

**Socio- Economic Transitions and Environmental Concerns: A  
Sociological Study of the Impact of Tourism in Vaddy and Sinquerim  
wards in Candolim, North Goa**

A Dissertation for

Course code and Course Title: SOC 651 Dissertation

Credits: 16

Submitted in partial fulfilment of MA Degree in Sociology

by

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**April 2024**

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### **DECLARATION BY STUDENT**

I hereby declare that the data presented in this Dissertation report entitled, "Socio-economic transition and Environmental concerns: A Sociological study of the impact of tourism in Vaddy and Sinquerim wards in Candolim, North Goa" is based on the results of investigations carried out by me in the Sociology at the D.D. Kosambi School of Social Sciences and Behavioural Studies, Goa University under the Supervision of Dr. Joanna Pereira Coelho 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 be not be responsible for the correctness of observations or other findings given in the dissertation.

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## COMPLETION CERTIFICATE

This is to certify that the dissertation report "**Socio-economic transition and Environmental concerns: A Sociological study of the impact of tourism in Vaddy and Sinquerim wards in Candolim, North Goa**" is a bonafide work carried out by **Ms. Saloni Govind Candolkar** under my supervision in partial fulfilment of the requirements for the award of the degree of **Master of Arts** in the Discipline Sociology at the D.D. Kosambi School of Social Sciences and Behavioural Studies, Goa University.



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## **PREFACE**

The Government often views tourism as an effective solution to alleviate poverty in rural areas, which frequently encounter natural environmental challenges. Proper planning of tourism development is essential to cater to tourists while also benefiting local communities and their environment. This study aims to examine both the positive and negative impacts of tourism on locals and their environment in the two wards of Candolim, namely Vaddy and Sinquerim. Tourism in Vaddy and Sinquerim has grown steadily over the previous two decades, showing a significant shift from their agricultural roots. The change of these wards from rural communities to thriving tourism destinations grabbed my interest and served as inspiration for my research work. The study, titled "Socio-Economic Transitions and Environmental Concerns: A Sociological Study of the Impact of Tourism in Vaddy and Sinquerim Wards in Candolim, North Goa," looks into numerous ways that tourism impacts the local community and environment. My personal connection to Candolim, combined with the huge changes I've seen in the area since I was a child, has fuelled my desire to understand more about the complexity of tourism-driven transformation. The recent phenomenon of migrants and tourists impacting locals has emerged as a significant aspect within the tourism industry in Candolim. The lack of comprehensive studies addressing this topic locally served as a key motivator for undertaking this research. This research explores the intricate connections between economic advancements, societal dynamics, and environmental sustainability in Candolim's Vaddy and Sinquerim wards through interviews with key tourism businesses and locals.



## **ACKNOWLEDGMENTS**

I am extremely grateful to the numerous individuals whose contributions have been indispensable to the completion of this dissertation. I extend my heartfelt gratitude to my supervisor, Dr. Joanna Pereira Coelho, whose expertise, encouragement, and guidance have been pivotal in shaping this dissertation. Her wise feedback and constant support have significantly improved the quality of this work.

Special thanks to the Dean, Prof. Ganesha Somayaji, Department of Sociology, Goa University, for his continuous support and encouragement throughout my academic journey. I am also thankful to my teachers and staff of Goa University Library and Goa State Central Library, Panaji, for providing me invaluable support.

My deepest appreciation goes to my mother and other family members, whose continuous encouragement during interviews gave me the courage and motivation to stay focused. Also, thanks to Sandesh Naik who supported me getting young respondents from the locality.

I am immensely grateful to the key respondents and other participants who generously shared their insights and knowledge, without which this dissertation would not have been possible. Special thanks to the ward members for providing contacts for respondents and facilitating the data collection process.

I am grateful to everyone who has contributed to this dissertation, including friends, the tourism sector, and the university, for their consistent support. Lastly, I dedicate this dissertation to my grandfather, Ramesh Candolkar, “*Aana*” who was once the backbone of Vaddy. His history of dedication and determination in times of transformation is a source of inspiration.

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## **CHAPTER 1: INTRODUCTION**

“Tourism is considered an activity essential to the life of nations because of the direct effects on the social, cultural, educational and economic sectors of national societies and their international relations”.

(Manila declaration, WTO 1980)

### **1.1 BACKGROUND**

Tourism as the sum of the processes, activities, and outcomes arising from the relationships and the interactions among tourists, tourism suppliers, host Governments, host communities, and surrounding environments that are involved in attracting, transporting, hosting, and managing tourists and other visitors (Goeldner and Ritchie, 2003). Tourism drives globalization by facilitating international businesses providing services to travellers. Advancements in technology and transportation have facilitated faster and farther travel, contributing to foreign exchange revenues, job creation, and facilitating integration of people from different parts of the country. It also allows leisure-seeking individuals to have a break from professional lives. However, if poorly planned, tourism can lead to negative consequences, weakening the entire industry and negatively affecting destination communities.

Tourism in India has a long history, with its modern form emerging during the British colonial era. The British recognized India as a popular destination for leisure and recreation, with hill stations like Shimla, Darjeeling, and Ooty serving as retreats. The expansion of the railway network in the 19th century also boosted tourism, promoting iconic sites like the Taj Mahal. Post-Independence, the Indian Government continued to foster tourism as a means of economic development. The 1990s saw economic liberalization attract foreign investments and private players, modernizing tourism services. Today, India is a diverse and multifaceted tourism destination,

attracting millions of visitors annually. One of the India's states is Goa. Tourism in Goa, a region with unique blend of Indian and Portuguese cultures, began in the mid-20th century. It transformed the region's socio-economic dynamics and local communities, offering economic opportunities, cultural exchange, and infrastructure development. However, the growth has raised environmental concerns, such as pressure on natural resources and waste management issues. The influx of tourists has influenced local lifestyles and social dynamics, blending traditional and modern influences. Land use changes in Goa may lead to conflicts between the tourism industry and local communities.

The study area of my research is situated in Candolim Village, a popular tourist destination with a Catholic-Hindu population. Early settlers had surnames Candolkar or Kandolkar, and later migrants arrived for job opportunities. Candolim's name comes from its original name 'Kand Mulli', meaning onion village. The village of Candolim, named after the Chola and Kadamba dynasties from Karnataka, was home to the Pinto clan, who played a significant role in the revolutionary struggle against Portuguese colonialism, which is being converted into a villa recently. Beach shacks on the coastal area in the village serve seafood and cold beverages. It has become a crowded destination recently which was once a less crowded area.

Key players in the tourism industry include tourists, the impacts on the socio-economy, environment and the host community whose tourism resources tourists enjoy. The environment is often referred to as the key component of tourism because it is the bedrock for any tourism development (Holden, 2008). Ecology studies organisms and their interactions with their environment, including plants, fungi, animals, microorganisms, and humans. Social ecology examines human-environment interactions and their impact on society. The tourists that choose "green" alternatives

and prefer destinations that limit the negative environmental impacts are typically known as ecotourists (Cavlek, 2002).

Tourism, based on economic and social processes, depends on communities' environment and natural and cultural resources. This research investigates the impact of migrants and tourists on socio-economic and environmental aspects, educating local communities, tourists, Government, and policymakers about the impact. Tourism management is relatively limited not only in these places, but across Goa. The local communities along the coast, their growth, and the challenges that they face regarding tourism is covered in this study. Studies have been done on Candolim and Sinquerim, but none specifically address the socioeconomic shift and environmental issues in the Vaddy and Sinquerim wards. No study focusses on the sociological research on the impact of tourism on local communities.

## 1.2 REVIEW OF LITERATURE

This literature review explores the relationship between environmental concerns and socio-economic changes in the tourism industry, focusing on the complex effects of the tourism ecosystem and societies. It highlights the importance of environmental concerns in this field. The various studies that I have read have dealt with the following themes:

### 1.2.1 Tourism as an agent of change

Tourism is a service business that provides 'experiences.' It creates a mass-consumption product out of the experience of many patterns of nature and living and sells this product (lifestyles, cultures, ecosystems) in attractively designed 'packages' (Kaushik, 1993). Countries are urged to engage in tourism due to the obvious economic benefits,

including foreign exchange revenues, job creation, and infrastructure development, such as transportation networks. The cost-benefit analysis of tourist development has tended to focus on positive results, with little consideration paid to the social, environmental, and other costs involved with tourism development (Warren and Taylor, 1994).

Tourism is an economic activity in which many individuals, businesses, corporate organizations, and associations work directly to help many others. Economically, tourism is very important because it brings infrastructural facilities that in turn help for regional development as a stimulus for improvement of infrastructure, and it caters to the residents by providing facilities such as water, electricity, and road facilities, etc. (Negi, 1990).

At the macro level, rural tourism has been found to help maintain the social structure of rural communities by creating job opportunities and preventing out-migration (Anand, Chandan, & Singh, 2012). At the micro level, rural tourism provides rural households a new livelihood strategy that creates an extra source of income and helps increase their living standards (Iorio & Corsale, 2010).

Rural tourism is a multi-faceted activity: it is not just farm-based tourism. It includes farm-based holidays but also comprises special interest nature holidays and ecotourism, walking, climbing and riding holidays, adventure, sport and health tourism, hunting and angling, educational travel, arts and heritage tourism, and, in some area's ethnic tourism (Bramwell and Lane, 1994). According to Varley (1978), people regarded tourism as increasing property values and house prices, but acknowledging that it produced jobs and reduced unemployment.

### 1.2.2 Economic impact of tourism

One of the industries with the quickest rate of growth is tourism, which is vital to the world economy and the advancement of many different countries. Its economic impact, however, varies with the degree of national development and is generally greater in rising nations due to their advantages in terms of location and faster growth rates (Keller, 1999).

Singh, Ratandeep (2008) in his book 'Tourism Marketing- Principles, Policies and Strategies' has discussed in detail the various dimensions of tourism marketing. It is stated that the tourism sector is a key source of employment because it is mostly service-oriented and labour demanding. It stimulates a wide range of economic activity, resulting in immediate socioeconomic advantages from increased opportunities for employment. A sizeable portion of the populace depends on tourism or activities related to tourism for their livelihood (TERI, 2000).

Tourism produces inflation is a very dangerous slogan. A high inflow of tourist during a season can provide a rise in prices of many goods and services in the tourist region. Where Durand (1994) asserts, it is indispensable in cities and tourist areas prices for products and services in general higher than in cities or region where there is little or no tourism and in holiday-resorts, prices of tourist services are higher in peak season than for the rest of the year. Local residents are forced to pay more for their essential commodities. Retailer pay higher taxes consequently passed on this to the final consumers. The upswing of prices is presumably higher in poor regions than in rich ones.

The article titled "Consuming Goa: Tourist Site as Dispensable Space" by Routledge (2000) focuses on the transformation of Goa into a premier beach resort, shedding light on the rapid urbanization, development of coastal areas, and

proliferation of hotels. This development has reshaped the physical landscape of Goa and significantly impacted the lives of local residents.

According to Seifert-Granzin and Jesupatham (1999) assert that the expansion of infrastructure associated with tourism typically widens the gap between the "haves" and "have nots." Through globalization, multiculturalism can be perceived as either a cultural degradation and disintegration that has accelerated gentrification and weakened local economies (Beckett & Kobayashi, 2020; Fainstein, 2005; Yigit & Tarman, 2013) or as an increase in attractiveness and a precursor of economic added plus value through diversification (Rath, 2007).

Seasonality has an impact on jobs and income, particularly for unskilled workers who are often let go during low seasons (Zebregs, 1991). Renata Tom Ljenovic et al. (2013) examines the article explores the opinions of various tourist stakeholders, including locals, tourism sector leaders, and the Government. It finds that locals who benefit from tourism are more likely to view it as beneficial for their community's economic and social development. The authors argue that local residents and the Government should be proactive in responding to the changes brought about by tourism.

Haralambopoulos & Pizam (1996) found strong support for the economic benefits of tourism which included improved tax revenue and personal income, standard of living and an improved attitude towards work. Conversely the study found residents perceived an increase in the prices of goods and services as negative effects of tourism.

In the case of Khajuraho in India, according to Liu and Wall (2006), Government agencies and large tourism corporations play a dominant role in decision-making regarding tourism projects. This leads to the marginalization of local people



and the dominance of external capital, frequently from abroad. Increased local participation in the planning process is advocated within the context of sustainability; however, it's critical to take into account the extent of capability and potential facilitators. Most of the tourists are independent, low budget category (Chopra, 1991, pp. 211-220) but amongst the foreign tour groups who visit India, about half visit Khajuraho (Weightman, 1986, pp.227-239).

### 1.2.3 Environmental impact of tourism

The preservation and conservation Doswell (1997) argue, tourism lays emphasis to conserve and protect the environment. It also draws attention to subjects regarding bio diversity, natural resources, endangered species and human impact on environment. The improvement of infrastructure, the Government is encouraged to invest more on infrastructure and recreational facilities when there are large numbers of tourist coming to a destination.

The tourism makes people become more environmental conscious where Ross & Wall (1999) suggested tourism has the potential to contribute to both conservation and development and it involves the creation of positive synergetic relationships among tourism, biodiversity and local people through application of appropriate management strategies. According to Wall & Mathieson (2006) tourism development could improve the physical environment in the sense it helps the preservation of historic building and in creation of wildlife parks, further introduces innovative planning control to maintain the quality of the destination environment.

Environmental concerns date almost as far back as the dawn of civilization, and societies have always suffered from (and still suffer from) a range of environmental issues, including pollution, resource depletion, and overcrowding (McCormick, 1995).

Although Rachel Carson's 1962 book *Silent Spring* focused primarily on the improper use of synthetic pesticides, many people consider it to be a turning point in the development of contemporary environmentalism. In a similar vein, Hardin's *Tragedy of the Commons* (1968) simply explained how excessive individual use of a limited natural resource eventually leads to harm every individual. The primary challenge in implementing sustainable development is the well-known vagueness and inherently paradoxical character of the idea (Redclift, 1987).

Goa, India's popular tourist destination, is facing environmental issues due to rapid urbanization, industrialization, and tourism. The state's coastline is eroding due to construction, sand mining, and altering natural water flows. Deforestation, water pollution, and improper waste management are major concerns. The influx of tourists increases waste generation, while iron ore mining has led to habitat destruction and water pollution. Climate change, rising sea levels, and changing weather patterns pose threats to coastal areas. Pope Francis emphasizes the need for repentance and reparation, while *Laudate Deum* advocates for a deeper shift towards climate justice. (Charlos, 2023).

Ghosh Tubin (2012) characterizes Coastal tourism has negative environmental impacts, including land deterioration, loss of species, removal of natural barriers, soil erosion, and damage to beaches. Financial investors and developers pressure the Government to improve tourism infrastructure and services. The long-term costs outweigh short-term rewards in terms of money, productivity, and employment. To mitigate these issues, ecotourism, calculating tourism carrying capacity, Government investment, developing environmentally friendly technology, learning sustainable coastal tourism practices from locals, and educating tourists about beach risks are suggested.

Coastal pollution is a major issue in Indonesia, causing beach erosion, inorganic waste pollution, over-exploitation of natural resources, beach reclamation, coral reef damage, and coastal damage. Factors include abrasion, inorganic waste pollution, overfishing, and biological resource damage. The Merchant Vessel River Princess spilled oil on Goa's beach, causing 40,000 tons of sand to settle into the sea bed. Since 2001, 0.13 km<sup>2</sup> of beach loss has occurred, and the dune system is out of balance. To prevent pollution, long-term management strategies, ecologically friendly fishing gear, and beach fill activities are crucial (Hey, 2021).

The bulk carrier MV Ocean Seraya ran aground and spilled oil on the coast of Karwar on May 30, 2006. The study looks at how an oil spill would affect marine fisheries and benthic ecology. The strong southwest monsoon caused the 650 tons of oil spill to spread to south Goa beaches. Sediment intertidal sampling showed a rise in petroleum hydrocarbon. The majority of accidental spills happen during the SW monsoon, which also happens to be the time when most commercial and non-commercial species spawn, despite the fact that spills have decreased worldwide. This implies that regular spills along the west coast might affect marine biota in the long run. (Sivadas et al., 2008).

Unregulated marine tourism is threatening the health of Goa's coral reefs, which are the "rainforest" of the sea. Human activities, such as water scooters, water skiing, parasailing, jet skiing, kayaking, canoeing, surfing, sailing, yachting, scuba diving, and boat tours, have exaggerated the risk to corals, leading to altered reef communities. Coastal Impact, an NGO, has successfully initiated coral transplantation by creating artificial reefs to restore and conserve corals (Sharma, 2023).

Water scarcity is an especially important issue in hot, dry regions like the Mediterranean. Water use can reach 440 litres per day due to the hot weather and

travellers' propensity to drink more while travelling than they do at home. This is nearly twice as much as the average Spanish city's population uses (UNEP, 1999). According to research, there were significant changes in Goa's coastal environment between 1966 and 1999 as a result of population shifts and tourism-related activities (Noronha et al., 2002).

Tourists are recklessly biking along Morjim beach in Goa, causing concern for the endangered Olive Ridley turtles. The Government has imposed strict regulations to protect these nesting sites, but the recent incident has raised concerns about potential disruptions to these delicate habitats. This behaviour threatens fragile ecosystems and Goa's tourism appeal (O Heraldo, 2023). Investigating local perceptions and how they positively influence attitudes toward protected areas provide the starting point to successful local participatory conservation management (Vodouhe et al., 2010).

Candolim villagers have decided against agricultural land conversion and construction in their beach village, citing the need to protect their fields for future generations. They also urged relaxation of coastal regulation zones (CRZ) rules for mangrove cutting. Agriculture Minister Ravi Naik's request for discussions at the Gram Sabhas was met with a lukewarm response, but a resolution was passed to allow access to fields (The Goan Everyday, 2023).

Gorsmen (1997) article, explores the impact of tourism on coastal communities, focusing on development, cultural effects, and environmental considerations. It presents a historical model divided into four phases, each influenced by increased national actors and emerging nations. The negative effects of mass tourism on regional economies, local culture, physical infrastructure, and the environment are highlighted. The impacts of tourism, both positive and negative, are influenced by the nature of the

destinations and the number and type of visitors. (Mathieson and Wall, 1982; Mathieson and Wall, 2006).

#### 1.2.4 Socio- cultural impact of tourism

According to Turner (1975) Tourism has been denounced as being responsible for the depletion of the diversities of non-western culture. Fox (1977) describes the socio-cultural impacts of tourism as the way in which tourism is contributing to the changes in value systems, individual behaviour, family relationship, collective lifestyles, moral conduct, creative expression, traditional ceremonies and community organization. The tourist gaze is a theoretical framework that examines how tourists perceive and interact with their surroundings, highlighting how experiences are socially constructed and influenced by cultural values, expectations, and historical contexts, and how societal changes, technological advancements, and cultural values impact landscapes and attractions (Urry, 2012).

Doxey (1995) The author proposes a methodology to understand the impact of tourism on local communities. He argues that attitudes towards tourism vary over time, ranging from initial excitement to growing negativity as the costs of tourism are felt. Eventually, people reach a point of acceptance or adaptability to the changes brought about by tourism. These reactions are documented in the evolution of small communities due to differences in culture, religion, values, lifestyles, languages, and affluence between visitors and locals, as well as between in-migrated workers and local residents. (Marzuki, 2011; Zamani Farahani and Musa, 2012), tourism can cause cultural confrontations. Increased public drinking, growing crime, drug usage, and prostitution can all lead to ethical issues (Andreck et al., 2005; Deery et al., 2012; Marzuki, 2011; Sharma et al., 2008).

