

Development and Agriculture: Some Transitions in the Village of Anjuna, North Goa

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DECLARATION BY STUDENT

I hereby declare that the data presented in this Dissertation report entitled "Development and Agriculture: transition in the Village of Anjuna, North Goa" is based on the results and investigation carried out by me in the Sociology Programme at D. D. Kosambi School of Social Sciences and Behavioral Studies, Goa University under the supervision of Prof. Ganesha Somayaji, and the same has not been submitted elsewhere for the award of a degree or diploma by me, Further I understand that Goa University or its Authorities will not be responsible for the correctness of observation experimental or other findings given in the dissertation.

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19/04/2024

Prof. Ganesha Somayaji



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Date: 19/04/2024

Place: Goa University



PREFACE

Agriculture has been the primary source of livelihood for many people in the village of Anjuna, a beach side village in North Goa from which the researcher hails from. However, due to such factors as outmigration and the growth of tourism, there has been a change in the village's socio-economic structure and occupational engagement. The availability of stable and predictable economic opportunities in other sectors has led to the abandonment of traditional agrarian occupations. This research aimed to investigate the nature of transitions in the agrarian sector of Anjuna, North Goa. Furthermore, it sought to examine the extent, prevalence, and nature of agrarian practices in Anjuna amidst widespread abandonment. It explores the changes occurring in these practices and examines the impact of economic development on agricultural activities. The research also aimed to document the impact of government policies and initiatives for reviving and sustaining agriculture. Qualitative methods, including the narrative technique, were used to elicit experiences of farmers amid development. Additionally, autoethnography was utilized to produce meaningful, accessible, and evocative research grounded in personal experience.

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CHAPTER 1

INTRODUCTION

Goa is one of the small states located on the West Coast of India between the Western Ghats and the Arabian Sea. It acquired statehood in 1987. Goa has a hot and humid climate and receives heavy rainfall during the southwest monsoon season, which typically lasts from June to September. The state has a 106 km coastline, with 65 km consisting of sandy beaches. The beaches of Goa are the state's main attraction, along with its scenic landscape, lakes, rivers, and waterfalls for tourists from across the world.

Agriculture has been the backbone of the Goan economy since antiquity. The primary crop grown in Goa was paddy which was the most important staple food for the entire population. Paddy is cultivated in two seasons - 'Kharif' or 'Sorod' and 'Rabi' or 'Vaingan'. Kharif crops are grown during the monsoon and also include paddy. On the other hand, Vaingan crops are grown during the winter season. Besides paddy, various fruit bearing trees are grown in Goa such as cashew, mango, jackfruit, banana, papaya. Goa also has olericulture where vegetables like radish, okra, brinjal, and pulses too.

In rural Goa, the village communities known as '*Goakari/Comunidade*' have played an important role in shaping the local economy. The primary economic activity of the village community was agricultural production, and there were different forms of land ownership. The first was communal ownership of land represented by the village community system. The second type of land ownership that prevailed was individual ownership, comprising large and small land owners who possessed their own plots of land or estates. They managed this land and paid taxes to the state as per the prevailing legal provisions. The '*Batkar*' and '*Mundkar*' relationship was a socio-economic land management system that existed in Goa like other regions of India.

Silvia Noronha, in her book 'Employment and Development in Goa', states that the Agriculture Tenancy Act of 1964 was detrimental to agriculture in Goa. This Act aimed to provide security to the tenants and encourage them to increase production by making them owners of the land that they cultivate. However, it had the opposite effect, as many agricultural lands were converted into non-agricultural lands for building purposes, many tillers did not cultivate the land, and the desire for white-collar jobs for their children led many of them to leave the land fallow, which was subsequently sold at high prices (Silvia.M.Noronha, 2010).

Tourism became the foundation of Goa's postcolonial economy, and its expansion over the decades created a segment within the population that is increasingly dependent on tourism. As a result, the livelihood-focus among people shifted from agriculture to secondary and tertiary occupations. Consequently, tourism is driven by the desire for income generation and employment opportunities.

The introduction of tourism has brought about significant changes in the employment patterns of villagers in Goa. Tourism has become the major economic activity, with direct and indirect correlations with other sectors. The Goa Tourism Development Corporation was established in 1982, and its development has created numerous job opportunities for residents, providing them with an alternative means of investment for capital, land, and labor driven by the expectation of higher returns from selling land to builders and renting houses to tourists. As a result villagers are now employed in secondary and tertiary sectors.

Tourism has become one of the largest economic sectors in the world which contributes to increased economic activity in Goa and other countries. It is often seen as an opportunity for economic development and growth. This economic growth leads to a transition in the occupational structure, as the labor force shifts from the primary

sector to other sectors due to the demand for products and increased services this growth of tourism has resulted in a change in agricultural practices in the village.

1.1 Anjuna: Geographical Context of the Study

Agriculture is a neglected sector in Goa which has led to a complete dependence on neighbouring states for daily agricultural products. The village of Anjuna, a popular tourist destination, has witnessed a decline in the number of people practicing agriculture due to a shift away from traditional occupations of farming single crops for a living. Development in the coastal areas of Anjuna has opened up new economic opportunities, leading to changes in agricultural practices.

Many farmers in Anjuna, including my father and some neighbours, feel that agriculture no longer yields enough profit, and depending on a single crop all year long is challenging. As a result, many are shifting towards other services. Development has brought in new business opportunities, and individuals do not dedicate time to farming like before. Other stable and predictable economic opportunities have led to farmers abandoning traditional agricultural occupations, resulting in fallow lands that cannot be cultivated now easily.

The village of Anjuna has undergone a transition among the farmers who primarily practiced agriculture. High economic opportunities and wages in other sectors have pushed labourers into other industries, making local labour almost non-existent. Urbanization and economic shifts have redefined the collective identity of the village of Anjuna.

However, a few farmers have now identified the importance of starting community farming or establishing organic kitchen gardens. They understand that developmental activities are encroaching on valuable agricultural lands, and there is a need for renewed

appreciation for agriculture. Combining autoethnographic sensibility with sociological imagination, I have attempted to find out the factors that have brought transitions in Agrarian sector of my village Anjuna located in North coastal Goa. At the backdrop of the discussion presented, I am now going to state my general research issue, specific objectives and methodological considerations.

1.2 Research Problem

Agriculture was a way of life for many Anjunks since antiquity. The villagers primarily practiced agriculture for their livelihood but lately it has undergone significant shift and thus ushering major transitions in its socioeconomic structure which the study attempts to explore. By the concept transition I mean

1.3 Objectives

The specific objectives of the study are:

1. to find out the extent and nature of agrarian practice in Anjuna;
2. to explore the nature of Transitions in agrarian practices;
3. to find out the impact of economic development on Agricultural practices; and
4. to identify and examine the impact of Government Policies and cooperative initiatives for sustainable agriculture.

1.4 Brief Overview of Literature

Goa, which was once predominantly an agricultural region, has been adversely affected by rapid economic developmental activities since liberation. Consequently, there has been a severe shortage of agricultural labour force in Goa. Agricultural laborers have been forced to migrate to Bombay or overseas, mostly as seamen on foreign boats, as they could earn better wages than in agriculture under the outdated feudal system of land tenure (Chandra, 1962). Kosambi analyzed the nature of village communities he identified signs of feudalism in them as there was emergence of the exploitative

relationship between landlords and tenants in Goa. Land was allocated based on communal agreements, and in Goa's village system, it was owned by the community (Damodar.D.Kosambi, 1962).

Goa was primarily employed in agriculture, with its population engaged in primary sectors. Studies done on employment and development in Goa indicate that 70% of its population was engaged in agriculture until 2001. However, there has been a definite shift away from dependence on the primary sector after the Liberation of Goa, due to the rising economic activity in other sectors and the establishment of many industries, which have enhanced employment opportunities. (Silvia.M.Noronha, 2010)

The situation of agriculture in Goa before to Portuguese invasion was described by the author Claude Alvares in his book "Fish Curry and Rice: A Source Book on Goa's Ecology and Life Style." He claims that although the Goan people create a wide range of Goods, the government has not provided much or any assistance since the initial part of the Portuguese occupation of the region, and rice output was always thought to be insufficient to Feed the entire population, even back then we see Goa's agriculture has been slowly dropping back to those days in the mere future even when considering the nature of the transition that has been taking place over the previous few decades even though agriculture is the main source economy of the state (Alvares, 2002)

India is shifting from agriculture to an urban industry and service-based economy this change is driven by the migration of resources from rural to urban areas Factors like income, job opportunities and infrastructure attract people to cities. (Tripathi, 2017) This has further led to economic transformation with an increased emphasis on industry and services in urban areas thus the agricultural workforce experienced a significant reduction (Bishop, 1967).

