7.1 CONCLUSION:

Hinduism is the world’s oldest religion often referred to as the mother of all religion. It has branched off into myriad local variants and many sects, creeds and castes along with their respective customs, traditions, mythologies, cultures and mode of worship. Today each city, town or village has one or more temples that form the hub of social, religious and cultural activities. This has given rise to the phenomenon of unity in diversity. Hindus have numerous festivals; some of these are celebrated throughout the country, while some have only regional importance. Indian people have a great love for colours and joyous celebrations. There were also numbers of annual fairs held in the memory of some local anchorite, saint, of miraculous manifestation of the God. All the fairs have a religious background and as much as are held in honor of some deity or saint. Fairs and festivals are very important in regional development and in socio – economic transformation of the region. The people arrange their religious activities. Inauguration of new projects, sale and buy commodity, arrangement and engagement of matrimonial relations, social gathering, social compromise and village development projects through this ceremony.

The most famous types of fairs in the world are world’s fair, state fair, Trade fair, Art fair, Street fair, Agricultural show, Auto fair, Traveling carnival, Religious fairs, cultural fairs etc. However, the needs or rural as well as urban people concerning entertainment for about, children, males, females of rural and urban areas, such as cradles, marry –go-round, magic shows, Drama and dancing parties, cart races, Animal fights, wrestling bouts, various Exhibitions, shop selling bangles, fashion goods, cloths, toys, balloons, sweet meats and eatables, shop of photographs are also found in the fair.
India is a land of often bewildering diversity. It is a jigsaw puzzle of people of every faith and religion, living together to create a unique and colorful mosaic. There is a festival for every reason and for every season. Many festivals celebrate the various harvests; commemorate great historical figures and events, while many express devotion to the deities of different religions. Every celebration centers around the ritual of prayers, seeking blessings, exchanging good will, decorating houses, wearing new cloths, music, dance and feasting.

There are also numerous types of festivals in India. Though many have religious origins. Other involves seasonal change or has some cultural significance. Also certain institution celebrates their own festivals to mark some significant occasion in their history. These occasions could be the day these institutions were founded or any other event which they decide to commemorate annually. Seasonal festivals are determined by the solar and the lunar calendars and by the cycle of the seasons. The changing of the seasons was celebrated because of its effect on food supply. The festivals have a great significance in the human life. They increase love and affection among each other. It helps to maintain health. The health depends upon a diet and season. Therefore, shravan month which comes in the rainy season has many fasts and Diwali comes in cool season in which sweets and nutritious food is consumed. It suggest the seasonal changes in food during festival which maintains our health, festivals are also important to maintain a health, mind which creates happiness in the life. The festivals become meeting grounds of relations and they worship rivers, birds, animals. Festivals have been carried from generation to generation.

Religious tourism is the fastest growth area in tourism industry. Indians love celebrating. Every little occasion form the harvesting of crops, welcoming the spring or rain, to seeing the full moon lends itself of joyous celebrations splashed with colours, music, folk’s dances and songs. Even the birthdays of divine beings are celebrated thus. The homes are neatly decorated, new dresses
are worn for every occasion, prayers offered to Gods, and lot of sweets and goodies are cooked. Most of these festivals are common to most part of India however they may be known by different names in different parts of the country. Different cultures also mean that different rituals are followed. This celebration of the festivals in our custom always attracts the pilgrims or devotees.

The importance of such festivals are An ode to society, Glorifying our culture, to develop artistic effect among the society, Economic boom, Business promotion, and People take the opportunity to do spring cleaning of houses and surroundings is the main functions of the celebration of fairs and festivals.

The structure of Hindu culture is based on Science, season cycle and moon phases. The moon phases are seen from the earth and called as Tithi’s. Hindu calendar consists of six seasons. These seasons and months are structured by giving thought of agro production, nature’s cycle and prosperity of human beings.

The yearly religious celebration and rituals carried as per Hindu calendar. In Hindu calendar, Solar as well as lunar systems are used.