Regarding Cultural disruption, Brown (1995) highlights, Tourist intrusion can lead to loss of privacy and disruption some time tourism is also blamed for erosion of culture and importation of outside influence for example monetization of Sherpa economy in Nepal said to have financed reconstruction of religious artefacts while destroying the spirit that created them and damaged religious life. According to Purohit (1993) the moral behaviour of foreign tourist, especially the women was cited as the most strongly felt negative influence on the local culture, immodest dress and objectionable behaviour in public places, photographing local women, walking into house and temples, give money to children thus encouraging them to solicit another souvenir from tourist.

#### 1.2.5 Research gap

While there is literature available pertaining to Candolim in general and Sinkerim in particular, specific literature on Candolim, particularly in the wards of Vaddy and Sinkerim, is lacking. Despite numerous studies, there is a research gap in above literatures on socioeconomic transitions and environmental concerns in these areas. There is also a lack of understanding of the challenges posed by economic shifts and the adaptive strategies employed by the local population. Tourism has caused significant changes in the Vaddy-Sinkerim belt region, but no literature deals with this topic. The lack of published works on these experiences makes it difficult for locals to gain a comprehensive understanding of livelihood transitions. The socio-demographic profile of the Vaddy-Sinkerim wards is particularly lacking, limiting a comprehensive understanding of the dynamics in this unique geographical and sociocultural context. This research gap must be filled in order to gain a deeper awareness of tourism's local impacts.



### 1.3 RESEARCH PROBLEM

In recent decades, Goa's coastal tourism industry has experienced unprecedented growth. The Candolim coastline region of Vaddy-Sinquerim is the subject of the current study. This region's economy is expanding. In these wards, employment opportunities for migrants, new businesses, and Government policies are all growing at a rapid pace, along with tourism. The purpose of the research is to determine how the growing tourism industry in this area has affected the local environment, as well as the socioeconomic benefits that tourism brings, regardless of whether it touches the entire region or just a small portion of it. The purpose of this research is to inform the local public about these concerns and draw the attention of policymakers and the Government, as well as to educate local populations about their rights. Since there are a large number of people living in this area, the research will be focused on the perspective of the local community in this area.

A question arises as to how has Vaddy-Sinquerim's socioeconomic structure been affected by tourism? What are the primary indicators of Vaddy-Sinquerim socioeconomic change brought on by the influx of tourists? What are the perceptions and experiences of the locals regarding the socio-economic changes resulting from tourism in Vaddy-Sinquerim? What impact does the Vaddy-Sinquerim coastal belt's increasing tourism have on the environment? What are the perceptions and responses of the Vaddy-Sinquerim locals towards the environmental alterations brought about by tourism? How are the environmental and socioeconomic impacts of tourism in Vaddy-Sinquerim managed by local institutions and Government structure? What is the impact of Government policies on local businesses and their environment?

## 1.4 OBJECTIVES

The study aims to understand the socio-economic transition of locals in Vaddy and Siquerim wards situated in Candolim village and also focusing on environmental impact brought by the tourism. The specific objectives of this research are:

- i. to provide a socio- demographic profile of Vaddy-Siquerim wards;
- ii. to identify the socio-economic impact of migrants, new businesses, and Government policies on locals of Candolim;
- iii. to discern the livelihood transitions taking place among the locals of Vaddy-Siquerim belt; and
- iv. to determine the environmental impact of hotels, shacks, and tourists on the coastal belt of Vaddy- Siquerim wards.

## 1.5 RELEVANCE OF THE STUDY

The study on impact of tourism and migration in Vaddy-Siquerim wards is crucial for understanding social and economic implications. It provides a micro-level perspective on the socioeconomic and environmental effects of tourism in Goa. The study examines socio-economic impact, income distribution, employment patterns, and economic disparities. Examining the environmental issues related to tourism is important and timely. Environmental issues related to tourism, such as waste management, pollution, deforestation, and sand dunes destruction, are crucial for sustainable development. The livelihood transition to help the local youths to know about their ancestors past livelihood pattern.

The study's findings could enhance local planning and governance in addressing tourism challenges, aiding policymakers and residents in sustainable development and

mitigating negative impacts. It will provide data to inform the Government, tourists, and local communities about the issue. The data will guide policy formulation and implementation, which may help Government and local residents in future. Tourists and migrants will gain a better understanding of the impact of their actions on their surroundings and the environment, encouraging ethical and sustainable travel habits.

## 1.6 METHODOLOGY AND METHODS USED

According to Kumar, Ranjit (2005), “*research is a careful investigation or inquiry especially through search for new facts in any branch of knowledge*”. The research will adopt a qualitative approach, focusing on engaging participants who are local residents of Vaddy and Siquerim wards, both actively involved in tourism-related businesses and those affected by tourism. The research will employ a combination of primary and secondary data collection methods to comprehensively explore the dynamics of tourism impact. Primary data collection will involve conducting in-depth interviews using semi-structured or unstructured formats, allowing for flexibility and obtaining detailed responses. Additionally, participant observation, oral histories, and narratives will be utilized to capture a holistic understanding of the participants' experiences. As a secondary data collection method, a thorough review of relevant literature will be conducted, delving into tourism-related books, journals, blogs, magazines, newspapers, and other online articles. This approach aims to build upon existing knowledge and identify trends or patterns from prior studies on the topic. Various data collection tools will be employed, including hand diaries, recorders, video recorders, phones for capturing images, and semi-structured questionnaires. I have recorded ideas and gaps discovered during data analysis in a notebook. Field notes has been accurately recorded, noting the date, time, and details of the collected data. The research will concentrate on

the coastal stretch of Vaddy and Siquerim wards, where the impact of tourism is most visible, rather than encompassing the entire wards. The objective is to obtain in-depth insights from the participants, comprising both locals and migrants in Vaddy and Siquerim wards. The chosen field area is situated in Candolim village, an active tourist destination where the majority of tourism activities occur along the coastal area. The purpose of the study is to comprehend how tourism affects the environment and socioeconomic structure of Vaddy and Siquerim wards. A thorough understanding can be obtained by applying a number of sociological theories.

### 1.6.1 Conflict theory

According to conflict theory by German philosopher Karl Marx, power struggles are a defining feature of society. Unequal benefit distribution in tourism could lead to conflicts such as income disparities, power imbalances, and disputes over natural resource use.

### 1.6.2 Environmental sociology

William R. Catton, as well as other notable scholars such as Allan Johnson, have provided key theoretical concepts in environmental sociology. Environmental sociology involves assessing the negative impacts of tourism on the environment, including pollution, deforestation, and ecosystem disruptions, while also considering the views and reactions of neighbourhood residents to these environmental changes.

## 1.7 LIMITATION OF THE STUDY

Interviews were occasionally paused due to respondents' busy schedules or tiredness, particularly during the late hours' conversations. Tourists' perspectives on the impacts

of tourism should also be considered. The study's scope is limited to two wards in Candolim and most of the things are through the perspective locals. The nature of the destination, geographical location, climate, tourism resources, tourism development, local residents' lifestyles, and perceptions of tourism's impact may all differ. As a result, the findings are not applicable to other Goan tourist destinations.

## 1.8 OVERVIEW OF CHAPTERS

This chapter provides a short description of the research study, as well as explanation for the topic of study, i.e. The socio-economic transition and environmental concerns: Sociological Study of the Impact of Tourism in Vaddy and Sinkerim, wards of Candolim. Chapter 2 begins with a thorough overview of Candolim's demographic details and its wards. The 3rd chapter discusses the socioeconomic impact of tourists or migrants' new businesses on local villagers and business owners. Chapter 4 focuses on the livelihood transitions of residents in two wards from the 1970s to 2024. Chapter 5 covers the influence of hotels, shacks, tourists and other Government policies and projects on the coastal environment of Vaddy and Sinkerim wards. Chapter 6: Summary and conclusion.

## **CHAPTER 2: PROFILE OF VADDY AND SINQUERIM WARDS**

“If we were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty and nature can bestow in some parts a very paradise on earth- I should point to India”.

(Müller,1883)

### **2.1 INTRODUCTION**

In the Chapter 1, we have discussed about the objectives, research problem and importance of this study. In this chapter we have discuss the socio demographic profile of Vaddy and Sinquerim, since it is qualitative data, I have covered description of my study area, its geographical area, population, climate, variations in tourism and health issues faced by the locals. This chapter starts with the introduction of India.

India is a tourist destination with a diverse range of attractions, including numerous ancient monuments, world heritage sites, sacred places of worship for various religions, palaces, temples, forts, sandy beaches, green valleys and plains, landlocked mountain regions, hill stations, and desert areas. India's rich flora and fauna are central tourist attractions, with over a hundred species of plants and animals. Rare fauna can be found in a variety of national parks and sanctuaries. All of these resources contribute significantly to the country's tourist attractions.

India's States offered more tourism potential in all areas, including historical and cultural sites, hills and forests, attractive spots, wildlife, and beach tourism. Each state tourism board in India has its own tourism circuits that cover the entire state, including Kerala, Goa, Karnataka, Rajasthan, Assam, Orissa, Tamil Nadu, Maharashtra, West Bengal, Haryana, Andhra Pradesh, Telangana, Gujarat, Uttar Pradesh, Uttaranchal, Madhya Pradesh, Bihar, and others.



## 2.2 DESCRIPTION OF GOA

### 2.2.1 Geographical area of Goa

Goa is situated on India's west coast, in the Konkan region, and is bordered by the districts of Sindhudurg to the north, Belgaum to the east, Uttara Kannada to the south, and the Arabian Sea to the west. The geographical area of Goa is 3,702 square kilometres. It is approximately 105 kilometres long north to south and 60 kilometres wide east to west. Tourism in Goa is a seasonal phenomenon that occurs primarily between October and March, when the climatic conditions are ideal for enjoying sand, sun, and sea (Lourenço et al., 2009).

### 2.2.2 Climate and seasonal patterns in Goa

Since it is located in the tropical Monsoon region and on the Arabian coast, the climate is primarily maritime, warm, and humid. There are three seasons: rainy, winter, and summer. The rainy season typically begins with the arrival of the southwest monsoon in the first week of June and lasts until the end of September. The average annual rainfall is approximately 300-350 cm. During this time of year, the tourist season is low because beaches become unsafe. The winter season begins in the late part of October and lasts until mid-February. The temperature is moderate, around 20 degrees Celsius, with a clear sky and a relative humidity of 45%-55%. Weather-wise, it provides a pleasant experience for tourists. The summer season lasts from mid-February to May. The temperatures are around 30 degrees Celsius, with a relative humidity of about 85%. Although it is generally an off season for tourism, the month of April sees a spike in tourist arrivals. This is a holiday for educational institutes, as well as an annual leave for Goans working in India and abroad. This time, Goans become tourists themselves, going to the beach for picnics and swimming with their families and friends. Elderly

people visit relatives who live on the coast because the sea waves provide relief for back pains and body aches. According to the most recent census which was postponed due to Pandemic, the literacy rate has been increasing, reaching 88.70%. Male literacy stands at 92.65%, with female literacy at 84.66%. The current estimated population is around 15.78 lakhs.

### 2.2.3 Beginning of tourism in Goa

The history of the Goan tourism industry can be divided into three stages. The first phase began with the early rise of Hippie culture in the 1960s and 1970s. The second phase began in the 1980s with a surge in charter tourism. The dawn of the 1990s saw the explosive growth of domestic tourism. The rise of charter tourism in the 1980s covered Candolim, a northern coastal village, in the tourism industry. Chartered or packaged tours consisting of pre-arranged services which includes transport, accommodation and meals. The Goan tourism industry is primarily concentrated in the coastal areas of five talukas: Bardez, Salcete, Tiswadi, Marmagao, and Canacona.

Goa is visited by generally two types of tourists, each with specific needs and requirements that this state meets. The first are domestic tourists who come to the state in search of a culture that is "different" from the rest of India, as the Goan image includes a sense of spirituality, freedom in dress style, and a break from traditional Indian lifestyle. The second group consists of international tourists who come to Goa solely for the natural environment, which includes sun and beaches. International tourists are divided into two categories: backpackers and charter tourists. Despite the fact that they both visit Goa for the beaches, they never get together. Backpackers prefer to mingle and live with local communities rather than in areas frequented by charter tourists. Backpackers are low-cost, independent tourists, who stay in inexpensive

lodgings, who packs everything what is necessary for their living in a bag. Charter tourists, on the other hand, prefer to stay in luxury hotel chains (Sawkar, Noronha, Mascarenhas, Chauhan, 1998). The majority of international tourists are British, with a small proportion coming from Russia, Germany, Finland, France, Sweden, and Switzerland (Ransley, 2012).

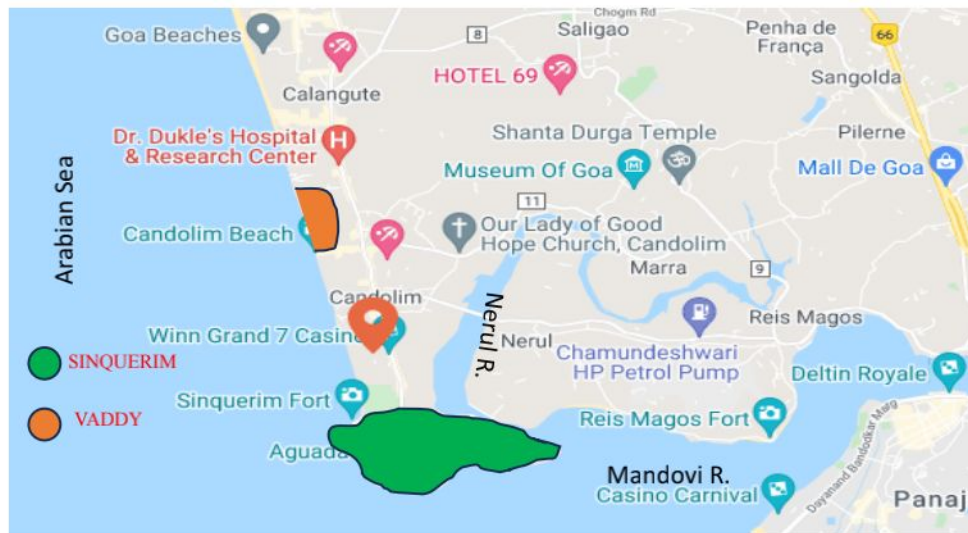
#### 2.2.4 Variations in Goa's tourism: Pre- and post-covid trends

In 2012, Goa received 2,337,499 domestic tourists and 450,530 foreign tourists. Domestic arrivals increased significantly by 2018, reaching 7,081,559, while foreign arrivals increased to 933,841. However, the trajectory shifted downward beginning in 2019 and continuing into 2020 (up to March), owing primarily to the impact of the Covid-19 pandemic. Domestic arrivals decreased to 846,473, while foreign arrivals decreased to 281,296. Goa witnessed a notable decline in foreign tourist arrivals via charter flights during the recent tourism season, with only 42 flights landing and bringing in a mere 7,630 tourists. This stands in stark contrast to the pre-COVID-19 period, where over one lakh tourists arrived via charter flights.

Furthermore, the Department of Tourism reported a significant decrease in international flight arrivals, with only 134,922 passengers arriving in 2022 compared to 937,113 in 2019. Despite the lack of cruise ship arrivals, 18 cruise ships docked in Goa between 2022 and 2023, carrying a total of 7,747 passengers until May, hinting at a mixed picture for the state's tourism sector amidst the ongoing pandemic (*Goa Sees Decline in Int'l Tourists Post Pandemic*, 2023).

### 2.3 CANDOLIM VILLAGE- NORTH GOA

Goa has 110 kilometres of coastline, with approximately 80 kilometres of beaches. Candolim, also known as 'kandole' in the local language, is a village located in the extreme south of Bardez Taluka. It is shaped like a shoe, with the Nerul River, a tributary of the Mandovi River, to the south-east and the Arabian Sea to the west, both of which are connected to the Mandovi River (south). Calangute, Nerul, and Saligao are neighbouring villages. It is a historical site once famous for its onions and fields. The village is well-known for its touristic identity. It is situated 11.4 kilometres from Mapusa and 14.6 kilometres from Panjim. Candolim is a census town; according to the 2011 census, the population was 8,500 people, with 4,392 males and 4,108 females. Candolim Census Town administers a total of 2041 houses and provides basic services such as water and sewage. Candolim's population is currently estimated to be around 11600. Out of the total population, 3,368 were involved in tourism business activity. it is an active village with historical significance and an expanding tourism industry.



**Fig 2.1: A geographical map of Candolim that highlights the study area.**

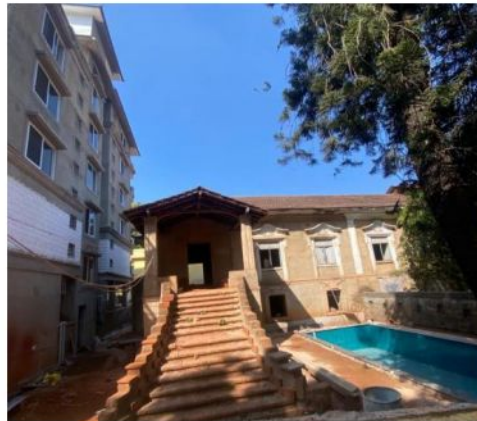
Source: Google Maps, <https://images.app.goo.gl/k8mrW7qesMWivbpr6>

### 2.3.1 The history of Candolim Village

Candolim's population underwent a significant religious transformation in the 16th century, adopting Christianity under the influence of Franciscans, a member of the Order of Friar Minors also called as “Little Brothers” founded by St. Francis of Assisi in 1209 noted for their preachings and missionaries. This historical event influenced the cultural landscape of Candolim. Furthermore, Candolim is historically significant because it was the epicentre of the 1787 anti-Portuguese revolt known as the 'Conspiracy of the Pintos'. It also took place to condemn discrimination against natives seeking higher Government positions. The stranded ship known as River Princess, which has been grounded since 2000, is a significant historical landmark in Candolim. According to local accounts, the ship was stranded on shore due to a cyclone and became a tourist attraction. In addition, famous Jimmy's Bungalow, also known as Palacio Aguada, a few scenes from the famous Hindi film 'Haseena Maan Jayegi' were filmed here, adding to Candolim's past.



