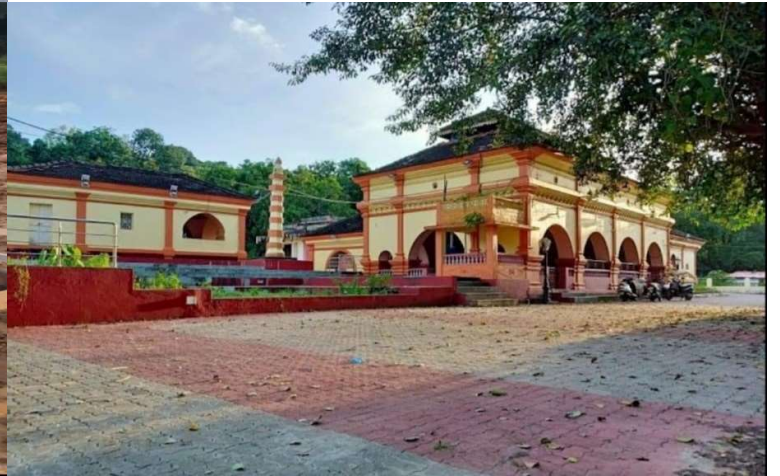


Socio-cultural Study of Mandrem Village



Socio-cultural Study of Mandrem Village

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DECLARATION BY STUDENT

I hereby declare that the data presented in this Dissertation report entitled "Socio-cultural Study of Mandrem Village" is based on the results of investigation carried out by me in the History Discipline at the D. D. Kosambi School of Social Sciences and Behavioural Studies, Goa University under the supervision of Ms. Sneha B. Ghadi 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 correctness of observation/ experimental or other findings given by the dissertation.

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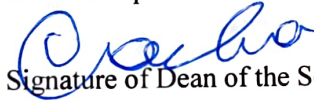
COMPLITION CERTIFICATE

This is to certify that the dissertation report "Socio-cultural Study of Mandrem Village" is a bonafide work carried out by Ms. Srushti Bhanudas Naik under my Supervision in partial fulfilment of the requirements for the award of the degree of Masters of Arts in the History discipline at the D. D. Kosambi school of Social Sciences and Behavioural Studies, Goa University.



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Date: 19 April 2024

Place: Goa University



Preface

The village of Mandrem is situated in Pernem Taluka and at the coastline of Goa. Mandrem is rich in socio-cultural heritage and a resident of various Communities living in harmony. This research is deeply rooted to show the relationship between the society and culture, I embarked on a journey to develop into the intricate tapestry of Mandrem village.

This dissertation represents the culmination of my efforts to understand and analyse the socio-cultural Village of Mandrem. In this study, I aim to explore the various facets of Mandrem village, from its traditional customs and rituals to its modern-day socio-economic transformations and the impact of Tourism on the village. Through a combination of qualitative research methods, including interviews, participant observation, and documentary analysis, I tried to provide information of Mandrem village. By examining the ways in which historical aspect, environmental factors, and external influences intersect with local social dynamics, I hope to offer valuable insights into the socio-cultural heritage of this Village.

It is my sincere belief that this dissertation will contribute to a deeper understanding of Mandrem village and serve as a testament to the richness and diversity of socio-cultural life. With the limited data, I being rely on the interviews, primary and Secondary Sources from several institution. Also My Mentor Guide help me throughout this research also i immensely grateful to the residents of Mandrem for their generosity, hospitality, and willingness to share their knowledge, experiences, without which this study would not have been possible.

Acknowledgement

The completion of this research project entitled as "Socio-cultural Study Of Mandrem Village" was made possible by the collective efforts of numerous individuals and institutions, to whom I extend my Sincere Gratitude.

I am immensely grateful to my guide, Ms. Sneha B. Ghadi who has supported and guided me throughout this dissertation work. Her expertise in the subject and guidance proved valuable for me. I also express my Gratitude to all the teachers for their constant guidance and support.

I thank the authorities of the institutions like Goa University Library, Library of the Directorate of Archives and Archaeology, Government of Goa and Krishnadas Shama State Central Library. Panjim, Xavier Centre of Historical Research, Alto- Porvorim. and Library of Village Panchayat of Mandrem from where I could collect the sources needed to write this dissertation.

I am grateful to all the individuals and scholars from the village of Mandrem with whom I had discussions on this topic. Special thanks are due to Sir. Suhas Parsekar X headmaster of Mandre High school, Sir. Tukaram Shridhar Mhamal, a former educationist and cultural exponent of Goa's traditional dances. Mr. Vivek Chari a researcher. Their ideas and valuable suggestions have helped me in improving the quality of this work and its finalization.

I owe special thanks to all my M.A classmates for supporting me so generously with their academic input while finalizing this work.

Lastly I want to thank My Parents and Family members who have supported me all through my way to complete this dissertation.

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Glossary

Alu- Taro leaves

Bhajan- singing of devotional hymns, singing the name and praise of God

Bhandari- a sudra class

Bhar- a trance performance

Bharacho chavato- platform which is square or rectangular in shape, where a trance takes place.

