

2 Literature Review

The literature review methodology for the current study represents the inclusiveness of the secondary approach that may facilitate the collection, analysis and synthesis of the present study concerning the socio-economic consequences of the Ganesh Utsav in Mumbai. The secondary data collection procedure remarkably initiates with the recognition of the related books, secure online data, academic journals as well as books (Pederson *et al.* 2020). In this context, the keywords involving the “socio-economic influences”, “cultural importance”, Ganesh Utsav”, “environmental repercussions” and “Mumbai festivals” are incorporated to collect the information for the applicable literature. As stated by Baldwin *et al.* (2022), collecting the data from the priorly reviewed articles is essential to foster the dependability and reasonability of the information. Furthermore, the historical documents and the previous evaluations of the social and economic influences of a similar context are reviews for conducting a comparative exploration.

Moreover, the publications from the Government and the reports by the Indian authorities are insightful and are taken for evaluation along with the information from the non-governmental institutions that may regulate the aspects of the study. In this context, it can be stated that the gathered information is crucially evaluated to recognize the trends of the research, gaps in the study and rudimentary themes, from the ground of identifying the wider applications of Ganesh Utsav on the socio-economic scenario of Mumbai. Therefore, the structured approach ensures the comprehensive evaluation of the sturdy and fostering coherence in the literature review.

2.1 Theoretical Underpinnings

2.1.1 Festival Economy

The idea of the festival economy is circumscribed by the economic functions, created by the social as well as cultural programs (Bouquillion and Ithurbe, 2023). This can be addressed as profound for addressing the driving significance of Ganesh Utsav towards the economic activity and establishment of jobs in Mumbai (Burte, 2020). Depending on the “*multiplier effect theory*”, it can be stated that the festival economy is important for recognizing the spending of the economy in a particular sector that fosters the activity of the economy throughout different industries (Tribe, 2020).

During the period of Ganesh Utsav, investments in food, idol decoration and entertainment facilitate the local retailers, business persons, artisans and vendors (Dutta, 2023). Moreover, in return, various employee opportunities are created which can be both permanent as well as temporary, in the different industries such as transport, retail and hospitality (Behera, 2024). On the other hand, “*Richard Florida’s theory*” concerning the creative class is essential in spotlighting the contribution of the cultural programs that captivate tourists and escalate the local economies (Richards, 2020). Furthermore, the “Ganesh Utsav” attracts thousands of visitors that represent the advantages in the local economy through the enhanced expenditures on transportation, accommodation and dining (Tang and d’Auria, 2023). However, this incursion not only escalates the revenue but also encourages the local economies by establishing jobs and reinforcing the social tourism that accelerates the integral contribution of the festive in the economic scenario of Mumbai.

2.1.2 Gift Economy

The purpose of the gift economy is as demonstrated by the *anthropologist “Marcel Mauss”* in “The Gift” which represents the contribution of sponsorships as well as donations for encouraging the Ganesh Utsav and reinforcing the social alliances (Sanchez, 2022). This framework does not define the exchange as a pure transaction but also represents it as social saturation and cultural importance that increases the coherence of the community and its reciprocity (Sanchez, 2022). Furthermore, the fundamental funding of the Ganesh Utsav comes from sponsorships and donations from different businesses, individuals and families that foster the activities of the festivals to enlarge the idols for arranging the public events (De Koning, 2022). However, these contributions are often conducted without the desire of direct coming back which indicates the perception of responsibility as well as community efforts (De Koning, 2022). In this regard, the way of generating strengths in the social bond, as a contributor and receiver associate in a shared religious and heritage experience, the cooperation and respect can be reinforced. In this way, such liberality and abundance nurture the cycle of permitting and sustaining, the study underpins the social independence that ensures the sustainability of the festivals and elucidates the rigorous social aspects implicit in the gift economy.

2.1.3 Civil Society and Social Capital

Manuals can function as a tool for robust social capital and it can be explored in the consideration of the Ganesh Utsav in Mumbai. In this context, social capital indicates the networks of communication, reciprocity as well as trust that belong to a community (). Furthermore, civil society organizations which are inclusive of community groups can establish and reinforce the shared importance through multiple means. The manuals produced by the community organizations associated with the Ganesh Utsav can be identified as a “civil society tool” as these are essential to indicate proper procedures for the immersion of idols. Moreover, the manuals are important for outlining the reduction of environmental consequences and regulations of order in the meantime of the celebrations. In this way, the manuals have significantly become the path of civil society for reinforcing cooperation and common values that leverage more coherence and resilience in the community.

2.1.4 Urban Public Space and Placemaking

The transformation of the public latitudes is ensured by Ganesh Utsav by making the placemaking approaches that can be related to the *theory of “urban public space”*. Temporarily reformation of the square, parks and streets is done for the festival of Ganesh Utsav which also reinforces the interactions of the community and expressions of the cultures (Carr, 2020). In this context, the idea of the *“right to the city by Henri Lefebvre”* indicates the collective accuracy of the citizens and their urban spaces at the time of the festival (Biagi, 2020). Moreover, *“Jan Gehl’s theory”* can be stated as essential for designing human-scale and rejuvenating public spaces that increase the pedestrian-friendly culture and social correspondence (Cerrone *et al.* 2021). In this way, the redefinition of the urban space has been fostered as inclusive and vibrant hubs by Ganesh Utsav concerning the collection of social association and celebration.

2.1.5 Cultural Production and Consumption

The Ganesh Utsav is circumscribed by the production of culture and the consumption of theories that formulate the social structures, meaning and identity. In this regard, *“Stuart Hall’s decoding/encoding model”* can be recognized for indicating the way by which the rituals and symbols of the festival conduct cultural communication and promote the collection of acknowledgement of religious specifications and

community stuff (Huang *et al.* 2021). On the other hand, “*Pierre Bourdiue’s theory of cultural capital*” represents the performances and involvements in the festivals for emphasizing the social hierarchies and elaborating the celebrations that monitor prestige as well as status (Jæger, 2022). In this way, based on these theories, the functions of Ganesh Utsav as a cultural site can be identified which indicates the construction of cultural values, identification of identities and negotiations with social distinctions.

2.2 Economic Impact of Ganesh Utsav

2.2.1 Industry and Employment Generation

Ganesh Utsav in public was started in 1894 by Lokmanya Tilak to unite people from all religions and casts. As part of a national celebration, Bappa, who was present in the home and inside the temple, was now worshipped on the road and it was accessible to people from all classes of the society. Ganpati Utsav was quickly adopted by the people who in general love festivals. Tilak began educating people through kirtan, music, fairs, and speeches. Soon these Ganpati Utsav in public become very popular in Mumbai. There was a time when many workers took part in Ganesh Utsav. (Tilak.,2023). These fairs and public gatherings created opportunities for sales and promotion of different products among the locals.

In recent times medium-sized and small enterprises have been growing in India continuously, and sales and production for this business are growing steadily. In India, in the festive season, the companies run different marketing strategies like offers and discounts to get the attention of the consumers. The festivities provide opportunities to the companies and give these businesses the ability to grow their workforces and increase sales. Festive season sales account for between thirty-five and forty percent of typical sales of sweets, namkeen, and other snacks, so it's a great time for merchants to increase their sales. As the festival season progresses from Rakhi to Diwali, there is an increasing need for snacks to be eaten at the house. This enables the merchants to maximize the event and increase revenues. a whole nation where devotion to traditions and values influences significant and costly decisions regarding religion. To enhance the impact of these events, retailers and other suppliers offer various incentives, like discounts and giveaways, to draw in more individuals. The feeling of belonging that festivities promote benefits both the economy as well as

society as a whole, acting as catalysts for the functioning of the market. One may fairly contend that festivals strengthen ties, promote civic pride, and enlighten individuals. The hospitality sector of events, exhibitions, and festivals constitutes one of the travel sectors' most rapidly expanding categories. It is becoming increasingly well-liked as a means of stimulating regional economies in the countryside.