**Fig 2.2**



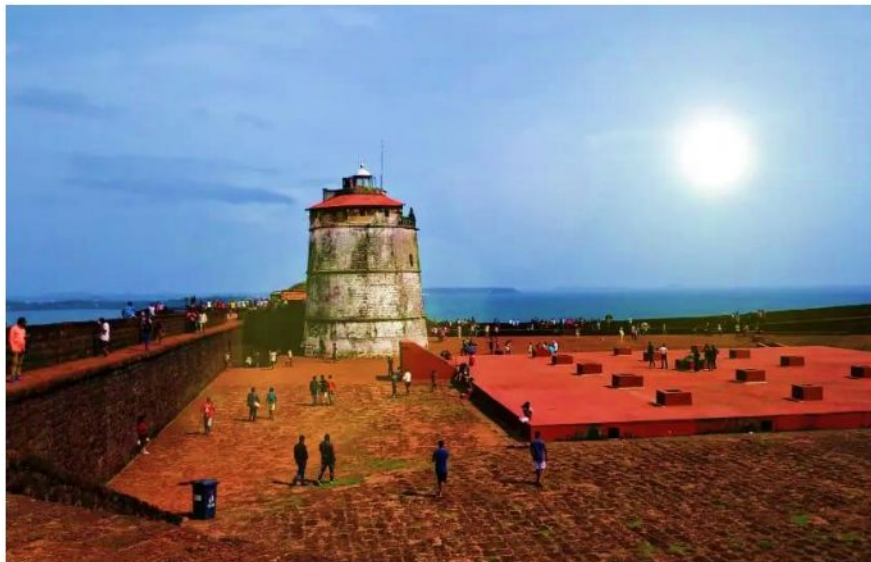
**Fig 2.3**

**Fig 2.2 & 2.3: The transformation of historical Pinto's house into a tourist villa.**

An important tourist spot in Candolim is Aguada Fort, which was built by the Portuguese in the 17th century. The fort was primarily built to deter attacks or invasions



by the Dutch and Marathas. It is one of Asia's largest freshwater reservoirs, built with cutting-edge architecture. Aguada Fort also contains a jail, which has been converted into a museum and ship port for tourists. There were cases of prisoners fleeing, people were afraid that prisoners would escape, so they were relocated to Colvale. Lower Fort is an extension of Aguada Fort, built in 1612 with fortified walls to provide additional protection from the Dutch and Marathas. Which draws tourists because of its traditional and welcoming atmosphere.



**Fig 2.4: An old light house situated at the Fort Aguada.**

During the Portuguese conversion, some of the Christian locals gained property rights; the few became Bhatkars, who were very close to the Portuguese, while others became Mundkars, including Hindus. They lost their property rights, including the home they had lived in for centuries and cultivated the lands that were named under the Bhatkars. The Tenancy Act, also known as the Land to the Tillers Act, was passed in 1964, granting locals the right to cultivable lands. However, the lands where they live

are owned by Mundkars. Here, people are both tenants and Mundkars. They are tenants of agricultural and Mundkars on where they dwell or have their house.

### 2.3.2 Journey of Candolim: From quiet village to tourist attraction

Taj Fort Aguada was built in 1974 in Candolim to cater tourists who preferred luxuries hotels, and Taj Holiday Village is located on the opposite side of it. Candolim began to attract tourists in the 1970s, but there were few of them mostly foreign. The majority of the population worked in agriculture; locals were producing for their own consumption. Youths attended schools and some got jobs in hotels such as the Taj Fort Aguada. The village is known for having more advanced infrastructure than many other areas in Goa. The area has excellent road connectivity, and the streets are well maintained. It is a popular holiday destination, attracting funds for infrastructure improvements. Candolim has a relatively high living standards rating due to its desirable proximity to the beach and river, making it a popular choice for tourists, migrants, and residents. The abundance of eateries, shops, and businesses along the beach stretch contributes to the area's comfort and aliveness.

Candolim became a popular tourist attraction in the late 1980s, attracting both foreign and domestic visitors. When Calangute became overcrowded, tourists began to move to Candolim, resulting in a large influx of migrants looking for work. Initially, people started small businesses, such as stalls, which grew into restaurants. Today locals have a diverse range of businesses, including shacks, hotels, restaurants, bike and cab rentals, dolphin tours, fishing, selling vegetables, small food stalls, water sport activities and migrants who one's got the job under locals are collaborating with local or have their own businesses same as locals including clothing and accessory shops, Kashmiri product stores, massage centres, to name few.

Candolim's social infrastructure includes less crowded shacks than Calangute, local eateries selling cutlet pav, *Ross-omlet*, *Cafreal*, and *Vada pav*, as well as migrant stalls offering Shawarma, momos, and Chinese fast food. There are bakeries such as German Bakery, Dolce, Spice and Bakes, and La Confiserie. Popular restaurants like Goan Curry, Kuzner, Fisherman's Cove, Tomato's, Vaddo15, The Candolim Deck, English Rose restaurant, Tuscany Gardens, Shivers Garden, Southi by Banana Leaf, and Palms N Sand also eateries, including pure vegetarian and Punjabi options, which has recently emerged. Nearby banking facilities to ease tourism businesses include ICICI Bank, State Bank of India, HDFC Bank, Canara Bank, and IndusInd Bank, as well as closest airports to have a greater number of tourists are Goa International (GOI) Airport, Dabolim (34.4 km) and Manohar International Airport (MOPA), Cansarvornem (34.6 km) from Candolim. The nearest major bus stops are in Mapusa and Panaji. Also, Tivim Railway Station is the nearest train station. Medical facilities include the Primary Health Centre Hospital (Government), Bosio (Private), and Dr. Dukle's Hospital and Research Centre, as well as medical stores and supermarkets such as Delphinus and Newtons. KFC, Starbucks, and Dominos have recently opened in the village, along with ice cream parlours like Baskin Robin and Gelato, and various liquor shops and There is also Aguada Children's Park, that cater to tourists and enhancing tourism in the area with all the facilities. This shows that facilities and infrastructure are created for the tourist needs.

### 2.3.3 Wards in Candolim

Candolim is divided into eleven wards, including Sinquerim, Dando, Confrari Muddo, Orda, Saipem, Aarady, Ximer, Murrod, Pintos Vaddo, Vaddy, and Bamon. Pintos' notable landmarks include the Dr. Gustavo Monteiro football ground, the old



Portuguese vegetable and fish market known as "Tiento," and Babyland Primary School. Confrari Muddo is home to St. Theresa's High School and the Our Lady of Good Hope Church. Aarady, which was once sparsely populated, has now become a hub for migrants, with migrants accounting for approximately 70% of its residents. Migrants also settle in Orda and Saipem, which have establishments such as Hilton Hotels and industries. Bamon Vaddo where Brahmans and Shet (Gold Smith) used to stay now there are settlers like Shiroadkars, Kudtikars and so on. Sinquerim, a predominantly Catholic community, was the first in Candolim to convert. Taj Hotel, a Shree Ghagreshwar temple and Fort Aguada located here. Also, there is a Mahar group settlement, fields, fishing, and dolphin tours are found here. Dando has a significant Catholic population, but the origin of its name is unknown. Vaddy is well-known for its tourism-related businesses, primary health centre hospitals, supermarkets, and hotels, as well as the Shree Rampurush and Shree Shantadurga temples, most of the Hindus belonging to the "Vanya" (Vaishya) caste live here and this is the only place where Candolkars family could be found. Murrod is home to well-known restaurants and supermarkets, including Newton's, as well as the Candolim Village Panchayat office. Ximer has renowned bakeries like German Bakery.

#### 2.4. DESCRIPTION OF VADDY AND SINQUERIM WARDS

This study focuses on the wards of Vaddy and Sinquerim, which are strategically located between Panjim and Mapusa, with the Arabian Sea as their western boundary. The distance between the two wards is 1.7 km. Sinquerim had approximately 1049 residents in 2023, 545 of whom were male and 504 were female. Vaddy, on the other hand, has about 70 houses and a population of 1020, which includes 520 males and 500 females.



Fig 2.5



Fig 2.6

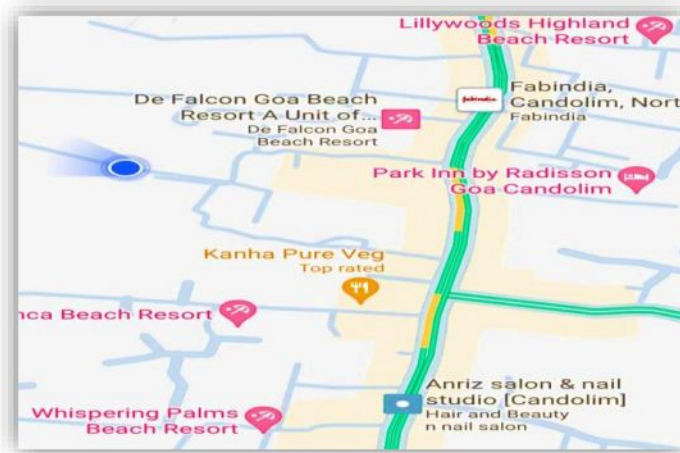
Fig 2.5: Map of Sinqerim showing historical sites.

Fig 2.6: Depicting Nerul river where dolphin trips Jetty is located.

Source: Google Maps, <https://www.google.com/maps/place/Sinqerim,Candolim/>

The two wards were selected for different reasons. Sinqerim is surrounded by four water bodies: the Arabian Sea, the rivers Nerul and Mandovi, and a freshwater reservoir beneath the fortress. It also has various historical places that tourists can visit. There are three temples here, with Shree Ghagreshwar positioned in the centre between two roads. Coming from Vaddy, it marks the last bus stop and signifies the end of the main road. Taj Fort Aguada and the lower fort are located on the temple's left side and provide an attractive view of the Arabian Sea. On the temple's right side, a road leads to fields turned into mangroves, followed by a bund and a jetty where the Nerul River flows. Two other temples lie opposite the jetty: Shree Dhadeshwar temple, which is well-known for its involvement in the shooting of the "Bhoothnath" song, and Shiv Mandir. The road ends near the jetty and branches into an upward-going mountainous road. To the left atop the split is Jimmy's Bungalow, abandoned staff buildings, and Aguada Jail, while the right path leads to St. Lawrence Church, Children's Park, a peacock watching spot, and a helipad. Fort Aguada, with its old lighthouse, a

Portuguese fortification from the 17th century that guards the cliffs overlooking the blue ocean and tells narratives of history and strategic importance, and the new lighthouse mark the road's end. As it descends through mountainous terrain, it serves as a trekking route and provides an excellent spot for sunset views. This complete set of features is why I chose Sinquerim.



## 2.7: Map of Vaddy depicting most of the hotels and restaurants in an area.

Source: Google Map, <https://www.google.com/maps/place/Vaddy/>

Vaddy (in Marathi Vaddy means a ward) is a coastal region recognized for its tourism facilities. Locals' own shacks along the coast where migrants could be seen working on the shacks, masseurs and selling accessories, and Afterlyf is a disco club found here surrounded by properties owned by Delhi people. The Candolkars live here, and temple, Shree Rampurush Prasanna and Shree Sai Sansthan is present. The majority of houses are owned by residents, who rent out rooms and operate small local eateries and businesses such as cab and bike rentals, food stalls, stores, taxi stand and other migrant-owned shops are located along roadside. These migrant businesses provide beachwear, Kashmiri woollen handicrafts, jeweller shops and many more. Delphinos supermarket where everything is available is found here, locals as well as

migrants owned hotels such as Dona Alcina, Acron, Casablanca, Lemon Tree Amarantna, Defalcon, Whispering Palm, Acacia, Magnum, Park Inn, and Alore Grande are most of the preferred hotels in whole Candolim located here. Most importantly, hospital. The Primary Health Centre Hospital, pharmacies, and banks cater to the needs of tourists. It is the most popular ward in Candolim among tourists because of its active nightlife during events like as Sunburn and Supersonic which were once an attraction, now there are other parties happening in shacks and Discos on the ward's coast. Although name Vaddy is not famous among tourist, since they use the word Candolim itself.

## 2.5 THE HEALTH ISSUES FACED BY THE RESIDENTS OF CANDOLIM

The Primary Health Centre hospital plays an important role in Candolim, whether it is for locals, migrants or tourists. The PHC has a total of 30 employees. Two of them are stationed in the pharmacy at the entrance. In addition, there are two watchmen: one is stationed at the registration centre, and the other sits at the entrance. Six doctors work shifts to ensure continuous coverage. Three workers are assigned to ambulance duty. The PHC also has a dentist, a staff member in charge of providing registered files to doctors in numerical order, and a lab with three employees. There is also a section dedicated to checking sugar levels, where only one person is stationed. Two employees are tasked with cleaning. Furthermore, one elderly person is in charge of emergency dressing, while the rest of the staff consists of nurses who provide a variety of medical services.

According to the health centre hospital report, the majority of patients visiting the facility are diagnosed with malaria or dengue fever. Recently, there has been a

notable increase in dengue cases, prompting proactive measures such as deploying individuals with mosquito fogging machines to cover every corner of the wards, particularly households with reported dengue cases. Additionally, heart attacks are prevalent among locals over the age of 40, especially affecting women who have undergone menopause. Diabetes is also a significant health concern, affecting individuals across various age groups, including children like a 10th-grade girl in the ward who requires insulin. Furthermore, elderly people are frequently diagnosed with diabetes. Tourist-related accidents, mainly caused by irresponsible driving or driving while intoxicated, are widespread, as are drownings due to a coastal location.

The chapter provides a sociological examination of Goa's geographical features, climate, and the growth of tourism, highlighting pre- and post-COVID patterns. It explores into Candolim Village's transformation from an agricultural village to a flourishing tourist attraction, stressing its historical significance, demographic composition, and health concerns encountered by people, while also capturing the area's different socioeconomic structure.



## **CHAPTER 3: LIVELIHOOD TRANSITION OF LOCALS FROM AGRICULTURAL SOCIETY TO TOURISM INDUSTRY**

“Agriculture was the first occupation of man, and as it embraces the whole earth, it is the foundation of all other industries”.

(Edward, 2020)

### **3.1 INTRODUCTION**

In the Chapter 2, we have discussed the socio-demographic profile of my study area which starts from India, to micro level, that is Goa, Candolim, and last Vaddy and Sinkerim which is my field area. It also discusses the local's population size in these wards, climate change, variation in tourist population, structures and health issues faced by locals. In this chapter I have focussed on the livelihood transition of locals and their way of life from agricultural society to tourism society. I have also discussed why there was a livelihood transition in this area. It starts with the livelihood pattern of locals before tourism industry, and the different role played by man, woman and children in the locality. Bhandari (2013) mentioned that three quarters of poor people in developing countries directly depended on the subsistence agriculture for their livelihood. However, for impoverished rural residents, viewing tourism as a primary source of income may lead to a more sustainable livelihood (Gao & Wu, 2017).

### **3.2 AGRICULTURE AS LIVELIHOOD**

After Goa was liberated from Portuguese rule in 1961, locals practiced traditional occupations like farming and fishing, fostering a tightly knit community where mutual reliance was key. Education continued to be prioritized, with numerous youngsters enrolling at St. Theresa's High School. Some youngsters worked on family farms, while

others secured jobs at the Taj Hotel, established in 1967, renowned for its commitment to employing locals. Despite its establishment, the hotel's ability to attract tourists remained limited. The local population was primarily involved in agricultural activities, with particularly most of them having their fields in Sinkerim. Evidently, a considerable proportion of local males were occupied in agricultural activities. A farmer from Sinkerim narrated:

*“Paile aami nangartale, maagir aami torvo ghaltale toh kadtale aani parat laitale, te zale upraant saare bin sagle maartale. Pavsan aami sharad manun pik laitale. October month ammi Kharif crop kadtale aani magir movtale, maagir rabi crop laytale”.*

(The farmers first ploughed the fields, then separated the seeds and planted them on the other side. Following that, they applied fertilizer everywhere. During the rainy season, they grew *sharad* meaning rabi crops). In October, farmers harvested everything and tilled the soil again to plant the same crops later, *nheutale* they let them dry for months. During this time, farmers grew *kanne* onions, *kangyo* sweet potatoes, and *bhinkna* peanuts and also watermelons. In May, when the rain would begin, they grew the same kharif crop.

### 3.2.1 The Agricultural Role of Women in The Village

The daughters of the village played an active role in agricultural tasks alongside their fathers, including tending to goats and working on others' fields. They assisted in various activities such as cleaning, harvesting, sampling, and sowing seeds. Additionally, they gathered wood for heating bathwater and fetched water from wells for field irrigation. Small pond-like structures provided water for crops like onions and chilies, with larger water needs met by a cooperative effort involving three individuals using pots tied to sticks with *suthli* rope. These crops were primarily grown for personal consumption rather than for sale. Any surplus chilies were sold in small bundles wrapped in banana or banyan leaves, using the phrase *ek pudo, don pudo*. Their visits

to others' fields served multiple purposes, including offering assistance, bartering goods, or earning income. Women typically embarked on field work early in the morning, returning by around 1 o'clock for lunch preparation and consumption before 2:30. Meals consisted of simple fare like *Pez aani toranchi sheer*, which is rice soup with slices of raw mango, occasionally supplemented with fish provided by neighbours or acquired through barter. Some households maintained sizable goat herds, with up to 40 goats per household, grazing them in the evenings. Incidents of goats grazing on neighbouring plants would sometimes lead to complaints. To recall the goats, they would call out meehhhhh meehhhhh, prompting their return. Milk from the goats was utilized for household consumption, along with eggs from maintained hens.

Gaude sarees were sold in the Kamat household, with some women engaging in thread-making using a Charkha for small sums such as 2 or 1 rupees. The men in the household sold these *kapad*. The Kamat family, who were Brahmins, operated in Bamon ward and employed people from several wards, paid them depending on the output of thread rolls. Previously, houses comprised small mud buildings and *khops* (huts) which were made by a woman in Vaddy with thatched mats out of coconut leaves, slowly connecting their delicate diagonal blades into various designs.

### 3.2.2 Traditional farming practices and local's daily routines

Farmers in Vaddy owned agricultural land in Sinkerim where they cultivated various crops, including chilies, watermelon, coconuts, and rice. After the crops ripened, they were harvested and collected in baskets. Walking was the primary mode of transportation due to the scarcity of vehicles, while buses and bullock carts were available for longer journeys. Despite residing in Vaddy, the farmers had to walk 15 to 20 minutes to their fields in Sinkerim to gather the harvested crops, making multiple



trips to bring all the produce home. They typically returned before 7 pm for a meal consisting of rice and *polie* (Goan bread) with *tonak* (a dish like fish or crab curry, or vegetarian options like kidney beans *chovloi* or *arsande*). The farmer's wife, known as *gharkann*, would have the meal ready and sit with him until he finished, offering additional gravy or rice as needed. After dinner, the farmer would prepare for the next day's work before going to sleep, usually before 9 pm. On days with surplus produce to sell at the Mapusa market, everyone would wake up before 1 am to prepare for the journey. The farmers, along with their neighbours, loaded bullock carts with goods to sell and embarked on a journey to Mapusa. Taking turns to rest, they travelled while the farmer, referred to as *Aana* means big brother, drove the cart. Upon arrival at around 6 am, they cleaned the area and arranged their products for sale. Watermelons were priced at 15 rupees in the past. They waited until late afternoon before packing their unsold goods and returning home, selling only surplus produce. Transactions at the market varied, with some purchases made in cash and others through barter. After reloading leftover items onto the bullock cart, they stopped at the Shree Bhodhgeshwar temple to offer fruits and pray before reaching home by 11 pm. After dinner, they rested for the night, only to rise early the next day for fieldwork.

