

CHAPTER - VI

CONCLUSION

I

INTRODUCTION :

The present study is concerned with the district Kolhapur. The district lies in the Krishna-panchaganga basin. The district lies between $15^{\circ} 43'$ & $17^{\circ} 10'$ N. latitude & $73^{\circ} 40'$ & $74^{\circ} 42'$ E. latitude. It is bounded on the north by Sangli district, on the west by Ratnagiri district and the south and the east by Belgum district of Mysore state. The area of the district is 3,188.4 Sq. miles and the population according to census 1991 is 2,974,352.

BRIEF HISTORY :

In 1984 Kolhapur as a state had the following six sub divisions : Karveer, Panhala, Shirol, Alta, Gadhinglaj and Bhudargad. In addition it had two petas. Raybag under Shirol and Katkol under Gadhinglaj.

The state was merged in the year 1948 and 956 villages together with five villages from the former state Kurundawad, one village from the state of Miraj (senior) and seven villages from Belgum in 1949. Raybag and Katkol were transfered to Belgum district, now in Mysore state. The new district consisted the following talukas and

mahals ; Shahuwadi, Panhala Mahal, Hatkanangale, Shirol, Karveer, Bavada Mahal, Radhanagari, Kagal, Bhudargad, Ajara Mahal and Gadhinglaj.

RELIGION :

According to 1961 census nearly 89.2% of the population reported their religion as Hindu Muslims are 3.64% in rural areas but make as much as 9.8% in urban areas. Buddhist account for 0-7% in the rural areas and 0.1% in urban areas. Christians and followers of other religions are similarly more in urban areas. The Hindus and Buddhist are more numerous in rural areas than in urban areas. The Muslims are the most urbanised group and the Buddhist are the last urbanised.

II

PERFORMANCES OF FESTIVALS :

Performances of Ganesh chaturthi, Dassara, and Deepawalee are conducted at large scale at the societal level and at the family level. During the last few years religiosity among the people has been on increased and we notice that, due to the impact of fundamentalists slogans people have become more conscious about their attachment with their religions. Hindus are not exception to it.

Hindus celebrate Dassara, Deepawalee at family level and in the rural areas Dassara is celebrated at the village level. However these two festivals have remained family festivals of the Hindus.

Ganesh chaturthi is performed at the Macro-level and religious performances have given way to festival and cultural performances. Ganesh chaturthi has become a festival which is performed as a social activity. Lokmanya Tilak has made it a public festival, which unites people of different sets and religions also. It creates brotherhood and developes integration among the members. There are hundreds of Ganesh mandalas in the district and every year they perform Ganesh festival publically.

A typical Ganesh mandal is having its own structure. There is a director body with the President, Vice-President, Tresurer and a Secretary along with ten to twelve members of the Director body. Mandal works under the control of this body. The directors body is composed of persons from different castes and even Muslim and Chirstian director can be seen in many bodies. It means Ganesh - chaturthi is not restricted to Hindus only. The collect money from the area in which the Mandal is situated. The install the image of the god, perform the Pooja and carry the festival for the ten days, till the Ananta Chaturdashi.

Primary
data

The festival brings people of different religions, occupations and age groups together for at last fifteen days before the Ganesh chaturthi and after some days. It creates understanding among them and people in the neighbour hood come so close that they develop affinity among them.

The festival gives an experience to conduct public functions smoothly to the young directors and a leadership, quality is developed.

It is seen that, the workers know how to utilize public money properly and the maintenance of the accounts of the money collected through door to door collection. It gives maturity to young people as they develop the sense of responsibility. They think that they are answerable to common man in the neighbourhood in which the festival is conducted.

Ganesh festival has socially important because it brings people of the area together and the sense of we-feeling is developed.

For the detail study of the Ganesh Mandal, we selected Gandhi camp. Yuvak Ganeshotsava Mandal, Ichalkaranji. It has been established in 1932 and till today it is working effectively. At present the Mandal is under the control of President, Vice President, Treasurer, Secretary and twelve members of the advisory board. They perform religious performances and poojas and arrange a feasts, which is known

as mahaprasad. They distribute this prasad to all the members of the area. They arrange lectures of people from various fields. It is working as an institution doing cultural and religious activity.

CONCLUSION :

The Dassara and Deepawalee festivals bring members of the family together. In the rural areas, brothers working at different places and have developed their own nuclear family set-ups come together to extend love and affection towards brothers and sisters. Jointness of the family at least at the time of these festivals is felt and members of the family know each other during this period. It brings cohesion among family members. Members of the same kin group come together for the performance of such festivals. It is a period during which they discuss about marriage settlements and though they have to take the decisions regarding their daily affairs, even today marriages are settled with the consent of the elder members of the family.

Ganesh festival on the other hand brings the social integration among the members of different families. Barring, religious and caste differences. It is the festival which has its own cultural importance apart from the religious one.

In the rural areas of the Kolhapur district people perform Ganesh festival at both levels, one at the family level and another at the public level. Ganesh, the Lord of Vidhya and progress is worshipped by Hindus as their most important deity and by others at the public Ganeshotsava.

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