

A Report on Situational Analysis of Barad and Pirachi Kuroli Villages

Introduction:

The pilgrimage of Wari is a cultural identity of Maharashtra. Warakaris from all over Maharashtra walk to the Pandharapura as a part of this pilgrimage. MASHAL has been intending to plan and implement a few infrastructural interventions for the betterment of the Warakaris and the villagers from the villages on the routes of Wari and of overall pilgrimage. A situational analysis study, as a part of the same, in the villages on the Wari routes was carried out in two villages viz. Barad (on the route of Sant Dnyaneshwar Maharaj Palkhi Sohala) and Pirachi Kuroli (on the route of Sant Tukaram Maharaj Palkhi Soahala) between 2/7/2022 to 9/7/2022. The study involved three days' field work in each village i.e. day prior to Palkhi visit to the village, day of Palkhi halt and day after the Palkhi departure from the village.

A team of four field investigators visited Barad village and a team of three members joined them on the day after the departure of the Palkhi; whereas a team of three field investigators continued the study in Pirachi Kuroli village.

During the stay, the investigators carried out meticulous observation in the context of waste management systems of both the villages. 57 interviews (24 in Barad village and 33 in Pirachi Kuroli village) were conducted by the field investigators, details of which are provided in the following table –

Interview Heads	Number of Interviews in the Villages on the Wari Routes	
	Barad (Sant Dnyaneshwar Maharaj Palkhi Sohala Route)	Pirachi Kuroli (Sant Tukaram Maharaj Palkhi Sohala Route)
Villagers	3	6
Shopkeepers in the Village	3	3
Dindipramukhas	2	8
Warakaris walking in Dindis	5	5
Stall Holders on Wari Route	3	3
Mokala Samaj	5	5
School	1	1
Independent Waste Pickers	1	1
Gram Sevak	1	1
Number of interviews conducted in each village	24	33
Total number of interviews	57	

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Analysis of the Data Collected from the Villagers

Primary Information –

Three villagers from Barad and six from Pirachi Kuroli were interviewed. All of them are males belonging to the age group of 23 to 70 years and residing in the respective villages since their births. Six of them have completed their secondary education while one of them does not have any formal education. It is to be noted that one respondent from Barad has completed his post-graduation in the Arts faculty, while one from Pirachi Kuroli has completed his graduation in Arts faculty. All six respondents from Pirachi Kuroli are farmers while one from Barad works on daily wages, another is a tanker driver, and the last one has his own transport business. The average distance between the household and the agriculture lands is 1.5 km while that of between household and the muck heaps is 50 to 100 meters.

Daily Waste Generation and Management –

All three respondents from Barad along with five respondents from Pirachi Kuroli did not know that the waste has to be segregated before disposal while two respondents from Pirachi Kuroli knew that the waste has to be segregated before disposal. One of those who knew about the segregation responded that there are two types of waste viz. dry and wet while another respondent said that the types of waste are household waste, cow dung and fecal matter of other animals. Note that respondents who did not know anything about waste segregation are willing to learn about it.

Types of Waste:

Daily generation of household wet waste includes kitchen waste, cow dung, fecal matter of cattle and chickens, fodder, leftover food, leaf litter, ash, dust etc. Whereas daily generation of household dry waste includes plastic bags and wrappers, toothbrushes, empty toothpaste tubes, soap covers, empty condiments packets, polythene bags etc.

Segregation of the Waste:

None of the respondents, except one from Pirachi Kuroli, segregate the dry and wet waste generated in the house as they either do not have knowledge about waste segregation or they find no need to segregate the waste as the waste generation is very less. Thus, none of them have

separate dustbins for dry and wet waste in their households and almost all of them throw the wet waste either on their respective muck heaps or in their agriculture fields to convert it into manure. Two of them from Pirachi Kuroli said that along with throwing the wet waste either on their muck heaps or in their agriculture fields, they also feed it to cattle and chickens. Almost all of them maintained that they also throw the dry waste to their respective agriculture field or to the muck heaps only two respondents from Pirachi Kuroli said that they either burn the dry waste near the house or use it to ignite the Chulha.

Waste Generation and Management during Wari – Warakaris Halting at the Households:

Except the two respondents from Barad, all others reported that Warakaris halt at their respective houses during Wari. Two of them mentioned that 10 to 15 Warakaris halt at their houses; the other two mentioned that around 100 Warakaris halt at their respective houses; the other two mentioned that 200 Warakaris halt at their respective houses while the remaining one mentioned that 50 to 60 Warakaris halt at his house.

Waste Generated by the Warakaris:

According to four respondents from Pirachi Kuroli, waste generated by these Warakaris includes paper plates, paper cups, banana peels, plastic bottles, plastic cups, paper, leaf plates and bowls, and leftover food. Note that one respondent from Barad claimed that Warakaris halting at his place do not generate waste while one respondent from Pirachi Kuroli claimed that negligible waste is generated by the Warakaris halting at his place. All the respondents who offer their houses to the Warakaris to halt also provide food, water and tea to them. They prepare food in their respective houses or in the courtyards on LPG stove and also use Chulha in emergency. Two of them use steel plates and steel glasses for serving the food, water and tea; three of them use leaf plates and bowls while the remaining two use plastic plates and glasses for the same. It is to be noted that sometimes the Warakaris carry their own steel plates, bowls and glasses.

Waste Disposal:

Kitchen waste is the biggest wet waste in such cases. It is usually thrown on the muck heaps or in the agriculture fields and allowed to convert into manure. On an average 1 dustbin wet waste is

generated in one day. It is important to mention here that some of the respondents claimed that the quantity of leftover food is very negligible as Warakaris do not leave any food in their plates and if any food is left in the plate, it is either offered to the cattle, chicken and dogs or it is thrown on the muck heaps and in the agriculture fields. Remaining food which is not served is generally distributed among the poor and needy people. Dry waste of plastic and leaf plates are thrown on the muck heaps or in the agriculture fields and are burnt so that the ash generated help in manure production. They do not use these plates to ignite the Chulhas in their houses. Dry and wet wastes are not segregated and usually are thrown together.

Note that use of steel plates requires water for washing. Food is also arranged by the Dindis for the Warakaris walking in those Dindis. Also, some villagers collect money through contribution system and arrange communal dinners. Communal dinners are also arranged by a few big Dindis and a few philanthropic organizations and individuals. Generally, all types of waste generated in such dinners are supposed to be disposed of by the organizers but at times it is observed that no such disposal methods are being followed which inevitably results in dispersal of waste all over the road and surrounding areas. Sometimes Warakaris also carry out disposal of the waste generated by them and sometimes they don't especially when the waste collection centers are difficult to locate. In such times, the waste is filled in bags and –

- left on the spot itself or
- carried with them to throw in the nearby waste collection centers or dustbins or
- left at the roadside

Most of the respondents from both the villages mentioned that, dry waste which remains in and around the households after the departure of Palkhi includes paper plates, plastic bottles, plastic plates, paper cups, plastic bags and other paper trash. They also mentioned that, wet waste which remains in and around the households after the departure of Palkhi includes leftover food, remaining unconsumed food, kitchen waste, leaf plates, fecal matter and urine.

According to the remaining two respondents from Pirachi Kuroli, not much waste is generated in the village - most of the waste is generated at Palkhi Tal. Whatever waste is generated in the village is generated at the households where Dindis halt. House owners dispose this waste on their own. Among this waste 10 to 20% waste is of paper and plastic whereas all other waste is

wet waste comprising chiefly of kitchen waste. Sometimes the waste, especially the dry one, is burnt on the spot. Also it is observed that the waste is kept behind un-segregated and un-collected. In such cases, Gram Panchayat employees do the cleaning on the next day. It is also observed that independent scrap pickers collect the empty water bottles along with cardboards and sale them in the nearby scrap market.

It is also been informed/ observed that:

- 90% villagers use Chulha (mortise) and use paper or plastic waste to ignite chulha.
- River is located at 2 km distance from one of the respondent's house and he does not throw plastic plates in the river.
- Generally use of paper plates is more popular as these plates do not need washing.
- The remaining food is distributed among poor people.
- Shopkeepers now don't use plastic bags after receiving the instructions from the government.
- In Pirachi Kuroli, every household has independent muck heap. The garbage collected after sweeping the house is thrown on the muck heaps.

Analysis of the Data Collected from the Shopkeepers of the Villages

Primary Information:

Three shopkeepers from Barad and three from Pirachi Kuroli were interviewed. All of them are males belonging to the age group of 31 to 58 years. Five of them are residing in the respective villages since their births and one is residing in Barad since last 15 years. One of the respondents has completed his primary education while three of them have completed their secondary education. One of the remaining two has quit education after in the second year of his graduation whereas, it is important to note here that the other one has not only completed his graduation in Hindi but also completed a Diploma in Hotel Management (he now runs a Hotel at Pirachi Kuroli with a plan to expand it with the help of his knowledge).

Types of Shops:

One respondent from Barad and one from Pirachi Kuroli run a Grocery and General Store for 30 and 17 years respectively. One from Barad is running a Paan Shop for past 4 years while other is a tailor and runs a tailoring shop for 4 years (he charges Rs.250/- for a shirt and Rs.350/- for a pant). The remaining two respondents from Pirachi Kuroli run Hotels for 2 and 9 years respectively.

Items Sold in the Shops:

Respondents running the grocery shops sale all groceries such as cereals, pulses, chips, biscuits, soaps, rice, jaggery, sugar, tea powder, peanuts, packaged oil, toothpaste, toothbrush, broom, chocolates, toffee, powder, shampoo, plastic water bottle, bathing soap, coconut oil along with baskets, buckets, pipes, ropes, notebooks, hardware etc. Paan shop owner sales toffees, chips, wafers, biscuits, cigarettes, tobacco, paan etc. The tailor respondent does not sale clothes, he only stitches them as per the order. The hotel owners sale tea, vadapav, misal, water bottles, cigarettes, bhel, puri bhaji, patice, chips, biscuits, chiwada, cold drinks etc.