Bhasmacho Dongor- Mountain of Ashes

Chambhar- a caste or one who works in leather

Devchar- a class of demons or an individual of it; spirit.

Devasthan- Temple.

Devdasi- a female temple servant; a female dancer or courtesan attached to a temple

Dhalo- female folk dance festival

Dhol- a large drum.

Dhulvatt- Holi festival

Divaz- a traditional brass oil lamp

Fugdi- folk dance presented by women

Fov- flattened rice

Feni- Cashew liquor

Gramdevi- village diety

Gram Panchayatan- traditional institution of local self-government at the village

Gurav- knights

Ghodebai- a horse watering well

Kaul- divine consent, taking the omen of the deity; the response of an oracle or an idol to an inquiry

Kuldev- family deity

Mandraka- a kind of liquor

Mudras- a teacher

Mahars- Untouchable or backward caste

Mahajan- member of temple association

Maha-mal- Strongest person

Mand- a sacred courtyard where the villagers perform folk dances etc.

Mavoado- husband's in laws place

Nag panchami- a feast held in propitiation of the serpent on the fifth day of Shravan.

Naivedya- food offering to the deity, later partaken by the devotees.

Nangar- plough

Namas- a tax free land

Pir- saint

Patole- a sweet dish made up of coconut and jaggery and Fold up by the turmeric leaves.

Puja- sacred performance propitiating God

Saptah- Seven day of festival

Sadhya- Hilltop

San jao- st. Jhon feast celebrated with much fanfare

Shigmo utsav- traditional Hindu festival

Thadage- laterite structure, memorial stone belong to Muslim Community

Taranga- a sacred Umbrella

Tasa- a musical instrument

Tiatr- folk drama staged by local Christians in the style of Italian opera

Tulsi vrindavan- a little tower form erection of earth and stones in which plant Tulsi is planted

Vhol- stream

Zatra- annual Festival in honor of a Village deity.

Abstract

This dissertation presents a social cultural analysis of Mandrem village, situated along the coastline of Goa. Mandrem village is well known for its traditional and cultural heritage. Mandrem village in Goa has experienced significant transformation due to the rapid growth of tourism. This study explores the socio-cultural dynamics of the village, examining its impact on its community, traditions, and environment. The surge in tourism has brought both opportunities and challenges to Mandrem village, including economic development, job creation, environmental degradation, cultural preservation, and social issues.

The study of this topic was quite difficult as there was little data available which provides information about the village. There are some secondary books which talks about the Historical background of Mandrem Village and about the community. The major source for this research methods was interviews, surveys, and observations, to analyze changes in livelihood patterns, cultural practices, community dynamics, and environmental depletion and about the Socio-economic and environmental impact that are brought by the tourism. Also Newspaper articles helps to understand about the Tourism development and the impact that the villagers are going through. Additionally, Jstor articles and Shodhganga are important source that helps to understand about the Socio-culture of Goa.

The study concludes that while tourism has contributed to economic growth and cultural exchange, it also poses significant challenges to environmental sustainability and community well-being. To ensure the village's long-term prosperity, sustainable tourism practices, environmental conservation, and community participation in decision-making processes are essential.

Keywords: Mandrem Village, Communities, History, Tradition, Culture, Tourism, Transformation, Developments, Economic, socio-culture, Impact, Depletion of Environment, cultural preservation, Sustainable tourism, Environmental Conservation.

Chapter I: Introduction

1.1 Background

Goa is a small state on the Southwestern coast of India within the Konkan region, geographically separated from the Deccan highlands by the Western Ghats and the Arabian Sea. The total area of Goa is around 3701 sq. Kms. The land of Goa is divided into two districts and twelve talukas divided by rivers forming their boundaries from Terekhol river in the north with its Terekhol fort in the Pednem Taluka to the southmost point of Polem in the Cancona Taluka in the South.

Maharashtra and Karnataka are the two states surrounding Goa. With the Arabian Sea to the West and the Sahayadri Mountains to the East, Goa had a profound influence on several aspects of its culture and its evolution over time.¹ Goa's history is an integration of prehistoric customs, colonial influences, and indigenous civilisation. Goa has been ruled by many Foreign and Domestic empires such as Satvahana, Bhojas, Chalukyas, Konkan Mauryas, Shilaharas, Kadambas, Adilshahi, Portuguese, and Maratha. All have left an inerasable mark on the culture, architecture and lifestyle in Goa.² Each villages in Goa are different from each other perfectly represent its own history and culture such as the villages of Pernem Taluka.

Pernem Taluka is the northernmost Taluka of Goa. The original name of Pernem was 'Pandin'. Two rivers flow in Pernem Taluka, Terekhol and Chapora. Terekhol River acts like a border between Maharashtra and Goa while Chapora River demarcates the territory between Pernem and Bardez Taluka. The Portuguese took control of the Pedne from the Rajas of Sawantawadi and became part of the New Conquest in 1788.

