus, Ganapati was associated with all the three. G.S.Ghurye reports that "In Gujarat, Deccan and Karnataka by the 11th Century A.D. over the doors of the Shiva temple Ganapati had come to occupy the central place .(G.S.Ghurye:1968;78)³

The Ganapati now was being used as the symbol at the commencement of the book. This was to invoke Ganapati as a supreme deity; this tradition is followed even today. The famous Mahabharata was written by Vyasa which is said to be dictated to Ganapati who wrote it with his broken trunk using it as pen. By now lord Ganapati was identified as god of good Buddhi wisdom, knowledge, fortune sagacious and full of policies. Hence, his image was kept at the cross road entrances of the door and outside the business shops. Above fact is seen even today at various Hindu residential places where picture of Ganapati is pasted on the door and even before beginning of new or routine job one would assume that Ganapati would give welfare and invoke the aid. E.g., shopkeepers do it on starting a new job.

3.2 Different parts of Ganapati

The ratification of the Ganapati sect was seen in 14th century. They were divided into six branches, which helped them spread the cult of Ganapati among all Hindus in different parts of India. It is seen that people pay homage to Ganapati before starting any religious ceremony as it

³ G.S.Ghurye:1968:78

is intended that invoking Ganapati before starting any work will guarantee a safe and successful completion of most of the Hindus religious people acknowledge him by taking his name.

3.3 Evidence of acceptance and spread of Ganapati as God of Ganapatyas.

For the success of business enterprises of local traders, movement was set up for invoking grace of Ganapati. This was seen at a pillar having inscription dated 861 A.D at Ghatiyala near Jodhpur the capital has the images of Ganapati facing in four directions; it is known that movement was erected by groups and individual rather than a single person. This group considered as banias and traders for seeking success in their work.

One of the inscription dated 1026 presently at Greater Bombay i.e. Bhandup, was found on a plate it was in scripted Om! Victory and prosperity! May Ganapati leader of the ganas who receives attention through worship in all affairs protect us from misfortune removing way obstacle (G.S.Ghurye:1962:73)⁴. Through this, it was evident that the elite of Maharashtra, acknowledged this deity before commencement of any new task undertaking or business to guarantee success and safe passage.

Another reference was seen in “manaaollasa” works of Chalukya king Somesvarmala dated 1130 A.D. it contained description of fourhanded image of vinayaka along under siddhi, buddhi. In the beginning of the work, it was written that the god who is responsible for fulfillment of all desires and one who with his long ears like fan will keep away all obstacles as if it were like cotton light to such god we bow down (G.S.Ghurye:1962:74)⁵.

It is seen in the records of Jayasinha dated 1175 A.D. where Ganapati is considered as supreme god. It reads success, hail joyless and joyful hand came and deformed, impeded and obstructing is heramba, the lord of ganas (G.S.Ghurey:1962:79)⁶. With all these reports of 10th and 11th century it was evident that Ganapati the god of ganas was now worshipped by all men, women and children of all caste, sects and this had now been the god of knowledge, wisdom hence was adopted as patron god of students.

3.4 Evidence of Ganapati in text of magic and mysticism.

⁴ G.S.Ghurye:1962:73

⁵ G.S.Ghurye:1962:74

⁶ G.S.Ghurye:1962:79

Many mystic and magic texts have the reference of Ganapati where he is having three eyes, many hands, one of them holding lotus and one which has huge belly. This deity was also used in invoking success in tantra sadhana. Both the brahman and Buddhist texts of fifth century onwards show the reference to it just like other mystic gods, Ganapati was also given a syllable by which he might be invoked and he began to be represented in magic charms or spells with circles and triangles.

In the beginning of tantric rites and in kula rites initially Ganapati was first supposed to remove all obstacles and after his invocation he was also departed with certain rites and other mystic rites of initiation began. At the time of building tanks, wells, ceremony of initiation was done in which Ganapati was first deity to be worshipped and he was to be mediated as a god with vermilion colour(kumkum), councshell(sankha), nooze, head of elephants.

In the process of tantra puja after the lord Ganapati is invoked, the worshipper is then made to offer panchatattva or five elements, wine, meat, fish, parched food and women to the elephant god surrounded by eleven manifestations of some of his land. After this the divine mother are worshipped. The Ganapati god is initially invited then departed using mantra of dismissal. After which all other deities are worshipped including divine goddess and Navgraha.

The Lord Ganesha was also believed to have eight goddess presiding in him and he controlled them, as the Ashtasiddhis. It helped in success and achievements of all kind. The temples of linga shrines had Ganapati at the southern side of outer wall and his 'vahana' vehicle that is the mouse was placed facing the north. The image of Ganapati was mostly kept at cross roads, under trees having naga slab, at the entrance of the Shiva temple. The reference of Ganapati is seen in Mudgalapwana mentioning 32 different names of him and also in saradtika where there are 51 dharanis where god Ganapati is invoked in different aspects, but among all these a common feature is seen that the elephant head and fat, yatra shaped body. Also by studying all other images or swayambhu murtis it was seen that mostly they were red in colour or red face with yellow body even the painting depicted the use of 2 colours, also flowers of red and yellow colour were used to worship this god. In the paintings it was seen that a banner of red colour had figure of his vehicle i.e. rat and many times mouse was shown near his feet he was also called 'Akharatha' the one who sides on mouse.

Ganapati is also seen in different form and poses like one holding axe, lasso (pash), modak, serpent (large snake) dancing Ganapati are holding pomegranate, sward (Durva), and kalash.

3.5 Ganapati and shaktis

With the growing popularity of Shakti even Ganapati was seen with images of Shakti as his female counterpart who holds his left arm and sits on his thigh and has her right arm around his neck and other hand holding bow of batasas. The Ganapatyas particularly practiced the Shaktism and they adopted Ganapati as their deity who became more important. The Ganapatyas also set up a cult of five Shakti Ganapati. Namely they were the

Uchhista Ganapati – Four armed red in colour

Maha Ganapati -Ten armed red

Pringara Ganapati – Six armed

Laxmi Ganapati – Four to Eight armed carry a lotus

Ganapati and meditation

Ganapatyas were classified into six separate groups. All of the six groups believed that Ganesha was the first great god through whom Maya Shiva and other different gods were created. All of the above six groups used different form, mantars, methods etc. to worship Ganapati. Later on they set up two ways of worshipping Ganesha which varied in some way or the other. Most of the Ganapatyas meditated with the image of the Maha Ganapati in front of them which was red in colour and had ten arms one of which carried a pomegranate and embracing female energy or Shakti. This was the reason why Ganapati was called as the supreme god who created other gods. Another Ganapatya sect meditated on the elephant faced god. Having 4 arms and yellow colour known as Haridra Ganapati. The Ganapatya supposed that the Haridra Ganapati had the third eye. The devotee under this sect had tattooed on both arms the elephant face with one tusk. Another mediation sect of the Ganapatya lord found Uchhista Ganapati with four arm and embracing Shakti.

3.6 Tradition method to serve Ganapati without mediation

Initially the Ganesha sect offered flower (red and yellow) and fruit to appease him. The Ganesha worshipped Ganapati in the form of 'Linga' because of the traditional Linga worship. There were two kinds of Linga one which was worshipped by all they were of sacred Sevayambhu and the other which all its worshippers viewed. During the annual celebration of Ganapatyas Ganapati was worshipped along with Shiva. In the Tantra Shashtra there were six faces of Shiva. Four were cardinal and one was facing up and one was facing down. It was considered that meditation of Shiva depicted about Sadhana and Shiddhi mantras. The west side facing head of Shiva depicted Kama or love and revealed the gods like Krishna, Ganesha, Yama, Surya and other planets. In India Ganapati was symbolized with five different element of nature namely the Earth (Rectangle) which depicted elephant legs, the Water (Circle) which depicted stomach, Fire (Triangle) which depicted trunk, mouth and upper part of tusk and Air (Crescent) which was depicted in Tilaka and third eye. Another representation of Ganapati in the form of rectangle and triangle is seen in Sharaddha Tilak Tantra. The concept of Swayambhu Murti is well known among the Shiva and Ganapati cult. The Shiva was placed on pedestal where the Ganesha was always set up under the tree or in the open along the high roads or in the beds of the river. In south India Ganapati is called as the household 'God Pillaiyar'. He is worshiped early in the morning, afternoon and also at night. His worship is always accompanied by the worship of other deities such as Vishnu, Shiva, Parvati and Aditya. Ganapati was offered modaks called as panchapindas and he sat on either side of the Shiva linga. Sometimes in the high caste houses Shiva (White quartz), Vishnu (Black Pebble), Paravati (Metallic stone), Aditya (crystal) and Ganapati (Red stone) represented the Brahmins gods.

“Conceive a parijata tree (one of the five trees of paradise) made of nine jewels...; Under the tree, inside the primordial lotus, is an asana seated upon which Maha- Ganapati should be invoked inside a triangle, within a hexagon...” (A.Getty:1936:24)⁷

“I adore the Elephant-faced Ganesha, the incomprehensible with sharp tusks, three eyes and a capacious belly King of all Beings, the Eternal, blood red of hue, whose forehead is illuminated by the new moon, son of Siva, Remover of all Difficulties.”(A.Getty:1936:26)⁸

⁷ A.Getty:1936:24

⁸ A.Getty:1936:26

The above information clearly shows that how the small tradition of Ganapati cult was made into a dominating and a large cult. Ganapati was termed as Satya Vinayak remover of obstacles and lord of wisdom. Because of all this the ganapatya sect people started building temple of Ganapati all around the country in honour of Ganesha.

3.7 Tilak and Stages of National Awakening

One has to understand that Bal Gangadhar Tilak took the initiative for creating awareness in social and political field. He took the opportunity of 10 days of melas, singer troops that focused on the strengthening of political situation by implementation of rigid and sharp control of prohibitory laws, to inspire the audience, which engaged in the liberator activity.

According to the situation the demand and role of B.G. Tilak has change. In this chapter we are going to highlight the further development after the festival started. This festival started in 1893 and it has been celebrated till date. But we can divide it into III phases.

I Phase 1894-1908

II Phase 1908-1914(3rd July 1908 to 1914)

III Phase 1920 onwards (16 June 1914 to 1st August 1920)

Frist Phase 1893-1903

It was in September 1893 when the Ganesha festival started in Poona and the social awakening, political awareness took place. The important focus and aim of this festival was to get people together focusing on their sentiment and giving the opportunities in social activities. It was for the first time the Hindu had emphasized on the superiority complex of the Muslim that led in 1894 to the diminishing of the Hindu population and increase in the population. Which followed spread of Islam in Poona? The festival celebrated in 1893 gave an opportunity to the Hindus also to celebrate and enjoy themselves as was case when the Muslim celebrated mohuram. This celebration of Ganesha festival was public and not only restricted to Pune, Bombay but was spread even outside Maharashtra in regions like in Hubli, Dharwad and Berwade, but this reaction was opposite of what the Muslim felt to strengthen the antagonistic reaction. In 1896, the Annual Ganesha Festival was a social festival creating the political awareness and also spiritual awareness. Therefore, Ganesha was tagged as the Hindu National deity. There were five most revered Ganapati Mandal in 1894, there was a dispute seen during the immersion procession regarding as to whose Ganapati Mandal would immerse the Ganpati, first whether Jogeshwari or Kasba Ganapati. Nevertheless it was decided that Kasba Ganpati to be immersed first, then Jogeshwari followed by Bhau Rangari's, followed by Dagdusheth Halwai and last would be the Mandai Ganapati. This was the trend set and is followed till date.

Second Phase 1903- 1920

This phase was very important as many developments took place. In addition, many ups and downs were witnessed during this phase. Further, this was very important as a political game with the religious base. The two important events of this festival were imprisonment and death of B.G.Tilak. Hence this period was divided into sub- phases:

I 1894 -1908

II 1908- 1914 (3 July 1908 Imprisonment of B.G.Tilak)

III- 1914 June 16 (Release of B.G.Tilak)

IV- 16 June 1914- 1 Aug 1920 (Death of B.G. Tilak)

There was a setback as there was a second incident as Mr. Kale in 1899, got the idea of raising fund and later in 1905-1910 we can see a rapid progress. There was a rapid progress because it emphasized on the social awareness by speeches, which reached to the lower strata of people and the villagers. The speech focused on the political, social, religious and philosophical topics. The most eminent speakers were Mr. Shivram Panh, Mr. Paranjape, Mr. Krishnajipanth, Mr. Khadilakar, and Mr. Tatyasheb Kelkar. Not only this but other orators like Mr. B.G. Tilak, Mr. Vir Savarkar, Mr. Subhashchandra Bose, Mr. Wrangler Paranjape, and Ms. Sarojini Naidu also delivered lectures on different topics for the social awakening.

A. Difficulties in part of festivals

As we see there are three groups:

- 1) Aggressive Group
- 2) Non- Aggressive

- 1) Aggressive Group: This group was headed by the Mr. B.G. Tilak and Mr. Bose and this ideology was violent.
- 2) Non- Aggressive Group: the ideology was to gain freedom in a peaceful manner.

British government was also in opposition of the Ganesh festival in public and tried to make divide and rule polices to have tension in Hindus and Muslim

Third Phase 1920 onwards:

This phase started after the death of Tilak. In 1920 non-cooperation movement took place which beheld the heart of the people, this lead to anti-propaganda during the Ganesha festival (September 1920)

Gradually as the days passed, it was seen that many people started taking part in the festival. When this came into the limelight of some old groups, they closed the groups but at the same time, new parallel Mandals had been installed. And these new Mandals came up with new ideas and eventually the religious concept changed into purely recreational one, this can be compared to waters, when water starts flowing over its boundaries it loses on to its depth, here the depth is correlated with religion.

Between 1947 and 1950 there was increase in installation of Ganapati Mandals. There began a competition as to whose installation had more attractive things and for which they started collecting funds to organize various programs. They established the Ganesha “festival board” to look after these groups regarding many complaints of mishandling of money, misbehavior, rowdy behavior etc. As only 5% of such groups were misbehaving all the groups could not be tagged as such, .But it is true that Ganesha festival was losing its main purpose because swaraj was achieved. Ganesha festival has turned into a festival with no effective leader.

3.8 Revival Movement

Ganesha installation now had no proper leadership or any guidance and hence revival movement started and Ganesha assembly was formed which contained various office holders. The main purpose of this assembly was to organize and guide the Ganesha installation groups. In order to reach to each group they published the rules and regulations in the daily newspapers, not only this but a printed copy was given to each Ganesha Installation Group. Here the government officials were also provided with the copy of rules and regulations and these officials were requested to do the necessary announcement for the same. Thus became a revival movement for the gradually reviving the Ganapati festival.

3.9 INITIAL PUBLIC GANPATI INSTALLATIONS

The following table shows the first of the Ganapati installations:

| NAME OF INSTALLATION | YEAR STARED | CONTINUATION STATUS |
|--------------------------------------------------|-------------|---------------------|
| Bhausahab Rangiri | 1893 | Continues to exist |
| Kesari Institution in Vincurkar wada | 1894 | 1904 |
| Mandai group | 1894 | Continues to exist |
| Shanivar peth | 1896 | Continues to exist |
| Ravivar peth | 1903 | Continues to exist |
| Later Kesari office started in its Gaikwad wada. | 1904 | Continues to exist |
| Narayan peth | 1907 | Continues to exist |
| Bhavani peth | 1909 | Continues to exist |
| Sadashiv peth | 1915 | 1920 |
| Kasba peth | 1917 | Continues to exist |
| Shivaji mandir | 1925 | Continues to exist |

3.10 Institutionalization of Ganapati festival

Now the festival has received civic sanction as the Municipal Corporation and Police Department have institutionalized it. The organizational rules are more clearly defined and are more rigid, this shows how much the festival is appreciated by the people and institutionalized.

We could see a drastic change in Ganesha festival after the death of B.G.Tilak. There was a deviant behavior as the purposes of the festival was lost but to revive, restore the traditional

significance. Pune was the epicenter to influence whole of Maharashtra .Again under pressure of modernization and secularization there was change in the festival and cult.

3.11 The History of Celebration of Ganapati festival

The grand festival of Ganesha festival actually had a different purpose, when it was started. It is divided into four parts that will be discussed in this chapter. In National awakening, B.G. Tilak had the idea of people coming together in the name of religious faith. The British had a very less scope to oppose.

Lokmanaya Tilak

Lokmanaya Tilak was an extremist with a great philosophy. He was a great scholar and Mathematician. He had different modes of demand. Encyclopedia Britannica gives the following comment about B. G Tilak, “The popular leader of a militant school of Nationalism, he was also the movement’s chief theoreticians, articulating its ideals and devising its programs”. Tilak (Encyclopedia Britannica: 1974:406) first introduced passive resistance, the Boycott of British goods, the organization of mass opinion and other forms of effective political action that Gandhi later adopted.

1. Early Age of Tilak

Tilak was born on 23 July 1856 in a middle class family. He belonged to a Chitpavan Brahmin family. He hailed from Ratnagiri. After graduation, he took up Law and after completion of Law; he decided to take up teaching as a career in a private school in Pune, which accelerated his political career.

He started reforms in the institution he was working and transformed the institution into University. He focused on the mass education and emphasis on English as a mode of communication. He considered English as a powerful force for dissemination of liberal and democratic ideals. Due to his ideas, he was misunderstood and hence he could not stand the situation and as a result resigned from Deccan Education Society as he had the focus on the political career. He thought in order to reach out to many people he brought forth two weekly

newspapers The Kesari and The Maratha. The Kesari was in Marathi language whereas The Maratha was in English.

2. Political culture background

Now there was a drastic change in the culture as the western culture had taken over slowly and the Indians were discontented. However, the educated people believed that the western culture may raise the prestige and in turn the social status level. Hence, many Indians were attracted to those western cultures and hence many conversions took place and now these conversions created a fear in people so many leaders started making regulation for Hindu culture.

Another issue was the Hindu-Muslim discontent the Britishers took up the advantage of this discontentment and helped the Muslims. Hence, Tilak quoted many incidences to make people aware of the evil motive of the British. He quotes the procession of Balaji where it was supposed to pass through the mosque. But in that very year the procession was attacked so the Hindu asked protection in future. The Britishers were in favor of Hindus but they failed to give protection to the Hindus in the following year too. The Failure of the Britishers to give protection made an impression that Britishers too were afraid of them. Tilak wanted to organize the Hindus to protect the Sect. Lord Harris, the Governor did appeal to Hindus and Muslims to keep peace and he also gave order to his sub-ordinate to give justice without biasness, but they failed. Tilak was of an ideology of not to go in for Communal riots. He thought that there should be a friendly relationship between the Hindus and Muslims. In order to make peace between the Hindus - Muslims he thought of Ganapati festival. So that both the sect should come together and also the Hindus had to reunite.

3. Revitalizing the Ganapati Festival

During reign of Tilak, we have seen that earlier Ganapati was a religious private affair where the people had celebrated this festival by worshipping Lord Ganesha by inviting people (relative and friends) at their places for lunch or dinner preparing eatables, sweets at home.

Looking at the situation and awakening Ganesh festival, Tilak thought of celebrating the festival in public. He organized religious personal affairs into public. Religious affairs aim was to unite the Hindus, which was prestigious. He wanted a religious consciousness and re-organizing of the masses. Ganesh Festival was celebrated with enthusiasm and common interest.

To highlight the attraction of people there were displays, of scenery, and music which was played. In the evening, the people use to gather to watch the display and to hear the music. Now the personal festival had taken over by public festival where we could see many people coming together and celebrating Ganesh festival in cities and villages.

To make the masses awakened B.G. Tilak started the Ganesh festival, which is seen till date. The motive behind was served as the literary evidence, showed that there were 50 centers in Pune which celebrated Ganesh festival. Initially it was seen that Hindus and Muslims were on friendly basis and Hindus did participate in the Muslim festival and contributed to the Moharram. They also did monetary contribution. But when the Britisher did partition between the Hindus-Muslims, B.G.Tilak got annoyed and made an awakening to start some public celebration as was seen in the sense of unity that was seen among them and Pune was chosen as an important place for the religious celebration which had turned into social celebration.

4. Appeal through Kesari :

As N. G. Jog in 1965 said that B.G.Tilak is one of the chief conspirators, perhaps the chief conspirator, against the existence of the British government in India this Ganapati festival, Shivaji celebration, Raise funds and National school were all instituted for one purpose to overthrow of British rule.

He was the founder of the special celebration of Ganapati festival N.C.Kelkar 1928pg 284⁹ Tilak himself admitted that the arrogance of the Muslim gave rise to the idea of the festival which was obviously intended to draw all the Hindus around a central national function.” Tilak also emphasized on the justice for Hindus and he said they should provide platform for all the Hindus.

He strongly intended the exploitation of the festival for national purpose. He also was the proponent to join the celebrations, which he had expressed in his newspaper in 1896. He had the knowledge that journalism could spread the news to large people so he started writing

⁹ N.C.Kelkar 1928 page no 284

about nationality. The articles of Tilak, which he wrote during 1st to 8th September 1893, were remarkable. Tilak wrote about the Ancient Greek culture, their traditions which associated with their celebration which include information of not only Greek and Rome but also ancient institution of Hindu performing yajanas and sacrifices, gigantic fairs in honour of deity. In his other article, he emphasized on the educated class and their duties and out of respect he suggested the intellect class to replace the old festival with the festival which had social sense and could prepare the public for national awakening.

Tilak took effort to spread message among the intellectuals in his own newspaper in Kesari by writing an article on unity. As many incidents took place of communal riots, one of the incidences was on second annual celebration of Ganesh festival in 1894 in Pune. It was a result when the magistrate had given orders as to non-usage of loud music in a rally or in front of the Ganapati. But Mr. Tatyah Sahib Natu leader of a rally in front of the mosque near Daruwala Bridge defied the orders and played music which interrupted the Muslim peace. According to Muslims, it was an insult as they interrupted their pray.

N.G Jog (1965:48)¹⁰ in his book B.G. Tilak cited that the Ganesh festival started to oppose the anti-Muslim activity and unite the Hindus and made them aware of the strong motive to have a strong attitude towards Muslims. Tilak was a prominent participator of festival he did make the festival popular in whole of Maharashtra through press as medium by writing articles and by giving lectures. People had the prior knowledge and the festival was celebrated in their own way. He knew about the Olympic festival in Greece hence took an idea from there too. "Religious thoughts and devotion", said Tilak may be possible even in solitude, yet demonstration and éclat are essential to the awaken of masses.

The performance had been highlighted by Hindu Mythology and this function had theatrical performance and religious songs. In Hindu mythology, the term envy was used for the Muslim and the foreigners. The grand ending of the Ganapati festival was during the chaturdasi where the idol which was worshipped ended with the immersion procession. The procession was grand with music, which created anger among the Muslims. There was a protest against the British government and the Muslims as well.

5. Ganapati festivals at the time of Tilak

¹⁰ N.G.Jog(1965:48)

Ganapati festival lasted for 10 day but sometimes 11 days also under his guidance he took the color of public functions to celebrate with great splendor and with enthusiasm in big cities and small village, with the inspiration of Tilak, Ganesh festival was celebrated in many urban and rural areas as with great splendor fervor and enthusiasm. During this festival drama was staged, songs were sung. This which displayed the common integrity and national awareness not only this but on a serious note religious socio-cultural, political talks and lectures were also held.

The Ganesh festival truly reflected the spiritual, secular and personality building event. An interview with one of the chairperson of Ganesh Mandal, the following story was disclosed, “Tilak use to take part in the immersion procession every year. In one of the years he saw a boy was crying at a corner of the road. Tilak approached to him and asked the reason behind crying, the boy replied that since the boy belongs to the untouchable hence nobody is ready to accompany him to immersion of the Ganesh idol. Hearing this Tilak immediately patted the boy on the back and said don’t worry I will be there with you to immerse the Ganesh idol. This story whether true or not shows the real colour of true social construct.”

“Religion through devotion” said Tilak “May be possible even in solitude yet demonstration are essential to the awakening of masses through this nationalist appeal the worship of Ganesh festival I spread from family to public” (N.G.Jog 1965 page 48)¹¹

In comparison with Christianity and Islam congregational worship this Hindu festival displayed more of individual and family worship.

(Wolpert 1962 page 69)¹² this festival appeals so instinctively to the heart of the people that it spread rapidly beyond Pune from place to place. “The festival’s popularity swiftly spread, student joining the melas in dozens, singing while they marched fervent nationalist hymns such as ‘O Hero of Hind,’ and “Adore your country as God.”

Another underlying theme of the Ganesh festival reflected bridging of the gap and bringing them together in common struggle in reaching the goal of India’s liberation. This festival also revives the purpose of mass education of political propaganda. Masses and classes following the festival stood against the western influence and culture.

¹¹ N.G.Jog 1965 page 48

¹² Wolpert 1962 page 69

(A.Wolpert 1962:69)¹³ in October, 1894 the acting commissioner of the central division of Bombay wrote: “I must confess that my convictions lead me to support the view widely entertained in Pune by the more respectable natives that the agitation fermented by the Deccan Brahmins is directed in reality not against muhammadans but against the government.”

