CHAPTER – I
INTRODUCTION

1.1 Introduction:

The great river valley systems of the world have always been the cradle of complex civilizations. This is quite evident when we look at the history. Around five thousand years ago, a rich and very advanced civilization flourished on the banks of the Sindhu River. The people who lived along its banks came to be known as Hindus. Hinduism is unique in as much as its origins are shrouded in the mists of time. Unlike other religions, which have a clear point of origin, usually being the date of the concerned founder’s birth or first revolution. Hinduism seems to loom out of the ages, a monothestic religion that paradoxically has a large number of gods and goddesses. (Sharma S.P. 2006) It is not our intention to explore here the Hindu way of life or its pantheon of gods and goddesses, but in this study we will focus on the fascinating landscape of fairs and festivals of Maharashtra, particularly in Satara district of the State.

Hinduism is the world’s oldest religion. Often referred to as the mother of all religions. It has branched off into myriad local variants and many sects, creeds and castes- along with their respective customs, traditions, mythologies, cultures and modes of worship. For these very reasons, Hinduism has the rare distinction of having more festivals and auspicious days than any other religion.

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 colourful 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 centre around the rituals of Prayer, Seeking, blessing, exchanging goodwill, decorating houses, wearing new cloths, music, dance and feasting. (Ministry of Tourism, Government of India 1999)
Today, each city, town or village has one or more temples that form the hub of social, religious and cultural activities, especially as regards the celebration of festivals, varying in proportion with available resources of money and manpower. Over time, these festivals, joyous occasions for celebration had a powerful impact on the faiths and beliefs of the masses. They served to foster communal harmony and developed a feeling of universal brotherhood. During these festivals, each with their distinctive religious undertones, people at all levels irrespective of their social and economic status. This has given rise to the phenomenon of unity in diversity. It may be recalled that the great patriot, Lokmanya Bal Gangadhar Tilak, canalized the religious sentiments of the masses, particularly in Maharashtra, into powerful freedom movements through grand celebrations of Ganesh Chaturthi.

Fairs and festivals in India are colourful commemorations of religious or historical events or celebrations of the change of seasons. They reflect the vigour and life style of its people. Vibrant colours, music and festivities make the country come alive throughout the year. There is celebration for every religious occasion, change of season and for every harvest. (Customs, fairs and festivals of India: 1999)

Thus the fairs and festivals are the outcome of the natural process, where by certain fairs specialize in their functions and become commercial centres of the surrounding areas, with this obvious difference that the fairs (village) cater to the needs of smaller areas at more frequent intervals, while the periodic fairs are essentially seasonal by nature and claim a much wider commercial allegiance. Rural fairs provide an integrating force in the Socio-Economic life.

Rural fairs not only facilitate economic transactions, but also bring about a flow of ideas. People of different villages come to a fair with goods and news. (Bnowmik K.L. 1972) These gatherings, thus, provide a medium of mass communication in addition to their primary function of presenting a channel for the agricultural commodities.
The fairs are, in the way, markets first. They show what an extensive network of seasonal and perennial markets.

Secondly, they help to connect economic streams with social and religious movements.

Thirdly, they suggest how a succession of small fairs in a time series culminates in a very big fair. So that an endless cycle trade, social and religious intercourse is kept in motion.

Fourthly, they insinuate a great deal about the situation of artists and manufacturers, their Comparative affluence with respect to the Cultivators.

Fifthly, the ancient and not so ancient routes of population movement are revived.

All these functions are vital in the development of a region. The regional economy is inevitably influenced by the market systems. The fairs are oriented to horizontal and vertical exchange systems. There are different Socio–economic levels prevalent in the fairs. The farmers are exchangers, sellers and buyers also. They use the fairs, as a sort of central places, as ubiquitous rural institutions of the area. (Raza Mehdi. 1996) These fairs provide the integrating force in the rural socio-economic life. An analysis of the spatial organization of the fairs in satara district of Maharashtra is made with the intention to study their location, Centrality and spatial growth and socio economic analysis of this fairs and festivals.