When asked about the most sold products, the Grocery Shop owners mentioned that products such as sugar, packaged oil, peanuts, tea powder, cloth soap, all groceries, baskets, buckets, pipes, ropes, notebooks, hardware etc. are sold the most on daily basis, whereas, during Wari, water bottles are sold the most along with vicks toffee, chips, bathing soap, cloth soap and coconut oil.

Daily Waste Generation and Management:

Five out of six respondents know about the waste segregation. They mentioned that there are two types of waste – dry and wet. Only the Paan shop owner from Barad did not have any idea about the segregation and types of waste and he is willing to have knowledge about the same if provided.

Grocery shop owners responded that one dustbin gets filled up with the day to day waste in their shops of which majority is the dry waste and almost no wet waste is generated. Grocery shopkeeper from Barad said that he throws the waste in the dustbins installed by the Gram Panchayat while that from Pirachi Kuroli said that he burns the waste in the premises of his shop. Paan shop owner from Barad mentioned that his shop generates around one dustbin of dry and wet waste combined. He throws the waste at any vacant place of Gram Panchayat. The tailor said

that he generates 2 to 3 dustbins of useless pieces of cloths. All is the dry waste. Both the hotel owners from Pirachi Kuroli mentioned that generation of dry waste is less and that of wet waste is more. On an average 2 dustbins of waste is generated every day out of which dry waste fills half of the dustbin while wet waste fills one and half of the dustbins.

Waste Disposal:

One hotel owner responded that he throws the dry and wet waste together near the canal located at 300 meter from the village. He added that all the shopkeepers throw the waste near canal as Gram Panchayat does not collect the garbage. The other hotel owner said that he gives the wet waste to the chickens and burns the dry waste at the backside of the hotel. According to the grocery shop owner and paan shop owner from Barad, Gram Panchayat helps in disposing the waste by either moving the waste in the dustbins with a trolley, once they get full, and dumping it outside the village and burn it there or burn the waste in the dustbin only once the dustbins get full. The tailor from Barad claimed that he does not need any help of Gram Panchayat to dispose the waste generated in his shop in the form of remaining pieces of the clothes as some of the villagers come and collect these useless pieces to make pillows - he gives them for free. On the other hand, all three respondents from Pirachi Kuroli claimed that Gram Panchayat does not help them in disposing the waste. The grocery shopkeeper mentioned that the Gram Panchayat of Pirachi Kuroli does not have a waste picking vehicle.

Waste Generation and Management during Wari:

According to five out of six respondents, the major part of the waste generated in their shops during the entire Wari comprise of plastic water bottles, plastic wrappers, plastic cups, paper bags, polythene bags, kitchen waste and papers used to wrap vadapav etc. Only one respondent i.e. the tailor from Barad claimed that there is no special waste generation in his shop during the Wari. Three out of six respondents mentioned that they burn the dry waste generated in their shops. One respondent mentioned that independent waste pickers collect the empty plastic bottles and sale them in the nearest scrap market. One respondent said that he throws the waste generated in his shop in the dustbins provided by the Gram Panchayat at every crossroad but he further added that this arrangement is done during the Wari only and there is no waste disposal facility throughout the remaining year. The hotel owner feeds the chickens with the wet waste

generated in his hotel. According to all the respondents, both the Gram Panchayats do not provide any help in disposing the waste.

Free Food Distribution:

Both the grocery shop owners do not distribute any food or other item for free to the Warakaris. The paan shop owner from Barad distributes water bottles among the Warakaris for free while the tailor from Barad does not distribute any food or drink for free but he stitches the torn apart clothes of the Warakaris at no cost. One hotel owner from Pirachi Kuroli distributes free tea to the Warakaris while the other one does not distribute anything for free. Respondent who distributes free tea said that Warkaris do not pay attention to his requests of throwing the paper cups and dishes in the dustbins. He added that Warakaris walking in Dindis generally do not take free distributed food and drink items but those walking as Mokala Samaj collect free distributed food and drinks and they are the ones who generate most of the wastes - they simply don't listen to the requests made to them regarding not to litter on the roads.

Grocery shop owner from Barad informed that shopkeepers in the village contribute some money and arrange breakfast for the Warakaris. This breakfast is served in paper plates. Warakaris throw these empty plates there only. A few volunteers from the shopkeepers collect them and throw it in the dustbins installed by the Gram Panchayat. Grocery shop owner from Pirachi Kuroli added that he arranges communal dinners for Shri Vitthal Mandir Maraha Mandal Trust Navi Peth Dindi Rathamage No. 4. Previously he used to arrange the dinner at home but now he does it in the shop premises. He uses steel plates for the same. Hotel owner from Pirachi Kuroli informed that he is planning to start a biogas plant along with a small solar energy plant. Currently he is studying all the materials required to prepare a proposal to raise funds. According to him, many of the Mokla Samaj Warakaris indulge in smoking, drinking liquors, chewing gutkha etc. Such individuals cause troubles and generate most of the waste. Warakaris walking in Dindis are way disciplined and well behaved than the Mokla Samaj.

Analysis of the Data Collected from Dindipramukhas

Primary Information –

Two Dindipramukhas of Dindis halted at Barad and eight Dindipramukhas of Dindis halted at Pirachi Kuroli were interviewed. Four of them walk with Sant Dnyaneshwar Maharaj Palkhi Sohala out of which two were halting at Pirachi Kuroli i.e. on the route of Sant Tukaram Palkhi Sohala due to logistical problems i.e. Alandi temple trust has stopped giving numbers to the Palkhis that are newly added to the Sohala. Remaining six Dindipramukhas walk with Sant Tukaram Maharaj Palkhi Sohala. All of them were males between the age group of 35 years to 65 years coming from various parts of Maharashtra. Three of them are graduates and remaining seven have completed their secondary schooling. One of them is a government servant, one is into transport business, and one is Kirtankar while one has devoted himself to the Warakari Sampradaya. The remaining six are agriculturalists one of whom also performs Kirtana, Pravachana and Bharud along with playing Pakhawaja. Other essential details of these Dindipramukhas are as follows:

S.N.	Name of the Respondent	Native Village	No. of years walking in Wari	No. of years you are the Pramukha	No. of Warakaris walking in Dindi
1	Ramesh Nathu Wede	Bavdhan (Khu.), Pune	22	Muktabai Maharaj Belgaonkar is Dindipramukha for 38 years.	200
2	Anand Harapale	Alandi/ Phursungi	25	I am Dindichalak for 22 years.	200 – 250
3	Rajaram Maharaj Mane (FGD)	Satara	26	19	250
4	Vishambhar Kaduji Shirsat (FGD)	Koyali, The.Risud, Dist.Washim	18	18	150
5	Subhash Nana Gawade (FGD)	Takali Haji, The.Shirur, Dist.Pune	25	25	250
6	Anil Sahebrao Patil	Babhulgao, The.Barshi, Dist.Solapur	27	20	500
7	Manik Maharaj More (FGD)	Dehu	46	All Vishwastas are Dindipramukhas	1000

8	Vasant Sonba Lonari	Bhose, Tes.Khed, Dist.Pune	14	1	150
9	Sukhraj Kunjir	Theur	2	Ekhnath Baburao Taru is Dindipramukh for 31 years	200
10	Namdev Maharaj Aage	Kitti Aadgao, The.Majalgao, Dist.Beed (residing at Dehu since 30 years)	43	14	150

Waste Generation and Management during Wari –

Three out of ten Dindipramukhas do not know anything about waste segregation and they are willing to know about the segregation of waste. Remaining six Dindipramukhas do know that waste is segregated as wet waste and dry waste. One Dindipramukha said that he is not interested in knowing the segregation of wastes.

Food and Drinks Provisions by Dindis:

In a Dindi, Warakaris receive facilities such as tea, breakfast, lunch, dinner, tents, drinking water, food, medicines, clinic visits, electricity, vehicles, security (if Dindi halts at a place cut off from the highway, then few young members of Dindi stay wake up for guarding). Not all the facilities are available with every Dindi but water, food and tents are given by almost every Dindi. Note that Santkrupa Prasadik Dindi Rathapudhe No. 26 (Sant Tukaram Maharaj Palkhi Sohala) considers tea as an addiction and does not provide it to its members.

Types of cups used to serve tea:

Usually Dindis use steel cups or glasses to serve tea but paper cups are also used in case of hurry or non-availability of steel cups due to any reasons such as lack of water to wash the used cups etc. These cups are collected in a cardboard box or a bag after their use and then either thrown in the dustbin or kept aside on the road.

Grocery and Vegetables Purchase:

It has been reported that perishable food items such as vegetables, milk etc. are purchased on the route of Wari as and when needed. Generally these items are purchased from the villages where the Palkhi halts at night but they can also be purchased from the shops and stalls on the Palkhi

route. The non-perishable items such as condiments, pulses, cereals, sugar, and tea powder etc. are purchased either from the native villages of Dindis or from nearby City/ Taluka place such as Pune, Phaltan, Akulj etc. Whatever the place of the market is, two unwritten and practical rules are followed:

1. These items should not take much storage place in the truck and
2. The whole process of purchase should be such that it saves money, human working hours and human energy.

Cooking:

The kitchen vessels for preparing the food are owned by all the Dindis. One Dindipramukha mentioned that these vessels are also used to cook food in various Saptahas during the remaining year. LPG cylinders are available at the halts for refilling. Government vehicles for refilling the LPG cylinders are present on the Wari routes throughout the Wari. These vehicles come to the places where Dindis are halting and replace the empty cylinders with the new filled ones. Some Dindis carry 8 to 10 LPG cylinders from cities such as Pune and replace the empty ones with the new filled ones on the Wari routes. Some Dindis also use Chulha (mortise) to cook Bhakaris or in case of emergencies such as LPG cylinders get ran out, non-availability of LPG cylinders due to heavy rains, muddy roads etc. Firewood for such Chulhas is carried from the native villages of the Dindis.