Migration is a complex and dynamic phenomenon, influenced by various factors. One such factor is the unequal distribution of resources, including markets and job opportunities, which play a crucial role in determining livelihood strategies. (Tacoli, 2010) The economy's diversification and the growing global demand for locally grown products have also encouraged migration (Little, 1974) People tend to migrate in response to differences in expected income between urban and rural areas (Takur, 2015)

Modern urbanization is primarily driven by higher productivity resulting from industrial and service sector activities. The "pull factor," such as increased job or income opportunities, inspires people to relocate from rural to urban areas. India is undergoing a significant shift from an agrarian economy to an urban economy based on industry and services (Rani, 2018) Economic factors, low agricultural income, and unemployment serve as "push factors," forcing people to leave their place of origin, while "pull factors" such as better employment opportunities, higher wages, and improved conditions attract them to areas with rapid industrial and commercial growth. These conditions often motivate people to look for more favorable economic opportunities elsewhere (Kumar, 2005)

In Bangladesh, heavy reliance on agriculture prompts rural youth migration due to scarce local jobs, and worsening labor shortages. Factors such as low productivity, income loss, inadequate earnings, poor crop yields, and unemployment contribute to this issue. Studies, including one on youth labor migration, underscore the challenges and the negative impact of external migration on the future of agriculture. The reasons behind migration, known as "push factors," encompass low agricultural productivity, income loss, meager earnings, poor crop yield, and unemployment. (Islam, 2022)

Agricultural sector there is a wide rural urban transition first refers to the substantial and ongoing shift of employment (Choithani, 2021) The shift has a dual impact on agriculture by altering labor dynamics due to urbanization (Peng, 2020) The shift of the workforce away from traditional agriculture indicates a change in the economic structure of rural areas thus reshaping the traditional occupation thus including more jobs moving away from farming and faster urban growth at the lower urban level, turning villages into urban areas. (Chopra S., 2021)

This transformation extends beyond agriculture, bringing broader changes to rural communities that affect labor, pricing, land use, and the environment (Paschapur, 2020) The shift has a dual impact on agriculture by altering labor dynamics due to urbanization (Peng, 2020) The shift of the workforce away from traditional agriculture indicates a change in the economic structure of rural areas thus reshaping the traditional

In Ethiopia, urbanization is transforming the country from an agrarian state to a modern industrialized one, driven by non-food-producing sectors and rising incomes. This urban shift boosts demand for agricultural products, particularly high-value goods, benefiting farmers thus rapid population growth is associated with the expansion of urban slums leading to the conversion of agricultural land into housing leaving farmers with little or no land for cultivation and making them vulnerable. (Tarekegn, 2020) The structured shift of employment has grown in the non-agricultural sector and labor is pulled out of agriculture at a speed that depends on labor intensity (Binswanger-Mkhize, 2013)

Indian agriculture confronts challenges like labor shortages and depleting resources, coupled with insufficient youth participation. Since 1991, the loss of 15 million farmers, with 45% of rural youth migrating to urban areas, is fuelled by better wages despite a lack of security. (Som, 2018) Social factors, including public perception

and parental preferences, amplify the urgency to sustain agriculture (Ali, 2018) Youth migration stems from attractions to white-collar jobs, emphasizing the need to transform agriculture into a profitable venture with stable income, as the sector faces a decline due to inadequate government support and a perceived low status (Barman, 2023)

In India, rural youth are valuable assets for agricultural development Lack of guidance, and low interest hinders their participation. Industrial growth offers attractive job opportunities thus drawing youth away from agriculture to address this there is a need for a comprehensive approach to educate and empower young farmers fostering their confidence to sustain and thrive in farming activities (Palani, 2017)

As cities expand, they often convert farmland for other uses, reducing food production. This is happening more with industrialization, globalization, and population growth thus causing job loss and less investment in farming, Urbanization can threaten agriculture by reducing farmland and making farming more difficult. (Malik, 2015) Farmland, essential for human survival is under serious threat due to global urbanization and industrialization since rural to urban migration has resulted in widespread abandonment of agricultural land and economically hinders agricultural production it poses a significant risk to food security (Chen, 2022)

As changing macro-economic condition and rural to urban migration influence farmland abandonment rates globally (Prishchepov, 2010) Urbanization results in a constant decrease in agricultural land, both directly through land take and indirectly by using it for non-productive rural activities. This makes farming more challenging due to reduced land availability, negative side effects, and competition for land. Farmers near city centers are consistently affected by the urbanization process. (Beckers, 2020)

China, particularly since the Open and Reform Policy in 1978, serves as a compelling case to explore the link between urbanization and farmland abandonment. The extensive abandonment of farmland, seen in initiatives like reforestation programs, stems from the country's significant urbanization and socio-economic changes. Serving as a natural experiment, this region offers valuable insights into how ongoing urbanization shapes agricultural land-use patterns, especially in terms of farmland abandonment. (Prishchepov, 2010)

Belgium, a densely populated region with a rich agrarian history, faces direct and indirect impacts of urbanization on its agricultural land. The highest concentration of agriculture in the country has led to reduced availability of agricultural land due to urban expansion. Additionally, farmers have lost exclusive use of their land as it is increasingly utilized for non-farming activities like horse riding or rural lifestyle enjoyment. While Belgium's agricultural landscape is primarily crop-dominated, environmental factors have caused variations in farming practices across different regions. (Beckers, 2020)

In resource-constrained countries like India, the rapid population growth exacerbates shortages of essential resources, particularly food. Globally, Urban Agriculture is recognized as a solution to address the food needs of urban populations. It not only enhances food security but also contributes to economic stability and elevates the living standards of the urban poor by providing additional livelihood opportunities. (Awasthi, 2013)

Once society has been able to identify the factors or skills that constitute technological transformation the major problem is how to adapt and make it acceptable for farmers to use the transformation or modernization in agriculture can be explained

in terms of supply and demand for new factors it has to be ensured that one hand new factors of practices are more profitable than the traditional factors (Balogh, 1964)

As the literature review highlights development is bringing about this transition by increasing the demand for non-farm jobs and business opportunities in cities, which in turn puts pressure on farmer's people are slowly shifting towards tourism activities or various other businesses for the livelihood as it gives them better economy the urbanization-driven shift towards industry and services is luring people away from traditional farming jobs towards higher-paying positions in urban areas this shift results in a dual effect on the agricultural landscape.

First, with development, there is a surge in residential populations and a growth in non-farm businesses and industries. This drives up the competition for land and resources, making it more expensive and challenging for farmers to operate in their traditional ways. The demand for high-income jobs acts as a magnet for rural populations, attracting them away from agriculture and into secondary occupation as urbanization accelerates and job opportunities shift from agriculture to non-farm sectors, it places significant pressure on farmers.

This dynamic is a central issue in the context of agriculture it raises questions about the sustainability of agriculture and the economic well-being of rural and urban populations. The economic pressure faced by farmers due to increased competition for land and resources, is an essential component of understanding how urbanization and the mass developments have affected the livelihoods of farmers.

On identification with the literature review we see that development is often perceived as positive side but the reality is there are much negative consequence to it and more over the traditional occupation of agriculture is being affected as individuals due to the economic development brought by tourism activities it has led to an easier

way of monetary gains this research will examine how development has affected agriculture bringing about a transition in the economic development and the landscape of the Village Anjuna

1.5 Methodological Considerations

M. N Srinivas (1989) in his book 'The Cohesive role of Sanskritization and Other Essay' states the method used by social anthropologist in India is mostly known as participant observation. This method of participant observation coupled with autoethnography has great advantage in the understanding of local communities and other primary groups. The anthropologist should never lose sight of the native point of view and re-examine it on the basis of social and anthropological imagination.