Tourism is a highly developed economic activity. It is very useful for all countries particularly the under developed and developing. Tourism is basically a pleasure activity in which money earned in one’s normal domestic is spent in the place one visits. Historically, a “Traveller” was an adventurer, who visited other peoples, other lands to gain knowledge relating to their culture, Social and material situation. (R. Chawala, 2006) He planned and arranged the Journey independently. These voyages brought new wealth, new products and new opportunities to the men. Also tourism provides following benefits.
It provides enormous opportunities for employment and is an intensively employment oriented activity.

It helps distribution of wealth. The movement of tourists from more developed areas to less developed areas within the same country or states or region leads to balancing the Socio – economic structure through transfer of funds.

It has a great social contribution by way of bringing people together who belongs to different cultural, social and economic backgrounds. It thus helps to develop inter relations, better understanding about different reactions and creates a feeling of natural unity among people.

To identify other potential services, which can be offered to tourists in order to promote tourism in any region?

To develop sound marketing strategies and services mix in the light of the above objectives to match the requirements of developing tourism in future.

To see the possibility of future progress and prospects of tourism development in any region.

The tourism industry in India is fast growing industry interms of employment generation, revenue generation and for it’s immense national and regional development. Tourism has been described as a leisure industry and smokeless industry. (Bhatia A.K.1991) India is a land of diverse religion. The five major religions in the world are Hinduism, Buddhism, Islam, Jainism and Christianity. They are all found here. India is a multi-religious country. Peopled by followers of various religions, such as Hindus, Muslims, Christians, Buddhist, Jains, Parsis, and Sikhs. Followers of these religions have festivals of their own. Besides, there are national festivals as Independence Day, Republic Day, Mahatma Gandhi’s Jayanti, Pandit Jawahar Lal Nehru’s Jayanti or Children’s Day and Dr. Babasaheb Ambedkar Jayanti, which are celebrated on national Scale.

The social and cultural manifestations of tourism are multifarious and are evident in different ways involving man, his society and his country. The
socio-cultural impact of tourism would be conspicuous in various facts of
human activity i.e. religious, cultural, and educational, in relation to leisure,
health and sports, national and International understanding. Culture provides a
strong motivation for tourism and the relation between culture and tourism,
thus it self evident. Culture attributes or attractions provides a strong magnet
for attracting large scale travel.

The impact of culture can be both subjective as well as objective. The
subjective or personal culture involves education, knowledge and skill of the
individual, while objective culture includes the creation of the mind and the
subsequent and consequent evolution of communities’ specialized activities or
creations. Cultural events are an expression of the use of cultural richness of a
country and tourism makes special use of these in an organized manner.
Participation in fairs or festivals, art exhibitions, folk – loric performances and
other presentations attract tourists and call for special travel and stay
arrangements. Tourism can thus contribute to improving the religious, cultural
and educational levels and values.

According to 2001 census the population in the country was as under.

Table: 1.1

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Caste</th>
<th>Population</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindu</td>
<td>827,578,868</td>
<td>80.5</td>
</tr>
<tr>
<td>2</td>
<td>Muslims</td>
<td>138,188,240</td>
<td>13.4</td>
</tr>
<tr>
<td>3</td>
<td>Christians</td>
<td>24,080,016</td>
<td>2.3</td>
</tr>
<tr>
<td>4</td>
<td>Sikhs</td>
<td>19,215,730</td>
<td>1.9</td>
</tr>
<tr>
<td>5</td>
<td>Buddhists</td>
<td>7,955,207</td>
<td>0.8</td>
</tr>
<tr>
<td>6</td>
<td>Jains</td>
<td>4,225,053</td>
<td>0.4</td>
</tr>
<tr>
<td>7</td>
<td>Others</td>
<td>6,639,626,</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>000</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>10,28,500,000</td>
<td>99.9</td>
</tr>
</tbody>
</table>

Source: Census of India (2001).
In 2001 the density of population of India was 324 per sq km.

Hindus have numerous festivals. Some of these are celebrated throughout the country, while some have only regional importance. It should be borne in mind that Hindus have a Lunar Calender. There are at least fourteen calendars observed in India. Each religion has its own fairs and festivals and they traditionally celebrate according to their own way.