During the ploughing season, which coincided with the early monsoons, farmers diligently ploughed their fields over several days before proceeding to sow the seeds. Heavy rains sometimes posed a threat to crops, but the experienced farmer and only elderly that time, known as *Aana*, adeptly dug canal-like structures to facilitate water drainage, not only for his own fields but also for neighbouring ones. Despite the long hours spent in the fields, often until 7 pm, *Aana* remained committed to assisting others in need. Meanwhile, the farmer's wife prepared food early in the morning, including savory pancakes like *bhakri* made from semolina or *jowar bhakri* from

sorghum millet, for a midday meal. She packed a variety of dishes, whether non-vegetarian fare like rice curry and fish or vegetarian options accompanied by condiments like *aamli* or *toranchi sheer* (pickle made from dried raw mangoes, sometimes seasoned with spices and preserved in jars with pebbles and oil). These pickles would be for *kurumed*, were prepared before the monsoons to last through the rainy season when fish might not be readily available. Some individuals in the community owned small fishing boats called *vodi*, while others engaged in fishing as a leisure activity. Dried fish, including mackerel, prawns, and bombay duck, *bombil*, known as *khare*, formed a significant part of their diet. These dried fish were commonly used to prepare *kismoor*, a dish made by cooking dried fish with coconut, onion, and spices until it reached a yellow-brown colour. The farmer's wife would pack these food items and join her husband in the fields, where they would share a meal together under the shade of a tree, thus enjoying quality time amid their daily routines. Some of the *gharkann*, a housewife, actively participated in her husband's endeavours, assisting him in various tasks including working in the fields and fruit orchards. She also cultivated chickoo and roses in their garden.

A local family's livelihood revolved around their herd of cows and buffaloes, goats, hens and even rabbits, which were housed in a *gotho*, or cow shelter, behind their home. Some Farmers would call their cows, each of which was named after the location where it was bought, such as Mayakaann from Mayem and Siolkann from Siolim. These animals were carefully selected for their health and milk production, often acquired through exchanges with other breeders. These cows, performed an important role in their household. The daily routine of most locals involved milking both buffaloes and cows before tending to their fields. Elder children were tasked with delivering the fresh milk, transported in containers on bicycles, before heading to

school. Their father played a key role in distributing the milk to households in the community. The locals led simple lives and supported each other. Jackfruits and mangoes were popular produce items, harvested while still unripe and left to ripen in wooden baskets before being sold. Additionally, a fruit called *reto*, (reeta) was processed by smashing it on stones to extract foam, used in soap production, contributing to the family's income. Residents also supplemented their earnings by providing roofing services to neighbours using traditional Goan red tiles this process would call, *nale shivap*. In return, the community assisted with similar tasks, fostering a spirit of mutual support and companionship, particularly evident before the onset of the rainy season. Daily routines revolved around tending to oxen, starting at 6 am with tasks like *zot ghaltale* and breaking for food around 11 am before returning to work until approximately 7 pm. Mutual aid was common among farmers, demonstrated through practices like *meru ghalap*, where individuals assisted each other by placing dividers in fields. This sense of community extended to tasks like *zot*, where help was exchanged to cultivate various crops, fostering a spirit of shared responsibility.

The sole remaining farmer with a small plot in Siquerim reflects on the significant changes in life over the years:

*"Poilicho life aamcho eksom boro asslo.* The climate used to be pleasant, when you enter the field in the morning at 5 am, the cool breeze blow over your face, motivating us all day to work in the field. We don't have to see time again and again, we used to know by air. It used to be cool here, and at afternoon time different air used to blow over our face then evening the relief air, this air never made us tired but always motivated us. Now there are buildings and hotels everywhere, the air is blocked, we older generation feel suffocated at home, I come in my field to take that air. We used to roam everywhere, there used to be small paths, I will say shorts cuts to reach to your friend's house, now those shorts cuts are blocked by hotels and buildings, everything has been privatized. We cannot enter the places where once was our daily routes. We used to pluck raw mangoes, younger ones used to steal coconuts and aunty used to run behind us, also they used to steal pava, from Pader."

Small children climbed different trees, work in the field with family, assist *Aana* in repairing bund, where in children helped him fortify the bund. Their small hands allowed them to work efficiently. They also stitched bullock carts, known as *gaade bandatle*, for everyone to use. Because the population of these wards were very less at that time, they knew everyone. The farmer described his work, which he used to do when he was small:

“I once had a pair of oxen, which I used to plough both my own and other people's fields. During certain seasons, we engaged in the practice of leasing mangoes, locally known as 'renak ghetale'. We carefully ripened the mangoes before selling them, either from our home or at the popular Calangute market. If we had an excess of mangoes, we travelled to Mapusa, typically by bullock cart, and sold our commodities with other produce such as chilies, jackfruit, and watermelons.”

### 3.3 BREAKING OF THE BUND AND ITS IMPACT ON LOCAL'S LIVELIHOOD

Agriculture fields were bordered with Bund, a dam like structure, which was constructed by locals to prevent saline water from the river Nerul, it is exactly where three water bodies meet each other that is River Nerul, river Mandovi and The Arabian Sea. The stretch of the Bund was from Sinkerim to Nerul bridge. That time standing at the Sinkerim Jetty, all the fields could be seen, even the Nerul bridge till Confrari ward. The bund had to be maintained every day, a duty that required the participation of many local men from the agricultural community. This undertaking required the expertise of an excellent individual named Ramesh Candolkar, popularly known as *Aana*, who had a thorough understanding of the bund's complexities. *Aana* worked diligently day and night to protect the bund, demonstrating remarkable dedication in the fields, while the locals, offered their help. His commitment had no bounds; he would constantly inspect the bund, assuring its durability. Furthermore, *Aana* cleverly

used a massive crab to strengthen the construction, bravely diving into the water to fortify the dam from within. The crab skilfully filled any gaps, preserving the bund's structure. After achieving his tasks, he would focus on his own fields. One day, a group of five people agreed to handle the bund's maintenance they had their fields in Bamon ward and not in Siquerim, they insisted so much that locals agreed to give them this task. Unfortunately, their efforts were insufficient, it was a careless act, even though locals reminded them again and again, they said that they would do it later leading to the breaking of Bund. The collapse of the bund between 1985 and 1987 marked a significant setback, chaos erupted as saline water flooded the crops, everything was destroyed, all the fields came under water and people could do nothing, leaving them powerless to stop the disaster. The community experienced substantial losses including food scarcity and the sale of different goods. *Aana*, who had committed so many years in protecting the bund, would frequently visit the spot, remembering about his days working in the fields. The residents' grief was evident as they realized their lives will never be the same. In 2 years', time fields turned into mangroves. Despite this, water continues to flow through the open gates, indicating the need for closure. The locals sought help from the panchayat, looking for some relief from their difficult situation.

However, farmers were told that removing mangroves was not an option. The Government's stance reflected this view, emphasizing the need to safeguard mangroves. Despite the locals' pleas, their explanations were ignored. They tried to convey that the mangrove growth was a consequence of a broken ban, which led to the inundation of fields with salty water. The people stressed the confusing nature of the issue, wondering why locals would wilfully forsake their fields, especially since their livelihoods depended on them. Nonetheless, their issues were not fully addressed. Despite

community efforts to manually restore the bund, the absence of machinery rendered their attempts futile, leading to repeated collapses. Eventually, mangroves overtook the fields, resulting in the loss of livelihoods for the community. Nonetheless, there is a strong desire among residents to engage in agriculture because it provides year-round employment without the need for external purchases, which is in striking contrast to the current situation in which most requirements must be purchase.



**Fig 3.1**

**Picture 3.1: An old agricultural land that can be restored by levelling it with machinery.**



**Fig 3.2**

**Picture 3.2: Agriculture transformed into mangroves after the collapse of the bund.**

The respondent farmer reflects on the changing livelihood patterns in the local community, transitioning from agriculture-centric to tourism-oriented. Despite these shifts, the farmer continues to tend to crops, particularly in a protected area known as *bhatle* to shield them from saline water. During the rainy season, Ukde tandul is cultivated, while *arsande*, kidney beans are planted in another season due to the challenges of growing other crops in that area.



### 3.4 ADAPTATION: OVERCOMING BARRIERS AND ADAPTING TO THE NEW TOURISM INDUSTRY

According to Lasso and Dahles (2018), rural populations often experience a transition from traditional to tourism-based livelihoods. Tourism can help rural populations develop the skills and knowledge needed for a new way of life, as traditional livelihoods such as agriculture are difficult to sustain (Chambers & Conway, 1992).

Previously, local beach activities were dominated by people rather than tourists, particularly in May, when families came for collective swimming, providing a break from tiredness and illness. During this time, some women would sell onion bhajis and tea to beachgoers. Taj was the sole hotel catering to tourists at that time. Even before the bund's collapse, tourism was present, albeit limited. However, after the bund's destruction. Many locals who could afford, mostly Bhatkar settled abroad, while others who couldn't able to do anything stayed for the opportunity or miracle to happen. In 1987, Local fishermen played a crucial role in supporting the community by offering employment opportunities to those in need, particularly those with *khops* or fishing huts along the coastal belt. These fishermen provided local food to tourists in exchange for clothing and other goods. Over time, the khops transitioned into shacks, while residents with available space behind their homes began constructing rooms for rent to foreign tourists. Recognizing the potential for tourism growth, the Government supported locals in establishing small businesses to alleviate poverty and prevent migration. Consequently, the number of shacks, cottages, and small food stalls selling popular items like *cutlet pav*, *ross omlet*, and onion *bhajias* increased significantly, contributing to the expansion of the tourism industry in the area.

Tourism not only increases foreign exchange income, which contributes to improving the nation's balance of payments (Gee et al., 1997; Liu and Var, 1986;

Dogan, 1989), but also creates new employment opportunities, stimulates the growth of the tourism industry, and through that, helps to enhance economic growth and poverty reduction (Vilayphone, 2009). Coastal residents benefited first from tourism, as they could establish shacks, while those in the interiors often worked in others' establishments due to financial constraints. With the Taj hotel already in place, some locals were already employed, and as tourism surged in the 1990s, more workers were required, providing job opportunities for young locals. As a result, both tourism and business activity saw expansion. Some couldn't able to start their own business lack behind. However, the strong sense of community and peace among people ensured mutual support, with some even hosting others in their shacks during times of need. One of the old men said:

"*Aana* would always help others; when he first started his shack business, he gave whatever he earned to other people so they could start their own businesses without thinking about his family; at the time, he used to give 10,000, 17,000 rupees to individuals, expecting them to repay when they earned more".

With the proliferation of businesses, employment opportunities expanded, leading to a gradual shift in the community dynamics due to the influx of migrants. Initially, locals supported each other, but as migrants increasingly occupied their jobs, some locals sought work elsewhere.

According to Badola et al. (2018), the tourist business is especially appealing to younger rural inhabitants who are ready to learn the essential skills for success. Over years of experience, they mastered shack management, transitioning from agriculture to hospitality. Their daily routine now involved early morning beach walks followed by managing the shack, with someone assigned to handle accounts. Meanwhile, the younger generation found employment opportunities at establishments like the Taj Fort hotel and other new hotels built by tourists from different states. Despite modest wages,



such as 250 rupees per month, it was sufficient at the time due to the overall affordability of goods and services. Older children invested their savings in enhancing tourist amenities in the shacks by purchasing bedding. The increase in job opportunities led to a significant influx of migrants seeking employment. The Government assisted migrants in building homes, initially accommodating only men before families joined later. Migrants found work in various roles such as waiters, builders, accountants, and cooks. With only four workers available due to limited visitors, resources were scarce, requiring the early shack owners to manage with minimal assistance. He undertook long walking journeys to procure vegetables, fish, and other supplies from the market to his home, demonstrating immense patience and persistence.

The rise of local businesses, such as tea stalls and shops, led to an increase in migrants and tourists seeking accommodation and amenities. Both wards provided food, housing, and the appeal of sun, sea, and sand, which drew an increasing number of foreign tourists, particularly in the 2000s. These changes brought about a complete transformation in the lifestyle of locals, who shifted their focus from agriculture to tourism-related ventures. The presence of the abandoned goods carrier vessel, River Princess, along the coastal belt of Vaddy, became a draw for foreign and neighbouring state tourists alike. As Calangute became increasingly crowded, tourists began exploring neighbouring areas like Candolim, leading to a surge in tourism-related businesses.

Many migrants have settled in the area over time, initially residing in rented rooms owned by locals but eventually acquiring their own houses, bungalows, flats, and even large homes in their native places. These settlers have obtained permanent resident status in terms of business ownership, migrants have taken over numerous firms, leading to the monopolization of several industries. The Araddi, once a mountain

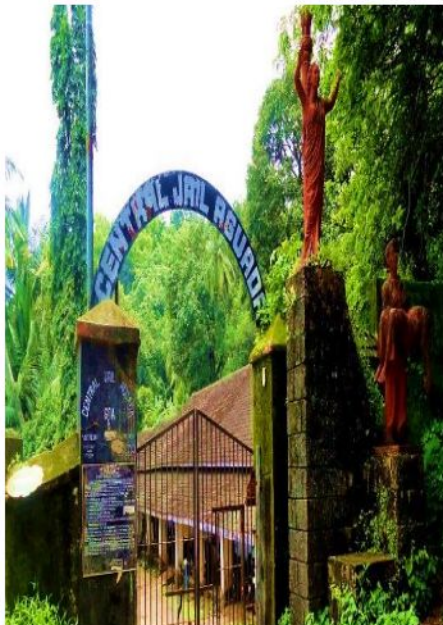
covered in trees, has been deforested, with luxurious homes, bungalows, hotels, and other structures now occupying the land. Many of these properties remain under the care of landlords residing abroad, who promise to return and live in them after a few years. However, while their absence, the properties undergo major changes, and the occupiers later claim to be residents. Initially, the interaction between migrants and natives in the tourism industry was friendly, with migrants offering help. However, as migrants began to establish their own enterprises and disrupt the lives of natives, competition rose, resulting in tense relations between the two groups.

### 3.4.1 Changing structure of Vaddy and Sinkerim

The primary health centre hospital, originally designed to serve local residents, is now facing challenges due to the influx of migrants and tourists. The Government has adapted its infrastructure to accommodate tourists, modifying wards to better accommodate them. However, this has sometimes come at the cost of local interests, as large tracts of land have been allocated to developers for the construction of hotels, villas, restaurants, and other tourist attractions. A recent alteration at Fort Aguada highlights this trend: the addition of a ticket counter, which was formerly free to locals. The conversion of Fort Aguada Jail into a museum is part of a larger initiative to improve local tourist attractions. However, it is worth noting that residents no longer have free access to this cultural landmark, indicating a shift in priorities to cater to the rising tourist population.

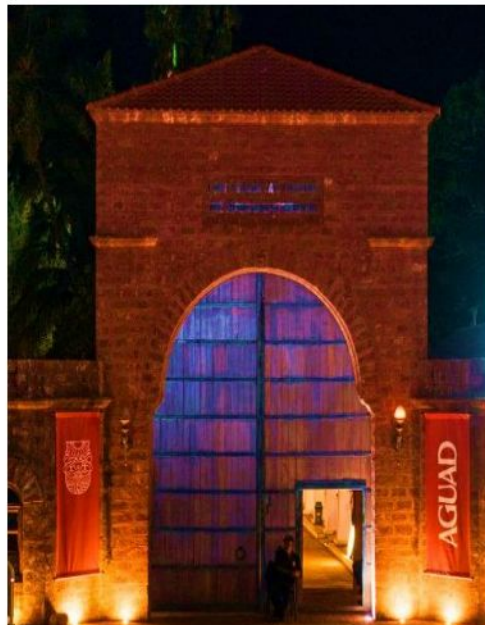
In contrast, the transformation of the Primary Health Centre Hospital into a Community Health Centre Hospital demonstrates a commitment to meeting the community's changing healthcare requirements. With the growing number of tourists and migrants, the demand for medical services has increased. Patients used to have to

rush to larger hospitals like GMC or Ajilo in an emergency or serious scenario. With this development, the goal is to provide comprehensive healthcare services to residents, tourists, and migrants alike. The necessity for a larger hospital equipped with various medical specialists arises from the immense pressure on existing staff due to the locality's transformation into a tourist hotspot. This development seeks to ensure that everyone, regardless of background, can access quality healthcare services regardless of background, can access quality healthcare services conveniently within the area.



**Fig 3.3**

**Fig 3.3: The Central Jail in Sinquerim when prisoners were shifted to Colvale.**



**Fig 3.4**

**Fig 3.4: Transition of Central Jail into museum as a tourist attraction.**



Fig 3.5



Fig 3.6

**Fig 3.5: Ongoing construction of Community Health Centre Hospital (CHC) from Primary Health Centre Hospital (PHC).**

**3.6: Clearing of local's shops located in the area coming under PHC.**

### 3.4.2 The sacred tradition of Shree Ghagreshwar in Vaddy and Sinqerim

In the village, there's a strong belief in *Rakhandar* (a legendary character is a protector of his land and its people), Shree Ghagreshwar, an avatar of Shiva (A Hindu god). An elderly woman from Vaddy recounted life before migrant influx, describing Ghagreshwar's revered presence. He used to arrive from Sinqerim to Vaddy on a white horse at 4 am, adorned with *ghungroos* (a musical anklet) on a bamboo stick. Customs included Candolkars refraining from wearing ghungroos or riding white horses, except after marriage. Ghagreshwar was seen as an avatar of Lord Shiva and bathed in a specific well upon arrival. Both Christian and Hindu communities respected his presence. Shree Shantadurga, considered an avatar of Mata Parvati, was believed to clean before Ghagreshwar's arrival. Villagers anticipated his signal, which indicated the start of the day and ensured they arrived home before 7:30 p.m. If anyone was lost



or intoxicated, Ghagreshwar kindly escorted them home. Nobody used Ghagreshwar's well, from which he would bathe, as it was considered sacred. There are various stories and accounts about him, and many villagers claim to have seen, heard, or felt his presence. However, with the influx of migrants staying in rented rooms nearby, the sanctity of the well has been compromised. They began using the well and even littered the area, sometimes using it as a toilet. Consequently, locals believe, Ghagreshwar's visits to the well started decreasing. This well is situated in Vaddy, and his tree where he used to reside in Sinkerim which is now a temple. Recently, it has undergone renovations due to the increasing number of tourists who visit every year to worship.



**Fig 3.7**



**Fig 3.8**

**Fig 3.7: Renovating of Shree Ghagreshwar temple to cater more worshiper.**

**Fig 3.8: Prohibition of wearing ghungroo in temple area.**

However, the temple was originally small and could not accommodate everyone, especially during Mahashivratri. During this festival, there is a significant influx of migrants and tourists, as well as all the locals and married daughters from the village along with their families. Even tourists and migrants are prevented from wearing ghungroos in temple area. Consequently, the temple has now become a major tourist attraction centre.

The study explores the shift from agricultural society to tourism. Before the collapse of the bund, locals had a simple livelihood, growing their agriculture for self-consumption and selling surplus. Post-bund collapse, people adopted tourism-based businesses, leading to a complex society with increased tourists and migrants. The need for market purchases and a fast life has become a necessity, resulting in a more complex and efficient society.