¹ Maria Aurora Couto, *Ethnography of Goa Daman and Diu* (New Delhi: Penguin Viking, 2018) 1-2.

² T. V. Gune, *Gazetteer of the Union Territory of Goa Daman and Diu, Vol. I* (Panjim: Gazetteer Department, 1979) 2-3.

Due to Inquisition the Hindus from Bardez came with their deity and settled in Pernem during this period. The people of Pernem are largely engaged in fishing, Liquor distillation, agriculture and production of coconut, Cashew, mangoes and chillies.³ The people are also engaged in other traditional occupations. Pernem Taluka consists of 27 villages one of these is the Mandrem Village upon which the research work will be based.

Mandrem village is encircled by Chopdem, Morjim, Parcem, Arambol and Arabian Sea. Mandrem village is well known as a tourist destination. It has two beaches, Junas and Ashwem. Mandrem village is one of the largest village in Pernem Taluka which holds around 8,000 and above population. There are various Hindu temples situated in Mandrem Village dedicated to local deities. The village is a home to a Majority of Hindus and subsequently Christian Community and other religious people.⁴ Mandrem Village is also famous because of the presence of modern as well as traditional artists. Mandrem village is rich in its socio-cultural practices with festivals and traditions. The villagers of Mandrem were traditionally involved in agriculture and animal husbandry. But with the changes that occurred when the village became a popular tourist destination, there were modern developments that have become hazardous for the traditional identity as well as the village environment.

With the historical and cultural package Mandrem village is an example of balance between traditional culture and modern development. The study will try to enhance the understanding of the traditional as well as Modern developments that have happened in this area. With the growth of tourist activities and commercial

³ Arun Nakul Naik, *Pedne Talukyacha Itihas* (Bardez: Saipreet Prakashan, 2018) 36-37.

⁴ Joel D'Souza, "A Scarlet Hamlet," *Goa Today*, June, 1996.

modernization has led to many changes in the village which the current study will try to understand.

1.2 Objectives

- 1) To undertake a Socio-Cultural study of Mandrem Village.
- 2) To study the Tourism and Major Developments in the village.
- 3) To analyse the impact of tourism on the village.

1.3 Identification of Research problem

With an emphasis on important research problems this study attempts to undertake a Socio- Cultural analysis of Mandrem Village and gain a thorough understanding of the structure of this community in the context of continuing changes. The study will examine how old customs and modern development has maintained a balance, highlighting how Mandrem has maintained its cultural identity in the face of change. The research will also examine on how tourism and modernisation have brought changes in context to Socio-cultural and economic structure of the village.

Exploring this further will delve into the examination of how alternations in patterns of livelihood impact the socio-economic standing of the villagers. The research will also examine the impact of tourism on values, lifestyles and community identities and measures that the villagers are taking to tackle with the impact on society, culture, tradition and environment.

1.4 Literature review

Goa: Land, Life and Legacy by Vinayak Vishnu Khedekar is a comprehensive book for the study of Goa the Author had largely focused upon each aspects of Goa. The Book explores into the rich history and diverse culture of Goa. The book covers various aspects, including the region's topography, the distinctive communities, unique social structure, lifestyle and folk tradition. This book gives an overall view about the Goa and its people. It provides an insightful exploration of Goa's past, present, and the lasting heritage that has shaped this vibrant Indian state. Also the Author had put light upon various economic activities such as Agriculture, Fishing etc. This book is important as it provides an understanding about Goa and its people's societal structure, cultural believe and a wealth of knowledge about the distinct communities. Also this book provides information about the cultural festivals that take place in Mandrem village such as the Taranga on the occasion of Dussheera, also he talked about the Dhalo and Shigmo festivals which are well known in this village.

Eco-Culture Goa Paradigm this is also another book written by Vinayak Vishnu Khedekar. In this book the Author is showing the relationship between ecology and culture in the context of Goa. It explore the ways in which Goa's Cultural practices, traditions, and social structures have influenced and been influenced by the region's environment, biodiversity and natural resources The author had largely given information about the folk festivals that take place in Goa and provides insight into the elements of eco-cultural festivals. This paradigm emphasizes the close connection that exists between the close connection that exists between Goa's varied heritage of culture and its exceptional natural environment. The book had largely given

information about the folk festivals that take place in Goa and provides insight into the elements of eco-cultural festivals. This book helps to understand about the relationship between the nature and the culture.

People of India: Goa An Anthropological Survey by K. S. Singh this book provides a wealth of information about the etymology of village and place names of Goa, and the various communities that exist in Goa. The author collected anthropological data about the communities their origin, surname, custom, believe, education, festivals, traditional occupation that they carried every detail is mentioned in this book such as about the Chari community who are widely engaged in crafts occupation.⁵ The book had contributed a lot of information to understand about one's community and their societal structure. This book has also provides a better understanding about the community that stays in Mandrem village.