Indian people have a great love for colours and Joyous Celebrations. It is being proved by the elaborate rituals and the gay abandon with which they surrender themselves to the numerous fairs and festivals in the region. In addition to the festival celebrated by the Hindus, Muslims and others, there are also the traditional fairs. There are animal fairs, there are religious fairs and there are fairs to mark the changing seasons. In fact celebrations occur almost round the year and are a splendid opportunity for the visitors to gain an insight into the cultural identity of India. Other than the traditional fairs recently established festivals, which involve animal race, Dance and music have been specially organized for the tourists.

In medieval India, the women had very little part to play in the activities outside their home. The only opportunity they got to go out of house was either for religious fairs held in and around the villages or social ceremonies like marriages. Therefore, a large number of female pilgrims attended almost all the fairs. The fairs in an ancient tradition, and many communities have long dedicated fairgrounds, others hold them in a variety of public places, including streets and town squares, or even in a large private gardens. Fairs are often held in conjunction with a significant event, such as the anniversary of a local historical event, a seasonal event such as harvest time, or with a holiday such as Christmas.

In Roman times, fairs were holidays on which there was an intermission of labour and pleadings. (M.W. Williams 1995) In later centuries, on any special Christian religious occasion, trades men would bring and sell their wares, even in the churchyards. Such fairs then continued annually, usually on
the feast day of the patron saint to whom the church was dedicated. For example in India kumbh mela held every twelve years, at Allahabad, Haridwar, Nashik and Ujjain is one of the largest fairs in India. Where over 60 million people gathered in January 2001, making in the largest gathering anywhere in the world.

Because of the great numbers of people attracted by fairs they were often the scenes of riots and disturbances so the privilege of holding a fair was granted by royal charter. (N Jayapalan 2001) At first they were only allowed in towns and places of strength or where there was some bishop, sheriff or Governor who could keep order. In time, various benefits became attached to certain fairs, such as granting people the protection of a holiday, and allowing them freedom from arrests in certain circumstances. The officials were authorized to do justice to those that came to their fair, eventually even the smallest fair would have had a court to adjudicate on a offences and disputes arising within the fairground.

A fair is a gathering of people to display or trade produce or other goods, to parade or display animals and often to enjoy associated carnival or funfair entertainment. (Batra K.L. 1989) Activities at fairs vary widely. Some are important showcases for businessmen in agricultural, Pastoral or horticultural districts because they present opportunities to display and demonstrate the latest machinery on the market.

There were also numbers of annual fairs held in the memory of some local anchorite or saint or of miraculous manifestation of the God. At this time, sales of grain and other articles of food, household utensils, ornaments, fancy articles etc. were made available to fulfill their needs. The people obtained their annual supplies of such articles. The people were also afforded an occasion for outing and little enjoyment in the fairs. The fair was a source afforded an occasion for outing and enjoyment.

19th century onwards, the fairs, losing their importance and commercial utility by the rapid opening of communications. The process of
decaying of commercial utility of fairs has been continued and the necessity of fairs form a commercial point of view can hardly be justified. However religious sanctity still remains unchanged. The modern means of communications like opening of the retail shops in the villages, greater movement of people form one place to another and above all the setting up of markets at important places, is a cause of reduction of former economic significance of fairs. However, some fairs still maintain their economic importance. The religious and cultural aspects of the fairs still remain intact though not to the same extent as before. All the fairs, in general, have a religious background and as much as are held in honour of some deity or saint. But there are some fairs which are more important as trade centers.

It is also for these above reasons that the central Government and the Maharashtra State, Governments are taking keen interest in promotion of tourism. Fairs in Mahatashtra, even in India, usually serve more than one purpose. The fairs are primarily religious gatherings belonging to one particular religion or to more than one religion. In such fairs, especially, more in village fairs, the villagers bring into the market their various indigenous articles produced by them. These market places serve as a place of exchange of the goods of village artisans. They are, in a sense, complementary to weekly markets so far as commercial as well as social transactions are concerned. They provide an outlet for local goods and talent.