Around September the celebration of Ganesh Chaturthi is observed in India, primarily in Maharashtra and the surrounding areas. A previous assessment from ASSOCHAM stated that the event produces a business of twenty thousand crores. It turned out that, in contrast with popular belief, Owaisi's hometown of Hyderabad produced twenty-five percent out of this staggering amount. As reported by CAIT, over twenty crores of idols were supposedly sold in the past year. Order for pandal designers increased by thirty-eight percent while that of the Pandit ji (the person who offers the puja) increased by fifty percent. So, the Revenues of idols were not the only things that increased significantly during Ganesh Utsav: Pandit Ji's, household decorators, flower dealers, and ornament makers all noticed increases in sales (Pote.,2023)

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

Fig 2.1: Expenditure related to Ganesh Utsav in Pune

Source: (Jadhav., 2020)

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

Fig 2.2 : Expenditure related to Ganesh Utsav in Pune

Source: (Jadhav., 2020)

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

Fig 2.3: Expenditure related to Ganesh Utsav in Pune

Source: (Jadhav., 2020)

The above table mentions the different types of costs related to the Ganesh festival in the city of Puna, one of the major cities in Maharashtra and often informally called a twin city to Mumbai. The categorization by the researchers has been divided into

different components of the festival like the cost of production of the idols as well as the total sales number of those and other components that are required to furnish a public festival. The numbers are further categorized into domestic (the individual household pujas) and mandals (the public pujas). The table contains all the items that are related to puja only it does not include the overall market that is involved in the festivities like the sales of foods, dresses, and other household items. More than one hundred and twenty-three crores and more than one hundred and fifty-six are the total costs for the domestic and Mandals celebration; the combined amount is two hundred eighty crores (Jadhav., 2020).

All the points mentioned above where sells and production are involved, employment is generated. From the production of puja related materials to transporting those materials jobs are getting created. In the times of gig economy, more people getting employed at the times of more demands from the consumer. The online food deliveries and gift deliveries during these festive seasons observe a strong rise, which in terms create more jobs. Advancement of online marketplace in India helped the sellers to sell their product in different platforms. More and more customized and niche products are getting produced keeping these festivals in mind. Many of these products are being made in rural areas, many pujas related items are sourced from smaller cities helps the producers with employment and steady income. This helps in both ways the consumers are getting chance to choose from different sellers and the sellers are also getting more business during these festive seasons.

2.2.2 Tourism and Hospitality

During the celebration of Ganesh Utsav, the streets of Maharashtra become vibrant with a diverse spectrum of shades, sounds, and aromas as millions gather to commemorate. The festival stimulates both emotions and intellect. Various parts of Maharashtra become the epicenter of celebration. Ganesh Utsav plays a pivotal role in boosting the economy (Pote., 2023). The festival draws travelers from different corners of the globe inside and outside India. The influx of tourists also immensely contributes promote cultural tourism.

The number of spectators during the Ganpati immersion procession in Mumbai has reached a whopping 2 million. Since the number of people participating in the

celebration is increasing day by day, an estimation of the impact on the economy becomes significantly important. A survey was conducted by ASSOCHAM in 2019, which revealed the fact that yearly revenue generated from the Ganesh Utsav was approximately Rs 25,000 crore. This revenue has been growing at an annual rate of 20% (Malwade., 2018). The surge of visitors during Ganesh Utsav benefits the local economy. Occupancy rates in resorts, homestays and hotels notice a hike as people start coming from different parts of the world. The rise in demand leads to an upsurge in price rates. Therefore, the generated revenue from the hospitality industry tends to escalate (Pote., 2023).

Recently it was reported that The Maharashtra Tourism Development Centre and the Brihanmumbai Municipal Corporation (BMC) have collaborated to create specialized facilities for international tourists wishing to take part in the city's Ganesh Utsav. The aim of the collaboration was to elevate the status of the Utsav to an international level (Chitnis., 2023). They announced a lot of standardized amenities like online hotel registration on the BMC portal, pick-and-drop facilities, mobile toilets and clean drinking water.

According to Anand Singh, the director of Earthen Experience, there is a high demand among travelers coming from Thailand regarding Ganesh Utsav themed tours around the city. It shows the growing popularity of the festival. Tour operators are experiencing a significant increase in demand for travel during the festive season, despite the rise in airfares and accommodation prices. Hotel prices have increased by approximately 150-200% compared to the previous year. Road transportation has also become a more viable option due to enhanced infrastructure (Kaushik., 2023). Daniel D'Souza, president and country head of vacations at SOTC Travel, said that a growing enthusiasm among clients for train journeys can be witnessed. Zubin Saxena, the managing director of Radisson Hotel Group in South Asia, expressed confidence that the hospitality industry will experience more growth due to the impending festive season and the strong demand for travel that has been building up.

Brands look forward to this festive season to increase their spending on advertisements which revive the economic slowdown. Many sectors invest heavily in radio, TV and social media. When compared to the data of previous years, almost

every category is increasing their ad volumes. The maximum ad volumes generally come from building and real estate, retail, clothes, household goods and travel-tourism. In terms of categories, the travel industry has seen the highest percentage of increase in ads during the last fiscal year (around 150%) (Bhattacharjee., 2019). The hospitality industry which includes both local small eateries and famous brands also prosper during Ganesh Chaturthi. They cater to and satisfy the different tastes of the tourists. Sales in foods and beverages hikes as many franchises offer good amount of discounts and exclusive menus to attract visitors. To meet the diverse demands of foreign tourists, many companies in the hospitality industry organize skill development programs for their workforce.

Festivals offer visitors a chance to gain understanding and an understanding of different cultures and traditions. Therefore, it facilitates connection and fosters an awareness of alternative perspectives. Internationally, countries have recognized the importance of promoting such festivals, and numerous National Tourism Organizations actively promote them in India (Jha., 2023). As the memory of Covid-19 fades, events centered around food and culture have become significant. Ganesh Utsav draws a substantial number of foreign tourists every year. A significant number of travelers, coming from Double Income No Kids (DINKS) demographic are attracted towards a cultural and religious festival like Ganesh Chaturthi. National Tourism Organisations are marketed as valuable enhancements to the typical tourist route. In a society characterized by divisions, tourism activities provide platforms to exhibit a diverse range of insights into a foreign culture. Ganesh Utsav isn't just a religious event, it's also a cultural festival that represents the rich customs and energetic celebrations of India (Pote., 2023). The processions and idol immersion events offer a unique cultural experience for tourists. People from all over the world come to the festival to witness the busy streets, vibrant pandals, and the overall joyous atmosphere taking over places like Mumbai and Pune.

Ganesh Utsav brings in cultural enthusiasts from around the world which helps the economy and creates jobs opportunities. It also contributes to improving infrastructure. But the ability to maintain a sustainable influence on the tourists is very much important.