Chefs:

It is reported that 1 to 2 chief cooks along with few assistants are hired by the Dindis for entire Wari. Number of the cooks depends on the number of Warakaris walking with the Dindis. They can be males or females as per the availability. These cooks (along with the truck and tempo drivers need not be Warakaris) accompany the Dindis from the beginning of the Wari. Their payment is decided on mutual understanding. It is observed that in some Dindis, Warakaris also help the cooks to prepare food in order to save the money that would have been charged for the assistants of the cook. In such Dindis, Warakaris help the cook turn by turn to reduce the work load. In some Dindis the cook prepare food as a devotional/ religious duty and does not charge any money. Warakaris of such Dindis also help such cooks to reduce their burden. In some Dindis cooks do not charge money but the assistants do.

Disposal of Kitchen Waste:

All the Dindipramukhas mentioned that majority of the wet waste is the kitchen waste. According to many of them, it is collected and filled in a plastic bag and either thrown in the dustbin nearest to the halt or on the road or kept aside the road. One of the Dindipramukhas mentioned that he keeps the bag filled with the kitchen waste at a side of the road in the village and later, waste picking vehicle of the village comes to pick it up. But this response turned out to be invalid as the village does not have a waste picking vehicle.



A few Dindipramukhas dug a pit near the halt and dump the kitchen waste into it or fill it in a bag and keep the bag aside the halt. One of the Dindipramukhas mentioned a unique method followed by his Dindi that the kitchen waste along with the all other wastes are collected in separate bags and two people from the Dindi leave the halt on a motorcycle, along with the bags, at 4 AM, before the Dindi proceeds and throw the bags in the nearest dustbin on the road. One of the Dindipramukhas responded that his Dindi makes it sure that minimum of the kitchen waste is generated. Thus, his Dindi uses more pulses and fewer vegetables to keep the kitchen waste at its minimum. In spite of this, some kitchen waste still generates which is thrown in the dustbins or filled in a bag and kept at roadside if the dustbins are not located nearby.

Leftover and Remaining Food:

There are two types of remaining food – leftover food which cannot be consumed by other people and remaining unused food which can be consumed by other people. All the Dindipramukhas claimed that not much food gets wasted as the Warakaris take the food as per their hunger and usually finishes what has been served. Thus, there is very less leftover food which is disposed by following ways:

1. Filled in a bag and throw it in the nearby dustbin
2. Filled in a bag and left it at the place of the halt itself
3. A pit is dug near the halt and dumped into it and covered it with soil
4. Throw at roadside if very less in quantity.

It has been reported that usually no food remains as many people such as police, volunteers, hawkers, mokla samaj etc. eat in the communal dinners along with the regular Warakaris. Although not all Dindis offer food to all of them but if anyone comes asking for food he/ she are not denied. Also there are some Dindis which allow literally anyone to have food in their communal dinners. If any food remains even after serving such as large population, it is disposed by following ways:

1. Distributed among the needy people such as small stall holders who accompany the Palkhis, mokala samaj etc.
2. Distributed among the poor hungry people and the beggars

One of the Dindipramukhas also reported an effective way of not wasting the food. Remaining rice of the night is fried and consumed as breakfast on the next morning. One Dindipramukha also mentioned that if the halt of the Dindi is at someone's house then the remaining food is given to that family as 'Prasad'. It is for sure that whatever are the reasons of food being remained or being wasted, it is not at all convenient to carry it on the further journey as there is no facility of storing the food in the Dindis and it may start deteriorating generating foul odor causing inconvenience to the people.

Types of Plates and Cups:

Use of steel plates for consumption of food is reported by most of the Dindis. But there are some Dindis who either use leaf plates (which they claim to be environment friendly if disposed appropriately) or use and throw paper plates which are easy to procure, carry and dispose. It has

been informed that Dindis accompanying the Palkhi Sohala for more than 5 or 6 decades tend to use leaf plates and bowls or steel plates and cups as using the same is kind of their tradition. Leaf plates were the only availability that time. Also, before the popularity of the paper plates and plastic cups, steel was the only option which was easy to carry for an individual. But Dindis using paper plates claim that steel plates require water for washing which results into excess use of water and generation of sewage water. Thus they use paper plates. At the same time some of the oldest Dindis have made the use of steel plates and cups mandatory.

Disposal of Paper Plates and Cups:

When asked about the disposal methods of paper and plastic plates, cups and bottles used by the Warakaris walking with the Dindis, many Dindipramukhas responded that the question is not applicable to them as they do not use such plates and cups and that Dindis using steel plates and cups do not face this problem but Dindis using paper plates and cups generate most of the dry waste. They fill this waste in a bag and keep at roadside or at any place near the halt or throw in the dustbin or dump in the waste collection centers.



Disposal of Dry Waste:

One Dindipramukha mentioned that the dry waste generated by the Warakaris walking with his Dindi is collected in a bag and is thrown in the dustbin by 2 volunteers from the same Dindi who carry the bag to the dustbin on a motorcycle at 4 AM, before the departure of Palkhi and other Dindis, to avoid the traffic congestion. When Dindis halt at any house, it's the responsibility of the house owner to dispose the waste and he does it according to his/ her own methods; Dindipramukhas or the Warakaris are not concerned with that. To reduce the plastic use, some

Dindis fill the condiments, pulses and cereals etc. in big jars of aluminum or steel or thick plastic.

Packaged Water:

According to a few Dindipramukhas, use of plastic water bottles has been increased nowadays. Even though Dindis do not provide bottled water, Warakaris tend to purchase them. Thus, it is their responsibility to dispose such bottles appropriately and Dindipramukhas'. Massive use of plastic water bottles has been observed to support this information. It has been informed that even the Warakaris walking in Dindis with water tankers tend to purchase water bottles due to following reasons:

1. Easily available
2. Cheap at cost
3. Easy to carry
4. Easy to dispose
5. No loss even if misplaced

To summarize, it can be said that Dindis using steel plates and cups generate negligible dry waste and those using paper plates and cups generate majority of the dry waste.

Types of Waste and its Overall Disposal:

All Dindipramukhas mentioned that kitchen waste is almost the exclusive part of the wet waste so much so that according to them kitchen waste is the only wet waste that is generated during the Wari. Only one Dindipramukha said that leaf plates are also a type of wet waste. According to three Dindipramukhas dry waste includes paper cups; while according to two Dindipramukhas dry waste includes plastic wrappers of condiments packets. For other three, dry waste, along with the items mentioned above, also includes paper plates, plastic bottles, plastic carry bags, soap covers, empty oil bottles, plastic pouches etc. The remaining two Dindipramukhas claimed that no dry waste is generated in their Dindis.

Wet Waste:

When it comes to disposal of the wet waste, seven out of ten Dindipramukhas said that they collect the waste in a plastic bag and:

- Throw it in nearby dustbin or
- Keep it at any place nearby the halt or
- Keep it anywhere possible preferably at roadside.

Two of them dig a pit, dump the wet waste in it and then cover it with soil. If digging a pit is not possible due to some reasons (such as the hard land, hurry etc.) then the waste is filled up in a plastic bag and the bag is kept at the place of halt. In one Dindi, wet waste is filled in a plastic bag and two volunteers from Dindi leave the halt at 4 AM on motorcycle and throw the bag in the nearest dustbin on the road.

Dry Waste:

When asked about the disposal method of dry waste, six of the Dindipramukhas mentioned that they collect the waste in a plastic bag and:

- Throw it in nearby dustbin or
- Throw it at any place nearby the halt or
- Keep it at any place nearby the halt or at roadside
- Throw it in plastic collection centers.

In one Dindi, dry waste is filled in a plastic bag and two volunteers from Dindi leave the halt at 4 AM on motorcycle and throw the bag in the nearest dustbin on the road.

One Dindipramukhas claimed that negligible dry waste is generated in the Dindi thus, they don't have any special arrangements for its collection and disposal; they leave the waste at the place of halt only. Two Dindipramukhas claimed that there is no dry waste generation in their Dindis.

Note that One Dindipramukha claimed that waste picking vehicles come to pick the bags full of waste kept at the roadside but this response cannot be considered valid as there is no waste picking vehicles in both the villages.

Water Facilities during Wari:

Water is needed for two important functions viz. cooking and drinking. Activities such as washing clothes and having bath can be performed at any water points. According to all the

Dindipramukhas, it is Dindi's responsibility to provide water facilities to the Warakaris. Thus, one or more water tankers are either hired on rent for the period of Wari or Dindis own the tankers. Some of the Dindis hire water tankers for a specific belt on the Wari route; before and after that belt, they have their own arrangements for water such as use of a private well or bore, use of public water points etc. Two out of ten Dindipramukhas mentioned that their Dindi owns a water tanker while other eight Dindipramukhas mentioned that they hire water tankers on rent. Amount of rent is decided on the basis of days and distance. Tankers are generally of 1000 liters of capacity. They get filled up with the water time to time either at the villages where Palkhis halt or at water points installed at Palkhi Tal or wherever the water is available. A Purifying medicine is also added to this water especially if the water from bores is filled up.

Water Bottles:

According to all Dindipramukhas, Warakaris walking with their Dindis are not needed to buy water bottles as there are enough water tankers accompanying the Dindis and there are water points at many places provided by the Gram Panchayats. Still, some Warakaris buy water bottles. Four out of ten Dindipramukhas responded that those Warakaris walking with their Dindis who can afford to purchase water bottles do buy them. Two of them said that Warakaris walking with their Dindis rarely purchase water bottles only if needed and make sure that the bottles are reused by refilling water from tanker or for toilet use. Two of them mentioned that Warakaris walking with their Dindis usually do not purchase water bottles – one Dindipramukha said that Warakaris walking with his Dindi collect water bottles from free distribution stalls if needed while another said that if any Warakari walking with his Dindi purchases water bottles then he/ she periodically fills those bottles at water tankers; there is no use and throw culture in Dindi according to him. One Dindipramukha said that Warakaris walking with his Dindi are instructed not to buy water bottles but sometimes they do and there is absolutely no means for keeping an eye of them whether they follow the instructions; also nothing can be done even if somebody buys water bottles, they are not school going children to punish them for buying and not following the instructions. One Dindipramukha said that his Dindi does not provide water bottles and ask the Warakaris walking with his Dindi not to purchase water bottles. He added that Warakaris walking with his Dindi are told that Dindi is not responsible for that empty water bottles waste

generated by the Warakaris and if the Warakaris are buying the bottles on the route then they have to dispose them on their own.