The anthropologist should have a firm grounding in the discipline including the theories and methods that anthropologist who employ participant observation collects information about every aspect. The field work in one's society is far more difficult than field work in an alien society. The involvement of the anthropologist with his own society may be so deep that he might fail to recognize the presence of disruptive forces around him but the very depth of the involvement of the insider in his society is likely to invest his work in urgency and relevance which the outsiders work is not likely to possess (Srinivas, 1989).

After the collection of some observational and secondary data, I identified areas around Anjuna that have observed a decline in agrarian practice due to economic development and urbanization. On identifying these areas I focused on auto ethnographic approach and field observation and case study building methods to collect required data.

Semi-structured interviews schedule were used to elicit information for this study which allowed the cultivators of Anjuna to elaborate and provide information

required. Semi-structured interviews permitted scope for individuals to answer questions more on their terms than the standardized interview. It allows for a natural and open conversation while still honing in on the key research objectives.

A specific emphasis has been given mainly to participants who are practicing agriculture and the ones who no longer are practicing agriculture have been taken as respondents by the researcher. In the end, the researcher employed qualitative analysis techniques to scrutinize the data and to identify the patterns and themes and to develop a clear and structured presentation of the findings thus providing an account of the research.

The research also incorporated a narrative approach for collecting data as it has the potential to be a powerful means of addressing current challenges in investigating life courses, pathways, and patterns of action. Narrative methods offer unique advantages in life course research that quantitative or other qualitative methods, such as semi-structured interviews, may not fully address. Autobiographical narrative interviews, analyzed sequentially, allow researchers to differentiate between what individuals say about their lives and what they have experienced. This approach helps to reconstruct implicit knowledge and underlying motivations for actions, some of which may be unintentional or even unconscious (Hollstein, 2019).

I will now elaborate on 'Autoethnography' which is different from autobiography. The Autoethnography is an approach to research and writing that seeks to describe and systematically analyze personal experiences in order to understand the socio-cultural patterns and processes.

1.6 More about Anjuna

Anjuna, known as *Onn'nuna* locally, is a small village located on the North Coastal Goa, covering an area of five square miles. It is situated between the natural barriers of the sea and hills, and is about 18 kilometres away from Panaji, the capital of Goa. Anjuna falls within the Bardez Taluka.

In 1960, Anjuna became a popular destination for tourists from overseas, especially for *hippies*. With the influx of tourists, the lives of the Anjunkars changed. Anjuna now attracts visitors from all over the world. The arrival of the *hippies* had introduced many transitions in Anjuna including a weekly Flee-Market. The villagers have experienced economic development.

1.7 Chapterisation Scheme

The Study comprises a total number of four Chapters. The first being an introductory chapter is an attempt to review the conceptual framework and an overview of a few published works related to the topic of the study. It also states the central purpose of study and the research issues addressed and presented in the subsequent chapters.

The second chapter of the research is titled "Geographical Setting." As this study is empirical, the primary focus of this chapter is to offer an elaborate description of the geographical location. Here, I have provided information about the village of Anjuna, including its historical setting, its occupational activity and the extent of agricultural practices. Additionally, I have included a map of Anjuna village illustrating the decline of Agriculture in the village.

In the third chapter, an attempt has been made to explore how development has brought about transitions in the field of agriculture. The chapter illustrates the impact of tourism related development on the primary occupations with special reference to agricultural practices. Additionally, narratives of farmers from Igrez Waddo and Grand

Chinvar have been provided, showcasing how some farmers still retain their occupation and the methods and techniques they employ in agriculture.

The fourth chapter examined the correlation between government policies and community-driven initiatives for promoting sustainable agriculture in the village of Anjuna. The fifth chapter gives a summary and present summary and conclusions.

CHAPTER 2

GEOGRAPHICAL SETTING

My empirical study explores the agrarian transitions in relation to development and my research setting is the village of Anjuna also known as *Onn'nuna* in local language with a population of 9,636 as per 2011 Census. Among them 4,921 are males and 4,715 are female and population. Anjuna is a small village located on the coast of North Goa, covering an area of five square miles. It is situated between the natural barriers of the sea and hills, and is about 18 kilometres away from Panaji. Anjuna falls within the Bardez Taluka and is part of a 30 kilometre stretch of beach coastline along the Arabian Sea on the west coast of Goa.

Anjuna had historical connections with the Muslim world prior to the arrival of the Portuguese. There was a small sea port by the Chapora River where the Arabs used to bring their spices and other commodities, including horses which were offloaded at the port and supplied to the kings in the Deccan and beyond. At that time, *Hanjamana* was a trading sea route of the Arabs. The name 'Anjuna' has a Muslim connotation going back centuries, owing to the Arab influence. Since the inhabitants of Anjuna were mainly farmers, the place had an agricultural look all around until the last century.

The St. Michael Church of Anjuna has a record of 750 Christian families that are a part of the church and that reside in Anjuna. The village is divided into 24 wards, each with a unique name, such as *Gaumvaddi*, *Mazalvaddo*, *Kuttchem Bhatt*, *Ovneanchem Bhatt*, *Gumalvaddo*, *Tembi*, *Monteiro Vaddo*, *Grande Peddem*, *Pequeno Peddem*, *Sorontto*, *D'Mello Vaddo*, *Sam Miguel Vaddo*, *Goekar Vaddo*, *Prais*, *Grandchivar*, *Pequeno Chivar*, *St Sebastian Vaddo*, *Doxixir*, *Igroz Waddo*, *Bhatti*, *Zhor*, *Holy Cross*, and *Chapora*.

The Six chapels situated in the village have been formally affiliated with and placed under the jurisdiction of the Church of St. Michael. These chapels serve as a gathering place for the Christian communities in each ward, where families reside near their respective chapels. Each family exhibits a personal devotion towards their respective chapel.

Each chapel in Anjuna has a unique story and is linked to the economic activities that were primarily practiced in the area. The names of the chapels in Anjuna are Nossa Senhora da Piedade (Grande Chinvar), Santa Cruz (Chapora), S. Joao Baptista (Gauvaddi), S. Antonio (Praias), Nossa Senhora da Saude (Mazalvaddo), and Nossa Senhora das Necessidades (Cainsua) and finally the Igreja waddo. Even the sacraments of Marriage used to be administered in the chapels. The Christian families were farmers, toddy tappers, artisans, fisher man and were employed in many other primary occupational activities in the village of Anjuna.

The map (Photo 2.1) written on the wall of the Church shows the cultivable land in the village of Anjuna.

Map 2.1: Map of Anjuna showing the cultivable Land



Source: Anjuna's St. Michael Church Wall

In Anjuna there have been various hereditary occupational groups: agriculturists, toddy tappers, coconut pluckers, liquor distillers, basket weavers, potters, fisherman.

1. Igreja Waddo

The 'Igreza Waddo' of Anjuna 'IgrezaWaddo' combines the Portuguese words for 'church' (*Igreja*) and 'community' (*Waddo*). This fusion symbolizes a community living near the church. Calling this community "IgrezaWaddo" indicates a unique cultural identity shaped by their close connection to the church. "IgrezaWaddo," previously known as *Kumar Waddo*, was once a community deeply rooted in agricultural traditions.

The Church of St. Michael played a significant role in transforming the identity of the village community where it stands this transformation is evident in the adoption of the name *Igreza Waddo*. The establishment of the Church of St. Michael transformed the community's history. This religious landmark marked a significant turning point in the community's social structure. As a result of this transformative period, *Kumar Waddo* was renamed *Igreza Waddo*. The *Igreza Waddo* is a community of 24 families that primarily practiced agriculture residing in an area of around 80,000 square meters of cultivable land. The Church too owned cultivable land.

The villagers of *Igreza Waddo* used to grow crops such as paddy, chilies, onions, and tomatoes using traditional methods like an axe, hoe, and even bullock carts to plough the field in the past while using organic fertilizers like cow dung. These methods are still widely used among farmers in the village, though modernization and urbanization have led to an increase in mechanization and other technologies. Despite this, labour remains a significant issue with other sector creating employment opportunity.

In the past, indigenous knowledge of agriculture was prominent in the village. Traditional farmers followed crop rotation systems to maintain soil fertility. This involved planting different crops sequentially in the same field to avoid depleting specific nutrients and using intercropping to maximize space utilization and pest management. Farmers also saved seeds from their harvest for the next planting season. Organic farming was highly prioritized, and the older generation knew the importance of saving soil fertility for future use.