Ethnography of Goa, Daman, and Diu by Maria Aurora Couto this book explores into the ethnographic and anthropological aspects of the regions of Goa, Daman, and Diu. This book gives an understanding of the rites and rituals, language, religious cultural tradition, and social structure of various communities, their craft skills, modes of transport, trade and commerce, traditional occupation like agriculture and fishing to earn money for their livelihood, environment and all aspects of Goa. The book most likely offers comprehensive information regarding the social contexts that have

⁵ K. S. Singh, *Peoples of India: Goa, Vol XXI* (Calcutta: Anthropological Survey of India, 1993) 1-208.

influenced the identities and interpersonal relationships of those who live in Goa. Thus, this book serves as important to understand about people of Goa.

Gazetteer of India, Union Territory: Goa, Daman and Diu District Gazetteer, Part 1: Goa by V. T. Gune. It is an official publication from the Government of Goa. This book contains a lot of background information and history about the region of Goa. The book deals with the etymology and mythology of Goa. The book also gave information about the cultural remains of Goa and the total population according to the census of 1971. The author also emphasize on various aspects of Goan people, their custom, religion and social life. The book also contains information about the Agriculture and irrigation population, Tourist trend in Goa from 1967 to 1970-71.⁶ This book provides information about Goa and also helps to understand about the village social structure and about the peoples that were involved in agricultural and irrigation, and also about the tourist Indian as well as foreign that visited in Goa.

Pedne Talukyacha Sanskrutik Itihas a research project by Kuldeep Ashok Kamat. The book is written in Marathi Language. The Author have highlighted various aspects of Pernem Taluka such as the geographical location, the various villages situated in Pernem Taluka, the historical background of Pernem Taluka, also about the various dynasties and empire ruled over Pernem. The author also speaks about the Muslim settlement in Mandrem village. The author has also talk about the traditional occupation i.e. Agriculture which was practiced in large scale and the author has also emphasise upon how this agriculture system decreases. The author has also mentioned

⁶ Gune, *Gazetteer of the Union*, 1-273.

about the churches and temples, different communities and their social structure, cultural folk and festivals, customs etc. in this book the author has specifically talk about the Shigmo festival taking place in Mandrem.⁷ This book provides information to understand about the Pernem Taluka and Mandrem village. As this book include a better understanding about the historical background, the peoples and about the cultural religious festivals.

Govyatil Paramparik Vyavasay by Shaileshchandra Pandharinath Raikar explores Goa's traditional occupation as well as the changes that have taken place such as the Modern development that has impacted on the traditional occupation. The Author has also mentioned about the role played by the Government to preserve those traditional occupation and also in improving the social standing of Traditional occupations. This book helps in understanding the changes that have transpired over the past years and also about the Government offering solution and recommendations for improving the status of tradition occupation.

Hindu Temples and Deities by Rui Gomes Pereira the book discusses the variations in Hindu temples, their architectural styles, the function of rituals in worship, and the cultural importance of these sacred places. The Author gave a thorough explanation of the religious and cultural customs of Hinduism, including beliefs and rituals pertaining to various Hindu god and goddesses.⁸ This book enables about the Hindu

⁷ Kamat, *Pedne Talukyacha Sanskrutik Itihas* (Panaji: Kala and Sanskrutik Sanchalan, 2010) 3-106.

⁸ Rui Gomes Pereira, *Hindu Temples and Deities* (US: University of California, 1978) 3-280.

temples and deities resident in Goan villages. This book also makes understanding about the cultural believes associated with the people.

Traditional Occupation of Goa by Pantaleao Fernandes explores the historical and traditional livelihoods and occupations that have been prominent in the state of Goa. The book provides brief knowledge about the economic activities, crafts and professions that were historically prevalent among the people of Goa. The book covers various communities and their traditional occupation such as fishing, agriculture, weaving, pottery, sculptor and other crafts that have sustained communities in Goa over generations. The author had also discussed how these occupations have evolved over time and adapted on societal and economic landscapes. This book is an essential tool to understand about the earlier economic activities and is still prevalent in Mandrem village, the people earning their livelihood through those occupations and their future generations are also preserving the tradition.

Fish Curry and Rice by Claude Alvares; this book demonstrates the development that has ultimately resulted in a significant decline in the Goenkars' quality of life rather than raising their standard of living although jobs were being created for the people of Goa but, they came with a high price in terms of suffering for the natural world and the rest of society. The author had mentioned about the Hippie trail that step in Goa in late 60s. The Author discusses the negative effects of mass tourism on Goa's coastal ecosystem and society, including overcrowding, environmental degradation, cultural disturbance, and social exploitation. They highlight issues like pollution, noise,

privatization of beaches, and prioritization of luxury tourism over local communities. He had also talked about how the Government implemented rules and regulation to control tourism.⁹ This book is also important to understand about the Tourism development in Goa and how the modern developments that have happened in Goa and due to Tourism how the natives are suffering.