As like India, in Maharashtra, there is variety of religions but dominance of Hindu religion. All the villages and towns have the temple of God and Goddesses. Fairs and festivals are mostly related to the deity of that region and different religious activities are held annually to Hindu calendar. In this worship there are activities of communal fasting, community meal after fasting, dance, singing, folk drama, outdoor games, devotional songs, Keertan, in such people take part actvely and enthusiastically. This is a social gathering of community. The dates and durations of the fairs and festivals are fixed. They are related with the myths. There is a general belief that a supernatural power in this world and some disasters are occurred due to this power and it is this power that save people from the disasters. In order to satisfy this power fairs and festivals are celebrated. In such occasion religious worships and prayers are given preference.
In Maharashtra, there is dominance of Hindu religions. Such fairs were centered around some local deity or regional deity. People attend them and there was thus mutual exchange of ideas. The people obtained their annual supplies of such articles. The fair was a source afforded on occasion for outing and enjoyment. All the fairs, in general, have a religious background and as much as are held in honor of some deity or saint. The spatial distribution of the Hindu population in Maharashtra shows that they are in large numbers in all the 35 districts of the state. Satara district is one of them. All Hindu festivals have a deep spiritual importance or high religious significance and have religious, social and hygienic elements in them.

In Maharashtra the highest numbers of fairs are held in Pune district, followed by Satara, Ahmadnagar, Ratnagiri, Solapur, and Nashik district. In Satara it is seen that maximum no of fairs are held in the month of April followed by February, December and May when crops are harvested and the farmers are in a mood to celebration and rejoice. On the other hand June, July, August, September have least no of fairs because of heavy rainfall and agricultural work. Seasonality is adjusted to the working calendar of rural people and the size of fairs depends upon the success of crops or agricultural production and the behaviour of monsoon. Also the fair is a reflection of socio-economic and cultural heritage of a particular society.

The functions of fairs are included religious programmes like Puja, Palkhi, Rath, Naivadhya, Chhabina and so on. While special functions of new projects etc take place. All these functions are vital in the development of a region. The fairs provide the integration force in the rural socio-economic life. In addition to fairs economic and social functions, the fairs are playing an important role in the administration of the village system. The fairs in this region are the channels for the circulation of agricultural products, ideas, innovation and population mobility.

In Satara district, the highest no of villages found in Patan tahsil but the highest fairs held in Khandala tahsil followed by Phaltan, Satara and Wai
It is noted that highest fairs held in the month of chaitra and vaishakh. On the other hand Jyestha and Ashadha months have no fair. This is the rainy season of this region.

The average number of fair centers per 10,000 populations is 0.62 in the whole study region but spatial variations at tahsil levels are remarkable. The particular observations and conclusions of all sampled fairs and festivals are taken below.

1. **KALUBAI FAIR AT MANDHARDEO TAL – WAI -**

Mandhardev is one of the important centers of worship of Goddess Kalubai alias Kalikadevi in the Maharasra state. It is located on the hill top of the Mahadev range about 1500 m. above sea level and it is hill station in Wai taluka. The hill is very bare, the slopes on all sides about a down and a barron land.

The temple of the Goddess kalubai is at the top of the hill and is very old. There are also temples of gojibaba, Bhanjir baba, Mhasoba, Madai around the main temple. The Goddess Kalubai has golden ornaments like Mhoanmal, Chapalghar, Jambhul Mal. Putalyas and a silver palanquin. The priests of the Goddess are Gurav by caste and those of the deities outside the temple belong to backward castes. The Goddess is worshipped daily. The devotees attend the temple on Sunday, Tuesday, Friday and Amavasya and Pournima days and make offerings of goat cocks and Puran Poli.

People believe that the deity is capable of showering, blessing on them, they, therefore, promise offering to her with various motives and on fulfillment of their desires they make the offerings. The offering generally comprises a sacrifice of a goat, offering sari and blouse to the Goddess and feeding the people. Above 700,000 pilgrims attending the fair, came from Maharashtra, Karnataka, Madhya Pradesh and Andhra Pradesh.