Synthetic fertilizers and pesticides were not used by farmers. Mostly natural methods like composting, green manure, and traditional pest control techniques were used. They also burnt the fields after the paddy was harvested to keep the soil ready for the next crop, as the burnt ash was believed to be good for the soil. Collective farming is still prevalent in Igrez Wado, where members of the community work together to cultivate and harvest crops. Although modernization has brought in new mechanical tools like tractors, traditional methods are still widely practiced. With the introduction of technology, everything has increased at a faster pace, but labor remains a significant challenge for the farmers.

2. Nossa Senhora da Piedade (Grande Chinvar)

In the mid-19th century, there was a small area called Grand Chinvar, located around 800 meters away from the church. Several young priests lived in this area in their respective family homes that belonged to the landed gentry, namely the Campos, Silveira, and De Souza families.

Adjacent to the Campos house was a small chapel that was built in 1844. On October 4, 1852, it was solemnly blessed by Archbishop Botelho, and on December 10, 1856, it was formally dedicated to Nossa Senhora da Piedade. The villagers

belonging to this ward practice agriculture, toddy tapping, and other economic activities. Although they are economically diversified today, they still carry on their traditional occupations and have preserved their culture. However, a few have sold their land for Realtors where enormous villas and houses have been constructed.

For decades no salt pans have been visible in the village so it is interesting to learn from Pedro Francisco Rodrigues that during the last decade of the past century salt was collected west of *Cutemchem Bhatt* in Chinvar which particularly provided this basic commodity to the people of the surrounding area. Anjuna is not only famous for tourism but also for its old ancestral houses. While it is true that some villagers are selling their ancestral houses and property, there are still some individuals who hold sentimental value for their ancestral homes.

One such person is Lavino Rebello, son of the late Fernandes Rebello. The Rebello Mansion, which is the first house of Grand Chivar, attracts the attention of every passerby, including Bollywood actors. The developmental activities have slowly altered the nature of land use in this waddo.

3. Santa Cruz (Chapora)

The Chapel of the Holy Cross has been around since early Portuguese times and is located within the walls of the historic Chapora Fortress close to the Custom house. It served the military garrison and was situated in the fishing village of Chapora. The Chapel was established in the year 1746 and is 1500 meters away from the church. Although, this Chapel is dedicated to the Holy Cross, the image of St. Anthony is accorded a high place on the main altar.

The villagers stoutly proclaim that St. Anthony came from the Fort of Chapora. One unique thing about this Chapel is that there is a chair, also known as the Santa Cruz Chair, which was gifted by the military or the Customs Officer of olden times. The

villagers also stated that the soldiers would attend mass in the Chapel of the Holy Cross of Chapora, and on special festive occasions, the Portuguese used to come down from the fort dressed in full military regalia, playing a brass band and blowing the trumpets. The St. Anthony statue was brought down in a colorful procession to this new habitat.

The area remains a lively hub today on weekends. The Locals run their bars and mini cafes, with some international tourists selling unique products like silver ornaments, handmade bags, and clothes with distinctive designs. The Chapora Jetty is a popular gathering spot for villagers during the evening hours, where they either spend time fishing or buying fresh fish for their families. Even the surrounding villagers visit this place to buy fish during evening hours. Today, the people of this ward work in various sectors, but they have kept their traditional customs and traditions alive while simultaneously diversifying their economy.

4. Nossa Senhnora Da Necessidades, Caiansua

In the year 1697, A chapel in the village was dedicated to Our Lady of help known as Nossa Senhnora Da Necessidades was set up by the Oratorian Congregation of Goa. This was an indigenous order founded in 1683 in protest against white superiority and discrimination in the same religious order. The Comunidade of Anjuna donated certain fertile property to the order. The local legend tells of a beautiful statue of the virgin having been found along the shoreline at low tide by the fisherman of Cainsua which they took to the Oratorians who had already camped there and this induced the fathers to erect a chapel in honor of the Virgin whom they called Nossa Senhora Da Necessidades later known as Gorjevonatchi Saibini in Konkani. The devotees of this chapel were mostly fisher folk and toddy tappers which shows that the villagers around Cainsua also were employed in toddy tapping and fishing.

Fish is an essential item in the diet of the coastal people. The *Kharvi* or *Nistekan* naturally dwelt in the seaside ward of Cainsua, and their occupations were connected with the sea. Beside sea fishing they collected oysters from the rocks, for which Anjuna used to be famous. Shipbuilding was a flourishing industry in Goa and Cainsua had its shipbuilding yard, which was the place where ships were repaired. This place was a port of the customs.

From Cainsua, the *Render* (toddy tappers) repaired ships, sails, and fishing nets. They also repaired the armaments used by the Garrison stationed at the fort. The *Render*s were also experts at producing palm *feni* and *urrak*, as well as *kajel* from the juice of cashew apples. The *Render* women of Cainsua used to manufacture sugar locally, and they also made vinegar. Rope and fishing nets were made, and some families in Cainsua still make razu (choir rope).

5. S. Antonio Praias

The departure of the Franciscans led to the abandonment of the little Ermida of Chapora. It is stated very emphatically by the locals that in order to salvage what they could some persons in the vicinity stole the statue of St. Anthony. The family was afraid to keep the image so they placed it near a way side cross where villagers stopped and prayed and further on the chapel was blessed and authorized on 7 June 1819. On 21 June in the year 1894 the church was rebuilt and blessed by Archbishop Torres. In 1819 villagers got together and bodily lifted stones from an adjoining hill using them to honor the wonder worker who has recused them they erected this small chapel dedicated to St Anthony .

6. Nossa Senhora da Saude

The chapel was built in 1735 by Ana de Souza, the widow of Manuel Mascarenhas from Mazalvaddo. It is said that she dedicated the shrine to Nossa Senhora de Saude due to the untimely deaths of her two children and husband who fell ill. Ana also supported a resident chaplain and officially registered this on October 6, 1735. The chapel is located 1600 meters away from the church and was granted formal recognition for public veneration by the Archbishop of Santa Catarina on March 4, 1780. Besides being a place of prayer and worship, the chapel was also a venue for a small school for the villagers of Anjuna, originally meant for those aspiring to become priests.

7. S.Joao Baptista, Gaunvaddi

The little shrine, located 580 meters away from the church, was constructed around 1890 with the funds collected by the enthusiastic people of the locality, after thirty years of persistent efforts. On October 3, 1936, the shrine was granted formal recognition as a public chapel by the ecclesiastical authorities. The building was erected by the inhabitants of the Vaddo. On May 2, 1972, the foundation stone of the new chapel was blessed and laid by Archbishop Raul Gonsalves.

Certain sectors of Gaunvaddi were allotted to various hereditary occupational groups. The strip close to the village border was referred to *foger vaddo* for it used to be inhabited by the Porobs whose occupation was to make crackers. There was also the *Chamarvaddo* within the same locality where the cobblers dwelt. Today the scenario is different where most villagers do not practice these traditional occupations.

The other part of Gaunvaddi was also known as The Mahar Vaddo of Anjuna. The inhabitants of this locality were entirely at the service of the church. They had to perform strenuous chores. The men were gravediggers and carried coffins of the dead on their shoulders at funeral processions in the village. A group of strapping youth had

to bear the burden of the parish priest in his *Machi* whenever he went around on pastoral visits to administer to the sick or the dying. Their lighter task involved ringing the church bells three times each day for the Angelus.

The womenfolk of this backward community occupied themselves with making brooms and weaving bamboo mats and baskets. In the days when Anjuna had its slaughterhouse near the church, it was managed by the Mahar community. Until the year 1892, both pork and beef were readily available every Saturday, not only to people of the village but also to neighboring villagers. The Mahar settlement today is not existing. It would be sociologically interesting to find out their present habitation and occupation.

Anjuna: A Popular Tourism Destination

Goa is famous for its beaches in the north, such as Calangute, Baga, Arambol, and Anjuna, which have become popular tourist attractions over the years. Anjuna has indeed seen enormous footfall of tourists where tourists can rent rooms and houses for stay. Even just the rent earned for a single room in a house has quite often enabled the owner to maintain her/his livelihood. Tourism has brought significant changes to the local population, including job opportunities, increased income, improved standard of living, and the exchange of culture and ideas.