Pedne Talukyacha Itihas by Professor Arun Nakul Naik this book explores about the Pernem Taluka and its villages. The Author has briefly talked about the historical background of Pernem Taluka its societal, religious, beliefs, festivals that are taking place in the villages, also about the historical temples and other temples that are situated in the Taluka. The Author had also emphasise upon the various communities and their traditional occupations that they have carried through generations and how some occupation and their communities came to an end. The Author also talked about the various traditions that were carried out by the different communities. The author has also talk about the temple and inquisition period and the Hindu that came from Bardez with their deities and settle in Pernem. The author has talked about the temples and festival taking place in Mandrem village such as the Saptah.¹⁰ This book helps to understand about the village Mandrem, their beliefs, festivals that they celebrate, traditional occupation that they carried for economic purpose, the educational facility that they have and about the people who had come in the village with their deity and settled.

⁹ Alvares Claude, *Fish Curry and Rice* (Mapusa: The Goa Publication, 2002) 6- 189.

¹⁰ Naik, *Pedne Talukyacha Itihas*, 1-158.

A Socio- Cultural History of Goa from the Bhojas to the Vijayanagara by Dr. V. R. Mitragotri. This book highlighted different aspects of the socio-cultural history of Goa. The author had presented authentic account of different aspects like political history about the various dynasties that ruled over Goa, he had also talked about the society, position of women, religion, deities and the cultural tradition. The author has mentioned about the Thadage structure situated at Mandrem. He also emphasized in showing the Goa and Maharashtra sharing common traditions such as the procession of Taranga during the festive days like Dasara or annual festival. The author has also talked about the people's caste and according to their caste what profession that they hold he had mentioned about the Gauda as well as the other settler in Goa.¹¹ This book provides a wealth of knowledge in understanding about the village Mandrem. As Mandrem village is a neighboring area most of the cultural tradition are being practiced like Maharashtra.

Cultural History of Maharashtra and Goa: From the Place of Inscription by Malati Mahajan is also an important source for the study of connection between the Goa and Maharashtra. This book provides a comprehensive exploration of the cultural Maharashtra and Goa. This book explores into the diverse cultural heritage, traditions, language, society and folklore. This book helps to explore various culture that Goa and Maharashtra is sharing since past.

Culture and Religious Tradition in Temples of Goa by Kamala Mankekar delves into the rich cultural and religious richness and architecture present within the temples of Goa. The book explores the unique blend of Hinduism, its traditions, and the culture

¹¹ V. R. Mitragotri, *A Socio-cultural History of Goa from the Bhojas to the Vijayanagara* (Panaji: Institute Breganza, 1999)1-259.

of Goans. This book covers the history and architectural aspects of Goan temples, the rituals, festivals, and religious practices followed within them. The author talks about the sacred god and goddesses that are resident of Goa and their myths are also told in the book.¹² This book helps to develop understanding about the importance of temple that are situated in the Mandre village and also about the peoples believes customs, and folk culture, festival that they followed since early and are preserving those cultures for future generation.

Feasts, Festival and observances of Goa by Maria de Lourdes Bravo da Costa Rodrigues this book provides information about the Feast and festivals celebrated by the Goans. She has also talk about the Significance of each festival, the Legend attached to the festival, the Historical and mythological stories of the Festival and how these religious festivals are celebrated of the particular festival. This book is also important to know about the importance of each feast and festivals that are celebrated by various communities in Goa

Glimpses of Goa's Cultural Heritage by Bhiva Parab this book provides information about the Hindu Festivals which are practiced in all over Goa. She has also mentioned about the unique festivals that are held annually in Mandrem such as the 'Padli Badal Utsav' and 'Dhalo. She had also mentioned about the rituals that takes place during these festivals. Also she had mentioned about the 'Pandavachi Bia' in Mandrem which hold Mythological evidence of Pandavas. This book helps to understand about

¹² Kamala Mankekar, *Culture and Religious Tradition in Temples of Goa* (New Delhi: Ministry of Information and Broadcasting, 2004).

the festivals which are held in Mandrem Village also she has talk about other festivals that takes place in Goa.¹³ This Book has widely spoken about the Rituals which are taking place in Mandrem Village, and this information has helped me to understand about such historical cultural rituals.

Alcanyacho Dongar is a Marathi shorts stories book written by Milind Mhamal. This book provides information to understand about the village life and Agricultural Practices, Cultural Beliefs and how this village environment and people face problems due to Tourism. Due to increasing Tourist in Mandrem Village their cultural belief and lifestyle was changing the youths were getting addicted towards the alcohol and parties. He had also talk about the Gauvkari system and how people were doing kumeri cultivation at the place called Alkhan.¹⁴ This book gives the understanding of the Socio- cultural and the tourism impact on the Mandrem village.

The Cultural History of Goa from 10000 BC -1352 AD by Anant Ramkirshna Sinai Dhume. This book provides an ample of information about the legend Parashuram mythology and about the settlement of various communities in Goa according to the period. The book also mentioned about the horse trade in Goa during the regime of junior Sendraka dynasty late 6th century Arab merchants that were brought to take care of horses, after that this Arab and Irani merchants stated settling in Goan villages such as the Pedne Taluka. The author also talks about the Muslim settlement in Pernem Taluka villages such as Mandrem. He had also mentioned about the land and

¹³ Bhiva Parab, *Glimpses of Goa's Cultural Heritage* (Panjim: Broadway Publishing House, 2013) 9-48.