Dindis' Syst

Nine out of ten Dindipramukhas mentioned that their Dindis have a system to dispose the waste generated by the Warakaris walking in their respective Dindis. Only one Dindipramukha said that there is no such system and Warakaris walking with his Dindi have to dispose the waste generated by them on their own. Two Dindipramukhas said that Warakaris walking with their Dindis are instructed to collect all the leftover food and other waste in a bag and to throw the bags in the village dustbins or at the waste collection centers provided by the Gram Panchayats. Two of them mentioned that a plastic bag is tied to the truck of the Dindi for waste collection. Remaining Dindipramukhas responded that all the waste is collected and either dumped in the nearby dustbin or filled in a bag to keep it at roadside or to dump in the waste/ plastic collection centers installed by the Gram Panchayats or at any place nearby the Dindi halts. One of them also claimed that not much waste is generated by the Warakaris walking with his Dind and sometimes the waste is thrown on the muck heaps in the villages.



Types of Waste:

Almost all Dindipramukhas maintained that the major type of waste generated during entire Wari include plastic water bottles, paper dishes, paper cups, plastic plates, plastic carry bags, plastic glasses, plastic bowls, paper bowls, banana peels etc. and they also mentioned that most of such waste is generated at the free food distribution stalls. According to one Dindipramukha, very less waste is seen this year as various volunteers and government employees are working hard for cleanliness drive and they are really doing a great job. One Dindipramukha also mentioned that fecal matter and urine is the major waste generated during the entire Wari.

Opinions on Waste Disposal:

While mentioning their opinions on waste disposal during Wari, one Dindipramukha said that those who are disposing the waste properly should be encouraged and awareness regarding the appropriate waste management should be created among the Warakaris, Dindipramukhas and the devotees. He also mentioned that waste management system should be made more efficient. Recycling of the plastic bottles in road constructions and fuel generation can be an option for effective waste disposal and revenue generation according to two Dindipramukhas. One of them added plastic bottle compression plant can also be raised to get rid of plastic waste. According to one Dindipramukha, every stall holder should carry dustbins with them to collect the waste generated at their stalls and dispose the waste at the waste collection centers provided by the Gram Panchayats. Many Dindipramukhas demanded that waste collection vehicle should be arranged at the place of halt. One Dindipramukha said that every village where Palkhi halts should take some serious decisions to restrict the waste generated by Mokala Samaj and Stall Holders on Wari Route as both the groups generate the majority of the waste. Also, arranging for waste collector volunteers at their stalls should be made mandatory for the free food distribution stalls and the stall holders on the route of Wari. According to a few Dindipramukhas, providing drinking water outlets at frequent accessible places instead of/ along with the water tankers and free food distribution can reduce the plastic bottles waste. At the same time, provision of leaf plates to all Dindipramukhas, communal dinner arrangers and free food distributors will reduce the paper plate waste. These leaf plates can be collected and be used for biogas or manure production along with the use of wet waste for the same. One Dindipramukha said that plastic

and paper plates should not be used at all and should be replaced with the leaf plates whereas, another Dindipramukha said that empty plastic water bottles should be used by refilling or should be used for toilet purpose. They should not be thrown immediately after their use.

Expectations from Gram Panchayats and the Villagers:

When asked about their expectations from Gram Panchayats and the villagers regarding the waste management, it has been reported that majority of Dindipramukhas expect a more efficient waste management system. Two Dindipramukhas expect that Gram Panchayats should hire more man-power on contractual basis for hygiene and cleaning purpose especially after the departure of Palkhi. One Dindipramukha expects that Gram Panchayats should arrange for a waste picking vehicle at the villages during the Palkhi halt while one expects that Gram Panchayats should provide the stall holders with dustbins and make it mandatory for them to throw the waste generated at their stalls in those dustbins only. Two Dindipramukhas expect that Gram Panchayats should install waste collection centers at visible and accessible places at every 200-300 meters during the Palkhi halt. One Dindipramukha also mentioned that illiterate Warakaris do not understand the written instructions and maps. Thus, it is expected that such instructions should be preferably in pictorial form so that places of toilets, water taps, water tankers, waste collection centers etc. should be easy to understand.

It is important to notice that four Dindipramukhas had no expectations from Gram Panchayats and the villagers regarding waste management. One of them suggested that every Dindi should manage the waste generated by the Warakaris walking in that Dindi; this would help the villagers and reduce the burden of Gram Panchayats also. According to one Dindipramukha, waste management is altogether Gram Panchayat's business and no outsider can suggest anything about it while for another one current system of waste management is fine.

Minimum Waste Generation:

For minimum or no waste generation during the entire Wari, five Dindipramukhas mentioned that awareness regarding types of waste, generation of waste, waste segregation, waste collection, scientific and appropriate disposal of waste etc. should be created among the Warakaris, Dindipramukhas and the villagers. For this purpose, workshops should be arranged at village level and for Dindipramukhas. Along with waste management, values such as appropriate

use of the goods and the objects, minimum wastage of food, using all the resources as per the need etc. should also be inculcated. One Dindipramukha mentioned that options for effective waste management should be search and implemented. He further mentioned that one should carry his own waste and should throw it dustbins only. He also said that we should not be dependent on government and NGOs for waste management rather should start taking efforts on individual level. According to two Dindipramukhas government should declare complete ban on plastic production itself because people will keep using plastic as long as it is being produced. Also, plastic use should be banned for stall holders, hotel owners and hawkers. Two Dindipramukhas mentioned that drinking water provision should be more accessible. This can be done by providing water tankers or water points at frequent places which would reduce the purchase of plastic water bottles by the Warakaris. For them, government should look into this issue. Remaining two Dindipramukhas mentioned that installation of big and conspicuous dustbins as well as waste collection centers at every 200-300 meters during the Palkhi halt would reduce the spread of the waste.

Suggestions for Effective Waste Management System:

According to the Dindipramukhas, for a more effective waste management system during the entire Wari following measures can be implemented:

1. Every village demands different waste management methods.
2. Waste management system in every village should be made strengthened and funds can be requested from the government for the same.
3. Biogas plants can be set up to generate fuel and electricity in every village. Waste generated in every village should be decomposed in that village only. Biogas generated through such decomposition can be sold by the government and the revenue thus generated can be used for better waste management during Wari.
4. Every Dindi should be provided with six mobile toilets and one tractor to carry them. Every village should have a facility of emptying these toilets. The fecal matter thus generated can also be used to generate biogas.
5. Gram Panchayats should provide more dustbins to the stall holders.
6. Waste collection centers should be easy to locate and should be installed at every 200-300 meters. Their number should be increased.

7. Dustbins and the waste collection centers should be conspicuous so that they become easily visible from far away also.
8. Dustbin bags should be provided to all Dindis.
9. Waste should be immediately collected after the departure of Palkhi in order to avoid its spreading by winds.
10. Waste collection vehicle should be provided in the villages where Palkis halt.
11. Awareness should be made with the vehicles which can move around the villages and surrounding areas announcing the instructions. These instructions would include requests such as disposing one's waste individually, segregate the waste before disposing, do not depend on other mechanism – dispose your waste by yourself etc. Awareness announcements should be made more frequently.
12. Stalls distributing free food and drinking items should arrange dustbins on their own to collect the waste.
13. It should be mandatory for the stall holders and the shopkeepers in the village to keep dustbins next to their stalls and shops and should be instructed to ask their customers to throw the litter in those dustbins only. They should be fined if any litter is found around their stalls and shops.
14. More volunteers are needed to spread the awareness among the Warakaris and the villagers.
15. Instead of halting independently, if cluster of a few Dindis halts at one place then waste generation would restrict to that place only which would not only ease out the waste collection and disposal but also overall waste management. Government should provide places for this initiative.
16. Charitable people of the society should donate funds for availability of water tankers and water points at more frequent places so that purchase of plastic water bottles would reduce. This can also be done by the government by making drinking water arrangements at every 50 ft. on Palkhi routes.
17. Gram Panchayats should provide toilets and dustbins at walkable distances.
18. Empty plastic water bottles should be used by refilling or for toilet purpose. They should not be thrown immediately after use
19. Gram Panchayats should hire contractual labor for cleaning after the departure of Palkhi.

20. Government should appoint at least 4 drone Cameras on the Palkhi routes continuously.

Additional Information:

According to one Dindipramukha, sound pollution is the biggest problem right now. Almost every Dindi uses its own loud speakers for Bhajan, Kirtan and Haripath. Also, from all over Maharashtra and especially from Vidarbha and Marathvada, a lot of new Dindis are joining the Sohala (i.e. Wari). These newly added Dindis do not get numbers and they do not follow the discipline of the Sohala. In addition to this, Mokala Samaj is also increasing. Mokala Samaj also does not follow the discipline of the Sohala. These things are deteriorating the Sohala.

One of the Dindipramukhas said that major waste generation is by the stall holders on the Wari route. They should dispose the waste generated at their stalls using proper methods.

Another Dinidpramukha mentioned that using own steel plates and glasses is mandatory for joining his Dindi. Each Warakari has to carry his/ her own steel plate and steel glass. He adds that number of drinking water tankers is not enough and that the government should provide more water tankers.

One Dindipramukha mentioned that –

- i. Mobile toilets installed by the government are located at far distances and thus are not convenient for all Warakaris to use. They also are not very well maintained and are with too many mosquitos and bad odor.
- ii. Awareness should be created regarding the use of mobile toilets. Before Corona pandemic, the fecal matter emptied from the mobile toilets by Niraml Wari was provided to Rama Industries of Loni Kalbhor to prepare manure; current condition is not known.
- iii. Emptying of the mobile toilets can be done at every village and can be used to prepare manure at every village.
- iv. Rotation of the mobile toilets should be done more effectively - few Dindis arrive before the arrival of these toilets which eventually results in open defecation or increase inconvenience.
- v. To make it more convenient for the Warakaris, every Dindi should be provided with a few mobile toilets (number can be decided according to the number of Warakaris waking in those Dindis) - 25% cost will be bear by the Dindis and 75% by the government.