Following characteristics of the shops and merchants in Kalubai fair are observed by researcher.
1. Majority merchants in the Mandhardev fair are mobile or travelling merchants.

2. Majority merchants have their business in Wai, Satara, Lonand, Bhor cities.

3. Big merchants are coming from the nearby town.

4. Whole family of merchants is involved in saling goods and commodities in Kalubai fair.

Morphology or the lay out pattern of the Mandhardev fair is greatly influenced by some factors viz. location of temple kalubai crowns along the Mandhardev plateau. Allotment of the shape in Kalubai fair is done by the organizing committee through auction. The shops are in linear shape of the main street. All types of shops are found in the street. Parking is found for long distance from the temple.

Following are the salient characteristics of the pilgrims.

1. Highest (44.32 percent) pilgrims are come from the different places of Satara district followed by Pune (19.43 percent) Mumbai (4.58 percent) Sangli and Kolhapur (4.36 percent) respectively.

2. It is observed that the pilgrims came from Belgaon and Bijapur, Gulbarga district of Karnatak State, Beedar district of Andrapradesh and Khargaon, Betul and Chhindawada district of Madhya Pradesh also attend Kalubai fair.

3. It is observed that the number of female pilgrims are more (67.03 percent) than male pilgrims (32.96 percent).

4. Married pilgrims are more (87.11 percent) than unmarried pilgrims (12.88 percent).

5. Age group of 35 to 60 years pilgrims are (51.74 percent) more with compare to age group of Below 18 years (16.15 percent) and above 60 years (09.38 percent) in this fair.

6. It is noted that the literacy status of the pilgrims are lower 74.01 percent pilgrims are illiterate while 25.98 percent pilgrims are literate.
7. Occupational structure show that the out of total sampling pilgrims 82.96 percent pilgrims are working in agriculture. Only 17.02 percent pilgrims are service men’s or working in the trading occupation.

8. The common types of shops dealing with various types of commodities are found in Mandhardev fair as observed that is Sari – blouse, other cloths, and coconut, Lemon and oil shops in the surrounding of Kalubai temple.

   Majority pilgrims are women pilgrims and are not educated. So they are more traditional and superstitious. Following traditions are observed in the fair.

   1. Offering of oil to the deity.
   2. Offering of Lemon to the deity
   3. Wow to the deity
   4. Nailing iron rod in to the trees.
   5. An offering in sacrifice of cock, goat, sheep etc.
   6. Habit of magic harms of the women etc.

   In 25 January 2005, there was a big mishap in Mandhardeo fair, 293 pilgrims died and thousands of people injured in this mishap.

   It is a big fair in west Maharashtra so some problems observed in this fair. i.e.

   1. Problem of parking
   2. Problem of Accommodation
   3. Scarcity of drinking water
   4. Lack of medical facility.
   5. Shortage of land
   6. Problem of transportation
   7. Sanitation
   8. Pollution
   9. Problem of social security
   10. problem of blind faith
To solve the above problems the trustees of the Mandhardeo temple planned future development plan. They expend money on sanitation, footpath, Rest houses, Gardener, Safety railing, latrine and other facilities for the pilgrims.

Ultimate satisfaction index of pilgrims of Mandhardeo is 4.78.

2. KHANDOBA FAIR AT PAL, TAL - KARAD

The celebration of the marriage of God Khandoba is held at Pal in the month of Paush or December – January. More than 600,000 pilgrims, attend this fair every year, from Satara and neighboring districts. The pilgrims usually camp in the dry bed of Tarli River. The fair lasts three to four days.

Morphology of the Pal fair is influenced by the three factors i.e. location of Tarali river bank Alongwith Bridge, the location of Lord Khandoba temple and permanent settlement along with the Kashil – Trale road.