¹⁴ Milind Mhamal, *Alcanyacho Dongar* (Bardez: Saipreet Prakashan, 2018) 8-46.

wadas that hold the names of Muslim such as Bidrubag, Dandos, Madhala- Maj, Alkhan, Pashkhan, Ramjan, Udik etc. and also about the ‘Ghodebai ’in Mandrem. Overall this book is important for this dissertation as its one chapter is based on tracing the History of Mandrem village.¹⁵ This book provides a wealth of knowledge about the Horse trade and the Muslim dominance in the Mandrem village.

“Flight of the Deities: Hindu Resistance” in Portuguese Goa by Paul Axelrod and Michelle A. Fuerch article examines the history of Hindu resistance in Goa against Portuguese colonisation. The book explores the different ways that the Hindu resists including religious and cultural measures. How they have maintained their identity and their cultural religion and their deities since there was harsh colonial rule in Goa. This article provides insight into the continuing struggle for independence and self-determination in colonial rule. He had also mentioned about the deities and the people from Nerul, Bardez shifted to Mandrem village of Pernem taluka a neighboring taluka to Bardez Taluka.¹⁶ This Jstor article helps to understand about the colonial period and about the sufferings of the peoples to save their religion and their deities from conversion.

“Goa: Fighting the Ban of Tourism” by Noronha Frederick article provides information about the Goa and the adverse impact of Tourism in Goa which were widely getting debated in the press and among the politicians and the public. The author had also mentioned about the goan villages and how their traditional

¹⁵ Anant Ramkirshna Sinai Dhume, the Cultural History of Goa from 10000 BC -1352 AD (Panaji: Dr. Ramesh Anant Dhume) 269-270.

¹⁶ Axelrod Paul, “Flight of Deities: Hindu Resistance in Portuguese Goa,” (*Modern Asian Studies*, 30): 387-421.

occupation was destroyed due to the booming of tourism in Goa. The author had also mentioned about the other impact of tourism in Goa such as Drug pedaling. He had also mentioned about the people that protested against the impact of Tourism in Goa. The author had also mentioned newspaper based on Politics of Tourism and also about the cultural events like Carnival and Shigmoutsav which has been taken to the town with procession and street dance over a decade or so, a new concept of floats it has become a controversial. These floats are being used to attract the tourist towards Goa.¹⁷ This article had largely provides information about the adverse impact of tourism on Goa and the people of Goa protested against it. And also about the rapid urbanization and unplanned development has transformed these village and their traditional occupations into a concrete jungle.

1.5 Research Design and Methodology

The Methodology adopted in this study is Primary and secondary sources. Ethnographic fieldwork, depth interviews, participant observation, and focus group discussion with villagers from various socioeconomic backgrounds and age groups will be undertaken, Oral histories, Visual documentation, and Comparative analysis will be part of the research. The major sources for the study are books, reports of administration and the oral sources. The study aims to explore the socio-culture, Tourism, major developments and its impact on the Mandrem village.

¹⁷ Frederick Norohna, "Goa: Fighting the Ban of Tourism," *Economic and Political Weekly* 32, no.51 (1997): 3253-56.

1.6 Scheme of Chapters

Chapter I: Introduction

Literature review, Scope and Methodology.

Chapter II: History and the Traditional Composition

This chapter will include information on the setting and historical background of the village. The chapter focuses upon its various aspects such as the different communities, society, and culture.

Chapter III: Tourism and Major Developments

This chapter will focus on the Tourism development in Mandrem, Different types of Tourist visit to Mandrem village, the major developments that have taken place in Mandrem such as Socio-cultural and Economic development.

Chapter IV: Tourism impact on the Village

This chapter will deal with the impact of Tourism and its evaluation and influence on the villagers. Also this chapter will include the Measures taken by the Villagers to save their village from destruction.

Chapter V: Conclusion

The Conclusion will summarize the key findings of the research. It will further include Glossary, Appendix, Bibliography and Photographs.

1.7 Scope and Relevance

The study seeks to bridge the gaps by carrying out an in-depth study of the various aspects related to the village. Because not much work has been done related to this area, the current study will undertake research to understand the various communities and their way of living, traditional occupations and cultural and religious life. The study will also attempt to see impact of the tourism on the village. The study will also emphasise upon the modern development that has taken place in this village.

An analysis of Mandrem village in the context of globalization seeks to reveal the methods the village community uses to maintain its cultural heritage in the face of modern forces. Gaining understanding of Mandrem villager's way of life through research would help the local Panchayat to deal with issues facing the community. Through promoting a more profound comprehension of the village, the research empowers the community to protect its heritage from unwanted outside influences. In the end, this study adds important knowledge that will direct further regional development projects.