**Fig 3.9**



**Fig 3.10**

**Fig 3.9 & Fig 3.10: Renovated Shree Ghagreshwar temple at Sinkerim during Mahashivratri.**

## **CHAPTER 4: SOCIO- ECONOMIC IMPACT OF MIGRANTS, NEW BUSINESSES, TOURISTS AND GOVERNMENT POLICIES ON LOCAL COMMUNITY**

“It is thus a question of striking a difficult balance between the values of the past and the demands of the present, between what is sought and what is consumed, between the expectations of the city and the realities of the countryside”

(EC-AEIDL, 1997)

### **4.1 INTRODUCTION**

In chapter 3, we have discussed the livelihood transition of locals from simple agricultural society to complex tourism society. Wherein we discussed about the growing influx of tourists and migrants due to increasing touristic infrastructures and facilities giving more employment opportunities for both locals and migrants. In this chapter I have discussed the socio-economic impact of migrants, tourists and Government policies in each local business sector starting from shacks, to rent a bike and cab, restraint owners, dolphin trip and fishing communities, property related issues and impact of migrants on Sunburn and Supersonic. The tourism industry experienced continuous growth despite facing challenges. Over time, the society transformed into a full-fledged tourist destination, with locals acquiring expertise and skills over 20 years. Settled migrants, formerly employees of locals, established their own businesses, influencing the local community both positively and negatively.

### **4.2 SHACKS ON COASTAL BELT OF VADDY**

In the 1990s, locals primarily owned shacks, with migrants working for them. Initially, there were only 10 shacks along the Vaddy coast.

One 27-year-old male shack owner, situated close to the sea with good road access and a nearby house, explained:

"After my parents passed away, I took over the shack business they started in 1992. Since my father, a tailor, didn't earn much, my mother suggested we get a shack license to supplement our income. When my mother passed and my father fell ill, I assumed responsibility."

On the other hand, another shack owner, located near the sea with no road access, just sandy soil, shared:

"In 1997, facing financial strain to support my family, I left my job at Taj Hotel due to inadequate pay. With my husband unemployed and no other income, I ventured into the shack business despite opposition from my in-laws. I did it to provide for my two children."

Starting from scratch, they faced financial challenges, resorting to loans and various support channels. Initially, they built a basic shack with minimal amenities, starting with just one pair of beds. Financial constraints persisted, including difficulties in paying employees. It took them two years to obtain the necessary licenses after opening in 1998, costing around 25,000 rupees at the time. Presently, the expenses have escalated to 2.5 lakh rupees, including additional charges for tourism, drug, alcohol, CRZ, and pollution control licenses, totalling roughly 3.5 lakhs annually. Not obtaining licenses can lead to unforeseen circumstances, emphasizing the importance of maintaining savings. Shack owners are restricted from other business activities or employment. For building shack with inclusion of license costs around 15 lakhs. During the season, a shack must be constructed and removed before and after rain.

Shacks offered employment to migrants from various regions, including West Bengal, Karnataka, and Himachal Pradesh. West Bengal chefs, after cooking at home for extra income, sought employment in shacks, while Karnataka workers were involved in diverse roles. Himachal Pradesh migrants were predominantly found



working as waiters or cooks in shacks. Despite the shack being non-operational initially, labourers assisting with construction were provided food and wages. Gradually, the owners invested in furniture like chairs and tables, expanding to include wooden stools, refrigerators, and cylinders. Regular maintenance, including yearly replacements of damaged items, was crucial. Food purchases were carefully managed to minimize wastage, with occasional issues like fish left in the refrigerator for too long. The fish-selling business, once led by locals, is now mainly managed by migrants, highlighting a symbiotic relationship between local suppliers and migrant carpenters furnishing furniture. This collaboration enhances overall business activities.



**Fig 4.1**

**Fig 4.1: Migrant from Karnataka working under a local shack owner, setting up tables and chairs for a night party.**



**Fig 4.2**

**Fig 4.2: A new style of shack is being created, with a Greek interior and a Buddha at the entrance to attract more foreign tourists, which could be seen resting on beds.**

Some migrants exploit the system by obtaining licenses under false pretences of local ownership, paying a small fee to locals while keeping most of the shack business income for themselves. This exacerbates economic disparities between residents and migrants. Previously, migrants worked on shacks for 1500 rupees per

month, but this has increased to 15000 rupees due to rising product prices. Migrants engage in various occupations such as masseurs and selling clothing and accessories. While some shack owners allow migrants to work because they attract tourists who also use culinary services, others are dissatisfied with their presence, citing concerns about competition with their own businesses. One owner recounts a conflict with a fruit seller who refused to relocate despite giving items to tourists resting in their beds but not eating anything. Some tourists enjoy engaging with migrants, finding their conversations entertaining, while others, especially English tourists, complain of harassment and pressure to purchase goods, resulting in lost customers for locals. Exploiting their children as tools for earning money, some of them resort to pinching their own offspring to elicit tears in front of tourists, begging for financial assistance through sympathetic gestures. Also, theft is a concern, especially when women dressed in long ghagras use concealed interior pockets to hide stolen items, complicating recovery efforts.

There were other issues faced by the local shack owners, one of them is the COVID-19 pandemic which posed significant challenges, with investments in shacks yielding no returns during lockdown, and Government refunds were not provided. Before COVID, tourists spent generously, but spending has decreased notably. Currently, foreigners staying for extended periods demand complimentary services while spending only 200 rupees per day on beers, whereas Indian tourists typically spend more on food and beverages for leisure. Over 5 to 6 years, business stagnated due to declining tourist activity. To retain their territory, owners must build a shack annually or risk losing it. Profit margins have decreased, emphasizing the importance of shack maintenance.

Secondly, tourists sometimes complain about the food after consuming it, leading to payment disputes. Owners prefer prior notification to address any issues with the food, since tourists not pay. Timing is another challenge, as meal preparation delays are inevitable when handling multiple orders simultaneously. Priority is given based on the order of arrival, unless a customer has urgent travel plans. However, some customers may expedite their orders with permission from others. Sometimes this leads to in an argument or fight on the shack. Shack owners face significant challenges with Russian tourists, especially in group arrivals. Despite efforts to clarify billing preferences, misunderstandings arise, leading to payment disputes. Some tourists refuse to admit that they ordered certain items. Payment issues arise due to a lack of Indian cash and difficulties in currency exchange. Conflicts often escalate, with tourists refusing to pay even in the presence of police, adding financial strain to the owners. Even some Indian customers depart without paying their bills during busy periods, resulting in financial losses. Certain Indian tourists are also rude and aggressive towards the owners, which leads to disputes. Sometimes male owners have to keep quiet. One of the female shack owners described:

“In one incident during the New Year's or Christmas season, six youths attempted to flee without paying a bill of approximately 3000 rupees. After discovering that they were missing, the owners started searching, eventually finding them near water sports activities. When confronted by the owner, the boys tried to defend their actions, stating they were simply sightseeing. However, their behaviour and insulting words forced the owner to take action, resulting in the involvement of a nearby lifeguard. Despite resistance from the boys, the lifeguard supported the owner, ensuring the payment of the bill and compensation for damages which were done for stools they were sitting on. It highlighted the significance of trust and accountability in maintaining a harmonious relationship between the shack owners and their customers”.

Thirdly, the location of shacks varies, impacting the challenges they face. Some have houses behind their businesses, with concrete roads facilitating easy access to

supplies. Others, however, are situated farther from their houses, with no concrete roads, requiring travel over sandy soil for 10 to 15 minutes. Access to electricity and water can be difficult for these owners, as electricity poles may be distant and connecting water pipes to their houses is impractical. Additionally, sewage tank cleaning and garbage collection pose challenges, as trucks cannot reach some locations. Owners with roads behind their shacks can access facilities like electricity poles and connect water pipes to their homes. One of the woman shack owners discussed about hardships of not having a pukka road behind her shack, she says:

“Amidst daily life's hustle, we faced ongoing water scarcity due to the absence of a pipeline. Relying on our house's well-meant frequent trips throughout the day, requiring two male workers' assistance 5 to 6 times daily. Despite seeking help from the village Panchayat for a pipeline, no action was taken, leading us to build a borewell to address our water needs, despite regulatory restrictions. Initially, we sourced electricity from a nearby pole, but new poles need to be erected on the beach. Government support for women in shacks like ours is crucial. Despite being three women owning our own shacks, festive seasons like New Year's and Christmas demanded tireless work, exacerbated by unreliable water supply. The absence of toilet facilities was another significant concern; even one shared toilet could have alleviated the issue.”

#### 4.2.1 Government policies and its impact on shack owners

The Government's new policy, ‘Goa State Beach Shack Policy 2023- 2026’ which limited the age to 18 to 60 for obtaining shack licenses, while there was no age limit stipulated in the past shack policies. Locals argue that while younger individuals may be suitable with strong family support, those starting from scratch need knowledge, skills, and investment. Owners also criticize authorities for abruptly demanding license removal without prior notification, adding unnecessary stress. According to locals, the impact on older individuals is concerning, as many rely on shacks for livelihoods, facing financial uncertainty and health risks without pensions or adequate healthcare.

Stress and overwork have led to declining health and even heart attacks among this demographic. The familial support system for the elderly often weakens as younger generations prioritize their own families or employment. Shack owners stress the importance of addressing the broader socioeconomic context, where financial stability, familial duties, and health intersect. Without pensions or regular income, older shack owners are vulnerable, facing an uncertain future without proper support. Generational dynamics within families complicate issues further, as younger people balance their own duties with care for elderly family members. Shack owners advocate for Government-provided insurance based on their own experiences with hardship and loss. They stress how seemingly minor incidents, like a stray cigarette or rising water levels, can quickly escalate into devastating tragedies. These events not only cause property damage but also lead to significant financial and emotional distress. Despite efforts to mitigate risks and seek assistance from authorities, the compensation they receive often falls short of their needs. Shack owners clearly recall difficult times when their businesses were engulfed in flames, which were often started by something as seemingly minor as a discarded cigarette. These fires not only destroy their physical belongings and livelihoods, but they also leave them emotionally devastated, as years of hard work and dreams are burned to ashes. Furthermore, the memories of gas cylinder explosions act as an acute reminder of the inherent risks that come with their line of work. Fear and concern for safety spread throughout the neighbourhood as lives are put in danger and busy shacks that were once thriving with activity are unfortunately turned into burned ashes. The threat of floods poses a significant obstacle, especially during monsoon seasons or unexpected weather events. Shacks are washed away, causing extensive damage to infrastructure and property, including chairs, tables, and kitchen equipment. The economic losses amount to lakhs of rupees, while the mental

toll is profound as owners struggle to rebuild amidst devastation and trauma. Despite receiving only 15,000 rupees in compensation, they face a cycle of debt and financial insecurity, resorting to loans and selling personal assets to restore their businesses. Rebuilding under harsh conditions exacerbates their plight. Despite their resilience, they feel helpless against circumstances beyond their control, prompting a plea for alternative income options like small stores or stalls. If shacks are at the coast of Vaddy then the rent a bike business and taxi driver stands are at the road side of Vaddy and Siquerim stretch.

#### 4.3 RENT A BIKE AND CAB BUSINESS

The rent-a-cab business mostly found in Vaddy to Siquerim belt, which is primarily managed by men, while the rent-a-bike business is handled by both men and women. Initially, due to financial constraints, individuals opted to work in hotels to accumulate savings for acquiring a single bike. Subsequently, they expanded their fleet by renting vehicles and acquiring additional bikes through loans, thus growing their business gradually. The rent-a-bike and cab services commenced in Vaddy around 2009 with a modest fleet of four bikes; today, the fleet has grown to include 10 to 20 bikes and even 1 to 5 cars available for rent. However, during the COVID-19 pandemic, individuals who had recently purchased vehicles faced financial difficulties, particularly in meeting cab instalments with depleted savings. Mutual assistance among friends became crucial during this period. Post-pandemic, a decrease in customers led to diminished income. Pricing for rental services varies depending on the vehicle type, with rates ranging from Rs. 2000, followed by 5-seaters, 1500 rupees for seven-seaters, and Rs. 350 for the Fascinos, Rs. 400 for the Activa 5G and 6G. However, following the pandemic, rates were reduced to Rs. 1000 for cabs and Rs. 300 for bikes.

In general terms, a 5-seater car leased with instalments can generate around 10,000 rupees per month. However, recent Government policies affecting coastal businesses have raised concerns. Excessive fees and fines for minor offenses, some reaching up to 10,000 rupees, have become prevalent. Strict regulations on vehicle registration and number plates, coupled with delays and minor discrepancies in plate size or placement, result in substantial fines. The financial burden imposed by these fines raises questions about the overall profitability and viability of conducting business under such circumstances.

To purchase a rental car, one must first acquire a temporary permit which is valid for 45 days, during which the vehicle must undergo meter installation and speed governor fitting to complete the passing task. Exceeding the 45-day period incurs fines. Subsequently, one must apply for a fixed permit to convert the vehicle into a taxi. Additionally, an application for a rental car license is necessary, incurring extra charges. The entire process, if facilitated through a known contact, typically costs between Rs. 40,000 to Rs. 1,00,000. Moreover, there is an annual tax of approximately Rs. 17,000 for the vehicle. as a result, instead of profiting the money rolls. Operating a rental bike business involves various formalities and expenses. Initially, the rental service must make a booking at the showroom and cover expenses such as road tax, insurance, and pollution checks, totalling approximately 1 lakh rupees for a Fascinos. Annual expenses include passing fees around 1200 rupees, road tax 400 rupees, and insurance premiums (sometimes up to 2000 rupees). Regular maintenance, including dent repair and repainting before passing inspection, is also necessary. Additionally, the business must renew its permit every five years; failure to do so results in the inability to rent out vehicles.



The rent-a-cab owner have to take document from customers, which include original Aadhar cards or election cards, along with valid and appropriately endorsed driving licenses. They also collect a refundable deposit of approximately Rs 5,000 for 7-seater cabs to cover potential damages caused by tourists, such as accidental damage or irresponsible behaviour like climbing on vehicles for photoshoots or attempting stunts. To address these issues, the owner manages a WhatsApp group for rent-a-cab operators across Goa, where they share pictures or videos of risky behaviour by tourists and coordinate vehicle pickups, drop-offs, and airport services.



**Fig 4.3**



**Fig 4.4**

**Fig 4.3: Self-made accident by domestic tourist.**

**Fig 4.4: Rent a cab damaged by tourist in an accident (Drunk and drive case).**

Airport drop-offs incur an additional charge of Rs 500, covering petrol costs. Both the owner and the customer take videos of the vehicle's condition to prevent disputes over damages. For trips to South Goa, customers are charged Rs 2000 for petrol, adjusted based on distance. Booking is facilitated via WhatsApp or the website, with regular customers appreciating the dependable service. In cases of vehicle damage, the owner sends pictures to the respective showroom for cost estimates, which are then passed on to customers for payment. Customers are reminded to handle

vehicles responsibly, with potential consequences outlined for damages or misuse. Trackers for the vehicle plays an important role in rent a bike and cab business. A rent a cab owner described an incident involving an elderly couple requesting a private vehicle to avoid RTO checks, he explained:

“RTO catches rented vehicle again and again. Despite policy restrictions, I agreed to provide a private vehicle but failed to obtain identification and a picture of license. A deposit of Rs. 2000 was taken for new Creta. The next day, the tracker revealed that the vehicle had crossed state lines. When contacted, the pair claimed to be still in Goa but suddenly switched off their phones, with the tracker indicating they were in Karnataka instead. When I went along with my friends and a police constable, an armed guy affiliated with the couple's neighbours resisted retrieval efforts. Police couldn't able to do anything since vehicle had private number plate and we have to come back home without vehicle, since if asked helped from police inspector we would have to pay huge fines and also there are lots of procedure to get the vehicle back which costs lakhs of rupees, at the end instead of wasting money and risking my own license I gave up.”

In another case, tracker helped recover a stolen vehicle in Rajasthan, illustrating their usefulness. There are other issues faced by local owners in rent a bike and cab business, one of them is, migrants start their own business by working under locals, gain experience, secure loans, acquire vehicles, and expand their operations. Furthermore, they undercut local rates for vehicle rentals but may accuse customers of damaging vehicles or returning them with insufficient fuel to extract additional money. This unethical behaviour leaves tourists with a negative perception of locals and harms the community's reputation. In extreme cases, migrants' resort to violence against non-paying customers, exacerbating the negative impact on the community's image.

Secondly, rental business owners express the negative impact of Government actions, which often burden business owners unfairly. Accidents can occur due to customers' unfamiliarity with roads and traffic regulations, and the responsibility and financial consequences are often placed on the business owner. In cases of tourist

misconduct, the owner may need to take action, such as filing a police report. Migrants in the rent-a-bike industry pose challenges and competition for local businesses. Some manipulate bike owners by extending rental periods without notice or stealing petrol from managed bikes, despite trusting some owners. Migrants in Aradi have more bikes and earn higher profits than respondent, reflecting interference faced by local rental businesses. In Vaddy, renting bikes without a stand is illegal, but some bypass this by renting directly from hotels and offering outdated bikes repainted. They charge minimal prices, compromising tourists' safety. Locals prioritize safety and quality, providing well-maintained bikes and sourcing pure petrol from a distant pump. Despite unethical practices, locals maintain integrity to safeguard customer vehicles and ensure quality service.

Third, the owner of the rental bike business requires customers to provide original identification documents like Aadhar card, Voter's ID, or PAN card as security for the rented bike. This measure aids in tracking down customers in case of bike abandonment at public places like railway stations or airports. In one incident, a customer who rented a bike for three days tragically committed suicide at a railway station. Fortunately, the bike was recovered from the parking area by the police during their inquiry. In another case, during the COVID pandemic's aftermath, a masked man claiming to be a regular customer presented a fake ID at the bike rental shop and rented a black Activa. The rent a bike owner explained:

“The man provided false documents, including a fake hotel name, room number, and phone number, before leaving Goa with the rented bike. Three days passed without the bike's return, prompting me to file a police complaint and conduct searches at the provided hotel, yielding no results. Two years later, the police contacted me revealing the culprit's capture. However, the culprit confessed to being part of a larger bike theft operation, and while other bikes were recovered, the Activa remained missing. The culprit admitted to repainting the bike white in colour and changing its number plate to avoid detection before selling it to settle a loan, resulting in the owner's loss despite efforts to reclaim the Activa”.

The e-vehicle policy in Goa known as ‘Goa Electric Mobility Promotion Policy-2021’, wherein most of the vehicles and ferries used would be electric, including rent a bike and cab. According to locals, this will significantly impact locals, especially those who rely on traditional petrol vehicles. The policy may benefit those with multiple permits, but those with loans on petrol vehicles may face substantial losses. E-vehicles are more expensive than petrol vehicles; if it becomes mandatory, petrol vehicles will be scrapped because they are no longer useful. Infrastructure for charging stations is lacking in coastal areas, and renting out e-vehicles as cabs presents additional challenges. Charging e-vehicles takes time and may disrupt tourists' holidays. Unlike petrol vehicles, e-vehicles cannot be easily repaired by local mechanics and often require service at specialized showrooms. The availability of petrol pumps is higher than charging stations, making refuelling more convenient and faster. However, when e-vehicles run out of charge, assistance may be harder to come by, as refuelling takes several hours. This delay can inconvenience customers who prioritize speed and efficiency. The e-vehicle policy aims to reduce pollution, but its implementation may pose significant challenges for locals, particularly those in coastal areas reliant on traditional petrol vehicles.