Santkrupa Prasadik Dindi Rathapudhe No. 26, a participant Dindi of Sant Tukaram Maharaj Palkhi Sohala, has been awarded with 'Clean and Addiction-free Dndi' (स्वच्छ व व्यसनमुक्त दिंडी) by 'Z 24 Tas' T.V. channel at the hands of Devendra Fadanvis in the year 2015. There is a Math at Alandi in the name of this Dindi. This Dindi is provided with ration and money by the said Math. Dindipramukh has mentioned that due to use of mobile toilets 80% open defecation has been decreased.

According to one Dindipramukha, provision of drinking water at frequent distances can be done to decrease the use of plastic water bottles. He also suggested that Palkhi Mahanidhi can be raised which can be used for poor, drought affected and deprived people.

One of the Dindipramukhas shared his observation that after Pirachi Kuroli, packaged drinking water is also duplicate. Well water or bore water is filled in plastic bottles and purifying medicine is added and such bottles are sold in the names of established packaged water companies. Water from RO plants is also from well or bores. People get diseased after drinking such water. Government should check such water bottles before their sale.

A Dindipramukha mentioned that Warakaris walking in Dindis follow discipline of that Dindi. They eat whatever is cooked, they halt where the Dindi finds the place, and they contribute in day-to-day activities of Dindi. Mokala Samaj does not want such discipline that's why they walk independently. All the arrangements of stay, toilet, food, water are anyway available. If they don't like a food in a communal dinner, they leave it and go to another communal dinner. They don't walk along with the Palkhi and travel according to their own will. Most of the Dindipramukhas are poor; still they run Dindis only to maintain the traditions intact. He also added that, at the halt, the portable toilets are installed away from the Dindis which causes inconvenience. He suggests that every Dindipramukha should be surveyed on the Prasthan day at Dehu and Alandi for the number of Warakaris walking in those Dindis - accordingly every Dindi should be provided with portable toilets to travel with the Dindis - as a result the inconvenience, overuse and rush happening at the halt can be avoided. He also suggests that clusters of Dindis should be made to halt at pre-decided places which would ease out the waste management. He said that Palkhi Sohala was a Yatra (religious gathering) now it has become a Jatra (fun fair).

Analysis of Data Collected from Warakaris Walking in Dindis

Primary Information:

Five Warakaris walking with Dindis halted at Barad and five from Dindis halted at Pirachi Kuroli were interviewed. Nine of them are males and remaining one is female between the age group of 36 to 75 years. Two of them have completed their primary education and four of them have completed their secondary education while one has completed the higher secondary and one left the college after completing the first year of Arts faculty. Remaining two respondents have not attained any formal education. Four out of ten respondents are practice agriculture. One is carpenter, one is cobbler, one runs a cereal and grocery shop, one works on wages, one is doing service while one retired.

S.N.	Name	Native village	Name of the Dindi	No. of years walking with Dindi
1	Sanjay Shripati Sutar	Sake, Dist. Kolhapur	Dinkar Dada Varute Vadgaonkar Dindi	17
2	Vishnu Shankar Bhosale	Khandala, Dist. Satara	Khandala Taluka Dindi	18
3	Ganpati Dinkar Chaudhari	Barad	Vitthalbhakt Mandal - Dindi No. 22 Rathapudhe	6
4	Rukmini Sahebrao Mogare	Alandi, Pune	Dindi No. 21-Rathamage Vitthal Maharaj Phursungikar	20
5	Vitthal Ambadas Khomane	Pimpalvadi, The. Paithan, Dis. Aurangabad	Dindi No. 89-Maharashtra Warakari Seva Mandal	10
6	Yashwant Dattu Patil	Waze The. Parner Dist. Raigad	Sant Seva Mandal Waze, Chiroli	14

7	Ganesh Ramchandra Mhaske	Balaji Nagar Taluka Washim	Dyneshwar Mauli palkhi sohala	10
8	Sakharam Anands Temkar	Nirgudsar, Taulka Ambegaon Dist. Pune	Ganraj Dindi Payi sohala	1
9	Nilkant Eknath More	Dehugaon, Pune	Jagadguru Santhshresht Tukaram Maharaj Palkhi Sohala	26
10	Somnath Mahadev Birajdar	Chimbali, taluka Khed, Jilha Pune	Dindi no 38, Chikhali Talgaon, sahiprasad sampradayak dindi Ratha Mage	10

Waste Management Information –

Five respondents mentioned that waste is segregated in dry and wet types while other five do not know about waste segregation. Those who do not know anything about waste segregation are willing to know about it. One who has idea about waste segregation wants to know more about it.

Types of Plates:

Eight respondents mentioned that they carry their own steel plates and bowls/ glasses with them during Wari while one claimed that providing steel plates and bowls/ glasses to the Warakaris is the responsibility of the Dindi with which he walks. Only the respondent from Jagadguru Santhshresht Tukaram Maharaj Palkhi Sohala Dindi (i.e. Dindi of Dehu Temple Trust) said that he does not carry steel plates and bowls/ glasses as leaf plates and bowls are provided to the Warakaris by the Dindi with which he walks; use of leaf plates and bowls is mandatory for this Dindi as per the rules and regulations of Temple Trust. 34 leaf plates and 18 leaf bowls are used by one individual walking with the Temple Trust Dindi during the entire Wari. Note that one respondent mentioned that his Dindi uses paper plates only for breakfast. He further added that each member of his Dindi uses 10 to 12 paper plates for breakfast during the entire Wari.

Water Bottles:

Five respondents mentioned that they use their own water bottles for drinking water during entire Wari. Two of them said that they don't keep own water bottles. One respondent said that he drinks water from water jars provided by the Dindi while one respondent said that he keeps a steel mug with him for drinking water during entire Wari. Only one respondent mentioned that he frequently buys water bottles for drinking purpose. All the respondents maintained that water tankers accompany the Dindis they are walking with. Two of them said that water bottles can be purchased in case of emergency. It is to be noted that nine out of ten respondents admitted that, at times, they use water bottles for drinking purpose though there is a facility of water tankers. This is done in cases such as:

- Water tankers run out of water
- Water tankers could not reach the halt of Dindi due to traffic, rains or any other reasons
- Water tankers are parked at a far distance
- Too much crowd at water tankers etc.

According to four of them, they purchase water bottles while three of them said that they collect water bottles from the free distribution stalls. Two of them mentioned that they either purchase or collect from the free distribution stalls; whatever is convenient to them. According to most of the respondents, the number of water bottles used by during entire Wari varies from 30 to 200 while three of them said that a specific number cannot be mentioned as such bottles are purchased as per the need. It is important to note here that, only one respondent, who had mentioned that he carries a steel mug with him, said that he does not purchase water bottles during the entire Wari. Seven respondents mentioned that they refill the water bottles mostly at water tankers or sometimes at water points provided by the Gram Panchayats or using water jars. Two of them said that they don't refill the empty bottles while the question is not applicable to the one who does not purchase water bottles. Finding water tankers is not a task for most of the respondents, as water tankers accompany their respective Dindis but at times it becomes difficult if the tankers lag behind the Dindi truck or get stuck in traffic and rain.

Food Preparation:

All the respondents mentioned that their respective Dindis prepare food for them and according to many of them the food is prepared at the place where Dindis halt by making a temporary

shelter using big plastic flex. Only two of them mentioned that the food is prepared at vacant places or temple halls or school grounds or halls or at houses or at any available places.

Kitchen Waste:

According to all the respondents the kitchen waste is filled in a bag and thrown in the dustbins of the villages or at the muck heaps in the villages or in the waste collection centers installed by the Gram Panchayats or kept aside on the road. It is observed that the waste collection centers installed by the Gram Panchayats are not used at all. Generally if garbage disposal facilities are available nearby the halt then the collected kitchen waste is thrown there; if not, the waste is collected in a bag and kept aside at halt itself. One respondent said that a pit is dug at any vacant place and kitchen waste is dumped into it and then the pit is covered with the soil.

Leftover and Remaining Food:

It is reported by almost all the respondents that remaining food is usually distributed among the needy Warakaris or Dindis or other needy people. It has also been informed that, if not distributed, it is either thrown, along with the leftover food, in the dustbins or at the chronic spots or in the agricultural fields or at any vacant place or left untreated at the preparation site. One of the respondents said that they have to throw the remaining undistributed food at vacant places as there is no efficient system of dustbins. Another respondent mentioned that very less food remains – so much less that it cannot even be distributed and thus it is thrown away along with the leftover food.

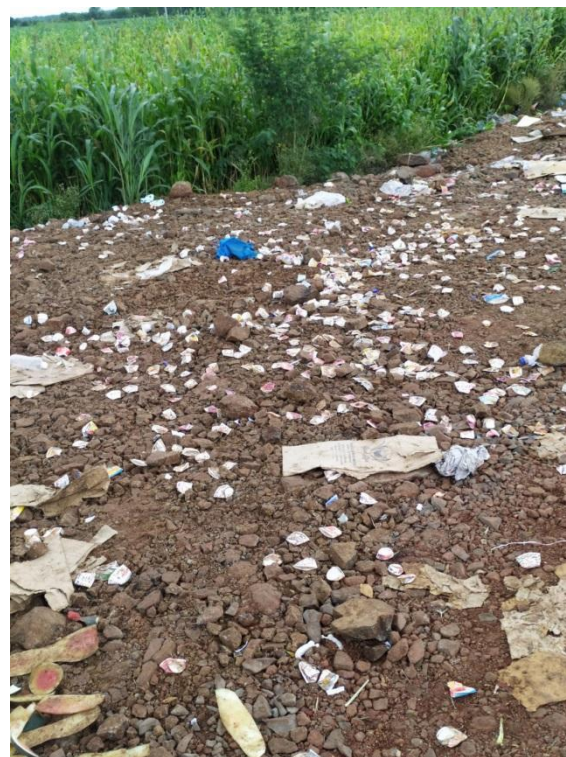
Food Arrangements:

All of the respondents maintained that Dindis have to provide them with food as they have contributed the joining amount of the Dindis which covers accommodation and food facilities. Thus, usually all of them have food at Dindis only; but some of them if invited by some villagers at communal dining for lunch or dinner, especially for dinner, then they visit that place. At the same time, it has been reported that this usually happens with the Dindis which halt at the houses of the villagers, that too if the house owner is arranging for communal dinner. Some house owners do not arrange for food and only offer their house premises for Dindi to halt. Those who attend the communal dining said that the organizers of such dining use steel plates and glasses/

mugs/ bowls but nowadays use of paper plates and bowls is increasing as they are easy to dispose and do not need washing; thus, saving water and man power. Also, it has been informed that, nowadays, at many communal dining, water bottles are given along with the food instead of paper glasses due to the convenience it has. A few respondents use their own bottles. It is interesting to note that one of the respondents claimed that he does not consume food in communal dining.