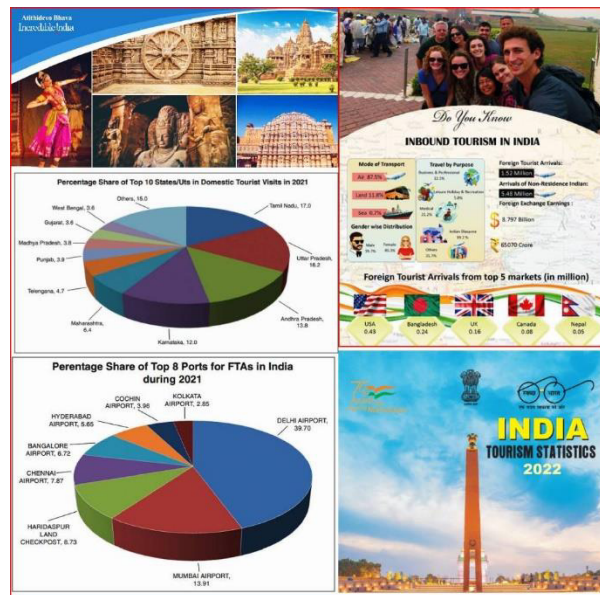


Fig 2.4: Indian tourism at a glance

Source: (indiatahonline.com, 2022)

2.2.3 Donations and Sponsorships

Financial contributions in terms of corporate sponsorships and donations have a crucial part in economic streamlining in a grand occasion like Ganesh Chaturthi. Although the aesthetic and religious importance of the event cannot be denied, it also generates substantial economic activity through gifts and sponsorships. The backbone of this auspicious festival is donations and contributions from individuals as well as corporate sponsorships (Malwade., 2018). The earnings from these contributions are utilized to finance the construction of pandals, idols, and various cultural events organized throughout the festival.

Mumbai has been commemorating the Ganesh festival for almost three centuries. However, despite Mumbai being a cosmopolitan city from its inception, the focus was primarily on the family level. The event remained merely a family affair until 1893. Then it was publicly introduced as Sarvajanik Ganeshotsav under the guidance of Lokmanya Tilak (Malwade.,2018). The festival has consistently grown in scale and has been celebrated publicly with increasing magnitude. The celebration held in 2022 witnessed the immersion of over 170,000 statues at immersion locations in Mumbai only. Mumbai is also home to approximately 10 thousand officially registered public festival Mandals. Additionally, an equal number of Mandals celebrate the festival as a public event without official registration. Approximately one hundred thousand

Ganesh idols from the home celebrations remain to be submerged. Since the magnitude and budget of the Mandals have increased a lot, the importance of sponsorship has also grown. The majority of the public Ganesh Mandals have commenced their operations by receiving financial donations from the public. These contributions might vary from Rs. 50 to one lakh rupees for each family located near the Mandal's area of operation. If the gifts and offerings from the devotees exceeded the required amount, they were either added to the funds for the following year or utilized for beneficial initiatives in the local community (Malwade., 2018). The contributions made to the Mandal were primarily driven by religious or idealistic motivations.

Subsequently, there was an era when the Mandals became subjected to political patronage. Several Sarvajanik Ganesh Mandals, like the one located in Matunga, have also been established connections from organized criminal syndicates in Mumbai. The same applies to the Ganapati located in Dagadi Chawl. Corporate sponsorship has become more prevalent in recent years, namely after 90s. The cumulative revenue generated by these Ganesh Mandals is approximately Rs. 250 crores, excluding the five biggest Ganesh Mandals in Mumbai. They additionally contribute another 600 crore rupees to this industry (Mastakar., 2018). The Brihanmumbai Sarvajanik Ganeshutsav Samanvay Samiti, any renowned Ganesh Mandal generally spends roughly 2.5 crore rupees for the 10-day event. A single major sponsorship can earn up to 4 crores, not to mention the numerous smaller sponsorships. The devotees also donate to the funds of the Mandal. Between fifteen to twenty lakh visitors come to see the idol of Lalbaugcha Raja. On any given day, as many as five lakh visitors contribute around 25 crore rupees in cash as daan or presents. Similar amount is collected through the auction of gold, silver, and other presents (Mastakar., 2018). Due to their mental connection to the deity, people are likely to continue their contribution to the occasion even during economic downturn. Even small entrepreneurs and merchants show great enthusiasm for the Ganesh festival. Religious celebrations are independent of the nation's economic situation. People do not want to reduce expenses when it pertains to religious festivities. Despite the economic recession, there is currently a jovial atmosphere surrounding the Ganesh celebration. Though the Mandal representatives tend to differ from this report in this context.

According to them, during recession, they received approximately 20% less fund. The samiti president also fingered at less advertisements during that period. Commercial participation also shrinks (Pinto and Jaisinghani, 2019). The representative of Chinchpoklicha Chintamani, a mandal that was going to celebrate its centenary in 2019, stated that their Mandal attracts advertisements worth Rs 10 lakh annually. However, during the worldwide recession during 2019, it came down to a range of Rs 7-8 lakh. A report by Hindustan Times also suggested that primary sponsors like FMCG corporations, real estates and retails curtailed their contribution to these Ganpati mandals.

The gifts and sponsorships during Ganesh Utsav have numerous socio-economic advantages. They encourage social unity. Professional event management services are in high demand due to the influence of corporate sponsorships. This not only enhances the growth of the event management business but also generates employment prospects. Certain firms expand their sponsorship to finance community development projects as a part of their CSR activities. Money raised in the festival also contributed to various relief funds. Regarding getting donations, the Mandal must ensure keeping transparency (Pathare., 2023). Recently restrictions were forced on the Mandals in getting donations if they fail to submit audit reports. Complains about forced donations are also tackled strictly.

However, adopting a sustainable approach that benefits all stakeholders is essential. Ganesh Utsav will survive economically and culturally for years if they can explore alternate funding channels and ensure transparency.

2.2.4 Market Trends and Consumer Spending

Market trend is defined by the direction of price of an asset over a definite timespan. The usual direction of the market perceived by the analysts is also regarded by the term of Market trend. Ganesh Utsav being a widely celebrated event across India, especially in Mumbai has noteworthy implications in the segment. It is important to mention that the stock market and related activities get postponed during celebration. In order to understand the market trend effect at first the NIFTY 50 index will be considered. NIFTY 50 index of India encompasses the eminent 50 organisations across diverse business sectors of the mentioned region (Fathali, et al., 2022). Studies

conducted on this topic, provides unique insight to ponder. Market trend and performance tend to suffer from short term fluctuation, although it stabilizes in the long term. NIFTY has experienced a dip in return statement thrice in the last five years. The dip was significant in 2018. The Ganesh Chaturthi of the mentioned year experienced over 7% decline in 30 days after the exaltation. The available data also suggests there was a spike over 3% in 2021, in the 30 days' time period following the event. Although the market boomed over 50% between the august of 2020 and September of the following year. It is worth mentioning that the stock market in India gets impacted in the festive season due to outflow, and inflow of funds. This phenomenon occurs due to withdrawal or investment of money by the people (Shaik, S., 2023). over the period of time the IT industry has boasted highest returns, while the oil and gas industry has assumed close second rank regarding profitability during festive time. From a holistic perspective it can be concluded that the holiday and festival has a very short impact on the market trend including the NIFTY index. According to data, Over a longer period of time, NIFTY 50 and other financial indicators have shown positive impacts.