There is a significant impact of these businesses on local children and women owners. In Vaddy, adolescents aged 14 to 21 are seen helping their parents or others in managing rent-a-bike and cab businesses to earn quick money. When mothers are pre-occupied by house work, children help in handling the business. They are well-trained in managing the business operations, handling tasks such as renting out bikes, documenting customer details, explaining rules, verifying licenses, and accepting payments. They also deal with group rentals and bike returns, especially during busy periods. Despite the demanding nature of the business, they do not demand extra

compensation beyond the money earned for their household. On Sundays, they assist in business and engage in cleaning and maintaining the vehicles. Being a woman in a tourist area, especially at night, poses challenges for the bike rental owner. They often receive urgent travel requests from customers, necessitating quick assistance, even during late hours or adverse weather conditions. The incessant phone calls from tourists can be overwhelming, especially during exams when the children have to wait at the stand, enduring the judgmental stares of migrant workers and passing tourists. The bike rental owner also faces challenges with groups of boys surrounding them during bike rentals, necessitating additional safety measures. While they and their children intervene in disputes and confrontations, incidents of harassment from tourists are not uncommon. Despite the challenges, the bike rental owner provides timely customer service and support, even in the face of clashes with other bike rental operators. Their commitment to client service is clear, despite balancing domestic chores and work. The stress of managing the business sometimes leads to tension within the family, as frustrations are taken out on the children.

#### 4.4 LOCAL TAXI DRIVERS

In the past, the majority of tourists in Goa were foreigners, a trend that has shifted with the rise of Indian tourists, largely due to economic factors. Foreign tourists were known for their generosity, often forming lasting connections with local taxi drivers, who served as guides and companions during their visits. These tourists would often tip generously, provide gifts, and even share meals with the drivers. This camaraderie fostered a sense of friendship and mutual respect between tourists and drivers. However, with the decline in foreign tourists and the increase in Indian visitors, the dynamics have changed. Some Indian tourists exhibit behaviour that is perceived as

rude and disrespectful towards local taxi drivers. This mistreatment, whether due to personal disposition or negative experiences with locals, has led to tension and occasional confrontations, especially among the younger generation of drivers who are less tolerant of such behaviour. Similarly, foreign tourists have also expressed dissatisfaction with the service provided by migrant taxi drivers, who sometimes engage in dishonest practices such as overcharging or cutting short tours. Moreover, Indian tourists are more inclined to bargain for lower fares, often opting for the cheapest option available, while foreign tourists tend to stick with one driver and are less likely to bargain over prices. Overall, the changing tourist demographics in Goa have impacted the relationship between local taxi drivers and tourists, leading to challenges such as mistrust, dissatisfaction, and increased competition from migrant drivers.

Locals in Candolim are known for their hospitality towards tourist, although this friendliness is occasionally exploited, particularly by Indian tourists. Despite offering discounted rates or going above and beyond to fulfil their requests, some visitors continue to demand price reductions or additional services for no additional cost. This frequently leads to arguments and misunderstandings between drivers and tourists, with accusations of rudeness directed towards locals. One of the taxi drivers explained:

“The conflicts often arise when tourists contact me to negotiate rates and arrange airport pick-ups, particularly for late-night flights around 11 pm. This request often requires me to cancel other trips I've already scheduled. Consequently, I need to leave for the airport by around 9:30 pm to ensure I arrive on time. However, during this waiting period, migrant taxi drivers or Goa Miles drivers frequently approach the tourists, offering to transport them for a lower fare, typically around 1200 rupees. This situation frustrates me because I've already invested time and resources, such as rearranging my schedule and allocating petrol, only to have the tourists opt for a different taxi service. Consequently, tensions often escalate between myself and the tourists as I express my frustration over wasted efforts and lost opportunities”.



The influx of migrants to Goa, initially arriving as tourists but later settling and establishing businesses, has significantly impacted the local taxi drivers' livelihoods. These migrants often undercut local taxi fares that is rupees 1600 from Vaddy to airport, offering lower prices to customers that is, 1200 rupees and thereby diverting business away from locals. Even regular customers are enticed by the lower rates offered by migrant drivers. Furthermore, migrant drivers may use fraudulent techniques to take extra money from customers, such as taking longer routes, charging extra for petrol or food, and eventually demanding more than the promised fee. These practices not only harm the businesses of local operators, but also contribute to a general dislike of migrant drivers in the community.

There Government policies which poses challenges on local taxi drivers. Government's focus on their perceived overcharging, whereas locals argue highlighting the high cost of living, including expensive utilities, frequent power cuts, and rising food prices. Locals struggle financially, facing the same high prices as tourists. Furthermore, there's frustration towards migrant taxi drivers, whom locals view as less professional and hygienic. Migrant drivers are accused of chewing betel nut, spitting, and maintaining unclean taxis. Local taxi drivers believe that Government appear to focus more on local drivers more than migrants, leading to significant dissatisfaction and fear among locals of being marginalized in their own profession and homeland. Additionally, the introduction of Goa Miles and similar taxi services by the Government has intensified competition, as these services require less financial investment compared to traditional taxis. Also, these inexperienced Goa Miles drivers is causing disturbance among both locals and tourists since Some of them are new to the area and lack knowledge of the routes, leading to difficulties in navigation and dissatisfaction among passengers. Additionally, there are concerns that these



inexperienced drivers may not have the necessary qualifications or licenses to operate taxis, but authorities do not seem to enforce regulations effectively, especially if the drivers are young or lack proper documentation. Seeking police intervention often proves ineffective, as drivers are reluctant to file complaints due to the associated financial strain.

In Vaddy and Sinquerim, local taxi drivers operate from designated stands at hotels such as Lemon Tree, Whispering Palm, Alegria, Acacia, and Magnum. They rely on a queue system to pick up customers, but app-based services allow other drivers to bypass the queue, reducing opportunities for traditional drivers. Many of these drivers are older and unfamiliar with smartphone technology, making it challenging for them to adapt to app-based services. This puts them at a disadvantage compared to younger, tech-savvy drivers. Furthermore, there's concern that app-based drivers, including some locals, lack the personal touch and rapport with customers that traditional drivers offer.

Secondly, they often face problems due to Government policies and rules, they are contending with hefty expenses for speed governors, and meter recharges, including annual taxes ranging from 800 to 1000 rupees for small vehicles and up to 1500 rupees for 7-seaters, along with high insurance costs of 35,000 to 45,000 rupees per year. Additionally, they must renew permits every five years, adding to their expenses. Moreover, bureaucratic hurdles and delays in obtaining necessary permits and approvals further impede their ability to operate efficiently. Despite the perception that taxi drivers must be earning substantial income, the reality is that much of their earnings are tackle down to intermediaries and middlemen, leaving them with minimal profits after expenses are deducted. Overall, Local taxi drivers frequently encounter lengthy delays and bureaucratic barriers at the RTO office when attempting to pay penalties or convert private vehicles into taxis they face substantial expenses ranging from 60,000

to 100,000 rupees, depending on the vehicle type. They are given several reasons, such as lunch and tea breaks, and are frequently sent on pointless trips for photocopies or further papers. Furthermore, officials may demand further payments or fines under the premise of minor errors or infractions, thus demanding money from drivers in exchange for completing paperwork. These activities are indiscriminate, impacting both wealthy and economically poor individuals. Drivers are routinely given orders, telling them that their work will only be processed if they pay a large payment, usually around 15,000 rupees. This places significant financial strain on drivers, particularly those with families and limited incomes, who may struggle to afford such payments alongside their other expenses. If local taxi drivers earn 60,000 rupees per month, a significant portion, approximately 80%, is allocated towards Government fees and expenses. This substantial deduction encompasses various costs, including permits, approvals, penalties, and the conversion of private vehicles into taxis, which they encounter during bureaucratic processes at the Regional Transport Office (RTO). As a result, after deducting these expenses, their actual profits are significantly reduced, highlighting the financial challenges they face in their profession. On roads if there are rent a bike businesses and taxi stand, and shacks on the coast of Vaddy, while Sinkerim have fishing and dolphin trip businesses on its coast.

#### 4.5 FISHER MAN AND FISHING PRACTICES IN SINKERIM

Currently, Sinkerim has only three fishermen, including only one working fisherman, and other two are not actively fishing due to engagements in other industries. It's been 25 years since they practice fishing. This lineage's roots trace back to a grandfather who was a fisherman, while their father pursued the path of a Goa Shipped in Vasco. Growing up near the sea and the Mandovi River, which connects to the Nerul River,

they were steeped in fishing culture from an early age. Inspired by the fishing boats from Calangute, they felt compelled to revive their family's fishing business. Managing both water sports and fishing, they own four boats for each venture and maintain five smaller boats in reserve for emergencies or lower expected catches. These boats, made of durable fibres, typically last 10 to 15 years before retirement. Once retired, they are kept on standby as they serve no further purpose. The fisherman notes significant fluctuations in their fishing catch, varying greatly depending on the month. On average, they catch between 20,000 to 25,000 fish per day, with numbers occasionally spiking to 50,000 or even reaching as high as 100,000. However, adverse weather conditions, such as strong winds, can lead to stretches of up to 8 days, sometimes 4 days, with no catch at all. Their distribution strategy involves primarily selling their catch at the Calangute and Mapusa marketplaces, with wholesale transactions occurring during larger hauls.

In Sinquerim, all fishermen are locals, whereas locals from Calangute also practice water sports and fishing activities in Sinquerim. However, there are labourers from various states who work for the locals. The fisherman employs individuals from Kerala, Orissa, Tamil Nadu and Karnataka to assist in their operations. Their employees hail from various states across the country, including Jharkhand, Karnataka, Orissa, and Kerala. They possess proper licenses and expertise in boat navigation. The *patraons* or boat owners, are the only Goans involved, while the rest are migrants, mainly from Orissa and Kerala. Many of them previously worked as fishermen in their native regions but migrated to Goa seeking better job opportunities in the fishing industry.



Fig 4.5



Fig 4.6

**Fig 4.5 & Fig 4.6: At 6:00 p.m., fresh fish is brought in by migrant workers from Kerala, Karnataka, and Orissa who work for the single working fisherman in Sinquerim.**

Migrants are attracted to Goa for better income compared to their hometowns. Some settle permanently, while others return during economic downturns. Many engage in nighttime fishing and afternoon dolphin trips. Workers from Jharkhand excel in machinery handling, while those from Orissa contribute significantly to operations with their adaptability. They quickly grasp the trade's intricacies and often work on multiple trawlers. Tamil Nadu workers seek opportunities in Goa due to limited options at home. They abide by rules set by Dolphin owners, fostering a symbiotic relationship based on mutual respect. The fishing season runs from late September to May, with September typically busy. Migrant workers play a valuable role in assisting the fisherman, with their police clearance verification cards and identity cards being kept on record. Additionally, fishing cards, similar to licenses, are issued to them. However, there have been instances of workers consuming alcohol before going fishing, leading to disturbances such as sleeping on boats or engaging in fights.

During the Covid pandemic, the fisherman's community received significant support from the local Panchayat, particularly the sarpanch, who provided food aid,

mitigating much of their suffering. While business slowed down, the fisherman relied on their savings and supplemented their income by catching fish for personal use and local sale. Transportation issues arose when labourers were stranded due to a lack of transportation, prompting the fisherman to provide them with boats. This incurred unexpected expenses for truck transportation to retrieve the boats after Covid. Despite the challenges, notable changes occurred in fishing practices, with a transition from thread nets to nylon ones resulting in increased catch quantities. Tourism continued to support the fishing industry, with visitors seeking out Goan seafood. Wholesale fish sales to hotels, restaurants, and vendors, including migrants who resold for profit, contributed to the business.

There is a positive impact of Government policies on local fisherman. In the fishing industry, there are two types of boats: long boats and short boats. Long boats cost around 3 lakh 70 thousand rupees without an engine, with an additional 1 lakh 70 thousand rupees for the engine. However, the Government provides a subsidy of around 20 thousand rupees, reducing the total cost to about 1 lakh 47 thousand rupees. Previously, individuals who owned four boats would receive subsidies for all four, but now they only receive subsidies for one boat, which the fisherman finds unfair. Additionally, regardless of subsidies, there's an annual fee of 1200 rupees per boat that must be paid to the Government. Regarding fishing licenses, there are two types: the VRC copy, required for gill nets, and another is permit, which costs 600 rupees. If someone builds a fibre boat, the Government provides a subsidy of 40,000 rupees, which can increase to 70,000 rupees if the GST is high. Furthermore, if someone requires a rickshaw to transport fish, they receive 1 lakh rupees annually for that purpose.

#### 4.6 DOLPHIN TRIPS AT SINQUERIM JETTY

Almost two decades ago, the coastline underwent significant changes. Initially, the area was solely focused on fishing, with fifteen fishing boats dominating the sector. Tourism was non-existent, and fishermen used their boats for activities like dolphin trips to accommodate foreign tourists. To meet the growing demand, fishermen modified their boats by adding seats and shades for comfort and sun protection. Distinctive differences between fishing and excursion boats emerged, with the latter equipped for passenger comfort. Rod and net fishing were the primary approaches, with net fishing restricting the use of shaded boats due to space limitations. These structural differences determined the unique capabilities and uses of each vessel. Initially, Dolphin expeditions cost 200 rupees per participant, gradually increasing to 300 rupees. The Government implemented the Goods and Services Tax (GST), adding an extra fee of 54 rupees per person for Dolphin excursions. This raised the price for both Indian and foreign tourists to 350 rupees per individual, starting from December 2023. In 2023, tourist arrivals in India shifted to January due to price increases in December. Indian tourists are scarce in April and May, influenced by purchasing habits and climate. Foreign tourists are less enthusiastic, while Indian tourists, especially from interior regions, are increasingly interested in dolphin tours since Covid. Some customers complain about not seeing enough dolphins during trips, and wealthy customers may expect dolphins to perform tricks or come close to boats.

Trips for children under the age of ten are free; however, if the child requires a seat due to their size, they are charged and tickets are issued. Because these children require a seat for the 45-minute journey, whereas younger ones can sit on their parents' laps.





**Fig 4.7: Dolphins can be found swimming in Sinkerim.**

Sightseeing trips are an integral part of the coastal tourism experience, offering visitors the chance to explore popular landmarks such as the lighthouse, Jimmy Palace, the Fort, and various dolphin sighting spots. These trips typically last around 45 minutes, though variations in duration can occur, extending to 1 or 1.5 hours depending on the proximity of dolphins to the coast. Initially, locals delegated responsibility for managing these trips to migrant workers, entrusting them with the smooth operation of the business. However, issues soon arose as some migrants prioritized maximizing profits over ensuring safety and maintaining punctuality. This led to instances where equipment, essential for water sports activities, was not returned, causing financial losses to the boat owners. Furthermore, migrant workers sometimes displayed rudeness towards customers, neglecting the importance of good customer service and damaging the reputation of the tourism industry in the region. Consequently, the number of tourists visiting the area dwindled, impacting the overall tourism revenue. In areas like Calangute, where migrant-owned water sports businesses are prevalent, pricing inconsistencies are a common concern. Customers may encounter varying prices ranging from 100 to 2000 rupees for similar services, causing frustration and confusion



among tourists. In contrast, local businesses maintain uniform pricing, clearly displayed on boards, ensuring transparency and customer satisfaction. Moreover, local businesses issue GST invoices, allowing customers to claim refunds, if necessary, further enhancing customer trust and satisfaction. During sightseeing trips, there may be instances where boats need to return prematurely due to various reasons, such as adverse weather conditions or technical issues. In such cases, tourists may miss out on planned activities, such as dolphin sightings. However, boat operators strive to ensure customer satisfaction by offering refunds and handling any arising problems promptly. Workers on these boats are trained to manage emergencies efficiently, contacting boat operators, nearby vessels, or the police helpline when necessary to address any issues that may arise. Initially, there is a lack of trust in migrant labour as a result of incidents such as unexpected departures after collecting pay, boat abandonment, and engine theft. Despite making reports with the police, criminals frequently avoid arrest. A new trend has emerged where migrants steal petrol from vessels, facilitated by the lack of surveillance systems along the seashore. The absence of cameras or CCTV allows culprits to evade investigation and punishment easily.



**Fig 4.8: Local boats can be seen keeping safe distance from dolphins, so that they don't harm them.**

Whereas the Government policies impacted the local dolphin trip owners. Despite public complaints, the Government's response has been inadequate, suggesting centralizing all tourist operations under a single association. Chaos in tourism, including taxi services and dolphin trips, prompted businesses to petition the Minister of Tourism for a queue system, implemented fifteen years ago. Associations were formed to improve ticketing operations, leading to the implementation of the Goods and Services Tax (GST). Ticketing has shifted from individual to association-based, with the Sinkerim-Candolim Association overseeing dolphin expeditions for boats from Candolim and Sinkerim. Each boat entails an initial investment of approximately 3 lakh 80 thousand rupees, with an additional expenditure of about 1 lakh 70 thousand rupees for the engine. While fishermen benefit from subsidies, boat owners do not have access to these incentives. Annually, dolphin boat owners are required to undergo Captain of Boats certification and renew various permits, including fishery and tourism fees. Beginning this year (2024), these processes have transitioned to online platforms, eliminating the need for personal visits to the authorities in July or August. Previously, the passing fee and Captain of Boats fee amounted to 1000 rupees, but it has now been raised to 1500 rupees. Additionally, there is a tourism fee of around 1800 rupees and a fishery fee, which has increased from 500 rupees to 1000 rupees. The specific amount of the fishery fee varies depending on the seating capacity of the boat; for instance, boats with 8 seats incur lower fees compared to those with 12 or 14 seats. Moreover, insurance coverage has seen a significant increase, rising from 2 lakhs to 10 lakhs. This insurance provides financial protection in case of customer injury or any mishap during excursions. The yearly insurance premium for 10-seater boats is approximately 10,000 rupees.



Fig 4.9



Fig 4.10

**Fig 4.7: Ticket counter of Candolim-Sinquerim Boat Owner's Association in Sinquerim.**

**Fig 4.8: Dolphin boat trips, using fishing boats outfitted with shades to cater to tourists and prevent sun tan.**

Despite paying Government fees of around 16 lakhs, they're facing challenges like the lack of parking space and washrooms, which they had to build themselves. They believe the Government should provide these facilities, especially in emergencies or for the comfort of women. Previously, there were no digital tickets, but now their association has digitalized the process. They're proud to be the only association in Goa to have done so, and they're the only ones paying Government GST. This move towards digitalization aims to ensure transparency in the amount of money collected. They provide all their data to the Government, who then checks it and utilizes the GST accordingly. With this system in place, they cannot modify or delete any data, nor can they cheat anyone. The dolphin trip owners express frustration over migrants dominating job opportunities, leaving little room for locals to start their own businesses. There are other issues faced by the locals due to influx of migrants and one of them is property related issues.

#### 4.7 PROPERTY RELATED ISSUES FACED BY THE LOCALS

Land is an important asset for livelihood. Most of the locals are Mundkars, and they dwell in Bhatkar-owned properties. They lived here for centuries. In Vaddy, there was a case wherein two brothers faced big challenges with their family home. They wanted to expand it for their growing family. Then, a tourist from Delhi bought the property next to theirs. Living in the coastal area is difficult for locals today who lived there for generations. One of the local explained:

“We are two brothers, we converted one house into two houses on the same plot of land. Whereas the person who got the plot next to ours wanted the full area to build villas. He got to know that we were mundkars and put the case of Coastal Regulation Zone (CRZ) on us. Though the recent CRZ rules is 200 meters away from the sea level, these houses have been there for centuries. This migrant still put the case, which we fought for almost 15 years and still continuing. Secondly, the original Bhatkar of the place had died, had a good relationship with our father who is a mundkar, and promised to give him the property at an affordable price. My father was saving money to make the property in his name; in 2006, he saved almost a lakh of rupees through his hard work. Since the money had been kept in a *peti*, a wooden box, white ants destroyed the cash. When Bhatkar expired, the handling of properties went to his son, wherein he troubled us along with the Delhi migrant since he wanted to sell this property to the migrant for a large amount. Under stress, my father expired, and we sons started fighting a case against them. There was a case when we were told that the house would be demolished, but now, after conveying Bhatkar, he is ready to give property to us for 60 lakhs. Fighting the case drained all our savings, and we had to take out loans just to keep going”.