Anjuna has gained reputation over the last few years as one of the world's *hippie* capitals. As Tourism came to Anjuna in the late 1970s, it was dominated by international backpackers. The house around the beaches were quick to extend their building and create a guest house. Small hotels and restaurants emerged as tourism grew. Developers set up hotels and opportunities for employment and for providing other services of taxi, phone booths, recreational facilities and shopping avenues. These

developments provided alternate source of income for the native host population and thereby reducing their dependence on traditional income source.

Villagers along the coast have become tourist oriented and thus have shifted away from the traditional occupation. A couple of decades ago the villagers of Anjuna pursued predominately agriculture, fishing and other traditional avenues of livelihood. With tourism development, the land prices have been increased and tourism related secondary occupations also become available for villagers.

While the otehr Christian wards in the village of Anjuna have shifted away from practicing agriculture, those belonging to Igroz Waddo continue to engage in agriculture on a large scale. Additionally, they commercially sell vegetables and watermelon, cultivating approximately 40,000 square meters of land. Families residing in Grand Chinvar cultivate an area of 1500 square meters. However, the majority of Christian families in Anjuna have undergone economic transition.

To summarise, the influx of tourists has transformed Anjuna into a popular tourist destination, attracting visitors from around the world. The arrival of hippies brought significant changes to the community, perceived as progress by locals the expectation of higher returns from land sales and renting out houses to tourists has led to a shift in occupation. Development in the area has altered attitudes towards land and agriculture.

CHAPTER 3

ECONOMIC DEVELOPMENT

Three sectors play a significant role in the development of economic sector, firstly the agricultural sector, industrial and the service sector. The economic activities of the people have been shifted from agricultural sector to the service sector also known as the tertiary sector of the economy. The service sector is recently growing at a vary faster rate and is contributing to the major share of output, income and employment thus the agricultural sector is declining and new service sector is emerging.

The Economic development is generally defined to include improvement in material welfare with person with lower income in one sector move to other sectors or sometimes introduce changes in the sector in which they are working. In agriculture itself there can be a structural transformation of an economy by introducing more mechanized and updated technologies.

Agriculture was the main occupation of the villagers of Anjun until 1960. Most of the villagers wre primarily employed in agricultural work. Traditionally, the village of Anjuna met most of her requirements locally. Certain sectors in the village unit were allotted to various heredity occupational groups. The villagers worked as agriculturists, toddy tappers, coconut pluckers, liquor distillers, basket-weavers potters, fisherman and so on. The occupational groups were hereditary.

The Village of Anjuna have explored transitions in the agriculture practices due to the touristic development which has further led to an economic transition in the occupation of the people Tourism provides a more stable income than the primary sector and has provided many economic benefits for the village like the infrastructure, roads, education, transport and other public facilities tourism sector has created high

labor intensive services thus tourism sector is a valuable source of employment in the village of Anjuna

The economic development has resulted in a change in employment trends from agriculture to other services. The reports of 2001 and 2011 indicate a decline in cultivable land, which reflects a shift in primary occupation. Below is a table showing the patterns of cultivable land use.

Table 3.1 Cultivable land use patterns

Land Pattern	Area Hectares	% Total
Cultivable land 2001	70737	19.35%
Cultivable land 2011	929.36	3.70%

Source: Regional plan 2001 and 2011 land use Patterns

Over the years, the percentage of cultivable land has decreased from 19.35% to 3.70%. This decline indicates that people have abandoned their land and are now engaged in other touristic activities. Unfortunately, this has caused them to forget the importance of agriculture and lose their connection to the land. This shift away from agriculture is reflected in regional records of land use patterns, which clearly show a decline in the amount of cultivable land.

Tourism arrived in Anjuna in the late 1970s, initially dominated by international backpackers. The houses around the beaches quickly adapted to provide extensions, leading to the emergence of a number of guesthouses and small hotels as tourism expanded.

Developers set up hotels and created opportunities for employment, including services such as taxi stands and phone booths. This provided an alternative income for the native host population, thereby reducing their dependence on traditional income sources. In the tourism sector, money is primarily earned during the high season, providing a steady income; Tourism has brought about significant changes, leading

villagers to shift away from traditional occupations, resulting in a decline in agricultural practices.

Anjuna has a population 750 Christian families in the village. Tourism is one of the fastest growing economic sector and is the largest service sector in India which is evident through various tourism-related activities in the village of Anjuna it is currently experiencing a transition in economic structure among the villagers due to touristic development in the village such as renting out bikes and houses, owning small cafes, offering taxi services, and even providing rooms and flats for rent villagers no longer spend much time tilling the soil and growing food they have abundant the land in the village.

Anjuna has become a popular tourist attraction over the years, known as one of the world's hippie capitals, and has indeed experienced a great tourism boom. Tourism has brought significant changes to the local population, including job opportunities, increased income, and an improved standard of living. Villagers have shifted away from traditional occupations. Table 3.2 shows the new economic activities of the Christians in Anjuna and the occupation they are employed.

Table 3.2 Economic activities of the Christians in Anjuna

Christian Communities	Renting Of Bikes and Cars	Renting Of Rooms	Hotel Industry	Rented land for Tourism Purpose
Nossa Senhora da Pieda	20%	30%	50%	5%
Santa Cruz	15%	25%	40%	10 %
S Joa Baptista	25%	35%	60%	15%
Igroz waddo	10%	20%	30%	5%
S. Anthonio	30%	40%	70%	20%
Nossa Senhora da Saude	20%	25%	45%	10%

The Table presents a breakdown of employment activities among the Christians of Anjuna. Each row represents a specific community, and the columns indicate the different types of employment such as renting out bikes, renting out rooms, working in hotels, and involvement in tourism by giving up land.

There are a few Christian families belonging to Igroz waddo and Nossa Senhora da Pieda (Chivar) which still practice agriculture today. However, many other Christian families are no longer employed in agriculture as they have given up their land in search of better economic opportunities that offer steady income. Thus, tourism has brought about a transition in the practice of agriculture in the village.

The villagers of Anjuna have converted their agricultural land for tourism purposes. These fields have either been developed for tourism-related construction projects or left underutilized. The famous flea market of Anjuna today lies in this stretch of agricultural field. The changes in agricultural laws and easy money with low capital investment led the local communities to get involved in tourism activity. Today, tourism has altered the occupational patterns of the villagers offering a upward economic mobility.

Tourism employs a large number of people and provide a wide range of jobs which extends from the unskilled to the highly specialized individuals. In tourism development, the tourist attraction play a key role, and Butler maps the TALC model of life cycle into six phases the exploration, involvement, development, consolidation, stagnation and decline he discusses six life cycle patterns after observing the life cycle of 120 destinations this model used to study the tourist attraction to see how they change over time The progress of a destination can be estimated by the number of tourists who visit it and their perception of it. At the beginning, the number of tourists to a particular destination is usually low, but as time passes, it tends to increase. However, eventually, the destination may lose its significance. (Mckercher, 2005)

In the State of Goa, the tourism development began soon after liberation. During the exploration stage, tourism boosted the local economy by generating income for the poor and improving the living standards. The involvement stage signifies development. There was drastic change due to rapidly growing tourism the changes were noticed in shift in the occupational structure of the villagers specially in the coastal areas like Anjuna the consolidation is when tourism has become a major contributor to the local economy and finally stagnation in this stage there might be sign of saturation due to overcrowding or environmental degradation.

The decline of Agriculture Practice in the village of Anjuna can also be mapped to the TALC model of Butler area of life Cycle. Initially agriculture was the primary source of livelihood of many Goans with traditional farming practices. However, as tourism began to emerge there was increased investment in development of infrastructure thus attracting tourist to coastal areas in the involvement we see when there is growth in tourism there is a shift in the land use patterns as agricultural land was converted for tourism related purposes this involvement in tourism development led to gradual decline of agriculture as farmers face pressure to sell their land.

Development phases is when tourism flourished there was continued expansion of tourism infrastructure and services accompanied by decline in agriculture practice this development phase so a significant reduction in the agricultural workforce as more people sought employment opportunities in the tourism sector the consolidation stage here is when tourism in Goa became the dominant sector of economy overshadowing the agriculture the agricultural land became scarce as it was acquired to tourism development .

