

# A Study of the Socioeconomic and Ethno-Cultural Impact of Ganesh Utsav Festival on Diverse Countries in the World

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## **Abstract**

Festivals increase the moral, ethical and spiritual alignment of human societies the world over. This research paper attempts to study the social, historical, and religious benefits of the Shree Ganesh Utsav festival specifically, and the Sanatan festivals in general, with the aim to study their socio-economic and ethno-cultural impact on ethnically diverse human societies on a global scale.

Lord Ganesha is the Divine symbol of Wisdom and Spirituality associated with non-violence and goodwill for all. With the aim to unite humanity into a common bond of spiritual oneness at the highest divine consciousness level, it is proposed through this research to study the feasibility of organising an annual celebration of “World Worship Day” aligned with the auspicious “Ganesh Chaturthi” *mahurat* every year. For a research project designed to measure the socio-economic and ethno-cultural impact of a particular Sanatan (Hindu) festival like Ganesh Utsav, it is necessary to understand the concept of Spiritual Quotient to make the study empirical and exploratory in nature.

It is proposed to visit three different culturally and ethnographically diverse nations of the World i.e. China (Hong Kong), the Kingdom of Bahrain, and USA (New Jersey) to get first-hand impressions of the socio-economic impact and collect primary data through structured questionnaire and statistical surveys. *But due to the war situation between Iran and Israel/USA, the visits to Bahrain/UAE and the USA were called off.*

It is also proposed to visit key Ganeshotsav committees (mandals) within India, primarily in Mumbai, and places of worship of different faiths like Buddhist, Sikh, Jain, Christian, Islamic and Zoroastrian faiths to collect information from the religious leaders and practitioners on the proposed amalgamation process of different religious beliefs into one single Divine Source for celebrating “World Worship Day”.

The essential steps for designing a microstudy on festivals involve systematic planning, focused data collection, and clear analysis.

The work plan includes Formulating Clear Research Questions, Defining Research Problem and Objectives, Conducting Literature Review, Using non-probability, Purposive, and Convenience sampling strategies and deriving methods like Community Perception Surveys, Economic Impact Analysis (EIA), and Cost-Benefit Analysis (CBA). and measuring the Spiritual Quotient (SQ) based on Questionnaire Survey. Respondents are individuals, festival Organisers, and administrators of religious institutions.

The purpose of the survey is to study the impact of festivals on the socio-economic and ethno-cultural aspects of society, and on the spiritual growth of individuals.

**Keywords:** Sanatan Festivals, Ganeshotsav, Spiritual Quotient, EIA, CBA, World Divinity Day.

## Introduction

A festival is a congregation of people with different ethnic, linguistic, religious, and historical affiliations and a shared worldview who engage in various activities associated with the festival. Festivals offer opportunities for self-exploration and identity formation through performances, rituals and playful practices. They are phenomena of “*existential richness*”, as opposed to monetary wealth, with the potential to develop communities. People celebrate victories, perform rituals, display cultural heritage, encase spiritual and secular stories, foster collective cohesiveness, sustain a community’s sense of self, provide significant social and educational benefits, develop sustainable local economies, generate social capital, and enhance local creativity.

Indian festivals enhance social investment that holds a community together. This social investment in return creates more economic investment. They drive positivity and shield us from global economic turmoil. They have direct and indirect impacts on communities, attracting tourist and visitors at regional, national and international level and creating employment opportunities, foreign exchange earnings and increasing the standard of living of host community. In festival tourism, tourist spend on a wide variety of goods and services like food, transport accommodation, communication and entertainment etc. which boosts the local economy. They help to generate jobs and increase revenue to local people and shopping facilities, thus stimulating secondary economic growth.

Festivals serve as sites for *transformative social action*. They attract huge numbers of tourists and influence regional economies. With increasing globalization and accessibility of travel, festivals increasingly attract those seeking new cultural and entertainment experiences, along with a spiritual connect. Economic benefits include employment, business growth, impact on trade, and investment that to maximize the impact on event tourism.

### a. Impact of Hindu festivals

Indian festivals are cultural celebrations that significantly impact various sectors of the economy. This ethos of inclusivity has found its way into diaspora communities, particularly in multicultural societies such as the UK, the US, Canada, and Middle East.

Hindu festivals generate measurable positive economic multipliers and social cohesion, but the magnitude and form of impact vary sharply across capitalist, socialist/communist, and Islamic contexts due to differences in market structure, state control, and religious regulation.

### *Economic impact*

1. **Output and income:** Festival-linked sales spikes in retail, textiles, jewellery, sweets, electronics, tourism, and transport. Increased rural demand for agricultural produce, flowers, dairy, and artisanal products through melas and local fairs.
2. **Employment:** Short-term jobs in event management, decoration, transport, catering, security, and informal vending. Revival and seasonal scaling of traditional crafts (idols, lights, ornaments, folk performances) improving livelihoods of artisan communities.
3. **Financial and technological inclusion:** Surge in digital payments and e-commerce around major festivals, supporting diffusion of fintech and formalisation of transactions.

### *Socio-cultural and Ethno-cultural impact*

- a. **Social cohesion and identity:** Festivals strengthen collective identity, social capital and local leadership through processions, community feasts and collective rituals.

- b. **Interfaith and interethnic relations:** Many regions of India display cross-community participation in Hindu festivals (e.g., non-Hindu traders and workers benefiting economically), supporting everyday pluralism.
- c. **Cultural preservation and change:** Festivals preserve local art forms, music, dance, myths and ritual knowledge, while also enabling hybridisation via media, tourism and commercialization.
- d. **Cross-regime impacts:** capitalist, socialist/communist, Islamic context Comparative literature on religious festivals indicates that political–economic regimes and religious majorities condition how festivals translate into socio-economic and ethno-cultural outcomes; specific quantitative work on Hindu festivals abroad is thinner and often case-based.

#### **b. Impact of Ganeshotsav festival on local Indian community**

Various Ganesh Utsav mandals (Organisers) were approached to gather their personal view and experience on the research topic especially related to the celebration of Ganesh Utsav in Mumbai.

The first organisation that was approached through open source was the Girgaon Ganesh Mandal in Mumbai. The entire history of the Ganesh Festival's origin and progression over the years can be traced through the following podcast link by Shri Shirkant Kale and Shri Ganesh Lingayat from the famous Girgaon cha Raja Ganapati Mandal.

<https://youtu.be/trFEjFTUup4?si=8knXHMe4L3-adl8z>

Other religious institutions visited are:

- a. Ichchapurti Ganesh Mandal in Fort, Mumbai
- b. Saraswati Samaj Temple in Fort area, Mumbai
- c. Nipponzan Myohoji Buddhist Temple in Worli
- d. Siddhivinayak temple in Air India colony, Kalina, Santacruz
- e. Happy Valley Hindu Temple in Hong Kong
- f. Khalsa Diwan Gurdwara sahib in Hong Kong
- g. Guru Nanak Darbar Gurudwara in Borivali west
- h. Jain temple in Dadar East, Mumbai
- i. BAPS Swamy Narayan temple in Dadar East, Mumbai
- j. BAPS Swamy Narayan temple in Shai Bagh in Ahmedabad
- k. Akshardham Swamy Narayan mandir in Gandhi Nagar, Gujarat

#### **c. Introduction to Sanatan Festivals**

Festivals increase the moral, ethical and spiritual alignment of human societies the world over. For a research project designed to measure the socio-economic and ethno-cultural impact of a particular Sanatan festival like Ganesh Utsav, it is necessary to understand the concept of Spiritual Quotient to make the study empirical and exploratory in nature.

Sanatan festivals like Ganesh Utsav Festival provide structured opportunities for deep self-reflection, meditation, and practices that foster inner awareness and connection with the divine. These festivals encourage spiritual growth through rituals, prayer, chanting, and community participation, which cultivate self-inquiry, humility, mindfulness, and compassion—all key aspects of spiritual intelligence.

Fundamentally, this research studies the impact of Ganeshotsav festival on society. Over time, the research process progressed to covering a broader & wider perspective, multi-religious and multi-cultural festivities, and encompassing larger demographic patronage extending to the entire human society.

Ganeshotsav inherently is a family festival, which during British rule was celebrated for political reasons in a more public perspective on the streets to maximise involvement, within the public domain on a larger

family scale.

Since Sanatan dharma recognises the whole world as one family, the limited scope of Ganeshotsav festival has been extended in the research as part of a larger schema of Sanatan festivals. As Lord Ganesh, fondly called as Ganapati Bappa, is revered in many parts of the world with as much splendour as in India, especially in Mumbai, Maharashtra, the research logically encompasses multi-cultural and inter-faith horizons.

The main reason for this larger scope is that Lord Ganesh is the God of Wisdom and is an epitome of peace and non-violence. Hence it is proposed that on one auspicious day in the year, all humanity should respect and honour the God of Wisdom. We always believe that God is One and that humanity is one large family of brotherhood and mutual love for each other despite the multitude of differences.

Temples are considered the abode of Gods since time immemorial. As the focus of the research is festivals, which are held in celebration of the Gods, visits to Temples becomes inadvertent to experience the epitome of spirituality, of oneness with God.