6. Foreign scholars view:

William Holland had observed that, “religion played an important role in India where the nationalist movement was characterized by a strain of Hindu revivals. He exclaimed that the hands of policy of British with regard to religion, Tilak exploited to full extent for his own purpose of providing the idea of national freedom and the revival of the Ganesh festival is an outstanding example.”(L.Tilak, D.V.Tahmankar. page 62)¹⁴

Victor Barnouw, writing in the American Anthropologist Journal of February 1954, says that Tilak had two general aims in which the first stands for his endeavor in trying to establish Ganesh festival as a national festival. “First of all, he thought that a public, ten-day festival would provide a good occasion for lecture and anti- British propaganda and the second Tilak hoped that a public Ganesh festival would bring the Hindu community together vis a vis the Muslim and provide a sense of Hindu solidarity”(D.V.Tamankar:p.62)¹⁵. Mr. Barnouw said second aim has been the less significant of the two and his stand was against the power behind the Muslim rather than the Muslim community.

Sir Valentine Chirol in his famous book on ‘Indian Unrest’ had seen the two festivals which was started by Tilak namely the Ganesh festival and other Shivaji festival stated the reasons behind it. He gave a religious point to his political agitation.

The major concern on part of Tilak was to boost the moral of the masses in favour of freedom struggle took efforts to transform the already existence popular cult into a 10 days celebration where several public Ganesh installing groups “Mandal” will come together and indirectly they get a platform for national awakening. Tilak at the same time did not want a revolutionary change. He advocated the confirmation of cultural traditional values and this is reflected through the celebration of Ganesh as a social culture.

¹³ A.Wolpert 1962:69

¹⁴ L.Tilak, D.V.Tahmankar. page 62

¹⁵ D.V.Tamankar:p.62

3.12 Background of Ganapati cult in Poona

I) Early phase of Ganapati cult.

To understand the growth of Ganapati cult in Pune, one has to understand the growth of Pune itself in first place. It is difficult to find the growth of the city as it has been raised and burnt down, but now archaeologist have thrown new light on this. The journey from 'Punawadi' to Pune is well presented. "The growth of Poona city has been an organic growth it is a product of the soil that was grown and taken shape gradually in the course of centuries grew step by step."(Freny.K.Patel:1955:86)¹⁶

In 613A.D. Poona was a hamlet of about 15 fifteen huts out of which two belonging to Brahman and others to fishermen and musicians (Freny.K.Patel:1955:86)¹⁷. It seems that Poona was a small village situated on a raised platform near Mutha River and on the southern part of Kasba Peth of today. This date 613A.D. is speculated and it is seen that a century later Poona was mentioned as a headquarter of taluka in one of the records. According to Zilla, copperplates were found dated 758.768. This region is referred to as 'Punya Vishaya' in 758 A.D. and as "Punaka vishaya" in 768 A.D. (Freny.K.Patel:1955:86)¹⁸. Punya is derived from a Sanskrit word Punyapur meaning cleaner as word and Mula River meet (confluence).

Today the J.M.Road in Pune, that is the where the name is given due to location of the Jangli Maharaj shrine next to which the caves and one rockcut temple of Pataleshwar is situated, this was at Bhamburda in 7th A.D. It is believed that these temples give evidence that there were people living in their vicinity and the original nucleus was near the younger sheikh shala. But it seems more probable that it was round the temple of Ganapati and Kedareshwar that they really originated" (Freny.K.Patel:1955:87)¹⁹.

The most important temples of Poona were Puneshwar (today younger sheikhsala) then Narayneshwar (today elder sheik sala). The Kasba peth even today has some old structural remains and the feature of all four temples, which were situated at the entrance of the town

¹⁶ Freny.K.Patel:1955:86

¹⁷ Freny.K.Patel:1955:86

¹⁸ Freny.K.Patel:1955:86

¹⁹ Freny.K.Patel:1955:87

(Freny.K.Patel:1955:87)²⁰. The Kasaba Pune so called in Islamic year (originally Punekawadi/Punevadi).

It is from 19th century that the Delhi sultanate ruled by Khilji over threw Yadavas in 1317 and (Mughal rule of 300yrs control over Pune started). Tuglaqs followed the Khilji. One of the governors of Tuglaqis revolted to take control over Deccan and he built an independent Bahamani sultanate there. Under Islamic rule Pune was a Military Garrison town. Few non-military Muslims and Muslim soldiers were found living on the eastern bank of Mutha River and within the town walls. Here the walls were built by a Barya Arab, a commander of either Khilji or Tuglaq and it was seen that the Brahamins, traders and cultivators lived outside.

On this account it is known that the two temples of Narayaneswar and Puneshwar were turned into Sufi shrine. Along the bank of Mutha River a Shiva temple was built named as Puneshwar and along with it another temple existed called Narayaneswar. It was during the Delhi sultanate led by Nizamuddin and other religious preachers that both the temple were demolished and the durgha was built over it. One was the (elder) Thorla Sheik Salla Dargha built over Narayaneswar temple and (younger) Dakthe Sheik Salla Dargha over Puneshwar not too far from Shanivarwada we see the Kasba Ganapati temple built by Jijabai and the Ganesh idol is consider as Gram devata.

In 1714, the Maratha ruler Shahu appointed Balaji Vishwanath as his Peshwa for administration. Further the seat of Peshwa was taken by many and it was during reign of Peshwa that (samadi) was built, at garden of Hirabagha, a lake close to paravati hill was dug and a Ganapati temple was built. The Peshwa built many temples bridges, commercial, locality, trading locality and residential locality (Sadashiv peth, Nana peth, Rasta peth). The city grew during the Peshwa period and the population was 6, 00,000.

²⁰ Freny.K.Patel:1955:87

II) Inclusion of Intellectuals in the Ganapati cult

a) Maharashtra Brahmins

When Chalukyas ruled the then Maharashtra (where Gujarat was a part of it) they gave royal patronage to Jainism and when Amoghavarsha the ruler of Rashtrakuta accepted Jainism and worked towards the spread of it. In such a scenario it was an uphill task for the Maharashtra Brahmins to counteract Jainism and maintain their supremacy; hence they considered Ganapati the supreme god and started glorifying him this they started in 10th and 11th century.

b) Mukundaraja (12th Century A.D.)

The mention of Ganapati is seen in the great philosophical and poetic works of Mukundaraja where he before starting this work in the beginning mentions a bow down to Ganesh. In his works treatise as 'Vivekasindhu' is by common consent considered as the early Marathi works, which were completed in 1188 A.D.

In Nagpur region the jayatapala gave the royal patronage to Jainism he was a proselytizer. It is believed that Mukundaraja and Jaitapala interacted and Jaitapala represented Brahman where he also talked of the Vedanta philosophy. Here he focused on the acknowledging of the Ganapati deity before starting the work and invoked him in for success in the work whatever he was doing.

c) Saint Dnyaneshwar (13 century)

The very revered saint of Maharashtra, Saint Dnyaneshwar has a treatise on the work of Bhagwat Gita which he completed in 1290 A.D. His work gives a firm foundation to the later Vaishnavite on the edifice of Ganapati which was implanted on the throne of Brahmanhood to which he added his poetic phrases to it. Therefore, we know that Ganesh is accepted as a deity (G.S.Ghurye:1962:106)²¹. In the beginning of his work he has praised lord Ganesh and also identifies the body of Ganapati with four vedas and beautifully explains what each depicts. Ganapati is considered as part of the highest Brahma and he alone is the

²¹G.S.Ghurye:1962:106

highest learning symbol and also explains 10 principles of Upanishad which represent direct knowledge of Bramha.

The Ganapati with weapons in hand is not shown as a warrior but as a triumphant insignia, Dnyaneshwara's work vanquished the doctrine of Buddha. Further Dnyaneshwara in the beginning of his writing explained the syllable AUM comparing it to Ganapati where 'A' as in pair of feet of Ganapati, 'U' in his large belly and 'M' in his forehead hence transfixing Ganapati whole body as sacred syllables 'AUM'.

Further in 17th century Dnyaneshwar besieged and bowed to his receptor king as Gajendra, so as to enable him to proceed with the task of expounding the meaning of Gita. He also explains that even Shiva, who was caught in vortex of gurus, was able to kill Tripura the demon just because he worshipped Ganesh. Dnyaneshwar enthrones Ganapati as the dispenser of literary power and of art. He states that in vowing Ganapati before any work by poet or philosopher grant them fluency in the language and success in total work. He has put Ganapati on pinnacle of Brahman hood and further mentions AUM as incarnation of Ganapati, the Ganapati one savior of his father and hinting non-devotee being punished by his epithet of vakratund.

A change was seen with the practice of Dnyaneshwar. Earlier in Maharashtra the alphabet were taught in a sequence but now they used to invoke supernatural agency and then start the teaching to children. It is evident in early inscription of Ashoka, mentions the word 'Siddham' meaning success. The beginning of any work started with 'Om Namah Siddham' which means I bow to the success. During the Indo Aryan period, it was seen that this formula was considered very powerful and indispensable. Every child before beginning his learning would write this formula. Even adults found it difficult and struggled in pronouncing and writing of it.

The formula is the compound syllable in which first part is the vowel, the second part is the conjunct consonant, and the last letter, which was a nasal stop, was difficult to write as well as pronounce. The initial struggle is quite large where the actual form was expressed by different regions of Indo Aryan languages and idiomatic linguist usages. The starting of any undertaking was idiomatically done as 'Onama', it is actually a lethargic version of 'Om Namah Siddham' seeing the intermediate stage we can associate 'Om Namah Siddham' to that of English alphabet a, e, c which is the beginning.

In Maharashtra a change was seen in usage of the formula ‘Om Namah Siddham’ one in which it showed expression of bow to the Ganapati. i.e. ‘SHREE GANESHAAYA NAMAHA’ and hence for a child now who begins learning was made to write the whole formula ‘Shree Ganeshaaya Namaha, OmNamaha Siddham’. Every child would write this before learning the alphabet.

d) Reference of Ganapati in certain writings.

The contemporary Saint Namdev who was considered to be the follower of Dnyaneshwar has also dedicated a verse to ‘Gananatha’ and honour of Ganesh as salutation. In this verse, he mentions the power of Ganapati and seeks blessings in form of knowledge of all 14 branches of learning. He also explains that Ganapati has power by which he can make a weak student or a dumb person repeat Vedic mantras hence Namdev asked Ganapati to bless him in writing the ‘Bal lila of Krishna’ that is Krishna’s boyish sport, Krishna’s childhood prank.

It was before 12th century A.D. that the Nathatpanth reached Maharashtra and introduced yoga philosophy it was seen a century later that another sect was introduced named Mahanubhav. Both now had started a great influence in Maharashtra. The Mahanubhav was activated here through some Saurashtra infiltration in Berar. The Muslim in Maharashtra now began to affiliate themselves to the nathpanth sect and started there spread of the doctrine through this sect. In this atmosphere of despair, panic helplessness bred the doctrine of deification act of deifying, exaltation and began to make god of the spiritual preceptors and it further rejected the surrender of followers and disciples but started the aggrandizement of the godhood of Ganapati. However, they failed to explain the godhood due to absence of intellectual activity.

By now, Ganapati was considered as god of knowledge, wisdom, speech, Veda and also the one who destroys obstacles; hence Ganapati was also equated as god of Brahananapati means god of chant, mantras and consequently speech and learning. These third sect which came into Maharashtra laid stress on yoga and further till fourth centuries from 12th to 15th centuries they upheld Vinayak Ganapati which is said to be god Siddhi that actually signified occult powers (G.S.Ghurye.1962:110)²².

²²G.S.Ghurye.1962:110

Gurucharitra is another religious book written by a Brahmin named Saraswati Gangadhra in 1450A.D. and today Gurucharitra is worshipped by most of the Maharastrians, in such an away that it is worshipped on daily basis along with their idols Saraswati Gangadhar introduced an episode which cannot be traced in the standard mythology. It was only to introduce to glorify the Ganapati to show respect to him as god of literature. Thousands of pious Maharashtrians for past five centuries have been reading and listening to Gurucharitra.

e) Story from Gurucharitra written by Saraswati Ganagadhar

Ravana was one of the ardent devotees of Shiva and had received his powerful 'Linga' as a blessing, in which Ravana was told that if he established this particular 'Linga' in his empire, he would be invincible and also all powerful on hearing this all the gods demigods got scared and Vishnu got very upset as his people will be deprived of linga. Now Vishnu could only think of calling little Ganesh for his rescues. Here role of Ganapati is said to be of an obstacle remover.

When Ravana was on his way to his country, Ganapati disguised as a little shepherd boy came across and Ravana who wanted to release himself through natural call found solace in presence of this little boy. This was because he was given the 'Linga' on the condition that he would have to carry it directly to his capital and not to keep it on ground or else it will be permanently get fixed to that ground. Ravana on seeing this little boy handed the linga to him and warned him not to keep it down until he comes but without wasting time Ganapati placed the linga on ground and as a result it got fixed. In the mean time Ganapati with all his cattle got disappeared in the ground but unfortunately a cow's one ear remained above earth while moving down and Ravana appeared. He was shocked to see the cemented linga and he left for his country with a heavy heart, discomfited. The cemented linga now is a place of worship in famous town of Gokaran in North Kanara and the deity there is known as Mahabaleshwar and said to be very effectively potent. The name given due to the half ear of a cow, which remained above earth and today, is a pilgrimage center. It is popular between Maharashtrian and Kannadigas.

Here Ganesh is glorified for two purposes, one is for defeating Ravana's efforts for being invincible and secondly as he bought a wish fulfilled for the linga temple around.

(G.S.Ghurye:1962:112)²³. This particular contribution of Vinayaka on Ganesh was meant to glorify him. But it was clearly evident that this story was believed by the santhal parganas of Bengal.

In which the only difference was seen that here the little boy was Vishnu (and Now here they mentioned Ganesh) and the place where it is believed that the linga got cemented was in place of Santhal Parganas of Bengal. In the district of Deoghar the great temple of Shiva which is presently known as given to Ravana by Shiva with a purpose of being invisible. In Gurucharitra, we get to see the same story. Hence, according to G.S.Ghurye this was a story invented to just glorify Ganapati. This should leave no doubt in the minds of my readers that Saraswati Gangadhar invention was calculated to boost Ganapati and that Ganapati vinyak came to the minds of the religious elite even in the middle of the 15th century naturally as the great obstacle making deity (G.S.Ghurye)²⁴

We further see Ganagadar Saraswati has made effort to impress the pious readers and make them aware of greatness of Ganapati, he also added the description of pilgrimage of Kasi – Varanasi where the sectarians had over the time lore the 30 form of Ganapati which was mentioned in the late purans i.e. the Kasikhand. He then gives details of temples in Varanasi and directs for the future pilgrim to which worship should be offered before proceeding towards Kashi. In Gurucharitra we also see the whole account of ragas the musical note which is mentioned and for each note a deity is referred to. Here Ganapati is referred to panchama note which is characterized by feeling the tone of laughter. But this contradicts with standard treaties of music and dance made in 13th century by sarang dev who was a Kashmiri Brahmin in court of Yadav of deogiri. According to Sarang Dev Ganapati is a deity of daivata note and feeling tone which is characterized as fear and disgust.

f) Eknath

Another well known and revered saint of Maharashtra, he has also added to the religious content of Bhagwat Purana with his poetic Marathi which laid doctrines of morals and principle to which people should refer. He has also written a note on Ganapati. In his process of research innovation of Ganapati he writes on similar lines of Dyaneshwara with few modifications in description of

²³G.S.Ghurye:1962:112

²⁴G.S.Ghurye

Ganapati. Here he mentions Ganapati as 'Mushak vahana' which means one who rides on a 'mushak' i.e. a mouse with this he explains that Ganapati is subaltern god and hence ride on a subset vehicle.

g) Namdev

It was during the 14th century that Maharashtra was gifted with another Saint Namdev. He was a saint cum poet. He in his writing has mentioned Ganapati with his poetic endeavor, which is full of eulogies for Ganapati and also adds a puranic story of Pradumna the son of lord Krishna who had gone absconding and later was found due to the efforts lord shri Krishna worshipping Ganapati. Namdev also writes about Yuddhishtira getting his kingdom back from Kaurawas due to the worship, he made to Ganapati.

An authentic information regarding 'Shankashti Chaturthi' means the evil averting quarterly fast is mentioned. Here he gives the purpose of holding the fast and supplements a story where a cow herd come to yashoda complaining about the prank that Krishna played on them fed up with Krishna's naughtiness and complaints Yashoda, mother of Krishna vowed Ganapati about observing fast and was happy seeing the result where her son showed a good conduct. She further started observing it regularly and would always prepare sweet before the moon rise and offer it to Ganapati. Once it so happened that Yashoda had prepared all sweet and left for worshipping Ganapati. On returning she was shocked to see that all sweets were missing and got angry as she knew that it would be none other than Krishna. She caught hold of him and started beating him. Krishna tried to explain her that 100 of mice invaded the place and one of them rode Ganapati who gulped all the sweets irked by the explanation she continued beating and tried to open the mouth of Krishna to see whether he had gulped it but she was astonished on seeing Ganesh sitting in his mouse and the story ends. The addition of this story brought about more acceptances among people and most started observing the fast for their daily petty problem.

h) Saint Ramdas

It was during 17th century in Maharashtra that Saint Ramdas played an important role in guiding Shivaji Maharaj, he is said to be the political guru Saint Ramdas was born on Ram Navmi which is considered as birth anniversary of Lord Ram. He worshiped lord Ram and also Hanuman. He had made remarkable reference to Ganapati, which gives an account of Brahmanic glorification

of this god. He mentions that Ganapati is not only 'Vighanarahata' (obstacle remover) but also 'Mangalmurti' (granting auspicious blessing). Ganapati is a god who bestows siddhis (success), power, intellect, wisdom, over his follower. Ramdas being a renowned saint that is gosavi, laid trace on importance of siddhis (occult power) and that one can acquire it through worshipping this god. Ganapati, the god of 14 vidhyas and also of learning 8 kalas or rather 8 traditional chieftain of literature. On worshipping Ganapati one can easily approach saraswati the goddesses of learning and intellect. Ramdas has further described Ganapati with third eye and in a dancing position. He is coloured rather besmeared with vermillion (made of red lead). Hence to attain expertise or mastery over all subjects one should invoke Ganesh.

These saints of Maharashtra had a great influence on people and hence the Brahmins now started glorification of Ganapati so that people will again follow ritualism. This was possible by making Ganapati an operative god. According to G.S.Ghurye (1962:12)²⁵ Goddesses Chandi Kali and lord Ganesh were considered operative deities.

III) Later phase of Ganapati cult with special reference to Ashtavinayak

The chitpavan Brahmins of Poona referred to Ganapati in their works but this was seen only from 16th A.D. onwards. The elites in their works glorified the elephant headed god and also in addition to it the Ashtavinayaka come into existence the story of which traces back to the devout follower of Ganesh Moraya gosavi. Moraya Gosavi belonged to the Ganpatya cult which believed in Ganesh as the Supreme Being. He was the most renowned devotee.

Morya Gosavai was believed to be born around 1375 C.E. at Bidar in Karnataka. His family happened to come to Pune and settled at Morgao. The early life speculated and one of the story mentions that Morya Gosavai was born to a pious couple named Vaman bhat Shaligram and his wife Parvati. They were Deshashta Regvedi Brahmin (Harsta Gotra). But were saddened with the fact that they had no child hence they worshipped Morya of karhepathar soon they were blessed with a child who later became ardent follower and devotees of Ganapati. After settling in morgaon 'Morya' the name given to the child so that regular worships of his patron deity was made Morya. Another story is stated that Morya as child was seriously ill and at that time a Gosavai i.e. a priest named Naya Bharti came at his place and gave him medicines, Morya recovered soon and the Bhat family then took their surname as Gosavai and Naya Bharati was accepted as his guru. Morya Gosavai later shifted to Chinchwad. The story behind his shifting is

²⁵G.S.Ghurye(1962:12)

such that once Morya Gosavai went to worship Ganapati but as the temple was closed he was not allowed and hence he had to return back, Another story mentions that on the day of Chathurti the temple was flooded with devotees and hence Morya Gosavai couldn't enter the temple and was ill treated by Pingle family. Hence he kept his offering near a tree but soon miraculously it got swapped with the offering of Pingle family which was made at the feet of Ganapati in the sanctum at the temple, all people then hailed the glory of Ganapati and Morya Gosavai.

Morya Gosavai left for Chinchwad and started staying there. Pingle requested him to come back to Morgaon but he refused and moraya had a dream of Ganesh who assured him that he would come to Chinchwad for him shortly Moraya found the image of Ganeshaa in Chinchwad which was similar to that of Morgaon. Hence Moraya build a small shrine for it there in Chinchwad. It is also believed that Morya came to Chinchwad in order to avoid public contact and the story behind this is that as Morya regularly worshiped Ganapati of Morgaon, he visited the temple on every 4th moon and it had become the routine of the headman of the village to offer milk to him whenever he arrived in the village. Once the headman went out of town and hence his blind daughter took the milk to Morya to everyone surprise when her feet touched the threshold of Moryas place, she regained her eyesight and everyone were amazed by the miracle and started thronging at Moryas place to get relieved from their various suffering.

Morya Gosavai offered his service to heal people who were suffering but after sometime, he wanted to be alone and hence left for Kivjee Jungle near Chinchwad. It is believed that morya god had promised Morya Gosavai that he would come to his place. And soon according to the promise Ganapati appeared inform of a conical shaped stone at Morya Gosavai place (it is usually considered the symbol of ganaesha). Morya Gosavai was also blessed for his generations. Further his son chintamani was considered most ardent follower after him and with this incidence continued the lineage of Morya Gosavai.

According to Captain Sykes in 1819 in transition of the literary society of Bombay (vol.III 1823:69-7). This account contains the actual interview, meeting of people who narrated the fact which were known to them, these were people from Pune and Chinchwad. This oral account was written under the heading. "An account of origin of the living god at the village of chinchore near Poona". Accordingly, it is said that Morya Gosavai stayed at Peepalgaon with his parents and after their death he moved to Tator but since 222years, he had the routine of worshipping Ganesh of Morgaon. According to this account, Morya Gosavai on being old could not go to

Morgao and hence Ganesh promised to come to him. A conical stone appeared in Chinchwad at his place and he builds a temple there.

Another story explains that during the Morya Gosavai routine, it so happened that he went to the temple but the temple was closed, hence he couldn't offer his Pooja and came back with a heavy heart. That day he had to sleep without taking food. Ganesh appeared in his dream and told him to go to the temple. Shaken with the dream he got up and headed towards the temple. The temple doors opened automatically and he very happily offered the Pooja and returned back. The next day the Poojari encountered that a fresh Pooja was offered to the Ganapati. They were shocked to see the pearl necklace was missing from the idol. The incident spread like a fire and search started for the necklace. To their surprise it was found around Morya Gosavai neck. He was taken to the authorities and had been chained. The next day it was believed that Ganesh came in the dream of the headman and gave him explanation, soon the next day Morya Gosavai was released for full honour.

With reference to this account Morya Gosavai was blessed with his seven generation having bestowed as the ardent worshipper of Ganesh. Morya Gosavai had a son named chintamanyi. Chintamanyi had six sons from six wives. Narrain was his successor and chintaman II was son of Narrain and Dhurmedhur was his grandson.

Narrain II was son of Dhurmedhur and Dhurmedhur II was son of Narraindeo.

Lineage

Morya Gosavai

Chintaman Deo

Narrain Deo

Chintaman Deo II

Dhurmedhum Deo

Narrain Deo II

Dhurmedhum Deo II

This generation did not grow further due to the curse of Morya Gosavai (Morba) himself. Dhurmedhurs curiosity took him to the place where Morya Gosavai had taken live Samadhi and due to his intrusion. Morya Gosavai was full of wrath and hence cursed him that his generation will not grow further and with this case Dhurmedhur though had 3 wives died childless.

After the curse Dhurmedhum died childless but the Brahmins wanted to continue with the bequest of the temple and hence they brought in to scene distant relative, a small boy called Gukharee. After morba the conical stone has appeared to Chitamany. It was chitamany who built a temple, further in 1658 A.D. And also in honour further added 2 out 7 remaining temples in Maharashtra. These are today's Astayvinayaka's at one Theur and one at Ranjangao.

Detailed information about Ashtavinakya

Morgaon Temple

The Ganapati idol is named as Mayureshwar this temples is 33km from Baramati, 64km from Pune. Towards its west flows the Kara River. It is believed that this temple is built by Supe family during the reign of Adil Shahi. Hence, the temple also has the feature of Adil Shahi architecture. It was particularly built by subedar named Mr. Gole who served during Shahaji Rajis reign. This name of the village Morgao is said to be so because it was believed that many peacock were found there. Peacock is also known as 'more' in Marathi and the second belief is that this particular land has shape of the peacock. And third belief is that ganaesha had killed a demon Sindhu and Kamalasar by sitting on peacock. The tomb of Morya Gosavi is in this place too.