Nifty 50				
Ganesh Chaturthi	30 Days Before Chaturthi	Close Before Chaturthi	30 Days After Chaturthi	1-Year Return
13th Sept 2018	11355	11369	10472 (▼7.88%)	
2nd Sept 2019	10997	11023	11359 (▲3.04%)	▼3.04%
22nd Aug 2020	11132	11371	11153 (▼1.91%)	▲3.15%
10th Sept 2021	16280	17369	17895 (▲3.02%)	▲52.75%
31st Aug 2022	17158	17759	17094 (▼3.74%)	▲2.24%

Fig 2.5 : Nifty 50 performance of past years in Ganesh Utsav

(Source: Equentis, 2023)

India with numerous religious occasions including Ganesh Utsav of Mumbai contributes to astonishing growth according to the available data. Consumer spending upticks due to various factors. To further underscore the previous claim made in the study, the exuberant growth in GST revenue is presented. Reports suggest that in several states including Maharashtra where Ganesh Utsav zeal is ardent, the YoY

growth regarding GST revenue is around 17%. While five crucial sectors of industry registered a double digit surge in YoY growth, services PMI has seemed to be depicting the largest increment compared to the last several years. Apart from that festive season also sparked growth in the sales of flowers, idols and other related merchandise of deity according to FMCG data. The steep rise in the demand of television, smartphone, laptop has also accounted for the consumption of consumers. Apart from that, festival related services have also enjoyed a huge jump in several cities of Maharashtra including Mumbai. It is also worth mentioning that the sales of deity idols made from trees have enjoyed significant sales growth. In the wake of the digital age, customers tend to buy products from diverse online platforms. Considering diverse factors leads to the selection of the platform. Diverse population of India including people from Mumbai is impacted by online rebates during spending (Tripathi, D. and Dubey, A., 2024). Studies suggest that online discount accounts for change in shopping habits, particularly during festive season. It leads to spending options, hence significantly increasing expenditure. Along with that, Indian consumers tend to shop according to suggestions of friends and close people, thus it emphasizes collectivism in the shopping behavior (Gattu, M., 2024). The marketers produce advertisements aligned with the festival ongoing to gain traction among potential consumers, hence Ganesh Utsav celebration indirectly impacts the spending behavior of consumers. Renowned E-commerce platforms namely Amazon, Flipkart targets this time starting from Ganesh Utsav to maximize profit by employing a range of initiatives to offer discounts and gain consumer engagement. In summary, attracting online rebates, perfectly executed advertisements aligned with contemporary festivals, and collectivism mentality in shopping has a serious impact on consumer spending. The aforementioned reasons coupled with festive zeal results in the steep rise of core sectors namely steel, cement, electricity, coal and natural gas' economy. It in turn impacts the profit and revenue of a larger geographical region. Although various financial indicators deliver mixed results, the temporary rise in the economy is a point worth pondering.

2.2.5 Challenges and Considerations

Ganesh Utsav being an important cultural event in India, particularly in Mumbai comes with numerous benefits. Although some economic downturn blemishes the

celebrated event severely. The downside may be splinted across various perspectives. Inflation has gripped every sector of the economy. Consequently, the cost to celebrate Ganesh Utsav has risen astonishingly. It has entailed a burden on event organizers, local people, in addition to involved stakeholders. Reports suggest around 20% increase in price has plagued the celebrated event. The soaring price of food items including milk, sugar fruits in the wake of Ganesh Utsav, also contributes to the previously mentioned factors. Dip in the amount of oxygen, contamination issues hamper the ecological chain severely. Deep analysis depicts that toxic chemical materials used to prepare colors and other materials for worship tend to harm the world from diverse aspects. Researchers have identified that the aforementioned phenomenon possesses a latent effect of labor loss and future economic hindrances (Taghizadeh-Hesary, F., 2020).

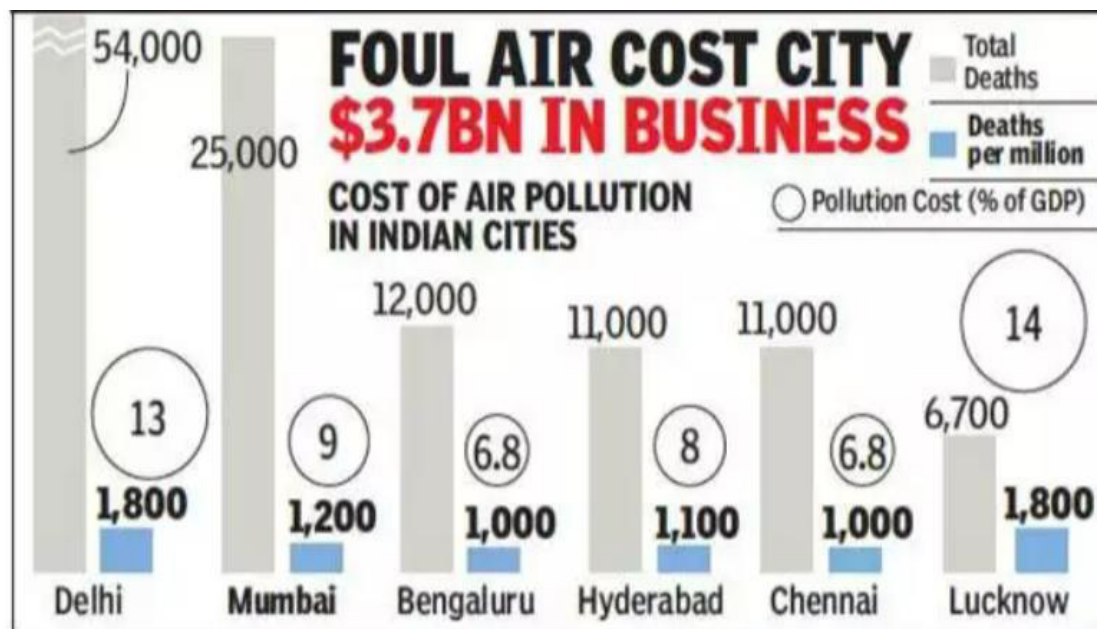


Fig 2.6: Economic impact of air pollution in Mumbai

(Source: Times of India, 2021)

the air pollution may hinder the economy further. Recent report suggests that the BMC had planned to invest a whopping amount of money to curb air pollution. over 20 cr. rupees worth investment for installation of air purifiers had been planned according to various reports. The noise pollution may prove to be another detrimental factor regarding the celebrated event. Researches have shown that, people contributing to the economy tend to think of noise nuisance as a negative aspect.

Apart from that, increasing noise pollution leads to a burden on the public health care sector with excessive burden (Alzain, 2021). In addition to previously mentioned factors the utilization of resources namely electricity, water may prove to be points worth musing. To further underscore the problem of power consumption, researchers have shown that it has experienced over 20% rise and reached approximately 140 billion units in the times of events and festivals. Small scale businesses encompass a significant portion of the economy of India including Mumbai (economic times, 2023). The hearty Ganesh Chaturthi celebration expands over several days, leading to significant detrimental effects to the economy. While daily commerce and small size business gets hindered, the large scale business organisations tend to enjoy the boom caused due to festivity. It entails uneven distribution of the economy, affecting a large section of population. To increase the throes of the festive season, a scarcity of artisans and price hike of raw materials in recent days has also contributed to the already aggravated situations. Water crisis in the region of Mumbai is another burning issue, contributing to the existing problems of price hike, according to sculptors. Due to the increase in water draught usage of Plaster of Paris has increased significantly. Thus importing that material from Arab and other middle east countries has resulted in tribulations regarding cost. Due to the rise in demand of Plaster of Paris the cost has also ratcheted up around two times. The rise in cost of clothes and sewing has also contributed to the economic crisis organizers are facing in recent times, according to people, while the former has increased substantially, the latter has risen around 25%. Data from recent times has also revealed that steep rise in material cost has also contributed to high price of ornaments presented for deities. Apart from that, opportunity cost is also a crucial point to consider (CNBCTV, 2023). It is stated that higher consumption during festivals and celebrations may result in sharp dip in investment. Hence, activities related to productivity have a severe chance to get hampered. Apart from that, the available data suggests that convergence of festivals and agricultural periods tend to yield around 20% lower income in households. It further underscores the detrimental effect Ganesh Utsav may produce if it coincides with the harvesting season. Hence discussing the available data shows that different types of pollution, including sound, air and water leads to detrimental effects regarding the economy. Plus, the drought and flood of recent times has also prompted

a water crisis, entailing rising prices of manufacturing deity idols due to increment in importing price of Plaster of Paris. The making of ornaments and production of cloth and sewing has also contributed to increased cost of worshipping. Further research has concluded that coincidence of planting period of agriculture with festive season has plagued the household earning significantly. Hence, it can be concluded that although the short term boost in the economy is enticing, the long term impact of this festival of Mumbai is also worth pondering.