The researcher visited the multitude of Ganesh mandals and temples within the precinct of Mumbai city, to study the local impact of Ganeshotsav. Further, this reverence was extended to a larger religious horizon of Sanatan faiths like Buddhism, Sikh, Sindhi, and Jain, along with Hindu faith. On a higher spiritual level, multi-religious scope urges the all-encompassing coverage of Zoroastrian, Islam, and Christian religions, and a more multi-ethnic aspect of three nations: (1) Communist and Atheism (Hong Kong, China), (2) Capitalist and Christian (New Jersey, USA), and (3) Islamic Monarchy (UAE & Bahrain).

The visits to the various religious institutions in these nations, like Swaminarayan Temple, Gurudwara, Hindu temples etc., revealed a first-hand experience from the administering bodies about the socio-economic and ethno-cultural impact on the society at international level.

Sanatan festivals like Ganeshotsav, rooted in Hindu philosophy and tradition, are celebrated globally, especially in regions with significant Indian diaspora. These festivals embody universal values — understanding, compassion, nonviolence — making them relevant to all cultures. The research theme explores how these festivals impact societies socially, economically, and culturally across diverse geopolitical and ethnic contexts.

#### **d. Sanatan Economics Model**

The Sanatan economics model is an emerging alternative to modern economic systems, founded on the principles of Sanatan Dharma, emphasizing ethical conduct, long-term sustainability, family as an economic unit, and the central role of human life over fleeting material gains. It promotes self-sufficiency, responsible resource use, the preservation of life cycles, and community-centric welfare, contrasting with Western models focused on short-term growth and consumption. Key concepts include Dharma (righteous conduct), Karma (action and consequence), and the family as a wealth preservation unit, with a vision of integrating technology to serve human needs rather than replace them.

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#### **Literature Review/Theory**

Related literature has been collected from different sources on the socio-cultural impacts of ethnic vacati-

ons on the local community.

In the paper “*Big Indian Festivals and Their Effects on the Indian Economy*” Ms. Geeta Ghai and Dr. Jignesh Vaghela explore the economic impact of major Indian festivals and the extensive ripple effects on various sectors, and in stimulating production, employment, and market demand.

Sumit Goyal et.al examine the impact of Indian festivals on the stock market indices of BRICS countries. The outflow/Inflow of money in stock market happens due to many factors. Festivals are one of the factors that attract the investor, and the stock market is affected by the movement of money in and out when they invest money or withdraw money.

Sanjaya S. Gaur et.al (2015) highlight an Indian festival’s contribution to cultural and economic well-being. The research study utilizing a qualitative approach to analyse the impacts of Ganesh Chaturthi festival, reveals that it fosters national cohesiveness, promotes communal harmony, preserves family values, helps maintain national identity, revitalizes the economy and fosters cultural tourism. This paper provides useful insights for policy makers, local government, businesses and community leaders for deriving optimal benefits from the annual Ganapati festival.

In “*Role of Festivals in Stimulating the Development of Event Tourism*”, Aytakin Akhundova discusses the role of festivals in event tourism and their impact on the world economy and socio-cultural development cultural exchange, media attention (media) and large-scale tourist influx.

Dr. Alpesh Prajapati in his article “*Indian Culture, Hindu Festivals and Sustainable Development - In the changing Context of Celebration*” highlights the negative impact on the environment during the celebration of Ganesh Chaturthi.

In “*Promoting Sustainable Development in Festivals Through Ritual Revisions*”, Vikram Kapoor proposes that Indian Festivals have been integral to human history, serving as public cultural events and religious celebrations.

“*Books of Research on Festivals in the World- The Routledge Handbook of Festivals*” by Judith Mair: This handbook offers a comprehensive evaluation of current research, debates, and controversies surrounding festivals, covering various theories, concepts, and contexts. It is divided into nine sections and includes contributions from an international team of authors.

In recent times, festivals around the world have grown in number due to the increased recognition of their importance for tourism, branding and economic development. Festivals hold multifaceted roles in society and can be staged to bring positive economic impact, for the competitive advantage they lend a destination or to address social objectives. Studies on festivals have appeared in a wide range of disciplines, and consequently, much of the research available is highly fragmented.

This handbook brings this knowledge together in one volume, offering a comprehensive evaluation of the most current research, debates and controversies surrounding festivals. It is divided into nine sections that cover a wide range of theories, concepts and contexts, such as sustainability, festival marketing and management, the strategic use of festivals and their future.

Featuring a variety of disciplinary, cultural and national perspectives from an international team of authors, this book will be an invaluable resource for students and researchers of event management and will be of interest to scholars in the fields of anthropology, sociology, geography, marketing, management, psychology and economics.

“*Socio-Economic Impacts of Festivals and Events: A Case Study of the Mzansi Golden Economy Programme in South Africa*” by Urmilla BOB, Kamilla SWART, Rivoni GOUNDEN et al. The Mzansi Golden Economy (MGE) programme in South Africa is intended to unlock the arts, culture and heritage

sector to create sustainable jobs and economic development as well as address social cohesion. This research focuses on one of the main sub-categories, the Festivals and Events Grant Programme of the MGE and investigates the programme for a three-year funding cycle period.

*“Understanding the Cultural Significance of Festivals and Celebrations”* by Mutoni Uwase N. This paper presents a comprehensive analysis of festivals as manifestations of intangible cultural heritage, examining their historical evolution, typological diversity, and societal functions. Festivals and celebrations are universal human practices that express, preserve, and reinvent cultural identities across time and space. This paper examines the historical evolution, typological diversity, symbolic elements, and societal functions of festivals. Drawing on interdisciplinary approaches, the study presents a comprehensive analysis of festivals as manifestations of intangible cultural heritage. It examines how festivals foster social cohesion, influence identity construction, and adapt to political, economic, and global transformations. Particular attention is paid to their psychological, symbolic, and economic impact on communities, and how globalization reshapes their authenticity and meaning. Through case studies from various global contexts, the research illuminates the resilience and transformation of festivals as powerful cultural expressions, reflecting broader dynamics in contemporary society.

*“International Perspectives of Festivals and Events: Paradigms of Analysis”* by Jane Ali-Knight Elsevier, 2008 - Business & Economics. This book addresses contemporary issues concerning the potential of festivals and events to produce economic, social, cultural, and community benefits. International Perspectives of Festivals and Events addresses contemporary issues concerning the potential of festivals and events to produce economic, social, cultural and community benefits. Incorporating a range of international perspectives, the book provides the reader with a global look at current trends and topics, which have until now, been underrepresented by current literature.

*“Festival Cultures: Mapping New Fields in the Arts and Social Sciences”* by Maria Nita, Jeremy H. Kidwell. This book brings together interdisciplinary research from the fields of Anthropology, Sociology, Archaeology, Art, History and Religious Studies, showing the necessity of a transdisciplinary and diachronic approach to examine the last half-century of modern arts and performance festivals. The volume focuses on new theoretical and methodological approaches for the examination of festivals and festival cultures, both the Burning Man festival in Nevada's Black Rock Desert and burner culture in Europe. The editors argue that festival cultures are becoming values-inflected global forms of travel, dwelling, festivity, communication, and social organisation that are transforming contemporary cultures and have significant political capital.

*“Around the World in 80 Festivals”* by Nancy Dickmann. This book features a colourfully illustrated collection of festivals from around the world, including ancient festivals, food festivals, and those celebrating various cultures and religions. People around the world celebrate thousands of different holidays and festivals. Many may form part of a religion, but others remember loved ones who have died, or historical people and events. Many have been celebrated in the same way for hundreds or even thousands of years. Food and dressing up is also often part of festivals from a variety of cultures, from the Cheung Cahu Bun Festival in Hong Kong, where a contest sees climbers scale an 18-metre tower covered in rice flour buns, or Festima in Burkina Faso, a festival that celebrates the ancient tradition of mask-wearing in African culture.

Featuring festivals from Europe, Asia, Africa, the Americas and Oceania, this colourfully illustrated book also features chapters on ancient festivals, food and festivals, dressing up and a lovely fold-out section that shows a year's worth of festivals from around the world, including festivals using the lunar calendar.

It's a great introduction to the variety of cultures and religions around the world, and acts as a super starting point for children to research more about the ones they're interested in.

These books provide valuable insights into the cultural significance, historical evolution, and contemporary relevance of festivals globally. They are essential resources for anyone interested in the multifaceted roles festivals play in society and their impact on communities.

## Research Methodology

### a. Problem Statement

How to Measure Socio-economic and Ethno-cultural Impact of Ganeshotsav

**Aim:** To Measure Socio-economic and Ethno-cultural Impact of Ganeshotsav and other Sanatan festivals on diverse human societies world over.

**Vision:** Respondents corresponding to both Sanatan (Hindu) faith and non-Sanatan (Interfaith) were asked to submit their personal views on Spiritual development at an individual level. The idea was to bring the respondents to a higher plane of spirituality from where a global platform could be established for actualising the aspiration of a unified universal human component for accepting a common Divine form to be worshipped as “One God” for all mankind.

**Mission:** The proposed “World Worship Day” would be one day in the year where all of humanity could unite and pray or worship this “One God” as a global supreme being uniting humanity under one sacred flagship.

As Lord Ganesh is the epitome of wisdom and non-violence, the sacred day of Ganesh Chaturthi is proposed as the unique “World Worship Day” every year.

### b. Research Method

For a research paper on the socio-economic effects of Sanatan festivals, a mixed-methods research methodology combining both quantitative and qualitative approaches is applied.

**Quantitative Methods:** These involve systematic data collection through surveys, structured questionnaires, and economic impact models (like multiplier models, Input-Output analysis, or Social Accounting Matrix models) to measure direct economic contributions, employment generation, and revenue effects on the local economy. Quantitative data can provide concrete evidence of economic impact, including income changes and employment patterns linked to festival activities.