Theur Temple

The Theur temple lies 12 miles from Pune city and is towards its west. The idol here is known as 'Chintamani' there are 3 different stories narrated for origin of Ganapati. The basic one is that of Chintamani who was the son of Morya Gosavi who is known for establishing the idol and who built the temple. The second story is believed to be of lord Vishnu and Laxmi who incarnated as Madhav and Sumedha and gave birth to Chintamani whose purpose in life was to kill demons named Dhumraketu, Dhumrasur and Dhunrakarna. Another story is believed to be of Bramhadev the creator god who wanted to create life an earth and hence worshipped Shiva to grant him power and accomplishment of the task. Hence Chintamani is considered as god of wish fulfillment.

Ranjangaon Temple

This place lies to the north east of Pune city and is 28 miles away. It is in Shirur taluka of Pune. The Ganapati here is known as Maha Ganapati. This temple was built by Chintamani the son of Morya Gosavi. Here twice a year 'Dwaryatra' is celebrated one in the honour of the day when Ganapati was born as a son to Paravati and Shiva and the second one is celebrated on the birth day of Vinayak the son king Varanya and was brought up in Parashar rishis ashram.

Ozar Temple

This temple is in Junnar taluka 45 miles from Pune and is to north of Pune. This Ganapati is known as 'Vighaneshwar' means one who removes obstacles and destroys hurdles. It is believed that in ancient period this area was known as Hemawatinagar and was ruled by king named Abhinandan, he was very proud and wanted to take over Indras Empire too. So he started a yagya in which he would scarify all gods and goddess. This news was told to Indra by Narad and Indra called upon 'kaal' for help. Kaal disguised himself as Vighnasur and started destroying all the Vedic rituals. All gods and goddess were saddened by this fact. Then seek help of Gajanana who in return defeated the demon Vighnasur, he apologized and Ganapati set him free on a condition that hence forth he should not be present on a place where Ganapati bhakits were, vighnasurs also requested Ganapati to use his name in his praise hence Ganapati was given the name Vignaharta, Vighneshwara and also blessed this place saying that he would continue blessing his devotees who would seek his help.

Lenyadri Temple

This temple is 5km from Junnar this temple has 28 caves around it. This temple is in 7th cave. Ganapati is known as Girijatmak means one inside the Giri i.e. mountain. This area has numerous caves carved in the mountain and is believed to be carved in single stone. The story here is believed to be that of Paravati the daughter of Himalaya who formed Ganapati, and it is also said, that in this particular area Ganapati had lived and killed many demons.

Mahad Temple

It is near Mumbai Pune highway, near Khopoli in the Kolaba district. The Ganapati here is known as Varadha Vinayak. It is believed that Gritsamad Rish had established Ganesh idol. The temple was restored by Peshwa general Ramji Mahadev Biwalkar. The story behind it is that king Bhima of Kowdinyapur and his wife were childless for penance they went to the forest to rishi Vishwamitra who gave them a mantra 'Kaswar Gajanana' soon they had a child named Rukmaganda who grew into a charming prince. One day when Rukmaganda went to the forest halted at a hermitage. Seeing the beauty of the prince, she fell desperate for him but the prince refused to fulfill her desire soon she became lame, sick and seeing her in pain Indra disguised himself as Rukmaganda and made love to Mukunda. Mukunda gave birth to Grithsanada when Grithsanada learned of his birth he ensured his mother that she would turn in to thorny berry bearing tree 'bor' in return Mukunda mother also cursed him that a demon will be born to him. But they both heard a voice telling them that Grithsanada was son of Indra, but now it was of no use because his mother had turned into tree, but Grithsanada went to Pushpak forest and prayed to Ganapati. Ganapati blessed him with a son who won't be defeated by anyone other than Shankara and Grithsanadas requested Ganapati and to stay permanently there and continued blessing devotees in the forest known as Bhadrakka the idol is known as Vardhavinyak.

Siddhatek Temple

This temple is situated at Karjat taluka in Ahmednagar district and near river Bhima. The Ganapati here is known as siddhivinayak. It is believed that when lord Bramha was creating the wives something went wrong and two demons named Kaitub and Madhu came out of vishnus ears. Vishnu gave a tough fight but didn't succeed hence he seek shankaras help. Shankara told him that he did not worship Ganapati before his war hence, was failing on hearing this Vishnu establish siddheshwar Ganapati and seek his blessing on getting the siddhi he fought the demons. And soon this place became popular for siddhi i.e. power granting Ganapati.

Pali Temple

This is situated near satara some 20km from it. The Ganapati here is known as Balalleshwar the story of this Ganapati mentioned in two puranas namely 'Ganesh purana' and 'Mudgol purana'. The story is such that once there was a 'Vaishya Vari' (merchant) who had so named ballal who was an ardent devotee of Ganapati the father did not like the ways of the son hence he once tied him to a tree little ballal seek help from Ganapati and soon Ganapati took form of a little friend and released him. He then requested the god to stay there and bless his devotees. Thus, Ganapati was now known as Ballalleshwar.

GANPATI CULT: PUNE Vs OTHER CITIES

3.13 INTRODUCTION

With the coming generation, there has been immense contribution to the cult enriching it in Maharashtra. Adding emotions, values, feeling aspiration to those, which had been cherished at time of Tilak. In this section, we will see the distinct aspect of this cult as compared with the other cities.

3.13.1 CELEBRATION OF GANESHAJAYANTI

Ganesh Jayanti is the celebration of the birthday of lord Ganesh which is in lunar month of magh that is February. There are two places in Pune namely Chinchwad and Theur where there are grand celebrations. Ganesh Jayanti is different from Ganapati festival, which is celebrated in Bhadrapada (month of August-September). Theur is in the west and Chinchwad in the east approximately 11 miles away from the city.

3.13.2 GANPATI TEMPLES

Initially there were very few Ganapati temples in the city and with the increasing popularity of the festival the temples also started mushrooming everywhere to substantiate the above made statement, records of Pune Municipal Corporation of 1956 have been referred stating the number of temples rose from 11 temples in 1810 to 26 temples in 1956 also the record of 1810 census (Bajirao II period) (vad, Peshwas, diaries Bajirao II 284-309)

3.13.3 IMPORTANT ATTRIBUTES OF GANESHA FESTIVAL

As Ganesh festival celebration has its origin in Maharashtra and specifically in Pune. The researcher from various studies has known that celebration of festival varies from state to state. The researcher has studied the festival celebrated families, the worship of lord Ganesh which lasts only for a day and immersion of worship idol take place in the same evening. The researcher too has made a comparative study with another state like Andhra Pradesh where some Telugu and Kannada caste immersed idol the next morning. There is no proof in case of region other than Maharashtra that idol/image which was installed was kept for longer period. From the

analysis, the researcher has thrown light on the wide range of immersion period, from chaturti the standard one and a half day to five day and higher numbers of odd days to the first day of bright 14th which is known as Anantachaturdashi (G.S. Ghurye 1967:103)²⁶

The fact that Ganesh festival is celebrated differently by different states with their different ceremonies, is mutually performed, and has its regional influence. The researcher studies that in Maharashtra, Mysore, Karnataka, Andhra Pradesh there are particular ceremonies being followed on the day of festival – various types of vegetables, fruits, tender shoot, flowering leafy plants, are kept hanging on the head of Ganesh image. In Maharashtra Ganesh is worshipped along with Gauri who is mother of lord Ganesh according to mythic this practice of worshiping Gauri is also followed by people in Karnataka, Mysore. But in Maharashtra, worshipping Gauri has its own significance's.

3.13.4 GANESHA AS A DEITY

In every Hindu family, a patron deity or tutelary deity is worshiped as Kula devata i.e. family deity. This deity is believed to be taking care of the family and its members for which the family annually or occasionally worship it, to appeal it for protection and interest of the family, many times even before important occasions like marriage in family, the deity is invoked. But in Pune the case is different earlier Ganesh was family deity for 7 families but today Ganesh is worshipped before performing any important function. Basically in Pune, the Kasba Peth Ganapati is given 1st marriage invitation card and it has been a custom. And today Ganesha is worshipped by all though they have family deity.

3.13.5 VOW FAST DAY

This vow fast day is observed on the fourth day of dark half of lunar month known as sankashti Chaturthi, the person desirous of acquiring 'power' and who wish not to have certain illness takes a special vow of what is known as Sankashti Chaturthi, evil averter fowl.

²⁶G.S. Ghurye 1967:103

People fast for the whole day, worship Ganesh, and break the fast in the evening only after worshipping moon. This initially was practiced by Brahmins but today most of them practice this.

3.13.6 Characteristic of the Deity.

Ganapati is considered the god of knowledge, success and failure hence the deity is invoked at the beginning of any important undertaking, homage is paid to Ganesh at beginning of all ceremonies which are auspicious, praying for its safe completion.

Ganesh is considered to be an evil averting god hence as many shrines were and are built under pipal trees, along the borders of villages of Maharashtra. Later it was seen that on the front door lintel of house or temple Ganesh was carried on the plank or painted on it. Ganesh is considered to be lord of auspicious and of wisdom and knowledge. Moreover, is favorite deity of students and learners? He is their patron deity. In Maharashtra, Ganesh is also worshipped for begetting a son.

3.13.6 The Peshwa and the Ganapati cult

The history of Peshwa and Ganapati festival are very closely connected. It is a happy coincidence that Peshwa shifted their administrative capital from Satara to Pune where the Ganapati festival was celebrated with zeal and vigor. The researcher is trying to explore how the Peshwa rule is trying to have an impact on the population of Ganapati cult.

The history has witnessed various remarkable events of the men who played their part and added to the legacy of prestige. The Maratha's deserved to be mentioned for they were the people who were the soldiers, statesmen, and saints understood the significance of freedom and directed there endeavours for better Maharashtra.

Similarly the age of the Peshwa was an age of splendor and magnificence of conquest and expansion of the Maratha rule far and wide in Maharashtra. There was wildness in the phase of anarchy and confusion but due to the strength and might of them they not only subdued the enemies but also enhanced the power and authority of the Marathas.

Peshwas was earlier one of the eight ministers in the Marathas confederacy i.e. Astha Pradhan Mandal. The role of the Peshwas was that of the general administrator whose duty was to look after the general welfare and interest of the people during the reign of Shahu his position was elevated with greater power and dignity. Balaji Vishwanath (1713-1720) was one of the greatest Peshwas who was a great diplomat and raised the states of the Peshwas. Next Peshwa was Bajirao I (1720-1740) who continued the legacy and increased the power of the Peshwas by defeating the Nizam and conquering the territories in Northern India. Expansion of the Marathas power was seen in Malwa, Gujarat, and Central India and consolidated the confederacy consisting of the Marathas under the Scindhias, Holkar, Gaikwad and Bhosale. In 1740, Balaji Bajirao became the Peshwas and later the death of childless raja Shahu in 1749 made the Peshwaship not only hereditary but the supreme office in the Marathas states.

Meanwhile the Peshwas was transferred from Satara to Pune, which was symbolic to reduce the power and prestige of the Maratha king to a mere puppet. Hence forth the history of Peshwas began “Bajirao, the great, was the most outstanding statesmen and general that India produced in the 18th century. If Shivaji was the founder of the Marathas states, Bajirao could claim that he was the one who saved it from disruption and transformed what was a national states into an empire” (Bajirao I, the greatest Peshwas- C.K.Srinivasan.p.ix)²⁷.

The Maharashtra history under the rising of Balaji Bajirao who ruled from 1740 witnessed a major sovereignty rule of expansion. Many kings look to him for protection. Unlike his father, Balaji aimed at establishing a Maratha empire in place of the Mughal, invented, and looted both Hindus and Muslims. All this resulted in the major defeated in the 3rd battle of Panipat (1761) against Ahmed Shah Abdali, it was a huge defeat as Balaji Bajirao died in this battle. His death marked the beginning of the decline and the fall of the Peshwas which also brought about the fall of the Marathas (“A Dictionary of Indian history”, S.Bhattacharya, University of Calcutta, 1967)²⁸

²⁷Bajirao I, the greatest Peshwas- C.K.Srinivasan.p.ix

²⁸“A Dictionary of Indian history”, S.Bhattacharya, University of Calcutta, 1967

PESHWAS AND GANPATI CULT

Apart from the explanation regarding the powerful rule, the Peshwas had also an inclination towards the cultural and social enrichment. The development of Ganapati cult in this city of Pune and its surrounding. An entry in the Peshwas corresponding file dated 2ND May 1739 were in the appearance in the Ganapati image found at Pashan and Baner near Pune appeared a dolmen led the excavations being stealthily carried on at the spot to unearth the supposed wealth underneath.(selection from Peshwas dafter, vol.22 p.191)²⁹.

Peshwa Balaji Bajirao had made the province for splendid hall during the Ganesha festival. This provision was continued by Madhavrao I by spending Rupees 2682 for the annual festival in 1767

The Peshwas interested in the temple of Theur stems from the fact that the tutelary or family deity of the Peshwas was Ganapati. It was during the regime of Balaji Bajirao that in 1755 the Ganapati rangmahal, Ganapati-ceremonial hall, for celebration of the annual festival was built and marble image of the principal shrine, has a shrine to Ganapati, too; and Balaji Bajirao built it in 1761. (Poona District Gazetteer: 1954:676)³⁰.

From the account of Moore we can say that Madhavrao I made an inam-grant to Chichwad godly state. (Asiatic Researches, VII, p.384)³¹. Captain Moore's writing on the 'living deity' of Chichwad in the year 1800 A.D., vouchsafed the interesting information that "a grant of inam lands about Chichoor (Chichwad) of thirteen thousand rupees per annum, was made, at different times, by a late Peshwas. "On what account, whether miraculous or not, I do not attribute the grant to Madhavrao II is clear from the sequel, for later he mentions the gift of a caparisoned elephant to same godly state" by the Late Peshwa, who was Madhavrao II. We may include that it was Madhavrao I who made the inam-grant to Chinchwad 'godly state'.

There is a story about the special interest of Peshwas on Ganapati. The moral defeat of the Maratha armies at Panipat in 1761 A.D. casted a terrific gloom over Maharashtra. The leaders at

²⁹selection from Peshwas dafter, vol.22 p.191

³⁰Poona District Gazetteer: 1954:676

³¹Asiatic Researches, VII, p.384

Poona, the Peshwa family and its admirers and supporters, all were crest fallen and panic-stricken. To add to the sense of an impending and ignoble doom, the Nizam, the hereditary enemy of Maharashtra, had succeeded in burning Poona in 1768. The fillip to superstition and credulity was full and strong. The access of credulity among Poona people at this time cannot be better illustrated than by the miracle supposed to, have been performed by the third pontiff of Chinchwad, Narayan Dev, the son of Chintamani. Nizam after defeating them in Poona, was intending to proceed to Chichwad, a flourishing town then, to loot it. The pontiff is said to have sent him a word that its spiritual power would reduce everything of his to utter ruins if he dared to advance on Chinchwad. The nizamis supposed to have taken recourse to discretion in preference to military skill. He decided to test the vaunted spiritual prowess of the Chichwad pontiff, and sent him a present, which was fresh cow's flesh covered over with a costly piece of cloth. The pontiff is said to have touched the present and sent it with the same messengers as a return-gift to the Nizam. The Nizam's men on uncovering it were surprised to find nothing but the choicest flowers there! This demonstration of spiritual powers persuaded the Nizam to leave Chinchwad alone (Asiatic Researches, VII: P.388)³².

Moore reports that, when the Peshwa, Bajirao II, was in power, he made a grant of inam land of the annual value of four thousand rupees to the Ganapati temple at Ozar. (Asiatic Researches, VII: p.388)³³.

The special interest of Peshwas on Ganapati is further substantiated by the temple at the famous place Jejuri which lies on the road which lead to Morgaon from Poona. The old and famous temple is dedicated to khandoba who may be described as the tutelary deity of the Marathas. The fairs at the place draw people from as far as Konkan, Khandesh and Vidarbha. There are two large tanks of water (Gazetteer of Poona, vol.III)³⁴.

One built by Ahiylabai Holkar in 1717 and other little higher up, which was built by Peshwa Bajirao II 30 years later. There is a Shiva temple with 'Linga' and the statues of Malharao Holkar along with his 3 wives. The upper tank continuously feed the water to a well and spring

³²Asiatic Researches, VII: P.388

³³Asiatic Researches, VII: p.388

³⁴Gazetteer of Poona, vol.III

below it. The water in the spring and well is known as 'Malhartirtha'. This has its own importance since every person who comes to Jejuri takes a deep into it for spiritual upliftment. There was a Ganapati shrine during the period of Bajirao II Prior to 1755 A.D. the Ganapati festival was celebrated at domestic level. However, during the peshwa period this festival started to be celebrated on a larger scale. The Ganapati idols made of clay were immersed in river water on the second day of the festival. Chanting of mantras describing some deities of their merciful nature and asking for prosperity of the family along with prayer and worship is performed throughout the Ganapati festival. In Maharashtra its procession dates backs to the Dyaneshwara period who himself composed some song to be recited at the end of the prayer which is technically known as 'arti', 'distress-call', 'ending prayer for merciful help'.

A list of shrines and deities of Poona city worshiped in the first decade of the 19th century in the time of Bajirao II, the last Peshwa, is fortunately available (Peshwa's Diaries, Bajirao II, pp.284-309)³⁵. This helps us to understand and locate the total number of Ganapati at that time. The total number of Hindu shrines and objects of religious tendency in Bajirao's Poona as recorded in his diary is 395. The principal deities with more than 1 shrine/temple are as follows:

Hanumanta or Hanumya : 89 images

Mahadev or Shiva : 64 images

Vithoba : 61 images

Ganapati : 60 images

Ram+Vishnu+balaji : 61 images

Other minor deities of different kinds : 21, 20, 16, 2 and 2

Devis goddesses : 15

'Munjas' the bachelor spirits : 6

³⁵Peshwa's Diaries, Bajirao II, pp.284-309

The places of worship strictly described as temples were however very few in number

Mahadev :18 temples

Ganapati + Rama :11 temples

Hanumanta : 8 temples

Vithoba : 6 temples

Vishnu : 4 temples

This clearly points out that Ganapati was one of the most important deities in the city of Poona during the time of Peshwas.

A further index to the relative importance of the deities in Bajirao's time to the Brahminic elite of Poona is provided by the amount of gift money. Kasba Ganapati was offered the maximum amount, viz., one 'mohor' valued at Rs.13.25, as against two Mahadevas who were the recipients of such an offering.

There is another report which says that in Bajirao's Poona one Ganapati idol was made of clay and another had three trunks and were therefore known by appropriate qualifying expressions. In contemporary Poona these three Ganapati of such distinction are known as 'Lakadi', 'Wooden', 'Gundacha', 'belonging to holing' and 'Sarasnag', whose connotation is not clear.

Overall Ganapati having such an amount of influence and a large number of temples to himself can be attributed to the works of Peshwas. His representation in Bajirao's Poona point to his popularity. That Ganapati has experienced special advance in Poona is made clear by the annual festival of 1767, which was celebrated in the newly built hall by spending Rs.2682 for one month. Thus the festival which was confined only to individual homes, and which was a matter of one-and-half day's celebration, was given a momentum by celebrating it publically in the hall. The miracle story attributed to the favour of Lord Ganapati also gave a further push to the popularization of the cult.

PHYSICAL BASE OF GANPATI FESTIVAL

IDEOLOGICAL BASE

PUBLIC BASE AND PARTICIPATION
IN GANPATI FESTIVAL

CHAPTER 4

ANALYSIS AND INTERPERTATION OF DATA

In this chapter, the researcher has gone into the details regarding the analysis of the social, cultural and the economic aspect of Ganapati festival. The analysis is done by the researcher in this chapter is displayed in the form of tables and the related notes.

Table No.1 Number of Mandal based on the year of establishment

| Q.1 How old is the Mandal? (establishment) | | | |
|--------------------------------------------|-------------------|-------------------|------------|
| Sr.No | How many year old | Number of Mandals | Percentage |
| 1) | 150 | 30 | 30% |
| 2) | 125 | 20 | 20% |
| 3) | 100 | 25 | 25% |
| 4) | 75 | 15 | 15% |
| 5) | 50 | 10 | 10% |
| TOTAL | | 100 | 100% |

The above table indicates how old the Mandals are there in Pune city. One hundred and fifty (150) years old of the Mandals in Pune city are thirty (30) percent of the total Mandals in Pune. One hundred and twenty five (125) years old of the Mandal contribute twenty (20) percent of the Mandals in Pune. Hundred (100) years old of the Mandals contribute twenty five (25) percent of the total Mandals. Seventy five (75) years old Mandals in the Pune city contribute fifteen (15) percentages of the total Mandals. Fifty (50) years old Mandals add ten (10) percent of the Pune city Mandals.

It clearly highlights the heritage and tradition of the Ganesh Mandals in Pune. The culture is one hundred and fifty (150) years old more than that. This reflects the importance of social set up of the Ganesh festival in the public life of the people in Pune city.¹

¹ Source: Data collected by the interview schedule by the researcher

Table No.2 The Percentage of Mandals Register under Trust Act.

| Q.2 Whether the Mandal is Registered under Trust Act? | | | |
|-------------------------------------------------------|-----------|---------|------------|
| | Responses | Numbers | Percentage |
| 1) | YES | 90 | 90 |
| 2) | NO | 10 | 10 |
| | TOTAL | 100 | 100 |

This table indicates whether the Ganesh Mandals are converted into a trust or do they have a trust in them. The survey conducted by the researcher suggested that ninety (90) percent of the Mandals are in the form of trusts and ten (10) percent are registered but haven't been converted into trusts.

The 'trusts' of the Ganesh Mandals is the economic structure for the transparency and accountability of the money collected donations given to them.²

The researcher has put forth this analysis of whether the Mandals are converted into the trust or not because the researcher wanted to know about the accountability of the Mandal with respect to not only the economy but their responsibility towards the entire society. The basic reason behind converting the Mandal into a trust was to use the money collected throughout the year for various public welfare programs. It includes blood donation camps, rewarding the 10th and 12th passed students in the locality arranging of various competitions like Rangoli or Athletics and felicitation to them. They also perform the charity by donating to the handicapped people or the especially abled persons or the mentally challenged people or old age homes etc.

² Source: Data collected by the interview schedule by the researcher

What is a Trust?

Trust is nothing but transfer of property by owner to another person for the benefits of third person. The instrument by which the entire trust is created is called as instrument of Trust or Trust Deed.

Who can create a trust?

Any person who is competent to contract can create trust and this includes individuals AOP, HUF, and company etc. If trust is to be created on the behalf of the minor, the permission of the principle civil court of the original jurisdiction is required. It also depends on the law that is prevailing at that particular time.

Table No.3 Type of Decoration

| Q.3 What are the different types of decoration used by the Mandals? | | |
|---------------------------------------------------------------------|--------|------------|
| Responses | Number | Percentage |
| 1) Traditional/Religious | 50 | 50 |
| 2) Social message | 20 | 20 |
| 3) Environmental (eco friendly messages) | 15 | 15 |
| 4) Lighting | 15 | 15 |
| TOTAL | 100 | 100% |

The above tables shows which type of decorations are opted for the Ganesh festival. The maximum theme for decoration is either traditional or religious which is used by fifty (50) percent of the Mandals. The eco-friendly message theme is used by fifteen (15) percent of the Mandals and the lighting theme is used by fifteen (15) percent of the Mandals.

From the above table it is clear that the people in Pune like the religious theme and the least liked type is lighting.³

This table clearly indicates the type of decorations which are undertaken by the different Mandal during the Ganesh festival. More than fifty (50) percent or nearly fifty (50) percent of the Mandal are interested (traditional/religious) in showing and encompassing the mythological era including stories from Ramayana, Mahabharata, Puranas or stories from the Vedic period thereby trying to portray the society during those time and not only that but trying to relate and correlate during those times with the present age. Even today the Mandal focus on spreading social message like violence against women, female feoticide. The decrease in female population is displayed through decoration and misuse of sex determination technology. People are informed about:

- i) Importance of girl child through plays and stops all forms of gender discrimination,
- ii) The prevalence of caste system,
- iii) Various vices such as drinking, drug, child abuse, sexual exploitation, etc.

³ Source: Data collected by the interview schedule by the researcher

Under the category of the decorations by the Ganesh Mandals includes a very important message which is relevant for the today's generation. The environment friendly messages showing the impact of the activities of humans on the environment for example air pollution, noise pollution, soil pollution and the recent environment hazard regarding use of plastics. It is probably this year that the number of Mandal opting for the use of lighting for the decoration was because of the ban on use of thermocol and plastics. The people are more attracted towards the lighting and strings as it pleases the eyes and the rhythm of music pleases the ear.

