

**Gouly – Dhangar community in Bhuipal: A study of Socio – Cultural and
Economic life**

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DECLARATION BY STUDENT

I hereby declare that the data presented in this Dissertation reported entitled, "Gouly – Dhangar community in Bhuipal: A study of socio-cultural and economic life", is based on the findings carried out by me in the History Programme, at the D.D. Kosambi School of Social Sciences and Behavioural Studies, Goa University under the mentorship of Asst. Prof. Vinod Omu Kankonkar and the same has not been submitted elsewhere for the award of a degree or diploma by me. Further, I understand that Goa University or its authorities will not be responsible for the correctness of observations / experimental or other findings given the dissertation.

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COMPLETION CERTIFICATE

This is to certify that the dissertation report “Gouly – Dhangar community in Bhuipal: A study of Socio – cultural and economic life”, is a bonafide work carried out by Miss Harshada Vikas Rane Sirdessai under my suspension in partial fulfilment of the requirement for the award of the degree of Master of the Arts in the History Discipline at the D. D. Kosambi School of Social Science and Behavioural Studies, Goa University.



Signature and name of Supervising Teacher

Date: 19 April 2024



Signature of Dean of School / HOD
Date: 19 April 2024
Place: Goa University



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ABBREVIATIONS USED

Entity	Abbreviation
OBC	Other Backward Classes
ST	Schedule Tribe

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PREFACE

Goa is home to several indigenous tribal communities, including the Kunbi, Velip, and Dhangar. These tribes have preserved their unique cultural identities through traditional practices, art forms, and rituals. The Gouly-Dhangar community, despite being classified under the OBC category, shares many similarities with Goa's indigenous tribes. Historically semi-nomadic, their lifestyle revolves around moving in search of grazing land for their animals. It was during my college days when I encountered a friend from this community that my curiosity was sparked. Their unique way of celebrating festivals and living stood out, prompting me to delve deeper into understanding their culture, traditions, and social and economic life.

The motive of this study is to preserve and celebrate the cultural heritage of the Gouly-Dhangar community for future generations. By documenting their traditions and socio-economic practices, this research aims to raise awareness and promote respect for indigenous cultures in Goa. Ultimately, this work seeks to inspire appreciation and understanding of cultural diversity of the Gouly-Dhnagar community in Bhuipal.

ABSTRACT

The research on the Gouly-Dhangar community in Bhuipal aims to understand their Socio-Cultural and Economic life and the changes that have taken place over the period. This study employs a mixed-method approach to understand their social, cultural, and economic practices. Both primary and secondary data are utilized, along with a simple survey method for data collection. Interviews are conducted to gain firsthand insights, employing open-ended and closed-ended questions. Additionally, secondary sources such as books, articles, reports, and official gazettes are consulted. Random sampling is employed in the simple survey method to gather data on the Changes that occurred in contemporary times in their social, cultural and economic practices. Throughout the research, various findings and observations regarding the socio-cultural and economic aspects of the Gouly-Dhangar community are noted. The changes in their Socio-Cultural life in contemporary times is documented providing valuable insights into the dynamics and evolution of the Gouly-Dhangar community in Bhuipal.

GLOSSARY

Pud: Small bamboo basket to carry deity.

Jhogo: Traditional white dress of Male members in Gouly Dhangar community.

Agar Kashe: Small assembly within the group of community members.

Mhal chi Pandhar: Nature goddess.

Pagoti: Traditional turban tie by male members.

Sone Lutap: plugging the leaves of the Bauhinia tree.

Chirkut: Traditional saree of female members of Gouly–Dhangar.

Kamal: Jute Blanket.

Dev karya: Worshipping the God.

Fugdi: Folkdance of Gouly Dhangar community.

Taank: Buttermilk.

Rumad and Kalam: totem tree

Bhaar: Trance.

Grah Pravesh: Welcoming ceremony.

Dudgo: Clay pot.

Pudhekar: The person who takes the lead.

Pitru devata: Ancestral God

Paramparik: Traditional

CHAPTER I: INTRODUCTION

Goa, a small state in India, harbors diverse communities with distinct social and cultural identities. Goa is the 25th state of India which is located on the west coast. This coastal state shares its borders with Maharashtra in the north and Karnataka to the south and the east, creating a unique blend of cultural influences and scenic beauty.

In the state of Goa, which comprises two districts and twelve talukas, Sattari stands as one of these talukas, contributing to the vibrant diversity of the region. Sattari taluka is in the north Goa district, which is a local administrative region. This location serves as the historical place where the significant rebellion, known as the Rane revolt occurred against the Portuguese. The total population of the Sattari Taluka according to the 2011 Census, is 63,817. Sattari is the home to various communities such as Gouly-Dhangar community, Mahar, Kumbhar, Chambhar etc.

This study primarily focuses on the Gouly-Dhangar community from Bhuipal. Bhuipal is a small village situated in Sattari taluka. Bhuipal village comes under the Honda Panchayat, in the Poriem Constituency. Bhuipal village is well developed with one primary school and one high school in the area. Besides Bhuipal village there is Harvalem waterfall which also made the key attraction to this area.

The Bhuipal community has the largest and oldest settlement of the Gouly-Dhangar community. The community is scattered in Four wards namely, Check–Post Dhangar Wada, Bhuipal Colony, Doab Wada, Bhedshi Wada.

The Gouly-Dhangar community is also present in other villages of Sattari taluka such as Poriem, Keri, Brahma Karmali, Pissurlem, etc.

The Gouly-Dhangars, a tribal and pastoral community, identify as semi-nomadic pastoral community, constantly moving across different areas to find fresh grazing lands for their goats, and buffaloes, which is their main source of income derived from livestock, prompting temporary settlements in forests.

During earlier times the Gouly-Dhangar community from Bhuipal, lived in wooded regions like Morakuchyache Pani in Vagheri, Haldiche Pani in Morlegad, and Chand-Suryacho Pavano in Satre. Currently, this community has settled in various villages and has made significant contributions to cultural, social, and economic aspects of society.

Identification of Research Problem:

- What is the role of the Gouly-Dhangar community in preserving the traditional practices and customs?
- How does education play a significant role in the upliftment of the Gouly-Dhangar community of Bhuipal?
- Does Globalization have an impact on the cultural practices and social dynamics of the Gouly-Dhangar community in Bhuipal?
- How did the Government schemes help in the upliftment and progress of the Gouly-Dhangar community of Bhuipal?
- What are the main factors shaping the changes in the Gouly-Dhangar community's socio-cultural and economic life in Bhuipal?

HYPOTHESIS:

“The socio-cultural and economic life of the Gouly-Dhangar community in Bhuipal has been significantly transformed by external influences, such as education, welfare schemes, globalization, modernization, and affirmative actions, resulting in substantial changes to their historical lifestyle.”

OBJECTIVES:

The primary objectives of this research study are:

- To uncover the origin of the Gouly-Dhangar community.
- To understand the social life of the Gouly-Dhangar community in Bhuipal.
- To explore the culture of the Gouly-Dhangar community in Bhuipal.
- To comprehend traditional economic practices within the Gouly-Dhangar community in Bhuipal.
- To Find out whether any changes have occurred over time in the socio-cultural and economic life of the Gouly-Dhangar community in Bhuipal.

LITERATURE REVIEW:

The Book "*Natural heritage of Goa*" written by Rajendra Kerkar was published in the year 2016, discusses the Gouly - Dhangars in Goa. The author explains that the Dhangar community despite being small in number, is described as a self-contained, and relatively isolated community residing in a natural habitat in the hilly and jungle areas of Goa. The community maintains tribal customs and exhibits the lifestyle, values, and behavioral patterns characteristics of tribal communities. The author gives an argument that Dhangars, despite being technically excluded from the ST Category, exhibit features that align with the criteria for inclusion, such as a cohesive and self-supporting community with a distinct way of life. Further, the author explains their dietary and cultural practices. Their diverse dietary practices, including seasonal mushroom consumption, showcase a sustainable approach to food. Engaging in pastoral activities and agriculture, the community demonstrates a diverse livelihood strategy, highlighted by their economic exchanges. The Dhangars worship nature, especially their principal deity Mhalchi Pandar, reflects a deep connection and respect for the environment. Cultural practices, such as incorporating buffalo movements into folk dances, add a unique touch to their

lifestyle. Despite exposure to modern influences, the community retains its tribal identity, emphasizing the importance of historical and cultural practices in sustaining their way of life. The Author's work provides an insightful glimpse into the rich heritage of the Dhangar community and their harmonious relationship with nature.¹

"*Fish Curry and Rice*" by Claude Alvares was first published in 1993, and delves into the obscure world of the Dhangars, a marginalized community in the Western Ghats. Hindered by inaccessibility and poverty, their nomadic lifestyle, once harmonized with the forests, has succumbed to deforestation and modern forest policies. Once renowned for dairy skills, the Dhangars' traditional occupations have eroded, pushed to the brink by rapid changes post-liberation. The book highlights the tragic impact of deforestation, with forest dwellers facing fines and dwindling resources. Despite their expertise, the Dhangars were left out of the "white revolution," leading to the demise of their prized Loni. Vagheri, once thriving with Nachne cultivation, now witnesses a decline as the Dhangars abandon traditional practices for precarious employment. The narrative serves as a stark cautionary tale of the dire consequences of unchecked commercial exploitation and the importance of equitable compensation and rehabilitation for forest-dwelling communities.²

The book "*Role of women in Goa through the ages*" and *Symposium "coins and currency in Goa"* published in 2008 by ED. M. L. Dicholkar sheds light on the "Muted Voice from the Pastures of Vagheri: Shedding Some Light on the Dhangar-Gouly Women of Goa" by Dr. Nandkumar Kamat and Shri.

¹ Rajendra Kerkar. *Natural Heritage of Goa*. (Panjim, Goa: Broadway Publishing House, 2016).

² Claude Alvares. *Fish, Curry and Rice: A source book on Goa, its ecology and life-style*. (Pune: Ecoforum, 2002).

Rajendra Kerkar. This book is published in the year 2008. It gives a comprehensive exploration of the unique lifestyle, culture, and challenges faced by the Dhangar-Gouly community in Goa. With meticulous research, the authors delve into the ethnographic aspects, establishing the Dhangar-Gouly as a distinct tribe deserving inclusion in India's Scheduled Tribe list. The book delves into the bio-arthrometric features, tracing the community's possible Mediterranean origin and exploring their animistic, nature-worshipping practices. The authors skillfully detail the social organization, highlighting the strict patriarchy, exogamous clans, and intricate kinship patterns. The narrative covers intriguing aspects of their history, such as the absence of temples, their nature worship, and the transition from stone symbols to coconuts as deities. The authors shed light on marriage customs, including the unique practice of compensating the bride's family instead of dowry. The discussion on the historical custom of child marriage adds depth to the reader's understanding. A notable feature is the examination of the role of Dhangar-Gouly women, emphasizing their pivotal responsibilities in household chores, animal husbandry, and even medicinal knowledge. The authors provide valuable insights into the community's folklore, folk dances, and songs. The book also addresses prevalent issues like polygyny, widow remarriage, and the need for women's upliftment, emphasizing the importance of addressing poverty and superstitions.³

The book "*People of India: Goa*" Volume XXI by K.S. Singh published in 1993, gives a detailed understanding of the Dhangars. The author further explains about their story of origin mentioned by Enthoven. Preferring forest areas with ample wasteland, they maintain semi-nomadic habits due to their profession. While most Dhangars domesticate sheep, some engage in weaving, yarn-making, and

³ Dicholkar, M. L. *Role of Women in Goa Through the Ages and Symposium Coins and Currency in Goa (Seminar Papers)*. ed. (Panjim: Directorate of Archives and Archaeology Government of Goa, 2008).

knitting. They exhibit semi-nomadic habits and play a vital role in peasant society, contributing meat, manure, and blankets. Concentrated in specific talukas like Canacona, Quepem, Ponda, and Sanguem, Dhangars are also found in Karnataka and Maharashtra. He explains that marriage customs involve polygyny and monogamy. Women actively contribute to traditional occupations, including sheep rearing and blanket weaving. The community engages in agriculture. Despite lacking artistic traditions, some excel in weaving. Their cautious relationship with certain communities is influenced by their semi-nomadic lifestyle. Limited education facilities contribute to overall backwardness. The book offers a comprehensive exploration of Dhangar life in Goa, covering social dynamics and traditional practices.⁴

Pantaleao Fernandes' book, "*Traditional Occupation of Goa*," published in the year 2015, presents a vivid picture of life in the hamlet of Devrem, focusing on the Dhangar community and their historical journey. The narrative describes the Dhangars nomadic roots, settling in Devrem over a century ago, where they engaged in cattle rearing and Nachni cultivation for their staple diet. The book details the meticulous process of producing Loni, a milk product that once held significant demand during the Portuguese era. However, challenges arise with the decline in Loni's popularity due to mass-produced ghee. The traditional daily routine of the Dhangar community, involving activities like releasing buffaloes, churning curds, and crafting essential tools, is highlighted. The narrative mourns the fading significance of traditional tools like the Pavo (bamboo flute) and Ghadgadi (bell-like contraption), once crucial in guiding buffaloes and tracking wandering cattle. Creating tools like the Kudd (fish trap) and ropes for cattle, is emphasized. Fernandes' book offers valuable insights into the Dhangar community's

⁴ Singh, K.S., P.P. Shirodkar, and H.K Mandal. *People of India: Goa*. (Delhi: Cosmo Publications, 1993).

traditional way of life, showcasing their resilience amid modernization and evolving consumer preferences.⁵

The book "*The Tribes and Castes of Bombay*" Volume I, by R. E. Enthoven published in the year 1990, offers a comprehensive exploration of the Dhangar community, encompassing their origin, social structure, and traditions. It delves into the diverse sub-castes and endogamous divisions within the Dhangar tribe, shedding light on their intricate social hierarchy. The text provides insights into their unique marriage customs, rituals, and the complexities surrounding widow remarriage. Occupationally, the Dhangars are depicted as shepherds, cattle breeders, and blanket weavers, with some engaging in agriculture and others venturing into diverse professions like bricklaying and trade. The book emphasizes their historical significance, particularly their role as trusted soldiers during Shivaji's reign, contributing to the Maratha military. The narrative explores their worship practices, featuring deities such as Vithoba, Mahadeva, Khandoba, and Bahiroba. The text also touches upon their dietary habits, including the consumption of goat, sheep, and fowl meat, along with the drinking of liquor. Additionally, it highlights their predictions of weather changes based on planetary observations, showcasing their unique skills and knowledge. In essence, the book serves as a rich ethnographic study, presenting a multifaceted portrait of the Dhangar community, encompassing their historical, social, religious, and occupational dimensions.⁶

The book "*Castes and Tribes of southern India*" by Edgar Thurston, published in the year 1975, provides insights into the Marathi caste of shepherds and cattle-breeders, as recorded in the Madras Census Report of 1901. It explores the etymology of the term Dhangar, linking it to the Sanskrit word Dhenu,

⁵ Fernandes, Pantaleo. *Traditional Occupations of Goa*. Salcete, (Goa: The word publications, 2015).

⁶ R. E. Enthoven. *The Tribes and Castes of Bombay. Vol I*. (New Delhi: J Jetly for Educational Services, 1990).

meaning cow. The book sheds light on their linguistic abilities, noting that they primarily speak Marathi but can also communicate in Kanarese. Additionally, it highlights their significance in Shivaji's infantry, particularly the Sātāra Dhangars. The detailed information on their specialized breeds of cows and buffaloes in the Kanara district adds depth to the portrayal of this community.⁷

K.S. Singh's book "*People of India: Karnataka*" published in the year 2003, provides insights into the Dhangar community. The author says that Jowar is their main staple, consumed with vegetables. Milk, especially goat's milk, is integral. Dhangars have diverse surnames regulating marriage alliances, with social standing considered higher than certain communities but lower than others. The community views itself as a medium in social status, a perspective shared by others. Marriage customs involve unique practices like junior sororate, and monogamy is the norm. The book details family structures, property division, and challenges faced, with Dhangar women actively contributing to traditional occupations. Pregnancy involves pre-delivery rituals, childbirth includes a seven-day pollution period, and puberty rites occur at the onset of menstruation. The community sustains livelihood through sheep rearing, wool trading, and agriculture. The book provides a comprehensive overview of Dhangar life in Karnataka, covering social dynamics, traditional practices, and economic activities.