**Qualitative Methods:** These include interviews, focus groups, and case studies that explore socio-cultural impacts such as community identity, cultural preservation, social cohesion, and perceptions of festival benefits by residents and stakeholders. Qualitative data helps understand the lived experiences and social dynamics around the festivals.

**Mixed-Methods Approach:** Combining both approaches allows capturing the full picture—the measurable economic impact alongside important social and cultural dimensions. The mixed approach is recommended for comprehensive socio-economic impact assessment of cultural or religious festivals, as it balances numerical data with human perspectives.

### c. Collecting Primary Data

- Online and Physical Questionnaire
- Perception Surveys
- Personal Interviews: Mumbai, Ahmedabad, Gandhinagar, Hong Kong, *Abu Dhabi, Bahrain, USA*

### d. Research Design

It is Basic Research, both Exploratory and Descriptive. The essential steps for designing a microstudy on

festivals involve systematic planning, focused data collection, and clear analysis.

The Steps involved are:

1. Conceptualizing and Particularizing the problem,
2. Moving through interventions and evaluations.
3. Foster deeper understanding of the economic situation.
4. Focus: A pragmatic and solution-driven research rather than testing theories.

***Data Analysis Techniques:***

- 1) Input-Output Analysis
- 2) Cost-Benefit Analysis
- 3) Perception Survey
- 4) Questionnaire

***Sampling Strategy***

**Purposive (Judgment) Sampling**

Participants are selected based on specific characteristics or knowledge relevant to the study; ideal for focused insight or when expertise/ experience is crucial. This festival study includes interviewing organizers, key informants, and active participants.

**Convenience Sampling**

Participants are chosen who are easily accessible; fast and cost-efficient, and less generalizable.

A questionnaire was created for select respondents associated with religious organisations using Convenience sampling.

1. Local level: Ten most prestigious Ganesh Mandals within the precincts of Mumbai city are sampled for responses to the questionnaire regarding socio-economic and ethno-cultural aspect of the Ganesh festival on the Mumbai city diaspora.
2. Interfaith Level: Different religious institutions like Sikhism, Jainism, and Buddhism is studied to measure the impact of Spiritual Quotient within the Sanatan society.
3. Global level: Diverse global societies with varying socio-economic and ethno-cultural striata of national variability are studied for the scope of “One Divine being” for the Universal Values of Humanity bound by a global festival.

It was proposed to visit the Hindu temples in these nations like BAPS in Bahrain and Abu Dhabi, Hindu temple in Hong Kong and Swami Narayan temple in New Jersey to gather firsthand information about the cultural integrity as well as diversity in these nations and the feedback about the micro research project on hand.

***Research Steps***

1. Define clear objectives on socio-economic aspects to study (economic benefits, social cohesion, cultural identity).
2. Conduct surveys to gather quantitative economic data (visitor spending, employment effects).
3. Conduct interviews or focus groups with community members and festival organizers to capture qualitative insights.
4. Analyse data systematically to provide an integrated understanding of the festivals' socio-economic effects.

A mixed-methods approach—combining economic impact analysis with socio-cultural qualitative research—is the best methodology for this research topic.

### e. Research Approach

To do justification to a topic so deeply advanced in spirituality and the effects of festival divinity on mankind, the researcher has decided to undertake a three-fold approach.

1. To study the impact of Ganeshotsav festival on local Indian community
2. To evaluate the Spiritual Quotient for setting standards for a quantitative approach
3. To study the effect of Sanatan festivals on the global community united in diversity

### f. Research Flow

#### A. Research Technique

##### 1. Methodology:

*The essential steps for designing a microstudy on festivals involve systematic planning, focused data collection, and clear analysis.*

- a) Formulating Clear Research Questions
- b) Steps for Festival Microstudy Research Design
- c) Sampling strategies for microstudies
- d) Measuring Social Benefits

##### Objective:

To Conduct Micro Research on the Social, Historical, And Religious Benefits of the Ganesh Utsav Festival Globally, with the aim to study its Socio-ethnic and Economic Impact on multi-ethnic and diverse human society.

##### a) Formulating Clear Research Questions

*The Sample Questionnaire is attached as Appendix 1 to 4.*

##### b) Steps for Festival Microstudy Research Design

A microlevel research design on the impact of Ganeshotsav on human society is undertaken at three different levels; These are:

- Local level
- Interfaith Level
- Global level

##### c) Sampling strategy

- Local level: Few of the most prestigious Ganesh Mandals within the precincts of Mumbai city are sampled for responses to the questionnaire regarding socio-economic and ethno-cultural aspect of the Ganesh festival on the Mumbai city diaspora.
- Interfaith Level: Different religious institutions like Sikhism, Jainism, and Buddhism is studied to measure the impact of Spiritual Quotient within the Sanatan society.
- Global level: Diverse global societies with varying socio-economic and ethno-cultural striata of national variability are studied for the scope of “One Divine being” for the Universal Values of Humanity bound by a global religion.

##### d) Measuring Social Benefits

The most suitable parameter for measuring the Social Benefits for a mixed type of research is the measure of the Spiritual Quotient. The possibility of raising the SQ in society is studied at three different levels:

- Within Hindu Ganeshotsav groups
- Cultural mix of interfaith groups within

- Interreligious groups within nations of different economic status

The different parameters to measure the three levels of qualitative differentiations are given below:

Socio-economic	Ethno-cultural	Spiritual
Income	Ethnicity	Spiritual Quotient
Education	Language	
Occupation	Religion	
Assets	Caste	

## 2. Expected outcomes:

A more civilized, peaceful, and terrorism-free world resulting from the impact of the socio-ethnic and economic aspects of traditional Hindu festivals on Westernised nations with a capitalist economy, Islamic nations with a monarchist economy, and Confucian and Taoism Practicing nations with a Communist economy.

## 3. Work plan:

### 1. Formulating Clear Research Questions

- Social: How does Ganesh Utsav shape community bonding, identity, and cross-cultural interaction in the World
- Historical: What is the origin and evolution of Ganesh Utsav practices in these regions?
- Religious: What is the significance of Lord Ganesh and the festival among Hindus and other Cultures?

### 2. Steps for Festival Microstudy Research Design

- Define Research Problem and Objectives
- Conduct Literature Review
- Select Research Design and Methods

### 3. Sampling strategies for the microstudy

Purposive (Judgment) Sampling

### 4. Measuring Social Benefits

- Assessing how these events impact community identity, social cohesion, cultural preservation, and local livelihoods.
- Various frameworks and tools exist for evaluating such socio-cultural benefits.

### 5. Key Methods to Measure Social Benefits

- Community Perception Surveys
- Social Impact Evaluation Framework (SIE)

### 6. Economic valuation methods for religious events

- Focus on assessing direct and indirect financial impacts, and broader economic development effects.
- Combining quantitative and qualitative approaches to capture the multifaceted economic contributions of festivals.

### 7. Common Economic Valuation Methods

- Economic Impact Analysis (EIA)
- Cost-Benefit Analysis (CBA)

### 8. Socio-Economic Impact on a Global Scale

- Economic Boost
- Employment and Livelihoods

9. Setting up a Model to measure the Spiritual Quotient (SQ) based on Questionnaire Survey from festival Organisers.
  - a. Comparative Analysis of Ganeshotsav
  - b. Study Spiritual Impact through Qualitative Research

## **B. Research Modulation**

### **1. Measuring Social Benefits**

The most suitable parameter for measuring the Social Benefits for a mixed type of research is the measure of the Spiritual Quotient. The possibility of raising the SQ in society is studied at three different levels:

1. Within Hindu Ganeshotsav groups
2. Cultural mix of interfaith groups within
3. Interreligious groups within nations of different economic status

#### **Key Methods to Measure Social Benefits**

- Community Perception Surveys: Using structured questionnaires to collect data on how local residents perceive the festival's effects on social ties, cultural pride, and community identity.
- Social Impact Evaluation Framework (SIE): Economic valuation methods combine quantitative and qualitative approaches to capture the multifaceted economic contributions of festivals. Ganeshotsav festival drives substantial economic activity, especially through small and medium enterprises, tourism, and e-commerce. In Mumbai alone, the festival generates around ₹1 lakh crore (approx. \$12 billion), with significant increases in sales of idols, decorations, sweets, and related services globally among diaspora communities.
- Common Economic Valuation Methods
  - Economic Impact Analysis (EIA)
  - Estimates the total economic contribution of the festival, like direct spending and indirect Supply Chain purchases.
  - Cost-Benefit Analysis (CBA)

### **2. Evaluation of Spiritual Quotient**

The best parameter for measuring the socioeconomic and ethnocultural impact of festivals is the increase in the Spiritual Quotient (SQ) of the people affected by them. A questionnaire was circulated to desired respondents to measure the SQ in terms of both religious as well as Divine interventions. (*See Appendix 1*). The ethical component of the respondents was sought to be measured with relation to its heightened manifestation during festival times. Spiritual richness was associated with individual development components in terms of social, economic, ethnic and cultural development. Respondents were evaluated on the core dimensions of spirituality like:

- Critical Existential Reflection (CER)
- Personal Meaning Production (PMP)
- Transcendental Awareness (TA)
- Spiritual Practice and Presence (SPP)

#### **Detecting meaningful SQ change**

To detect meaningful changes in Spiritual Quotient (SQ) after an intervention, the following statistical method is used:

*Paired Sample t-Test*: This method compares the mean SQ scores before and after the intervention within the same group to assess whether there is a statistically significant change.