Disposal of Leftover Food:

The problem of food being leftover in communal dining does not get noticed by the respondents who do not consume food in communal dining. Those who attend such dining on the request of the organizers mentioned that the leftover food is either filled in a bag and the bag is thrown in the dustbin or at muck heap or at any chronic waste generation spots or at any vacant places or the bag is kept at a roadside. It is also possible that the leftover food is thrown in the dustbins or is dumped in a dig dug at nearby the halt and then covered with soil. One of the respondent claimed that there is not leftover food as the Warakaris ask for the food according to their hunger; thus no food wastage.



Types of Plates and Cups:

Seven out of ten respondents mentioned that they use steel cups and glasses and usually avoid plastic use and thus cannot mention a specific number of plastic cups and glasses being used. Only three respondents said that they use plastic cups and plates and only one of them said that 70 to 80 paper cups are used by him during entire Wari but he also could not cite a specific number of paper plates used. Other respondents also could not answer a specific number of paper plates and glasses used.

Types of Plastic Waste:

Plastic bottles are the major type of plastic waste that is generated during the entire Wari. Along with those other types of plastic waste that is generated during the entire Wari include wrappers, carry bags, packets and flex. At the same time, some respondents claimed that major waste is the plastic bottles and that no other wastes are generated as they do not use plastic so frequently; instead use steel wherever possible. One respondent mentioned that papers used to carry snacks are the second largest waste generated during entire Wari.

Types of Waste:

According to the respondents, dry waste is generated more than the wet one. Dry waste includes plastic bottles, plastic cups, plastic plates and paper cups. Wet waste includes remaining food, leftover food, banana peels, and leaf plates along with leaf plates.

Waste Disposal:

All the respondents mentioned that the dry waste is collected in bags and the bags are thrown in the dustbins installed by Gram Panchayats. Some respondents said that they burn the dry waste nearby the halt. Some of them also responded that they collect the dry waste in bags and leave the bags at the place of the halt or at any vacant place. It has been informed and observed that dry and wet wastes are usually collected together and thrown in the dustbins or at any vacant place together. ‘Nobody watches what is done with the wastes’ said a respondent. Respondents who segregate dry and wet waste dig a pit and dump the wet one in it. A few of them collect the waste in bag and leave the bag nearby the place of halt.

Specific Spots for Waste Disposal:

Five out of ten respondents claimed that they know the specific places where the waste generated during the Wari is supposed to be thrown and they make it a point that the waste generated by them is being thrown at those places only. Other five do not know the specific places where the waste generated during the Wari is supposed to be thrown. Only three respondents mentioned that such places are easily located. Others said that they face difficulty in finding such places and that is the reason behind throwing waste here and there. Reasons for not finding such places easily are –

- Too much of crowd
- Number of dustbins is not enough
- Most of the dustbins are not permanent but temporarily installed
- Temporarily installed waste collection centers get lost in the crowd

Note that one respondent informed that such places are easy to find in some villages and difficult in other villages.

Initiatives to locate the Waste Disposal Spots:

When asked to suggest initiatives in order to locate such places easily, one respondent claimed that nobody does anything and that the waste problem is not handled appropriately. Eight respondents suggested that every Gram Panchayat should provide dustbins (along with portable toilets) preferably at the places where Dindis halt. Dustbins in the villages should be easy to locate and access. Number of dustbins and portable toilets should be increased. It is also suggested that separate dustbins for dry and wet waste should be provided where Dindids halt. These dustbins should not be distributed while walking instead; they should be distributed only at the halts. At the same time, dustbins should be provided to Mokla Samaj also. Another respondent suggested that dustbins should be installed at particular places and awareness should be created; at the same time, every Dindi should know about the waste management plan that is specially prepared for Wari by every Gram Panchayat.

Additional Information:

Six out of ten respondents did not add additional information. One respondent claimed that this was his first Wari and thus, he is not able to provide much information. One respondent mentioned that Dindis have to arrange for their own dustbins as they are not provided with separate dustbins for dry and wet waste. One respondent said that many people collect dry and

wet waste together and throw it in the dustbins. Considering the waste management situation in the Wari one respondent maintained that waste management is important to avoid the epidemics that usually are caused by the improper and unscientific management of wastes.

Analysis of Data Collected from Stall Holders on Wari Routes

Primary Information:

Three stall holders from Barad and three from Pirachi Kuroli were interviewed. Five of them were males and one was female. They all belonged to the age group between 29 to 50 years. Two of them have completed their secondary education while two have completed higher secondary education. Note that one stall holder have completed his post-graduation while one has no formal education.

S.N.	Name of the respondent	Native village	Type of the stall	No. of years running the stall in Wari	Get material from
1	Ashok Dashrath Kale	Hatgaon, Dist. Beed	Saloon	40	Phaltan wholesale market
2	Deva Kokare	Valchandnagar, Dist. Pune	Toys	10 to 12	Purchase all the toys at one time only
3	Mustak Gulab Tamboli	Malavali, Dist. Solapur	Pan Tapari	20	Nearby market
4	Zubeda Rajmohammad Shikalgar	Patwardhan Kuroli, Tal. Pandharpura, Dist. Solapur	Toys	5	Pandharpur
5	Akash Pandurang Gavali	Malinagar Tal. Malshiras, Dist. Solapur	Tea	18	Purchase from every village

6	Samadhan Dinkar Naiknaware	Boragav Tal. Malshiras, Dist. Solapur	Vegetables	6	Pandharpur Lilav Market
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It is evident from the above table that two respondents run stalls of toys while one each runs a saloon stall, tea stall, vegetables stall and pan tapari. Respondent of the saloon stall is running his stall for 40 years, which is the highest value while respondent of the toys stall is running her stall for 5 years, which is the lowest value. Above table also shows that four respondents are from different villages of Solapur District while one is from Pune District and one is from Beed District. Two respondents, one running the stall of toys and one running the stall of vegetables mentioned that they purchase the required materials from Pandharpur market. Respondents running the stall of tea said that he purchases the required material from the villages where Palkhi halts while the one running the stall of paan shop said that he purchases the required material from nearby markets. One running the stall of toys claimed that he buys all the toys at once before starting the Wari while the saloon stall owner mentioned that he buys all the required materials from Phaltan market.



Waste Management Information:

It has been reported that none of the respondents knows about the segregation of waste and that all of them would like to get knowledge about the same.



Four of them mentioned that one dustbin each gets full with the waste generated at their stalls while two of them mentioned that half dustbin each gets full with the waste generated at their

stalls. Three respondents informed that they collect dry and wet waste together in single dustbin. Two of them said that their dustbins get full with dry waste only while one of them said that his dustbin gets full with wet waste only. The stall holders, whose stalls generate both dry and wet waste, collect the waste together in a bag and either throw it in the common dustbin of the village or put the bag somewhere on the roadside. Those whose stalls generate only dry waste either throw the waste in the village dustbins or burn it aside the road while the one whose stall generate only wet waste throws the waste on the road.

Assistant from Gram Panchayats:

All three respondents from Pirachi Kuroli claimed that the Gram Panchayat does not help them in disposing the waste. The saloon stall owner from Barad mentioned that Gram Panchayat helps the stall holders by providing dustbins but one dustbin is never enough for him as there are too many people availing his services. The toy stall owner and the pan stall owner from Barad said that the Gram Panchayat makes all waste collection arrangements in the village only and not on the outside highway. But, as observed, this response was not entirely correct; Gram Panchayat does provide dustbins to the stall holders on the highway next to the village but not to the stalls which are at a far distance from the village.

Free Distribution:

Five of the six respondents maintained that they do not distribute any material to the Warakaris for free. One of them straightaway said that he comes to Wari for business and not for charity. Only the tea stall holder from Pirachi Kuroli mentioned that he distributes tea to the Warakaris for free. He distributes tea in paper cups and throws the empty cups in the dustbin.

Requests made to the Customers:

When asked whether they request their customers not to litter around their stalls, four respondents said that they do not request their customers not to litter around their stalls. Two of these four maintained that they are so much busy with their jobs that they don't find time for such awareness. The saloon stall holder said that he does request to the people around his stall not to litter but they say that there are no dustbins nearby and hence they don't have other choice but to throw the waste here and there. The tea stall holder from Pirachi Kuroli claimed that he

does such requests to his customers and to those who avail free distributed tea. ‘Some people listen and throw the empty cups in the dustbin while some don’t and continue littering around; he adds. Two out of four who do not request their customers and Warakaris claimed that they don’t find spare time from their work to make such awareness by requesting their customers and other Warakaris as their priority is to attend their customers.

Avoiding the Waste Spread:

Five out of six respondents claimed that they do take measures so that the waste generated at their stalls does not spread here and there. The saloon stall owner said that he fills the cut hair in a bag and dumps the bag in a dustbin or throw it on any vacant ground. The remaining stall holders also responded that they collect the waste generated at their stalls in bags and throw them in the common dustbin of the village or to some field or to any public area or put the bags by the side of any field.

Suggestions of the stall holders for better waste management in order to keep hygiene during entire Wari:

According to the stall holders, every stall holder should be provided with enough number of dustbins or at least with dustbin bags to fill the waste and these dustbins or the dustbin bags should be provided and distributed by the Gram Panchayats. One of them also mentioned that pits should be dug by the Gram Panchayats for dumping the waste.