2.3 Social Impact of Ganesh Utsav

2.3.1 Community Building and Social Cohesion:

A festival cultivates a sense of harmony and community as people here share the emotions, spread helping hands to each other and contribute to the society. Ganesh Utsav cannot be described just as a religious festival, as many cultural and social values are cultivated in the festival. The unity in diversity is observed as people from diverse regions, castes, languages celebrate it with equal energy and enthusiasm. In building social capital, the social role of Ganesh Utsav is inevitable.

The celebration of Ganesh Utsav at community level helps to build social cohesion. Ganesh festival gives an opportunity for social gathering for people from different castes and classes. Unlike previous discrimination where specific castes were allowed, Ganesh puja allows pandal entry irrespective of their caste. To be an active member of the community, various families participate in this festival. It signifies them as a 'good citizen' by forming beneficial reciprocal relationships. Though Ganesh puja is celebrated in different parts of the country, nothing comes close to the grandeur celebration and enthusiasm that is noticed in Mumbai.

The Maratha ruler Shivaji Raje first introduced the festival, later it turned into a public event by the impetus of the freedom fighter Lokmanya Tilak. By attending the festival, social capital is built as it helps to develop community resources. In the process of arranging festivals, a face to face interaction with the general community and local business needs to be done by the organizers. This social interaction acts as a bridge between previously unrelated groups. The awareness of community resources is raised by the interaction during the festival. In Mumbai, Ganesh Utsav as a catalyst for developing new partnership as well as nurturing the existing partnership. For

example, in festivals volunteering provides opportunity for development of various skills and influences more effective use of local resources. In the ten-days celebration of Ganesh Utsav various anonymous local resources are explored by the organizers and participants, thus community resources are effectively used and valued.

Through social cohesiveness, social capital is developed. By participating in a festival, all members of a community unite by maintaining historical, linguistic, and religious bonds.

Another way of developing social capital is public celebration. By celebrating Ganesh Utsav in the different parts of Mumbai, people get the opportunity to break the daily cycle of monotonous life and allow them to socialize with friends and family within the community.

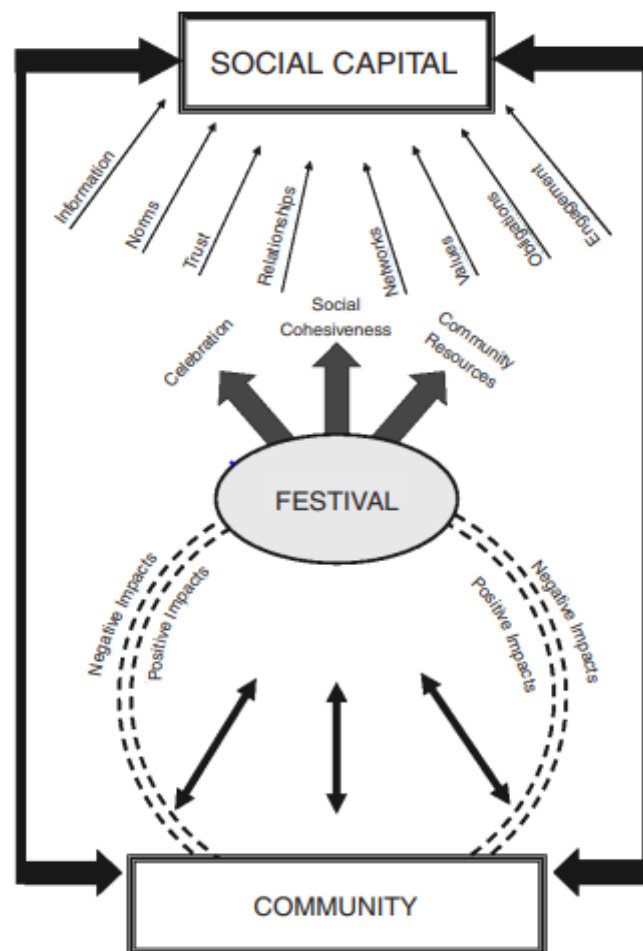


Fig 2.7: Social Cohesion of Ganesh Utsav in Mumbai

The secret foundations following back to the pre-opportunity time, this ten-day party sees the introduction of Ruler Ganesha, the respected elephant-headed god, tending to figuring out, accomplishment, and great karma. Past its serious importance, Ganesh Utsav has shaped into a social capriciousness, showing the rich winding of Mumbai's social surface and creating unmatched social relationship among its different people. At the focal point of Ganesh Utsav lies the soul of inclusivity, rising above impediments of position, conviction, and money related status. Regardless of their experiences, Mumbaikars from changing establishments get together to partake in the celebrations, joined by their typical love for Ruler Ganesha.

The streets of Mumbai change into a kaleidoscope of assortments, resounding with the bangs of ordinary drums and the tunes of hymns, as extravagantly further created pictures of Ruler Ganesha are walked around the city's courses amidst joyful party. One of the most striking pieces of Ganesh Utsav is its grassroots nature, exemplifying area and full scale endeavor. Through acts of kindness and sympathy, Ganesh Utsav keeps up with the ethos of repaying society and supporting a culture of empathy and spine.

This grassroots ethos enables an impression of having a spot as well as supports social protections, as neighbors get together to recognition, arrangement, and gain persevering through encounters. Also, Ganesh Utsav fills in as an impulse for connecting with interfaith congruity and social exchange Mumbai. Amidst the battle of extraordinary times, one can observe Muslims, Christians, Sikhs, and people of various religions participating in the celebrations with basically indistinguishable energy and love. The festival transcends serious cutoff points, filling in as a phase for talk, understanding, and common respect among various affiliations. Through sincere presentations, craftsmanship shows, and culinary joys, Ganesh Utsav provides a short examination with the multicultural twisting of Mumbai, chipping away at the social surface of the city.

2.3.2 Cultural Preservation and Transmission

a) Cultural preservation of Urban Public Space and Placemaking

By celebrating and participating in festivals, the cultural traditions are preserved, maintained and transmitted through one generation to another generation and have an

important role in the society. Ganesh Utsav holds a unique position within the cultural discourse especially in Mumbai. During the ten days of Ganesh Utsav experience of space is predominant. Sociability is observed in the main part of public space that is used to manifest various forms of social life, cultural interaction and communication between different individuals and groups of people. A new social practice can be formed by transforming the urban public space that may lead to the addition of a new type of urban life. In the modern city, Mumbai is transforming the public space for the preservation of cultural heritage like Ganesh Utsav due to implementation of diversity and to change the social activity of a modern man.

The social and economic value of historical buildings needs to be preserved for sustainable development. During Ganesh Utsav, people from different ages participate in the procession. So the planning of designing of public space needs to be safe, comfortable irrespective of age, status and ability. The urban spaces need to be a reflection of unique identity and communal culture. For the placemaking of Ganesh Utsav, a unique place needs to be created to cultivate commercial, civic, and residential uses in a single place. For the sake of community engagement in the form of workshops, surveys, placemaking needs to be done. These forms of engagement inspire community members to share concerns for public spaces and to give suggestions on particular design proposals. By including the community members in the Ganesh Utsav place making process, the trust and responsibilities within the community can be achieved.