In summary, paired t-test is the primary statistical tools to detect meaningful SQ changes. Spiritual Quotient (SQ) changes after a festival intervention can be measured using validated self-report assessment tools and structured pre-post intervention study designs. These scales typically measure dimensions such as self-awareness, mindfulness, meaning/purpose, compassion, and transcendent experiences.

Pre- and Post- Testing: SQ assessment tool is administered at baseline (before the festival) and immediately after the intervention to capture change in scores indicating increase or improvement in spiritual quotient.

Quantitative and Qualitative Data: Besides scores from the SQ scales, qualitative data is collected via interviews or open-ended questionnaires about personal spiritual experiences and behavioural changes resulting from the festival participation.

Statistical Analysis: Analyse score changes using statistical methods like paired t-tests to evaluate significant differences in SQ before and after the festival intervention. Effect sizes provide information on the magnitude of change.

In summary, measuring SQ changes involves administering reliable spiritual intelligence scales at pre- and post-festival stages, augmenting with qualitative reflection, and conducting rigorous statistical evaluation to assess spiritual growth attributable to the festival experience. Spiritual Quotient (SQ) changes after a festival intervention can be measured by using validated self-report spiritual intelligence scales administered before and after the festival.

This combination of psychometrically sound instruments, longitudinal assessment, and mixed qualitative-quantitative data provides a robust way to measure spiritual quotient growth attributable to festival interventions.

### C. Statistical Methods to Detect SQ Change

**i. Paired Sample t-Test:** This method compares the mean SQ scores before and after the intervention within the same group to assess whether there is a statistically significant change. It is suitable for normally distributed difference scores.

In summary, paired t-tests are the primary statistical tools to detect meaningful SQ changes, augmented by non-parametric tests and regression analyses for predictive insights.

### ii. Common Economic Valuation Methods

#### 1. Cost-Benefit Analysis (CBA)

Celebrating Ganesh Chaturthi on a global scale has wide-ranging socio-economic and ethnographic impacts, reflecting the festival's deep cultural roots combined with its modern global diffusion. Cost-Benefit Analysis (CBA), a systematic decision-making tool is used to evaluate the potential outcomes of the micro research project, by comparing its total expected costs against its total expected benefits, typically expressed in monetary terms. If the benefits outweigh the costs, the project is considered worthwhile. CBA helps quantify trade-offs and supports rational, data-driven decisions.

*Project:* To Measure Socio-Economic Impact of Festivals

*Cost:* Organising Festivals

*Benefit:* High Spiritual Quotient and Socio-Economic Upliftment

*Key Steps in Conducting a Cost-Benefit Analysis*

#### 1. Define The Scope And Objectives

- Social, Historical, And Cultural Benefits of the Shree Ganesh Utsav (Ganesh Chaturthi) Festival.
- Study the Socio-economic and Ethno-cultural Impact on Society
- Create Global Awareness for Sanatan festivals through a world community project

**2. Identification Of Costs And Benefits**

**Types of costs**

Direct costs	<ul style="list-style-type: none"> <li>• Visiting Festival Organisers to collect primary data through physical interviews and questionnaire.</li> <li>• Emphasising quantitatively the socio-economic impact and ethno-cultural upliftment of society</li> </ul>
Indirect costs	<ul style="list-style-type: none"> <li>• Overhead costs like printing, scanning documents</li> <li>• Interview recordings and multimedia content</li> </ul>
Opportunity costs	<ul style="list-style-type: none"> <li>• Taking Leave from active profession</li> <li>• Spending time abroad instead of online platforms</li> </ul>
Intangible costs	<ul style="list-style-type: none"> <li>• Time value of respondents’ responses</li> <li>• Resources spent on educating participants</li> </ul>

**Types of benefits**

Direct benefits	<ul style="list-style-type: none"> <li>• Increase in business revenue</li> <li>• Increase in employment</li> </ul>
Indirect benefits	<ul style="list-style-type: none"> <li>• Respect and pride in social upliftment</li> <li>• Being useful to human society</li> <li>• Contributing to human dignity world over</li> </ul>
Intangible benefits	<ul style="list-style-type: none"> <li>• Increased morale of festival organiser members</li> <li>• Visitors and disciples’ satisfaction and happiness</li> </ul>
Long-term benefits	Sustained cost savings, continuous revenue growth, larger share of global spiritual quotient

**3. Assign Monetary Values**

1. Quantify Costs and Benefits in Currency
2. Evaluate Social Progress in terms of Spiritual Quotient

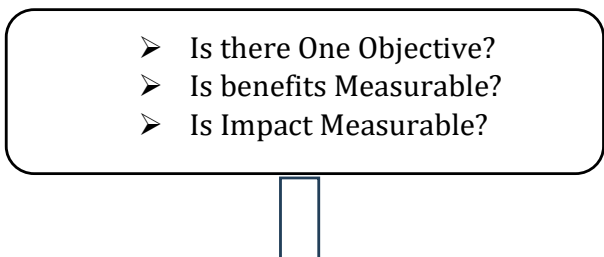
**4. Calculate Net Benefits**

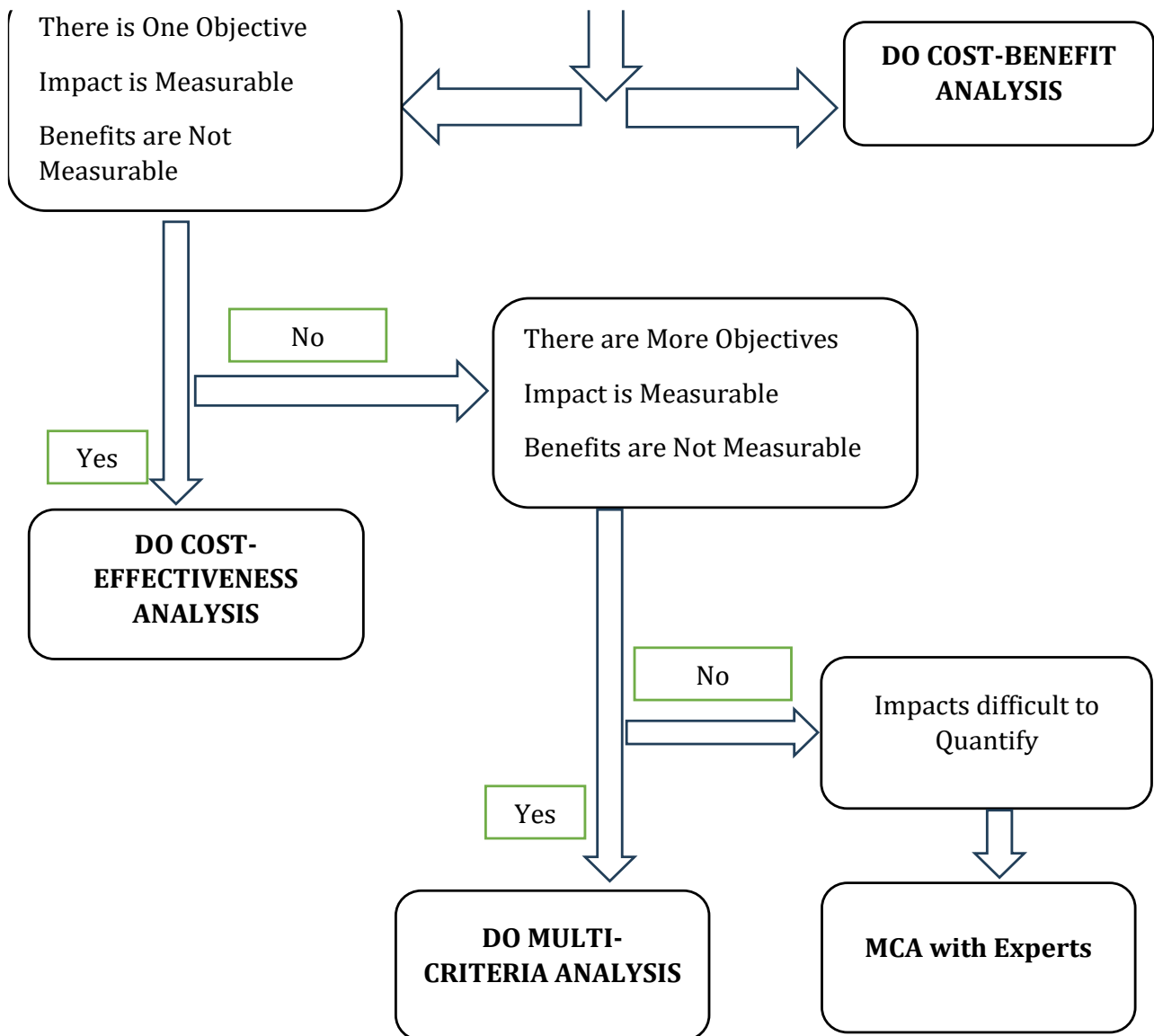
1. Benefit-Cost Ratio ( $BCR = \text{Benefits} / \text{Costs}$ )
2. NPV ( $\text{Benefits} - \text{Costs}$ )

**5. Recommendation: Proceed if  $BCR > 1$  or  $NPV > 0$ .**

***Cost-Benefit Analysis Exercise***

Flow of Cost-Benefit Analysis Exercise





**Implementation of the Cost-Benefit Analysis**

*Objectives of the Research*

1. Measuring Spiritual Quotient
2. Enhance Social Cohesion

*Impact of Research*

1. Global Spread of Sanatan
2. World Spirituality Day

*Benefits Sought*

1. Raising Spiritual Quotient
2. Unifying Humanity
3. Ganeshotsav as a global fest

*Scenario 1*

- a) Is there only one Objective: Yes (Measuring SQ)
- b) Are the Benefits Measurable: Yes
- c) Is the Impact Measurable: Yes

Result: *Cost benefit Analysis*

*Scenario 2*

- a) Is there only one Objective: Yes (Measuring SQ)
- b) Are the Benefits Measurable: No
- c) Is the Impact Measurable: Yes

Result: *Cost Effectiveness Analysis*

*Scenario 3*

- a) Is there only one Objective: No (Multiple Objectives)
- b) Are the Benefits Measurable: Yes
- c) Is the Impact Measurable: Yes

Result: *Multi Criteria Analysis*

*Scenario 4*

- a) Is there only one Objective: No (Multiple Objectives)
- b) Are the Benefits Measurable: No
- c) Is the Impact Measurable: No

Results: *Multi Criteria Analysis with Experts*

## 2. Economic Impact Analysis (EIA)

EIA estimates the total economic contribution of the festival, including direct spending by attendees and indirect effects such as supply chain purchases. It uses input-output models to track how initial expenditures circulate through the local economy, creating jobs and income.