The limited agricultural land and the increasing competition for resources reached at the point of stagnation as tourism industry increased in the state of Goa depending on how Goa can manage its tourism and agriculture sector amidst tourism development can also help in rejuvenating its agricultural sector in Goa a similar trajectory stages outlined in Butler model reflecting the complex interplay between economic growth occupational shift land use and showing the transition in agricultural practice in Goa.

Over the years, the village of Anjuna has undergone significant changes with tourism development playing an important role in its socio-economic structure the various factors including changes in migration patterns, the emergence of new

economic opportunities, shifts in educational landscapes, and advancements in transportation infrastructure has explored a transition in the village of Anjuna.

3.1 Migration

Migration play an important role in the economic development process traditionally economic growth has led laborers to shift from agriculture into the manufacturing and service sector The decline of Portuguese power the economic condition in Goa was on a decline and the future was indeed bleak the majority of the people moved to British India and in smaller number to other British colonies including Africa some of the reason for out migration in village was poverty better social and employment opportunities.

The coastal area of Anjuna is experiencing a out migration the locals migrated in and around out of Goa after 1961 for better jobs prospects and the locals who migrated where mostly Christians both push and pull factor contributed to out-migration After the post liberation in Goa migration was largely due to developmental

activities the new migration were drawn from across various occupations in migration the post liberation migration spread across the state was largely due to development activities the high standard of living in Goa contributed to the in migration the new migrants where drawn from across different occupations.

In migration within Goa also increased as the people from the non coastal areas moved to the coastal areas where major developed are taking place today with the influx of tourist there is new type of population movement in the village this includes the tourist and the workers who migrated to services this activity of migration towards the coastal belts in Anjuna is affecting the agricultural practices of the village people are

leaving their lands and moving towards to the coastal belt as tourism as provide easy monetary gains

Migration appears to play an important role in the economic development the movement of labor out of agriculture is essential to the economic development process. For instance, Indians from other parts of the country came to Goa searching for work in the construction, tourism, and mining industries. The migration of Indians to Goa peaked in the late 1970s and early 1980s. Consequently, Goans started feeling outnumbered in their state due to the influx of migrants. Additionally, some individuals returned to Goa, hoping for a better economic situation post-liberation

3.2 The Flee Market

Anjuna is also known for its Flee Market which sprawls from the southern end of Anjuna Beach into the village Fields every Wednesday the Flee market takes place every year from October through April the market is believed to have originated on Valentine's Day in 1975.

The flee market was also known as the Hippie Market. Earlier it was organized on a small area on the beach but now it extends from the golden shores of the beach to the paddy fields of the village with a lot of stalls selling their goods. This initially began as a means for 1960 hippies to sell their belongings and fund their travels has evolved into the most famous markets in Goa. While traces of the hippie culture still linger today, the Flee market draws crowd from package tourists across Goa to backpacker this market as many remember was started at a time when foreigner in Goa had decided to sell for cheap prices or at times given away for free to the locals whatever they did not want to carry back home.

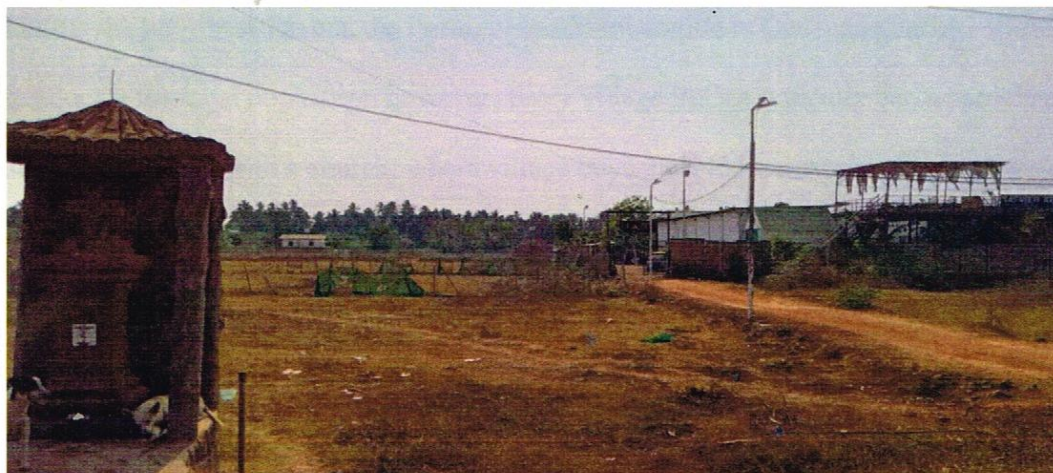
3.1 Image: The Flee Market Anjuna Today



Source: <https://www.travelblog.org/Photos/594235>

The migrants have captured the market today hailing from Gujarat, Rajasthan, and even Karnataka. The people of Anjuna permitted their field areas for rent so that they can earn money thus in a urge of good monetary returns the locals have sold their lands to the outsiders along the coastal belt.

3.2 Image: Agriculture land given for Tourism Development



Source: Image by Researcher

The villagers of Anjuna have undergone a significant change in their occupational structure. The above image depicts the land of the farmer belonging from Anjuna who has transitioned from agriculture to tourism-related activities. The result of this shift is that a lot of land remains unused which has become a site for tourism construction in the village of Anjuna the villagers no longer practice traditional agricultural activities that were passed down through generations.

Instead, tourism has become a significant source of employment for both educated and uneducated youth. As they prefer working in tourism industry the decision to abandon agricultural work is often influenced by economic viability and time efficiency. Furthermore, many young people perceive agricultural labor as having a lower social status compared to employment in the tourism sector this has led to the abandonment of much of the cultivable land in the village of Anjuna. Education has also played a role in the transition of agricultural practices. With improved education, individuals have access to higher-paying jobs, leading to a decrease in agricultural engagement

4 Education

During the pre-liberation era, the Portuguese administration in Goa made limited efforts to educate the local population however, every village in Goa typically had a parochial school associated with a church, where village boys received basic schooling and were taught music notes these parochial schools played a significant role in imparting elementary education, enabling children to acquire literacy skills access to education was largely determined by socioeconomic status, with only affluent families able to afford education for their sons.

Consequently, the educational landscape favored the privileged, as the majority of the population had limited access to formal schooling Furthermore, during the Portuguese colonial period; Goans who pursued English education often migrated to nearby cities in search of employment opportunities however, the educational scenario began to evolve following liberation, government schools were established across villages in Goa there where many English teaching schools that came up in the village Anjuna .

Anjuna came up with the Sacred Heart of Jesus, an English medium school, reflecting a shift towards modernized educational facilities particularly catering to the lower castes and economically disadvantaged students who previously lacked access to education this initiative aimed to provide education and opportunities for all segments of society to pursue learning moreover recognizing the growing need for a skilled workforce in emerging industries and the tourism sector,

As per the latest census data, Goa has demonstrated a significant increase in its literacy rate, reaching 88.70 percent this improvement in education has brought about a notable shift in occupational patterns, particularly among the Christian

families residing in Anjuna in order for better job prospects, many families from Anjuna have chosen to migrate to Gulf countries, United States, and as well to the United Kingdom higher education offers access to more better employment opportunities and higher wages.

There has been a decline in agricultural pursuits as many individuals now view working in the fields as a social descent, associating it with lower education levels there has been a gradual abandonment of agriculture within the village the increasing emphasis on education has led to a transformation in the occupational landscape of Anjuna, with residents seeking opportunities beyond traditional agricultural practices in pursuit of socio-economic advancement.