The article "*Celebrating Dussehra with a difference*" by Rajendra P. Kerkar published in The Times of India on October 9, 2016, explores the unique Dussehra celebrations of the Dhangar community in Goa, known as Zagor. The Dhangars, traditionally shepherds and buffalo keepers, express gratitude to nature through rituals and folk performances. Their three-day extravaganza, once nine days, reflects a deep connection with the environment. The festival begins with clan members assembling at an elder's residence, invoking deities for family and livestock blessings. Offerings, including buttermilk,

⁷ Thurston, E. *Caste and Tribes of Southern India*. (Delhi: Cosmo Publications, 1975).

symbolize reverence. The second day involves building an altar, performing invocations, and showcasing a vibrant folk dance, 'Gaja nrutya,' with men and women adorned in distinctive attire. The dancers, divided into groups, make offerings at ancestral graves and worship household tools. The celebrations foster community bonds, providing an occasion for family visits, feasting, and communal joy.⁸

The article "The Dhangars: A Colorful Tribe of Goa" by Vinayak Khedekar which was published in *The Navhind Times* on June 1, 1998, is an engaging exploration into the lives, culture, and traditions of the distinct Dhangar tribe residing in the grassy highlands of Konkan, Sanguem, and Sattari districts in Goa. Over the last three decades, these tribes, known for their vibrant traditions, have settled in specific areas, engaging primarily in cattle rearing and, more recently, building permanent houses. Despite being categorized as a backward community, the Dhangars proudly maintain their unique cultural identity. The distinct worship practices and diverse deities within these sub-tribes add rich layers to their cultural tapestry. The Dhangars' unique marriage customs involve dowry, cradle ceremonies, and specific rituals. The article also delves into intriguing aspects, such as the allowance for a man to have multiple wives and the various types of marriages, each with its distinct ceremonies and significance. The association of stones with Holi and the annual worship of forefathers through burying stones demonstrate their deep connection with nature and ancestral roots. The author details the community's dress, featuring simple attire with distinct accessories, and their festivals like Navratri, Dusshera, and Shigmo, where the Dhangars showcase their artistic flair through traditional dances and music. The article brings forth the vivacity of their dance forms, such as the Horbala dance during Dusshera and the energetic Fugdi dance performed by women. Throughout the article, the author portrays the Dhangars as skilled storytellers

⁸ Rajendra Kerkar. "Celebrating Dussehra with a difference." *The Times of India*, 2016.

and melodious singers, shedding light on their music, dance, and distinct traditions. From the peculiar mourning rituals for deceased cattle to unique ceremonies like scattering Nachani during burials, the Dhangars' customs are presented with a mix of fascination and respect. "The Dhangars: A Colorful Tribe of Goa" is a captivating journey into the heart of a vibrant community, offering readers a nuanced understanding of their cultural richness, traditions, and the unique tapestry that defines their way of life.⁹

The article "*Dhangar Gouly: Nature Worshipper*" by Rajendra Kerkar was published in The Navhind Times on December 24, 2007. The article provides an insightful overview of the Dhangar-Gouly community in Goa, emphasizing their historical background, lifestyle, and cultural practices. It notes the inclusion of Gawdas, Kundbis, and Velips in the Scheduled Tribe list, while the Dhangar-Gouly tribe is categorized among Other Backward Communities. Despite collective efforts for inclusion, technical grounds have prevented the Dhangars from being included in the Scheduled Tribe category. The subsequent sections delve into the unique characteristics of the Dhangar-Gouly community, highlighting their small, homogeneous, and isolated communities residing in Goa's hilly and jungle areas. The article emphasizes their solid self-supporting nature, preservation of ecological traditions, and descent from a primitive culture. The historical nomadic lifestyle of the Dhangar-Gouly community focused on cattle rearing and pastoralism, is detailed, showcasing their intimate knowledge of forests and sustainable agricultural practices. The article underlines their dietary habits, respect for nature, and the symbolic significance of buffaloes in their folk dances. The Dhangar-Gouly community's nature-worshipping beliefs, centered around their principal deity Mhalchi Pandhar, are explored. The sanctity of life and reverence for Mhalchi Pandhar as the creator of all things are highlighted, along with the mention of independent clan deities. The article concludes by acknowledging the community's historical residence

⁹ Vinayak Khedekar. "The Dhangars: A colorful Tribe of Goa." *The Navhind Times*, 1998.

in forested areas, subsequent migration to villages and towns, and the influences of modern society on their lifestyle and culture. Despite these changes, the Dhangar-Gouly community is commended for maintaining their tribal lifestyle. Overall, the article effectively presents a concise yet comprehensive view of the Dhangar-Gouly community and their ongoing pursuit of official recognition.¹⁰

The article “*Forest for the trees: On world Forestry Day, Goa Times looks at the invisible link between humans and forests*” by Cordelea Wolframs. Published in Times of India on March 21, 2009. The article underscores the diminishing link between indigenous communities, like the Dhangars, and nature, attributing it to urbanization, mining, and shifting values. Parag Rangnekar, a naturalist, echoes this sentiment, noting a reduced dependence on forests and a loss of respect for this connection, especially in urban areas. Victor Hugo Gomes from the ethnographic museum highlights the historical benefits of this link, emphasizing the Dhangars' intricate knowledge of indigenous materials. Despite the near extinction of certain crafts, the Dhangar community persists in making ropes from natural fibers like Kivann and Sutachi. The article discusses the replacement of traditional materials with modern alternatives, such as Coconut Coir and Nylon Ropes, adversely impacting eco-friendly technology. It notes traditional practices like using coconut wood for roofing and preferring Shevon or Banyan over Teak for making animal yokes. Victor underscores the Dhangars' ancient wisdom, including using reed and wood for instruments with specific effects on animal behavior. In summary, the article effectively communicates the waning connection between indigenous communities and nature, citing specific examples from the Dhangar community.¹¹

¹⁰ Rajendra Kerkar. *Natural Heritage of Goa*. (Panjim, Goa: Broadway Publishing House, 2016)

¹¹ Cordelea Wolframs. "Forest for the Trees: on World Forestry Day." *The Times of India*, (Panjim, Goa. 2009).

RESEARCH METHODOLOGY AND DESIGN:

For this research "Gouly-Dhangar Community in Bhuipal: A Study of Socio-Cultural and Economic Life" a comprehensive mixed-method methodology is employed. Primary data is collected through interviews, both in-person and telephonic interviews, to collect direct insights from the community. Secondary sources, including books, reports, newspaper articles, and other written materials are used. To understand the changes that have taken place in recent times in the Gouly-Dhangar community's social, cultural, and economic life survey has been conducted. This research covers both qualitative and quantitative approaches for this study.

SCHEME OF CHAPTERS:

- ❖ Introduction.
- ❖ Origin of Gouly-Dhangar community.
- ❖ Social life of Gouly-Dhangar community in Bhuipal.
- ❖ Culture of the Gouly-Dhangar community in Bhuipal.
- ❖ Economy of the Gouly-Dhangar community in Bhuipal.
- ❖ Socio-Cultural and Economic changes in the contemporary times.
- ❖ Conclusion.

SCOPE AND RELEVANCE:

SCOPE:

This research aims to unearth the origins and migration that have played a pivotal role in shaping the life of Gouly – Dhangar community in Bhuipal village. By tracing their historical trajectory, the study will contribute to a richer understanding of the community's evolution over time.

The examination of the social life and social organization within Gouly-Dhangar community in Bhuipal, is expected to offer valuable insights into the function of the society, leadership, language, status of women and men and the relationship of the community with each other. This exploration is crucial not only for academic purposes but also for fostering a deeper understanding of the social fabric within the community, aiding in the preservation and appreciation of their unique social life.

Further, the documentation of their cultural practices, traditions, rituals, customs and religious beliefs will help in the preservation of the cultural heritage of the Gouly-Dhangar community in Bhuipal. This documentation is not only scholastically important but also holds cultural value for the community and future generations.

The economic study of the Gouly-Dhangar community in Bhuipal, focusing on traditional economic activities will provide a basis for understanding the economic resilience and sustainability of the Gouly-Dhangar community in Bhuipal village. This gives insights into the economic challenge faced by the Gouly-Dhangars.

Studying the evolution of socio-cultural and economic practices in the Gouly Dhangar community in Bhuipal provides valuable insights into the factors shaping their lives and lifestyles. For future generations, students, and researchers, this dissertation serves as a valuable resource.

RELEVANCE:

Studying the socio-cultural and economic aspects of the Gouly-Dhangar community in Bhuipal is essential for various stakeholders, going beyond academics, as it helps unveil the historical roots and cultural dynamics shaping their identity and evolution over time. Finding why they chose Bhuipal as their home, provides insights into the community's collective decisions and unity.

Examining the social organization within the Gouly-Dhangar community, including leadership dynamics, language, Panchayat system, status of women and other societal functioning, offers a deeper understanding of their internal fabric, which is crucial for preserving their social structure.

Documenting cultural practices, traditions, and rituals is vital for preserving the rich cultural heritage of the Gouly-Dhangar community, ensuring the continuity of their cultural legacy.

Economically, the study sheds light on traditional economic practices including their main source of income, agricultural practices, etc. This is pivotal in understanding their past economy and their sources of earning.

The socio-cultural and economic changes in the Gouly-Dhangar community in Bhuipal shed light on shifts in their traditional social functioning, cultural practices, and economic activities and give detailed insight into the adoption of new practices. It also gives comprehensive details about the factors influencing changes in the community's socio-cultural and economic life.

CHAPTER II: ORIGIN OF THE GOULY-DHANGAR COMMUNITY

In the small state of Goa, there are various tribal communities resided for many years. Kunbis, Gawdas, and Velips are the prominent tribes of Goa. The Gouly-Dhnagar community is one among these communities that lived the life of tribal communities. They are pastoral tribes or Semi-Nomadic pastoral tribes who move from one place to another for grazing of their animals and settle down for some time. The Gouly-Dhnagar community is scattered all over Goa in a small hamlet. However, this community has many arguments related to their origin and settlement in Goa.

Nagnath D. Kadamb argues that the word Dhangar is derived from the Sanskrit word “Dhang” which translates to ‘Mountain or Hill’ meaning the people who stay on mountains or hilly areas are called Dhangar. In Kannada Language, the word “Dan” means animals such as goats, buffaloes, cows, and sheep. The word “Gar” or “Kar” means caretaker. From this Kannada term the Marathi word “Dangar” or “Dankar” is believed to be derived. There are several terms associated with the word Dhangar.¹²

The Dhangar people in Goa are known as shepherds. According to Enthoven, they are believed to have descended from a Shudra father and a Mahishya woman. In ancient mythology, there's a tradition that says they were created from the dust of Shiva's body.

Legend has it that the first sheep and goats came out of the forests and started damaging farmers' crops. The farmers were helpless and prayed to Shiva for help. In response, Shiva created the first Dhangar to take care of the flocks.

¹² Dr Nagnath D. Kadamb. *Maharashtratil Bhatka Samaj: Sanskruti V Sahitya*. (Pune: Arun Prakashan, 1955.)

It is also believed that their name comes from "dhenu," which means cow, or possibly from "dhan," meaning wealth in terms of their sheep and goats. He further says that, due to their occupation as shepherds, the Dhangar people have developed semi-nomadic habits. They prefer living in forested areas with ample wasteland where their cattle can graze freely.

Enthoven's research indicates that Dhangars are spread throughout the Deccan, Konkan, and parts of Northern and Eastern India. However, their societal roles vary widely by region. In Goa and Konkan, they primarily function as shepherds, whereas in Northern and Eastern India, they are often employed as scavengers, jungle clearers, or contractors' laborers. In Eastern India specifically, they are recognized as a scheduled tribe.

Dhangar settlements in the Konkan region, including Goa, are shaped by the heavy rainfall of the Southwest monsoon, which supports lush vegetation on the rough foothill terrain. As a result, they typically choose to live in foothill areas for grazing their cattle.¹³

On the other side, Enthoven mentioned that "The origin of the Dhangar community is described in different ways. One source, the *Játiviveka*, suggests that they are descendants of a Shudra father and a Máhishya woman, with the Máhishya being born from a Kshatriya father and a Vaishya mother. Another belief is that they were created from the dust of Shiva's body.

Another tradition attributes their lineage to the sage Tápa. A third story narrates an encounter between Khandoba and their progenitor in a forest, where Khandoba's miraculous powers left the ancestor awestruck and mute. Since then, the Dhangar community and their relatives have worshiped Khandoba

¹³ Singh. *People of India: Goa*.

devotedly, and even offered his daughter Banái to Khandoba, who accepted her as his wife. As a result of this worship, Khandoba granted them blessings that persisted through their descendants”.

He further discusses the origin and evolution of the Dhangar tribe in India, with a specific focus on their presence in the Deccan and Konkan regions. Originally, the term "Dhangar" likely denoted a distinct tribal identity rather than merely a profession. As the Dhangar community expanded across different geographical areas, they diversified in terms of occupation and social standing.

In the Deccan and Konkan regions, the designation "Dhangar" came to encompass various ethnic groups engaged primarily in shepherding activities, including sub-groups like the Asal Dhangars or Maratha Dhangars. Furthermore, within the larger Dhangar tribe, distinct sub-divisions such as the Hatkars emerged.

These sub-groups often aligned themselves with different rulers or territories but remained integral parts of the broader Dhangar tribal framework. This illustrates how the Dhangar identity expanded to include a range of jobs and connections in the Deccan and Konkan regions of India. Enthoven mentioned the types of Dhangars from the different regions such as Gavli, Holkar, Kangar, Gadage, Barge, Bande Methkari, Dánga, Hatkar, or Zendevále, Ghogattunya.

In the recent report, Bernadette mentioned the various account that gives insights about the Gouly-Dhangars in Goa. She mentioned that Portuguese historical sources provide insights into the recognition of the Gauly or Gouly people as a distinct tribal or pastoral community in Goa. The earliest Portuguese reference to the Gauly appears in the official report known as the Relatorio (1865:17), where they are referred to as "tribur" (tribes), indicating the Portuguese acknowledgment of their tribal status and lifestyle.

Lopes Mendes, in his account from, sheds more light on the Gaily people of Goa, describing them as pastoral nomads who inhabit the mountainous regions of the New Conquests. He characterizes them as wanderers, living a wild and independent life in the mountains.

Oliveira Mascarenhas also makes mention of a pastoral community known as the Gouly, further solidifying the recognition of this group within the historical narratives of Portuguese Goa. These accounts collectively emphasize the distinctiveness and societal role of the Gaily people as pastoralists living independently in the mountainous regions of Goa during the late 19th century.

Dandekar sheds light on the Gavlis, describing them as buffalo and cattle-keepers known as Gavli-Dhangars. They are spread across an extensive area between Maharashtra, Goa, and Karnataka.

One notable observation by scholars is that Gavlis lack genetic defenses against malaria, leading them to consciously avoid malarial regions within their geographic range (Gadgil and Malhotra).

Dandekar also discusses the nomenclatural resolution of the Gavlis. He notes that they occupy a high-rainfall area beyond the 'intersect' and the Maval, west of the semi-arid zone, which is favorable for buffalo herding. Across the Western Ghats, the Gavlis are referred to by various names such as Gavli-Dhangars, Mhaske-Dhangars, Dange-Dhangars, and Gollas. He considered them as the single homogenous groups.¹⁴

One respondent from Bhuipal sattari stated that: "We are the original settlers of Goa. We didn't migrate from anywhere. We are Gouly-Dhangars in Goa. Our earlier settlement was on Vageri dongor, we were happy there with our lives. We grazed animals, our goats, buffaloes and were selling goat milk, ghee, and consuming natural vegetables from the forest. We were self-sufficient. We worshipped our nature

¹⁴ Dr. Bernadette Gomes. "*Report of the committee on preparing a status report on The Gouly (Dhangars) community of the state of Goa*". 2003

God 'Mhal chi Pandhar'. We had all the knowledge of medicine, fruits, animals etc. But the time came when after liberation we left our home from the forest of ghats and moved towards villages where we could stay. Our land from the forest was taken away and as new forest laws came we left no option to stay there".