Table No. 4 Collection of (vargani)

| Q.4 What is the nature of collection of “vargaini” (Contribution)? | | | |
|--------------------------------------------------------------------|---------------------------------|--------|------------|
| | Responses | Number | Percentage |
| 1) | Collected by the members itself | 71 | 71% |
| 2) | Collected by the general public | 29 | 29% |
| TOTAL | | 100 | 100% |

The above table indicates how Mandals manage their economy. The base for any economy is the (revenue) collection of the money. Therefore, the researcher has done the survey for how the money is collected by the Ganesha Mandals.

It is called as the ‘VARGANI’ if collected by the general public voluntarily and this is twenty nine (29) percent of the total money collected by the Mandals.

The major amount of the cash is collected which is later deposited by the members that is seventy one (71) percent of the total money of the Mandal trusts.⁴

This table clearly indicates how the money is collected by the various mandals. Three fourth of the amount is collected among the members themselves. The member who constitutes the Mandals and executes different activities gives a major share in the collection of the money. Some of the members give a onetime cheque and some pay it on monthly basis. One fourth of the collection of the money by the Ganesh Mandal is done in the form of public vargani. This includes the money collected from individuals, different households, different shops hotels or small scale retailers or industries. This clearly shows that there is no compulsion while collection of the money for celebration of Ganesh festival.

⁴ Source: Data collected by the researcher through the interview schedule.

Table No.5 Immersion Procession

| Q.5 Type of Decoration used in the procession? | | | |
|------------------------------------------------|--------------------------|--------|------------|
| | Responses | Number | Percentage |
| 1) | Traditional (Paramparik) | 30 | 30% |
| 2) | Lighting | 28 | 28% |
| 3) | D.J | 42 | 42% |
| TOTAL | | 100 | 100% |

This table indicates the kind of decoration used by the Ganesh Mandals during the immersion procession. The use of Disco Jockey by the Ganesh Mandals is the maximum decoration used which is forty one point sixty seven (41.67) percent of total decorations. The lighting decoration contributes twenty eight point three (28.33) percent of the total decorations followed by traditional use of Dhol, Tashas which is thirty (30) percent.

This also shows how the Ganesh Mandals end the extravaganza of the Ganesh festivals with a fervor and zeal.⁵

The use of the traditional or paramparik decoration means of musical instruments for the Ganesh processions is on the rise nowadays because of the honorable High Court orders. This constitutes around thirty (30) percent of the use including Dhol, Tasha, Sanai, etc. The lighting is also used by various other Mandal which constitute about twenty eight (28) which is also seen to be the favorite type among the different Mandals. This generation loves to dance on the beat of the music and therefore the use of DJ in the Ganesh festival procession is about forty two (42) percent. But the adverse effect of the use of the loud music of the DJ has to be curbed according to the honorable High Court orders and therefore in near future this will ultimately go down. The use of various kinds of names for the Ganesh procession depends upon the mindset the leadership of that particular Ganesh Mandal. The members of the Ganesh Mandal are briefed by the corporation and the police officials so that there is no chaos or disturbance and no illegal use of music during Ganesh festivals. This is a clear sign that the administration and the general

⁵ Source: Data collected by the researcher through the interview schedule.

public including the Ganesh Mandals are trying to create social harmony during the celebration of the Ganesh festival by setting standards for the Ganesh procession.

Table No. 6 Changes in the Activities of Mandal

| Q.6 Are there any new changes in outlook made by Mandal? | | | |
|----------------------------------------------------------|-----------|--------|------------|
| | Responses | Number | Percentage |
| 1) | YES | 94 | 94% |
| 2) | NO | 6 | 6% |
| TOTAL | | 100 | 100% |

The above figure indicates the changes brought in the mandals since their establishment. The researcher during the survey got the answer and has come to the conclusion that ninety four (94) percent of the mandal have changed where as six (6) percent mandal have made hardly made any changes.

This clearly shows that the Ganesh Mandals are really progressive in their mind set and hence material changes are seen too.⁶

The researcher in this table has tried to take a deep insight into whether the Mandals are progressive or not based on the question and whether Mandals have made any changes. Ninety four (94%) of the Mandals have shown changes in their various aspects. These aspects include the change in the traditional mindset, change in the approach, vision, principles and following welfare goals for overall development of the society. But still six (6) percent of the Mandals have not been able to understand the true nature of the Ganesh festival and are clinging on to the older ways of doing things which is creating disturbance in almost all areas of their work.

⁶ Source: Data collected through interview schedule by the researcher

Table No.7 Competition Organized by Mandal

| Q.7 Does the Mandal organizes any competition. | | | |
|------------------------------------------------|-----------|--------|------------|
| | Responses | Number | Percentage |
| 1) | YES | 99 | 99% |
| 2) | NO | 1 | 1% |
| TOTAL | | 100 | 100% |

The above table indicates the competition conducted by the Ganesh Mandals. These competitions are held for the public participation, social gathering during the Ganesh festivals.

Nearly Ninety nine (99) percent of the Ganesh Mandals conducts the competition for the public and only One (1) percent of the registered Mandals don't conduct any competition due to several reasons.

This survey shows how the social touch among the Ganesh Mandals is still vibrant among them.⁷

Competitions are organized by the members. They decide on what kind of competition should be conducted for example cycle race, kabaddi, chess, cooking competition etc.

This table indicates how many Mandals conduct different competitions of different types. This shows clearly that the Ganesh Mandals have a greater role to play in creating the social cooperation. It sometimes may include conflict which is unhealthy. But it will bring in more and more social harmony and social order and organization in the society.

Table No. 8 Rules and Regulations followed by Mandal

⁷ Source: Data collected through interview schedule by the researcher

| Q.8 Do you follow any rules and regulations set up by PMC and Police Traffic in Mandal setup? | | | |
|-----------------------------------------------------------------------------------------------|-----------|--------|------------|
| | Responses | Number | Percentage |
| 1) | YES | 80 | 80% |
| 2) | NO | 20 | 20% |
| TOTAL | | 100 | 100% |

This table clearly shows how many Ganesh Mandals follows the rules and regulations including the PMC regulations traffic rules etc.

The percentage of the Ganesh Mandals following the rule and regulations is Eighty (80) percent while nearly Twenty (20) percent do not follow them hence have to pay fines and may sometimes get arrested too.⁸

The researcher has taken up this particular question to understand the synchronization between the Ganesh Mandals representing the people on one hand and the administrative representatives including the PMC and police officials on the other hand. In society people are the basic unit whereas the formal sanctions including law and its implementation has a major role to play for maintaining the social order. Herein this Eighty (80) percent of the Mandals have given their assent to following of the rules and regulations of both the corporation and the police officials. The various Mandal members have informed that there are meetings held prior to the Ganesh festival with both the officials of the corporation and the police department. Different issues are dealt with in these meetings regarding the air pollution, sound pollution, the traffic control routes and also general law and order situations. Through this the researcher wants to understand why the Twenty (20) percent which are not following the rules and regulations and why they should follow them.

⁸ Source: Data collected through interview schedule by the researcher

Table No. 9 Audit record after Festival time.

| Q.9 Do you have any audit record after the festival? | | | |
|------------------------------------------------------|-----|--------|------------|
| Responses | | Number | Percentage |
| 1) | YES | 80 | 80% |
| 2) | NO | 20 | 20% |
| TOTAL | | 100 | 100% |

This particular table deals with the economy of Ganesh Mandal and how they keep records. The potent way is of the use of 'audit' method by the Ganesh Mandals. Eighty (80) percent of the registered Mandals do the regular the auditing while Twenty (20) percent of them hardly do any kind of audit or checking of their economic transactions.⁹

The researcher through the table tries to understand whether there is any accountability with respect to the Ganesh Mandals in terms of the money management. It is clearly visible that Eighty (80) percent of the Mandal have added to the audit record but still Twenty (20) percent have not added to the audit of their finances. Since any festival especially the Ganesh festival involves a lot of money which is accounted in crores should have a proper auditing and accounting system which should be formally organized on the part of the government with the help of private entrepreneurs. Still most of them do not follow this practice but for their own welfare and for the better money management it is a must that the accountability of the Mandal should be done through the maintenance of the records maintaining the accounts and auditing it also.

⁹ Source: Data collected through interview schedule by the researcher

What is an Audit?

An official inspection of an organization account typically by an independent body. Internal audit serves an important role for companies in fraud prevention. Recurring analysis of a company's operation and maintain rigorous system of internal controls can prevent and detect various forms of fraud and other accounting irregularities.¹⁰

Definition of Audit

Audit is the examination or inspection of various books of accounts by an auditor followed by physical checking of inventory to make sure that all departments are following documented system of recording transactions. It is done to ascertain the accuracy of financial statements provided by the organization.¹¹

Description of Audit.

Audit can be done internally by employees or heads of a particular department and externally by an outside firm or an independent auditor. The idea is to check and verify the accounts by an independent authority to ensure that all books of accounts are done in a fair manner and there is no misrepresentation or fraud that is being conducted.¹²

¹⁰ Lexico.com/en/definition/audit

¹¹ <http://eonomictimes.indiatimes.com>definition>finance>

¹² <http://eonomictimes.indiatimes.com>definition>finance>

Table No. 10 Steps taken to help in Natural Disaster.

| Q.10 Does the Mandal do any charity for natural disaster or epidemics. | | | |
|------------------------------------------------------------------------|-----|--------|------------|
| Responses | | Number | Percentage |
| 1) | YES | 88 | 88% |
| 2) | NO | 12 | 12% |
| TOTAL | | 100 | 100% |

This table indicates the number of the Mandals doing the charity work during any kind of natural calamity, disaster or epidemics. Pune city is considered to be the city of Ganesh Mandals; it really shows a great heart to do this charity work.

Eighty eight (88) percent of the Ganesh Mandals do this kind of charity work while Twelve (12) percent are not in a position economically to do this kind of charity work.¹³

Here the researchers intention is to understand whether the Mandals in Pune city does any charity with respect to natural disaster or epidemics out of there vargani. It is very refreshing to see that Eighty eight (88) percent of the Mandals are involved in one or the other kind of Charity with respect to natural disaster or epidemics and only Twelve (12) percent of the Mandals who are financially weak are not involved in it. Recently after the collection of this particular information Ganesh festival many Mandals have also included the charity for the Kerala disaster. This clearly shows how the society is closely knit and it helps in a better social organization and better social redevelopment of their other counterparts. Also the Mandals are involved in creating awareness camps with respect to various natural disasters and epidemics especially regarding dengue, malaria and other sickness which affects the people in and around Pune.

¹³ Source: Data collected through interview schedule by the researcher

Table No. 11 Mandal's Tie – up with NGOs

| Q.11 Is the Mandal associated to any NGOs? | | | |
|--------------------------------------------|-----|--------|------------|
| Responses | | Number | Percentage |
| 1) | YES | 80 | 80% |
| 2) | NO | 20 | 20% |
| TOTAL | | 100 | 100% |

This figure tries to equate the relationship of the Ganesh Mandals with the NGOs in the Pune city and elsewhere. This clearly suggests that the social work is linked not only to the Ganesh Mandals but also with the NGOs as well and that they work in.

Nearly Eighty (80) percent of the Mandals are linked with one or the other NGOs while only Twenty (20) percent of the Mandals are not having any link with NGOs, as they do not have any clear vision or mindset to do the social work.¹⁴

Here the researcher is trying to understand whether the Mandals have increased their expansion and try to have any tie up with any of the NGOs which are working at all levels be it state, national or International level. Nearly Eighty (80) percent of the Ganesh Mandals are attached to one or the other NGOs including social aspects relating to women children old age etc. Still Twenty (20) percent of the Ganesh Mandals which are financially not in a position to tie up with the NGOs to help them in one or the other way are yet to live up to the mark. This position will definitely increase in the near future.

The researcher intends to understand whether NGOs help is taken for the purpose of volunteering or not and also whether they have any tie up with them.

¹⁴ Source: Data collected through interview schedule by the researcher

Table No. 12 Recipient of Award

| Q.12 Have the Mandal been felicitated by any award? | | | |
|-----------------------------------------------------|-----|--------|------------|
| Responses | | Number | Percentage |
| 1) | YES | 70 | 70% |
| 2) | NO | 30 | 30% |
| TOTAL | | 100 | 100% |

This figure indicates the appreciation and accolades received by the Mandals for their contribution in social, religious and economic ways by the Pune-kars.

Seventy (70) percent of the Mandals have received many national, state, local awards while Thirty (30) percent of them are yet to receive any kind of award.¹⁵

Every individual, group or an organization always thrives for a reward, an award or appreciation for the work which they have done and similarly the researcher tries to understand whether any of the Mandal has received any awards. The category of awards include various cleanliness award, environmental awards, peace creating awards, assisting the police awards, Social Work awards, humanitarian work awards etcetera.

¹⁵ Source: Data collected through interview schedule by the researcher

Table No. 13 Participation of Women in the Mandal's Activities

| Q.13 Number of women participation in your Mandal? | | | |
|----------------------------------------------------|-----|--------|------------|
| Responses | | Number | Percentage |
| 1) | YES | 75 | 75% |
| 2) | NO | 25 | 25% |
| TOTAL | | 100 | 100% |

The above table indicates the women participation in the Ganesh festival. This participation is seen through the actual responsibility shouldered by them through the Mandal activities. Here the women empowerment is witnessed as they are the in charge of holding various socio-cultural events during the Ganesh festival for example competition like rangoli, women sports etc.

The researcher through her survey has analyzed that Seventy five (75) percent of the Ganesh Mandals has shared the responsibility bringing out the women emancipation still it is a long way to go since Twenty five (25) percent of the Mandal has negated to share workload with the women karyakartas.¹⁶

¹⁶ Source: Data collected through interview schedule by the researcher

Table No. 14 Volunteership of the members of Mandal in Traffic Regulation

| Q.14 Does your volunteer's help in any traffic regulations during the festival? | | | |
|---------------------------------------------------------------------------------|-----|--------|------------|
| Responses | | Number | Percentage |
| 1) | YES | 100 | 100% |
| 2) | NO | 0 | 0% |
| TOTAL | | 100 | 100% |

This figure indicates the social awareness of the Ganesh Mandals. The volunteers help in assisting the traffic police for managing the traffic in Pune city during the Ganesh festival days. These Mandals volunteers are called as 'Police Mitra' i.e. police friend. All of the Mandal volunteers are given free food, water and the certification of appreciation at the end of the task.

The survey done by the researcher clearly shows that the involvement of Ganesh Mandals is Hundred (100) percent. This signifies the social concern and consciousness they all have towards the society.¹⁷

¹⁷ Source: Data collected through interview schedule by the researcher

Table No. 15 Development of Leadership

| Q.15 The volunteership in Mandal has become leader in politics. | | | |
|-----------------------------------------------------------------|-----|--------|------------|
| Responses | | Number | Percentage |
| 1) | YES | 65 | 65% |
| 2) | NO | 35 | 35% |
| TOTAL | | 100 | 100% |

This table clearly reflects the role of these Ganesh Mandals in nurturing the future leaders. The survey numbers show that Sixty five (65) percent of the Mandals have contributed to the leadership in politics as all Mandals have contributed to the leadership in politics at all levels be it:-

Local, Regional, State, National

Nearly Thirty five (35) percent of the Mandals still do not contribute to the nurturing of the leaders in politics.¹⁸

¹⁸ Source: Data collected through interview schedule by the researcher

Table No. 16 Women Participation in Dhol Pathak

| Q.16 Opinion on women participation in Dhol Pathak. | | | |
|-----------------------------------------------------|-----|--------|------------|
| Responses | | Number | Percentage |
| 1) | YES | 70 | 70% |
| 2) | NO | 30 | 0% |
| TOTAL | | 100 | 100% |

This table indicates women's role in the Ganesh festival i.e. through the participation in Dhol Tasha Pathak'. The survey done by the researcher shows that Seventy (70) percent of the Ganesh Mandals member actively takes part in the Dhol Pathak while Thirty (30) percent Ganesh Mandals are yet to support this women empowerment.¹⁹

¹⁹ Source: Data collected through interview schedule by the researcher

TABLE WITH STATEMENT

TABLE NO. 1

The Religion wise Population of Pune City

| Sr. No | Religion | Percentage | Population |
|--------------|------------------|------------|----------------|
| 1 | Hindu | 73.39 | 28,84,252 |
| 2 | Muslim | 11.34 | 4,17,240 |
| 3 | Buddhist | 3.99 | 1,46,806 |
| 4 | Christian | 2.17 | 79,842 |
| 5 | Sikh | .45 | 16,557 |
| 6 | Jain | 2.47 | 90,882 |
| 7 | Not stated other | 1.19 | 43,783 |
| Total | | 100 | 3679362 |

Statement showing the religion wise population of Pune

The above table shows the percentage of the people belonging to different religions of the Pune city. The highest number of population belong to Hindu religion which is 73.39% and in absolute number is Twenty eighty Lakh eight four thousand two hundred fifty two (28, 84,252). The second highest population belongs to the Muslim people 11.34% in absolute number Four Lakh seventeen Thousand two hundred and forty (4, 17,240). The Buddhist population in Pune city is 3.99% and in absolute number is one lakh forty six thousand eight hundred and sixty (1, 46,860). The Jain in the Pune city are 2.47 and in absolute number ninety thousand eight hundred and eighty two (90,882). The Sikh population in Pune city is the least which account for .45% and in absolute number is sixteen thousand five hundred and fifty seven (16,557) and the other population looking at entire analysis of the population. It is very clearly seen that since Hindu population is the highest the Ganapati festival in Pune city is celebrated on a large scale. The

Hindu considers Ganapati as the foremost deity and as a result the celebration of the Ganesh festival is on a grand scale.²⁰

²⁰ Source: Data collected through socio economic and caste census 2011

TABLE NO. 2

Castes wise Population in Hinduism

| Sr.No | Caste | Percentage | Population |
|-------|----------------|------------|------------|
| 1 | Open | 3.2 | 92,296 |
| 2 | Schedule caste | 18.2 | 5,24,934 |
| 3 | Schedule tribe | 1.5 | 43,264 |
| 4 | V.J.N.T | 5.5 | 1,58,634 |
| 5 | OBC | 27.5 | 7,93,169 |
| 6 | Others | 44.1 | 12,71,955 |
| Total | | 100 | 28,84,252 |

Maratha, Thokar, Rajput, Lingayat and 8 Others

Statement showing the caste wise population in Hinduism.

The above figure shows the caste wise population of the Hinduism in the Pune city. The population of the other backward class people is 27.5 Twenty seven point five percent and absolute number being Seven lakh ninety three thousand one hundred and sixty nine (7, 93,169). The schedule caste population in Pune city is eighteen point two 18.2 percent and is Five lakh twenty four thousand nine thousand thirty four (5, 24,934) in absolute number. The percentage of VJNT population is Five point five 5.5% with an absolute numbers i.e. One lakh fifty eight six hundred and thirty four (1, 58,634). The Brahmin population is Three point two 3.2 percent in Pune city and in absolute number are Ninety two thousand two hundred and ninety six (92,296). The other caste includes and tallies around Forty four point one (44.1 percent) with Twelve lakh seventy one thousand nine hundred and fifty five (12, 71,955) in number in Pune city. Irrespective of the different castes in Hindus. The number of people celebrating the Ganesh festival is very high. Since all the castes have their own way to celebrate Ganapati festival.²¹

²¹ Source: Data collected through socio economic and caste census 2011

TABLE NO. 3

Caste wise population in Muslim Community.

| Sr.No | Caste | Percentage | Population |
|--------------|--------------------------|------------|---------------|
| 1 | Schedule Caste/Tribe/N.T | 15.78 | 65840 |
| 2 | OBC. | 20.62 | 86035 |
| 3 | Other | 63.60 | 265365 |
| Total | | 100 | 417240 |

Statement showing the caste wise population in Muslim.

The above table reflects the statistics regarding the caste wise population among Muslim in Pune city. The combined scheduled castes, schedule tribes and nomadic tribes percentage is Fifteen point seventy eight (15.78 percent) with an absolute number Sixty five thousand eight hundred and forty (65,840). The percent of OBC Muslims in Pune city is Twenty point sixty two (20.62) with Eighty six thousand and thirty five (86,035) populations. The highest percentage of Muslims is seen among other castes other than the above mentioned castes which is Sixty three point sixty (63.60 percent) in Pune city with Two lakh sixty five three hundred and sixty five (2, 65, 365) populations on the whole. The total number of castes in Muslim population in Pune city is Four lakh seventeen thousand two hundred and forty (4, 17,240) which depicts the member of non Hindu who may participate in Ganesh festival but may not install the Ganesh idols. But these are exceptions and hence these castes among Muslim may install and celebrate Ganesh festival too.²²

²² Source: Data collected through socio economic and caste census 2011

TABLE NO. 4**Family Installation of the Ganesh through caste wise**

| Sr. No | Caste | Total households | Installation | No Installation | Percentage at installation | Percentage at Installation |
|---------------|----------------|-------------------------|---------------------|------------------------|-----------------------------------|-----------------------------------|
| 1 | Open | 18459 | 15690 | 2769 | 85 | 15 |
| 2 | Schedule caste | 99146 | 59488 | 39658 | 60 | 40 |
| 3 | Schedule tribe | 5408 | 3785 | 1623 | 70 | 30 |
| 4 | VJNT | 22662 | 16317 | 6345 | 72 | 28 |
| 5 | OBC | 87489 | 68241 | 19248 | 78 | 22 |
| 6 | Others | 211993 | 139185 | 72808 | 66 | 34 |
| Total | | 445157 | 302706 | 142451 | 68 | 32 |

Statement showing the Caste wise in Family Installation the Ganesh

The above figure indicates the caste wise installation of the Ganesh idols at the home by the people in Pune city. The highest percentage of the population in caste based installation of Ganesh idol is the Brahmin caste which is Eighty five percent (85%) while some of them i.e. Fifteen percent (15%) don't install Ganesh idol at their home. In absolute number the schedule castes install the Ganesh idol which is Thirty nine thousand six hundred fifty eight (39,658) in Pune city with (60) sixty percent while (40) forty percent don't follow the OBC in Pune city install the Ganesh idol with (78) seventy eight percent doing this while (22) twenty two percent being ignorant. The VJNT population installs the Ganesh up to the extent of seventy two (72) percent while twenty eight (28) percent do not install it. The schedule tribe in Pune city install Ganesh idol which is seventy (70) percent while thirty (30) percent do not want to follow this tradition other castes in Pune city. Install the Ganesh idols which is (66) sixty six percent while (34) thirty four percent follow their own tradition ignoring the Ganesh festival overall. All the

castes installing the Ganesh idol in Pune city is (68) sixty eight percent while (32) thirty two percent do not install it.²³

TABLE NO. 5

Days wise Visarjan (immersion) of family idol by caste wise

| Sr. No | Day | Open | Schedule caste | Schedule tribe | VJNT | OBC | Other | Total |
|--------------|------------------|--------------|----------------|----------------|--------------|--------------|---------------|---------------|
| 1 | 1 ^{1/2} | 702 | 85 | 5 | 15 | 127 | 291 | 1225 |
| 2 | 3 | 522 | 110 | 36 | 78 | 333 | 549 | 1628 |
| 3 | 5 | 1121 | 756 | 111 | 154 | 595 | 927 | 3661 |
| 4 | 7 | 1524 | 2127 | 1152 | 456 | 1807 | 2723 | 9789 |
| 5 | 9/10 | 11821 | 56410 | 2481 | 15617 | 65379 | 134695 | 286403 |
| Total | | 15690 | 59488 | 3785 | 16317 | 68241 | 139185 | 302706 |

Statement showing the day wise Visarjan (immersion) by different castes.

This table indicates the day wise installation of the Ganesh idol by the different castes in Pune city. The minimum installation is for 1 and half day which is more among the Brahmin households which is seven hundred and two (702) followed by OBC- one hundred and twenty seven (127) SC- Eighty five (85), ST- Five (5), VJNT- Fifteen (15), OTHER- Two hundred and ninety one (291). All together amounting to One thousand two hundred twenty five (1, 225) household who install 1 and half day Ganesh idol.

Next is the installation of the 3 days Ganesh idol which is Brahmin- Five hundred fifty two (552), SC- Hundred and ten (110), ST- Thirty six (36), VJNT- Seventy eight (78), OBC- Three hundred and thirty three (333), OTHER- Five hundred and forty nine (549) which comes to a total of One thousand six hundred twenty eight (1,628) households installing it.

²³ Source: Data collected through socio economic and caste census 2011

The 5 days installation of the Ganesh idol by the Brahmin is one thousand one hundred and twenty one (1, 121), SC- Seven hundred fifty six (756), ST- One hundred and eleven (111), VJNT- One hundred fifty four (154), OBC- Five hundred ninety five (595), other- Nine hundred and twenty seven (927). The overall households installing the Ganesh idol for 5 days is Three thousand six hundred and sixty one (3, 661) in Pune city.