Following are the saline characteristics of the pilgrims of Pal Khandoba observed.

1. Highest (51.07 percent) pilgrims come from the different places of Satara district followed by Sangli (13.30 percent), Kolhapur (9.71 percent) Pune and Solapur (7.19 percent) respectively.

2. Maximum 41.00 percent pilgrims in Pal is belong to Maratha caste followed by Dhangar (9.35 percent) Harijan (8.99 percent) Brahmin (7.19 percent) and Lingayat (5.03 percent) of the total sample pilgrims.

3. 87.41 percent pilgrims are males and 83.81 percent pilgrims are married. Study unfolds that pilgrims of Pal Khandoba are mostly males and married.

4. Study of pilgrims in Pal fair in connection with their literacy shows that the 93.88 percent pilgrims are literate while only 6.11 percent pilgrims are illiterate.

5. Occupational structure of pilgrims shows that the 76.96 percent pilgrims are working in agriculture and allied sector and 23.01 percent are engaged in service and trading occupation.
6. Study of annual income of pilgrims come in Pal Khandoba fair reveals that 71.93 percent pilgrims have their annual income of less than 50,000 rupees while only 10.79 percent pilgrims have their annual income of above 100,000 rupees.

7. State transportation busses are the most important means of the daily road transportation to Pali village.

Vaghya – Murali are the main devotees of the lord Khandoba. 85 present Vadhyas have their native places within the Pal village but the Muralies are coming throughout the Satara districts.

   Problems faced by pilgrims are as follows –
   1. Problem of transport facility in fair time.
   2. Scarcity of Accommodation facility in fair time
   3. Not sufficient entertainment facilities available
   4. Scarcity of Pure drinking water.
   5. Shortage of Vehicle Parking space.
   6. Problem of good restaurants.
   7. Problem of public toilet.
   8. Problem of unclean environment.
   9. Problem of Pollution.
   10. Social problems of vaghya, muralies.

To overcome above mentioned problems the local yatra committee, Grampanchayat and the members of the trustee are trying their best. They have prepared developmental plan and it is in execution.

   Ultimate satisfaction index of pilgrims of Pal Khandoba is 5.72.

3. **SIDDHANATH FAIR AT MHASWAD, TAL - MAN**

Old municipal town in Man taluka. It lies on Satara – Pandharpur road on the left bank of the Man river.

The fair is held honour of Shri Siddhanath and Goddess Joeshwari who are believed to be none other than Lord Shiva and Parvati, respectively. The
Siddhanath fair commences from Kartika sud 1 and ends of Margashirsha Sud 1. The fair is held to celebrate the marriage of the God and Goddess.

Morphology of the Siddhanth fair is influenced by the location of Man river.

As the Siddhanath fair has a great significance in the estern part of the Satara district and more than 5 lakh people attend this fair, every year complex pattern of commodities are observed in this fair. God Siddhanath is the family deity of Maratha (Kurwadi) family.

Following are the salient characteristics of the pilgrims of Siddhanath fair of Mhaswad are observed.

1. Highest (26.05) pilgrims come from the different places of Satara district followed by Solapur (20.79 percent), Sangli (12.03 percent), Kolhapur (7.82 percent), Vijapur of Karnataka State (5.49 percent) respectively.
2. Maximum pilgrims are belong to Maratha caste followed by Dhangar caste.
3. Mhaswad is the only urban center in Man Tahsil so the more number of amenities are found in Mhasvad town.
4. The sex structure of sample pilgrims of Mhasvad fair shows that the equal participation of male and female is observed.
5. The marital structure of pilgrims shows that the 72.31 percent pilgrims are married people while 27.68 percent are unmarried.
6. Age structure of pilgrims shows that the 60.38 percent pilgrims are in the age group of 18 to 60 years and 26.98 percent are below 18 age group. While the pilgrims in the age group of above 60 years old are 12.61 percent.
7. The literacy status of Mhaswad pilgrims shows that 87.73 percent pilgrims are literate while only 12.26 percent pilgrims are illiterate.
8. The Educational status shows that 70.44 percent pilgrims are taken up to secondary level Education while 29.55 percent pilgrims are highly educated.