For the sake of cultural preservation, Place making is done. This process involves shaping and creating new spaces for social interaction. By preserving historical buildings and sites, the placemaking process plays an important role for the preservation of cultural heritage. Historical preservation has a vital role of protecting buildings with high cultural significance. Not only that it also helps to build social equity. Placemaking is a process that prioritizes people rather than infrastructure. The main purpose of this approach is to create public space to promote and inspire social interaction and preservation of culture. In Mumbai, while Ganesh puja the public streets of the city plays an essential role in the cultural and social life of communities. This helps to build a sense of place and feeling of identity. Placemaking creates a

balance between social needs and economic development. It encourages economic activity and also provides social equity.

b) Cultural Transmission of civil and social capital

Social transmission expects a critical part in the age and spread of normal and social capital inside friendly orders. Normal capital suggests the associations, principles, and trust that work with investment among individuals and get-togethers inside a neighborhood, social capital integrates the social affiliations, associations, and shared values that add to total flourishing and strength. The two sorts of capital are significantly interweaved with social transmission, framing and supporting the surface of social orders long term. Furthermore, social transmission occurs inside families as well as through greater social foundations like schools, severe affiliations, and nearby get-togethers. These foundations go about as guides for the dispersal of social characteristics, customs, and guidelines, affecting individuals' social approaches to acting and participations. For instance, schools that advance potential gains of inclusivity, versatility, and compassion add to the improvement of social capital by developing good intergroup relations and propelling a sensation of having a spot among students from various establishments.

One of the fundamental instruments through which social transmission influences normal and social capital is through intergenerational move. Social practices, norms, and values are passed down beginning with one age then onto the following, shaping individuals' approaches to acting, points of view, and impression of social cooperation. For example, in social orders where respect for seniors and common backbone are significantly regarded, more energetic ages will undoubtedly keep up with these guidelines, thusly reassuring social connection and trust inside organisations. Similarly, the transmission of metropolitan characteristics like city responsibility, volunteerism, and political speculation from gatekeepers to young people supports a culture of dynamic citizenship and city commitment, building up normal capital inside society. Additionally, social transmission manages various kinds of media and correspondence channels, shaping total characters and records that help social connection and grit. Through composition, workmanship, music, and mechanized stages, social orders send social pictures, stories, and depictions that help shared esteems and empower a sensation of total character. For example, social

festivals, services, and celebrations go about areas of strength for as for social transmission, imbuing a sensation of fulfilment, having a spot, and neighborhood individuals and spectators the equivalent, thusly supporting social bonds and social capital inside society.

2.3.3 Charitable Activities and Social Welfare

Globally, it became customary to donate or give to those who are in need. Besides, contributing to charitable organisations became a global practice in several societies. Giving to the needy is considered a virtuous act across the globe, in all types of culture and Religion. Donating to charitable trust (Jadhav, 2020) by the members of the society upgrades the well-being of both the giver and the community as a whole, without diminishing the well-being of any individual.

Model of Charity by Arrow and Sen

Kenneth Arrow, an American economist and mathematician introduced a theory in 1963 named, “Social choice and individual values” (Fleurbaey and Salles, 2021). To address the issue of accumulating preferences of individuals into a social welfare function collectively. The framework looks at a society with individuals having their personal liking over other available options, like different outcomes or policies. To find a system which can metamorphose a collective preference from an individual preference, illustrating the overall choice of the society is the key objective of this framework.

As stated by Arrow, every individual has dissimilar likings for charitable giving, depending upon their individual beliefs, moral values and cultures. The model describes the significance of considering individual likings and social values to understand the charitable behavior (Broughel, 2021).

Amartya Sen, an Indian economist and philosopher with the model in 1970. Focusing on the concept of capabilities, Sen argued that charity should not be only focused on the shifting of wealth, but should also focus on amplifying the capabilities of individuals to satisfy their needs in life.

As stated by Sen, his model of charity should empower every individual to conquer the barriers to well-being.

Both the economists highlighted the importance of understanding the vast economic and social factors where charitable practices occur and the necessity to address injustice and inequalities in the society.

One of the biggest festivals in India is Ganesh utsav in Mumbai, Maharashtra, apart from its cultural and religious magnitude, this festival plays a significant role to promote strong understanding of community spirit by mass social welfare and charitable activities as well as addressing numerous social issues. The initiatives taken by Sarvajanik Ganesh Utsav Mandals or community Ganesh pandals. Few of the charitable and social welfare activities discussed below.

Annadanams and distribution of meals:

One of the basic activities of any charitable puja Mandal is feeding indigents. More than 60% of the Mandals in Mumbai arrange food distribution drives on a large scale. Besides, a Hindu culture called “Annadanams”-means feeding rice to needy communities performs by more than 30% of Mandals during the festival. India ranks 111th out of 125 countries in the hunger index. These drives provide free of cost meals to more than 2.5million people in the festival days including communities who are unprivileged, laborers work for daily wages, and homeless peoples ensuring no one sleeps hungry during the festival days. These initiatives help to arrest the hunger issue in the community.

Relief and shelter for destitute:

There are more than 2 million (Approx.) people are homeless in all over India and over 25,000 (Approx.) people in Maharashtra. During the festival days, many Mandals offer temporary shelters to homeless people as well as provide essential supplies like, first aid, clothes, toiletries etc. This initiative offers a sense of dignity to the community people.

Health Camps:

Most of the people are not able to access the proper health care facilities in India (Rout, Sahu and Mahapatra, 2021). Realizing the inequality in healthcare access, an impressive number of Mandals organize free health camps for the underprivileged people. The camps offer a wide range of basic health care including, general health check-ups, eye care, dental check-up. Besides, they provide free medications and

consultations with doctors. This camp helps more than 1 lakh unprivileged per annum. The Mandals ensure sustainability towards the health of the community people.

Cloth Distributions:

The Ganesh Utsav takes place around monsoon. Keeping that in mind, a significant number of Mandals as well as individuals distribute cloths and blankets to the needy community. This initiative helps thousands of unfortunate people to keep safe in damp and cold weather. The gravity of the Utsav is defined by these activities.

Initiatives for Education:

Apart from other charitable programs, many Mandals are focusing on the education of underprivileged children. The initiative includes distribution of educational materials, school supplies, and organizing tuition classes. Some Mandals also organize scholarship programs to the deserving students. These initiatives are becoming trends and more mandals are taking initiatives day by day towards education to empower underprivileged children.

Seminar for waste management:

Over 62 million tons of waste India produces per annum (Hossain et al., 2022). Nowadays recycling products and waste management systems have become very significant for sustainable living. During the Utsav a huge amount of waste has been generated. Many mandals in collaboration with other organizations undertaking the initiative to promote the necessity of waste recycling, separation and proper dumping of waste. This initiative helps to reduce the impact of the festival on the environment and will encourage people for sustainable waste management practices.

Workshops for skill development and cultural programme:

Many workshops conducted by the Mandals with the help of professionals where some activities focus on development of personal skills. The workshops conduct few training sessions on skills like, handicrafts, computer literacy and tailoring. Besides, cultural programs like, dance performance, traditional art, musical programs conducted by the organizers of the Utsav. These programs not only entertain but also provide a good opportunity for local artists to showcase their expertise.

Conservation and Environmental awareness campaigns:

In recent times, with the growing concerns on the environment most of the Mandals are focusing on environmental awareness and conservation policies. During Utsav the organizers are using eco-friendly, natural and recyclable ingredients to make Idol of lord Ganesh (Prajapati, 2024), and Puja pandals. During the procession of immersion most of the Mandals use waste collection drives. The initiative is a step towards a healthier and cleaner environment for our posterity.

Blood donation Camps:

The deficiency of blood in hospitals and blood banks remains throughout the year mainly in summer and festival time, to address this deficiency a vast number of organizers conduct blood donation camps during the festival. This activity encourages the community to participate and contribute to the health care facilities of our country. More than 50 thousand units of blood are collected annually by these camps, which cater significantly to the blood banks of Mumbai.