EIA is a systematic method for estimating how Ganeshotsav changes overall economic activity in a defined region or country.

EIA compares two scenarios: Before Ganeshotsav and During Ganeshotsav.

**Questionnaire:** Please Scale the Parameters as LOW, MEDIUM, HIGH

Parameter	Before Event	During Event
Employment		
Income		
Revenue		

### **Questionnaire for Measuring Direct impact.**

Is there any immediate change caused by Ganeshotsav festival in:

Impact on	YES	NO	MAYBE
Spending			
Output			
Jobs			
Income			

## SECTION II

### Results/Findings

#### a. Effect of Sanatan festivals on Diverse nations

Sanatan festivals have diverse socio-economic effects across communist, capitalist, and Islamic nations, shaped by each system's ideological foundations and cultural policies. The impact of these festivals is

most significant where cultural expression, religious freedom, and community participation are enabled, but can be highly restricted in places with more rigid state control or differing religious priorities.

*Comparative Table for Communist, Capitalist and Islamic nations*

System	Communist	Capitalist	Islamic
Social Impact	Suppressed cultural identity, social cohesion	Community pride, national harmony	Community resilience, limited visibility
Economic Impact	State has temple wealth, less artisanal commerce	High commerce, tourism, GDP growth, employment	Small-scale commerce, minority communities
State Response	Restrictive, assimilation or appropriation	Promoted, highly commercialized	Restrictive to tolerant, state dependent

**b. Sanatan festivals enhance Spiritual Quotient**

Spiritual Intelligence is the Foundation of Human Potential. The SQ model terms the "spiritual" dimension. SQ builds on three interconnected "capitals" for sustainable living and collaboration:

1. Material Capital: Tangible resources (e.g., wealth), driven by IQ for short-term survival.
2. Social Capital: Trust and community bonds, nurtured by EQ, measurable via societal indicators like literacy rates or divorce statistics.
3. Spiritual Capital: The deepest layer of meaning and purpose, unlocked by SQ, which manifests as long-term vision and ethical power.

**c. Measuring Spiritual Quotient**

**Table a: Selected SQ Scales**

Scale Name	Key Dimensions	Target Use
Spiritual Health Scale	Spiritual health, nonreligious	Wellness/Research
Spiritual Intelligence Scale	Inner core, universe connection	Adolescents, Eastern

Based on 2024 analyses, the top 10 Most Spiritual Countries are:

**Table b: Top 10 Most Spiritual Countries**

Rank	Country	Key Strengths
1	Canada	High religious diversity, freedom, tolerance.
2	Italy	Strong religious diversity and historic spiritual sites
3	India	Highest religious diversity, abundance of spirituality.
4	Japan	Exceptional religious freedom and tolerance
5	United Kingdom	High religious diversity and cultural heritage
6	Mexico	High religious diversity and tolerance
7	Australia	High religious diversity, and spiritual wellness.
8	Philippines	High religious diversity, freedom, and tolerance

9	United States	Balanced high scores across diversity, and freedom
10	Germany	Strong religious diversity and quality of life

Top 20 Nations from 2024 CEOWORLD Religiosity Index (Feeling Religious)

**Table c: Top 20 Nations on Religiosity Index**

Rank	Country	%	Rank	Country	%
1	Somalia	99.8%	11	Burundi	98.0%
2	Niger	99.7%	12	Egypt	97.0%
3	Bangladesh	99.5%	13	Thailand	97.0%
4	Ethiopia	99.3%	14	Morocco	97.0%
5	Yemen	99.1%	15	Laos	97.0%
6	Malawi	99.0%	16	Afghanistan	97.0%
7	Indonesia	98.7%	17	Guinea	97.0%
8	Sri Lanka	98.6%	18	Comoros	97.0%
9	Mauritania	98.5%	19	Myanmar	97.0%
10	Djibouti	98.2%	20	Senegal	96.0%

*Note: A high percentage indicate stronger collective religious sentiment which could loosely correlate with national SQ*

**Part A: Perception Surveys**

It was decided to make first hand survey and perception reports by visiting or directly conversing with important festival organisers to get a *feel of the emotions* associated with such a topic which is essentially so very philosophical and spiritual in nature as to be measured in any quantifiable manner for academic purpose.

The first Organisation that was approached through open source was the Girgaon Ganesh Mandal in Mumbai. Mr Shrikant Kale, a very dynamic and enthusiastic person to head this organisation for over 10 years. was kind enough to give me sufficient information to start off my research.

Attached herewith is also the podcast of Mr Shrikant Kale along with Mr Ganesh the Secrtary of Girgaon Ganesh Mandal who have explained clearly the historical, ethnographic, cultural and socioeconomic aspects of the magnificent festival of Lord Ganesh in the vibrant, culturally rich and socioeconomically prosperous city of Mumbai. *(See Appendix 5)*

The audio clip attached in the appendix is the complete source of our telephonic conversation with which Mr Kale has answered to the questionnaire set for Ganesh Utsav mandals in Mumbai. *(See Appendix 7)*

**a. Visit to Nipponzan Myohoji Buddhist Temple**



Bhikshu Morita is a dynamic personality who manages the administration of the Nipponzan Myohoji Buddhist Temple in Worli, Mumbai. He is of Japanese nationality and has made Mumbai his *karmabhoomi* at the famous Buddhist temple.

Bhikshu Morita speaks fluent Hindi and was very active during the ethnic clashes in 1993. He walked the streets of Mumbai torn asunder with death and suffering following the carnage because of the bomb blasts. During COVID epidemic, Bhikshu Morita was seen deliberately walking down empty streets of Mumbai with a drum in his hand and beating away in his spiritual quest to overcome the gravity of the situation.

In 1995, there was a march in Mumbai city in the memory of the atomic bombing of Japan's Hiroshima and Nagasaki cities. Bhikshu Morita led this march as a silent tribute to the painful memories of a proud race.

This incident, and several like this all over the world, bring to light the necessity of a spiritual awakening of the entire human race to be awakened to the illness of violence and terrorism in whatever form the diseases manifests itself. Hence the need to conduct a social revolution of the nature this micro research seeks to achieve through the study of the impact of festivals as sporadic intervening incidents of ideal, ethical, and constructive human behaviour.

The questionnaire on the research Topic was given to "Guruji" as Bhikshu Morita is fondly called, for his inputs on the various aspects of the research including spirituality and socio-economic and ethno-cultural impact of festivals like Vaishakhi Pournima.

#### *Financial aspect*

Guruji revealed that Indian businessmen like Marwaris, Gujaratis and Jains act as middlemen to bring business to the Japanese diaspora by acting as agents between Japanese financiers and Indian business houses.

#### *Socio-cultural aspect*

Foreign consulate members like the American consulate come to the Buddhist temple along with family members for social get-together and cultural exchange.

#### *Interfaith Aspect*

In the opinion of Guruji, not much social cohesion is possible between Hindu Santan festivals and Buddhist festivals. The major Buddhist festival is Vaishakhi Pournima, but Hindus do not recognise this festival.

#### *Outcome of the Visit*

It is proposed to include Vaishakhi Pournima in the Hindu calendar as a major cohesive event to unite the Buddhist and Hindu communities, and to inculcate the lofty principles of Buddhism into the mainstream Hindu social way of life.

This requires Sanatan Dharma to be receptive to interfaith inclusion.

#### *Conclusion*

We welcome Guruji's all-inclusive doctrine of religious unity and philosophical magnanimity for the betterment of the world.

### **b. Visit to the Hindu Temple in Hong Kong**

#### Socio-Economic Effect of Hindu Festivals in Hong Kong, China

In communist nations, the socio-economic impact of Hindu festivals is largely confined to the specific communities that celebrate them, primarily the Indian diaspora and certain ethnic minorities. The overall impact is marginal at a national level, and the celebrations face significant socio-political constraints due to official state atheism and government regulations on religious activities. The Hindu population forms

about 1.3% of Hong Kong's total residents, mainly descendants of Indian, Nepali, and Pakistani migrants.