The social structure of Maharashtra is similar to other places in the country. It is composed of Hindu, Muslim, Christins, Jains, New Buddhists, Sikhs and Sindhis. As usual everybody follows their customs and celebrate festivals. The region is not Orthodox in following the religious system and caste system. This has happened because of several people having a very modulate thinking of way and mental set up to accept the society as a single unit. Rajarshi Shahu was the great personality in changing the social pattern as far as the orthodoxy is concerned. He was the great reformer and was supported by large number of people. Even the ruler of Aundha, Balasheb Pant Pratinidhi,
his successors were of a very different vision that always propagated equality and that has caused immense thought provoking process. Karmaveer Bhasaheb Patil was another personality who spread the importance of education among the masses, especially those who belonged to lower Strata and all these attempts by these stalwarts have helped the society to change to great extent. And therefore we find a very congenial atmosphere in Satara district. Following chart show that the percentage of population as per the religion.

Table: 1.2
 saturation District: Religionwise Rural, Urban and Total Population

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindu</td>
<td>22143</td>
<td>3191</td>
<td>25334</td>
<td>89.90</td>
</tr>
<tr>
<td>2</td>
<td>Baudha</td>
<td>1082</td>
<td>204</td>
<td>1286</td>
<td>05.11</td>
</tr>
<tr>
<td>3</td>
<td>Islam</td>
<td>776</td>
<td>481</td>
<td>1257</td>
<td>04.08</td>
</tr>
<tr>
<td>4</td>
<td>Jain</td>
<td>48</td>
<td>74</td>
<td>122</td>
<td>00.40</td>
</tr>
<tr>
<td>5</td>
<td>Others</td>
<td>32</td>
<td>10</td>
<td>42</td>
<td>00.36</td>
</tr>
<tr>
<td>6</td>
<td>Christian</td>
<td>20</td>
<td>18</td>
<td>38</td>
<td>00.10</td>
</tr>
<tr>
<td>7</td>
<td>Sikh</td>
<td>08</td>
<td>03</td>
<td>11</td>
<td>00.04</td>
</tr>
<tr>
<td>Total</td>
<td>24109</td>
<td>3981</td>
<td>2809</td>
<td></td>
<td>99.99</td>
</tr>
</tbody>
</table>


1.2 Significance of the Study:

In present study an attempt has been made to find out the relation between socio-geographical factors with association of fairs and festivals in Satara district. Fairs and festivals are the part of social and cultural underlies all of life’s actions and characteristics for individuals or for groups. Social and cultural atmosphere of the region being changed where the fairs and festivals are celebrated. Fairs and festivals also important in the creation of national integration. All people of surrounding area come together and participate in
such type of functions. Fairs and festivals also important in regional development.

The role of fairs and festivals is very crucial 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. Geographical study of such things focuses the attention on Natural as well as cultural environment of the space bring out certain inferences. It shows the man-environment relationship. It shows how human activities including day to day work place, entertainment, customs and traditions are correlated with environmental conditions. The main attention of present study is to find out environmental impact on human activities, their social and cultural life, customs and traditions, impact on economic activities, their arrangement of functions, the nature of organization, types of organization with related to geographical conditions and so on.

The most important natural elements in Hindu religion and mythology are water, mountain and natural vegetation. Most of the worship centres contain above two or three elements. The water is associated with both evolution and dissolution, symbolizes fertility and it is formless and softest elements in nature. Therefore, it has great religious significances. The holiness of a place increases because of proximity to water, especially more at river confluence and become cause of establishing worship centres. (Mali K.A. 2004)

The mountain also plays very important role in all religions. The conception of the mountain is a producer of life force. It was identified with rain, clouds, fertility etc geographically figured as an object of worship. It was also seen as a symbol of stability and permanence. The mountains are venerated as residence of God. Therefore, these are favoured sites for the building of temples i.e. Himalayan Region, Arawali Region, Sahyadri region in
Maharashtra and other mountains have the favourable sites of many centre for worship. Thus the geography of religion is mainly related to ceremony aspects which are expressed geographically through temples and shrine.

The Natural vegetation is also plays an important role in formation and development of religious places. People get shelter and protection from these Natural Vegetation. Some trees are holy in Hindu religion e.g. –Mango, Pimple, Tulas, Bel etc. On the other hand natural vegetation gives lives to the surrounding nature so this geographical elements also most important in developing religious tourist centers.