The 7 day installation of the Ganesh idol is highest among the SC- Two thousand one hundred twenty seven (2,127) followed by OBC- one thousand and seven (1,807), Brahmin- One thousand five hundred and twenty four (1,524), ST- One thousand one hundred and fifty two (1,152), VJNT- Four hundred and fifty six (456), and Other accounting for Two thousand seven hundred and twenty three (2,723), the total number of the households installing the 7 day Ganesh idol is Nine thousand seven hundred and eighty nine (9,789).

The 9/10 day installation of the Ganesh idol in Pune city is highest among the OBC-Sixty five thousand three hundred seventy nine (65,379) followed by SC- Fifty six thousand four hundred and ten (56,410), Brahmin- Eleven thousand eight hundred and twenty one (11,821), VJNT- Fifteen thousand six hundred and nineteen (15,619), ST- Two thousand four hundred eighty one (2,481) the other have an absolute number of One lakh thirty four thousand six hundred ninety five (1,34,695). The total number of household installing the 9/10 installation is Two lakh eighty six thousand four hundred and three (2, 86,403) in Pune city.

In all the number of the caste wise celebration in terms of days involve Brahmin-Fifteen thousand six hundred and ninety (15,690), SC- Fifty nine thousand four hundred and eighty eight (59,488), ST- Three thousand seven hundred and eighty five (3,785), VJNT- Sixteen thousand three hundred and seventeen (16,317), OBC- Six thousand eight hundred and twenty four (6,824), Other- One lakh thirty nine thousand one hundred and eighty five (1,39,185) and the total coming to Three lakh two thousand seven hundred and six (3,02,706) household in Pune city celebration Ganesh festival.²⁴

²⁴ Source: survey conducted by the researcher

TABLE NO. 6

Installation of idols at other places

| Sr. No | | Mandal Ganapati | Installation | School/college | Workshop/Garage | Colony | Chowl | Mahala | Society | Offices | Other | Total |
|--------------|--------------|-----------------|--------------|----------------|-----------------|-------------|-------------|------------|-------------|------------|------------|--------------|
| 1 | Non Visarjan | 2475 | 112 | 54 | - | - | - | - | - | - | - | 2641 |
| 2 | Visarjan | 1125 | 916 | 270 | 315 | 711 | 1152 | 511 | 970 | 513 | 127 | 6610 |
| 3 | Small/Big | 3000 | 112 | 54 | - | 540 | 702 | - | 171 | - | 54 | 4633 |
| Total | | 6600 | 1140 | 378 | 315 | 1251 | 1854 | 511 | 1141 | 513 | 181 | 13884 |

This table indicates the installation of the Ganesh idols at place other than household and domestic places in Pune city. The first category is of the permanent installation which is done by the Ganesh Mandals- Two thousand four hundred and seventy five (2,475)

Institution-one thousand Twelve (112)

School/College- Fifty four (54)

The total adds up to Two thousand six hundred and forty one (2,641) of them installing the Ganesh idol permanently.

Next category is of the visarjan wherein Ganesh Mandal- One thousand one hundred and twenty five (1,125), Institution- Nine hundred sixteen (916), School/College- Two hundred seventy (270), workshop- Three hundred fifteen (315), Colony- Seven hundred and eleven (711), Chawl-

One thousand one hundred and fifty two (1,152), Mahala- Five hundred and eleven (511), societies- Two hundred seventy (270), Offices- Five hundred thirteen (513), Other- One hundred and twenty seven (127); install the Ganesh idol for certain number of days and later do the visarjan. The total of which comes to Six thousand six hundred and ten (6,610).

The small and big Ganesh installation include Ganesh Mandals- Three thousand (3,000), Institution- One hundred and twelve (112), School/College- Fifty four (54), colony- Five hundred and forty (540), chawl- Seven hundred and two(702), societies-One hundred and seventy one (171), other- Fifty four(54) and this total installations coming up to Four thousand six hundred and thirty three(4,633).

The overall picture becomes clear as the Ganesh Mandals installed Six thousand and six hundred (6,600), Institution- One thousand one hundred and forty (1,140), School/College- Three hundred and seventy eight (378), workshop- Three hundred and fifteen (315), Colony- One thousand two hundred and fifty one (1,251), Chawl- One thousand eight hundred and eighty four(1,854), Mahala- Five hundred and eleven (511), Society- One thousand one hundred and forty one (1,141), Office- Five hundred thirteen (513), Others- One hundred and eighty one (181) and the total amounting to Thirteen thousand eight hundred and eighty four (13,884).

All this shows how the commercial basis and professional basis the Ganesh idol is installed in Pune city.²⁵

²⁵ Source: Data collected by PMC PCMC – General Administrative Department

Table No. 7.1**Cost Expenditure Spent**

| Sr. No | Expenditure spent on | Domestic | Mandal | Total |
|---------------|-------------------------------------------------|-----------------|---------------|--------------|
| 1 | Cost of production to create Ganapati idol | 11,25,77,400 | 4,50,99,000 | 15,76,76,400 |
| 2 | Sale of Ganapati Idol | 27,24,35,400 | 65,30,400 | 27,89,65,800 |
| 3 | Temple and Podium Mandir and Stage | 12,97,82,000 | 4,25,58,000 | 17,23,40,000 |
| 4 | Decoration and lighting | 3,63,24,720 | 7,25,58,000 | 10,88,82,720 |
| 5 | Traditional Musical Instrument (Dhol and Tasha) | 75,99,600 | 3,75,99,300 | 4,51,98,900 |
| 6 | Rangoli | 80,19,774 | 2,89,82,700 | 3,70,02,474 |
| 7 | Handkerchief and Thread | 63,72,900 | 3,45,000 | 67,17,900 |

The above table indicates the total cost which is invested during the Ganapati festival. The researcher here has classified the cost into the money spent into domestic celebration and the money spent by the Mandals. The first categorization which has been done by the researcher in terms of cost of production while creating Ganesh idols is Eleven crore twenty five lakh seventy seven thousand and four hundred (11, 25, 77, 400) and while that of the Mandals is Four crore fifty lakh and ninety nine thousand (4, 50, 99,000), the total cost is Fifteen crore seventy six thousand and four hundred (15, 76,400). The second categorization done by the researcher in terms of the sale of the Ganesh idols is as follows 1. Domestic sale of cost is Twenty seven crore twenty four lakh thirty five thousand and four hundred (27, 24, 35,400). 2. Mandals – Sixty five lakh thirty thousand and four hundred (65, 30,400) the total cost amounting to twenty seven crore eighty nine lakh sixty five thousand and eight hundred (27, 89, 65,800). The third categorization which has been done by the researcher with respect to the amount of money spent on the cost of mandir or the stage for the domestic Ganesh celebration is Twelve crore ninety seven lakh and eighty two thousand (12, 97, 82,000) where as for Mandal is Four crore twenty

five lakh and fifty eight thousand (4, 25, 58,000), the total cost amounting to Seventeen crore twenty three lakh and forty thousand (17, 23, 40,000). The fourth categorization done by the researcher is based on the amount of money spent on the decoration and lighting which is Three crore sixty three lakh twenty four thousand and seven hundred and twenty (3, 63, 24,720) on domestic Ganapati celebration while Seventy two lakh and fifty eight thousand (72, 58,000) by the Mandals, the total cost in this category amounts to Ten crore eighty eight lakh eighty two seven hundred and twenty (10, 88, 82,720). The fifth categorization done by the researcher is based on the amount of money spent on the dhol tasha and other musical instruments for the domestic Mandals is Seventy five lakh ninety nine thousand and six hundred (75, 99,600) and Three crore Seventy five lakh ninety nine and three hundred (3, 75, 99,300) respectively, whereas the total cost amounting to in this category is Four crore fifty one lakh ninety eight thousand and nine hundred (4, 51, 98,900). The sixth categorization done by the researcher is based on the amount of money spent on the rangoli for the domestic and Mandals is Eighty lakh ninety thousand seven hundred and seventy four (80, 19,774) and Two crore eighty nine lakh eighty two thousand seven hundred (2, 89, 82,700) respectively, where as the total amount spent on rangoli section is Three crore seventy lakh, two thousand four hundred and seventy four (3, 70, 02,474).

Overall on the bases of the above six categorization the total amount of cost is for domestic and Mandals celebration is One hundred and fifty six crore sixty seven lakh thirty eight thousand eight hundred and ninety four (1, 56, 67, 38,894) and One hundred and twenty three crore thirty three lakh twenty seven thousand and four hundred (1, 23, 33, 27,400), whereas the combined amount is Eighty crore sixty six thousand two hundred and ninety four (80, 00, 66,294).

The seventh categorization which has been done by the researcher in terms of the purchase of the handkerchief and the holy thread janwa for the domestic and Mandal is Sixty three lakh seventy two thousand and nine hundred (63, 72,900) and Three lakh and forty five thousand (3, 45,000) respectively, the total amounting to Sixty seven thousand one hundred and seventy nine (67,179)²⁶

²⁶ Source: survey conducted by the researcher

Table No. 7.2**Cost Expedition**

| Sr.No | Expedition | Domestic | Mandal | Total |
|-------|-------------------|-------------|-----------|-------------|
| 8 | Haladi and kumkum | 60,45,390 | 9,54,000 | 69,99,390 |
| 9 | Agarbati | 1,05,90,600 | 12,30,700 | 11,82,13,00 |
| 10 | Dhup and kapur | 1,53,90,610 | 15,75,000 | 1,69,65,610 |
| 11 | Harali and pathri | 45,40,590 | 9,45,000 | 54,85,590 |
| 12 | Kewad and rose | 27,72,900 | 3,09,600 | 30,82,500 |
| 13 | Dry coconut | 60,52,140 | 6,75,900 | 67,28,040 |
| 14 | Coconut | 5,17,65,130 | 60,35,200 | 5,78,00,330 |

The eight categorization done by the researcher in terms of purchase of haldi and kumkum for the domestic is Sixty lakh forty five thousand three hundred and ninety (60, 45,390) and for the Mandal are Nine lakh fifty four thousand (9, 54,000) where as the total amount to Sixty nine lakh ninety nine thousand three hundred and ninety (69, 99,390). The ninth categorization which has been done by the researcher with respect to the amount of money spent on the purchase of the agarbatti by the domestic and the Mandals is One crore five lakh ninety thousand and six hundred (1, 05, 90,600) and Twelve lakh thirty thousand and seven hundred (12, 30,700) respectively, where as the total amount invested in the purchase of agarbatti is One crore eighteen lakh twenty one thousand and three hundred (1, 18, 21,300). The tenth categorization done by the researcher is based on the amount of money spent on the purchase of Dhup and Kapur by the domestic and Mandal is One crore fifty three lakh ninety thousand six hundred and ten (1, 53, 90,610) and Fifteen lakh seventy five thousand (15, 75,000) respectively, whereas the total amount spent on the purchase of Dhup and Kapur is Sixteen crore ninety six lakh fifty six

thousand six hundred and ten (16, 96, 56,610). The eleventh categorization done by the researcher is based on the amount of money spent on the purchase of Harali and Pathari which is considered as auspicious for offering which is to be made for lord Ganesha by the domestic and the Mandal is forty five lakh forty thousand nine hundred and fifty (45, 40,950) and Nine lakh forty five thousand (9, 45,000) respectively, whereas the total amount spent is Fifty four lakh eighty five thousand five hundred and ninety (54, 85,590). The 12th categorization done by the researcher is based on the amount of money spent on kewda and rose for the domestic and Mandals is Twenty seven lakh seventy two thousand and nine hundred (27, 72,900) and Three lakh nine thousand and six hundred (3, 09,600) respectively, whereas the total amount used for the purchase of the Kewada and rose is Thirty lakh eighty two thousand and five hundred (30, 82,500). The 13th categorization done by the researcher is based on the amount of money spent on dry coconut for the domestic and Mandal is Sixty lakh fifty two thousand one hundred and forty (60, 52,140) and Six lakh seventy five thousand and nine hundred (6, 75,900) respectively, and the total amount for purchase is Sixty seven lakh twenty eight thousand and forty (67, 28,040). The 14th categorization done by the researcher is based on the amount of money spent on coconut for the domestic and Mandal is Five crore seventeen lakh sixty five thousand one hundred and thirty (5, 17, 65,130) and Sixty lakh thirty five thousand and two hundred (60, 35,200) respectively, and the total amount for purchase is Five crore seventy eight lakh three hundred and thirty (5, 78, 00,330).²⁷

²⁷ Source: survey conducted by the researcher

Table No. 7.3**Cost Expedition**

| Sr.No | Expedition | Domestic | Mandal | Total |
|-------|-----------------------------------|----------|----------|----------|
| 15 | Pedha and Modhak | 11527200 | 375000 | 11902200 |
| 16 | Khadishakar and Shaker Phutane | 2171700 | 175500 | 2347200 |
| 17 | Pooja Thali | — | 630000 | 630000 |
| 18 | Garland | 4577400 | 9817200 | 14394600 |
| 19 | Garland by Bhaktas | — | 250000 | 250000 |
| 20 | Coconut garland | — | 5400000 | 540000 |
| 21 | Gold and silver Items | 250000 | 1332700 | 1582700 |
| 22 | Bettlenut and Bettlenut Leaf | 18526300 | 17980400 | 36506700 |

The 15th categorization done by the researcher is based on the amount of money spent on Pedha and Modhak for the domestic and Mandal is One crore fifteen lakh twenty seven thousand and two hundred (1, 15, 27,200) and Three lakh and seventy five thousand (3, 75,000) respectively, whereas the total amount for purchase is One crore nineteen lakh two thousand and two hundred (1, 19, 02,200). The 16th categorization done by the researcher is based on the amount of money spent on Khadishakar and Shakar Phutane for the domestic and Mandal is Twenty one lakh seventy one thousand and seven hundred (21, 71,700) and One lakh seventy five thousand and five hundred (1, 75,500) respectively, whereas the total amount for purchase is Twenty three lakh forty seven thousand and two hundred (23, 47,200). The 17th categorization done by the researcher is based on the amount of money spent on Pooja Thali for the Mandal is Six lakh and thirty thousand (6, 30,000) and the total is the same. The 18th categorization done by the researcher is based on the amount of money spent on purchase of garland for the domestic and

Mandal is Forty five lakh seventy seven thousand and four hundred (45, 77,400) and Ninety eight lakh seventeen thousand and two hundred (98, 17,200) respectively, whereas the total amount for purchase of the garland is One crore forty three lakh ninety four thousand and six hundred (1, 43, 94,600). The 19th categorization done by the researcher is based on the amount of money spent on garland by Bhaktas for Mandal is Two lakh fifty thousand (2, 50,000). The 20th categorization done by the researcher is based on the amount of money spent on coconut garland for the Mandal is Fifty four lakhs (54, 00,000). The 21th categorization done by the researcher is based on the amount of money spent on Gold and Silver item for the domestic and Mandal is Two lakh fifty thousand (2, 50,000) and Thirteen lakh thirty two thousand and seven hundred (13, 32,700) respectively, whereas the total amount for purchase is Fifteen lakh eighty two thousand and seven hundred (15, 82,700). The 22th categorization done by the researcher is based on the amount of money spent on Bettlenut and bettlenut leaf for the domestic and Mandal is One crore eighty five lakh twenty six thousand and three hundred (1, 85, 26,300) and One crore seventy nine lakh eighty thousand and four hundred (1, 79, 80,400) respectively, whereas the total amount for purchase is Three crore sixty five lakh six thousand and seven hundred (3, 65, 06,700).²⁸

²⁸ Source: survey conducted by the researcher

Transportation Facilities during the Ten Days of Festival

Table no.8

| Day | Railway | Local | St bus | | City bus | | Ricksh | | Taxi, uber, ola etc | | Other |
|----------------------|---------|--------|--------|---------|----------|--------|--------|--------|---------------------|--------|-------|
| 1 st day | 4950 | 99000 | 6605 | 1056700 | 11550 | 231750 | 8250 | 206250 | 1650 | 123390 | |
| 2 nd day | 4800 | 96570 | 6307 | 989170 | 10200 | 204750 | 7796 | 195930 | 902 | 72160 | |
| 3 rd day | 3780 | 83160 | 4860 | 753300 | 9720 | 116640 | 7830 | 195750 | 810 | 72990 | |
| 4 th day | 3120 | 68640 | 4560 | 706800 | 9120 | 118560 | 6720 | 154560 | 480 | 43200 | |
| 5 th day | 3000 | 69300 | 4500 | 697500 | 10260 | 123120 | 6750 | 168750 | 500 | 55800 | |
| 6 th day | 4060 | 89370 | 5800 | 899100 | 11020 | 137750 | 7250 | 181350 | 870 | 104400 | |
| 7 th day | 5075 | 111650 | 7350 | 1129500 | 13125 | 167445 | 9100 | 236700 | 700 | 77700 | |
| 8 th day | 5760 | 126720 | 7920 | 1227600 | 13680 | 164160 | 7920 | 213840 | 720 | 93600 | |
| 9 th day | 6600 | 145200 | 9000 | 1395720 | 15000 | 202500 | 9000 | 238500 | 400 | 63900 | |
| 10 th day | 5600 | 123200 | 7000 | 1085400 | 9810 | 147150 | 5320 | 154980 | 280 | 43200 | |

The above statement shows the day wise extra use of the various kinds of transports including the public transport by the people during the Ganesh festival.

On the first day the use of railways including the local railways was as much as Four thousand nine hundred and fifty (4,950) people which created and earning of rupees Ninety nine thousand (99,000) for the railways. People from Khadki, Nigadi, Pimpri, Chinchwad, Akurdi, Dehu road, Talegaon, Vadgaon, Patas, Kedgaon, Uruli kanchan, and Loni kalbhor used local railway. The percentage on the first day for the use of this local railway was as much as 15% in the overall incoming flow of the people in the Pune city. Similarly on the second day as much as Four thousand eight hundred (4,800) people from the above mentioned areas came to the Pune city and the earning which was gained by the local railway was about Ninety six thousand five hundred and seventy (96,570) rupees. Here increase of 16% in the use of the railway in the

overall use of the public transport was seen. On the third day the use of the railway including the local was 14% of the total use of the public transport. The number of incoming people was Three thousand seven hundred and eighty (3,780) in the city of Pune which created an earning of rupees Eighty three thousand one hundred and sixty (83,160) rupees for the railways. On the 4th day the total incoming percentage of people through the local railways was 13% which in numbers was Thirty one thousand one hundred and twenty (3,120) and which created an earning of rupees Sixty eight thousand six hundred and forty (68,640) for the railways. On the fifth day the number of incoming people who used railways as a local transport was as much as 12% with an incoming flow of Three thousand (3,000) people and which created gain of rupees Six lakh nine thousand three hundred and four (6,09,304) for the railways. on the 6th day 14% of the people who came to the Pune city used railway as the public transport and the number was Four thousand and sixty (4,060) people which created a gain for the railways of rupees Eighty nine thousand three hundred and seventy (89,370). On the seventh day the number of people came to the Pune city was Five thousand and seventy five (5,075) which contributed 14.5% of the total inflow of the people who use the public transport and which created in earning of rupees One lakh eleven thousand six hundred and fifty (1,11,650) for the railways. on the eight day the people who visited the Pune City for the Ganesh festival used railways as a local transport and the number was 16% which in absolute numbers was Five thousand seven hundred and sixty (5,760) people creating a total earning of rupees One lakh twenty six thousand seven hundred and twenty (1,26,720) for the railways. On the day of the motion of Ganapati festival in the Pune city the number of people who used railways and the local transport was 20% of the total public transport. On this day the absolute number come to Pune was five thousand and six hundred (5,600) people and which created a gain of rupees One lakh twenty three thousand and two hundred (1,23,200) for the railways.

Coming to the next local transport the researcher has highlighted in the above table in terms of the PMPML bus services in the city of Pune. The routes which were used by these buses included Khadki, Dapodi, Pimpri-Chinchwad, Bhosari, Dehu road, Uruli kanchan, Loni kalbhori, Hadapsar, Ghorpadi gaon, Mundhwa, Khadakwasla, NDA, Kothrud, Paud, Chandni Chowk, Pimple saudagar, Aundh, Kalewadi, Shindewadi, Katraj, Balajinagar, Dhankawadi, Upper Indira nagar, Bibvewadi, Vishrantwadi, Deccan college, Housing board, and Chandan nagar. On the first day of the Ganapati festival the number of people who used local bus service coming to

Pune city was 35 percent of the total public transport used by other people. Eleven thousand five hundred and fifty (11,550) people made use of the bus services in Pune city and it created an earning of Two lakh thirty one thousand seven hundred and fifty (2, 31,750) for the bus service company. On the second day the percentage of the people using the public transport that is the bus service decreased to 34 percent with ten thousand two hundred (10,200) people coming to the Pune city. Two lakh four thousand seven hundred and fifty (2, 04,750) rupees earned per day by bus service company. On the third day the numbers of people come to the Pune city using the bus as a transport was as much as 36 percent of the overall public transport used by other people. number of people coming to Pune was Nine thousand seven hundred and twenty (9,720) which created an earning of rupees One lakh sixteen thousand six hundred and forty (1, 16,640) for the public bus service company. on the fourth day also the number of people coming to Pune city using the public bus service was Nine thousand one hundred and twenty (9,120) that contributed to 38 percent of the total of the people who use the public transport and which created an earning of rupees One lakh eighteen thousand five hundred and sixty (1, 18,560) the public bus service company. The number of people coming to the Pune city who used the city bus transport was 41 percent of the total transport used by other people and in absolute numbers it was Ten thousand two hundred and sixty (10,260) people coming to the Pune city which created an earning of rupees One lakh twenty three thousand one hundred and twenty (1, 23,120) for the local bus service. On the 6th day the number of people using the local bus service was 38 percent and innocent numbers Eleven thousand and twenty (11,020) people came to the Pune City for the Ganesh festival and it created an earning of rupees One lakh thirty seven thousand seven hundred and fifty (1, 37,750) rupees for the local bus service. On the seventh day the number of people who used the local bus service as a public transport was 37.5 percent of them and in absolute numbers Thirteen thousand one hundred and twenty five (13,125) came to Pune city which created an earning of rupees One lakh sixty seven thousand four hundred and forty five (1,67,445) add local bus service. On the 8th day the number of people coming to the Pune city you wanted to see a Ganesh festival was around 38 percent which created an earning of rupees One lakh sixty four thousand one hundred and sixty (1,64,160) rupees with the absolute number of people as Thirteen thousand six hundred and eighty (13,680). On the ninth day as much as 37.5 percent of the people use the local bus transport as their public transport with Fifteen thousand (15,000) people coming to the Pune city and created an earning of rupees Two lakh

two thousand and five hundred (2,02,500) for the local bus service. On the day of the visarjan the number of people who used local bus service for coming to Pune city was 35 percent and in absolute numbers it was Nine thousand eight hundred and nineteen (9,819) people coming to Pune city with an earning which created for the public services which was One lakh forty seven thousand one hundred and fifty (1, 47,150).