From the above insights, it can be noted that the Gouly-Dhangars were living in the Western Ghats of Goa. Hence, they were original settlers of the Western Ghats and migrated to the village area in the state of Goa.

The main reason to migration in village area was deforestation began in the right forest, with natural trees being cut down. This resulted in the thick undergrowth and grasses, which previously provided free fodder for the Dhangars' animals, being cleared out. The forest dwellers faced numerous fines if their buffaloes strayed into now-protected areas. The Government took control after the liberation of the Goa and people left no choice but to leave the Ghats and settle in Villages.¹⁵

The clearing of natural forests also allowed exotic weeds like the eupatorium to proliferate, completely covering the forest floor. These weeds are not useful as fodder and can harm the cattle that consume them. As a result of these changes, the Dhangars of Goa had to move deeper into the wilderness in search of suitable grazing lands for their animals. Thus, some have settled in the villages.

This community has historically been concentrated in areas like Canacona, Quepem, Ponda, and Sanguem talukas in Goa, with family connections extending to Karwar in Karnataka and Savantawadi in Maharashtra.

¹⁵ MALEKANDATHIL, PUIS, AND REMY DIAS. *GOA IN THE 20TH CENTURY: HISTORY AND CULTURE*. PANAJI: INSTITUTE MENEZES BRAGANZA, 2008.

Sanguem taluka has the highest population of the Gouly-Dhangar community in Goa and Sattari has the second highest population of this community.¹⁶

In Sattari taluka, the Dhangar-Gouly community lived in forested areas such as Morakuchyache Pani in Vagheri, Haldiche Pani in Morlegad, and Chand-Suryacho Pavano in Satre. During that time, their way of life was closely connected with nature, and they relied on natural resources for their livelihood.

However, as some families from the community moved from their forest hamlets to villages and towns, they began to adopt the lifestyles and cultural practices of rural and modern society. Despite these changes, unlike other similar communities, the Dhangar-godly have preserved their tribal lifestyle.¹⁷

In Sattari taluka, this community have scattered in various villages such as Bhuipal, Pissurlem, Keri, Poriem, Zarme, Dhavem etc. The Bhuipal is known to be oldest and having highest settlement in the Sattari taluka.¹⁸

¹⁷ Kerkar, *Natural Heritage of Goa*.

¹⁸ Gomes. “*Report of the committee on preparing a status report on The Gouly (Dhangars) community of the state of Goa*”.

CHAPTER III SOCIAL LIFE OF GOULY-DHANGAR COMMUNITY IN BHUIPAL

Understanding the social life is paramount in deciphering the fabric of human societies. It serves as the foundation upon which communities are built, shaping interactions, values, and roles within the community.

The Gouly-Dhangar community from Bhuipal has a distinct social system, which makes this community different from other communities. This unique social system shapes how they interact, and their roles within the community.

Originally inhabiting forested areas at ‘Vageri Dogor’ (Mountain) they lived in tight-knit groups, isolated from neighboring villages. Their way of life was linked with the natural environment, depending on the forest for sustenance, shelter, and water sources for their survival as well as for their cattle and goats.

According to one respondent, “They migrated from the ‘Vageri’ in the village of Bhuipal almost 40 – 50 years ago. They are the original settlers of the Vageri, moved with their goats and buffaloes and settled in the Bhuipal village.”.

Despite this transition, they retained their communal lifestyle, maintaining close relationships and assisting one another through difficult times to the families and relatives who settled alongside them. Even in the face of challenges like storms or personal troubles, they remained steadfast in their unity.

Central to the social life their surname plays a significant role. These surnames, include Mote, Varak, Humane, Pavane, Kharat, Shelke, Shinde, and others. Each surname is associated with its clan deity,

highlighting the spiritual significance woven into their social fabric. Such as the clan deity ‘Vithoba Namjea’ belongs to the Varak Family, Siddeshwar Ambia belongs to the Lambor family, likewise deity ‘Janya Navlayi’ belongs to the Zore family, Tate family belongs to ‘Amba Pursai’ etc.¹⁹

According to one respondent, “Individuals from the Yedge or Lambor families are given positions as priests which are responsible for conducting rituals during festivals and ceremonies. Unlike other communities, no external priests are involved; only members from within the community, particularly the Yedge family, perform all ritualistic practices. In the absence of elders from the Yedge family, the Lambor family takes on this role. Additionally, certain families are designated as 'Devait,' indicating their connection to specific clan deities. Division within the community is primarily based on family clans or surnames”.

Leadership:

In the Gouly-Dhangar community of Bhuipal, leadership is traditionally vested in the elders of the Zore family, who hold a position of authority and respect. As the head of the village, the elder from the Zore family is entrusted with the responsibility of administering justice and enforcing community rules and regulations.

Furthermore, the Zore family enjoys a special status during festivals and occasions. They are accorded the first preference and play a central role in initiating and overseeing celebrations. During festivals like Dussehra, members of the community gather at the house of the Zore family to commence the festival.

¹⁹ Gomes. “*Report of the committee on preparing a status report on The Gouly (Dhangars) community of the state of Goa*”.

Respect for the Zore family is deeply ingrained in the community's social fabric. Their authority and leadership are recognized and honored by all members of the community. Their role goes beyond just governing; it also involves preserving cultural traditions and promoting communal harmony.

Panchayat system:

In the social structure of the Gouly Dhangar community, Zore holds a position of authority, giving him the first preference in matters of justice. He is also referred to as 'Pudhekar' and is tasked with administering justice to the people. When a crime occurs within the village or community, a meeting called 'Agar Kashe' or 'Parman' is convened, comprising elder members of the community, with Zore serving as the head of this assembly.²⁰

In this assembly elder people from 'Zore' and other selected members sit together and all the people of the committee assemble and a meeting takes place. During this assembly, the accused individual must touch a coconut in front of everyone to prove their innocence. This ritual carries significant spiritual importance, as touching the coconut while guilty is seen as a sin that could bring severe divine punishment. Consequently, individuals often feel compelled to confess their deeds due to fear of divine retribution.

After hearing the case, the head of the meeting decides the suitable punishment depending on the seriousness of the crime. Punishments may include the payment of goats, money, or, in more serious cases, expulsion from the community. This process, known as 'Kashe khand,' ensures that justice is served and maintains order within the community. However, individuals who are not found guilty face no punishment.

²⁰ Gomes. *“Report of the committee on preparing a status report on The Gouly (Dhangars) community of the state of Goa”*.

When the perpetrator of a crime remains unidentified or unpunished, the community performs a ritual called 'garane' to seek the favor of the deity Mhal chi Pandhar. This ritual aims to invoke divine intervention and resolve the issues within the community.

Furthermore, they don't approve of inter-caste marriages and impose 500 rupees fine on those who go against this rule. During contemporary times 500 rupees or goat was a huge amount for the community to pay. However, even if someone breaks the rules, like young offenders, they are given a chance to improve and make things right.

Language:

Language serves as the cornerstone of human communication, connecting individuals and communities across time and space. In the rich variety of human languages, each dialect and tongue carry with it a unique story, reflecting the cultural heritage, traditions, and values of its speakers. Amongst these diverse linguistic landscapes lies the Gouly Dhangar community, whose language stands as a testament to their rich cultural identity and enduring heritage.

Their language is known as 'Dhangari' or 'Dhangari bhasha', which bears similarities to Marathi. By listening to the words of the Gouly-Dhangar language, one can instantly identify its speakers from any place. For example:

'Jevlis ga?'

'Tu kund jata?'

'Me kal ya pavli nahi'

The meaning of these sentences is simple which is “Jevlis ga?” means Had your food? or “*Tu kund jata?*” which translates to Where are you going? “*Me kal ya pavli nahi*” which means yesterday, I wasn’t able to come.

In their community, the Gouly-Dhangar people speak their native language, Dhangari Bhasha, and use common languages like Konkani when interacting with other communities. Their language is vividly portrayed in their folk songs, representing a strong expression of their cultural identity and heritage.

Structure of the houses:

The housing structure of the Gouly-Dhangar community reflects their nomadic lifestyle and deep connection to nature. Being semi-nomadic tribes, they constantly move from one place to another, their homes are portable and made from material available in the surrounding forest. These dwellings, usually huts, are constructed using natural elements like timber and coconut leaves, highlighting their resourcefulness and ability to adapt to their environment.

Their hamlet was called ‘Gouval’ where both the animals and people would stay. A unique aspect of their homes is the use of compacted and polished soil floors, often finished with cow dung. In front of their homes, designated space is allocated for tethering buffaloes and goats, underscoring the importance of livestock in their daily lives.²¹

Back side of the house, a separate room is reserved for worshipping clan deity. According to one respondent, “Placing the god’s room in the back room of the house signifies the belief that the divine is

²¹ Gomes. “*Report of the committee on preparing a status report on The Gouly (Dhangars) community of the state of Goa*”.

supreme, watching over both people and animals. This placement ensures that the eyes of the gods are on everybody, offering a sense of security and guidance”.²²

Mariage practices:

Polygyny refers to the practice where a man is allowed to have multiple wives simultaneously. Historically, this practice was widely accepted within the community, with no significant social stigma attached to taking multiple wives. If the wife could not have a child within three years after marriage, then the husband could marry another woman. both the wives resided together in the same house.²³

Polygamy was in the practice of the Gouly-Dhangar community in Bhuipal. The husband could marry the second wife only when the first is dead.²⁴

Furthermore, within the Gouly-Dhangar community, restrictions extended to intra-clan marriages. Individuals were prohibited from marrying within their clan, emphasizing the importance of maintaining purity within the community. Violating these norms could result in social stigma or even expulsion from the community.²⁵

Patriarchy:

²² Dicholkar. *Role of Women in Goa Through the Ages and Symposium Coins and Currency in Goa (Seminar Papers)*.

²³ Dr. Bernadette Gomes. “*Report of the committee on preparing a status report on The Gouly (Dhangars) community of the state of Goa*”. (2003).

²⁴ Enthoven. *The tribes and caste of Bombay*.

²⁵ Singh. *People of India: Goa*. 72

In the Gouly-Dhangar community of Bhuipal, patriarchy is deeply rooted in both the familial and societal structures. The family unit operates under a patriarchal system, where the father holds absolute authority and power as the head of the household, even after his sons are married.

Under this system, the elder male member, typically the father, holds considerable influence over family matters, including the administration of property and decision-making processes. His decisions are considered final and are made in the supposed interest of the family.

Even if a son gets married and lives separately with his own family, he remains the head of the extended family and retains authority within the patriarchal structure. In the absence of an elder male member in the family, an elderly widow who had been responsible for caring for her family sought help and guidance from the senior male members of her lineage group within the clan during times of need.²⁶²⁷

Status of women:

In the Gouly-Dhangar community of Bhuipal, women are traditionally relegated to subordinate roles within the societal framework. While men hold superior authority and decision-making power, women are primarily confined to domestic duties, tasked with household chores and childcare responsibilities. Despite their significant contributions to the household economy, often through activities like collecting forest produce and assisting in animal husbandry, Women experience persistent socio-economic disadvantages, which perpetuate their marginalized status within the community.

²⁶ Dicholkar. *Role of Women in Goa Through the Ages and Symposium Coins and Currency in Goa*.

²⁷ Singh. *People of India: Goa*. 73.

They faced significant social discrimination and were denied many rights enjoyed by men. They were often relegated to dependent roles, relying on male family members for various tasks and decisions.

Cultural norms and patriarchal traditions uphold gender inequality by limiting women's involvement in public spheres and decision-making processes. While some women participate in cultural activities like folk dances and songs, opportunities for their empowerment and advancement remain restricted.

Social beliefs:

The Gouly-Dhangar community holds numerous social beliefs closely linked with their clan deity, passed down through generations. These beliefs encompass various aspects of daily life, including interactions with animals, dietary practices, and rituals during significant life events such as marriage and death.

One member of the community responded that “there is a belief that certain animals should not be harmed, and specific foods should not be consumed.” This shows great respect for their nature and traditional customs.

During the remarriage of a widower, it is believed that unmarried youth should not witness the ceremony. While some consider this practice a mere myth, many community members continue to adhere to it, honoring ancestral traditions and cultural norms.

Furthermore, there exists a belief associated with the clan deity, where families belonging to the 'Ambha pursai' lineage are prohibited from killing a snake known as 'Purse.' It is believed that harming this snake, whose name is linked to the clan deity 'Pursai', is considered a sin and may incur the wrath of the deity. This belief underscores the reverence and respect accorded to the clan deity, reflecting a deep-seated connection between spiritual beliefs and everyday practices within the Gouly-Dhangar community in Bhuipal.

CHAPTER IV: CULTURE OF THE GOULY-DHANGAR COMMUNITY IN BHUIPAL

The Gouly-Dhangar community in Bhuipal holds a distinctive culture, which plays a crucial role in shaping the community's identity. Their unique traditions and customs contribute significantly to the richness of the community's cultural landscape, emphasizing the importance of preserving and celebrating cultural diversity.

DRESS:

Male: In the traditional attire of male Gouly-Dhangar community members, a 'Kashti' is worn and the 'Kamal' over the shoulders which is made up of jute fiber like jute blanket, locals called it a 'Ghomade'. Additionally, they carry a 'Paal or Koyto', (metal tool) in one hand which was used for cleaning the forest and for protecting from wild animals. Men also carry a bamboo stick in another hand to guide their cattle and goats in the deep forest.²⁸ Adorning their hands with silver 'Kade', a ring that is made of tambe (copper).

During festivals like Dussehra, male members from the Gouly-Dhangar community wear a distinctive white dress called 'Jhogo', symbolizing purity and celebration. On the head, they wear 'Pagoti' (turban) and adorn their waist with 'Uparni'. Ring known as 'Vale' to be worn on the legs. Their 'Kade' in legs, containing 'ghungru' inside, adds a rhythmic element to their dancing during festivals, enhancing the joyous atmosphere.²⁹

Female: Females from the Gouly-Dhangar community wear a unique type of saree known as 'Chirkut' above their knees. This unique attire is characterized by the absence of a knot which is

²⁸ Singh, *People of India: Goa*. 71

²⁹ Vinayak Vishnu Khedekar. *Goa: Land, Life and Legacy*. (Panaji: Director of Art and Culture, 2016).

different from any other saree. It reflects the simplicity and functionality of their clothing suited for their lifestyle in the jungle. The blouse of the saree is known as 'Choli'.

During festivals, women from this community often wear the green color 'Chirkut' with jewelry in their hands, legs, neck, and flowers in their hair. They wear earrings known as 'Kapa', 'Dalimbi', 'Povan', and 'Putali'. They wear ring anklets such as 'Kado' and 'Maso' in their legs, and hand ornaments such as 'Patli'.

Food: In the culinary traditions of the Gouly-Dhangar community, millet flat bread (Nachni chi bhakri) holds a prominent place, often consumed abundantly alongside other food crops like Jowar, etc. Rice is less commonly eaten, typically accompanied by forest vegetables and fruits. Traditional dishes include 'Dahi', and 'Buttermilk' (taank), 'Thecho' made with Chilly.

During festivals, special dishes like milk rice are prepared along with 'fala', which are small balls made from millet flour mixed with jaggery, black-eyed beans (chawli), and the first harvest of 'karande'. These are cut into pieces for sweetness, mixed, and served.

Ambil, a traditional dish combining taank and millet flour, along with various vegetarian dishes, is also enjoyed during festive occasions. These culinary practices reflect the community's reliance on locally sourced ingredients and their celebration of seasonal harvests within their cultural and dietary traditions.