Women empowerment programme:

Most of the Mandals nowadays promote women empowerment in social welfare during the Ganesh Utsav. Significant number of Mandals conduct workshops on development of vocational skill, financial literacy and rights of women for underprivileged women in collaboration with NGOs.

2.3.4 Social Conflict and Environmental Concerns

When celebrating Ganesh Utsav or any festival for that matter, people commonly disregard the negative effects of solid waste, air and water pollution, noise and various other pollutants produced by several puja ceremonies and the ingredients that people use for the whole occasion. Throughout the occasion, many individuals display their happiness with pyrotechnics and various kinds of crackers. Air pollution arises from hazardous gases and toxic substances such as nitrates, sodium, barium, and mercury which are released into the atmosphere. Suspended particulate matter also increases around this time of year due to the microscopic particles released into the air by those firecrackers. Increased consumerism leads to a jump in the number of vehicle traffic throughout the celebration, which in turn increases the pollution in the air from cars. An increase in the number of harmful gases, like Sulphur dioxide (also known as

SO₂) and carbon monoxide, is observed in the atmosphere due to the yearly celebration of Ganapati celebrations. A study refers that there were more than a thousand fire cracker units in the Virudhunagar district in Karnataka in 2022 (Jayaram, Karunanithi., 2023)

In recent years, though there has been an increase in knowledge regarding the effects of visarjan, or the immersion of plaster-of-Paris Ganesh idols in rivers, ponds, lakes, and the sea. It takes a while for Plaster of Paris Ganesh statues to entirely dissolve in the water. Furthermore, when the idol melts, dangerous materials like lead and mercury leak into the water from the colors used to beautify the idols. It causes the water's acidity, TDS (total dissolved solids), and concentration of pollutants to increase. It damages the submerged environment by destroying aquatic vegetation and underwater creatures.

Along with the Ganesh deities, people also throw other materials, such as plastics and thermocol, which worsens water pollution. The different items used in puja are thrown in the water during the immersion ritual, which causes blocking of the water flow. This stagnant water in turn becomes the birthplace of mosquitos that can cause several ailments to the population. The investigation conducted by the scientists revealed that the water quality assessments were above the baseline limits established by the US Environmental Protection Agency (1986) and the World Health Organization (2017). The increased chemical burden that deity immersion causes on water bodies could be detrimental to aquatic ecosystems (Ujjania, Et al., 2023)

In honour of the great event, worshippers enjoy kirtans, devotional songs, and other songs while blasting out loud music through large speakers. Anant Chaturdashi, the very last day of the celebration, sees heavy traffic, which contributes to pollution in the air (car particles) and noise pollution (uncontrolled honking). The late-night procession in many areas can cause severe discomfort to the people. The snowballing power of all the above-listed elements results in sound pollution levels which are significantly higher than the regulatorily advised thresholds of forty-five decibels at night and fifty-five dB during the day. These specifically impact kids as well as elderly people since, in certain cases, the noise level may surpass what is acceptable for their ears, which can be extremely distressing.

A study was conducted in Bhopal, Madhya Pradesh on the effects of Ganesh idol immersion and its environmental impact of chemical disintegration. It was evaluated in great detail by examining the physical properties of the water used in the procedure before and following immersion.

Throughout the study, the pH of the water under investigation varied, fluctuating between just above 6 to just shy of 10 before and after immersion. The pH level was acidic before immersion; it became alkaline after that. With a maximum diffusion of twenty times, the outcome was not much different from 8. The pH rose due to the dissolution of ammonium bicarbonate, making it alkaline. Moreover, a large number of artificial compounds from the plaster of Paris idols mix with water during chemical dilution, changing the pH (Saxena, et al., 2020)

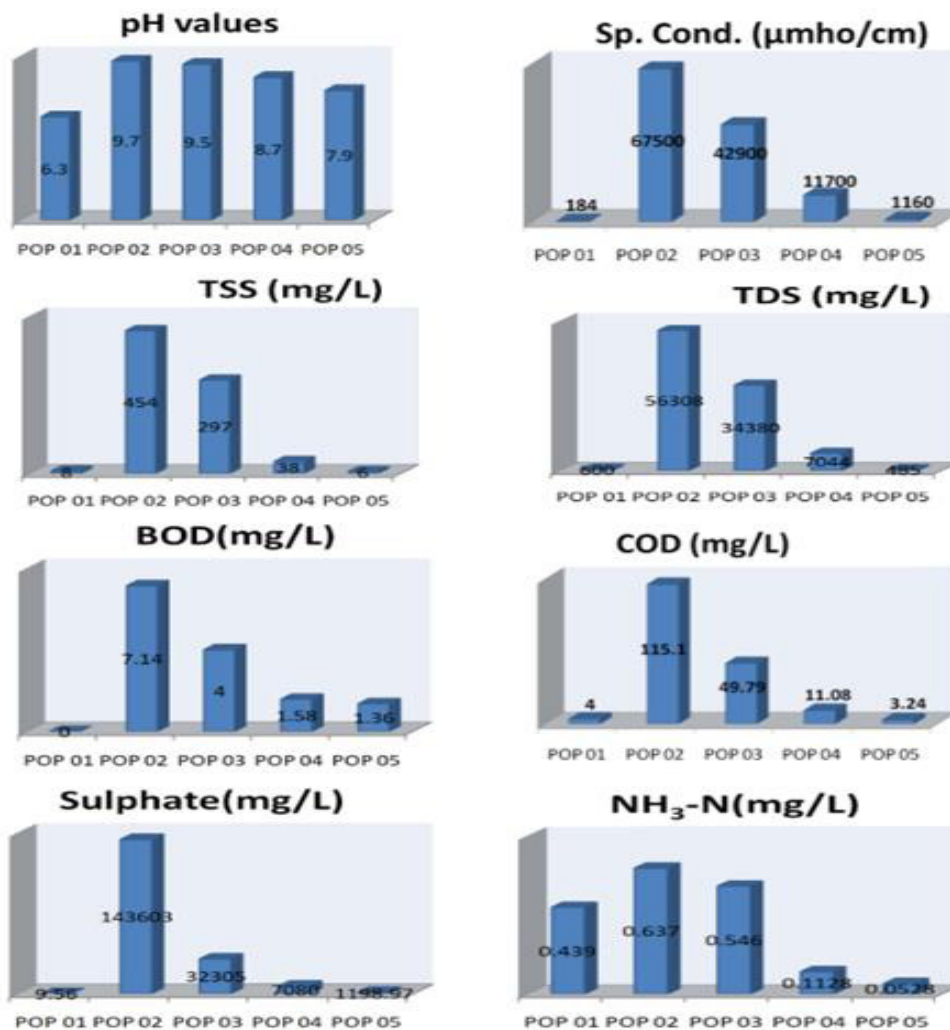


Fig 2.8: changes in different components pre and post-immersion of idols

(Saxena, et al., 2020)

Extended exposure to sound at higher volumes can have detrimental effects on everyone who is around it. The loud sound can cause adverse effects on young children and elderly people especially those who are suffering from heart ailments. The findings of a comparative study carried out by researchers in Raipur, Chhattisgarh, indicated that significant festivities affected general noise levels. During the event, the maximum sound levels in every section were more than 70 decibels. Additionally, fifty percent of the areas had higher noise levels, during the days leading up to and including the celebration. Sounds that were between ten and fifteen decibels louder than allowed were heard. Consequently, the study discovered that the Raipur region's sound pollution has reached a worrying level and is endangering individual physical and emotional well-being (Prasad., 2023)

The encouraging fact is that more and more people are becoming aware of the environmental impacts of the festival. More and more people understand the harmful effects of noise and water pollution even though the festivals happen for a few days. The cumulating effect of many pujas can multiply the effect many times. The use of non-plaster of Paris idols is increasing. Many items are being used as alternatives to the plaster of Paris. These items range from wheat dough, coconut husk, clay, paper and even plant based idols which can be planted in the garden after all the rituals are completed. These idols are made of clay and seeds.