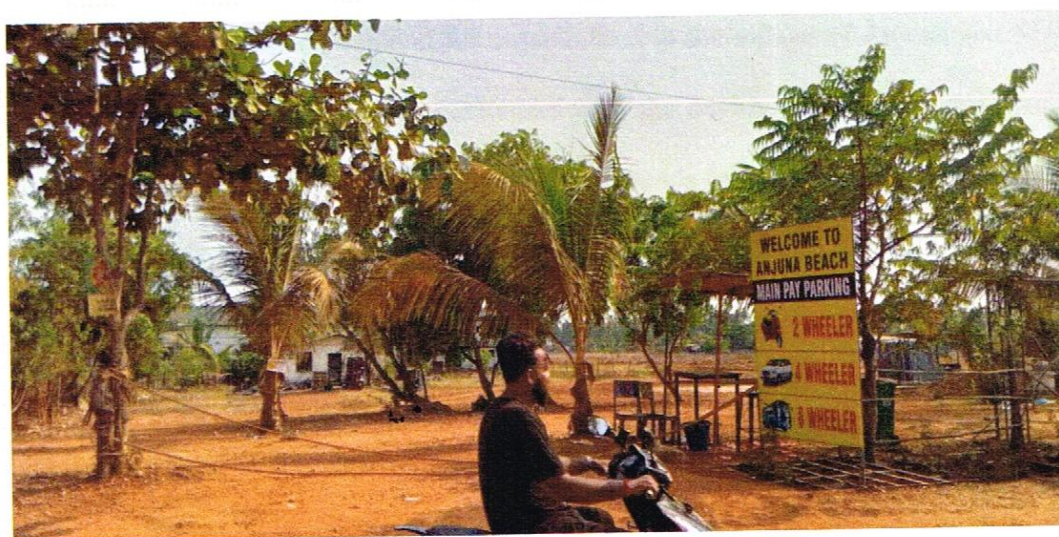
Education has given opportunity to many new jobs where people to take this jobs as they are paid high they do not want to take up agriculture as an occupation as Rice is made easily available by the government the village has many tourist destination where this has offered jobs to the local youth thus abandoning the agriculture practice in the Village.

5 Transport

Tourism has made transportation easily accessible in the village almost every household in the village owns a car. Furthermore, villagers are also employed in offering taxi services to both international and domestic tourists. The taxi services have become a source of income for many families in Anjuna, creating employment opportunities for those who are uneducated. Today, 60 percent of the Christian families in the village offer taxi services there are more youth who prefer to be Taxi owner and be employed in offering Taxi service in the village of Anjuna.

Travel is easily available in the village through bus services, which have made travel convenient for locals who travel to Mapusa from Anjuna for shopping, school, and colleges. The bus halts at every "waddo" in the village, making travel easy today the village of Anjuna has nearly 5 buses that are available this is how development has created an economic opportunity thus taxi services people earn easily and find good financial returns thus tourism provide jobs which were highly labor intensive many would earn from 1 thousand rupee to 5 thousand rupee a day during the season time.

Image 3.3 Use of Agricultural land for car and bike parking



Source: Image clicked by the Researcher

The above image indicate how the agricultural resources are used for touristic purpose the agricultural land is use for bikes and car parking which in return has offered villagers of Anjuna easy monetary gains. The younger generation are less inclined to pursue agricultural work due to changing cultural values, lifestyle they perceive agriculture as labor intensive, economically uncertain. The globalization of tourism has led to commodification of the local culture resulting in the shift catering to tourist preference rather than preserving the agricultural practice in the village.

Narrative 1

Mr. Fernandes, from Igrez Vaddo of Anjuna is known for his skill in organic farming. His home is located within his agricultural farm called 'Infant Jesus Farm'. It is a place for various organic produce, such as fruits, vegetables, chicken eggs, and ornamental plants. During the monsoon season, Mr. Fernandes switches to growing paddy in his fields, some of which is used for parboiling which is on demand during the tourist season. Specially in the month of May the parboiling this process involves soaking, steaming, and drying the rice to make it suitable for consumption.

There is a growing demand for organic food in the village of Anjuna and Mr. Fernandes make sure to serve his customers with the freshly grown vegetables and fruits that are completely organic as the tourist demands for such organic food he has diversified his farming approach to reduce the risks associated with relying on a single crop, as demonstrated by a previous incident where cattle caused losses in his onion crop this led him to incorporate intercropping and mixed farming techniques as adaptive measures as relying on a single crop would not give a steady income

Mr. Fernandes has technologically advanced in his field of agriculture. He uses tractor and the use of transplanter while cultivating his fields before and during the monsoon season, he meticulously plows the soil using disc plows to prepare the land for crop cultivation after harvesting, crop rotation is used to maintain soil fertility and minimize pest infestations various vegetables are grown to meet local demands he also incorporates drip irrigation systems and mulching techniques to improve water efficiency and suppress weed growth, thereby enhancing agricultural productivity and demonstrating his commitment to sustainable farming practices by catering to both international and domestic tourist

Mr. Fernandez has further diversified his revenue streams by offering rental accommodations for tourists he takes advantage of the growing agro-tourism trend seeking organic produce and horticultural experiences, Mr. Fernandes remains dedicated to preserving traditional agricultural practices, and perfectly demonstrates the mutually beneficial relationship between farming and tourism. It showcases how agro-tourism initiatives can sustain traditional livelihoods and foster economic resilience in rural communities amidst rapid development.

Despite the rapid growth of tourism Mr fernandes continued the occupation of cultivating the land continuing the legacy passed down by his fore fathers. The scenario is changing in the Igrez Waddo of Anjuna where Mr. Fernandes lives. There are houses and shops that are come up in the fields.

Image 3.4 Process of Par boiling of Paddy



Source: The Researcher Clicked the Image

Narrative 2

A farmer in Chinvar, has continued the age-old traditional farming methods that have been passed down through generations within his family lineage. His dedication to these traditional practices in the face of modern challenges and advancements in agriculture shows his commitment to preserving ancestral wisdom. He avoids modern farming equipment and instead rely on manual labor and old-fashioned tools not only to show his strong bond with the land this conscious choice emphasizes how traditional farming methods still hold importance in today's agricultural practices.

Despite modernization and technological advancements in agriculture, Mr. Pereira's unwavering adherence to traditional methods emphasizes his commitment to maintaining soil integrity and promoting agricultural sustainability. Amidst the rapid development of tourism and resulting water scarcity, and reliance on traditional irrigation methods such as hand-mug irrigation and bullock carts demonstrates a harmonious integration of ancestral practices with present-day realities.

He has diversified his income due to water scarcity. Although the well in the field used to provide water in the past, the developmental changes and changing climate conditions have led to a decrease in the water level, resulting in scarcity. The farmer has remains steadfast in his dedication to the land he practiced agriculture seasonally diligently tending to his fields annually for home consumption and also earning a little revenue from the vegetables which he grew in his field thus ensuring a modest income through agriculture

Image 3.5: The agriculture field cultivated in Chinvar



Source: The Researcher Clicked the Image

This was not his only source of income he has diversified his source of income by engaging in tourist activities thus not only sustaining his livelihood but also serve to preserve traditional agricultural practice amidst ongoing development. The meticulous preparation of fields for vegetable cultivation where mostly grown in '*xetachim foddam*' each one is required to build before according to the length of the *fodda* occupied. The clod wall is near completion people begin to work inside digging the ground and breaking clods into fine pieces then with the help of the hoe small ridges are arranged and a big *fodd* is subdivided into several small squares where young samplings of onions chilies and various other vegetables were grown.

Despite the prevalence of technological advancements in agriculture, the steadfast adherence to traditional methods highlights the importance of valuing ancestral wisdom in carrying out agricultural practices. One common method used was the application of natural substances such as neem oil or garlic spray, which acted as natural insect repellents these age-old methods were used by farmers to protect the crops from insects. The farmer has emphasized the importance of preserving traditional farming techniques amidst tourism development.

CHAPTER 4

GOVERNMENT POLICIES AND COMMUNITY INITIATIVES

The Government of Goa through its Goa state Horticulture Corporation has a scheme for the crops grown locally in the state which provides subsidies to cultivators. The availability of quality and certified seeds are also made available with 50 percent subsidies on seed on a limited area of 2 hector. Even 50 percent subsidies are also given while booking government machinery like Tractors.

The Directorate of Agriculture of Goa has implemented schemes called promotion of organic farming for healthy food, ecology, and pollution free environment. Under this scheme 50 percent assistance will be given on cost of organic inputs limited to Rs 10,000 per hectare and maximum up to 2 hectares or Rs 20,000 per beneficiary for all categories of farmers on the use of organic inputs only to the farmers possessing a valid Krishi card. 'Shetkari Adhar Nidhi' scheme provides compensation for loses in agriculture due to natural calamities. I suggest that compensation should be given for wild and stray animals causing damage for agriculture produce.