1.3 Objectives of the Study:

General objectives of the present study are focussed on the socio-geographical factors affecting the fairs and festivals of Satara district. The specific objectives of the study are as under:

1. To study geographical settings of the district and sites of the human settlements accordingly.
2. To find out total number of fairs and festivals and classify according to geographical condition.
3. To look into locational analysis of fairs and festivals.
4. To assess role of fairs and festivals in regional development.
5. To assess the potentiality of fairs and festivals centres as tourist centres.
6. To assess the impact of fairs and festivals on local environment.
7. To find out the miss management and suggest appropriate management.

1.4 Database and Sources:

The present research work is based on both primary and secondary source of data. This is one of the prime works of Satara district. There is no evidence of any collected statistics regarding the functions of particular fair and any festival. The collection of factual information was challenge before researcher. It was decided to collect maximum information through primary sources.
The researcher prepared a three types of questionnaire, one for the office bearers’ regarding managerial aspects, businessmens regarding their business management, the localities regarding their views about the outsiders, and the second type of questionnaire is to collect the views, expectations facilities and satisfactions of visiters of Pilgrims. Another questionnaire is about the information of social and economic aspects of the villages in study region.

The schedule was made to take interviews of various personalities, like visitours, relatives, businessmens, localities, Pujari, trustees, pilgrims, devotees, Mathadhipaties, Govt. officers and office bearers of NGOs and Environmentalists.

One of the effective means of collection of information is video-shooting and photography is also applied powerfully.

The sampling was adopted according to the physiography and climatic zones of the region. Stratified sampling was done for this propose, as the entire region shows distinct variety in above aspect.

The historical information and other secondary data is taken from socio-economic review, village directory, Gazetteer, census reports, administrative centres from concern talukas, some information made available from district statistical centre, collectorate office, Police stations from every taluka, related S.T. depot, Helath Centre of Zilla Parishad and social and cultural groups from various places, some statistics and information is collected from NGO’s. Some information is collected from Grampanchayat, Nagar Palika offices, some are collected from M.T.D.C. and archeological department.

Co-relation method, nearest neighbour method, taxanomical method, centrality and Satisfactory index method were used.
1.5 METHODOLOGY:

The present study was undertaken from socio-geographical point of view. The study of fairs and festivals of Satara district is based mostly on primary data, collected through presented schedule. The most of the work is depend on the primary collection and some from the secondary sources. The collected statistics then tabulated. Some mathematical processing is carried out and the inferences are drawn. There is no definite method to apply to such study but the researcher has applied suitable method such as, satisfactory Index Analysis as and when required.

Computation and re-arrangement of data in a tabular form followed the collection and completion of data. The data analysis includes both the empirical and theoretical approaches. To analyze the various aspects of fairs and festivals, various statistical and quantitative techniques have been used.

Talukawise density of settlement has been calculated by following formula

\[
\text{DRS} = \frac{\text{Total no of settlements}}{\text{Total area in Sq. Km.}} \times 100
\]

Co-relation has been employed to find out the relationship between fairs and area, population and inhabited villages etc.

Karl Pearson’s co-relation method is applied to find out the relationship between fairs centers and area, population, inhabited villages.

The formula is as follows

\[
r = \frac{\Sigma dx \cdot dy}{(\Sigma dx)^2 \cdot (\Sigma dy)^2}
\]

The taxonomical method has been used to analyze the tyopology of fairs centres.

Satisfaction Index Analysis method has been applied by using following formula.
\[ \text{Sti} = \frac{\sum \text{Mi} \times \text{Ni}}{\text{N}} \]

Different terms and abbreviations used in this text have been defined and explained in the glossary at the end.

Different research methods used in the present work have been discussed in appropriate chapters and it has represented in tabular forms. The results and analysis are represented by suitable graphs, diagrams, maps and photographs. An elaborate list of references, bibliography, appendices and questionnaires is given at the end.

1.6 Review of Literature:

The review of literature is concerned with the synonymous work done in relation to the present topic under study. In this study, references of concerned studies have been presented in each chapter. Notwithstanding, a brief review of major work have been given for apprehending the trend of geographical research in Tourism. Some attempts have been made on this subject they are as follows.

Cheffier (1941) in his article “Geographical Distribution of Religious places in Tamilnadu” is a monumental work in this topic.

Robbert (1966) in his dissertation on “Distribution of Hindu Holy site in India” has given classification of Hindu places.

Dube (1968) in his article “Tourism and pilgrimage in varanashi” attempted to bring out tracts and problems of tourism in varanashi.