Chapter II: The History and the Traditional Composition

2.1. Geography

Pernem is the northernmost taluka of Goa; the historical and cultural heritage of Pernem Taluka covers 251.68 sq. Km. throughout the areas of Pernem Taluka. There are 27 villages in Pernem Taluka which are full of cultural historical heritage. As it is located on the shores of the Arabian Sea, this taluka has been associated with trade for hundreds of years.¹ The Village of Mandrem is located in the southern region of Pernem taluka.

Mandrem village is the largest coastal village in the Pernem Taluka of North Goa and it is surrounded by other villages and boarded by the Arabian Sea. The village is marked by hills and covered by dense forest. The total geographical area of the village is 1,88,93,857 Sq. Mts.(Fig.2.1) Mandrem village has River locally known as Vhol which originates from the cashew jungles of Corgao, and flows through the settlements of Corgao and Mandrem after covering 8.75 km. it passes through Corgao, Naikwada, Gawdewada, Bidrubag, Marathwada, Junaswada and Mandrem before flowing into the Sea.² This stream is nearly on verge of extinction, As Mandrem has become a tourist destination, major developments and other human activities like extensive garbage dumping had made a diverse impact on this Rivulet. This village also has two white sandy beaches.

According to 2011 census the population of the village was 8,366.³ There are 11 wards in Mandrem Village namely Sawantwada, Gawdewada, Naikwada, Askawada, Deulwada, Madhlamaj, Ashvewada, Ashve/Junaswada, Junaswada, Madhalamaj II, Dandoswada and there

¹ Kuldeep Ashok Kamat, *Pedne Talukyacha Sanskrutik Itihas*, (Panjim: Kala and Sanskrutik Sanchalan, 2010) 6.

² Alvares Claude, *Fish Curry and Rice*, (Mapusa: The Goa Foundation, 2002) 14.

³ Census of India 2011 Goa, Directorate of Census Operations Goa, 2011.

are five hamlets Salgaonkarwada, Kharbewada, Desainagar, Marathwada and Bidrubag.⁴ Geographically the village is placed as a Circle.

2.2. Etymology

According to local people and as Stated in Arun Naik's book "Pedne Talukyacha Itihas," Mandre before the advent of Portuguese was known as 'Mhoji Manjre' (My Mandre).⁵ Also there are Different views for the etymology of the name "Mandrem". According to oral tradition etymology of the village according to one interpretation, the word Mahendragram may have been its original name as Mahendra is connected with Lord Parshuram, a God acknowledged in Puranic mythology as the creator of Goa and Konkan. It is believed that on the mountain of Harmal village where Parshuram have performed Yajna a sacrificial ritual on the mountain also known as "Bhasmacho Dongor". Harmal village is a neighboring village to Mandrem. Another interpretation suggests that the name Mandre came from the word "Mandraka" means adobe of people making out tadi (a kind of liquor).⁶ Also people added that etymologically the word Mandre is derived from the Arabic word 'Mudras' which means a teacher. From the above interpretation the etymological word Mandraka which means making out Tadi may be the original name of Mandrem because earlier Mandrem villagers were involved in making Tadi. But today the Toddy tapper is rarely found in Mandrem village.

⁴ Mandrem Panchayat, Mandrem Pernem Goa.

⁵ Arun Nakul Naik, *Pedne Talukyacha Itihas*, (Bardez: Saipreet Prakashan,2018) 8.

⁶ Vivek Chari, *Mandre: Exploring, Etymology, Prehistoric Treasures, and Divine Narratives*. Unpublished Document.

2.3. Ancient History

The Archaeological evidence indicates that Mandrem's history dates back to prehistoric times, when it was likely inhabited by prehistoric humans. Dr. S. A. Sali has made important discoveries and has mentioned in Archaeological Survey of India 1964–1965,⁷ revealing indications of prehistoric human activity. Mesolithic implements found during the excavation in Mandrem provided insight into the prehistoric habitation of the area. The hilltop in the Dandoswada region, known as Sadyar in Konkani, is home to a local god called Ghungurlo Dev, who may have originated there and is associated with prehistoric beliefs.⁸ Today also the villagers worship this Ghungurlo Dev.

2.4. Muslim settlement in Mandrem

It is believed that the Arab have dominated trade and commerce in the northern Indian ocean for more than 1000 years.⁹ It is commonly known that the Arabs and the western coast of India have trading relation. A. R. Dhume claims that the Pernem taluka was dominated by Muslims in the past based on the presence of Muslim religious structures. By the end of 6th and at the beginning in the early 7th century A. D., the junior branch of the Sendraka dynasty has employed Arab slaves to maintain horses. After that this Muslim slaves got married to native girls of other caste. The maintenance of horses decline when the Sendraka empire collapsed, forcing the Muslim to turn agriculture.¹⁰

⁷ A Ghosh, *Indian Archaeology 1964-65*, (Delhi: Government of India Press, 1969) 8.

⁸ M Nambirajan, *Archaeology of Goa (Early Period)*, (PhD. Thesis, Karnataka University, 1994) 61.