#### Socio-Economic Affects

*Economic Contribution (Micro-level):* Festivals generate a minor, localized economic stimulus within the Hindu communities. This includes demand for specific goods like idols, traditional clothes, and food items, sometimes imported from India or sourced locally. For Indian traders in China, organizing local religious practices helps build essential trade networks and economic success within a challenging regulatory environment.

*Economic Constraints (Macro-level):* The main "economic affect" related to Hindu festivals and communist nations is observed in India, where the massive demand for festive goods often benefits Chinese manufacturers and exporters, leading to significant trade surpluses for China.

*Social Cohesion:* For the Hindu diaspora and ethnic communities observing festivals is crucial for maintaining cultural identity and strengthening social bonds.

*Cultural Preservation:* These festivals serve as a mechanism for cultural preservation among minority groups in the face of dominant state ideologies and potential cultural assimilation efforts.

*Political and Legal Restrictions:* Most communist governments historically discouraged or banned religious practices, considering them anti-socialist or foreign influences.

Hindu festivals primarily have a socio-cultural function for minority groups in communist nations, with limited or localised positive economic impacts due to state restrictions and the groups' minority status. The larger economic interaction occurs through trade with India.

*Social Contributions:* Hindus contribute to Hong Kong's multiculturalism through business networks and interfaith harmony, with temples drawing visitors for cultural tourism while integrating into the city's tolerant religious landscape under the Basic Law. Festivals boost local economies via events and catering, though the faith remains minority focused.

#### The Role of Religion in Hong Kong

Religion plays a diverse and tolerant role in Hong Kong society, shaping culture, community life, and social services amid a largely secular population.

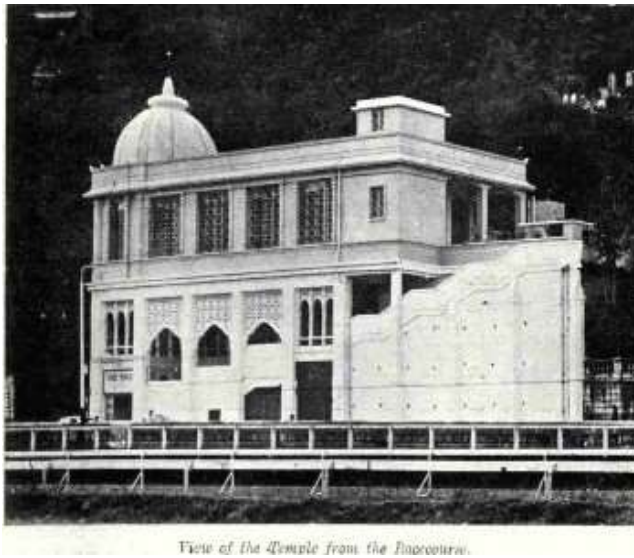
Hinduism serves a niche but vibrant role in Hong Kong, primarily among the South Asian expatriate community, fostering cultural preservation and community cohesion.

#### Key Institutions

The Happy Valley Hindu Temple acts as the community's spiritual hub, hosting festivals like Diwali, Holi, and Ganesh Chaturthi, along with yoga, meditation, and wedding ceremonies. The Hindu Association of Hong Kong manages cremations, religious events, and advocacy, supporting an estimated 100,000 adherents.

#### Visit to the Happy Valley Hindu Temple in Hong Kong

It was indeed a pleasure to visit the Happy Valley Hindu Temple in Hong Kong in connection with the research. The Office Manager handling the entire administrative affairs of this magnificent institution, Mr Vijai Jeandani, is a wonderful source of inspiration and enthusiasm for the entire Indian community in Hong Kong (see Appendix 12).



Purpose of the Visit

The visit to the Happy Valley Hindu temple in Hong Kong was intended to investigate through Exploratory Data Analysis the possibility of determining the parameters for the Confirmatory Data analysis to follow.

Historical Significance

The Happy Valley Hindu temple is built on the land donated by the British when they ruled Hong Kong. This land was used first as a War memorial for WWII soldiers of the Indo-British army, later converted into a crematorium for the Hindu citizen. Similarly, the Government was quite liberally giving away cemetery land for the Parsis, Muslims and the Christians around this area in Kowloon. The historical aspect of the place can be studied from Appendix 9 and 10; and in complete details in Appendix 11..



This area being close to the racecourse of the Hong Kong Jockey Club, the surrounding area was given to various religious groups. The cosmopolitan interfaith culture of Happy Valley was thus shaped, which

goes in tandem with the research objectives. The expatriate cultural mix comprises of Parsees, Sikhs, Buddhists, Muslims and predominantly Hindus, intermingling with the vast local populace.



An enlightening discussion with the Office Manager of the Hindu Association, Hong Kong, spoke volumes about the cordial and all-encompassing celebration of all Hindu Sanatan festivals.



### Religious Significance

Mr Vijai Jeandani informed that there is cross-cultural amalgamation as all religious festivals pertaining to our Sanatan culture are celebrated with equal enthusiasm. Many Indian students studying in Hong Kong are regular visitors to the Hindu Temple. There was an instance of Chinese girls who claimed to be Hindu themselves. South Indian festivals are also celebrated with vim and vigour by the local South Indian populace. Thus, there is bilateral and multi-lateral exchange of culture and goodwill.

Source of Funds: Once in a year, the local government disburses some donation for all religious bodies here, including Parsees, Muslims, Sikhs, and Hindus. A few private local bodies also give donations that supplement the donations from devotees and visitors.

### Other Religious Institutions in Hong Kong

Besides the Hindu temple, the visit to the Khalsa Diwan Gurdwara sahib enlightened the researcher into the cultural ethos of a distinct religious sect, Sikhism, thriving in all its purity and selfless service as taught by the Sikh Gurus. Langar is offered here by the noble sewaks throughout the day, and one feels a sense of intense relief and assurance in this shelter temple of shelter.

The BAPS Swaminarayan temple and the Maharashtra Mitra Mandal are the other Sanatan institutions for further research.

### Outcome of the Visit to Hong Kong

The most significant discovery that was made after the discussion with Mr Vijai Jeandani is that the culture of Hong Kong city is quite different from the overall Communist regime of Mainland China. This is

possibly due to the 100 years of British dominance which has made the city more modern and democratic culturally.

The essence of Hong Kong culture is more American, in the sense, work hard and enjoy life. The locals here do not have much time for or interest in religious celebrations or spiritual experiences the way this research intended to measure it.

Thus, despite the deep-rooted cultural infusion in a communist country that is atheist (or Confucian) in nature, there is an invasion of the “good life” factor that is borrowed from an equally atheist but more democratic and highly capitalist way of life.

Is Hong Kong’s an example of the way forward for China to follow in coming years? Time will tell. In the meanwhile, preparations are on for the visit to the USA to study the spiritual quotient of a global leader whose essence is Capitalism.

### Scope for further research

A few parameters were decided to be included in the Confirmatory data analysis after the visit to Hong Kong. Though Sanatan festivals are celebrated with the usual splendour, local customary restrictions dictate the outcomes. Socio-economic and ethno-cultural effects of the festivals are thus not significantly determinable as would be expected from the research perspective. Exploratory data analysis (EDA) is used to understand data, identify patterns, test hypotheses and visualize data to be used in achieving the main purpose of the research.

### **c. Visits to Sanatan Temples in Mumbai**

On Thursday 19<sup>th</sup> February, I visited three Divine temples: the Guru Nanak Darbar gurudwara in Borivali west, the BAPS Swamy Narayan temple in Dadar East, and the Shri Saraswati Samaj Mandir in Fort, Churchgate.

First, I visited the Guru Nanak Darbar gurudwara in Borivali west and paid my obeisance to the Respected Sikh Gurus by placing my forehead on the Divine Takth. I checked with the sewaks who could have been Granthis, Paatthis and/or Bhais. I presented the questionnaire regarding Sanatan festivals and the associated Spirituality Quotient but was politely informed about their inability to fill in the details for my research. They did mention that among the various characteristics that define spiritual affinity, the aspects of “Humility” and “Service” greatly structured their actions of selfless service to all humanity. This is the most wonderful aspect of the Sanatan dharma world over that they serve humanity without expecting anything in return. The Sanatani way of thinking is the betterment of all of humanity and universal brotherhood.



Next was the Visit to the 58 years old BAPS Swami Narayan mandir in Dadar East near the Railway station. I met Prasanna Swamy regarding the inputs for my research and his valuable thoughts on my plan

for a global impact of an annual Sanatan festival celebration. I was cordially directed to contact Akshar Gyan Vatsal Swamy Maharaj who resides in Ahmedabad at the BAPS Swamy Narayan Mandir in Shahi Bagh.

Next visit was to the Shri Saraswati Samaj mandir situated on P.M. Road in Fort, Churchgate. It is a very quaint temple situated on a secluded corner of a very busy street in a very commercially dynamic area of Mumbai.

Over the years, the temple has retained its dignified stature amidst chaos, and perform all auspicious events with constrained festivities, given the surroundings.



The temple above on the left is the Jain temple in Dadar East. The temple on the right is the Siddhi Vinayak temple in Kalina, Santacruz East.

**d. Visits to Sanatan Religious Institutions in India**

On Wednesday 25th February, I visited the BAPS Swamy Narayan temple in Shai Bagh in Ahmedabad. I was seeking an audience with Sadhu Akshar Vatsal Swamy for understanding his views on the depth of my research project, as he is the official spokesperson for the organisation, and a very learned person on Sanatan philosophy.