Analysis of Data Collected from Mokala Samaj

Primary Information:

Five Warakaris who walk independently and halted at Barad along with five Warakaris who walk independently and halted at Pirachi Kuroli were interviewed. All of them were males belonging to the age group of 53 to 66. Three of them have left their primary education incomplete; two have left their secondary education incomplete; one has completed the secondary education while two have completed their higher secondary education. Two respondents have no formal education. The remaining important information has been provided in the following table:

S. N.	Name of the respondent	Native village	Occupation	No. of years walking in Wari
1	Gokul Vitthal Gofane	Bothara, Dist. Osmanabad	Agriculture	3
2	Dattatray Dnyandev Shelake	Botra, The. Paranda, Dist. Osmanabad	Agriculture	1
3	Vasantrao Keshavrao Galande	Hinganghat, Dist. Vardha	Retired from private service	6
4	Balu Bajrang Londhe	Parale, Teh. Karad, Dist. Satara	Wages	7
5	Kisan Dagadu Kumbhar	Bambhudi, Dist. Solapur	Agriculture (now son looks after it)	4
6	Sandeep Shankarav Shewale	Malad, Mumbai	Waiter at a hotel.	20
7	Navnath Kashinath Pandvale	Lungi Pimpalvao, Teh. Vashi, Dist. Osmanabad	Wages	4
8	Baliram Shaymrav Chavan	Karajkheda, Osmanabad	Agriculture	6
9	Sharad Bhagwan Londhe	Pimpalener, Teh. Mandha, Dist. Solapur	Agriculture	7
10	Kejiram Sayaji Mahapor	Bhenda, Teh. Nevasa, Dist. Ahamadnagar	Agriculture	7

It can be seen from the above table that four respondents are from Osmanabad District, two are from Solapur District and one each from Vardha, Satara, Mumbai and Ahemadnagar. It can also be seen that this one of the respondent is walking in the Wari for the first time while it's the third Wari for another respondent. Two respondents are walking in the Wari for the fourth time, two for the sixth time and three for the third time. Note that one respondent claimed that he is walking in Wari for last 20 years.

Reasons for not Joining Any Dindi:

Seven out of ten respondents mentioned that they do not walk with any Dindis as one has to pay some joining fees for that and they are unable to pay the joining fees of the Dindis. Although, the joining fees vary with the Dindis, these respondents claimed that they cannot afford to pay that amount to walk in the Wari. Along with this, some of them also agreed that they do not want to follow Dindis' timetable. For them it is difficult to wake up early in the dawn and start walking with the Dindis as it is very much hectic and inconvenient. One of them also said that he walks faster than the Dindis and thus, does not walk with them. One respondent mentioned that he likes to walk independently while one mentioned that he does not like walking with Dindis. Another one did not mention any specific reason for not walking with any Dindis. At the same time is interesting to note that eight out of ten respondents have indicated that they would like to walk with Dindis if the joining fee issue is resolved. Only two respondents said that they would not like to walk with Dindis and would prefer to walk independently.

Stay Arrangements:

When asked about their halting facilities, all the respondents responded that they stay at any public place such as temple halls, school premises, house platforms, Gram Panchayat offices, under trees etc. One of them said that he halts wherever he gets permission. All of them maintained that they arrange their halt wherever there is shelter available.

Food Arrangements:

Regarding the food facility, four out of ten respondents mentioned that villagers from the villages on the Palkhi route and from the villages where Palkhi halts provide free food to the Warakaris out of devotion. Two respondents said that these villagers consider the free distribution of food as their devotional duty. Along with the villagers, many people distribute food at various places. People arrange communal dining also. Thus, there is no problem of food during entire Wari claimed the respondents. Two respondents also mentioned that they eat in communal dining or ask civilians or hotel owners for food. Usually the respondents eat wherever the food is available. One of them said that sometimes he has to spend his money if free food or communal dinners are not available. But by and large they get food for free.

Types of Plates and cups:

Six out of ten respondents informed that they do not carry steel plates and mugs during the Wari while other four said that they do carry steel plates and mugs during the entire Wari. Those who do not carry steel plates mentioned two major reasons for not carrying:

1. Steel plates and mugs increase the weight of the bag and thus are not convenient while walking.
2. All facilities such as plates, bowls, glasses etc. are done by the People who arrange communal dining and who distribute free food.

Almost all the respondents consume food at the communal dining arranged at various places. Usually, paper or leaf plates and plastic cups or leaf bowls are used in such communal dinners. Three respondents mentioned that they use their own steel plates and mugs/ glasses when they consume food in any communal dinner. Note that one respondent said that he does not use his own steel plate if the food is served in paper or leaf plates. These paper/ leaf plates and bowls and glasses are thrown in the dustbins by the respondents or in the basket/ dustbin bag which is arranged at the dinner place to collect these plates. Sometimes the hosts who organize the dinners collect these plates and the cups/ glasses in a big bag and throw the bag in the dustbin. Thus, basically, these plates are either picked up by those who consume food in the communal dinners or by the organizers of such dinners and are thrown in the dustbins.

Leftover Food:

When asked about the leftover food, eight out of ten respondents claimed that they do not waste food as they take as much is needed i.e. they eat according to their hunger so that no food is wasted. For them food is god and they consider the wastage of food as an insult to their god. One respondent mentioned that if any food remains in his plate he throws it in the dustbin while another respondent mentioned that if food remains in his plate, he offers it to stray animals.

Free Distribution:



It is important to note that nine out of ten respondents stated that they do collect items distributed for free such as biscuits, snacks, water bottles etc. Only one respondent claimed that he does not collect such free distributed items. When asked about the disposal of the empty plastic packets of biscuits and snacks and the empty water bottles, eight of them told that they throw them in the nearby dustbins or collect them in a bag and dump this bag in the dustbin provided by the Gram Panchayats. One of them mentioned that he keeps the empty bottles for refilling or for any other purpose such as for toilet etc. Note that only one respondent said that he throws these packets and bottles on the spot where they get empty.

Tea in Paper Cups:

Nine respondents said that they do take tea/ coffee/ milk that are distributed in plastic/ paper cups at the Visava and on the entire Wari route. All of them mentioned that they throw such cups in the nearby dustbins or the waste collection center specially installed for the Wari by the Gram Panchayats. A few respondents said that cardboard boxes are kept at some stalls and they throw these cups in those boxes. A few respondents also informed that they throw these cups on road if they cannot locate the dustbins. Only one respondent said that he does not drink any such drinks.

Drinking water arrangements at Palkhi halts:

According to the respondents there are two major arrangements for drinking water:

1. Water tankers
2. Packaged water

Water can be accessed from the water tankers that are arranged at Palkhi halts. Water bottles are either purchased or are collected from the free distribution stalls. At some places villagers also provide bottled water. Empty bottles are either thrown away or are refilled at water tankers. A few respondents mentioned that empty bottles can be refilled with water from water jars also. Few of them also informed that they drink water at hotels on the road.

Waste Management Information:

It has been reported that four out of ten respondents know that the waste is segregated as dry and wet waste while remaining six do not know anything about segregation. Out of the latter six respondents, five showed interest in knowing the types of waste and their segregation while remaining one has no interest in this knowledge.

Disposal of Dry Waste:

When asked about the disposal of the used plastic cups and plates, empty toothpaste tubes, toothbrushes, soap wrappers, plastic carry bags etc., five of them mentioned that they throw such dry waste in nearby dustbins or the waste collection centers provided by the Gram Panchayats. One of them said that he collects this waste in a bag and then throw it in the dustbin. Note that four respondents informed that they tend to throw wastes such as empty toothpaste tubes, toothbrushes, soap wrappers etc. at the bathing spots while wastes such as used plastic cups and plates along with the carry bags are thrown in the dustbins. Respondents also informed that the empty paper plates are usually left at the dining place only and are thrown in the dustbins if they are available nearby and are located easily. One of the respondents claimed that he uses these things very carefully and does not generate much waste while the remaining one claimed that he was unable to give any information regarding this.

Acts Generating the waste:

Six respondents said that they are aware about the fact that their small acts of ignorance such as throwing plastic wrappers, plastic bottles, empty paper cups, toothbrush etc. here and there generate waste around them. Two respondents claimed that they don't litter around and throw the waste in dustbins only. One respondent said that he does not generate waste while the remaining one did not answer the question.

Measurements for Not Generating the Waste:

According to the respondents, following are the measurements that can be taken at the individual level for not littering and maintaining hygiene during the entire Wari:

1. Everyone should make it sure that waste generated by them is being thrown in the dustbins only.
2. At times one can throw the waste generated by others in dustbins.
3. Resources should be used carefully.
4. One should collect all the waste generated by him/ her in a bag and throw it in the dustbin. Also, one should ask others to do the same.
5. Wastes should be segregated before disposing.
6. Requesting the Warkaris not to litter on the roads; if they do, I pick it up and throw it in the dustbin. Usually they don't respond to such requests.
7. The waste should not be thrown at open spaces as such throwing can damage the hygiene.
8. Hotel and stall owners should keep dustbins in their premises as most of the waste is seen in front of the hotels.
9. Government should declare a complete ban on plastic use. It should take some serious and strict actions on plastic users.

Analysis of Data Collected from Schools**Primary Information:**

Peons of government schools in Barad and Pirachi Kuroli were interviewed. Both are males. One is 51 years old and another is 52 years old. One has passed the 10th standard exam while another has passed 11th standard exam. School peon from Barad village has been living in the village for last 10 years and is working in the said school for last 25 years while that of Pirachi Kuroli village has been living in the village since his birth and is working as a peon in the said school for last 16 years.



Waste Management Information:

School peon from Barad knows that waste is segregated as dry waste and wet waste. On the contrary school peon from Pirachi Kuroli does not know about waste segregation and he is willing to gain knowledge about the same.

Waste Disposal:

According to the peon of the school in Barad, some of the wet waste generated in the school is dried and then burnt while other wet waste is dumped in a pit. At the same time dry waste such as papers, tree leaves etc. generated in the school is collected and burnt. Before this disposal, the waste is segregated in the school premises itself. For such segregation, there are independent dustbins for wet waste and dry waste in the school.