Meanwhile, big hotels and buildings near the sea faced no problems, even though they broke the same rules. It seemed like rich outsiders could do whatever they wanted, while the locals suffered. In the locality money has become everything and locals are being troubled by wealthy Bhatkars and migrants.

Most of migrants who take properties in coastal area and who can easily afford are, tourists from Mumbai, Delhi, Hyderabad, and Bangalore, who can come and take

here properties, who have huge business. Most of the Delhi people purchase properties here as their second home. They need peace and pollution free which is not available in Delhi, for the spending money in Lakhs is nothing, but a Goan local cannot afford anything in lakhs, they cannot be at their level. These tourists invest here and build hotels, villas, resorts and cottages.

If Mundkars are ready to take property and fight case, 4<sup>th</sup> person falls in it to have the share, that 4<sup>th</sup> person helps Bhatkar and makes a deal, of 20% or 10% for him as a result properties are taken by Bhatkars and sold it to builders from Delhi. Sometimes Bhatkars sell properties without informing local Mundkar at the end builders put case on locals claiming that this property is owned by them. Secondly in some cases, the years long used roads go in the property, then walls of the borders go, gardens are taken by these builders. Sometimes people have only one way that is also blocked by these hotels. Locals have no money nor power at the end they have to keep quiet. In Vaddy most of the wakened properties are sold, in Sinquerim it cannot be sold because most of the lands are comunidade, but still recently politics are involving and selling those lands in high prices.

Most of the hotels, villas and resorts are owned by migrants since they have money to purchase it and because of them rates of the properties are increasing which locals cannot afford since the tourism is still at infant stage and people don't have much money to buy properties. In hotels 60 – 70 % staff are migrants, the benefits which get are for the taxi drivers who has stand in that hotel. Long standing houses of locals are demolished by the Government, where migrants fill the pockets of politicians, police, and Bhatkars, even lawyers which resulted in taking money from locals and at the end demolishing their houses. as a result, Goan local lose everything, they don't have other hometown like these migrants to settle their hometown takes their land only. There's a



sense that the Government is prioritizing the interests of tourists and wealthier individuals over the needs of locals, potentially leading to the displacement of longstanding residents in Favor of economic interests. Also, long standing local's shops are demolished whereas on the road side. In both Vaddy and Sinkerim most of the shops are captured by migrants like Gujarati, Punjabi, Kashmiri, Karnataka and Bengali. Most of the properties are taken by Delhi. Long standing houses of locals are demolished claiming to be illegal, whereas new illegal houses build by migrants are still standing. Locals as a result die of heart attacks when they cannot able to pay the amount for the lawyer or of their houses are demolished. Since most of their houses are ancestral which have closed emotions attached to those houses.

#### 4.8 LOCAL RESTAURANTS

The rise of new restaurants in the area has brought both challenges and opportunities for local establishments. These establishments face stiff competition as new restaurants attract tourists with the promise of local cuisine, leading visitors to explore different dining options. However, despite the proliferation of restaurants claiming to offer authentic Goan fare, many fail to deliver on this promise, compromising authenticity, quality, and hygiene standards. meticulously preparing dishes such as the *bangdo thali* which includes rice, a choice of fish curry, *tisryanche or sungtanche sukhe* (dried clams or prawns), pickle, and *bhaji*, priced at Rs 150. They refrain from using all-purpose gravy, ensuring each dish maintains its unique flavour profile. When new migrant restaurant owners use all-purpose gravy, all the food tastes similar. They also keep food like vegetables, fish, and gravy for many days, unlike locals who cook fresh food for tourists. This is why it's called *gharguti jevan* or home-cooked food. This lack of trust from tourists is a big problem for local restaurants. They take pride in serving real Goan food made using traditional recipes passed down for generations. Despite these hurdles, local restaurants continue to thrive by changing

their menus, enhancing their locations, and discovering new ways to improve eating experiences. They stay true to their heritage, engage the community, and try new things. This helps them stay important in a changing market and keeps a group of loyal tourist customers who appreciate their contribution to local culture and food traditions. Locals also rent rooms, tourists prefer living in hotels rather than local rooms, while foreigners stay in guests house who come for 6 months.



**Fig 4.11: Local restaurant utilizes traditional serving utensils to attract more tourists in Vaddy.**

#### 4.9 RENTED ROOMS

Since past for the past 8 years there were no foreigners, locals decided to give their rooms on contract bases to hotel staffs who cater tourists. These arrangements typically involve signing 11-month contracts with hotels, who then pay the agreed-upon amount. Despite strict regulations stipulating that only four individuals should occupy one room, hotels often overcrowd them, accommodating up to seven people to avoid extra payments for rooms, leading to excessive consumption of electricity and water.



Unfortunately, the behaviour of some migrants has been disruptive, occasionally resulting in fights that cause damage to property such as doors, windows, and taps. Consequently, locals have delegated the responsibility of managing the material aspects of the rooms to the hotels, hoping to mitigate such incidents. While migrants undergo police clearance, instances of theft occasionally occur, especially when they invite friends over, contributing to security concerns. Furthermore, the playing of loud music late at night disrupts both locals and other tourists, prompting the imposition of restrictions on noisy gatherings after 10 pm.

In addition to the challenges posed by migrant customers, locals renting out rooms face financial burdens due to the absence of Government subsidies and the requirement to pay various taxes, including room tax, house tax, and garbage tax, with these amounts increasing over time. The monthly expenses for utilities such as water and electricity further strain their finances. Locals pay Rs. 2000 for water and Rs. 2500 for electricity per month for only rented rooms. The hotels staffs are mostly from Bihar, Orissa, Uttar Pradesh, West Bengal, Karnataka, and Maharashtra. During Covid, most of them rushed back to their hometown without cleaning their rooms, hence locals had to clean. Although there were no rooms the electricity bill and water bill combined rise up to rupees 45000 during Covid.

#### 4.10 IMPACT OF SUNBURN AND SUPERSONIC ON LOCALS

The Sunburn and Supersonic is a commercial electronic dance music festival held in Candolim between 2007- 2015. These festivities draw a diverse crowd from all over the world, with both foreigners and Indians in significant numbers. While businesses in the tourism industry profit from an increase in tourists, people who are not directly involved in tourism, particularly those who live near the beach, frequently suffer as a

result of overcrowding and higher rates, even with the noise pollution created by these events. The demand for services such as bike rentals rises during these events, leading to price hikes. Additionally, accommodation facilities, including hotels and shacks, become fully occupied, forcing some tourists to seek alternative sleeping arrangements, even resorting to camping on the beach.

During Sunburn, shack owners benefited as there were no food stalls inside. However, during Supersonic, tourists moved to roadside restaurants run by migrants, causing loss for shack owners. Despite this, some local restaurants benefited from the festivals, experiencing a surge in demand for homemade food. Located conveniently near the beach area where the events were held, these restaurants attracted a diverse range of visitors, including managers, labourers, bodyguards, and tourists. During Sunburn, locals saw increased business, serving up to 500 plates of food per day. Despite challenges like non-payment and disturbances from customers, the profitability of the festival period justified the efforts for the locals. Women managing the restaurants sometimes resorted to self-defence techniques, like wielding bamboo sticks, to handle unruly customers. Despite the risks involved, particularly during festival seasons, locals recognize the necessity of taking such risks for their livelihoods.

During Sunburn festivities, local youngsters found ways to earn money by getting involved in various tasks like parking and helping with family businesses. They often accompanied their parents for protection in the crowded and chaotic setting, especially at night when intoxicated tourists were common. Despite these challenges, some children managed to balance their responsibilities with their academics, as exams were held in January. During New Year's celebrations, when relatives visited, parents attended to the guests while children assisted in the family business. However, female

children sometimes faced hardships, including receiving vulgar comments from passing migrants and tourists.

In 2015, events like Sunburn and Supersonic were discontinued in Candolim due to various reasons, one being the involvement of migrant individuals. These individuals, including tourists, were known to engage in criminal activities like robbery and theft targeting tourists. They would intimidate security personnel to gain entry into events and harass female tourists once inside. Additionally, they would continue their criminal behaviour after the festivities, targeting shops and stealing valuable items. Despite police apprehensions, many would escape due to the chaotic nature of the events. Another contributing factor was the shortage of sufficient spaces for such events, with migrants from Delhi frequently buying accessible land and building commercial establishments like villas, resorts, and discos, charging extra for events to take place on their lands. This alteration of the terrain diminished the area's unique attraction, as raised concerns by locals.

Despite the challenges of noise pollution and crowded spaces, both local businesses and tourists enjoy the festivities. However, the excitement sometimes leads to excess, including instances of drug use resulting in accidents and overdoses. This strains the local Primary Health Centre hospital, which struggles to manage the influx of patients during events, often requiring transfers to the Goa Medical College (GMC). Ambulance services face challenges navigating through blocked roads and congested conditions, exacerbating difficulties during emergencies. Eventually, Sunburn and Supersonic were relocated to Vagator, impacting local businesses that relied on earning during December and January.

#### 4.11 ISSUES FACED BY FOREIGN TOURISTS DUE TO MIGRANTS

During the 2024 Holi season, parties were organized in Vaddy and Sinquerim to attract tourists, but they resulted in reckless bike riding, endangering locals' lives. Migrants were reported to forcibly apply colours on foreigners, behave inappropriately, and harass women, causing trust issues and fear among foreign tourists. The increasing presence of migrants in the area is evident, with some establishing shops and speaking multiple languages. Despite claims of tourism decline, migrants engage in lucrative activities such as offering massages for a fee, leading to substantial earnings up to rupees 60000 per month.



**Fig 4.12: Migrant masseuse working till 6:30 p.m., charging 600 rupees per massage, with approximately 10 to 12 customers per day on the local shack owner's bedding.**

According to a migrant masseuse who work on shack for the past 15 years:

“Paile hinga Russian, Swiss tourist, Zambia, Nairobi, UK tourists yetali, aamka khub paishe ditali, aata Indian and English tourist Kanjoos, aamka paishe dina. English tourist aamche paras’ pois dhavtat”.

(First there were many Russians, Swiss, Zambia, Nairobi and UK tourists who used to give migrant workers lot of money. According to them English and Indian tourists are stingy wherein English tourists doesn't entertain them). However, this influx of migrants has also brought an increase in criminal activities, including robberies, rapes, and murders, often concealed by political parties to protect tourism. Migrants frequently trouble foreign tourists, demanding money from them to build houses leading to a decline in their numbers visiting the area.

This chapter emphasizes the negative impact of migrants on local lives, including increasing competition and fraudulent activity in tourism. Tourists also add to the situation by attempting to fool locals, resulting in financial losses. Furthermore, new Government regulations increase local's burden with taxes and licenses cutting into their earnings. As a result, locals are stressed and struggling to enjoy life despite the challenges, feeling increasingly overwhelmed by the burdens that are forced on them from all sides, particularly by Government interventions that only worsen their hardships.

**CHAPTER V**  
**ENVIRONMENTAL IMPACT OF TOURISM ON COASTAL BELT**  
**OF VADDY AND SINQUERIM**

“A spectre is haunting our planet: the Specter of tourism. It’s said that travel broadens the mind. Today, in the modern guise of tourism, it can also ruin landscapes, destroy communities, pollute air and water, trivialize cultures, bring about uniformity, and generally contribute to the continuing degradation of life on our planet”.

(Croall, 1995)

### 5.1 INTRODUCTION

In chapter IV, we have discussed the socio-economic impact of migrants, tourists and Government policies on locals, which have impacted their livelihood and decreased in tourism industry. In this chapter I have discussed the migrants and tourists’ impact on environment especially the increasing infrastructures for attracting more tourists in the locality and the different Government initiatives causing harm to the local environment. In this chapter we will cover reconstruction of the bund and its impact on environment, new fishing practices by migrants, the breaking of CRZ rule, garbage created by tourists, villa owners and shack owners, sewage issues and impact of MV River Princess on tourism and environment.

### 5.2 RECONSTRUCTION OF BUND

The environment is a powerful resource for tourism as it plays a major role in attracting tourist to the destination. The breaking of the Bund disturbed the lives of people in Vaddy and Sinquerim, there are farmers who still think that agriculture could be resumed since the tourism industry is declining because of migrants. If it declines completely then migrants will go back to native place and locals would lose everything. Since there is lot of construction of hotels near coast, the water level will again rise and



break the bund and water will enter the fresh water wells. People will not have drinking water. Recently construction of bund is going on by the Government, wherein they are expanding it, instead of blocking the water to enter further in the fields. One of the respondents explained:

“Agricultural work can still be done using a variety of machinery. Completion in two years is possible if the Government permits mangrove clearance. Cleaning the region and removing lower-level mud, followed by the introduction of *sale udak*, will induce the mangroves to naturally fall due to their need for *khare udak*. Following drying, the mangroves may be removed more easily, and agricultural activities can restart until salinity levels reduce. Older generations indicate a desire to help with farming, motivated by fondness for field work, whereas newer generations, inexperienced with and uninterested in agriculture, are drawn to quick but short-term economic benefits. Experiencing the farming lifestyle personally may spark an interest in the children. Some people have already taken steps to maintain their crops, building modest structures with electricity. It is preferable for the local children to keep ownership of the fields rather than sell them to migrants. If tourism, Goa's principal source of income, suffers a fall, residents may be forced to rely on agriculture and fishing for survival. As a result, it is critical to protect local lands and pass on agricultural expertise to future generations in order to ensure the continuation of farming techniques.”

Government is not ready to cut mangroves, according to environmentalist they breed fish which will help fisherman. Therefore, locals are requesting Government to give them land somewhere else, since they will lose their land forever.

On December 24, 2021, Calangute MLA Micheal Lobo agreed to introduce a 1.5-kilometer walk away and fishing galleries for tourists through Candolim's mangroves. So that people may come for evening and morning walks, and locals who want to start boating activities can profit, also four fishing galleries where people can come to fish or simply spend their time. The sarpanch stated, "We should not only focus on tourism; we must also consider inland tourism." This will be controlled by the Candolim Panchayat. The Water Resource Department (WRD) noted that, in 2012, they began the restoration of the bund, which cost them 8 crores to avoid the introduction of

saline water and flooding of nearby communities, and now beautification could be done on top if it (Times of India, 2021).

Local's express concerns about potential consequences if beautification efforts are implemented on top of the bund. They fear that such efforts could lead to its collapse, allowing saline water to enter and connecting the sea to the river due to limited space between them. Additionally, they worry that preserving mangroves may prevent locals from reclaiming fields. Furthermore, even if mangroves are preserved, locals fear that allowing tourists to engage in activities such as fishing and boat riding could negatively impact fisheries breeding and coral reef fish populations. The Calangute Citizen Forum, in their complaint against the Water Resources Department (WRD), accused them of destroying mangroves under the guise of development. Villagers took the matter to the high court, which instructed the local authority, the Goa State Biodiversity Boards, and the WRD to conduct a joint site inspection. The high court further directed the biodiversity board to prepare a report and resolve the matter within three months. Subsequently, the joint inspection report was submitted to the Goa Coastal Zone Management Authority (GCZMA).

During the GCZMA hearing, the complainants alleged that the WRD had violated the permission granted by the GCZMA and conducted extensive destruction. In response, the WRD claimed that they had only repaired an existing bund, with levelling and heightening being the extent of the alterations. Earlier, the Candolim panchayat had passed a resolution prohibiting commercial activities on the bund. Locals contended that the bund's width had been expanded from 3.5 meters to 6-8 meters through land filling, leading to the destruction of mangroves and water body biodiversity. They accused the WRD and their contractors of violating the Environment (Times of India, 2023).



**Fig 5.1: Extension of bund by Government to build walkaways and fishing galleries for tourists with mangroves on both the side. The small opening is left for the bund wherein saline water enters the fields.**

### 5.3 HARMFUL FISHING PRACTICES: IMPACT ON DOLPHIN AND OTHER FISH POPULATIONS

At the beginning the issue faced by local fisherman by migrants and other wealthy locals seemed a clear case of rich and powerful depriving poor local fisherman and their livelihood. But gradually number of other issues began to surface. According to the Fisherman:

“We don’t go fishing in June and July, since it is banned for the fishes to grow in number.

Fish breeding take place at this time. Still fishing boats could be seen at night”.

The fishermen ensure that they avoid harming the fish during the breeding season as their livelihood relies on it. Migrant owners from other localities are observed engaging in fishing activities. Fish serve as a staple food for both locals and tourists visiting Goa for its seafood. Consequently, there is a significant presence of mechanized fishing boats that indiscriminately catch every fish using smaller nets, unlike the locals who

employ medium-sized square nets, typically around 40 squares or more, targeting matured fish only. These trawlers not only capture small fish but also destroy fish eggs, leading to a decline in the fish population in the area. Although the practice of discarding unwanted dead small fish back into the water is now banned, it continues to persist. The trawlers catch fish of all sizes indiscriminately in pursuit of quick profits. Previously, locals used to discard leftover fish into the sea, but now they sell it to a fish mill company, which accepts even rotten fish by preserving them with ice for scrap. Additionally, large trawlers from Karnataka illegally enter Goan waters for fishing, despite lacking permission. These trawlers are significantly larger, equivalent to the size of five local boats. Fishermen from Sinkerim primarily fish along the coastal areas, avoiding rivers designated for Dolphin Trips. Their fishing range spans from Cab de Ram to Tiracol fort, occasionally extending beyond when necessary. Karnataka's massive trawlers not only capture dolphins, but also mistakenly damage or kill them. They frequently travel into locations with dense dolphin populations, causing accidents with their engines and injuring or killing the dolphins, which are then discovered floating or washed-up dead on the shore.

This situation adversely affects the owners of dolphin trip businesses. Certain hotels offer dolphin trips, during which they makeover their boats close to the dolphins to provide tourists with a closer viewing experience. However, this proximity sometimes leads to inadvertent harm to the dolphins, causing them to become frightened and retreat when boats approach. Conversely, local owners operating from Sinkerim Jetty take precautions to avoid causing harm to the dolphins. They enforce a policy prohibiting food and drinks on their boats because tourists, especially domestic ones, tend to dispose of their garbage in the water, resulting in visible pollution. In

contrast, hotel-operated boats provide food and drinks, contributing to the pollution of the seawater.

Locals maintain connections with environmentalists and NGOs, who inform them about the number of dolphin fatalities. Additionally, there exists a WhatsApp group for the Sinkerim-Candolim Dolphin Trips Association, facilitating collective efforts against trawlers. However, other forms of fishing pose significant threats to marine ecosystems, particularly during the breeding season. Two prohibited methods, namely LED light fishing and Bull fishing, are commonly practiced, especially at night. Bull fishing entails the deployment of nets between two boats to corral fish, while LED light fishing involves the use of lights to attract fish for capture. Despite their prohibition in Goa, these practices persist and wreak havoc on local fishing activities, leading to decreased catches. Despite numerous complaints, the Government has yet to take decisive action against these illegal fishing practices.