Unfortunately, Sadhu Akshar Vatsal Swamy was out on tour to the Swamy Narayan Akshardham temple in New Jersey, USA. I got a lot of insight from his PR team in his office on the third floor on the temple residential complex. I decided to visit Sadhu Akshar Vatsal Swamy in the USA to get his learned views on my research project.

The next day, on Thursday 26<sup>th</sup> February, I visited the very famous Akshardham Swamy Narayan mandir in Gandhi Nagar. The temple trustees enlightened me about the five basic tenets of the Sanatan sects. I was also informed about the classless society of the Sanatan dharma followed by the Swami Narayan sect.

**Part B: Paired t-test**

The conceptual impact of festivals on socio-economic and ethno-cultural aspects of society was gathered after the visits to various institutions where it was not possible to collect quantitative data. But in the Shri Ganesh mandals of Mumbai, the data was collected on three main parameters: Footfall (number of visitors), monetary collection (Income), and employment measure (Number of Stalls) during two distinct time periods: (a) A month before the festival, and (b) During the festival period. A paired t-test was conducted on the three parameters presented below:

**Table of Income (in Rs.)**

Respondent	Average Income Before festival (Rs.)	Average Income During/After festival (Rs)
1	500000	1000000
2	200000	500000
3	100000	550000
4	100000	750000
5	400000	900000
6	150000	500000

**Table of Footfalls**

Respondent	Footfall Before festival	Footfall During/After festival

1	1000	150000
2	5000	1000000
3	4500	1200000
4	6000	1200000
5	4000	1050000
6	6800	800000

**Table of Employment (Number of Stalls)**

Respondent	Before festival	During/After festival
1	0	6
2	12	30
3	0	8
4	5	20
5	4	15
6	3	12

**Paired t-Test for parameter “Income”**

*Null Hypotheses (H0)* : The mean difference between paired observations is 0

*Alternate Hypotheses (H1)* : The mean difference is not equal to zero (two-tailed) or less than/greater than 0 (one-tailed)

Revenue	Before	During/After	difference
1	500000	1000000	500000
2	200000	500000	300000
3	100000	550000	450000
4	100000	750000	650000
5	400000	900000	500000
6	150000	500000	350000

<b>Sum of Difference</b>	2750000
<b>Mean Difference</b>	458333

Std Dev of Diff	Sq of Std Dev of Diff
41667	1736111111
-158333	25069444444
-8333	69444444
191667	36736111111
41667	1736111111
-108333	11736111111

Sum of Square of Deviations	7708333333
Divide by 5	1541666667
Square root	124164
Mean Diff	458333
Std Dev	124164
Rt n:	2.449
Std Dev/Rt n	50700
<b>t=d- / (Std Dev / Root n)</b>	
t	9
df	5

At Significance level alpha = 0.05, the critical t value for df= 5, (two-tailed) is 2.571  
 Since t=9 is greater than the critical value 2.571, we reject the null hypothesis

Paired t-Test for parameter “Footfall”

*Null Hypotheses (H0):* The mean difference between paired observations is 0

*Alternate Hypotheses (H1):* The mean difference is not equal to zero (two-tailed) or less than/greater than 0 (one-tailed)

Footfall	Before	During/After	difference
1	1000	150000	149000
2	5000	1000000	995000
3	4500	1200000	1195500
4	6000	1200000	1194000
5	4000	1050000	1046000
6	6800	800000	793200
<b>Sum of Difference</b>			5372700
<b>Mean Difference</b>			895450
<b>Std Dev of Diff</b>			<b>Sq of Std Dev of Diff</b>
-746450			557187602500
99550			9910202500
300050			90030002500
298550			89132102500
150550			22665302500
-102250			10455062500

<b>Sum of Square of Deviations</b>	779380275000
Divide by 5	155876055000
Square root	394811
Mean Diff	895450
Std Dev	394811
Rt n :	2.449
Std Dev/Rt n	161213
<b>t=d- / (Std Dev /Rt n)</b>	
t	6
df	5

At Significance level alpha = 0.05, the critical t value for df= 5, (two-tailed) is 2.571  
 Since t=6 is greater than the critical value 2.571, we reject the null hypothesis

**Paired t-Test for parameter “Employment (Number of Stalls)”**

*Null Hypotheses (H0)* : The mean difference between paired observations is 0  
*Alternate Hypotheses (H1)* : The mean difference is not equal to zero (two-tailed) or less than/greater than 0 (one-tailed)

No of Stalls	Before	During/After	difference
1	0	6	6
2	12	30	18
3	0	8	8
4	5	20	15
5	4	15	11
6	3	12	9
<b>Sum of Difference</b>			67
<b>Mean Difference</b>			11
<b>Std Dev of Diff</b>			<b>Sq of Std Dev of Diff</b>
-5			27
7			47
-3			10
4			15
0			0
-2			5

<b>Sum of Square of Deviations</b>	103
<b>Divide by 5</b>	21
<b>Square root</b>	5
Mean Diff	11
Std Dev	5
Rt n:	2.449
Std Dev/Rt n	2
<b>t=d- / (Std Dev /Root n)</b>	
t	6
df	5

At Significance level alpha = 0.05, the critical t value for df= 5, (two-tailed) is 2.571  
 Since t=6 is greater than the critical value 2.571, we reject the null hypothesis

**Conclusion from the Paired t-test**

After employing the paired t-test to three significant parameters namely revenue earned, number of visitors (footfall) and employment (number of stalls) before and after the Ganeshotsav festival, the results are as shown above. Thus, it can be concluded that Sanatan festivals like Ganeshotsav increase revenue, footfall and employment. This is a positive aspect towards socio-economic upliftment of society.

For the ethno-cultural impact, the visits to various Sanatan organisations like BAPS Swaminarayan temples, Gurudwaras, Buddhist temples and Jain temples across India (Mumbai, Ahmedabad, Solapur etc.) reveal the impact of festivals on Hindu society.

Further, in view of the proposal of unifying entire humanity under one Divine presence on a proposed “World Worship Day”, cross-cultural survey in different nations (USA- Capitalist/Christian, Bahrain-Islamist/Monarchy, and Hong Kong (China)- Communist/Atheist) ethnically diverse nations reveal that there is not much scope for the proposal to stand its ground in the near future.

The researcher firmly believes that similar to the “World Yoga Day” which is a contribution of Sanatan Bharat to the world, it is quite possible in the future that Sanatan dharma can facilitate humanity to gain significantly through a “World Spiritual Day” or “World Worship Day” through the auspicious festival of Ganesh Chaturthi, and the day to be celebrated every year world over would be the Bhadrapada Ganesh Chaturthi Day.

**Part C: Responses to Questionnaire for measuring Spiritual Quotient**

A questionnaire was floated to measure the Spiritual Quotient of respondents. The purpose was to understand the ethical orientation of people in general. The actual questionnaire is appended in Appendix Nos 1 to 4.

The outcome/result/Conclusion of the Questionnaire on SQ is presented below:

*Average Points scored on various Spirituality-related Parameters:*

Social Upliftment	Compassion	Humility	ahimsa	Cultural Values
4	4	3	4	3
Deep moral values	Sense of service	social status	Economic status	Ethnic richness
4	4	3	3	3
dharma	karma	karma-yoga	moksha	compassion
3	3	3	3	3
spiritual outlook.	sense of purpose	infused with divinity.	deeper purpose	larger cosmic order
4	4	4	4	4
sense of wonder	silent inner presence	prayer, meditation, contemplation	Gratitude	honesty, non-violence, humility
4	4	4	4	4
Universal God		World Worship Day		
3		4		

Scale 1-5; 5 being highest and 1 being lowest

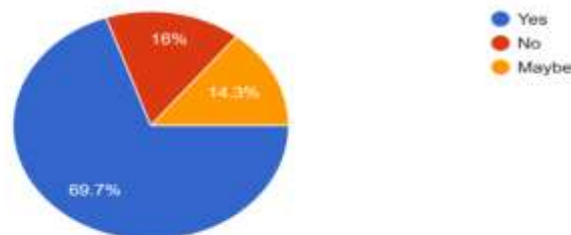
**Religion-wise Distribution of respondents**

Hindu	107
Buddhist	3
Christian	3
Islamic	3
Jain	2
Zorostrian	1

**Main Conclusions in Graphical format**

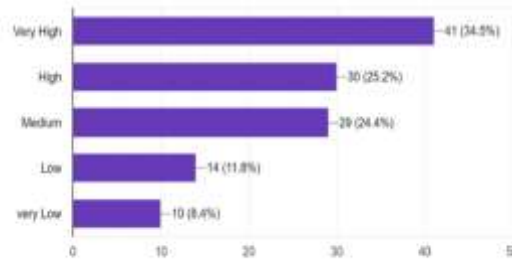
Concept of Universal God and “World Worship Day”

Do you believe in the concept of One Universal God for all humanity?  
119 responses



How would you rate worshipping ONE Divine Entity for the entire Humanity on a proposed future "World Worship Day"?