Festivals:

Dussehra: Dussehra, also known as Vijayadashami, is a Hindu festival celebrated with great zeal across India. It signifies the victory of good over evil, with various regions adding their own unique traditions to the celebration. The Dussehra celebration of the Gouly-Dhangar community stands out as particularly

distinctive and special. The Gouly-Dhangar community celebrates Dussehra as a time to express gratitude to Mother Earth for her vital role in sustaining life and providing livelihood.

The Gouly-Dhangar community in Bhuipal celebrates Dussehra for three days in a row. People from this community celebrate Dussehra on the 9th day of the Vijayadashami. This day is known as the 'Jagor' which is the first day of the Dussehra in the Gouly-Dhangar community.

On the first day, they perform 'Jagor'. On this day people from this community decorate the Matoli in the mandpi (god's room) with torans made up of coconuts, and the number of torans varies according to their Kul Devata (clan deity), with some tying nine, others five, and some three. The Matoli is adorned with fruits and flowers found in the forest but avoid using 'Chibud' (mesh melon) as it is considered as 'asprushya' or untouchable.

During jagor, they prepare milk rice in the 'dudgo' (clay pot) in which they put buttermilk (taank). At night, members of the community come together and perform 'gaja nrutya', the traditional dance of the Gouly Dhangar community, accompanied by instruments such as dhol and Tasha. Afterward, during the visarjan, the main person throws the Taank (buttermilk) inside the house at the upper side on the timber (Pashik) or wall. During this time, they chant word like 'Horbala' while distributing a sweet dish to people, visiting every house to practice this ritual.

On the next day, the family deity is cleaned with water not from the house, but from where the river or lake starts. The deity is bathed with clean water, and the 'Vastra' (cloths) are dried after being brought back home. People perform this process barefoot.³⁰

³⁰Rajendra Kerkar. "Celebrating Dussehra with a difference." *The Times of India*, (October 9, 2016).

The Kul Devata of the Gouly-Dhangar community can be in various forms such as stone, areca nut, metal, or coconut. Each household or family group within the caste has a different form of God, like Tanale (round stone from the river), Patva (silver metal), or coconut. After bringing the deity home, they give it a milk bath and perform Puja twice a day, showing Diya and offering Prasad (blessed food).

The next day, they observe 'Shilangana,' a significant ritual. Shilangana involves taking the 'Pati or Pud' (rectangular bamboo bucket containing the deity) to the 'Mand' mentioned in Fig: 4.2. It is believed that the unseen deity known as 'Mhal chi Pandhar' is present at the Mand, serving as the nature god of the Gouly-Dhangar community. During worship, a male community member carries a 'kamal' on his shoulder and performs puja to the deity. The Prasad or blessed food, typically rice is served on leaves of 'Nagal Kudo'. Meanwhile, drummers provide musical accompaniment shown in fig: 4.3.

The male member worships every 'kul devata' or clan deity and creates a rectangular design of the goddess 'Mhal chi Pandhar', adding cross lines between squares to symbolize the Mand of the deity. This ritual holds significant cultural and religious importance for the Gouly-Dhangar community. The folding of the jute blanket is determined by the kul devata or clan deities of the people. For example, if there are five families with different deities, there will be five folding blankets along with one for Mhal chi Pandhar. Each deity, whether coconut, stone, or metal, is worshipped with flowers.³¹³²

Next, the 'Gaja nrutya' has been performed by male members on the mand while wearing a white 'jhogo' and 'pagoti' (turban) on the head. Followed by 'garane,' where prayers are offered to the clan deity and

³¹ Kerkar. "Celebrating Dussehra with a difference." *The Times of India*.

³² Vinayak. "The Dhangars: A colorful Tribe of Goa." *The Navhind Times*.

the 'Mhal chi Pandhar' (nature goddess). The 'sone lutap' ritual involves circling the 'aptyache zaad' (tree) and plucking a leaf, symbolizing the ritual's completion.³³³⁴

Then, the coconut from the toran is removed, and the deity is placed in a pud (bamboo bucket). An elder from Yedge family oversees the mand work, while in his absence, Lambor performs the rituals. After performing all the rituals bring the deity home and keep it in 'Pud'. During every festival, these people worship their god, otherwise, it is kept inside the 'Pud'. The 'Pud' could not be touch besides having any serious reason to touch it. Fig: 4.3 shows the picture of the 'Pud'.³⁵³⁶

Shigmo: Shigmo is also celebrated by the people of the community. During Shigmo, the people worship their family God in the afternoon or at night. At the Shigmo mand, two stones are worshipped, and a 'Sheni' is made with buffalo or cow dung.

Afterward, people build small 'ghoto' or cowshed with cow dung. They then set fire to the 'sheni' and attach millet chapatis to bamboo sticks, along with coconuts. After burning, they remove the coconuts and millet chapatis and distribute them among the people as blessed food. This food is also used for medicinal purposes. Additionally, they play a game where they jump over the fire, and the one who jumps the highest is the winner. This game is played for fun and entertainment.

³³ Rajendra Kerkar. Agrarian Communities mark Dussehra with rituals. "*Times of India*," (October 25, 2020).

³⁴ Govind S. Potekar. Dhangars Dasaro and the famous Gaja Dance. "*O Herald*", October 24, 2023.

³⁵ Rajendra Kerkar. "Celebrating Dussehra with a difference." *The Times of India*, 2016.

³⁶ Vinayak Khedekar. "The Dhangars: A colorful Tribe of Goa." *The Navhind Times*, 1998.

Narali Poornima: during Narali Poornima they worship their family deity by Removing it from 'Pud' or bamboo bucket. And wear 'Janave' made up of thread to the god. Also, the elder person from the family wears janave and performs puja.

Vodli Diwali: Vodli Diwali is a significant celebration where the Dhangar community worships their animals. During this day, they prepare lamps using ladyfinger (bhindi) stick, wick, and ghee, which are then lit and used for worship, including Arati and Puja. Additionally, the community performs a dance called 'Pawa', typically performed by males, as a way of expressing gratitude or fulfilling wishes granted by God.

People from neighboring villages are invited, and offerings known as 'vido' are given. The dance, known as Gaja nrutya, is performed in groups. It's also a tradition that the coconut toran, placed during Dussehra, should not be removed till Vodli Diwali. It can be only removed when the wishes made during Dussehra are fulfilled.

Fugdi:

Fugdi, also known as 'Dhangari Fugdi', holds significant cultural importance as a traditional folk dance performed during the Dussehra festival, particularly portraying the lifestyle and traditions of Gouly Dhangar women. This paramparik (traditional) fugdi, passed down through generations, has evolved into various regional forms like 'Yedyan Fugdi', 'Vakun Fugdi', and 'Zemado', each reflecting unique aspects of their community. However, over time, many of these distinct forms have faded into obscurity, contributing to the loss of certain cultural nuances and expressions. Despite this, fugdi continues to serve as a visual representation of their customs, clothing, and adornments.

During fugdi performances, people wear traditional jewelry and clothing. They decorate themselves with black and white necklaces and a striking red Mani necklace. The jewelry worn by the dancers is

not merely decorative but holds deep cultural significance, with earrings like ‘Kapa’, ‘Dalimbi’, ‘Povan’, and ‘Putali’. Anklets such as ‘Kado’ and ‘Maso’ on their legs, and hand ornaments like ‘Patli’.

In addition to jewelry, flowers are intricately woven into their hair and have a red mark with kumkum on their forehead. Each element of their attire and adornment is carefully selected to represent their heritage, values, and way of life. Beyond being a mere dance form ‘fugdi’ serves as a celebration of their deep-rooted connection to nature and animals, symbolizing their reverence for the environment and all living beings.

In fugdi, dancers convey stories of strength, determination, and community bonds through their graceful movements and expressions. The songs sung during fugdi often celebrate themes of love, unity, and tradition. When dancers perform with passion, they exhibit the enduring spirit of their community and their dedication to preserving cultural pride and values.

Nature worshipers: The Gouly-Dhangar community has been worshippers of nature since ancient times. Their nomadic lifestyle, constantly migrating from place to place, led them to eschew traditional temple and idol worship. Instead, they revere natural elements such as fruits, metals found in forests, and other natural findings. For them, the forest is not just a habitat but also a sacred space they consider home. During Dussehra, a significant festival for them, they pay homage to their nature deity 'Mhal chi Pandhar,' the most prominent among their deities³⁷. Each family within the community has its deity, varying from stones, metals, and coconuts to arecanuts. Each family's unique deity symbolizes their relationship with nature, whether through stones, metals, coconuts, or arecanuts. Overall, their religious practices reflect a harmonious and sustainable way of life, rooted in their profound respect for the

³⁷ Gomes, “*Report of the committee on preparing a status report on The Gouly (Dhangars) community of the state of Goa*”.

environment and its elements. Idol worship is not a part of their religious practices. They also worship cows which is their source of income.³⁸

Animal sacrifice: Animal sacrifice within the Gouly-Dhangar community in Bhuipal is guided by surnames. In Bhuipal animal sacrifice is significant in many rituals. For instance, individuals with the surname 'Shelke' or those belonging to the 'Shelke' family refrain from consuming female goats due to traditional beliefs. Instead, they consume male goats. Similarly, those with the surname 'Shinde' abstain from consuming female goats.

On the other hand, the Zore, Patil, Varak caste consumes both male and female goats. It is believed that family deities do not accept female goats, and the number of sacrifices made, whether two or three goats, is determined by individual family deities. During festivals, they predominantly follow a vegetarian diet, with chicken being avoided specifically during Dussehra festival. While historically reliant on forest crops for sustenance, dietary practices have evolved over time within the community.

Ritual animal sacrifices hold significance in the community's customs. Annually, goats are offered to 'Rakhan Dev', the protector deity. Additionally, during marriage ceremonies, goat sacrifices are made to fulfill certain rituals. These beliefs surrounding animal sacrifices are deeply rooted in the community's religious and cultural traditions.

Marriage Ceremony: Marriage holds significant importance within the Dhangar community, and their marriage customs have differed from those of other communities since earliest times. The marriage is called 'lagan'.

³⁸ Kerkar, *Natural Heritage of Goa*.

Traditionally, girls were married during childhood, with arrangements made early on. Once they reached maturity, they were wed to the groom selected during childhood. Marriage ceremonies include rituals such as the haldi ceremony and the wedding, and a fifth-day celebration known as ‘Paach partavan’. Initially, marriages took place under trees, where traditional rituals were followed, and a person known as Yedge or Lambor, considered a Brahmin, conducted the ceremonies.

Wedding: Previously, weddings were celebrated under the tree. The ceremony span two days: the first day for the ‘haladi ceremony’ and the second day for the ‘wedding’ itself. Before that, an engagement ceremony would take place five-six days prior in the bazaar or marketplace, where both families would meet, crack coconuts, and select clothes for the groom and bride. Additionally, in some families, the bride would wear ‘Chudo’, (green bangles).

On the designated day, the Haldi ceremony was celebrated at night. Elder women sang folk songs while preparing their turmeric paste in a 'vhaan'. Following this, they made a square of 'Kamal' and worshipped the clan deity on it. Initially, they applied the turmeric paste to the deity using an arrow-like bamboo stick, tying a leaf to it.

After applying it to the deity, they then apply the turmeric paste to the bride or groom. Subsequently, the turmeric paste from the groom's house is taken to the bride's house. Following this process, they give a bath to the bride or groom. An elder lady from the community sings a song while applying haladi:

“Navarya balala halada ye lavu ga,

Halada ye lavu,

Saath disach gondh,

Savrangi sodilya bhalya vo,

Aande haladaye chadivilya

Aan devachya Deva vo,

Sath disach gondh,

Savringi sodilya bhalya go,

Mag halada chadhavo.

Navarya balala,

saath disach gondh,

Aan Savringi sodilya balyavo,

Aan haladi chadhavo,

Devachya devavo,

Aan halada chadhavu navarya balala.

Navarya balala, halada ye chadhavu,

Halada chandavaya navarya aayi bapasa yevago,

Navarya balala haladaye lavavo,

haladaye lavavo,

Halada lavalala navarya bahni bhausa yevavo,

bahni bhausa yevavo.

Navarya balala haladaye lavavo,

haladaye lavavo,

Haladaye lavaya chulta chultacha yavavo,

chulte chultacha yavavo

Navarya balala haladaye lavavo,

Haladaye lavala mama mamichya yevavo.”

While singing the song, all these rituals were conducted by the Yedge. Additionally, during the wedding, the ritual of "ovala gutap" involved making garlands from ovala flowers, accompanied by the singing of folk songs.

On the wedding day, both families would come together to perform rituals either under the tree or in front of somebody's house or under any shed. Common rituals include putting the mangalsutra around the bride's neck, applying kumkum, and sharing a meal. In the evening, after the wedding ceremony is done, the bride goes to the groom's house.

After the Grah Pravesh (Welcoming the New Bride), the bride proceeds directly to the god's room to perform further rituals. This includes the ‘Ghar Bharavni’ ceremony, where the bride goes directly to the god's room to perform puja. People from the bride's home also come to the bride's house during ghar bharavni. In the hall, on both sides, the members of the groom's family sit for a meal, and then the bride goes from the god's room to outside, taking blessings from the seated guests by touching their feet. She wears a nauvari saree for this occasion.

During the Haldi ceremony day, five married ladies from the groom's house carry 'Pud' and arati and go under the tree of 'Rumad' or 'Kalam'. They plug one stick, keep it, and worship it under the tree. Afterward, they bring it back from 'Pud' and place it in the god's room. Additionally, on the day of 'Dev

Karya', (the next day of the wedding) they must perform an animal sacrifice. On that day it is essential to keep the stick from where it was brought, as this ritual is believed to be crucial for bringing the bride under their clan. Similarly, in inter-caste marriages, the same process is followed.

Inter-clan marriage: Inter-clan marriages are uncommon within the Gouly-Dhangar community, such as Shelke and Shinde, avoid intermarriage, considering themselves as belonging to the same family. Dowry practices were prevalent, with the bride's family receiving gifts and money from the groom's family. It was customary for the groom and bride not to see each other before the wedding.

Child marriage: During the earliest times child marriage was common. The traditional practice of paalna, prevalent in this community for generations, involved arranging marriages for their children shortly after birth. Upon the birth of a girl child, her family would identify a suitable groom and secure the marriage alliance. Symbolically, the groom's family would visit and ceremoniously tie a thread to the infant daughter.

As the girl grew and reached puberty, the pre-arranged marriage would be solemnized between her and the groom, adhering to the commitments made years earlier. This cultural custom, while deeply rooted in tradition, unfortunately, contributed to the prevalence of child marriage within the community.

Life cycle rituals:

Birth: The birth ceremony within the community involved a traditional practice carried out by a designated lady who assisted in childbirth. Following the baby's birth, a ritual known as 'Paachvi' is observed on the fifth day respectively.

During this ritual, the newborn was placed in a 'Patlo,' a bamboo bucket, and given a name. Subsequently, the baby was gently kept in a 'paalna,' a traditional cradle, while a Diya (lamp) was lit.

Death: In the past, the Gouly-Dhanagar community from Bhuipal followed the tradition of burying their deceased members when they passed away.³⁹ The community would gather to perform rituals and bury the body. On the 12th day after the burial, community members would come together again for a gathering where food was served. As part of this tradition, male goat's mutton was prepared and consumed by all family members present. It was believed that if a family member did not partake in this meal, they would be unable to consume meat for the following year.⁴⁰

Mhal: Every year this community in Bhuipal performs Mhal to remember their ancestors. The Mhal ritual holds profound significance within the Gouly-Dhangar community, distinguishing it from other communities' practices. Celebrated primarily at night, starting at 7 p.m., Mhal is observed on occasions of death, particularly on the day of 'Navami' or 'Dashami'.

It is believed that elder members of the community invoke the deceased's spirit to return and inhabit someone's body, symbolized by the 'bhaar' (trance). Through a series of inquiries, the returning soul is questioned about their identity, family, and the circumstances of their death, including whether it was natural or due to external factors by the community members. Upon confirmation of the soul's identity, the family conducts his/her puja in the form of a coconut, honoring the departed as a form of 'Pitru devata' or ancestral deity. This ritual transcends individual occasions, being observed during various festivals such as Dussehra, where the coconut representing the departed is worshipped alongside other deities, reaffirming the community's deep-rooted reverence for their ancestors and their unique spiritual practices.