After the above to local transport for example railways and the city bus service company now the turn comes with respect to that of the State transport buses which were being used as public transport by the people who visited Pune city during the Ganapati festival. on the first day the number of people who used the State transport bus was 20 percent of the overall public transport and as much as Six thousand six hundred and five (6,605) people visited the Pune city which created an earning of rupees Ten lakh fifty six thousand and seven hundred (10, 56,700) for the State transport. On the second day the number of people who used the State transport for coming to the Pune was 201.1 percent of them and as much as Six thousand three hundred and seven (6,307) people used it which created an earning of rupees Nine lakh eighty nine thousand one hundred and seventy (9, 89,170) for the State transport. on the third day the number of people who used the street transport was 18 percent of the overall people using the public transport coming to the Pune city and in absolute numbers the number of people coming to Pune was Four thousand eight hundred and sixty (4,860) with Seven lakh fifty three thousand and three hundred (7, 53,300) hundred rupees as the total earnings for the trace State transport. On the fourth day the number of people who used stray transport as the public transport was 19 percent and an absolute numbers it was Four thousand five hundred and sixty (4,560) people who visited Pune and create with earning of rupees Seven lakh six thousand and eight hundred (7, 06,800) for the State transport. On the fifth day the people who came to the Pune City for the Ganapati festival used 18 percent of the total public transport as the State transport buses and in absolute numbers they were Four thousand and five hundred (4,500) people coming to Pune which created and earning of rupees Six lakh ninety seven thousand and five hundred (6, 97,500) for the State transport. on the 6th day 20 percent of the people preferred district transport buses for coming to the Pune city as much as Five thousand and eight hundred (5,800) people came and made use of it and it created and earning of rupees Eight lakh ninety nine thousand and one hundred (8, 99,100) for the State transport. on the seventh day 21 percent of the people preferred State transport services as a public transport and absolute number Seven thousand three hundred and

fifty (7,350) people came to the Pune city which created and total earning of rupees Eleven lakh twenty nine thousand five hundred (11, 29,500) for the State transport. Today 22 percent of the people prefer state service buses for coming to the Pune city and in absolute numbers Seven thousand nine hundred and twenty (7,920) people came to Pune within earning of Twelve lakh twenty seven thousand and six hundred (12,27,600) by the local State transport buses. On the ninth day Nine thousand (9,000) people used State transport buses as the public transport which contributed to 22.5 percent of the people coming to Pune within earning of rupees Three lakh ninety five thousand seven hundred and twenty (3,95,720) for the State transport buses. on the day of the visarjan 25 percent of the people preferred State transport buses for coming to Pune and an absolute number Seven thousand (7,000) people visited Pune which created an earning of rupees Ten lakh eighty five thousand and four hundred (10,85,400) for the State transport buses. The researcher has also used auto rickshaw as the public transport. The number of people using auto rickshaw on the first day to travel within the Pune city was as much as Eight thousand two hundred and fifty (8,250) which amounted to 25 percent of people using the public transport other than the people that is the residence of the Pune city. The total earnings by the rikshawala was Two lakh six thousand two hundred and fifty (2, 06,250) rupees overall.

on the second day of the Ganesh festival 26 percent of the people used auto rickshaw saza public transport to move around in Pune city which was an absolute number Seven thousand seven hundred and ninety six (7,796) people which created an earning of rupees One lakh ninety five thousand nine hundred and thirty (1, 95,930) for the rikshawalas. On the third day 29 percent of the people preferred direction as the local public transport with Seven thousand eight hundred and thirty (7,830) people using it in which created an earning of rupees One lakh ninety five thousand and seven hundred and fifty (1, 95,750) for the rikshawala in Pune city. On the fourth the 28 percent of the people used auto rickshaw as the public transport to move around in the Pune city with an absolute number of Six thousand seven hundred and twenty (6,720) people using it and creating and amount of rupees one lakh fifty four thousand five hundred and sixty (1, 54,560) for the rikshawalas. On the fifth day 27 percent of the people outside Pune visited Pune and made use of Auto rickshaw that the public transport which included Six thousand seven hundred and fifty (6,750) people absolute numbers creating an earning of rupees One lakh sixty eight thousand seven hundred and fifty (1, 68,750) for the rikshawala is in Pune city. The day as much as 25 percent of the people from outside Pune visited and use auto rickshaws as the public

transport and in apsara number Seven thousand two hundred and fifty (7,250) people used it and created an amount of One lakh eighty one thousand three hundred and fifty (1, 81,350) for the rikshawala. On the 7th day of the Ganesh festival as much as 26 percent of the people used rickshaws as there public transport and in absolute numbers nine thousand and one hundred (9,100) people used creating and amount of Two lakh thirty six thousand and seven hundred (2, 36,700) rikshawala in Pune city. On the earth day 22 percent of the people used auto rickshaw that the public transport and an absolute number Seven thousand nine hundred and twenty (7,920) people came to Pune and created an earning of rupees Two lakh thirteen thousand eight hundred and forty (2, 13,840) for the rikshawala in Pune. On the ninth day as much as 22.5 percent of the people used auto rickshaw in the public transport and in absolute numbers Nine thousand (9,000) people used rickshaws as the public transport and it created the earning of rupees Two lakh thirty eight thousand and five hundred (2, 38,500) for the rickshaws in Pune. On the day of the visarjan as much as 19 percent people used auto rickshaws and their public transport which amounted to Five thousand three hundred and twenty (5,320) people in absolute numbers and they together created and earning of rupees One lakh fifty four thousand nine hundred and eighty (1, 54,980) rupees for the rikshawala in Pune.

Apart from the local transport of Auto rickshaw for the people the researcher has also gone into depth of those people who have used different means such as Ola, Uber taxis, share rickshaw that is Tumtums or the tempo and the means of local transport. on the first day as much as 5 percent of the people used it and numbers One thousand six hundred and fifty (1,650) people created earning of One lakh twenty three thousand three hundred and ninety (1, 23,390) for all of them. On the second 3 percent of the people used this as a public transport and in absolute numbers Nine hundred and two (902) people visited Pune and used this public transport and created an earning of rupees Seven lakh twenty one thousand and six hundred (7, 21,600). on the third day as much as 3 percent of the people used the above means of public transport and in absolute numbers Eight hundred and ten (810) people created an earning of rupees Seventy nine thousand nine hundred and ninety (72,990) for them. On the fourth day 2 percent of the people coming to the Pune for the Ganesh festival made use of the above-mentioned transports and in excellent numbers Four hundred and eighty (480) people did this creating an amount of Forty three thousand and two hundred (43,200) for the above public transportwalas. One day two percent of the people coming to Pune during the Ganesh festival used the above mentioned public transport

means which was an absolute numbers Five hundred (500) of them creating an amount of Fifty five thousand and eight hundred (55,800). On the 6 the day is 3 percent of the people use the above mentioned public transport with an absolute number of Eight hundred and seventy (870) people using it creating One lakh four thousand and four hundred (1, 04,400) amount for the above mentioned transportwalas. On the seventh day 2 percent of the people who came to Pune during the Ganesh festival made use of this particular public transport which was an absolute numbers as Seven hundred (700) and created and earning of rupees Seventy seven thousand and seven hundred (77,700). On the 8th day as much as Seven hundred and twenty (720) people used the above means as a public transport which contributed to 2 percent of the overall public transport used by the people coming to Pune and which created and total earnings for the above transport walas which was Ninety three thousand and six hundred (93,600). On the day of the visarjan of the Ganesh festival in the Pune city 1 percent of the people used the above mentioned means is a public transport creating Forty three thousand and two hundred (43,200) as the income for them and Two hundred and eighty (280) people visiting Pune city.

The researcher through the above table is clear about the comparison of how the people who are coming to the Pune City for enjoying the Ganapati festival are using different public transports. On the first day it is very clear from the chart that 35 percent of the people are using the local city bus service where as 25 percent are using the auto rickshaws followed by the State transport as 20 percent railways as 15 percent taxis of Ola and Uber as 5 percent and others. Also on the second day the maximum number of people use city bus as the public transport for coming to Pune which was 34 percent followed by street transport 21 percent railways 16 percent rickshaws 26 percent and taxis 3 percent. On the third day also 26 percent of the people used in the city bus service for coming to Pune 29 percent used auto rickshaw 18 percent used to State transport buses 14 percent as the railways and 3 percent the taxis. On the fourth day the comparison clearly shows that 38 percent of the people use the city was 28 percent use the auto rickshaws 19% use the State transport bus 13 percent use the railways and 2.1 percent use the taxis. On the fifth day also 41 percent of the people used city bus public transport 27 percent used the rickshaw is 18 percent used State transport buses 12 percent use the railways and 2 percent for the taxis. On the 6th day of the Ganesh festival 38 percent of the people use the city bus services 25 percent used the rickshaw 20 percent used State transport buses 14 percent use railways and 3 percent use the taxis. On the 7th day 37.5 percent of the people who visited Pune

during the Ganesh festival used the city bus services followed by auto rickshaw that is 26 percent State transport buses 21 percent railways 14.5 percent and taxi is 2 percent. On the 8th day 38 percent of the people coming to the Pune used the city bus services as a local transport 22 percent of the people used rickshaw as 22 percent people use the State transport buses 16% use the railways and 2.1 percent used taxis. On the ninth day 37.5 percent of the people use this state service buses 22.5 percent used the rickshaw 22.5 percent of the people use the State transport buses 16.5 percent use the railways and 1 percent use the taxis. Video of the visarjan 35 percent of the people use the city bus services followed by 25 percent of the State transport buses followed by the railways 20 percent and rickshaw is 19 percent to 1 percent as the taxis. So it is very clear that people who are using the public transport have preferred at city bus services first followed by the auto rickshaw then the transport buses then the railways and finally the taxis. But it is very important to note that this trend is only for the first nine days on the final day that is the visarjan day of the Ganapati festival in the Pune city the train is the city bus services are preferred the most followed by the State transport buses and then the State transport buses and then the railways which were at the fourth place in the first nine days followed by the taxis.

The researcher has tried to make candid attempt to try and see which are the public transports which are used during Ganesh festivals and the total amount of earnings which are gained by them. You want to understand the total number of people who are coming to Pune is in absolute numbers different for each day therefore the total earnings and total number of people using different public transport will always vary and it is very difficult to compare on the minutest level.

The information is taken through ground survey and information collected by the respective members of the section.

Soft drinks sold on the Days of Festival

Table no. 9

| AGE → Drinks | 5 to10 | 11 to 15 | 16 to 24 | 25 to 35 | 36 to 50 | 51 to 60 | 61abov e | Total |
|------------------------|--------|-------------|-------------|-------------|-------------|-------------|-------------|-------|
| Thumbs up/coca-cola | 2100 | 3300 | 4500 | 7500 | 7900 | 8100 | 4300 | 37700 |
| Miranda/ Fanta | 3200 | 4900 | 5600 | 7200 | 700 | 4500 | 3600 | 29700 |
| Mazza/slice/fr ooti | 3900 | 4950 | 5580 | 3150 | 2700 | 1980 | 720 | 22980 |
| Sprite/limca | 300 | 720 | 900 | 1200 | 1600 | 1800 | 900 | 7420 |
| Pepsi | 3600 | 4800 | 5400 | 3240 | 3420 | 1170 | 630 | 22260 |

The information is taken through ground survey and details collected by the respective members of the section.

The above table indicates the age wise consumption of various soft drinks by the people during the Ganesh festival.

The researcher has gone through the details of understanding of how much is the consumption regarding the various cold drinks during the 10 day Ganesh festival in the Pune city. The first soft drink taken up by the researcher is thumbs up and its age wise division is as follows which states that the age group between 5 to 10 consumption is Two thousand and one hundred (2,100) followed by age group between 11 to 15 who consume Three thousand and three hundred (3,300) followed by the age group between 16 to 24 consume Four thousand and five hundred (4,500) then the age group between 25 to 35 consumes Seven thousand and five hundred (7,500) followed by the age group 36 to 50 which consumes Seven thousand and nine hundred (7,900) then the age group between 51 to 60 which consumes Eight thousand and one hundred (8,100) and finally the age group above 61 is consuming Four thousand and three hundred (4,300). The number of consumption is regarded as the bottles per consumer. Therefore the entire consumption of thumbs up as a soft drink during the Ganesh festival is around Thirty seven thousand and seven hundred (37,700). The consumption of the soft drink above mentioned by the

researcher is the sample of various bottles of different liters it includes 100 ml 200 ml 500 ml 1.5 liters etc. Therefore per consumption by the consumer regarding the soft drink will depend upon how it is distributed between friend's families etc.

The stats regarding Mirinda as a soft drink which is consumed by age group between 5 to 10 is around Three thousand and two hundred (3,200) then age group between 11 to 15 is Four thousand nine hundred (4,900) followed by the age group of 16 to 20 consuming 5600 followed by the age group between 21 to 35 consuming Seven thousand two hundred and ten (7,210) days between 36 to 50 consuming Five thousand and seven hundred (5,700) followed by DS group between 51 to 60 consuming 4500 followed by age group which is 61 and above consuming Three thousand six hundred (3600) and the total amount of Mirinda during the Ganesh festival consumed was Twenty nine thousand and seven hundred (29700)

The next soft drink is The duke which is consumed during the Ganesh festival the age group between 5 to 10 consumers Three hundred (300) followed by the age group 11 to 15, 7 to 20 then the age group between 16 to 20 which consumes nine hundred (900) followed by the age group 21 to 35 which consumes One thousand two hundred and ten (1,210) group between 36 to 50 which consume One thousand and six hundred (1,600) followed by the age group of 51 to 60 consuming One thousand and eight hundred (1,800) and then the age group which is 61 and above consuming nine hundred (900) and the total amount of duke mangola consumed by the people during the Ganesh festival comes around to Seven thousand four hundred and twenty seven thousand four hundred and twenty (7,420).

The next soft drink which is mango flavoured soft drink taken up by the age group between 5 to 10 is Three thousand and nine hundred (3,900) followed by the age group of 11 to 15 which is consumed by Four thousand nine hundred and fifty (4,950) then the age group between 16 to 20 which consumes Five thousand five hundred and eighty (5,580) followed by the age group between 21 to 35 which consumes Three thousand one hundred and fifty (3,150) followed by the age group between 36 to 15 which consumes Two thousand and seven hundred (2,700) then the age group between 51 to 60 which consumes One thousand nine hundred and eighty (1,980) and finally the age group which is above 61 consumes Seven hundred and twenty (720) the total amount of the soft drink which is mango flavoured comes around Twenty two thousand nine hundred and eighty (22,980).

the soft drink containing the orange flavour which is consumed by the people during the Ganesh festival is as follows and includes the age group between 5 to 10 which consumes 3600 followed by the age group 11 to 15 which consumes 4800 then the age group between 16 to 20 consumes Five thousand four hundred and ten (5,410) the age group between 21 to 35 which consumes Three thousand two hundred and forty (3,240) followed by the age group between 36 to 50 which consumes Three thousand four hundred and twenty (3,420) followed by age group between 51 to 60 which consumes One thousand one hundred and seventy (1,170) and finally the age group which is 61 and above which consumes six hundred and thirty (630). The total amount of the orange flavoured soft drink which is consumed by the people during Ganesh festival amounts to Twenty two thousand two hundred and sixty (22,260).

all of the soft drinks taken together is also mentioned by the researcher in the above table which includes the consumption by the age group of 5 to 10 which is Five hundred and forty (540) the age group between 11 to 15 is Five thousand one hundred thirty (5,130) then the age group between 16 to 20 is Five thousand three hundred and ten (5,310) followed by the age group between 21 to 35 which is Four thousand two hundred and thirty (4,230) then the age group between 36 to 50 consumes Three thousand three hundred and thirty (3,330) followed by this age group between 51 to 60 which consumes One thousand two hundred and ninety (1,290) and finally the age group which is 61 and above consumes Eight hundred and ten (810). The total amount of consumption of all other soft drinks includes Twenty thousand six hundred and forty (20,640).

As already mentioned the researcher has a point to note here that all these soft drinks are consumed not only from one bottle per person but maybe in different combinations for example 200 ml bottle shared between 3 persons etcetera. Since it's a festive season it is very clear that the people who consume the soft drinks consume it while they are moving around the pandals and enjoying both.

Overall the total number of soft drinks consumed during the Ganapati festival comes around to One lakh forty five thousand and seven hundred (1,45,700). out of this the maximum consumption is done by the age group between 16 to 20 which consumes Twenty seven thousand two hundred and ninety five (27,295) followed by the age group of 21 to 35 which consumes Twenty six thousand (26,000) Five hundred and twenty (520) followed by the age group of 36 to 50 which consumes Twenty four thousand six hundred and fifty (24,650) then the age group

between 11 to 15 which consumes Twenty three thousand and eight hundred (23,800) followed by the age group between 51 to 60 which consumes 18840 the penultimate age group is between 5 to 10 which consumes Thirteen thousand six hundred and forty (13640) and finally the age group which is 61 and above consumes Ten thousand nine hundred and sixty (10,960) of the entire soft drinks.

The information is taken by the ground survey and information collected by the stall workers.

Juices

Table no. 10

| Juice | 5 to 14 | 15 to 21 | 22 to 35 | 36 to 60 | 61 above | Total |
|------------|---------|----------|----------|----------|----------|-------|
| Apple | 1710 | 2970 | 3360 | 3650 | 3150 | 14840 |
| Mosambi | 720 | 1800 | 2430 | 3330 | 3420 | 11700 |
| Mango | 3960 | 4890 | 3510 | 2410 | 2256 | 17026 |
| Chikku | 3420 | 1740 | 2340 | 190 | 1170 | 8860 |
| Pineapple | 2250 | 1240 | 1980 | 1530 | 1200 | 8200 |
| Milkshake | 2340 | 2160 | 2250 | 1620 | 950 | 9320 |
| Orange | 1960 | 1170 | 1620 | 940 | 720 | 6410 |
| Strawberry | 210 | 450 | 720 | 750 | 540 | 2670 |

The above table indicates the age wise consumption of the various juices by the people during the festival.

Current festival consumed from the various stalls.

The first hand data collected by the researcher is used for the age group of between 5 to 14 which consumed One thousand seven hundred and ten (1,710) of the apple juice followed by the age group between 15 to 21 which consumed Two thousand nine hundred and seventy (2,970) then the age group between 22 to 35 which consumes Three thousand three hundred sixty (3360) followed by the age group between 36 to 60 which consumed Three thousand six hundred and fifty (3,650) and finally the age group between 61 and about which consumes Three thousand one hundred and fifty (3,150) apple juice around to Fourteen thousand eight hundred and forty (14,840).

The data collected by the researcher for the mosambi juice comes around to total of eleven thousand seven hundred (11,700) people consuming it during the Ganesh festival. This is for the divided into age wise division which is for the age between 5 to 14 which is seven thousand and twenty (720) followed by the age group between 15 to 21 which is One thousand eight hundred

(1,800) followed by the age group between 22 to 35 which consumes Two thousand four hundred and thirty (2,430) followed by age group between 36 to 60 which consumes Three thousand three hundred thirty (3,330) and finally the age group between 61 and above which consumes Three thousand four hundred and twenty (3,420).

Similarly the consumption of mango juice by the people during the Ganapati festival in total comes around Seventeen thousand and twenty (17,020) which is further divided into age wise for example the age group between 5 to 14 consume Three thousand nine hundred and sixty (3,960) followed by the age group between 15 to 21 which consumes Four thousand eight hundred and ninety (4,890) then the age group between 22 to 35 which consumes Three thousand five hundred and ten (3,510) followed by the age group of 36 to 60 which consumes Two thousand four hundred and ten (2,410) and finally the age group which is 61 and above which consumes two thousand two hundred and fifty (2,250).

The next juice is the chikoo juice which is consumed why the age group between 5 to 14 is around Three thousand four hundred and twenty (3,420) followed by the age group between 15 to 21 which is around One thousand seven hundred and forty (1,740) then the age group between 22 to 35 which consumes Two thousand three hundred and forty (2,340) followed by age group between 36 to 60 which consumes One thousand nine hundred (1,900) followed by the age group which is 60 and above which consumes One thousand one hundred and seventy (1,170) amounting to a total of eight thousand eight hundred and sixty (8860).

Pineapple juice is also preferred by the different age groups the age group between 5 to 14 consumes Two thousand two hundred and fifty (2,250) followed by the age group between 15 to 21 which consumes One thousand two hundred and forty (1,240) then the age group between 22 to 35 which consumes One thousand nine hundred and eighty (1,980) followed by the age group between 36 to 60 which consumes One thousand five hundred and thirty (1,530) and finally in the age group above 61 consumes One thousand two hundred (1,200) amounting to a total consumption of Eight thousand two hundred (8,200).

Among the juices that is search in juices is also the milkshake which is consumed by the age group of 5 to 14 which is Two thousand three hundred and forty (2,340) followed by the age group of 15 to 21 which is consumed by Two thousand one hundred and sixty (2,160) then the age group between 22 to 35 which consumes Two thousand two hundred and fifty (2,250) followed by the age group between 36 to 60 which consumes One thousand six hundred and

twenty(1,620) and finally the age group which is above 61 consumes Nine hundred and fifty (950) amount in their total of Nine thousand three hundred and twenty (9,320) people who are consuming the milkshake during the Ganapati festival.

the number of people who were prepared the orange juice during the Ganapati festival include the people of the age group between 5 to 14 consuming One thousand nine hundred and sixty (1,960) followed by the age group between 15 to 21 consuming One thousand one hundred and seventy (1,170) then grew between 22 to 35 consuming One thousand six hundred and twenty (1,620) followed by this group between 36 to 60 consuming Nine hundred and forty (940) and finally age group which is above 61 consuming Seven hundred and twenty (720) amount into a total of Six thousand four hundred and ten (6,410) people referring to drink orange juice during the Ganesh festival.

Finally the researcher also collected the data regarding the strawberry juice which was preferred by Two hundred and ten (210) people in the age group of 5 to 14, Four hundred and fifty (450) people consuming strawberry juice between the age group of 15 to 21 then followed by the people between the age group of 22 to 35 consuming Seven hundred and twenty (720) followed by the age group of people between 36 to 60 consuming Seven hundred and fifty (750) and finally people about the age group of 61 consuming Five hundred and forty (540) with the total amount in Two thousand six hundred and seventy (2,670) people referring to drink strawberry juice.

on the whole day analysis which is made by the researcher was very clear that around Eighty thousand seven hundred and thirty (80,730) juice consume by the people during the Ganesh festival and the age group between 22 to 35 consuming its maximum which comes around to 18 to 10 followed by the age group between 5 to 14 consuming Sixteen thousand five hundred and seventy (16,570) then the age group between 15 to 21 consuming Sixteen thousand four hundred and twenty (16,420) followed by 30 between 36 to 60 consuming 1630 and finally the age group of 60 and above consuming Thirteen thousand and four hundred (13,400).

The information taken the ground survey and information collected by the stall workers.

Table no.11 Hot drinks

| AGE GROUP | 5-21 | 22-45 | 46-60 | 61AND ABOVE | TOTAL |
|-------------|--------|--------|--------|----------------|--------|
| Tea | 215000 | 321300 | 397600 | 34100 | 968000 |
| Coffee | 6300 | 19710 | 33570 | 19800 | 79380 |
| Masala milk | 7900 | 7200 | 5940 | 6300 | 27340 |
| Bourn vita | 8100 | 5400 | 3900 | 3600 | 21000 |

The information is taken through ground survey and information collected by the respective members of the section.

The researcher of also gone through the details of hot drinks such as tea and coffee which was consumed during the Ganapati festival.

Age group of 5 to 21 consuming it comes around to Two lakh and fifteen thousand (2,15,000) people, while the age group of between 22 to 45 comes around to Three lakh twenty one thousand and three hundred (3,21,300) people followed by the age group of 46 to 60 which consume Three lakh ninety seven thousand and six hundred (3,97,600) and finally the age group which is 61 and above consumed Three lakh and forty one thousand (3,41,000) amounting to a total of Nine lakh sixty eight thousand (9, 68,000) cups of tea consumed by the people during Ganesh festival.

The coffee as a drink consumed by the age group of between 5 to 21 it is around to Six thousand and three hundred (6,300) followed by the age group of 22 to 45 the consumption which is Nineteen thousand seven hundred and ten (19,710) followed by the age group of 46 to 60 come into around Thirty three thousand five hundred and seventy (33,570) and finally the age group of 61 and above consumed coffee which was nineteen thousand and eight hundred (19,800) Amounting to total of Seventy nine thousand three hundred and eighty (79,380) cups of coffee consumed by the people during Ganesh festival.

Masala milk was also preferred during the Ganesh festival and the consumption between the age group of 5 to 21 is around Seven thousand and nine hundred (7,900) followed by the age group of 22 to 45 which is around Seven thousand and two hundred (7,200) followed by age group

between 46 to 60 which is Five thousand nine hundred and forty (5,940) and finally the age group which is 61 and above amounting to Six thousand and three hundred (6,300) and the total amount to the Total of Twenty seven thousand three hundred and forty (27,340). Cups of masala milk consumed by the people during Ganesh festival.

The next hot drink which is covered by the researcher was the bourn vita which includes a group between 5 to 21 which is around Eight thousand one hundred (8,100) and followed by the age group between 22 to 45 which consumed Five thousand and four hundred (5,400) followed by the age group between 46 to 60 which consumed Three thousand and nine hundred (3,900) finally the age group between 61 and above coming around to Three thousand and six hundred (3,600) and total amount coming to Twenty one thousand (21,000).

(The information is taken by the ground survey and information collected by the stall workers).

Cross Table

Table 1

Years * Change Cross tabulation

| Years of forming Ganesh Mandal | Changes in celebration | | Total |
|--------------------------------|------------------------|----|-------|
| | Yes | No | |
| 150 year | 28 | 2 | 30 |
| 125 year | 18 | 2 | 20 |
| 100 year | 24 | 1 | 25 |
| 75 years | 15 | 0 | 15 |
| 50 years | 9 | 1 | 10 |
| Total | 94 | 6 | 100 |

The study covered 100 Ganesh Mandals from Pune city. Table 1 shows the celebration of mandals which are established are covered in the study, 150 years old mandal dominate the sample (30) followed by the 125 years old (20) and the 100 years old (25). Of the total 100 respondents, almost all Ganesh mandals (94) reported that there is change in the festival celebration over a period.

Table 2**Years * Audit Cross tabulation**

| Years of forming Ganesh Mandal | Audit | | Total |
|--------------------------------|-------|----|-------|
| | Yes | No | |
| 150 year | 24 | 6 | 30 |
| 125 year | 19 | 1 | 20 |
| 100 year | 21 | 4 | 25 |
| 75 years | 10 | 5 | 15 |
| 50 years | 6 | 4 | 10 |
| Total | 80 | 20 | 100 |

Table 2 shows that, those who have completed 150 years of Ganesh Mandal 24 respondents are saying there is need to do audit for showing transparency and accountability. Followed by, 21 respondents agreed to do audit of those who have completed 125 and 19 respondents of those who have completed 125 years of mandal. Eighty percent of mandals are well aware about necessity of audit process, however, twenty percent of the mandals still thinks that there is no need of auditing where six respondent those who have completed 150 years of mandal, followed by 75 years old (5 respondents). Others are insignificant in numbers.