119 responses



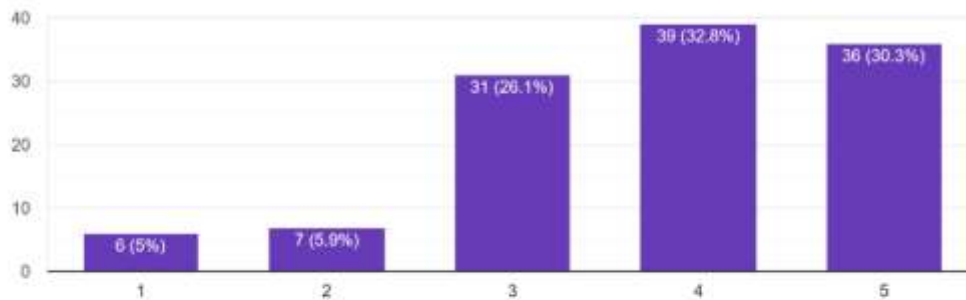
### Inference:

- Universal God: 70 %
- World Worship Day: 84 %

### Universal Oneness

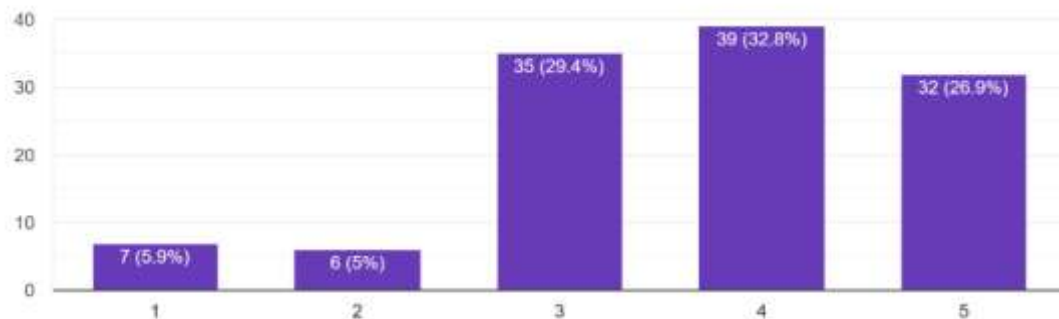
I feel deeply connected with all living beings.

119 responses



My spiritual outlook helps me interpret life events in a constructive way.

119 responses



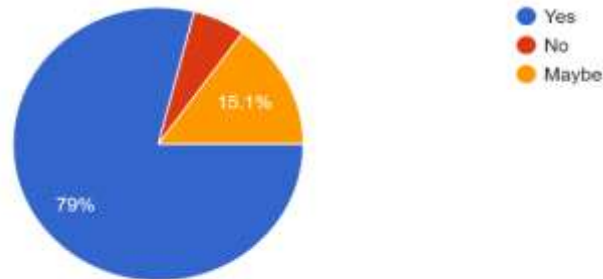
### Inference:

- Universal connection: 88 %
- Spiritual Outlook: 87 %

## *Karma, Dharma and Moksha Values*

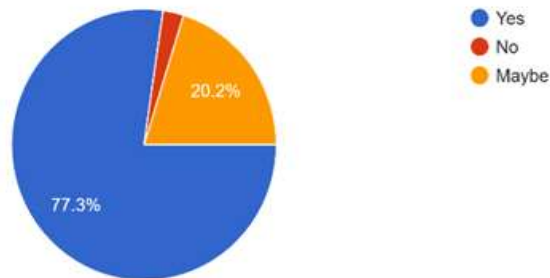
I consider the spiritual consequences (karma) when I make decisions.

119 responses



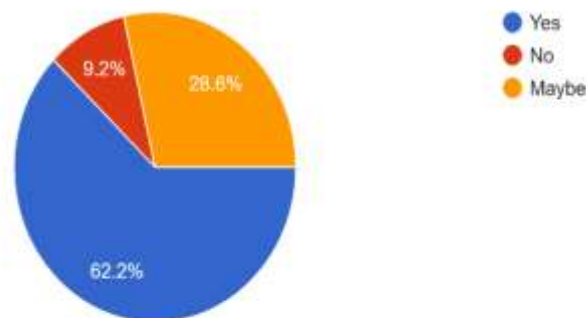
I try to live in accordance with dharma (moral duty or righteous path).

119 responses



I seek inner liberation (moksha) by living with self-control and ethical purity.

119 responses



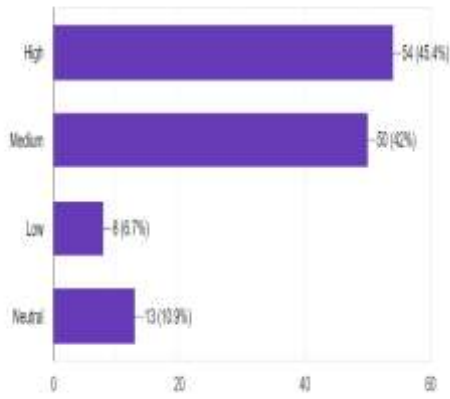
### **Inference:**

- Dharma: 78 %
- Karma: 79 %
- Moksha: 62%

**Effect of Spirituality on Social/Economic Status & Ethnic/Cultural Values.**

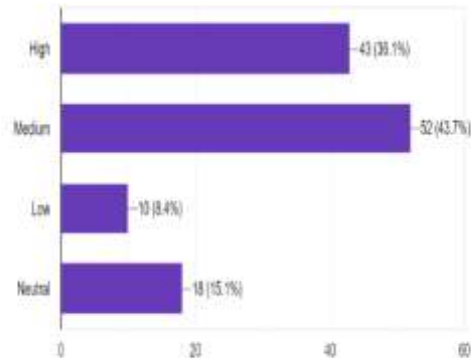
How does rising Spiritual levels in Society affect social status?

119 responses



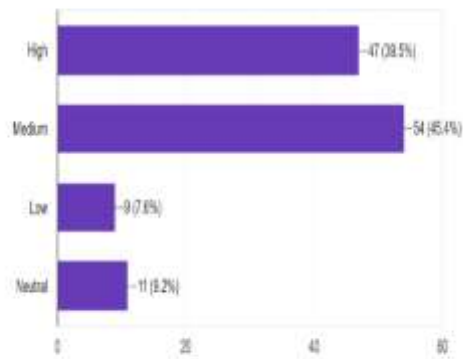
How does rising Spiritual levels in Society affect Economic status?

119 responses



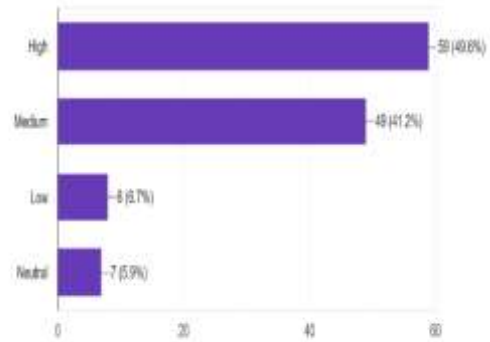
How does rising Spiritual levels in Society affect Ethnic richness?

119 responses



How does rising Spiritual levels in Society affect Cultural Values?

119 responses



**Inference:**

- Social Status Increases: 87 %
- Economic Status Increases: 79 %
- Ethnic richness Increases: 85 %
- Cultural Values Increase: 90 %

**Discussion**

**Challenges, Opportunities, and Global Implications**

- Commercialization risks diluting spiritual values but enables greater economic inclusion and innovation (e.g., e-commerce for artisanal goods).
- Responsible planning and community engagement are crucial for balancing tradition with modernization.
- Globally, Sanatan festivals serve as platforms to promote cultural preservation, sustainable tourism, and social upliftment in diverse countries.

a) *Inference from Questionnaire on Spiritual Quotient*

70 % of respondents believe in the concept of a Universal God, while 84% agree to the possibility of one World Worship Day.

b) *Inference on Self-Development towards Spirituality*

88 % of the respondents believe in a common Universal connection, and 87% are inclined towards a Spiritual Outlook.

c) *Sanatan Values of Karma, Dharma and Moksha*

The percentage of respondents that believes in Sanatan Values are

Dharma	78 %
Karma	79 %
Moksha	62%

d) *Socio-economic and Ethnocultural Growth*

Percentage of respondents that believe in incremental growth

Social Status Increases	87 %
Economic Status Increases	79 %
Ethnic richness Increases	85 %
Cultural Values Increases	90 %

**Scope and Limitations**

It was initially proposed to visit three different nations which were socio-ethnically diverse in nature. The scope of this research would later be extended to all the nations of the world.

The Spiritual Quotient of each of these nations was proposed to be measured. A benchmark for national SQ would be established, and any shortfall would be compensated by the vehicle of festivals.

But owing to the war situation between Iran and Syria, and the crisis over the middle east and Gulf nations, due to the intervention of the USA, the scope of the research project was curtailed to Indian territory. Only Hong Kong was included as the visit to Hong Kong occurred before the war broke out.

**Conclusion**

After careful analysis of the various data sources and data objects in the form of Questionnaire, Surveys, Personal Interviews, and Perception Outputs, the conclusions that can be objectively reached are:

1. Sanatan festivals have the power to enhance social cohesion
2. These festivals increase Spiritual Quotient
3. Enhance socio-economic and ethno-cultural impact on diverse societies
4. Source of binding together the delicate fabric of human society
5. Festivals like Ganeshotsav go beyond the ethos of cultural and social empowerment to create a divinity beyond known religious and multi-faith dogmas and values

It is proposed that the celebration of Sanatan festivals be enhanced globally to reach all parts of the known human universe to permeate the thin religious borders and seep into the porous humane consciousness to reach a spiritual experience that would be instrumental in creating a universal festival dedicated to one Divine God for all religions and all faiths of humanity.

This one God for all humanity is proposed to be Lord Ganesha, and the one single puritan day to be celebrated every year as “World Worship Day” would be Ganesh Chaturthi.

### SECTION III

#### References

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