³⁹ K. S. Singh. *India's communities*. (Delhi: Oxford University Press, 1998).

⁴⁰ Singh. *People of India: Goa*. 74

CHAPTER V: ECONOMY OF THE GOULY-DHANGAR COMMUNITY IN BHUIPAL

Gouly-Dhangar community in Bhuipal is a semi-nomadic pastoral tribe that had various economic activities as a source of income. It played a significant role in local agriculture activity and selling vegetables for livelihood. As a pastoral community, they are involved in animal husbandry, including the rearing of Goats, and buffaloes and the production of dairy products such as milk, ghee etc.

They were more dependent on these activities as their main source of income. As they were living in the forest or hilly areas their connection to the outside world was limited, hence their earning source was also dependent on the limited activities.

In other words, the Gouly-Dhangar community was a semi-nomadic tribe that lived in grassland and mountainous areas. They stayed there so that their animals such as goats, and buffalos on whom they relied for their survival could get plenty of food.

They also engaged in agricultural activities as the source of their food and were dependent on forest fruits and wild vegetables. They grew many crops among themselves on available land in the forest.

They traded with other tribes or community people to get things they needed. They didn't have any special relationship with the other community members and didn't live in the same society. They were living in isolated areas in jungles. The economy of the Gouly-Dhangar community was self-sufficient and they were independent and owned the land around them.

TRADITIONAL SOURCE OF INCOME:

The main traditional source of income of the Gouly-Dhangar community is selling goats, ghee, goat's milk, buffalo milk, vegetables in the nearby market etc. From the earliest times, the community member sells goats for their survival. In Gouly-Dhangar community Goat carries a special position in their lives,

for every occasion such as during a wedding, or death ceremony community members must sacrifice a goat for God.

Hence, the person having a large number of goats was selling it to the one who needed it. They also sell it to other community members. The goat price was too high which was enough to make a good amount of income for the survival of the whole family. One family had 25 to 20 goats and almost 10 buffaloes which contributed to their income.

According to one respondent, “early they sell four to five goats per month. Selling of four to five goats was enough to generate income that could feed their family. The male goats were in high demand. Most of the time they sell goat which is near to its death or the weak one. The intention to sell ill goats is to remove it from the herd so that other goats will stay healthy.”

The male goat was higher in price as compared to the female goat. The price of one male goat was almost 500 rupees and female goat was around 300 rupees. The milk of female goat was also used as a source of income. The people from outside the community, meaning other community members were buying this milk. The price of goat milk was also high. People from far places came to buy this milk from the goat.

With Goats Gouly -Dhangar were also grazing buffaloes. The buffaloes were mainly used for the selling of milk production. They were keeping a special breed of buffaloes for the milk. The milk was sold to the other community members as well as within the community. The buffalo milk also contributed to the family income. Besides milk, they also prepared ghee from the milk to sell in the market.⁴¹⁴²

⁴¹ Singh. *India's communities*.

⁴² Singh. *People of India: Goa*.

Their ghee was high in quality and with rich nutrients that many communities were only consuming the ghee prepared by the Gouly-Dhangar community. Both men and women were grazing the animals.

The responsibility of taking care of buffaloes and goats was shared among both. Once a male child get elder, he has to take care of the buffaloes and cows. The male members carried special stick with him to guide the animals in the forest. Sometimes there was a fear of wild animals such as leopard who eat goats which may be a loss to the owner. Due to forest areas, there was always the danger of wild animals to domesticated animals.⁴³

They also supply goat manure to people. This manure was highly demanded because it fertile the soil. While grazing the herd of the goats they leave their goats in the land or coconut plantation of the bhatkars which gives fresh grass to the goats as well as manure to the plantation. They travel through all the hilly areas and supply manure to the people and in return get enough paid for it.⁴⁴

According to one respondent, “They were going in the field of other village people who has big area of plantation or field for grazing the goats and buffaloes. They leave their animals in the field. Thus, owners also get manure for their plants which benefits both the landholder and community members”.

Sometimes these people called them to graze their animals in the field. The Gouly–Dhangars stored this manure in a jute bag which was then sold to the people. The respondent also said that they were selling

⁴³ Dicholkar, *Role of Women in Goa Through the Ages and Symposium Coins and Currency in Goa*.

⁴⁴ Singh. *India's communities*.

this jute bag of goat manure for almost 500 Rupees per ‘Saankh’ (jute bag). This created a good amount of income in all the seasons.⁴⁵⁴⁶

AGRICULTURAL ACTIVITIES:

Gouly-Dhangars were also engaged in agricultural activities. They were practicing agriculture in forest land from the earliest times. They were self-sufficient and produced their food within the community. They were cultivating food crops in the forest land. There was no fixed place for the cultivation.

During the monsoon season, they do Nachni (millet) cultivation and Jawar. Millet cultivation was produced largely because they mostly consumed millet flat bread in their meal. The cultivation of the millet and jawar was only during the rainy season. The water from the rain was used for the cultivation of crops and vegetables.⁴⁷

In June, the cultivation was started by spreading millet seeds. The bull was used to plough the field. The women from the community were planting the millet. Both men and women were equally contributed to the work of millet cultivation.⁴⁸

Members of the community worked together in the field. Male members of the family carry ploughing activities, whereas females engage in planting the millet. There was no water facility such as a canal, hence their cultivation was dependent on rainwater. They used natural wooden tools to plough the field. Hence, their agricultural activities were heavily dependent on natural sources.

⁴⁵ Thurston, *Caste and Tribes of Southern India*.

⁴⁶ Enthoven, *The Tribes and Castes of Bombay*.

⁴⁷ Wolframs, "Forest for the Trees: on World Forestry Day." *The Times of India*.

⁴⁸ Singh, *People of India: Goa*. 71

Gouly-Dhangars were also planted with different types of vegetables. Their vegetables were high quality and seeds were rare to be found. They were not using seeds of the vegetables found in the market but had their quality seeds which were not available in the market. They grow various types of vegetables such as pumpkin, Colocasia leaves (alu, tere in the local language), Finger lady (Bhendi), and cucumber. These vegetables were sold in the market by both males and females in the market. It contributed to their source of income.

They sell vegetables in the nearby market. the market was not far but two or three km away from them. They go to the marketplaces such as Honda, Sanquelim, and Valpoi. While some people were going to other states such as Dodamarg in Maharashtra.

They carry one jute bag of alu bhaji (Colocasia leaves) and Bhendi bhaji (finger lady) during the Ganesh festivals they mainly go to the Dodamarg. Through all the jungle and hilly areas people from the community were going to the market in Dodamarg to sell their vegetables.

During the Ganesh festivals alu bhaji had great demand in the market, which was also a significant earning of the community members. They earned a lot of money by selling the vegetables in the market during the festive season.

The community sells vegetables in the nearby market. Vegetables such as pumpkin, Colocasia leaves (alu, tere), Fingerlady (Bhendi), also cucumber were sold by the community.

According to one respondent, they used to go into the fields of other village people who had grass to eat for the goats. In return for the grass for the goat, they used to give goat dung to the bhatkars who then used that manure for the fertility of the soil. The manure of the goat was used as the fertilizer for the soil. The Gouly–Dhangars stored this manure in a jute bag which was then sold to the people. This

was especially used by the people for their coconuts or any other crops. The respondent also said that they were selling this jute bag of dung for almost 500 Rupees per Saankh (jute bag).⁴⁹

CONTRIBUTION OF WOMEN IN THE FAMILY INCOME:

the role of women in contributing to the family income is multifaceted and crucial for sustaining household livelihoods. Despite being often overlooked or undervalued, their contributions encompass a wide range of activities that directly impact the economic well-being of the family unit.

One significant aspect of women's contribution to family income is through the collection of forest produce. Women frequently venture into the forest to gather various items such as roots, tubers, leaves, flowers, wild fruits, and vegetables. These collected items serve as essential sources of food for the family, ensuring subsistence in environments where other forms of sustenance may be scarce. Additionally, surplus forest produce can be sold in local markets, providing an additional source of income for the family.

Furthermore, women play a significant role in the care and management of livestock, particularly goats and buffaloes. While both men and women share the responsibility of taking these animals for grazing, women often take the lead in caring for them. This includes milking the animals and processing the milk into products such as ghee, butter, and curd. These dairy products not only contribute to the family's nutritional needs but can also be sold or traded for other goods, further augmenting the family's income.

⁴⁹ Alvares, Claude. *Fish, Curry and Rice: A source book on Goa, its ecology and life-style*. (Pune: Ecoforum, 2002).

In addition to their involvement in productive activities, women also shoulder a considerable burden of domestic work within the household. This includes tasks such as cooking, cleaning, and maintaining the household infrastructure. Women also collect dung from livestock sheds, which is then mixed with chopped hay to create fuel cakes. These fuel cakes serve as a vital source of energy for cooking and heating within the household, reducing the family's reliance on external sources of fuel and lowering household expenses.

Moreover, women are often responsible for managing resources within the household. For example, they collect grass for thatched roofs, ensuring the sustainability of household infrastructure. By actively participating in resource management, women help reduce the family's expenses on external resources while also contributing to the preservation of local ecosystems.⁵⁰⁵¹

⁵⁰Singh, *India's communities*.

⁵¹ Dicholkar, *Role of Women in Goa Through the Ages and Symposium Coins and Currency in Goa*.

CHAPTER VI SOCIO-CULTURAL AND ECONOMIC CHANGES IN THE CONTEMPORARY TIMES.

The Gouly-Dhangar community from Bhuipal has experienced significant transformation in their socio-cultural and economic life over the past many years. Formerly characterized by a nomadic lifestyle, they have increasingly adopted a settled pattern of living. This transformation also led to the evolution of their customs, traditions, culture, economy, and the functioning of society. With the changing world, the Gouly-Dhangar community from Bhuipal also shifted towards a new lifestyle and adopted many practices from other communities as well as new culture, society, and economic practices.

Their shift in traditional lifestyle has been influenced by various factors such as the impact of Western culture, connection to the outside world, modern technologies, traveling etc. These factors led to the change in their cultural practices and adoption of a new culture as well as societal changes and functioning.

Education, government scholarships, and schemes played a crucial in changing their traditional economic practices and shifting towards new economic activities such as Jobs and starting self-business, etc. This also changed the status of women in society giving them equal chances in society and new economic opportunities.

Socio-cultural and economic change in the Gouly-Dhangar community in Bhuipal also led to the changing in their traditional dressing style, food habits, adoption of new languages as means of communication, festivals, marriage customs, birth, death ceremonies, etc. This also led to the extinct of their cultural identity.

To understand in detail about the changes that have taken place in the Gouly-Dhangar community in Bhuipal, a survey has been conducted.

Following is the data presented on the changes taken place in socio-cultural and economic life in the Gouly-Dhangar community in Bhuipal in the contemporary period. The total sample size is 60 and the simple survey method was used to prepare this data. The survey has been taken on the date 25/02/2024, 17/03/2024, 20/03/2024 and 06/04/2023. To avoid any biased perspective in the data collection all groups of participants and random houses from the community in Bhuipal village were selected. In the below charts, the data has been analyzed in detail.

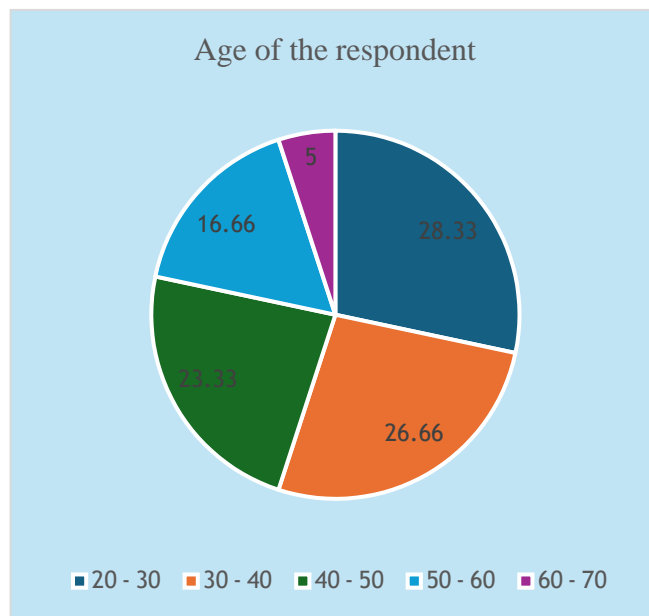


Fig: 6.1

In the above pie chart (Fig: 6.1) the age of the total number of respondents is mentioned. Out of the total 60 respondents, 28.33% of respondents belong to the age group of 20 to 30 years. Further, 26.66% of the total respondents belong to the age group of 30 to 40 years. 23.33% of respondents belong to the 40 to 50 years of age group. Whereas 16.66% of the total respondents belong to the 50 to 60 years of age. Only 5% of the total population belongs to the age group of 60 to 70 years of age.

The majority population of total respondents belong to the age group of 20 to 30 years old. Very few belong to the age group of 60 to 70 years old.

Several changes have occurred in recent times in the social, cultural and economic life of the Gouly-Dhangar community in Bhuipal. To prove this, the data is mentioned below.



Fig: 6.2

In the above pie chart, (Fig: 6.2) the total number of community members speaking the community's language is shown. The language of the community is 'Dhangari' bhasha (language). In the above chart out of 60 respondents, 100% of respondents say that they speak the 'Dhangari' language within the community.

The above chart shows that all members of the community have knowledge about their language and use it as a means of communication with their community people. They speak the Dhangari language at home but avoid speaking with people from outside the community.

This community also knows other languages including English, Marathi, Konkani and Hindi. This is shown in (Fig: 6.3). These languages are used to communicate with other people from outside the community. Most of the people used Konkani as a means of communication with other community members.

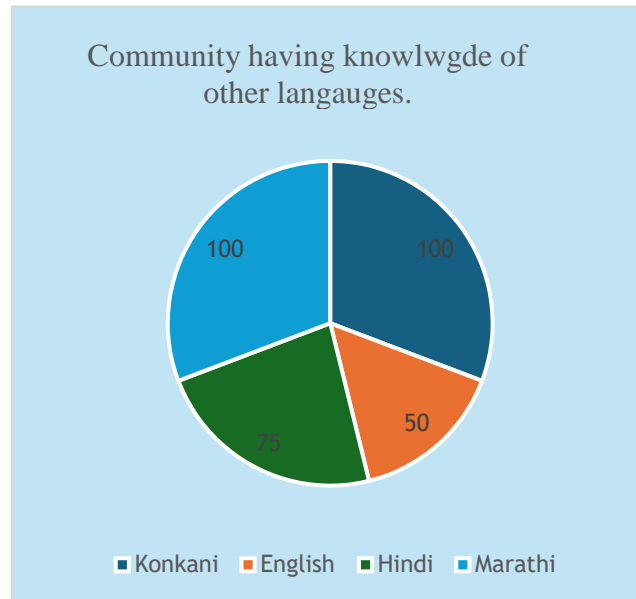


Fig: 6.3

In the above pie chart (Fig: 6.3) community members who have the knowledge and speak the other languages are mentioned. Out of 60 respondents, 100% respondents said that they know to speak the Konkani and Marathi languages. Whereas 75% of respondents said that they know to speak Hindi. Very few which is 50% of respondents from the community said that they know to speak English.

Thus, it shows that the majority of the population from the community knows to speak both Konkani and Marathi languages. Whereas a very small number of people from the community know to speak English.

A significant number of respondents said that they don't communicate in the Dhnagari language in public as well because they feel ashamed of speaking their language in the public.