## 5.4 COASTAL CHALLENGES: REGULATION, SANITATION AND ENVIRONMENTAL IMPACT

### 5.4.1 Coastal Regulation Zone (CRZ)

In 1981, Mrs. Indira Gandhi's Government established regulations stipulating that no construction work could occur on beaches within 500 meters of the high tide line. However, in 1985, Mr. Rajiv Gandhi's Government granted exemptions for four specific beaches - Puri-Konark, Goa, Mahabalipuram, and Thiruvananthapuram - permitting construction up to 200 meters from the high tide line. Nonetheless, the Ministry imposed restrictions in ecologically sensitive areas such as mangroves, marine parks, coral reefs, and fish spawning areas, maintaining the original 500-meter rule (Kumar, 1995).



According to the 2011 coastal zone classification, CRZ-I areas (which include ecologically sensitive zones like mangroves, coral reefs, and biosphere reserves) prohibit new construction except for specific projects such as those related to the Department of Atomic Energy or construction of trans-harbour sea links and roads that do not disrupt tidal water flow between the Low Tide Line (LTL) and High Tide Line (HTL). In non-ecologically sensitive areas between the LTL and HTL, certain activities may be permitted, including exploration and extraction of natural gas, construction of basic amenities for traditional inhabitants within biosphere reserves, salt harvesting by solar evaporation of seawater, desalination plants, and storage of non-hazardous cargo within notified ports.



**Fig 5.2: Illegal construction by migrant with no CRZ case, build 50 meters away from High Tide Level (HTL).**

Despite these regulations, migrants have acquired properties near tourist areas close to the coast, where jetties and mangroves are located. Construction of houses, villas, and resorts along the coastal belt of Vaddy, recently developed by migrants, exerts pressure on the shore, with some properties situated less than 50 meters from the seashore. Furthermore, new properties are continuously being acquired, exacerbating the risk of floods or tsunamis. Floods have already caused damage to shacks due to this



fact. The ground which was used by the local children for playing football and cricket is now being privatized, where they are restricted to enter the property, the area is located closed to the High tide level in Vaddy.



**Fig 5.3: Privatization of grounds used by local children for playing football and cricket.**

CRZ-IV designates the aquatic area extending from the low tide line to territorial limits, including tidal influenced water bodies. Traditional fishing by local communities is permitted in these areas, with no restrictions. However, the discharge of untreated sewage or solid waste is strictly prohibited. Hotels situated near the coastal areas release sewage water into the sea without facing repercussions. During the rainy season, this sewage water mixes with the sea, posing a health risk as some tourists unknowingly bathe in contaminated waters, leading to infections. Also, some of these establishments neglect proper sewage disposal, leading to pollution of nearby properties, including wells and car parking areas where taxis are stationed. This pollution not only affects the local environment but also poses health risks to residents who may unknowingly consume contaminated groundwater mixed with sewage water.

Despite these issues, no action has been taken against the offending hotels or individuals.



**Fig 5.4**



**Fig 5.5**

**Fig 5.4 & Fig 5.5: Sewage water left by hotels close to the shore causes malaria. Also, during the rainy season, it combines with the sea, where some migrants set up tea stalls wherein, they wash tea cups and tourists unknowingly swim in it also animals drink the stagnant water.**

#### 5.4.2 Shacks and the issue of septic tanks and garbage collection

In the coastal belt where shacks located, there has been a noticeable change in sewage management over time. Initially, when Septic was grounded, sewage disposal seemed more effective for locals despite Government claims of sewage mixing with seawater which comes under CRZ IV. In local's view the sewage was absorbed into the sand. To address the issue, plastic tanks were provided, but they fill up quickly, causing tension among residents. In the coastal belt, the issue of sanitation facilities varies among different shacks. Some shacks are equipped with toilets within the premises, while others have toilets constructed behind the shack using plywood. These makeshift

facilities typically consist of a single toilet and a basin, with wastewater being dispersed underground. However, recent developments have brought about changes in sewage management practices. It is now mandatory for all establishments to use sewage tanks and ensure regular maintenance. To facilitate this, the village panchayat has initiated a program wherein a night soil tank is provided to each shack on a weekly basis for tank cleaning purposes. Shack owners are required to pay a monthly fee of 1000 rupees for this service. This new system aims to improve sanitation standards and address environmental concerns associated with improper waste disposal. By implementing regular cleaning of sewage tanks, the village hopes to mitigate health risks and maintain cleanliness in the area. Additionally, the sandy terrain makes it difficult for sewage vehicles to reach Septic's location, forcing residents to leave filled tanks in bushes. Consequently, mosquitoes have proliferated, preventing residents from sleeping shirtless due to the increased risk of bites. While some shacks situated closer to roads face fewer challenges, those like Septic's, located farther inland, struggle without vehicular access. This lack of accessibility has resulted in cases of malaria among families and children residing in these areas. Moreover, waste management services provided by the Panchayat have also undergone changes. Initially, garbage collection occurred twice daily, but now it only happens in the mornings. Despite efforts to separate wet and dry waste, the reduced frequency of collection has impacted overall sanitation in the village.

#### 5.4.3 Garbage by tourists and migrants on the coastal belt

In coastal tourist destinations, the issue of garbage disposal has emerged as a significant concern, particularly due to the behaviour of Indian tourists. These tourists are frequently observed littering indiscriminately, whether in public spaces or near their



accommodations. Often, they consume snacks and beverages under trees or in bushes, leaving behind a trail of garbage. This behaviour extends beyond tourists, with shack owners and villa establishments along the coastal areas also observed disposing of garbage behind their premises, leading to further spread by the wind.



**Fig 5.6**



**Fig 5.7**

**Fig 5.6: A jeep from a nearby villa is dumping garbage under bushes on the coast.**

**Fig 5.7: Migrants partying and leaving their garbage under bushes.**

Additionally, after the rainy season, the situation worsens as scattered garbage complicates shack construction, necessitating additional cleanup efforts. Nevertheless, some shack owners enforce strict cleanliness rules among their staff, emphasizing the importance of maintaining a tidy environment. Furthermore, there are instances of individuals from villas transporting their garbage in jeeps and dumping it in bushes, contributing to the accumulation of piles of thormocol and paper scattered under bushes due to wind.

Furthermore, migrants, particularly those from Karnataka and Rajasthan, known as Banjaras, are observed consuming alcohol and leaving behind food parcels

and garbage before departing. These individuals often stay with their families for extended periods, exhibiting poor personal hygiene practices such as defecating in bushes, abstaining from bathing, and discarding garbage like chip packets and soft drink bottles. In contrast, foreign tourists demonstrate conscientiousness regarding waste disposal, refraining from littering and maintaining cleanliness throughout their visits. Despite efforts to tackle the issue of garbage disposal, various challenges persist. Initiatives to clean up garbage, including debris discarded into the sea, encounter obstacles due to recurring instances of littering. Additionally, the aftermath of nighttime parties frequently results in a significant accumulation of waste, necessitating early morning cleaning to ensure a clean environment for incoming customers and tourism workers.



**Fig 5.8**



**Fig 5.9**

**Fig 5.8 and Fig 5.9: Banjaras from Karnataka camp on the beach during peak season, washing clothes and cooking. They avoid taking a bath for days, litter the region, and steal items from shacks and tourists**



Local children's grassroots efforts, on the other hand, highlight the importance of community involvement in problem solving. Their commitment to cleanliness reflects a sense of ownership and responsibility towards their environment. However, their efforts alone cannot fully resolve the issue without systemic support and intervention. The lack of surveillance measures, such as CCTV cameras, makes it more difficult to identify and hold people who litter responsible. This lack of oversight allows people to continue dumping waste without consequences, undermining the efforts of those working to keep the environment clean. The assertion that locals refrain from littering to protect the children's efforts demonstrates community solidarity. However, the presence of migrants, tourists, and shacks introduces additional factors that exacerbate the problem. Without addressing the behaviours of these populations, finding a long-term solution to the garbage problem remains difficult.



**Fig 5.10**



**Fig 5.11**

**Fig 5.10 & Fig 5.11: Local children cleaning the garbage done by migrants and tourists on the coastal area of Vaddy.**

#### 5.4.5 Coastal sand erosion

Around 2001, it was discovered on the Vaddy shore that there were five strata of different sand types that could be differentiated by walking from the last home to the



sea, each covering around 150-200 meters from sea level. Over time, the water level rose, forcing shack owners to relocate their shacks further inland each year. Two layers of sand, with white flour-like and yellowish-brown shades, progressively eroded into the sea. This erosion was due to shack owners utilizing sand sacks or piles of sand to elevate and level their structures, which were collected in enormous amounts from the shoreline. The continual removal of sand each year contributed to the rise in water level, with the water moving at least 2 meters higher annually.

### 5.5 IMPACT OF MV RIVER PRINCESS FROM 2001 TILL PRESENT

In 2001, the Merchant Vessel River Princess spilled 40 tons of oil on the beach off Goa, India, causing 40,000 tons of sand to settle into the sea bed. Since 2001, 0.13 km<sup>2</sup> of beach loss has occurred, and the dune system is out of equilibrium. Sand bags and geotextiles are being used to combat dune foot erosion (Hey, 2021). The MV River Princess had a significant impact on both locals and tourists, particularly during its removal process which was completed removed in 2012. It took the Government a decade to clean the vessel, resulting in various environmental issues. Tar balls appeared on the coast, along with oil mixing with sand, which impeded the ability of tourists to walk, swim, and relax on the coast, leading to a decline in the number of foreign tourists. Additionally, there was an increase in the number of drowning cases in the coastal area. Furthermore, the presence of the vessel negatively affected coral reef organisms, with various marine life such as jellyfish, starfish, and clams being found dead on the shore. Tourists sometimes encountered dead starfish, which emitted an itching sensation upon contact, potentially causing skin infections. The vessel's presence also disrupted the natural pattern of sand dunes, requiring time to restore equilibrium.



**Fig 5.12: Dead blue jelly fish found on the sea shore at the time of MV River Princess.**

Source: Google, <https://images.app.goo.gl/dnreJU4N5Lmx3K7RA>

Not only humans and fisheries, but also animals were adversely affected by the oil spills caused by the MV River Princess. Dogs found at coastal belt that reside near shacks suffered from skin infections, leading to fur loss. Foreign tourists who touched these dogs inadvertently exacerbated the spread of infections. Removing oil from the dogs' skin was challenging and sometimes fatal, as the oil would adhere to their bodies, resulting in deaths. Locals remain hesitant to swim in the area where the MV River Princess was grounded, and *sarwajanik Ganesh visarjan* (public immersion of Lord Ganesha idols) is conducted before 7 pm due to the rise in water levels during that time, following a drowning incident 18 years ago.

Today Lifeguards stationed every kilometre along the coast oversee tourist safety, but some tourists disregard their warnings and enter the water while intoxicated, leading to drownings. Additionally, locals witness lifeguards retrieving bodies during rainy seasons and in May, leaving a lasting impact on other tourists. Tar balls are most visible in May, when the water level decreases, exposing more of the shoreline. As a result, as tourists and locals walk along the beach, black sand commonly sticks to their feet result, as tourists and locals walk along the beach, black sand commonly sticks to their feet.



**Fig 5.13**



**Fig 5.14**

**Fig 5.13 and Fig 5.14: Tar balls from oil spills in 2001 can still be spotted on beaches in 2024.**

## **5.6 CLEARING OF TREES TO BUILD AMENITIES FOR TOURIST ATTRACTION IN SINQUERIM**

Sinquerim was historically known as a site for locals to observe peacocks and gather wild fruits. However, recent developments have led to changes in the area. The vicinity around the fort has been cleared, supposedly due to fallen trees. However, there is

uncertainty surrounding the actual cause of the trees falling in that specific area. To clear the fallen trees, fires are set to burn the surrounding bushes and dried twigs. This activity has displaced peacocks from their habitat, causing them to seek refuge at the bottom of the hill. Unfortunately, this puts them at risk of predation by dogs, which sometimes consume them or remove their feathers. Additionally, peacocks may migrate through shrubs to reach the Vaddy seaside area, where they strive to avoid predators but are occasionally attacked by street dogs. Furthermore, the decline in peacock populations has impacted other wildlife in Sinquerim, including reptiles and birds, resulting in a noticeable decrease in their numbers.

## 5.7 DENGUE CASES INCREASED IN VADDY

During and after the pandemic, there was a notable increase in dengue cases. This rise was attributed to several factors, including the closure of hotels during lockdown periods. Due to the closure of hotels, swimming pools were left uncleaned for an extended period. Furthermore, some hotels had not changed their pool water for years, creating breeding grounds for dengue-causing mosquitoes. This led to a widespread outbreak of dengue cases in the locality. Additionally, certain hotels, such as The Goan Village and Dona Alcina, did not reopen after the pandemic due to damage caused by white ants to their furniture. This contributed to a decline in tourist activity in the area, impacting businesses located near these hotels that thrived when they were operational. The decision not to reopen these hotels was influenced by the substantial investment required for repairs and renovations, coupled with the financial strain on individuals following the pandemic-induced economic downturn. The contaminated water from swimming pools is not cleared nor it has changed to clean one.





**Fig 5.15: The Goan Village Hotel in Vaddy, one of the most popular hotels among foreign travellers, closed after the pandemic, wherein stagnant water of swimming pool giving rise to the dengue cases in locality.**

The chapter explores the detrimental effects of migrants, tourists and Government initiatives on the environment and local livelihoods, including coastal infrastructure construction, Coastal Regulation Zone violations, and unsustainable fishing practices. It calls for urgent action to implement sustainable development and enforce environmental rules.

## **CHAPTER 6: SUMMARY AND CONCLUSION**

Tourism as the sum of the processes, activities, and outcomes arising from the relationships and the interactions among tourists, tourism suppliers, host Governments, host communities, and surrounding environments that are involved in attracting, transporting, hosting, and managing tourists and other visitors (Goeldner and Ritchie, 2003). The study "Socio-Economic Transitions and Environmental Concerns: A Sociological Study of the Impact of Tourism in Vaddy and Sinquerim Wards in Candolim, North Goa" explores the socio-economic transitions and environmental concerns of tourism in these wards. My personal connection to Candolim and the significant changes it has seen since childhood have fuelled their desire to understand the complexity of tourism-driven transformation. The recent phenomenon of migrants and tourists impacting locals has emerged as a significant aspect of the tourism industry in Candolim, and the lack of comprehensive studies addressing this topic has motivated the research. The second chapter is based on observation and data collected by Candolim Village Panchayat, third chapter is based on oral history and narratives by the locals, chapter four and fifth, the data is collected through observation and interview method engaged with locals and few migrants of the area. The summary of each chapter has been provided below:

Chapter 2 explores Goa's tourism significance, examining its historical sites and natural landscapes. It examines Candolim Village's socio-demographic profile, focusing on Vaddy and Sinquerim wards. The chapter examines the evolution of tourism in Goa, from Hippie culture to charter tourism and domestic growth. The COVID-19 pandemic significantly impacted tourism trends, with a decrease in both domestic and foreign tourist arrivals. The chapter also looks at Candolim's evolution from a quiet agricultural community to a thriving tourist destination, highlighting its



historical significance, cultural landscape, and economic activity. It also sheds insight on the health concerns that the local community faces, such as the prevalence of diseases like malaria, dengue fever, heart attacks and diabetes, as well as tourism-related accidents.

In chapter 3, we have discussed, the transition from agricultural society to tourism, wherein before collapsing of the bund the livelihood pattern of the locals was simple with not much tourists and migrant settlement. They grow their agriculture for self- consumption and extra surplus would be sold in the market, most the time would be spent in agriculture and helping each other. The life was slow and steady. But post collapsing of the bund, the livelihood pattern changed drastically. Since agriculture fields were destroyed people started adopting tourism-based businesses for their livelihood. It has become the complex society since the structures provided facilities for the tourists, the number of tourists along with the migrants rose, resulting the need to purchase everything from the market and fast life.

In chapter 4, we have focused on the impact of migrants on local's livelihood, wherein there is a decline in tourism since the behaviour pattern of the migrants, now most of the businesses are handled by them, they steal things from foreign tourists, they ask for money, they compete with locals changing rates, giving broken vehicles and fraudly receiving money, sometimes they beat the customers for no silly reasons. Secondly there are tourists who have become smart, they try to fool locals resulting in financial loss for locals. Last the new Government policies, disrupts the life of locals more, their income generated go for taxes, instalments, permits, speed governors and some are fighting CRZ cases put by the migrants on locals and since price has increased of every product their living becomes difficult, as a result they work all day, not enjoying their life. The farmer has said:

“Aata sogle robots zalyaa, tencha jivak susheg na, tenka taji hawa manje te khabar na, soglyaaak competition chalu aasa, hatun ti visartat ki tenka break zai. Jiavn khatin zala, soglyenchya takler tensiona dila”.

(Now everyone has become robots, residents are constantly working, and there is competition everywhere, life has become fast and stressful).

Chapter 5 investigates the negative impact of migrants and visitors on the environment and local livelihoods. The construction of coastal infrastructure, violations of Coastal Regulation Zone (CRZ) standards, and unsustainable fishing techniques by migrants have all upset the delicate balance of the ecosystem, resulting in habitat destruction, pollution, and risks to marine life such as dolphins. Additionally, concerns like as sewage mismanagement, garbage disposal, sand dune loss, and the long-term effects of the MV River Princess intensify environmental degradation and health risks for both the residents and tourists. Urgent action is required to implement sustainable development methods and enforce environmental rules in order to protect the local environment and preserve the long-term well-being of both the community and ecosystem.

To understand this study Marxist theory can be applied. Marxist theory recognizes the conflict between the objective of capitalist accumulation and the needs of social reproduction. Accumulation of profit necessitates some displacement of costs outside the economic accounting of capitalism: to elements of the natural world that have not been valorised, to future generations, and to particular regions (Delaney & Harrington, 2009).

Applying Marxist theory to the study, we can see how capitalism, particularly tourism-driven economic development, has resulted in a number of environmental and social issues in Vaddy and Sinquerim wards in Candolim. In Chapter 2, we can see the commercialization of nature and profit-driven exploitation of local resources, particularly tourism, exemplifies capitalism's preference for profit over environmental responsibility. This leads to health issues like disease prevalence and tourism-related accidents, highlighting the adverse effects of capitalist development at the expense of

public health and safety. Chapter 3 explains the dependence on tourism worsens injustices by competing migrants and visitors against locals for resources and economic opportunities. The fast-paced tourism industry, driven by business interests, disrupts traditional ways of life and creates social tensions and conflicts. Chapter 4 examines the negative effect of migrant-driven tourism on local communities. Migrant behaviour patterns, motivated by profit, lead to the exploitation and exploitation of both tourists and natives. Furthermore, Government policies that promote tourism development can worsen existing disparities and hardships encountered by the local population, who are burdened with taxes, licenses, and legal issues. Finally, Chapter 5 examines the environmental damage caused by capitalist-driven tourism. The development of coastal infrastructure, violations of environmental regulations, and unsustainable fishing techniques all contribute to habitat degradation, pollution, and threats to marine life. These environmental difficulties worsen the local community's socioeconomic challenges, as they rely on the natural environment to make a living. As a result, adopting a Marxist perspective requires an important reconsideration of the capitalist model of tourism growth, as well as advancing the development of more equitable and environmentally friendly alternatives that prioritize both human and environmental well-being.

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