9. Occupational structure of Siddhanath fair Mhaswad, shows that the 69.61 percent pilgrims are working as farmer and agricultural laborer and 30.36 percent pilgrims are servicemen and traders.

10. Income status of pilgrims is found that 3.23 percent pilgrims’ annual income is less than 50,000 in 2009. And 67.74 percent pilgrims’ annual income is more than 50,000 rupees in 2009.

11. State transport Busses are the most important means of the dialy road from of the Mhaswad. Mhaswad is the place of ST depot.

12. The common types of the shops dealing with various types of commodities are found in the Mhaswad fair. But Gulal, coconut kernel, Abir, turmeric powder locally called as Bhandara and red powder locally called as Gulal and Kumkum is the common.

13. God Sddhanath is the family deity of the people so the whole family attends this fair very enthusiastically.

14. Majority pilgrims come at Mhaswad fair. They are educated and not more additional and superstitious. Only they believed that our family deity is capable of showering blessing on us and hence many pilgrims promise to make a certain offering in case their desires, such as getting a son, employment, prosperity in business, recovery from prolonged illness etc are fulfilled.

It is big fair in east Satara district above 500,000 pilgrims attend the fair.

Following are some problems, observed in this fair.

1. Problem of Parking
2. Problem of drinking water
3. Problem of accommodation
4. Problem of sanitation
5. Pollution
6. Shortage of electricity

To solve above difficulties of the pilgrims the trustee’s of the Siddhanath temple and the municipal council planned some action plan before the fair. They marked fair plan and implemented it in fair time. So no one mishap is happened in this fair.

Ultimate satisfaction index of pilgrims of siddhanath fair of Mhasvad is 6.75.

4. PUSEGAON FESTIVAL -

Pusegaon is one of the holy, religious and famous for the festival of Shri Sevagiri Maharaj Rathotsav in Maharashtra. It is situated on the river bank of Vedavati in Khatav tahsil. It is famous for it’s social work in Maharashtra. It is ‘B’ Grade pilgrimage centre and known as “Devasthan of water Storage”. Shri Sevagiri Devasthan trust has done lot of social work in this region. Above eight lakh pilgrims or devotees attend this fair on the occasion of “Rathotsav”.

This pilgrimage centre is the best one for the devotees because the trust tried to provide better services for the devotees Pilgrims faces minimum problems here because of good management.

Ultimate satisfaction index of pilgrims of Pusegaon festival is 7.56.

5. GONDAVALE FESTIVAL -

Gondavale Bk is situated on a motorable road which runs Satara – Pandharpur road. It is famous for Shri Brahamchaitanya Gondavaleka Maharaj and Shri Appa Maharaj Samadhi temple. It is newly developed religious centre in Man tahsil. Thousands of devotees visited Gondavale every month.

The trustee’s of Gondavale Math take maximum care of devotees. This is the planned worship centre and trust provides offering of sweets and annadan for the devotees.

The satisfaction Index of Gondavale is 7.81 and it is heights with compare to other fairs and festivals. The management of Gondavale take more and more care of devotees and give better facilities for them.
By studying all above religions centers it is observe that the traditional centers like Mandhardeo, Pal and Mhaswad are the attraction of traditional and rural pilgrims while the educated urban people, those who are engaged tertiary and service activities attracts towards Pseugaon and Gondavale. It is the indication of modern trend of devotees. It also seen that superstitions are replaced by the service to humanity.

7.2 SUGGESTIONS:

There are 1739 villages in Satara district. Out of these 915 villages arranges fairs. Though all the fairs have a religious background and as much as are held in honour of some deity or saint, they have created some problems. Such as traffic, Pollution, potable water, Blind superstitions, accommodation, lack of planning etc. these problems cause mishaps such as Mandhardeo in 2005. To avoide such mishaps and for proper arrangements of fairs and festivals, it is necessary to follow the following suggestions.