Table 3
Years * Trust Cross tabulation

| Years of forming Mandal | Trust | | Total |
|-------------------------|-------|----|-------|
| | Yes | No | |
| 150 year | 29 | 1 | 30 |
| 125 year | 19 | 1 | 20 |
| 100 year | 21 | 4 | 25 |
| 75 years | 12 | 3 | 15 |
| 50 years | 9 | 1 | 10 |
| Total | 90 | 10 | 100 |

Table 3 shows that a majority Mandals which are registered as a Trust. Of the total 100 respondents, 90 percent are registered as a trust. Whereas only 10 percent respondents are not registered Mandals. A majority 29 percent of 150 years old Mandals are registered as a Trust followed by the 125 years old and the 100 years old mandal 19 and 21 respectively.

Table 4**Years * Decoration Cross tabulation**

| Years of forming Mandal | Decoration | | | | Total |
|----------------------------|---------------------------|-------------------|---------------|----------|-------|
| | Traditional/ religious | Social message | Environmental | Lighting | |
| 150 year | 14 | 6 | 6 | 4 | 30 |
| 125 year | 10 | 2 | 1 | 7 | 20 |
| 100 year | 11 | 7 | 4 | 3 | 25 |
| 75 years | 10 | 3 | 2 | 0 | 15 |
| 50 years | 5 | 2 | 2 | 1 | 10 |
| Total | 50 | 20 | 15 | 15 | 100 |

Table 4 shows that the association between mandals and their decoration part which included traditional/religious, mandal that gives social message, environmental and lighting. Out of 100 mandals, 50% of the mandals are still running a traditional theme, the 150 years old mandal (14 respondents) are following traditionally, followed by the 125 years old mandal (10 respondents). Then, 20% mandals are giving social message, which covered seven respondents of 100 years old mandal, followed by 6 respondents (150 years old mandal). Mandals believed that social message should be given through their decoration (making rangoli) and keeping a theme for instance, Go green (importance of tree plantation), female foeticide, corruption, and so on.

Table 5**Years * Award Cross tabulation**

| Years of forming Mandal | Award | | Total |
|-------------------------|-------|----|-------|
| | Yes | No | |
| 150 year | 23 | 7 | 30 |
| 125 year | 17 | 3 | 20 |
| 100 year | 21 | 4 | 25 |
| 75 years | 12 | 3 | 15 |
| 50 years | 7 | 3 | 10 |
| Total | 80 | 20 | 100 |

The given table shows that year of forming mandals and award won by them. A majority of 80 Ganesh mandals have won the different awards. Here, the 150 years old mandal (23 respondents) won award, followed by the 125 years old mandal (17 respondents). Just seven those who have completed 50 years are still to felicitate by any award.

Table 6**Years * Vargani Cross tabulation**

| Years of forming Mandal | Vargani | | Total |
|-------------------------|---------|--------|-------|
| | Member | Public | |
| 150 year | 26 | 4 | 30 |
| 125 year | 12 | 8 | 20 |
| 100 year | 19 | 6 | 25 |
| 75 years | 7 | 8 | 15 |
| 50 years | 7 | 3 | 10 |
| Total | 71 | 29 | 100 |

Above table shows the medium of raising fund and mandals. Highly 71 mandals are generating fund for celebrating festival by their own. 29 mandals are still depending on public funding. It reveals that a majority of twenty-six respondent who has completed 150 years of mandal use their own funding followed by the 100 years of mandal (19 respondents). As per the data, it is observed that mostly old mandals are capable of gathering fund by their own. Survey found mixed responses from the mandals in terms of asking vargani from members and public. Among mandals who are still depending upon public vargani are a majority eight respondents those who have completed are the 125 years and 75 years respectable

Table 7

Years * NGOs Cross tabulation

| Years of forming Mandal | NGO | | Total |
|-------------------------|-----|----|-------|
| | Yes | No | |
| 150 year | 24 | 6 | 30 |
| 125 year | 17 | 3 | 20 |
| 100 year | 20 | 5 | 25 |
| 75 years | 11 | 4 | 15 |
| 50 years | 8 | 2 | 10 |
| Total | 80 | 20 | 100 |

Table shows that 80 Ganesh Mandals have association with NGOs as they have somewhere tie-ups with different NGOs. A majority of Twenty-four respondents who has completed 150 years. Those mandal that work with NGOs in festival followed by twenty four respondents and seventeen respondents those who have completed 125 of years of and 20 respondent those who have completed the 100 years of Mandal respectively. However, six respondents are 150 years of Mandal who do not take any help or support from NGO followed by five respondents (100 years of mandal). Thus, mostly Ganesh mandals feel necessity of their relation with NGOs, working on different social issues in order to provide maximum support to volunteers and devotees.

Table 8

Years * Rules and Regulations Cross tabulation

| Years of forming Mandal | Rules and regulations adhered by Mandals | | Total |
|-------------------------|------------------------------------------|----|-------|
| | Yes | No | |
| 150 year | 24 | 6 | 30 |
| 125 year | 18 | 2 | 20 |
| 100 year | 20 | 5 | 25 |
| 75 years | 9 | 6 | 15 |
| 50 years | 9 | 1 | 10 |
| Total | 80 | 20 | 100 |

Above table, shows that 80 respondents are strictly followed the stated rules and regulations as per guidelines of Pune Municipal Corporation. A majority of 24 respondents (150 years of Mandal) think necessity of rules and regulation for Ganesh mandal during celebration. Followed by the 125 years of 18 respondents and the 100 years of 20 respondents. However, of the total respondents, 20 respondents still feel that there is requirement to follow rules and regulation as they get adequate services from Police administration since they belong to 'respected category' (*manaache mandal*) of mandals among other respondents.

CASE STUDY

The researcher has taken up qualitative data, for understanding the problem and enhancing the study. Case studies provide qualitative data for getting the insight into through full-fledged information gathered. For case study the researcher has purposefully selected 'Maanache' Ganapati Mandals. 'Maanache' means those five prestigious Mandals who are rightly revered. The first day installations of these five Ganapati are very important as they are revered and given the privilege of being worshiped first. Important personalities pay visit to these Ganapatis. The researcher has also done case study on renowned important Ganapatis in Pune city. These are visited by people from all over India and have huge 'darshan' lines for the whole year. These trust too are very rich as they receive donation in crore every year. A detailed case study of 'five' manaache Ganapati of Pune city has been done these are:

The very first one is Kasba Ganapati, second is Guruji Talim Ganapati, third Tambdi Jyogeshwari Ganapati, fourth Tulsi Baug Ganapati and fifth Kesari Wada

1) Kasba Ganapati

B.G.Tilak celebrated Ganesh festival publically in Pune city. Ganapati was installed during the Peshwa period in Kasba peth area. On the day of chaturthi in Bhadrapth month Kasba ganapathi first installed after traditional procession is carried out. Ganesh festival was celebrated at public platform, started from Pune city first. In Pune city the first revered so called maanache Ganapati is Kasba Ganapati.

Presently there were two pioneer Chairpersons namely Adv. Dantavate, Adv. Bhau Saheb Ningudkan who had a social bent of mind. They conduct series of lectures which have social overtones with changing trend. Apart from this the Mandal has taken initiative for various other social, educational and cultural events like blood donation camp, free educational camp etc. Various dignitaries including Honorable Governor of Maharashtra State, Home Minister, Chief Minister and various renowned personalities pay visit to this Mandal.

To encourage the students in that local area, this Mandal gives them a token amount in the form of blessing and also reward them. This Mandal has hosted a plethora of event including various

competitions for women related issues free health clinics, tree plantation programmes. This Ganapati is also considered as a wish fulfilling god by people (Navasacha Ganapati).

2) Tambdi Jyogeshwari Ganapati.

The Tambdi Jyogeshwari sarvajanik Ganeshostav Mandal was established in 1893. D.M.Gulunjkar is sculptor of the idol. From the beginning he was the well-known artist from Pune and today his fourth generation is sculpting the Ganesh idol, this idol is immersed every year. This idol has a face resembling to African elephant. The Mandal used to have mela, musical groups performing during the ten days of Ganesh festival. The trustees of this Mandal were Bendre and Ghorpadkar. This Mandal was growing with addition of new members and recently it also took up the programmes of Chhayavishkar which was the photography exhibition. This help to encourage young photographers. This Mandal has won the prestigious award of best immersion procession organized by Shreemant Dagdusheth Halwai Ganapati trust for consecutive six years. This Mandal also helps NGOs like 'Kamayani' for dumb and deaf school children. This Mandal takes initiative for various competitions for youngsters.

3) Guruji Talim Mandal.

The case study on the Siddhivinayak Guruji Talim Mandal.

This Mandal was established in the year 1887. The name of this Mandal has been coined from the wrestling centre and gymnasium called the Guruji Talim. 'Talim' means training. The Founder members were Nanasahab Khajagi Wale, Mr. Tukaram Shinde, Mr. Shaikh Nala Bandu, Mr. Biku Shinde and Ustad Nalban. This Mandal is considered historical as a representation and symbol of the Hindu Muslim Unity. It also shows the initiation of communal harmony in the city of Pune. The vargani and the finances are collected voluntarily through its members and also from those devout followers who believe in this Ganapati and give certain kind of offerings in the form of money and in kind. The audit of the Mandal is done in every financial year. The meeting of this Mandal is held after every 3 months in a year. This Mandal has a fixed decoration every year which is the king's procession and a Chariot ahead. This Mandal is one of the respected and revered Mandals and is called as the Maanacha Ganapati and therefore it is given the security by the state government throughout the year. The Mandal is involved in various social welfare activities such as giving donations to the Orphan houses, old age homes, providing food clothing

to the needy people etc. The Mandal also gives help in terms of money and in terms of kind to the areas which are affected by natural calamities. The present body of the Mandal is as follows

Chairman Shri. Praveen Pardeshi

Vice Chairman Shri. Sanjay Shah

Working Chairman Shri. Ravindra Khwaja

Treasurer Shri. Sukan Shah.

4) Tulsi Baug Ganpati

The case study on the Tulsi Baug Ganpati.

The name of the Ganpati Mandal is Tulsi Baug Sarvajanic Utsav Mandal trust. It was established in the year 1901. The Founder members of this Mandal were Mr. Patil

Mr. Tamhankar and Mr. Kakatkar. It is the first Mandal to have a fiberglass Ganpati Idol which is made up of 125 kilograms of silver. The Mandal is registered as a trust. It has its regular meetings every three months. Earlier the Mandal used to make decorations on different social themes but since many years it has stopped doing any kind of decoration and they follow the environment friendly Ganpati celebration. The basic intention behind not doing any decoration is to save money and that money is used for social welfare of needy people. The vargani which is collected that is the finances is given voluntarily by most of the members who are a part of the trust and all the other devotee followers who wish to donate something in name of the God. Since this Ganpati is one of the revered and respected Mandals it is counted as the Maanacha Ganpati therefore it has certain rules and regulations which are to be followed. Audit of its finances is done every year. This Mandal carries out various social welfare programmes throughout the year and also give donations to different NGOs who are doing something for the social cause and also if any natural disaster takes place anywhere in the country. They have strict rules and regulations regarding non interference of political parties in their Mandal. The present Composition who are governing this trust is as follows

Chairman Shri. Vivek Khatavkar

Vice Chairman Shri. Vinayak Kadam and Shri. Datta Kavare.

Working Chairman Shri. Nitin Pandit and Shri. Vikas Pawar

Treasurer Shri. Subhash Pawar.

5) Kesariwada

Lokmanya Tilak started Ganesh festival publicly since 1894 through Kesari organization. The festival was celebrated in premise of wada in the presence of B.G Tilak. The idol of Ganapati was installed in porch of the wada. B.G Tilak once gave a lecture on this occasion but from 1905 Kesari organization started celebrating the festival at Gaikwad wada. In the same year B.G Tilak gave lecture on topic 'body and soul'. Many environmentalist personalities like Shri Tatyasaheb Kalekar, Krishnaji Khadilkar, Chintamani Vaidya; S.M. Paranjpeee etc. were among the orators in lecture series organized at that time.

For installing Ganesh idol publically by various Mandals, management at all level was most expected. An organized apex body was formed to direct and control the activity of all such numerous public Mandals. These Mandals took the initiative and responsibility of easing the process of installing public Mandals. For example at single place the Mandal could now have access to various forms related to registration of them, permission letter concerning the premise allotted for those ten days to the actual execution. Everything was taken care of and was provided with a particular place for sarvaganik Pune Mandal. With the help of Pune Municipal Corporation the mandals implemented various rules and took care of the fact that no malpractice took place. Earlier religious funds were extracted through illegal and coercive means. This led to controlling in the 'Ganesh Vargani' which was ought to be collected as per the wishes of the devotees. The apex Mandal also gave guidance regarding routes to be taken by different Mandals during the procession carried out during the festival.

6) Akhil Mandai Mandal Ganapati.

The case study of Akhil Mandai Mandal Ganapati.

The name of the Mandal is Sri Sharada Gajanan Mandir Mahatma Phule Mandai Mandal Pune. This Mandal was established in the form of a trust in the year 1894. This Mandal holds its meeting twice in a year. From beginning This Mandal has not changed its Sharada Ganapati Idol. Not many changes are made here except some painting. The decoration is done in the form of traditional way. Money (definite funds) is collected through vargani by the members of the Mandal and from all other followers who believe in this Sharada Ganapati. Since this is Sharda Ganapati which means Ganapati is seen along with the Saraswati. The women participation in this Mandal is the more amongst all other Mandals in the Pune city. All kinds of social welfare measures are taken by this Mandal and it has done a remarkable work during the drought in the Pune city which occurred earlier in the last century. From this mandal political personalities emerged which include Five mayors, two state ministers, one MLA, one MP were formed.

7) Jilbya Maruti Ganesh Mandal (Navsacha Ganapati) (wish fulfilling)

The case study of Jilbya Maruti Ganesh Mandal is also known as the Navsacha Ganapati.

This Mandal was established in the year 1954 and its founder members were Shri. Vasanttrao Jagtap and Shri. Maruti Tambe. There is a history behind its name there was a confectioner near the temple who used to garland this Ganapati everyday with jilebi and also this temple was in front of a maruti temple therefore the name Jilbya Maruti Ganesh Mandal was given to it. Mandal conducts its meeting once a year. The decoration done by this Mandal is unique as it is based upon various ancient and historical themes. The Ganapati Idol is as the same size since the beginning. The eyes of the Ganapati seem to be very alive and true and it is considered as one of the pristine and sanctified Ganapati idol as Ganesh yantra is installed in the idols stomach. The finances and the vargani are collected from its members and all the other followers. The audit of this Mandal is done every year. This Mandal carries out various social welfare measures and works for disaster affected areas too. They donate money to many disabled people. Various NGOs are also attached to this Mandal.

The present working body is as follows

Chairman Shri. Ravindra Pandarinatha Randhir and Mr. Chandrakant Dhaware.

Secretary Shri. Pramod Shelar.

8) Shreemant Dagdusheth Halwai Ganapati

Shreemant Dagdusheth Halwai Ganapati is one of the famous ganapati. It also has a history. Dagdusheth and his wife had lost their only son in plague epidemic. To overcome the grief they installed ganapati with deep faith and reverence. Later Tatyasaheb and his friends took over the responsibility of installing this ganapati every year. Shreemant Dagdusheh Halwai Ganapati has become the richest trust they take up various social activities, they have their own Old age home, Schools Ambulance services, and Rehabilitation centers for worker of brick kilns and they also provide micro finance to small business men and vendors through Suvarnayug Shahakari Bank. They take up numerous 'Abhishek' within those ten days. The Mandal is known for various celebrations namely Ganesh Ustova, Ganesh Janma, Gudi Padwa, Akshaya Tritiya, Kakada Aarti Samapti, Vasant Panchami and it is also know for Mango and Mogara mohstav. It is one of the richest Ganapati trust because of various donations of gold, silver, diamond and money etc. the devotees whose wishes are fulfilled make these donations.

CHAPTER 5

CONCLUSION

1. Changing role of the city in the cultural aspect.

Pune city has changed its cultural aspect during the different phases of growth. The infrastructure has changed a lot during the previous years due to change in population of Pune. This change has resulted into many drastic alterations in the mindset of the people living in the Pune city.

The celebration of the Ganapati festival during the early 20th century and today is redesigned, restyled, remoulded itself tremendously. The increase in the population having different faith in celebrating the Ganesh festival has risen. This rise is basically due to the number of household Ganesh celebrations and the meteoric rise in the number of unregistered Ganesh Mandal.

2. Level of Rationality among the citizen

Pune city is considered to the hub of education. It is known as 'oxford of east'. It is expected that all its citizens are of liberal outlook having rational scientific temperament but sadly the picture is very different. Here celebration of Ganesh festival is done in a mixed way. Modern, traditional and mostly irrational method of celebration is evident among the public.

The Idol made of P.O.P (plaster of Paris), which are hazardous for the environment. The paints used for the idol contain elements injurious to health like cadmium, which mix in river water after immersion may cause cancer. The use of huge Dolby's music system and laser beams cause sound pollution. The excessive use of thermocol and plastic (non bio degradable material) still prevails. Thermocol is largely used for decoration as people fail to understand and have a lax attitude towards such sensitive issues.

Another instance of irrationality is the concept of purity and pollution pertaining to rituals around Ganesh pooja 'sohalaa' performing pooja under many restrictions without being touched by others. Excessive use of Gulaal that creates dust pollution continues to exist, Public fail to be

sensitive towards medical institution treating patients. Road traffic too is rerouted and no planning is taken care for reaching of Ambulance at particular place.

During the whole festival mood hypes, irrational behavior and mass culture prevails. Political leaders undertake this as an opportunity to appease the public by making the rules and regulation flexible. The educated masses too fail to perform rational actions. Since the traditional way to celebrate the Ganesh festival dwindled because various modern way have been adopted right from the size of the Ganesh idol to chanting of mantra and the way the festival celebrated domestically and publically has under gone change.

3. Popular culture re define.

The popular culture in Pune has been restyled into new popular culture. The society has undergone a change which is evident through the observation of changes in methods, techniques, choices social gathering etc., in the celebration of Ganesh festival. Due to contribution of masses there is a change in way of celebration of this festival. Earlier there were simple ritualistic worship of idol of Ganesh, people gathered for celebration and helped each other for celebrations with flowers and mango leaves which are considered auspicious, The development in technology enhanced the used of modern gadgets. The transformation from simple celebration to now includes the use of Dolby's, laser beams for decoration, tableaux, coloured smoke bombs, etc. For Prasad confectionary stores have started selling chocolate modak, modak all flavor. For pooja, online 'Abhishek', online pooja is available.

As defined by the researcher about the popular culture in Pune this has restyle itself into a new popular culture. Popular culture includes everything including songs, dances, art, architecture which is appreciated by a larger group of the city. The Ganapati celebration in Pune city is a part of procession, celebration have changed over the years. Even with the judicial intervention, the popular culture has maintained its fervor.

4. Ganesh is considered as the foremost deity of the Pune city.

Traditionally the famous Ganapati temples are located in Pune itself. Out of the Ashtavinayak i.e eight famous Ganapati temples five of them are located in Pune District. Namely Moreshwar Temple (Morgaon), Chintamani Temple (Theur), Girijatmaj Temple (Lenyadri), Vighneshwar Temple (Ozar), MahaGanapati Temple (Ranjangaon). This shows the importance of Pune region related to Ganesh. The Kasba Ganapati is considered as the 'Kuldeva' or 'Garmdevata' of the Pune people. The great connection of the Ganesh as a God with this unique, historic city of Pune is clearly visible through the above mentioned examples.

The sociological literature gives evidence of numerous deities worshipped by different groups in a single territorial area, for instance in a small village where we see little tradition persisting. It is dominated by caste consciousness and hierarchal division on bases of caste, their customs vary and have different deities to worship according to their respective Kula. Example Jyotiba, Khandoba, Mhasoba, Yalama, etc also a deity installed on boundary of village in seen for the purpose of protecting the village it is known as 'Gramdaivat' means deity of the village.

5. Administration and management in Ganesh festival

Planning for this festival is done 3 to 4 months prior. From the permission of installing Mandals up to the traffic management everything is done in coordination. In Ganesh festival celebration we see the masses participating and different department namely the police department, specifically the traffic department, the Pune municipal corporation different NGOs, etc work in coordination for proper organization and safety during the said period. The city is under strict surveillance as millions of people hit the street and constant fear of chaos and terror attacks needs to be curbed. Everyone contribute to the society as a whole.

Social facts; these are things that cannot be influenced by an individual. Individual do not have control over them. These things have a very persuasive effect over individuals. People do not notice these things unless they try to resist them example religion controls people it has a lot of power. In Ganesh festival the bases of religious ritual make it more mandatory and change under it are not accepted easily but with the modernity, public usually play music on Dolby's (creating noise pollution) and though the authorities try to keep a check, it becomes difficult when larger population is headstrong and take the issues raised as 'hunting religious sentiments'

6. Manifestation of Gender Roles during the Ganesh festival

The gendered division of labour evident in day to day life is reflected in various activities which is carried out during this festival. Celebration at home level here gender relations are manifested in rituals around performing puja, and stapan of Ganapati. These activities are exclusively carried out by men as per religious dictum. Though there are some families who are now 'allowing' girls or women to perform puja or stapan of Ganapati, they are few exceptions and exceptions itself proves the rule! However, preparation of Prasad especially modak (which needs specialized efforts and skills) are exclusively female domain. Besides, cleaning home, taking care of guests etc remains female responsibility. Men at times do extend their hand in case of decoration and other stuff. Women are not allowed to participate during their menstruation. Women too have ingrained this perspective. Though there are some women who participate in 'temple rituals' they do not participate in home rituals if they are menstruating. However, when probed many women accept that festivals put added burden and stress on them. Some even went to the extent to say that they would prefer not to celebrate the festival at all. In public celebration men participates in building pandals and decoration. Women's labour is used to prepare Prasad.

These days increasing number of women and girls are participating in separate dhol pathak.

7. Increased participation of women in Ganesh festival

There were many activities conducted by Ganesh Mandals. The presence of women as office bearers in few organizations is a welcome sign. Women are not interested in joining Ganesh Mandals as they are dominated by local politicians. There is no doubt that apart from patriarchy and male dominance, there are favorable signs as Gabriele Dietrich (Times of India, Feb9,1999) notes, 'worship of goddess and female infanticide have gone on in India side by side'. The Indian state, which is strong on legislation and weak on implementation, is contemplating offering 33 percent reservations to women in all elected bodies to bring about equality between men and women in politics, which is not given by 'Hinduism' A new phenomenon is that some Ganesh Mandals are encouraging the participation of women in both traditional and non-traditional activities. Boys and girls from 'Sanskar Bharati' draw rangoli designs on both sides of the road from where the procession passes, giving the path an auspicious and colorful look. Girls from various schools have their own 'Lezim and Dhol' publicly in Ganesh procession is a non-

traditional activity. Though the number is small, the capacity of the women to perform for several hours has been vindicated and it is commendable to be considered as one phase of feminist achievement.

8. Preserves the family values

In sociology 'family' is considered as the smallest unit of society. Family is greatly involved in the primary socialization of the person. Hence in Pune city many families celebrating the Ganesh festival automatically helps in imbibing the family values. The co-operation, co-ordination, assimilation among the family is also witnessed during this festival. The customs, traditions related to this festival is introduced to new members of the family.

9. Newer skills and jobs are secured.

Ganesh festival has a grand celebration where people all across the world come here for the celebration. To see the market being flooded with goods and products used for the celebration. It includes decorative material of thermocol, electrical items, lighting, etc. In this period we also have food items of different kind from Chinese food stalls to south Indian snacks to sweet corn, chat, etc. The games and amusement rides , tattoo stalls, mehendi stamps are seen. People from lower strata coming from rural area do come here to earn money through their unskilled and skilled labour, labour is required for cleaning pandals, installing pandals, selling, toy for kids, etc. From hiring of tractor, generators, bullock carts, chariot, Dolby's, etc. all get labour and employment

During the Ganesh celebration, many people travel across to Pune to witness the grandeur of the foremost deity. Taking advantage of this unskilled people gets skilled with new ideas, secure a job, and earn at least a temporary earning. The researcher has made a detailed study of this in earlier chapters. This proves that some people adopt newer skills and get a temporary job e.g. selling of eatables, toys, etc.

10. A great economic extravaganza.

The researcher in the earlier chapter has dealt in great details about how the economy of Pune city changes. During Ganesh festival crores of rupees are involved and transactions take place. This economy plane is very limited but makes a great impact on the lives of many people involved as the part of economy.