The law and enforcement authorities are becoming stricter to curb the use of firecrackers. Green firecrackers (which cause less sound and emit nontoxic gases) are being used by several puja committees and individuals. The government also promotes the use of green crackers and encourages people to use them. The loud sound during the immersion ride in the late hours is also being restricted, and concerned citizen groups and law and enforcement departments keep a vigilant eye on the sound levels and timings. In addition to that different awareness programs from NGOs and many government organisations on the benefits of using eco-friendly items during puja helped to reduce the use of chemical components during the festivals.

2.4 Conceptual Framework

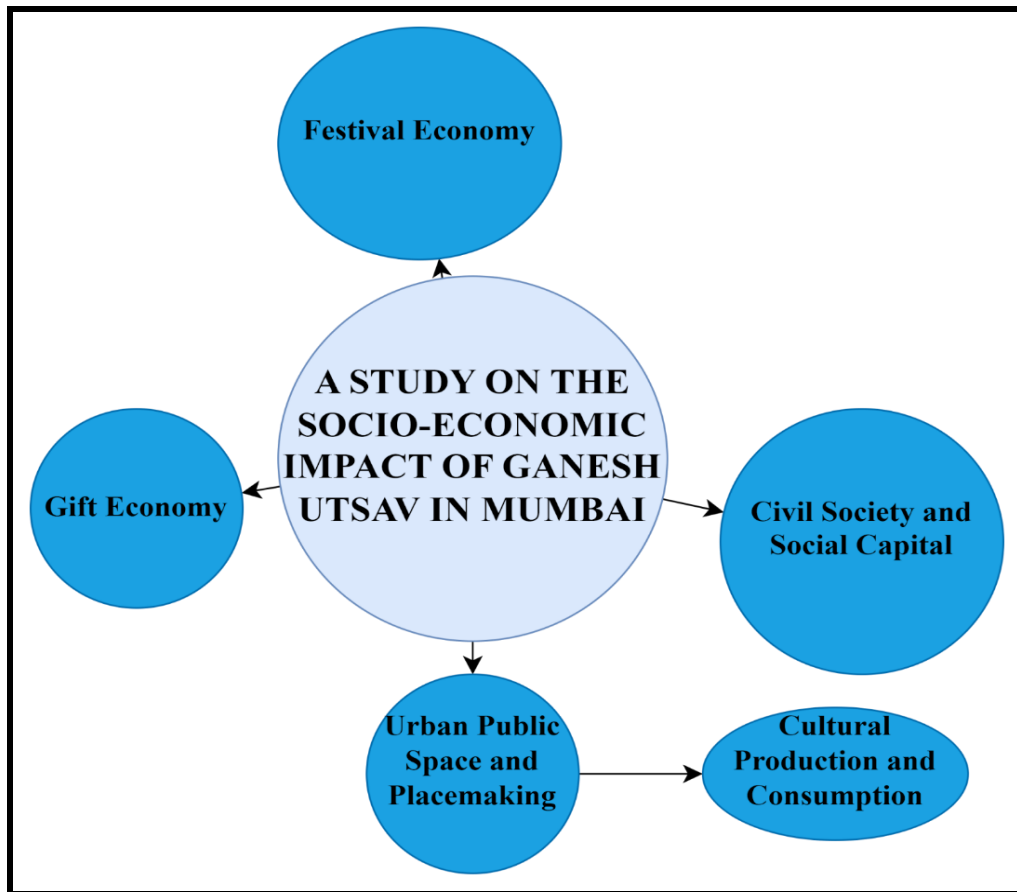


Fig 2.9: Conceptual framework

(Source: Self-developed)

The conceptual framework for recognizing the Ganesh Utsav represents the amalgamation of the “cultural production theories” with the concepts of “urban public space” that explores the role of festivals in formulating the identity, social aspects and meaning with the public latitude of Mumbai. Thus, through the conceptual framework, different dynamics, aspects and components of the research have been illustrated.

2.5 Literature Gap

Besides the enlarged study on the approaches of the socio-economy and culture of Ganesh Utsav, there has been identified a limitation in recognizing the influences on the marginalized populations and their involvements. The present literature has been seen to ignore the dynamic experiences of a marginalized community, involving the residents with “*lower-income and religious minorities*”, within the narration of the

festivals. In this way, the elucidation of these limitations can be essential to conduct the perceptions regarding the “*power dynamics, exclusion or inclusion processes*” along with the interconnectedness of identity within the considerations of the diversified urban scenario of Mumbai.

2.6 Conclusion of Literature Review

The socio-economic impact of Ganesh Utsav in Mumbai, one of the biggest festivals in India, has been examined through different models, theories and perspectives. The significance of religious festivals blends with socio economic structures of the society (Jadhav, 2020). The Mandals play a significant role towards charity and social welfare through various activities. This literature review has pinpointed the insights of the festivals by shedding light on both the constructive and pessimistic aspects of the festival.

The days of Ganesh Utsav play a vital role to stimulate the economic activities in different sectors like, hospitality, tourism, FMCG sectors and small-scale local industries in Mumbai. The Utsav days contribute significantly to the GDP (Prajapati, 2024) of Mumbai, by generating temporary employment opportunities for individuals like artisans, vendors, craftsmen and many support staff as well as the small-scale industries get opportunity to collaborate with large companies, government bodies and other charitable organizations. The investments in Idol making, flowers, pandal setup, sweet shops (Singh and Madhav, 2021), and other decorating logistics regarding the Utsav boosts up. The beneficiaries from this increment in economics of the city are mainly community residents’ people of Mumbai.

Though the Ganesh Utsav is mainly a Hindu festival, it plays a significant role to promote cultural unity and social solidarity among the community. The various kinds of cultural and other programs and activities organized by Mandals are mostly performed by the community people irrespective of having barriers of religion, class and ethnicity. Everybody is buoyed by the joy of the festival which shows the rich culture and fascinating heritage of Mumbai.

However, with all this positivity there are some socio-economic and environmental challenges too with this festival. Due to building pandals for the festival on the roads and people visiting those pandals in greater numbers, the traffic congestion and crowd

on streets became uncontrollable sometimes. Due to various kinds of charitable and other activities a huge amount of waste is generated during the festival days, and the lack of waste management system in most of the Mandals increases the environmental pollution. Enormous numbers of sound systems at the pandals makes the sound pollution heavily. The immersion of the Ganesh Idols in the sea (Koning, 2022) causes water pollution in a vast area of the sea shore of Mumbai. The dangerous chemicals used in the Idols cause the death of many aquatic faunas. These issues need to be looked after carefully with proper management and planning to ensure the flawless conduct of the festivals, while minimizing the negative impact on the society and the residents of the surrounding areas.

In conclusion, the study on socio-economic impact of Ganesh Utsav in Mumbai emphasizes the festival's importance as an operator of social cohesion and economic growth. The festival creates short-term employment, strengthens bonding among the communities and generates huge revenue. Meeting tangible welfare towards the city, it also poses some challenges like Sound pollution, traffic congestion and water pollution etcetera. Some of the Mandals are already taking initiatives to take care of these issues but these things can be arrested fully by the help of community people, policy makers, other associated organizations and the local peoples of the city. By harnessing the pragmatic aspects and arresting these challenges of the Utsav, the Mumbai city can ensure the sustainability of the Ganesh Utsav and enjoy the economic boost and rich essence of culture which Lord Ganesh brings in the city every year.