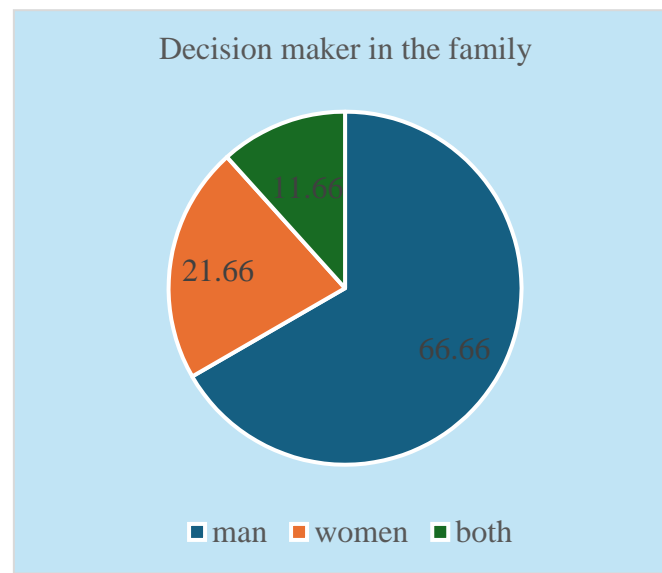


Fig: 6.4

In the above pie chart (fig: 6.4) responses to the question: “Who is the decision maker in the family?” are shown. Out of 60 responses majority of the respondents which is 66.66% of the total population from the community said that ‘Men’ are making the decisions in the family. Whereas 21.66% of the total respondents said that ‘women’ are making the decision in the family. Very few respondents which are 11.66% said that ‘Both’ the men and women are making decisions in the family.

By looking at the above chart we can say that men are still the decision-makers in the family and play a significant role in running the family. As earlier the patriarchal system still exists in society with little change as in fewer numbers but women are also given a chance to make decisions in the family.

In other words, in the past, men were mainly in charge of making decisions for their families, showing that society used to be more patriarchal. But things are changing. Today, women are also making decisions in families. This means that now both men and women have a say in important family choices, which shows progress towards more equality between genders.

In the past, widowed women often relied on another man from the clan to help with important decisions. However, today, widows are taking charge and making decisions on their own. They are now given equal status in running family matters, showing a shift towards more independence and empowerment for women within their families and communities.

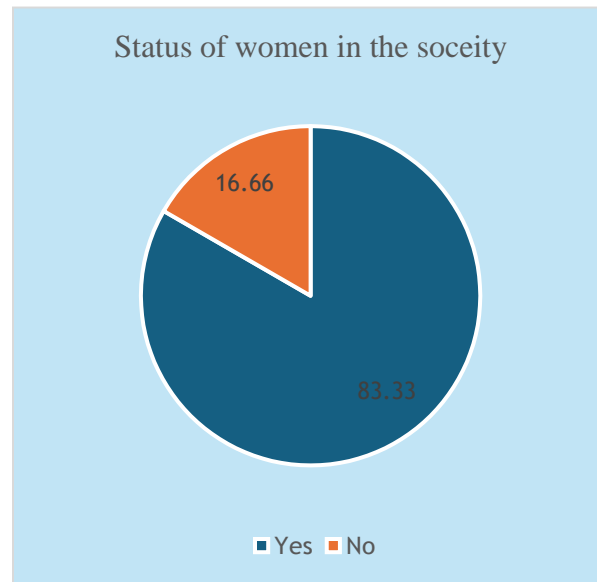


Fig: 6.5

In the above chart (Fig: 6.5) the question ‘Women are getting equal status in the society?’ is answered by the respondents. The above chart shows that 83.33% of respondents believed that women are getting equal status in society. Whereas 16.66% of people from the community still believed that women are not treated equally in society.

The majority of the members of the community believed that women were getting equal status as men in society. Only a few people believed that they were not getting equal status compared to the men in society. By the above chart, we can say that the situation of the women in society is now changed. Earlier women were treated as the marginalized and were only looking at the family chores but now

women are also contributing to the family as well as the community's development by getting different opportunities which increased their status in society.

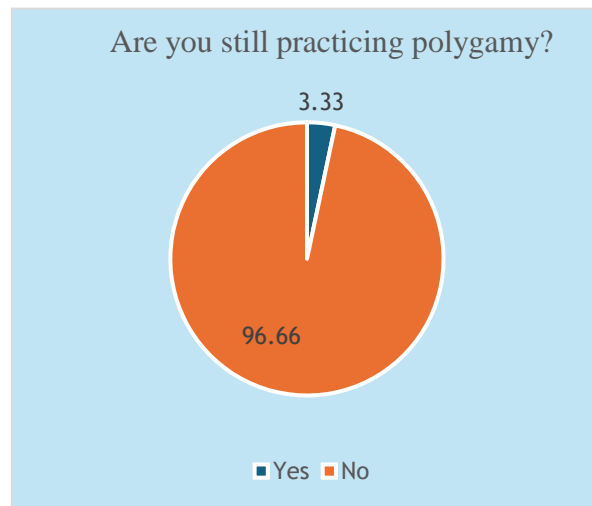


Fig: 6.6

In the above chart (Fig: 6.6) the Question "Are you still practicing polygamy"? is answered by the respondents. The above chart depicts that 96.6% of the respondents mentioned that there is 'No' Polygamy practice which is practiced in contemporary times. Whereas 3.3% of the total respondents mentioned that 'Yes' Polygamy is still being practiced in recent years.

The majority of the members of that community believed that Polygamy is not been practiced in contemporary times whereas a minority said that Polygamy is still being practiced.

In recent times marriage practices such as polygamy is extinct. Earlier if the wife was not able to give birth to a child in three years after the marriage, then the husband would marry another woman but now this practice is no more in this community.



Fig: 6.7

In the above chart (Fig: 6.7) the question was asked to the respondents which is “Are you still practicing a system of ‘Agar Kashe’”. 100% of the respondents from total 60 samples said that they don't practice the system of ‘Agar Kashe’. No respondent said that they are still conducting the assembly known as ‘Agar Kashe’.

By looking at the above responses we can say that the system of conducting ‘Agar Kashe’ and giving justice to the community’s people is being extinct over time. Now people are moving towards different methods of resolving disputes and administering justice within the community.

They responded that, in today’s time, people use various methods to administer justice and resolve disputes. One common approach is through the formal court system, where legal authorities hear

cases, apply laws, and make decisions based on evidence and legal principles. This system typically involves judges, lawyers, and legal procedures to ensure fair outcomes.



Fig: 6.8

In the above chart (Fig. 6.8) the question “Are men still wearing the Traditional Dress?” was asked. The above charts show that around 8.3% of the respondents mentioned that “Yes” they do wear traditional dress on normal days. Further, 41.66% of Respondents indicated that they do wear the traditional dress only during Festivals i.e. during their main festival Dussehra. Whereas 50% of the Respondents mentioned that they don't wear traditional dress anymore.

The majority of the respondents said that they don't wear the traditional dress. A small number of people mentioned that they do wear traditional dress. We can see that Previously, men from the community used to wear traditional attire like 'Kashti' and turban on the head, often carrying sticks in the hand and kamal on the shoulder.

Now, they have shifted towards wearing modern clothing like pants and shirts, adopting a more contemporary style of dress. This change reflects a transition towards modern fashion preferences and away from traditional clothing customs.

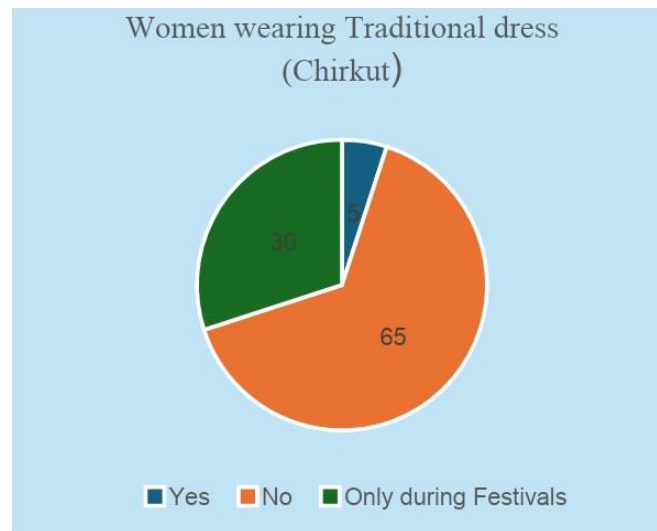


Fig. 6.9

In the above chart (Fig.6.9) the question was asked “Do women wear traditional dress like ‘Chirtuk’?” out of a total of 60 respondents, 5% of the respondents said that they do wear the traditional dress ‘Chirkut’ in their daily life. Further 30% of the respondents mentioned that yes they wear the traditional dress ‘Chirkut’ only during some festivals like Dussehra. Around 65% of the respondents mentioned that they don't wear traditional saree now but wear modern dresses instead of ‘Chirkut’.

The majority of the respondents mentioned that they don't wear the ‘Chirkut’ which they used to wear during earlier times. Furthermore, a minority of the respondents do mention that they still wear ‘Chirkut’. whereas the remaining respondents said that they wear the traditional dress only on some Festivals and Occasions.

As we can say women are leaving their old dressing style and adopting western style of dressing and the style of the saree has also been changed to the normal saree. Earlier they were wearing ‘Chirkut’ above their knees with the absence of a knot but now the style of wearing a saree has changed to the round saree. Women are in recent times now wearing the dress which gives them comfort.

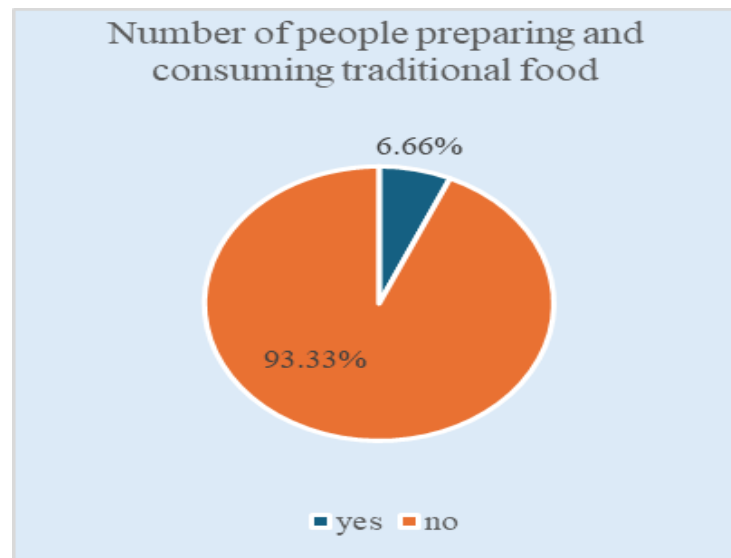


Fig: 6.10

In the above chart the question known as “Do you prepare and consume traditional food such as, Millet flatbread (Nachni chi Bhakri), Ambil, Loni, Buttermilk (Taank)?” has been asked. Out of 60 respondents, only 6.66% of respondents said “Yes” and the majority which is 93.33% people from the community responded “No” to the question, which means only a few numbers of people still prepare and consume traditional food. Whereas most of the people who answered "No" responses indicated a significant decline in the preparation and consumption of traditional dishes like Millet flatbread (Nachni chi Bhakri), Ambil, Loni, and Buttermilk (Taank) etc.

Thus, in the above responses, we can say that traditional food is becoming extinct from the community, and they have now shifted towards modern and convenience-oriented food choices.

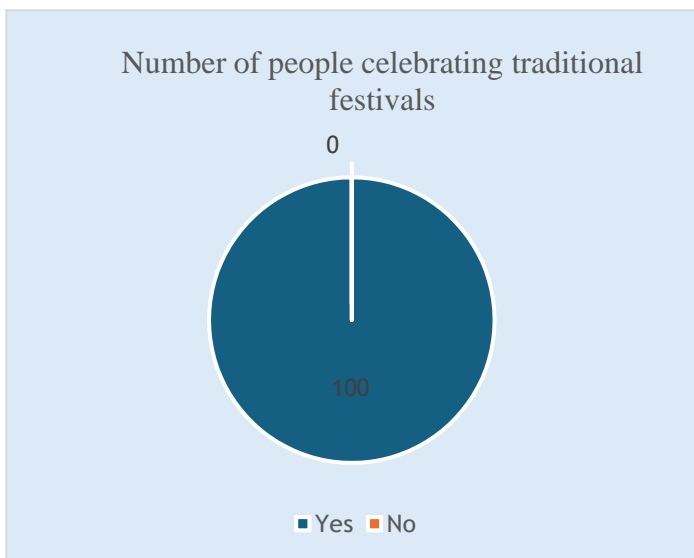


Fig: 6.11

The above pie chart (Fig: 6.11) shows the number of members of the community who are still celebrating traditional festivals. Such as their main festival including Dussehra, Vodli Diwali, etc. Out of 60 respondents, 100% respondent said that they are still celebrating their main community's festivals. It shows that in the changing world, the Gouly-Dhangar community still didn't leave their main festivals and enjoyed the celebration together.

Even though certain changes have occurred in the community they still stick to their traditional festival and celebrate it every year together with joy.

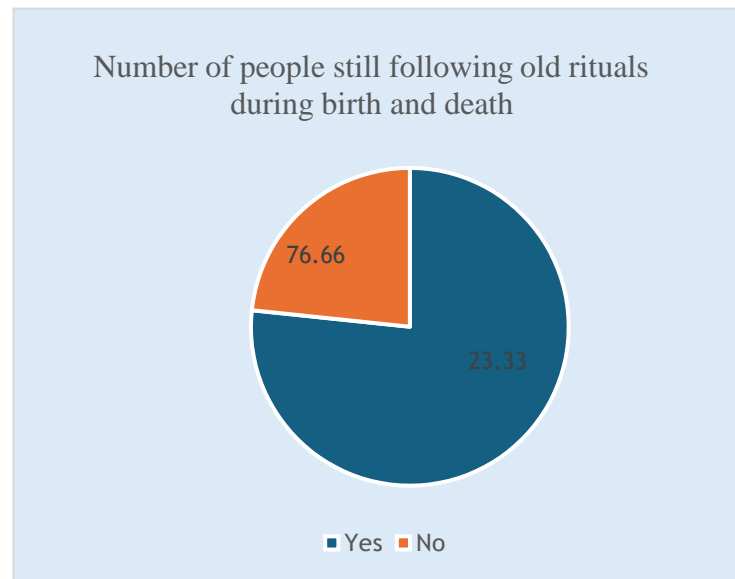


Fig. 6.12

In the above pie chart (fig: 6.12) “Number of people from the community following old birth and death rituals” are mentioned. In the above chart out of a total of 60 respondents, 76.6% of the respondents said that they don’t follow the old traditional rituals during the birth and death ceremony. Further around 23.33% of the respondents mentioned that they still follow the old rituals during the birth and death ceremony.

Here the majority of the people are saying that they don’t practice old rituals during the time of a child's birth and death of a person. In the earlier times, this community used to bury the deceased, and various rituals were performed on the twelfth day and after one year which was mentioned in chapter number 4. Also, during the birth of the child, various rituals are performed such as a naming ceremony and Paachvi.

In recent times instead of burying the deceased, people now burn the body and the practice of a trance has slowly declining. The external priest is now called to perform the rituals during both the death and birth ceremony.



Fig: 6.13

In the above chart (Fig. 6.13) The Question was asked “Do they follow old marriage customs and Tradition?”. Out of a total 60 respondents who have provided an answer to this question. Around 96.6% of the respondents mentioned that they still follow the old traditions and customs of marriage. whereas around 3.3% of the total respondents said that they don't follow the old customs and traditions of marriage. There are several reasons for not following the rituals and traditions.

The majority of the respondents said that they do follow the old marriage customs and rituals. whereas the remaining respondents mentioned that they don't follow the old marriage customs and traditions.