In few interviews taken: a 'pavbhaji' stall owner told that he earns around 20 to 30 thousand in those 10 days and even a small stall of 'durva' and flowers has a great selling rate. Though cloth market is not at so approached but small vendors of 'rangoli', 'patri', 'mukut', jewelry stores are too flooded for great demand of silver items for Ganesh example modak, necklace, mushak, betal leave and dry fruits, shoeflower of silver, etc. to keep in front of the lord. Every year there is increase in donation made to the famous Ganesh Mandals. Example Dagduseth Ganapati receives immense kilogram of gold, silver, money in crore donated by their ardent believers. The higher rate of buying products in market induces inequality of money. There is flow of currency in markets.

11. Changes in festival celebration due to market forces

Majority of the people celebrate Ganesh festival, the traditional methods, the religious content, the role of resist and role of purity-pollution is on the decline and some degree of scarification is taking place. Modernization has lead to commercialization of religion. The use of modern technology both at the public level and family level is quite common. This includes synchronized lighting, tape recorders and loud speakers and use of various kinds of materials for decoration purposes. More and more professionals are called upon to help in putting up a good show. Nowadays various items which were formerly prepared at home are available in the market for example: modak and other type of eatables. There are books giving information regarding festivals, mantras, arti etc.

12. Celebration of festival is changed but not denied as majority of the people participate in Ganesh festival.

Modernizing forces are not only accepted but also observed by traditional way of life. While modernization influences many aspects of Indian society and Culture, they have not destroyed its

basic structure and pattern. Indians have accepted many modern innovations without loss of their Indianess. This is the aspect of Ganesh festival with having a sankalpa (oath) and then doing sthapana (installation). The ritualistic aspect of Ganesh festival which is performed with precision is the heightened point of sanctity and sacredness of the worship of lord Ganesh. Here the Ganesh idol made up of mud is used for festival purpose but more important is given to betel nut which is used as a symbol of Ganesh. It acts as totem which is sacred. Along with betel nut popularly known as 'supari', betel leaves, coconut, shami, grass stalk (durva), hibiscus flower, kevad hold a very high auspicious value from ritualistic aspect of any pooja. Be it for birthday, house warming ceremony, marriage, shanti Ganesh festival etc.

13. Ganesh festival brings about social unity and cohesion.

This festive time gives a reason along with forum for social gathering for people of all classes and castes. The earlier discriminating rules like commensality (it means eating together) only among caste people was allowed, but now the pandal entry for worshipping 'Ganesh' irrespective of their caste difference were allowed.

Though the caste identities are deeply embedded it does not affect the zealous celebration of Ganesh festival. Only the right of ritualistic worship of idols is still done by the priestly caste 'Brahmin'. The researcher here too observed a change where ratio of house installing Ganesh idol by priest available. Priest are very less hence most people do their own from books available in market (Ganesh Pujan vidhi) directing the ritualistic worship of the idols for 'Pranpratishta' on first day and 'Uttar puja vidhi' on the last day before immersion of the idols. Popular culture gradually allows people to bind together and unite them keeping aside all differences.

The researcher from the data collected and analyzed, it is easy to conclude that during Ganesh festival the social unity and cohesion among the people of Pune city is at its peak. It is visible that citizens of Pune across different religions, castes, class, region come together to celebrate this religious festival. Many social, political and private organizations are involved in the sponsorship of this festival. It is a true picture of social bonding for at least ten days in a year during this Ganesh festival.

14. Every section of the society is a participant in this festival.

During this festival each and every section of the society i.e. girls, women, boys, men, senior citizens all take part in the grand celebration. Every person has a role to play and they are amused and excited to contribute in one way or the other to this festival each person contribute in his/her own way socially, economically, organizationally etc. The major purpose of festival is the social gathering, celebration, zeal, excitement, enthusiasm. In this people of all strata's, classes, caste come together and every one celebrates it, for instance the fishermen of Mumbai have their own Ganesh pandal. The famous 'dabewalas' of Mumbai have their Ganesh idols installed similarly different group, colonies; residential societies all as per their wish have a public installation of Ganesh. In Pune city similarly we see Phule mandai market installs their own Ganesh, the INTUC office, trade unions have their Ganesh. Marketyard merchants have their installation etc. contribution from all flower vendor, sweet confectionary shops, and shops of decoration material. Basically Bhoriali markets are the main market for it. Everybody contributes as per his and her capacity.

15. Promotes communal harmony.

The Ganesh festival had an impact on other festivals too. The different religious festivals like Muharram or that of this Sikhs makes use of the music system the fervour and the public involvement just like the Ganapati festival. All other religious festivals just like the Ganesh festival helps to identify the people of the community to get clinged to their roots so that they do not feel detached from their own religion. The most interesting impact of the Ganesh festival on all other festivals is that it is creating a communal harmony among all others too. Another major impact of the Ganesh festival which is seen on even other festivals specifically related to the Marwari festivals is included in the use of money and economy involved in it. Other communities and religions are also trying to follow the same grandeur and celebration just like a Ganesh festival.

The religious harmony is celebrated during this festival as many people belonging to different religions like Muslim, Jains, Buddhist, Christians, and Paris come together. The youth especially come together because it is a festival of joy, celebration and all of them work enthusiastically to make it a success.

16. It helps to cut across the barriers of caste religion and other blocks which hamper social order.

Already in the earlier chapters we analyzed about the people involved in celebrating the Ganesh festival, it included people from different caste such as the schedule castes, the schedule tribes the other backward classes and for that matter even people belonging to other religions such as the Muslims the Christians the Sikhs celebrating Ganesh festival.

British had passed new laws in which the social gathering was not permitted. Tilak used religion as medium to create awareness among people for national awakening. Tilak started Ganesh festival and Shivajayanti to use it as a medium to spread awareness and create social awakening among the masses. This was the forum which was rightly used by Tilak to educate, inform and awaken the youth and mass so that they focus the freedom struggle.

Ganesh festival was initiated in Maharashtra by Bal Gangadhar Tilak in the way of freedom struggle on part of Indian population. The basic idea was to tactfully create a forum for the people to unit a carry forward the movement of freedom struggle.

Bal Gangadhar Tilak chose Ganesh festival and Shivajayanti to be celebrated publically by the people in 1893. Though Ganesh festival was celebrated since peshwas time where it included pooja of Ganesh for seven day along with bhajan “katha kritan”.

The festival started with the sole purpose of integrating the people creating awareness among them regarding the political activities. It was decided to celebrate Ganesh chaturthi to anath chaturdashi for ten days. It was given a status of social and cultural activities of mela, powada, bhavgeeth and other activities where in other interesting program were started. Tilak believed and had a faith that this will be sole medium of uniting people under strict British surveillance. It successfully became a medium for the publicity of program of the freedom struggle uniting people under the leadership of Tilak. This paid way for national feeling along with religious sentiments. Through powada song there was a hidden message for people.

It was observed that this festival became very successful as various prominent personality political actors, magician participated in creating awareness. Sarojini Naidu, Hari Bhakt Parayan Khadilkar, Chintamai Vidya, Lok Nayak Kaparde, and many more took part in festival. This

festival also served medium for lowering conflict and contradiction among different groups and parties and uniting for a single purpose of freedom struggle.

In today's time the picture of the festival is totally different from as it was stated back in history. Today we see numerous Ganapati Mandals coming up who are more in competition with each other rather than been in united fund. Most Mandals have become a medium for entry to politics.

The socio religious aspect of today have changed this festival into highly commercial one where we get to see huge Ganapati Mandal along with it as lot of music, lighting, water fountains and props depicting stories which might be in relation to some event in mythology, some historical aspect or in relation to some social message and awareness. It is evident that even this festival in the course of time has undergone drastic change which proves that social change brings changes in all institution of society be it religious institutions.

17. Ganesh festival serves a purpose of uniting people

There was a tendency towards equality. Now women are participating in Ganesh festival on equal footing. We noticed their joining the public processions during immersion of Ganapati becoming member of dhol pathaks bearing of drums, group reciting Atharvashirish etc. There was also some kind of secularization for example during Ganesh festival the themes depicted is often secular. People from other religious also participate.

18. Role of Festivals in life of people

The concise oxford dictionary describes a festival as a 'feast day', 'day of merrymaking'. While describing the festival a broad view of the term 'festival' has been kept in mind. Most of the Hindu religious festivals have an essence of a 'vrata' in them it has resolution 'sankalpa' to adore the deity has to be made and worship with prescribed religious rites has to be offered to the deity in whose honour the festival is observed. Almost all Hindu festivals have religious, social and hygiene element in them. Purpose of celebration of festival is for the sake of traditions and customs, willingness of elders, these festivals gives reasons for happiness and enjoyment making life meaningful.

19. Leadership values are inculcated during the Ganesh festival.

Ganesh festival is equivalent to a grand event and for which intricate planning and execution is required. It requires a lot of man management and different kinds of multi level skills to make it successful. The hierarchy of individuals in each Mandal helps in decision making and coming to a common consensus, which leads to group consensus following the head and backing the chairman/leader of Ganesh festival.

The organization of the Ganesh festival is a very tedious job. It requires a lot of man management and different kinds of multi level skills to make it successful. The hierarchy of individuals in each Mandal helps in decision making and coming to a common consensus, which leads to group consensus following the head and backing the chairman/leader of the Ganesh Mandal. Few of them have already joined various social organizations working on different fronts and also have become full time politicians.

Ganesh festival is a forum for new aspirants, members join the Mandal group and assist them in taking up various activities it also serves a purpose of political propaganda of different parties there are many cases where these youngsters rise from 'karayakarta' level to popular leader. Researcher has noted few of such case studies.

20. Social processes such as competition are seen

The ten days festival is celebrated in various ways to inculcate healthy competitive attitude which is an important social process. The Mandals held different competitions for children, women's, girls, etc. This help in developing their personality and social activists in them. At a macro level there persists a competition for best organized Mandal, tableau, decoration, etc. The PMC gives an award for the best Mandal. One Mandal got it for eco-friendly decoration, the other for zero noise pollution procession for immersion day (using 'taal', 'mrudung' the musical instruments of warkari sampraday)

The competition has also rise to bad effects like size of Ganesh idol keeps on increasing every time for the craving of novelty huge money is wasted on decoration which could otherwise be used for social work purpose. Other social processes like accommodation, conflict, assimilation etc is also seen.

The ten-day Ganesh festival also adds up to the personality of the individuals as the competition which is one of the social processes and is seen through Rangoli, Dance, Singing, Athletics etc. competition which are held during these ten days. This brings the best in each individual and also gives the courage to face the competition irrespective of being a winner or loser.

21. A guide to policy makers

This annual festival is to be considered as a guide to the policy makers, businessmen, community leaders and local government. This is because the amount of money involved, management required, manpower involved, decision making all this becomes automatically a chart or a guide which the above mentioned stake holders can take advantages.

22. Social facts are external and long lasting.

Individual's resistance fails to fight the persuasive social facts. Other social facts that customary law prevails the established law. Social facts dictate but we have no control over it. Institutions are structures that meet the needs of people, they are established and have defined rules, regulation. They let society function correctly. Example of institutions is family, marriage, religion, government, hospital, military. We have functional analysis of role of festival in the lives of common people. We found that they have profound influence on the day to day interactions between the human being and on other institutions like economy. Now-a-days individuals bring out change in certain aspect. Example we bring food item from outside likewise modak, sweets, etc.

23. Theoretical interpretation

In this study researcher have adopted Functionalist interpretation, Neo functionalism, little and great tradition, Durkheim's perspective and Popular culture theory. Various data analysis tables done by the researcher clearly reflects this. Religion plays the role of emotional support which even Ganesh festival is playing in the lives of the people, it has increased the social interaction. Emile Durkheim believed that society is a stable arrangement of part that work in coordination. The shared values in society help to increase the social bond. Here we look at the society as a

‘whole’ from a ‘macro level’. Structural functionalism has two important parts. This is evident through the social gathering and activities taken by the people.

24. Ganesh festival celebration has also its negative effects. Irrational approach and lack of awareness of environment.

The Ganesh festival has changed and no more serves the purpose originally started for. The large number of Ganesh idols made up of plaster of Paris, painted with chemicals like cadmium (which causes cancer) is immersed in the rivers or wells cause pollution of water. Tons of gulal and rangoli powder used to draw designs on main roads also cause pollution. The immersion procession goes on and on for more than 36 hours with continuous beating of dhol (drums) and playing song over DJ (Dolby). That causes a lot of noise pollution.

25. Indecent activities are also at its high under the garb of this festival.

There is a general feeling and observation that the standard of cultural activities connected with Ganesh festival has gone down. The loud DJ music is a very common phenomenon, drinking alcohol and indecent dancing on the occasion is also common. Streets are heavily littered. The gullis and public toilets stink hard along with the ghutka paan masala stink and spit everywhere. Pick pocketers, robbers move around freely, numerous cell phones are stolen in the crowd.

26. Promotes cultural tourism.

It is during this period of year and especially Ganesh festival the tourist from all over the world visit Pune city. This further adds to the fervor and grandeur of the festival. These tourists try to understand the cultural values and deep-rooted traditions involved in this Ganapati festival. Every year the number of foreign tourist coming to celebrate Ganesh festival is increasing.

Impact of Ganesh festival on other festivals like Ramzan Eid, Christmas is seen now days and playing of D.J and processions taking place is an example.

Neo functionalism focuses on the process of regional integration for three casual factors of:

- i. To enhance organization capacity to resolve disputes and built international legal redeem.
- ii. To enhance economic interdependency between Nations.
- iii. Supranational markets rules that replace national regulatory regimes

To understand neo functionalism we have to see how functionalism explains integration.

Functionalism is a part of liberalism its seen how state and non-state factors can integrate in resolving problems example non infrastructure drought calamities environment etc. To find solutions one can come together keeping asides political issues to find solution for issues of environmental, social, economic, aspects keeping a side of differences like Kashmir terrorism which have political base.

The spillover theory here will help to form association to resolve problems functionalism helps integration Interdependency Corporation to resolve problems.

The international problems will pave way for creating global society

The theory of neo functionalism then developed from the idea of mutual benefits and subsequent integration for or enhancing mutual benefit.

Earlier the worlds seemed larger as the sovereign nature and it didn't allow the exposure of nations well being and problems. The interactions between Nations and continents was not intensively realized and understood. Today the world is facing many common dangers like terrorism, global warming, calamities etc. The solution requires sustainable integration, multiple interdependency to tackle futuristic common dangers. Resolve these common problems institutionalized mechanism needs to be restored. In democracy Non-state factors and pressure groups are playing important role.

The long term mutualism economic stability and perspective in the long run. The researcher in her thesis has focused on Ganesh festival and mainly how Ganesh Mandal functions in Coordination with different mandals, PMC, Traffic department and NGOs to make the festival a grand success.

The integration of these mandals is result of long gradual process to govern its functioning for managing the large public during festivals, traffic, economic, social, religious aspect, etc.

The neo functionalism explained the cause of e.g.: integration through spill over theory integration of coal and steel industries community European Atomic energy community etc. Leads to integration hence smooth functioning happens with joint ventures.

Big Ganesh mandals served as the non political group who help interaction and subsequent interdependency between the coworkers in success through creation of institution. Today mandals are also sponsored by the political parties and supported indirectly. They exhibit table for social awareness message etc. The corporation and interdependency is actually the key to

success of this festival where huge populations come on streets for 10 days. The people security, management, peace and order becomes possible only through pre-planning done prior with the police department, the municipal corporation and NGOs etc.

Social impacts of festivals.

Ganesh festival is celebrated publicly from 1893.

The most community that is the Hindu majority participated with social change its impact on society to have changed.

Public celebrations of Ganesh festivals provides for socialization ,entertainment and increasing of social network as well as enhancing the social bond connectivity and social capital with the community changing the impact of modern technology, globalization etc. has brought a lot of change independently. This festival has both positive and negative impacts. As this grand public celebration occupies the space on streets certain problems are faced like traffic road block, divergence to solve this basic problems help from NGO volunteers is taken along with the traffic cops and home guards.

Negative impact also includes noise pollution, environmental issues like immersion of plaster of Paris idols painted with harmful colours which contaminates water. Loudspeakers Dolby creates use noise pollution, increased rates of crimes like eve-teasing and pick pocketing (is done when there is crowd to see the dance), and health issues too (palpitation) are seen.

Diverse need of community is satisfied.

Every member of a group or a subgroup always seek to hold some identity which brings we feeling with cohesive member of groups by frequent meetings with the community people in a social organization. This festival also provides for the purpose of socialization it has a positive impact on children as they are exposed to the social gatherings. This participation provides opportunities for developing social networks contributing in progress of social capital.

SUMMARY

In the First chapter the researcher has introduced the topic in details explaining background of study. Researcher has highlighted area of concern to study. She has given overview of Pune city.

In the second chapter the researcher has studied and done review of literature in all systematic way by classifying them under various heads like conflict perspective, functionalist perspective, etc.

In the third chapter the researcher has traced the origin of Ganesh festival giving to glimpses of Tilak during Peshwa period. The researcher has also highlighted history of Ganesh cult and its relevance in present

In the fourth chapter the researchers has analyzed the collected data and represented them in the form of tabulation graph.

In the fifth chapter the researcher has concluded the study by mentioning its finding and impact on society.

Suggestions for further studies

- 1) Researcher can do further studies in Ganesh festival in other area apart from Pune city. They can cover different other regions in Maharashtra and also in India and other countries of the world.
- 2) More Emphasis can be given on the political aspect.
Many other religions and God deities can be explored by other researchers for the expansion of study
- 3) Legal aspect or angles also can be covered by other researcher in such kind of studies
- 4) Mandals can involve more general public in the Ganesh festival in creating awareness about various important public issues example pollution, women's safety excreta
- 5) More NGOs should get involved during this festival

APPENDIX

Name of the Mandal

- 1) Shree Kasba Ganapati
- 2) Sheri Jogeshwari Ganapati
- 3) Guruji talim Ganapati
- 4) Tulish Baug Ganapati
- 5) Keasri wada Ganapati
- 6) Shree Kotwal Chawdi Ganapatishree Kalbhairav Ganapati
- 7) Shree Hatti Ganapati
- 8) Nevale Ganapati
- 9) Jedhe Mansion Ganapati
- 10) Maide Aali Ganapati
- 11) Sundar Ganapati
- 12) Umbrya Ganapati
- 13) Shree Rameshwar Mandir Ganapati
- 14) Poona Timber Merchant Associational Ganapati
- 15) Jadhav Samaj Ganapati
- 16) Nagarkar Talim Ganapati
- 17) Laxmi Road Ganapati
- 18) Saraf Bazar Ganapati
- 19) Chirkane Ganapati
- 20) Twashtakasbar Mandal Ganapati
- 21) Sajiv Chitra Ganapati
- 22) Bairagi and Pardeshi Samaj Ganapati
- 23) Zambare Talim Ganapati
- 24) Shree Shekehand Naik Ganapati
- 25) Lankadi Ganapati
- 26) Appa Balwant Chowk Ganapati
- 27) Namadev Shimpi Samaj Ganapati
- 28) June Jai Ganapati

- 29) Budhavar Peth Ganapati
- 30) Gawali aali Ganapati
- 31) Ganesh Peth Ganeshotsav Mandal
- 32) Jai Bajrag Tarun Mandal Ganapati
- 33) Dhor Samaj Ganapati
- 34) Shinde aali Ganapati
- 35) Dastur Meher Road Ganapati
- 36) Shree Onkareshwar Ganapati
- 37) Umbrya Maruti Chouk Ganapati
- 38) Shree Shivaji Chouk Ganapati
- 39) Khatavkar Ganapati
- 40) Shreepad Samj Ganapati
- 41) Kodaya Paga Ganapati
- 42) Padmashali Panch Committee Ganapati
- 43) Dahai Samaj Ganapati
- 44) Mperal Washing Companie Ganapati
- 45) Poona Anath Vidyarthi Griha Ganeshotsav
- 46) Papa Vastad Gawali Sangh Ganapati
- 47) Gajanan Balmitra Mandal Ganapati
- 48) Multani Ganapati
- 49) Nanapeth Vyapari Mandal Ganapati
- 50) Shree Vittal Bhajani Mandal Ganapati
- 51) Daneaali vital mandir Ganapati
- 52) Aryan Cinema Ganapatiahir Survarnkar Ganapati
- 53) Nimbalkar Talim Ganapati
- 54) Shete Maruti Ganesh Mandal Ganapati
- 55) Shivramdada Vastad Talim Ganapati
- 56) Shivajinagar Ganapati
- 57) Maniram Kirad Talim Ganapati
- 58) Kachi aali Ganapati
- 59) Bhorade aali Ganapati

- 60) Khadak Sarvajani Ganapati
- 61) Lonarali Ganapati
- 62) Shree Laxmi Narayan Ganapati
- 63) Purandare Ganapati
- 64) Dhamdhare bol Ganapati
- 65) Rasta Peth Ganapati
- 66) Navchitanya Azad Mitra Mandal Ganapati
- 67) Shitaladevi Ganapati
- 68) Lakadi Poon Ganapati
- 69) Shree Vittal club Ganapati
- 70) Dhangar Samaj Ganapati
- 71) Kudale Ganapati
- 72) Tingre Ganapati
- 73) Bhaji aali Ganapati
- 74) Navi Bhaji aali Ganapati
- 75) Akra Maruti Corner Ganapati
- 76) Southern Railway Ganesh Mandal
- 77) Shree Hanuman Ganapati Mandal
- 78) Dagadi Nagoba Ganapati
- 79) Gaikwad Talim Tarun Ganapati
- 80) Bandiwar Maruti Ganapati
- 81) Somwar Peth Ganapati
- 82) Ganesh Peth Ganapati
- 83) Narayan Peth Ganesh Mandal
- 84) Vasant Talkies Ganesh Mandal
- 85) Bhavani Peth Vyapari Ganapati Mandal
- 86) Sachipir Stree Ganapati Mandal
- 87) Mitha Ganj Mandal Ganapati
- 88) Shree Shivajinagar Ganapati Mandal
- 89) Rajput Samaj Ganapati Mandal
- 90) Shree Krishna Samaj Ganapati Mandal

- 91) Shahu Chouk Utsav Ganapati Mandal
- 92) Raviwar Peth Sarvajanik Ganapati Mandal
- 93) Takata Talim Ganapati Mandal
- 94) Netaji Subhash Ganapati Mandal
- 95) Bhavani Peth Sarvajanik Ganapati Mandal
- 96) Somwar and Nagesh Peth Ganapati Mandal
- 97) Uady Ganapati Mandal
- 98) Tirangi Zenda Ganapati Mandal
- 99) Sheshayi Bhuvan Sarvajanik Ganapati Mandal
- 100) Shree Dagaduseth hawali Ganapati

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QUESTIONS

Question set 1

(Household questionnaires)

- 1) Name of the person
- 2) Age
- 3) Gender
- 4) Occupation
- 5) Religion
- 6) Caste
- 7) Education
- 8) Family
- 9) Income
- 10) When did you start the Ganesh festival at your place?
- 11) How do you celebrate Ganesh festival in your house

Traditional

Modern

Mix

- 12) How many days do you celebrate the Ganesh festival?

- 13) 1^{1/2}

3

5

7

10

- 14) Do you make any decoration in your house during the Ganapati pooja?

15) Does every member in the family contribute in Ganapati pooja celebration?

- Yes
- No

Question set 2

(Questions asked to the traders, businessman)

1. Name
2. Address/residency
3. Age
4. Occupation/trade/business/retailer/wholesaler
5. For how many years have you been following this business?
6. Is it a permanent or the temporary vocation?
7. Does it earn you any profit?
8. Does it make any difference in your income level/earning during the Ganesh festival?
9. Does it require any different approach, infrastructure behavior on your part?
10. Comparatively how is the profit or loss difference between these 10 days of Ganesh festival and the entire year?
11. Would you like to continue with the festival?

Question set 3

- 1) Name of Mandal?
- 2) How old/when was it established?
- 3) Numbers of founder members?
- 4) How does it function?
- 5) What kind of decorations?
- 6) Mandal's opinion of changing perspective on whole idea of festival?
- 7) Any changes in Mandal?
- 8) Do you organize any program and competition?
- 9) What is the form of your vargani (subscription)?
- 10) Do you follow any rules and regulations set up by PMC Police Traffic in Mandal setup?
- 11) Do you have any audit record during the 10 days of festival?
- 12) Does your Mandal do any charity in any natural disaster or epidemics?
- 13) Is the Mandal attached to any NGO?
- 14) Have you been awarded for any award?
- 15) How is women's participation in your Mandal?
- 16) Does your volunteer help in any traffic regulations during the festival?
- 17) Do the volunteers in Mandal had become leader in politics.
- 18) What is your opinion about the Ganesh festival and its miravnuk?
- 19) Opinion on women's Dhol Pathak.
- 20) Which all changes should be made in Ganesh festival?