According to the peon of the school in Pirachi Kuroli, wet waste that gets generated in the school is leftover food while dry wet that gets generated in the school includes papers and chocolate wrappers. Some of the wet waste is burnt along with the dry waste after collecting for 8 days while other wet waste is thrown in a corner of the ground for stray dog to eat. Note that there are no separate dustbins in the school for dry and wet waste and that the waste that is generated in the school is not segregated before disposing. He claimed that school does not get dustbins from Gram Panchayat or the government as the school is an institute and not a commercial thing.

Waste Management during Wari:

Peon of the school in Barad informed that approximately 5000 Warakaris from four Dindis stay at his school while that of Pirachi Kuroli informed that approximately 1800 Warakaris stay in his

school. Both of them mentioned that functions such as Bhajan, Pravachan, Kirtan, communal dining etc. are arranged in both the schools during the stay of the Warakaris. It has also been reported that food for these Warakaris is prepared in the school premises only. Peon of the school in Barad said that a pit is dug in the backyard of the school and the kitchen waste and leftover food is dumped in that. On the other hand, peon of the school from Pirachi Kuroli said that the kitchen waste and the leftover food is collected together and burnt. He also said that Warakaris carry the remaining food with them to avoid food wastage. According to the peon of the school in Barad, leftover food and remaining food is the wet waste generated and plastic bottles, plates, slippers, shoes, plastic bags, soap wrappers etc. are the dry waste generated at the school during the stay of the Warakaris. According to the peon of the school in Pirachi Kuroli, leftover food is the only wet waste generated along with paper plates, paper cups, plastic bottles, forgotten footwear and clothes, medicine strips etc. are the dry waste generated by the Warakaris staying in the school. The peon of the school in Barad mentioned that a pit is dug in the backyard of the school and the wet waste is dumped in that while the dry waste is burnt. After the departure of the Palkhi, the school campus is cleaned by the students of standards 8th, 9th and 10th. The peon of the school in Pirachi Kuroli mentioned that all the waste is collected by the sweepers and burnt together.

Analysis of Data Collected from Waste Pickers

Primary Information:

A Focused Group Discussion was carried out with husband-wife waste pickers in Barad while an interview of a male waste picker was conducted at Pirachi Kuroli. The husband from the duo was 52years old and has left education after 2nd standard while the waste picker from Pirachi Kuroli was 20 years old and has completed secondary education and passed 11th standard. The waste picker couple from Barad stays at Phaltan for last 40 to 45 years; before that the husband was living at Karad. The waste picker from Pirachi Kuroli stays at Akluj. The waste picker duo from Barad is performing this waste picking occupation for last 20 years. It also goes to Nashik in summer to sale condiments. Waste picker form Pirachi Kuroli is performing the waste picking occupation for last 9 years.



Waste Management Information:

Waste picker from Barad knows that the waste is segregated as wet and dry waste while waste picker couple from Pirachi Kuroli does not know about the segregation and is willing to get it known. Waste picker from Barad mentioned that Nirmalya (flowers and garlands offered to Palkhi) and leftover food is the major type of the wet waste while plastic and papers is the major type of dry waste that gets generated in the village during the Wari. Waste picker duo from Pirachi Kuroli mentioned that they do not know what type of wet waste is generated in the village during Wari but claimed that plastic waste is the major type of waste generated in the village during Wari. Waste picker from Barad maintained that villagers do segregate the waste while those from Pirachi Kuroli do not have any idea about waste segregation. Waste pickers from both the villages mentioned that they do not collect wet waste and that they sale the collected dry waste in nearby scrap markets such as Phaltan or Akluj. It has been reported by the waste picker from Barad that, empty plastic bottles get sold at Rs.10/kg while cardboards get sold at Rs.8/kg. He added that he collects around 50 big bags (gonya) of plastic bottles after the departure of Palkhi from the village. Note that, waste pickers from both the villages mentioned that, they do not face any problems while waste picking.

Analysis of Data Collected from Gram Sevak

Barad Village –

Primary Information:

Interview of the Gram Sevak of Barad Gram Panchayat was a Focused Group Discussion with Gram Sevak and other Gram Panchayat members. All of them were males. The Gram Sevak is working as a Gram Sevak at Barad Gram Panchayat for more than four years.

It is reported that Barad has more than 60 shops which include shops of grocery, tea stall, saloon, vadapav stall etc.

Daily Waste Management:

The respondents know that the waste is segregated as dry and wet waste. Everyday approximately 500 to 700 gm wet waste is generated in the village while such as estimation of dry waste is not possible. The waste generated in the village is not segregated before its disposal. Villagers throw all types of waste in dustbins and this waste is burnt by the sweepers once the dustbin gets full.

Waste Management during Wari:

During Wari, plastic bottles and cardboards are collected by the independent waste pickers and sold at Phaltan scrap market. Waste generated in the village during Wari is not segregated before its collection. Wet waste generated in the village during Wari is collected and dumped in a pit while dry waste generated in the village during Wari is collected at a place and then burnt.

Funds for Waste Management:

Gram Panchayat does not receive independent funds from the government for waste management during Wari, instead, receives a lump sum amount of Rs.7 lakhs for overall management of Wari. This fund is spent on works of electricity, water and roads.

Solid Waste Management Proposal:

Solid Waste Management proposal of the village is approved. According to that, 70% cost of Solid Waste Management will be bear by the government. Two pilot Solid Waste Management

plants are planned at Bagevadi and Barad Gavthan under this proposal. Also we will purchase a tractor for waste collection under this proposal if permission to diesel vehicle is granted by the government.

Additional Remarks:

- Sweeper in the village sweeps the village roads rotation wise.
- 70% Dindis either pack the leftover and remaining food and carry it or dig a pit at the halting place and dump it in that or pack it in a bag and leave it at the place of halt. Dindis at Palkhi Tal carry the waste with them in bags and dump these bags in the nearby dustbins. They do not leave the bags full of waste at the Palkhi Tal in order to maintain the sanctity of the Tal.
- Farmers in the village use cow dung manure prepared by the wet waste.
- Villagers celebrate Hanuman Jayanti.
- This year 8 employees from Mhasvad Nagar Palika came for Waste Management during Wari.
- Institutes such as Nirmal Wari, Mahatma Phule Mandai (Pune) come to clean the village after the departure of Palkhi.
- Agricultural College (Pune), NSS etc. create awareness for No Open Defecation - it seems working.
- Stall holders in the village are provided with overall 21 dustbins. They dump the entire waste at river side. Gram Panchayat is planning to segregate this waste before the disposal.
- Medical waste is collected by Baramati Nagar Palika.

Pirachi Kuroli Village –

Primary Information:

Interview of the Gram Sevak of Pirachi Kuroli village was a Focused Group Discussion with the Gram Saevak and Gram Panchayat Member along with the Gram Panchayat Peon. All of them were males of age group 30 to 50 years and are working in Pirachi Kuroli Gram Panchayat for last 1 to 2 years.

There are more than 50 shops in the village out of which more than 10 are Paan shops, more than 10 are hotels, 5 agriculture centers, more than 15 are grocery and general stores, 3 medical shops, 1 agricultural instruments shop and 1 hardware shop.

Daily Waste Management:

All the respondents know that the waste is segregated as dry and wet waste. The everyday waste generation of the village cannot be estimated as every house disposes its own waste. The waste is not segregated before the disposal. Gram Panchayat has no waste picking facility. Every house has an independent muck heap. Members of the household throw the wet waste on the muck heap or in their agriculture field - it gets converted into manure. This manure is used for agriculture or is sold to other farmers at Rs.5000/-per trailer truck. Dry waste is burnt at the muck heap or somewhere around. The ash of this burnt dry waste is useful for manure production.

Kitchen waste, leftover food and leaf plates are the major types of wet waste that is generated during the Wari while plastic plates, paper cups and plastic bottles are the major types of dry waste that is generated during the Wari. To collect the waste generated during Wari, the Gram Panchayat hires 10 to 15 people on daily wages at Rs.500/-per day per head. This waste is segregated before its collection. The segregation and collection processes are performed manually by hands.

Waste Management during Wari:

The wet waste generated during Wari is disposed as follows –

1. Aerobic powder is sprayed on leftover food and kitchen waste for quick decomposition.
2. Disinfectant Malathion powder is dusted to avoid smell.
3. Thus, the waste turns into manure on the spot.



The dry waste generated during Wari is disposed as follows –

1. There is no planning for plastic waste. Plastic bottles are collected by independent waste pickers and sold at nearest scrap market of Velapur or Aklun.
2. Other dry waste is dumped into pits.
3. This year we have installed plastic collection centers but nothing is decided about what to do with the collected plastic.

Funds for Waste Management:

Gram Panchayat does not receive independent funds from the government for waste management during Wari, instead, receives a consolidated Palkhi Sohala funds of Rs.12 lakhs. 50% of the funds are received before the arrival of Plakhi and 50% of the funds are received after the departure of Palkhi. Receipt of funds after the departure of Palkhi is very unsure. Sometimes the

Gram Panchayat receives and sometimes does not. The Gram Panchayat gets the all essential works done on credits and pays the invoices once it receives the funds. The funds are majorly spent on works of electricity, water and sanitation. Remaining funds are used for emergency jobs such as DP bursts, short circuit, wire cuts, water clogging, water logging, failure of electricity etc.

Solid Waste Management Proposal:

The Solid Waste Management proposal of the village is submitted but not yet approved. This proposal is prepared by an organization named 'Parisar' located at Mangalvedha. An amount of Rs.40 lakhs is proposed under this proposal. Once the Gram Panchayat receives the funds, following interventions are planned –

1. Create soak pits for wet waste at Gavthan, Palkhi Tal and all surrounding settlements for manure production.
2. Nedap construction for dry and wet waste.
3. Vermicomposting project.
4. Plastic decomposition plant.

Additional Remarks:

- Village does not have a waste picking vehicle.
- 2 to 3 trailers of plastic bottles are collected by the independent waste pickers to sale at Velapur or Akluj.
- Gram Panchayat should receive Palkhi Sohala funds at least 15 days prior to Palkhi Sohala.

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