1. The devotees should be provided sufficient electricity, water, good roads, parking facility, personal safety, residential facility, health facility, entertainment facility etc.

2. There should be perfect planning of big fairs, festivals, Palakhi, Rathotsav, exhibitions, business exhibitions etc.

3. It is observed that pilgrims and devotees are economically and emotionally exploited by pujaries. To prevent such exploitation, there should be Temple committee. The members of the committee should be selected from the society. Similarly, there should be control committee to control the exploitation of the devotees by the Pujaries.

4. Political interference should be controlled to create healthy religious atmosphere. As a result, the temples will become religious centres.

5. A permanent space should be reserved for the religious rituals. Similarly certain steps should be taken for disaster management.
6. There should be geographical layout which consist the information of that religious centre. Such type of information create a religious environment in that fair centre.

7. All the temples should have their own financial resources. These will help to develop their infrastructure and provide facilities to the pilgrims or devotees.

8. All the religious places should be given financial assistance. The criteria for such assistance should be depend on the facilities provided to the devotees.

9. The NGO’s, Trusts and the Government should control the blind superstitions, slaughtering of animals, cutting of trees environmental pollution. This will help to create religious environment.

10. The religious centers should become a social centers. They should arrange social programme, such as water conservation, forest conservation, pollution free environment etc.

11. The fairs and festivals should be Eco-friendly. Eco-fairs and festivals should be arranged.

12. The objectives of the fairs and festivals should be to create social awareness to bring about social change, to eradicate superstitions, etc. To achieve these objectives, various social programmes should be arranged.

13. The nature of fairs and festivals has changed a lot. The fairs and festivals in the new form should retain culture and inform the customs and traditions to the new generation.

14. Necessary steps should be taken to clean the rubbish when fairs and festivals are over. Attempts should be made to avoid environmental pollution.

15. A statement of account should be maintained by the Trustee and put before the people. The financial transaction should be transparent.

16. Westernization of fairs and festivals be avoided.
17. Nature tourism, Agro tourism, Health tourism, eco-tourism be developed in the traditional centers so that pilgrims can enjoy package tourism.

18. The potential centres are to be given important for providing infrastructure so that it will become employment generating and socio-economic development.

19. Last but not least, the attention should be given for public and temple security by the terrorist activities. The modern security aids like CCTV, cameras, rapid force, medical aids etc. are to be provided.

7.3 EMPHASIS ON ECO FAIRS AND FESTIVALS -

It is necessary to give attention for systematic tourism. Eco – tourism is consecrated for preserving and sustaining the diversity of the nation’s natural and cultural environments. It accommodates and entertains pilgrims in a way that is minimally intrusive or destructive to the entertainment and sustain and supports the native cultures in the location where they visit. Responsibility of both pilgrims and service providers is the genuine meaning for eco –tourism.

Saving the environment around fairs and festivals and preserving the natural luxuries, artificial creations, forest life, sound, soil, water and air, that’s what eco fairs and festivals is all about.

One should always keep in mind that not to create any mishap or disturbance in the life cycle of nature. Eco – fairs and festivals focuses on local cultures, customs, traditions, wilderness adventures, volunteering, personal growth, social relations and learning new ways to live on our valuable native places. Responsible Eco – fairs and festivals includes such programs that minimize the diverse effects of traditional tourism on the natural environment and enhance the cultural integrity of local people. Centre for Distance Education. Therefore, in addition to evaluating environmental and cultural factors, initiatives by hospitality providers to promote recycling, energy efficiency, water reuse, Social preservation and the creation of economic opportunities for local communities are an integral part of eco – fairs and festivals. Historical, biological, social and cultural conservation, preservation,
sustainable development etc are some fields closely related to Eco-fairs and festivals. Eco fairs and festivals means the tourism done by the pilgrims without harming local people, historical, social, religious culture, geographical places as well. To save this, such an attempt is quite necessary.