The State Government of Goa under the 'Aatmanirbhar Bharat Swayapoorna Goa' has started an economic revival plan to boost agriculture which will facilitate growth of farmers in the state. Crop insurance and fencing will also be made available. The farmers will also be assisted regarding horticulture cultivation, procurement of agricultural equipment and sustainable harvesting.

The Krishi card holders can set up ago eco-tourism centers in the village with Government Aided Bodies and Self-help groups. They would give visitors an

experience of rural life. As per the policy, the construction whether temporary or permanent in nature should not exceed 10% of total area and should be with eco material. It has visualized a single window system to promote ease of doing business and has even recommended a onetime grant for restoration of heritage house and traditional farms. By this scheme, integrated farming practices will be promoted along with organic and natural farming.

The Zonal agriculture Office Mapusa along with the Anjuna Panchayat has been holding programmes motivating farmers to pick up Agriculture. They have conducted many sessions for the villagers of Anjuna to educate them on the importance of organic agriculture. Further, it has even distributed free samplings for the villagers of Anjuna. Under the guidance of the Zonal Agriculture Office Anjuna, the villagers were initiated to start up black rice cultivation. Giving seeds to farmers to take up the new variety of paddy the push on black rice has aimed at reducing dependence on the widely used local varieties like Jaya and Jyoti.

I. Community Initiatives

The village of Anjuna has come up with a community initiative called 'My Village Foundation'. It is a community initiative by Mr. Mark Mendes, aiming to revitalize the agricultural land and more over the agricultural practices in the village of Anjuna. It was founded in 2012. Mr Mendes in an interview said the world knows Anjuna as a hippie capital, sunburn and for motorbike festivals, but Anjuna has a lot to offer to the villagers. We depend on neighboring states for our vegetables when in the past our grandparents used to grow and eat from their own garden. This thought in mind was the beginning of this initiative to do something for the village of Anjuna.

Anjuna has seen a shift away from traditional agricultural occupation with the tourism sector bringing in development and creating opportunities away from

agriculture. This foundation has helped in revitalizing agriculture in the village by conducting sessions for school kids and children and also adults. Mr. Mendes, reflecting on the transitions in the village has emphasized the importance of preserving the land and heritage that sustained previous generation through My Village Foundation.

One noteworthy aspect of their efforts is the My Village Anjuna Ghor, the Organic Garden, which serves as a symbol of their commitment to sustainability. Filled with a variety of locally grown vegetables and fruits, this garden not only provides nutritious produce but also serves as a tangible representation of the community's dedication to embracing traditional practices and caring for the environment. My Village Anjuna is not only preserving the past but also paving the way for a brighter and more sustainable future for the village and its residents there are efforts underway to reverse this trend by revitalizing local agriculture and by encouraging residents to cultivate and promoting sustainable farming practices.

My Village Foundation represents a hope for the village of Anjuna, offering a pathway towards a brighter and more sustainable future. Through its emphasis on community engagement, agricultural revitalization, and environmental stewardship, the initiative is not only benefiting the locals but also setting an inspiring example for communities across Goa and beyond.

The Zonal agriculture office Mapusa, North Goa have also had frequent sessions in the village of Anjuna under the Village Panchayat to create awareness about the subsidies and policies that the government of Goa has for the farmers. This indeed has helped people to have knowledge about the use of machinery, seeds and fertilizers which can be bought at subsidized price. During monsoon, the government has also offered free harvester in the village.

4.2 Youth of St Michael, Anjuna

The youth belonging to St. Michael Parish in Anjuna participate annually in cultivating the church field during the monsoon season in preparation for the harvest festival which is celebrated on the 15th of August. This community initiative aims to gather the youth to learn new techniques from farmers and develop positive attitude towards agriculture. They cultivate an area of 1500 square meters as part of this initiative, which has brought them together and taught them many techniques.

The Community initiative in the village of Anjuna aims to restore the village's agricultural heritage through educational sessions for children. My Village Foundation has contributed to renewing interest in farming among the locals. The establishment of the My Village Anjuna Ghor, an Organic Garden, reflect the community's commitment to sustainability and traditional practices. This garden not only provides nutritious produce but also serves as a reminder of the importance of preserving the land and heritage for future generations. Through these efforts, My Village Foundation aims to contribute to a more sustainable future for Anjuna.

Collaboration with the Zonal Agriculture Office in Mapusa, North Goa, has helped raise awareness about government subsidies and policies for farmers. Despite challenges such as low attendance at meetings, these efforts have contributed to improving knowledge about agricultural machinery, seeds, and fertilizers available at subsidized prices. Additionally, the participation of youth from St. Michael Parish in agricultural activities during the monsoon season demonstrates a growing awareness and appreciation for traditional farming practices. By engaging in cultivation and learning from local farmers, the youth are not only preserving agricultural traditions but also fostering a sense of community and environmental responsibility. Overall, initiatives like My Village Foundation and the involvement of youth in agricultural

activities showcase the potential for positive change and sustainable development in Anjuna and surrounding areas.

CHAPTER 5

CONCLUSION AND ANALYSIS

In the Conclusion I Propose that agrarian revival in Anjuna is possible with community farming and organic farming. The village of Anjuna has experienced a decline in agrarian practices. Anjuna can adopt Organic Farming as a means to cope with these changes.

Challenges such as declining agricultural practices, unstable incomes, reliance on single crops have made traditional farming practices economically unsustainable for villagers in Anjuna. Organic agriculture offers numerous advantages that are particularly attractive in places like Anjuna, which heavily rely on tourism. Organic agriculture provides a new pathway towards addressing these challenges and fostering sustainable agricultural practice in the Village. It can strengthen the local economy, can create jobs opportunities and new business. Even Organic Farm Tourism can be promoted.

Organic agriculture can serve as a means to attract tourists and visitors to rural areas, thereby promoting eco-organic tourism and potentially yielding significant economic benefits. Organic consumers are often willing to pay a premium for them. organic farming presents a profitable venture when integrated with tourism organic agriculture has the potential to become a key component of the service economy it connects visitors directly to agriculture activities.

Traditionally, farming in Goa was predominantly organic; there is a need to return to natural farming methods to produce healthy food. This farming method abstains from using pesticides and largely relies on age-old techniques like crop rotation, composting, and mixed farming. Organic farming benefits the farmer as there is less risk of being affected by the pest.

Anjuna can come up with the concept of Organic tourism the Organic tourism which can involve connecting visitors directly with agricultural activities. It serves as a sustainable solution for developing agriculture in the village.

Anjuna has a lot of barren land thus the village can come up with farms providing accommodation and farm activities to visitors like learning the age-old farming techniques. Further the tourist can also be served organic food. The demand for organic food is increasing worldwide driven by health-conscious consumers. Anjuna can come up with an organic market where locally sourced organic products are sold.

The Panchayat, along with local residents, could come up with voluntary services to address the issue of stray cattle in the vast stretches of barren land which could be utilized for cattle care. Thus, could lead to the production of organic milk, benefiting the village. Additionally, the village Panchayat could introduce initiatives by employing villagers. These opportunities towards cattle care would enable farmers to cultivate their fields without worrying about the presence of stray cattle thus would boost the productivity of agriculture in the village of Anjuna.

The village of Anjuna can also come up with the concept of community farming method thus promoting a sustainable living and fostering a sense of community these green spaces allow individuals to connect with the nature grow their own food and engage in eco-friendly practices people coming from diverse background can bond with a shared interest in gardening, exchanging knowledge and collaborating on sustainable initiative thus also providing a platform to learn new technique and skills in Agriculture practice further providing a sustainable source of fresh produce.

The many unused lands that have become dumping sites for garbage today in the village needs to be revived for agriculture purpose and the introduction of

Community Gardens will allow the residents and the tourist who wish to volunteer a space to grow their own fruits and vegetables this initiative will in return keep the soil fertile amidst the developmental activities thus promoting urban agriculture, Urban agriculture is used as a method to increase food production the concept of Urban farming is when u are able to cultivate horticulture crops within the city this concept is Popular among developing countries. (Ali, 2022)

• Anjuna has the immense potential for organic agriculture. Harnessing this potential requires an effort from the schools by integrating organic farming into the principles and engaging students into hands on learning experiences. The restarting agriculture may be difficult but a collective social mobilization can be initiated in the village to achieve this.

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