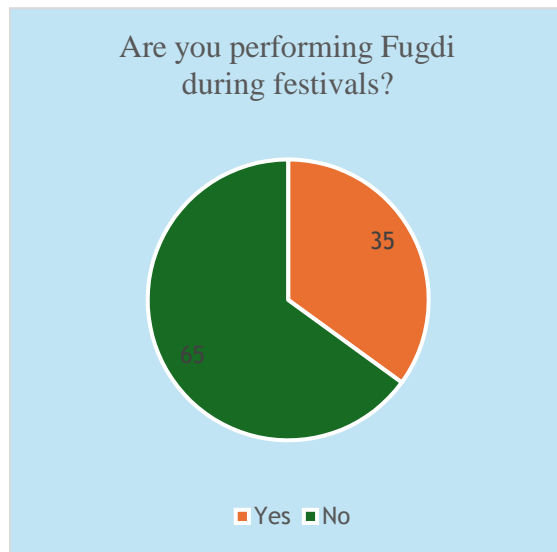


Fig: 6.14

In the above chart (Fig. 6.14) the Question was asked "Are you performing Fugdi during Festivals" 65% of the respondents mentioned that dont Perform fugdi during festivals whereas around 35% of the respondents mentioned that they do perform a Fugdi during festivals.

The majority of the respondents said that they don't perform a fugdi during the festivals whereas less number of members mentioned that they do perform the fugdi during the festival. Fugdi is their traditional folk dance performed by the female members in the society during festivals such as Dussehra. As mentioned above we can see that fudgi has been extinct with the upcoming generation. in todays time new generation are in

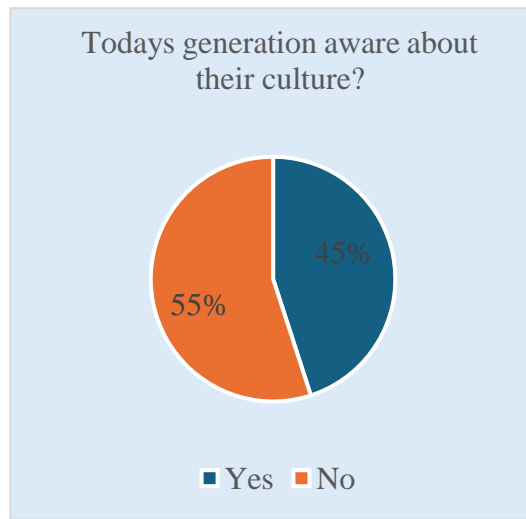


Fig: 6.15

In the above Pie chart, the question about “Today’s generation is aware about their culture?” is answered by the respondents. Out of total 60 respondents 55% of the respondents gave “Yes” answer to the question, whereas 45 % of the respondents said “NO” to the question which means they are not aware about their traditional cultural practices.

It shows that the majority of the members from today’s generation are aware about their old customs, tradition and rituals and other cultural practices whereas only few people from today’s generation are unaware about it. and cultural practices are started disappearing in today’s time. Only few people from the community believed that they are still stick to the old traditional customs, rituals and cultural practices in today’s generation.

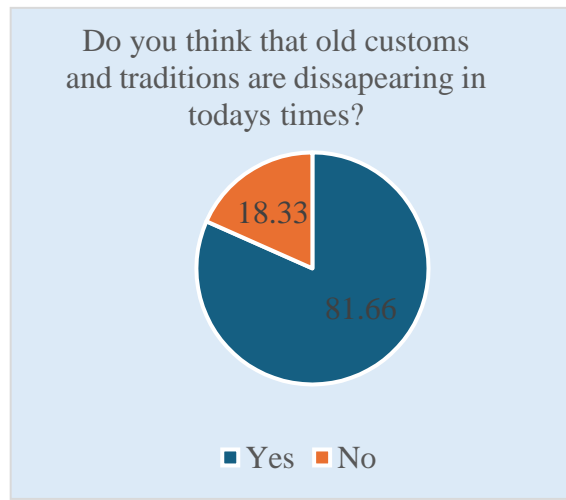


Fig: 6.16

In the above chart (Fig.6.16) the Question was asked: “Do you think that old customs and traditions are disappearing in today’s time?” Out of a total of 60 respondents who have answered this question. Around 81.6% of the respondents mentioned that “Yes” they feel that the old customs and traditions are disappearing today due to several reasons. Further around 18.3% of the respondents mentioned that “No” the old customs and practices are still prevalent in contemporary times.

The majority of the respondents mentioned that the old practices and customs which they are following are somewhat getting disappeared whereas the minority of the respondents still on the opinion that the old customs are still there and people are following it.

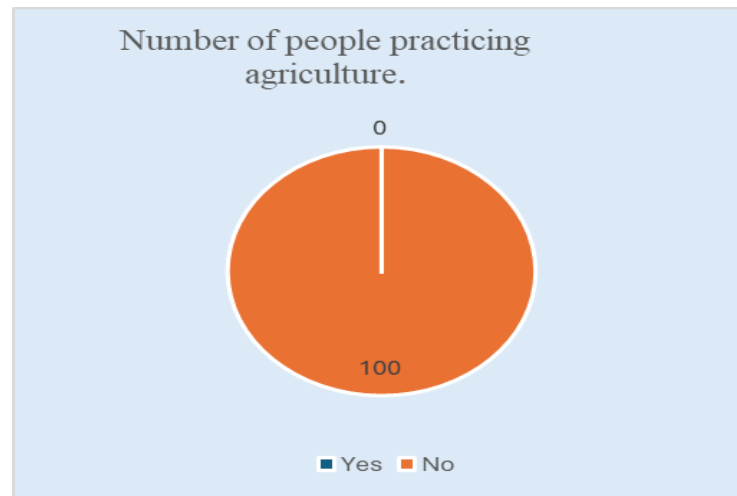


Fig: 6.17

The above pie chart (fig: 6.18) shows the number of community members who are still practicing agriculture in the village of Bhuipal. It shows that out of a total of 60 respondents, nobody has been cultivating traditional food crops such as Nachni (Millet), and Jawar including vegetables in recent times. Out of 60, all people said they are not cultivating any food crops in recent times which shows that this community is not engaged in agricultural practices like before. They have left the agricultural practices and growing of food crops for various reasons which are mentioned in the following bar graph.

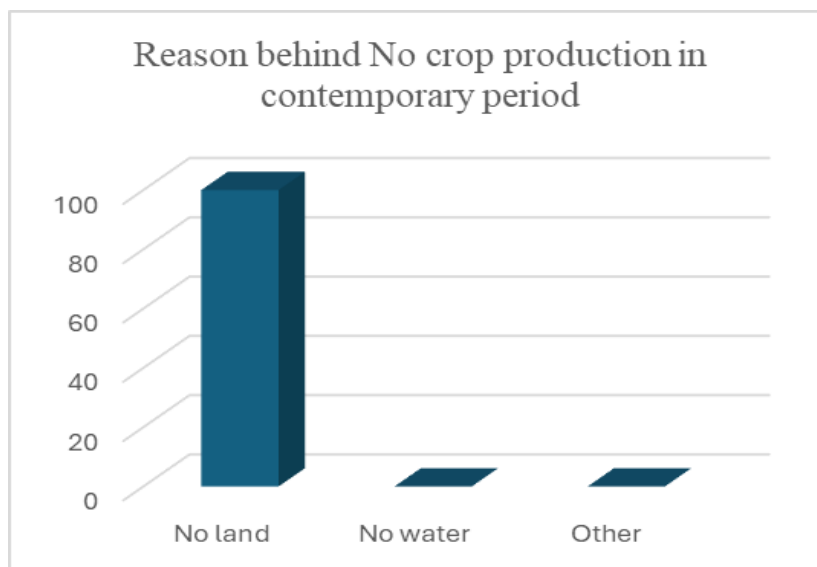


Fig: 6.18

In the above bar graph, (fig: 6.18) we can see the reason behind leaving the growing or cultivating food crops and agriculture. There are various reasons given to the respondent for the above question but out of 60 respondents, all gave only one reason which is “No land” for practicing agriculture. All people responded that they have been shifted to Bhuipal village and left all these practices as they have no available of big amount of land for the cultivation.

Earlier they were staying at the hilly forest areas where they were practiced agriculture and cultivation of food crops such as Millet, Jawar and other vegetables for consumption. But now they have left these practices and moved towards other economic opportunities.

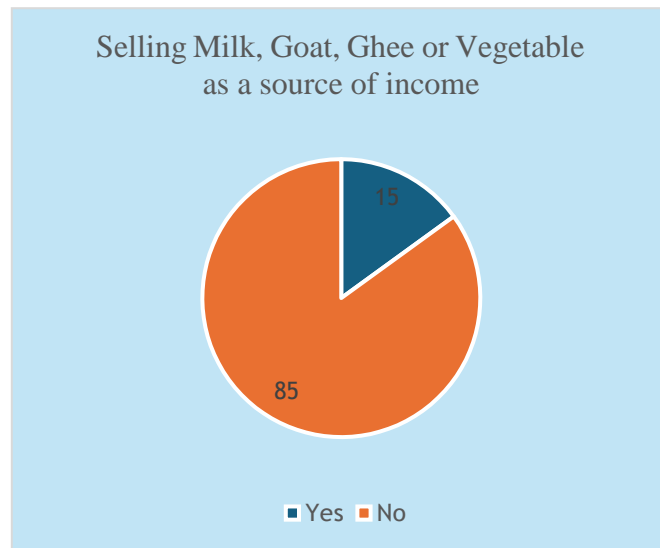


Fig: 6.19

In the above pie chart, (fig: 6.19) the question “do you sell Milk, Goat, Ghee, or vegetables and are depend on it as the source of income?” is answered by the respondents from the Bhuipal village. Out of 60 respondents, only 15% of the respondents gave a “Yes” answer to the question, while the majority respondents gave a “No” answer to the question. It means very few people are selling milk products and vegetables and are still depend on it as a source of earning. Majority of the population has left the traditional economic practices such as selling of milk to the other community members, Ghee, Vegetables in the market and now adopted new economic practices. This shift in practices has extinct old economic practices as the world moving forward. Only few members from the community are still stick to the old economic practices for their survival.



Fig: 6.20

In the above chart (Fig.6.20) the question was asked Whether “the People are supplying the Goat manure” Out of a total of 60 respondents all the respondents mentioned that “No” they don't supply goat manure to anyone in the recent times. They have left to sell goat manure which was once their source of income.

FACTORS INFLUNCES CHANGES IN THE SOCIO-CULTURAL AND ECONOMIC LIFE OF THE GOULY-DHANGAR COMMUNITY IN BHUIPAL:

The respondents were given open choice to provide the reason behind changing in their socio-cultural and economic life. The historical lifestyle now shifted to modern way of living, thus, people from the community have selected some of the prominent reason which has shown in the following chart.

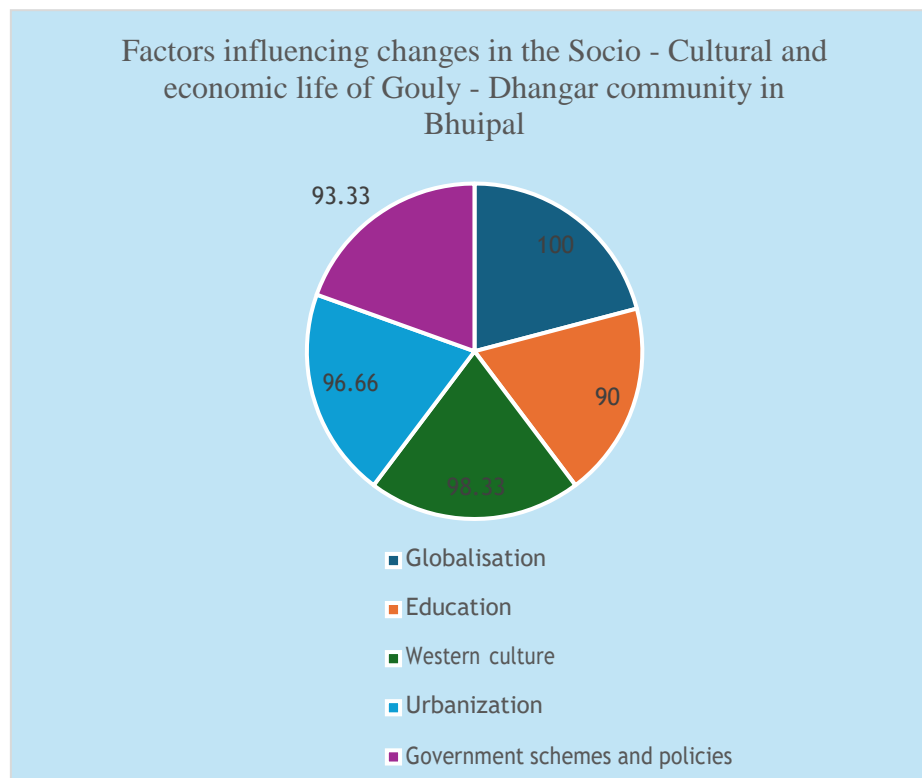


Fig: 6.21

In the above Chart (Fig. 6:21) the question was asked “What are the factor that influence the socio-cultural and economic life of the Gouly-Dhangar community in Bhuipal. Around majority of the respondents which is 100% mentioned that Globalization has played a very important role in influencing the socio-cultural and economic life of the Gouly-Dhangar community in the village of the Bhuipal. 90% and 98.33% of respondents mentioned that Education and Western culture have a role in influencing the socio-cultural and economic life of the Gouly-Dhangar community. A section of the respondents which are 96.66%, and 93.33% mentioned that urbanization, Government schemes, and Policies have played a very important role in influencing the socio-cultural and economic life of the Gouly-Dhangars in the village of Bhuipal.

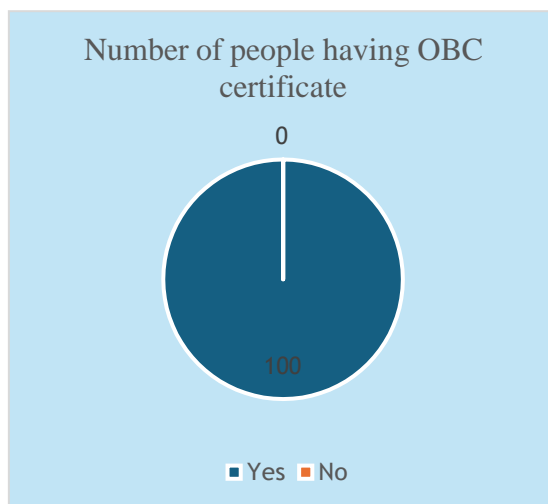


Fig: 6.22

In the above pie chart Number of people having OBC certificates is shown. Out of the total respondents which is 60, all people have answered “Yes” to the question that they have an OBC certificate. It shows that all community members have having OBC certificate and are taking benefit of it.

The Gouly–Dhangar community comes under Other backward classes. This certificate plays a very important role in granting all government schemes, government scholarships, and financial support to the community.

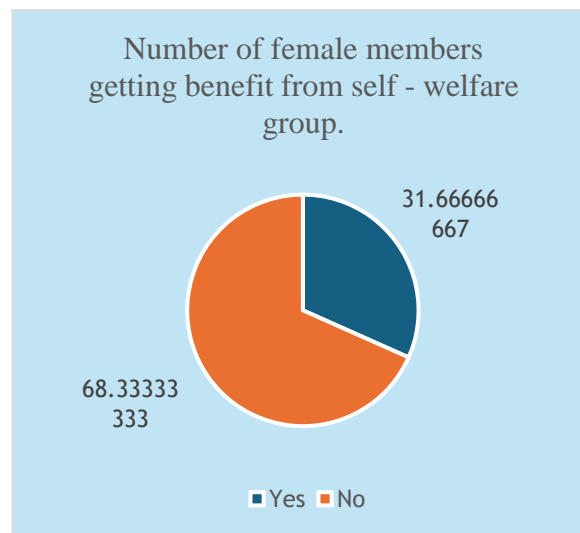


Fig: 6.23

The above pie chart shows a number of female members from the community who are the part of self – welfare group and are taking benefit of it. Out of 60 respondents, 68.33 responded “Yes” that female members from their house is the part of self – a welfare group and getting benefit from it. Whereas, 31.66% of the respondents said “No” that female member from their house is not part of the self – welfare group and not getting any benefit.

Thus, as shown in the above chart majority of female members of the community are part of self – welfare group. Very few female members are not taking any benefit from the self – welfare group and are not part of it.

Self–welfare groups play an important role in the upliftment of the female members of the community as they provide financial assistance such as loans for starting the self-business which helps in growing their self-income.