The following steps are to be taken to save environment.

The pilgrims are gathered on a large scale at the fountain heads, waterfalls, riverside, Tank side or in the forest where such type of fair or festivals are organized. In the joyous mood the young pilgrims destroy the trees and vines, rare plants. The pilgrims have to be careful of not destroying the relief features as well as to avoid noise on these places. They should also avoid water pollution.

The pilgrims wash their clothes, baths, and sanitation in the river, lakes, tanks. They wash their vehicle in that water also. They throw trash in the water in large quantity. It becomes harmful to the aquatics. So the pilgrims as well as, the management should be careful about the trash.

The pilgrims use red powder, kumkum, Termeric powder, Abir for worship. It’s also polluted the surrounding land in large quantity.

Pilgrims use polythene bags for eatables. Polythene bags also create some problems in fair places. They last for a long time in that region.

The no of pilgrims require a lot of energy resource in the crowdie fair and festival places. It is also important natural wealth. We are more careful to save energy resources etc.

Above all factors give birth to pollution of sound air, water, land etc. in fair or festival places.

To control environmental pollution and protection of environment following action is to undertake.

i) LIMIT deforestation

No open fires and discourage others from doing so in the forest area and other places where people gathered in large quantity. Wherever water is heated using scarce firewood should not be used for that. Wherever possible, choose
accommodation that uses kerosene or fuels – efficient firewood stored. It is suggested that limit the burning of firewood and use alternate sources of fuel for both cooking and heating.

ii) KEPT LOCAL WATER CLEAN –

It is more important to keep local water clean for the better health of people. For that toilet facilities will be pitched at least 30 meters away from the natural water sources and all waste will be covered properly. We will not allow detergents to be used in steams and springs, whatever possible, we will recycle water by incorporating water treatment schemes. We will also make storage and catchments facilities for rain water to be used for fairs and festival.

iii) RESPECT LOCAL CULTURES –

It is necessary to promote the appreciation and preservation of religious places and local villages by never allowing clients. Pilgrims to buy religious objects or heirlooms from remote villages. Always aware about local customs, traditions and culture and try to preserve it in good manner.

iv) PLANTS LEFT IN THEIR NATURAL ENVIRONMENT –

Suggested that not take away cuttings, seeds and roots. This is illegal in most part of the Sahyadri mountains. It is our natural wealth. Every one should take care to conserve it for our better survival.

v) NON – BIODEGRADABLE GARBAGE –

Suggested that leave fair sites clean and take back all non biodegradable litter to the roadhead, towns for proper disposal. It is necessary bury only biodegradable or food waste.

vi) ALTERNATE SOURCE OF ENERGY FOR FUEL –

Where possible, convert to solar power such as solar lanterns and solar cookers. This type of alternative source of energy for fuel is essential in now a day.
vii) PLANT SAPLINGS –

Suggested that take saplings and encourage pilgrims or devotees to help plant them near fair centers, temples, road sides and on the trails for better future greenery of the surroundings.

viii) STATIONERY AND OTHER PUBLICITY MATERIAL ON RECYCLED PAPER –

Trace should be given to introduce and increase the use of recycled handmade paper for out stationery and other publicity items, such as brochures, advertisements and other published material.

ix) POLYTHENE BAGS –

Convert, whatever possible, from the use of polythene bags to paper bags, cloth bags and other alternatives.

x) ECO LODGES AND RESORTS –

Try to conserve the ecology, animal and bird – life of the fair centers and where our prosperities are located in.

In this way to save our environment, for that every one should have –

➢ Minimize the adverse impact on the environment.
➢ Build environmental and cultural awareness among the pilgrims or devotees and general population.
➢ Provide positive experiences for both pilgrims and hosts.
➢ Government should provide direct financial benefits for conservation of natural resources.
➢ Provide financial benefits and empowerment for local people.
➢ Provide some funds for the trustees and management.