Sonule B.B. (1982) “An analysis of Tourism Geography of Maharashtra” give emphasis on fairs and festivals of Maharashtra”.

Bharadwaj M (1987) in his article “Single religion shrines, multirelation Pilgrimage” has tried to present evidences from shrines in India which attract pilgrims of variety of faith and how they ignored the religious boundaries under certain conditions of economic, physical and psychological stress.
Dube (1987) in this article entitled “Kumbh mela and historicity of India’s greatest pilgrimage fair” has studied fairs and festivals and showed its importance in the human life from the early times.

Sing Rana (1987) in his article “Peregrinology and geographical guest” has tressed the need of study of peregrinology (pilgrimage study) in geography through it’s spatial approach. He has stressed the need of study of pilgrimage and tourism together with multi disciplinary approaches and methodology.

Malshe and Ghode (1989) in their article “Pandharpur – A study in Geography of religion” has examined the influence of religion on structure, function and land use of Pandharpur.

Navale and Deshmukh (1989) in their article “A view of pilgrimage tourism – A study in human Geography” have discussed the importance of pilgrimage as a form of tourism and showed that the pilgrimage tourism has emerged from the human geography and fulfills the characteristics of tourism geography.


Sholapurkar G.R. (1990) made an attempt on “Religious Rites and festivals of India” about religious rites and celebration of various festivals in India.

Sing Rana P.B. (1992) in his article “The geography of pilgrimage in India” explained the importance of geography of pilgrimage as multidisciplinary field of enquiry and discussed concept of Hindu pilgrim.

Gareth Shaw and Allan M. Williams (1995) focused on “Critical issues in Tourism”.

Ratnadeep Singh (1996) attempted in his book “Tourist India, Hopality Services” and Infrastructure of Tourism in India” gives his views about social and cultural factors of Tourism in detail. In his book he focused on Tourism infrastructure and man power development.
Huger (2000) have analysed the various aspects of market centres and rural marketing in different regions at various scales.

N. Jayapalan (2001) has written on the “An introduction to tourism”.


Romi Chawla (2006) made an attempt in “Impact of Tourism” by writing on the impact on socio – cultural effects.


Dr. Khan Barkatullah (2008) written on “The middle East” and gives his views on regionalism.

1.7 Limitations of the Study:

Present research work is largely based on primary data and faced various limitations of it’s own. Certain limitations occurred which are mentioned as under.

I. The lack of existing literature on fairs and festivals of Maharashtra has also faced the researcher. Only a few books related to the subject and containing very specific issues could be available.

II. No major prior work has been done in Satara district on this or related subject.

III. For collecting the data, the measurement of pilgrims was rather difficult task due to lack of counting agencies and record.

IV. Since the researcher has assessed the magnitude of the problem by gathering primary data through questionnaire. Such assessment has given deeper insight about the understanding of the issue. On the basis of the questionnaire, the following suggestions have emerged in the mind of the researcher – 1) Transport facility 2) Staying or accommodation Facility 3) Improvement in services 4) Quality of food stuff and drinking

1.8 **Organization of the Work:-**

The present study entitled “Fairs and festivals in Satara district: A Socio-geographical analysis” is organized into seven chapters including findings and recommendations.

The first chapter “Introduction” deals with importance of the study of the selected topic, the objectives, database and methodology, brief review of the literature, and limitation of the study.

The second chapter deals with “The study region”, geographical landscape of the study region. This includes the location and extention of the region, physiography, Drainage pattern, climate, soil types, settlement distribution, transport, communication and demographic profile of the study region.

The third chapter is devoted for “Nature, classification and spatial organization of fairs and festivals.”

The fourth chapter deals with “Socio-geographical analysis of Fairs – Case studies”.

The fifth chapter deals with “Socio-geographical analysis of festivals – case studies”.

The sixth chapter deals with “Evaluation of Case studies”.

The Seventh chapter deals with conclusion of the study and gives focus on the recommendations and suggestions.
References:
Gareth, Shaw and Allan M.W. Williams (1995)”Critical Issues in Tourism” Blackwel Publisher, Cambrige.
N. Jayapalan (2001) “An Introduction to Tourism” Atlantic Publisher and distributor, New Delhi.