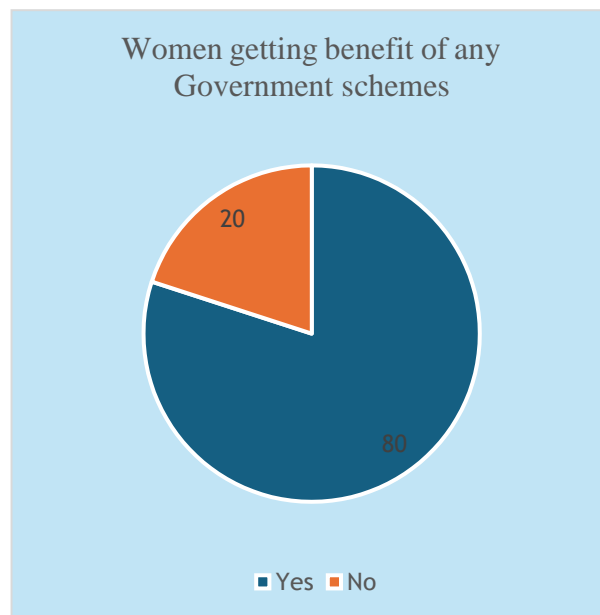


Fig: 6.24

In the above chart (Fig. 6.15) The Question was asked to respondents “Are women getting benefits of any government schemes”? out of a total 60 respondents which have provided answered to this question around 80% of the respondents mentioned that “Yes” women have benefitted from the government schemes. Further around 20% of the Respondents mentioned that “No” women did not get any benefit from the government scheme.

The majority of the respondent said that the government schemes have helped them in their development. whereas the remaining respondents do feel that they did not get any benefit if the government scheme.

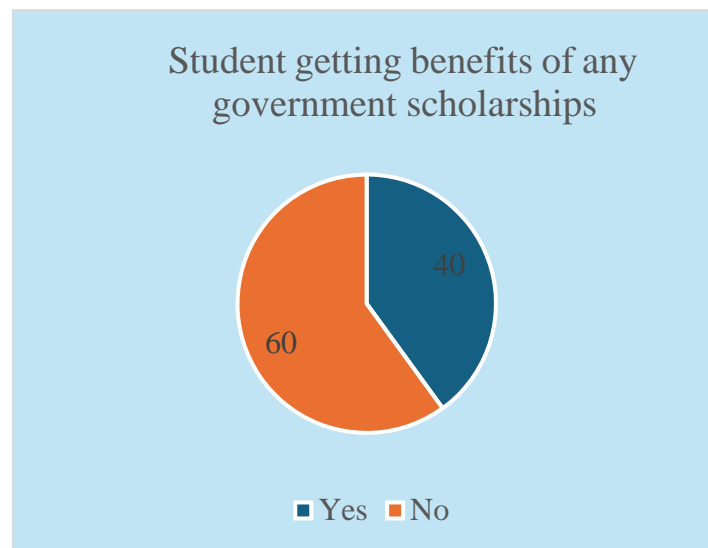


Fig: 6.25

In the above chart, Students who are taking benefits of the government scholarship are mentioned. Out of the total number of respondents which is 60, students who are taking benefits of the government scholarship are 60% of the total respondents and the students who are not taking benefits of any government scholarship come to 40% of the total respondents. Hence, the majority of the students are taking benefit of the scholarship provided by the government for their education. Only a few students are not getting any government scholarships. Scholarship plays a very important role in the upliftment of the members of the community; hence it provides financial support to the students pursuing higher education.

6. 1 Findings and Insights from the Survey

The above data chart represents the survey taken to understand the changes in Socio-cultural and Economic life in the Gouly-Dhangar community in Bhuipal. This data also speaks about the changes that occurred over some time. The total Respondent of the survey was 60. The survey was mainly conducted to understand the life of the Gouly-Dhangars in recent times.

In the context of social functions of the Gouly-Dhangar community in Bhuipal, there are various changes and the adoption of a new system of Panchayat has taken place. The structure of the houses changes with the adoption of modern styles of houses such as slap houses, or pucca houses has been built. The majority of the people built proper houses and left the traditional building of houses made up of natural elements. This also led to the individual leaving in separate family once he got married. Adoption of new languages also plays a crucial role in changing society's way of living. Now the community migrates to different places and communicates with other community members which also influences their way of living.

People now go to court to solve any issues and left the traditional assembly known as 'Agar Kashe'. This led to a change in their social functions. The patriarchal is now decreasing and women are getting equal status in the society and decision-making process. Though the number is fewer but the women are now engaged in various activities.

Gouly - Dhangar community's traditional social life has transformed into a modern way of living. Thus, this proves my first hypothesis.

In the context of the culture, there are various significant changes occurred in the recent period. The style of dressing from the traditional dress of men and women has changed to the western style of wearing dresses. People now wear jeans, tops, and normal round sarees. Only during festivals do they

wear their traditional costume. Food habits also change with time. People now eat a variety of food products in the market and don't rely on forests.

Rituals during marriage, birth, and death have changed and new styles of getting married, celebration of birth, and death ceremonies are adopted. They now don't practice the Pachvi during birth, trance practice is also extinct over time, and getting married under the tree is also shifted to halls.

Though they celebrated festivals together and performed fugdi their traditional folk dance, yet many people believed that they left to perform folk dance during festivals.

In the past, the Gouly-Dhangar community in Bhuipal relied heavily on traditional economic practices, such as farming, animal husbandry, agriculture, and selling of goat milk which was passed down through generations. However, over time, significant changes have occurred in the community's economic landscape. People have gradually shifted away from these traditional practices towards more modern economic activities.

One of the most noticeable changes is the decline in traditional occupations. Many individuals are no longer solely dependent on farming or animal rearing for their livelihood. Instead, they are increasingly engaging in modern professions and industries.

As a result, traditional economic activities are gradually disappearing from the community's daily life. Fields that once thrived with agricultural activities are now being repurposed or left uncultivated as people seek alternative sources of income.

The rise of modern economic practices has brought about significant changes in the community's economic structure. With the adoption of modern professions, there is a growing divide between those

who have embraced new opportunities and those who still adhere to traditional ways of earning a living. This shift has implications for social dynamics and wealth distribution within the community.

The economic transformation within the Gouly-Dhangar community in Bhuipal reflects broader societal shifts towards modernization and globalization.

Over time, it can be noticed that there are significant changes within our Gouly-Dhangar community in Bhuipal, and several key factors are driving these changes. First, education has played a big role. As more people in the community have access to education, they're pursuing careers beyond traditional farming or animal rearing. This shift in aspirations is leading to a transition towards modern economic activities.

Government schemes and policies are also influencing these changes. For instance, initiatives promoting entrepreneurship or providing subsidies for modernizing agriculture are encouraging people and also women to explore new economic opportunities. These policies are helping to drive the shift towards more modern ways of making a living. Social welfare schemes also help in the upliftment of the Gouly-Dhangar community in Bhuipal which helps them financially to start a business.

Globalization is another major factor at play. With the world becoming increasingly interconnected, the adoption of modern technologies, exposure to global market trends, and integration into global supply chains. This exposure is opening up new avenues for economic diversification and entrepreneurship within the community.

Urbanization is yet another driver of change. As urban centers expand, more people from Gouly - Dhangar are moving to cities in search of better opportunities. This migration is leading to changes in lifestyle, housing preferences, and employment patterns, as people adapt to urban living.

Lastly, the influence of Western culture is hard to ignore. With the spread of Western media and technology, there is shifts in societal norms and preferences. This influence is shaping everything from clothing choices to leisure activities, as the community members are exposed to new ideas and ways of living. Overall, these factors are driving significant changes in the life of the Gouly-Dhangar community in Bhuipal.

Thus, my hypothesis is proved here that “The socio-cultural and economic life of the Gouly-Dhangar community in Bhuipal has been significantly transformed by external influences, such as education, welfare schemes, globalization, modernization, and affirmative actions, resulting in substantial changes to their historical lifestyle.”

CONCLUSION

The Study “Gouly-Dhangar Community in Bhuipal: A Study of Socio-Cultural and economic life” attempts to understand the community in depth. This community is present in various states of India such as Maharashtra, Karnataka, Goa, etc. with different names and identities. In Goa, this community has been situated from past many years in the ghats of Goa.

Due to deforestation and government control on the forest areas, the community has shifted to various talukas of Goa and settled into the villages. Sanguem is the largest settlement of the Gouly-Dhnagar community in Goa and Sattari stands on the second position.

This community was semi-nomadic pastoral tribes who were moving across the hilly areas in search for grazing of animals. They also practiced agriculture and the production of vegetables. Millet was their main crop production. They were selling goat milk, vegetables, goat manure, ghee, etc.

Their social structure such as the panchayat system, social beliefs, division among people based on clan deity, system of Agar Kashe, Language, etc; are different and unique from the other communities in Goa. Besides this, their cultural practices such as the community’s traditional dress, food habits, marriage, traditional festivals, birth and death ceremonies, and traditional folk dance make them unique.

Gouly-Dhangar community in Bhuipal has a different Socio-cultural and economic life which makes it differ from the rest of the communities. Bhuipal is the largest settlement of the Gouly-Dhangar community in Sattari taluka, Goa. Gouly-Dhangar community has been staying from past many years in Bhuipal village. Practicing different cultural, social, and economic practices.

Earlier they would stay in the hilly areas of Vageri, Morle and Satre dongor (mouthain) but now shifted to villages which also change their traditional way of living. To understand this, the survey was conducted which also proved the hypothesis of the research.

The study captured influences of several factors in their lifestyle through a hypothesis that “The socio-cultural and economic life of the Gouly-Dhangars in Bhuipal has been significantly transformed by external influences, such as education, welfare schemes, development, modernization, and affirmative actions, resulting in substantial changes to their historical lifestyle.” In the course of the study, this hypothesis is tested and proven valid.

The Dhangar-gouly community's settlement in village areas brought about changes in their traditional socio-cultural and economic practices. This transition led to a shift in their lifestyle from a more tribal way of life to one influenced by modern practices. Despite this shift, they continue to engage in certain activities that represent their cultural identity, although these activities may be limited in scope.

The impact of Globalisation, Education, Modernization, Western culture, Government Schemes, and policies also led to the upliftment of the Gouly-Dhangar Community of Bhuipal. Education plays an important role in changing the mindset of today’s generation and also influences the new ideas that change traditional customs and traditions.

Globalization has transformed the economic landscape, leading to changes in traditional livelihoods. It brought exposure to new ideas, technologies, and lifestyles. Access to modern amenities, communication technologies, and media has influenced economic practices. Social welfare schemes, government schemes also gave new economic opportunities to women of Gouly - Dhangar community in Bhuipal. Which also extinct the patriarchal norms in the society. Thus, in recent times, Gouly -

Dhangar community in Bhuipal has transformed to the modern way of living which significantly affects their traditional way of living.

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APPENDICES

Appendix I

Personal Interview questions

Origin:

1. From which place Gouly Dhangar community came to Bhuipal village?
2. How many years ago did they come and settle?
3. Why did they move to village area or what is the reason behind it?
4. What are the main factors that influence their migration?

☐ **Society:**

1. How was your society functioning in the earliest times?
2. What are your social beliefs?
3. Who is the village headman?
4. Who is the leader of the community and who was giving justice to people?
5. What was the status of women?
6. Was it male dominated society?
7. Who was the decision maker in household as well as society?
8. Which language do you speak?
9. Child marriage, polygamy such practices was there?
10. Unity was there in society?
11. Is there any division among society based on surname or status?
12. Is social function change now? Or is still like the earliest time?

☐ **Culture:**

1. What are your religious beliefs?
2. Are you idol worshipper?
3. Explain your traditional birth, death ceremonies
4. How are marriages done?

5. What is your traditional food?
6. What is your traditional dress and jewelry?
7. Who practices rituals in society?
8. What are your main festivals and how you celebrate it?
9. Traditional dance or folk songs?

☐ **Economy**

1. What are your traditional economic practices?
2. What is your traditional occupation?
3. Was there any agricultural practices?
4. What was your main source of income?
5. Did your community have any trading relation

Appendix II

Survey Questionnaire

(Personal Information):

1. Name: _____
2. How many members are in the family?
☐ 1 ☐ 2 – 4 ☐ 4 – 6 ☐ more than 6
3. Number of male members in the family: _____
4. Number of female members in the Family: _____
5. Age of the family members: _____
6. Number of students in the family?
☐ 1 ☐ 2 ☐ 3 ☐ 4
7. In which Class they are studying?
☐ L/U Kg ☐ Primary ☐ School
☐ Higher secondary ☐ Graduation and above
8. Number of female students in the family.
☐ 1 ☐ 2 ☐ above
9. Number of male students in the family.
☐ 1 ☐ 2 ☐ above
10. Students are getting education from?
☐ Private school ☐ Government school
11. Students are getting benefit of any Government scholarships?
☐ Yes ☐ No
12. What is the job status of Male members in the family?
☐ Daily wages ☐ unemployed ☐ Private job ☐ Government servant ☐ Business/ self employed ☐ Retired
13. What is the job status of the Female members in the family

☐ Housewife ☐ Government servant ☐ Private job

☐ Business/ self-employed ☐ Retired

14. What's the annual income of the family?

15. What is the monthly saving of the family?

☐ 0 saving ☐ 1000 – 5000 ☐ 5000- 10,000

☐ 10,000 and above

16. Any female member from the family is part of self-welfare group?

☐ Yes ☐ No

17. Elder members of family are getting benefit of any government scheme?

☐ Yes ☐ No _____ (if yes, mention)

18. Do your family have an OBC certificate?

☐ Yes ☐ No

19. Number of family members having voting rights

☐ 1 – 2 ☐ 2 – 3 ☐ 3 – 4 ☐ 4 and above

20. Are you still following traditional economic practices or depending on it?

☐ Yes ☐ No

(If No) Why or What is the reason?

21. Are you selling milk, animals, or vegetables in the market? If yes, mention the name of the place.

☐ Yes ☐ No _____

22. Are you following dairy practices?

☐ Yes ☐ No

23. Has any person from your family migrated to any other place?

☐ Yes ☐ No

24. If yes, then what may be the reason?

Culture:

1. Are you still following traditional festivals?

☐ Yes ☐ No

2. (If no) Why are you not following old traditional practices? Or what may the reason behind it?

3. All members of the community celebrate festivals together?

4. What are the new festivals that have been adopted?

5. What is the reason behind adopting new festivals?

6. Are you still wearing traditional dress code?

☐ Yes ☐ No

7. Do you still prepare and consume traditional food. Eg: ghee, loni, millet flat bread, ambil etc.

☐ Yes ☐ No

8. Can you speak your community's language properly?

☐ Yes ☐ No

9. Which language do you speak?

10. Why do you think that the old customs are disappearing today?

11. Do you think that western culture and traveling affect old customs?

12. Is today's generation aware about their culture?

13. Are you still following the traditional rituals during marriage, birth, death ceremony like before?

☐ Yes ☐ No

14. Do you think that modern technology or thinking affects culture of the community?

15. Are people trying to bring back traditional custom today?

16. Do you think that your culture should be preserved? And why?

17. Are you cultivating any crops in recent time?

Social aspect:

1. Is a caste system exist in your society? OR Do you believe in the caste system?

☐ Yes ☐ No

2. Who is the decision maker in the family?

3. What is the status of women in society?

4. Are you still following the practice of polygamy?

5. Do you find any groupism between your society? If yes, than what may be the reason? ☐ Yes

☐ No



Fig. 4.1: Chirkut (Traditional Dress of female in Gouly-Dhangar community)



Fig. 4.2: Gouly-Dhangar community carrying 'Pud' with them on Maand during the Dussehra festival.



Fig. 4.3: Gouly-Dhangar Community Celebrating Dussehra



Fig. 4.4 Pud



Fig. 4.5: Deity being Worshipped during Dusshera Festival (In Form of Coconut)



Fig. 4.6: Maand



Fig. 4.7 Mand



Fig. 5.1 Goat



Fig. 5.2 Goat



Fig.5.3 Buffaloe