⁹ Kuldeep Kamat, *Pedne Talukyacha Sanskrutik Itihas*, 6.

¹⁰ Anant Ramkirshna Sinai Dhume, *The Cultural History of Goa from 10000 B.C -1352 A D*, (Panjim: Dr. Ramesh Anant Dhume) 269-270.

Once there was adobe of Muslim Community in Mandrem Village in a large number but today it is believed that there are no Muslim Occupants in this village who are descendants of Arab traders in Mandrem Village except the presence of Pir, Thadage, wadas and land properties in the village of Mandrem is evident of Muslim domination over the village. The Urus festival is held in this village in honor of local Saint. There are numbers of land properties and wadas that had Mohammamedan names in this village and the local peoples have gave local name for this land such as a place like Ramzan which actually means Rehman Khan, Alkand as Alikhan, and there are many land names such as Kabirkhan, Khanchibag, Bidrubag, Poshekhan, Inasbag, Babarkhan, Yanakhan, Udaikhan, Dandosbag, Udik, Junasbag, Madhla-maj, Pineachi Bhati.¹¹ This indicates the presence of Muslim community in the Mandrem village.

Arab traders would transport horses to the port of Goa; from they were transported to the Ghat region. This is how Ashvem, Mandrem got its name.¹² There is a place called Alkand in the village where precious horse were brought and sold to the local chieftain of the time by Arab traders at the Market of Pedne. There is also a 'Ghodebain' in the said Udik property at Mandrem Village.¹³ (Fig.2.2) This well was used for Horses for drinking water.

Throughout Mandrem, remains of the Muslim past have survived in the shape of Thadage and Pir structures. There are two historic laterite buildings known as Thadage near the Bhagwati-Sapteshwar Temple. (Fig.2.3) According to Dr. Mitragotri, these Thadage buildings which are believed to be distinctive memorial monuments from the Shilahara- Kadamba period haven't yielded any burial artifacts or skeletal remains.¹⁴

¹¹ Dhume, *The Cultural History*, 271.

¹² "A Cultural History of Goa, On Horseback" *The Times of India*, April 17, 2016.

¹³ Dhume, *The Cultural History*, 260.

¹⁴ V. R. Mitragotri, *A Socio-Cultural History of Goa from the Bhojas to the Vijayanagara*, (Panaji: institute Braganza, 1999) 162.

Some locals of the village say that the Muslim was torturing the Hindu community and they were living their life horribly, there is widely held belief that the Chari families who lived in Madhalamaj, had been forced to leave their homes. Subsequently, a large number of locals decided to seek help from Khem Sawant of Sawantawadi, the sardesai of that area, who helped to drive out the Arab traders with the help of Hari Ana Naik accompanying other soldiers. The locals call him as “*Naikancho Mul Purush*” who had bravely fought with the Musalmans and cut them from Mandrem Village, for his Bravery he was awarded with 27 land properties and was titled as “*Maha-mal*” (strongest person).¹⁵ There are also three swords which are preserved by the Naik community and are worshipped. Afterwards, there was a superstition that Muslims shouldn't stay in the village at night because Hari Ana Naik was supposed to have threatened them in dreams if they spent the night in Mandrem. His statue is present at the temple of Askawada and later on from him and from his retinue originated the Mhamal in Mandrem.

2.5. Community

According to the villagers the early settlers are the people from the community are Gawade, Sawant, Chari, kawale Manjrekar. The people of Mandrem were living simple life and were engage in Agriculture, Fishing and handicrafts; these three traditional occupations were widely done by the villagers. Their houses were simple and probably constructed by the use of Mud and coconut leaves. Their life was revolved around cultural and religious celebration and bounding with family and friends. Community wise there are 1200 Bhosle Sawants, followed by Mhamals, Naik Bhandari, Naik Marathas, Gaude, 96 Kshatriya Marathas, Vishwakarma Bhraman and one wada of Mahar.¹⁶ The Mahar are always given place at the middle of the village. In Mandrem

¹⁵Joel D'souza, “A Scarlet Hamlet,” *Goa Today*, June 1996.

¹⁶D'souza, “A Scarlet Hamlet,” 8.

Mahar are settled at Madhlamaj which is the middle place of Mandrem. They are not allowed to go beyond that particular area. They are an important community and are involved in many temple-related activities. For each temple function they have a task to beat the drum for every temple. Only this community has this authority. They play an important role in each rituals of Hindu community.

2.5.1. Gauvkari System

As in Goa and Konkan we find Gauvkari system that existed in every village that looks after the overall working of the village administration. Any human community whether it be folk or tribal, need specific institutions in order to give its member the means to live well organized, disciplined and welfare focused lives. The Gauvkar was treated as important in the total social structure and therefore such proverbs as ‘Gavn Tethe Dev and Dev Tethe Gauvkari’ came into existence.¹⁷

According to the locals of Mandrem village, there was Gauvkari system where the locals use to gather under the Peepal tree near the temple of Shri Bhagwati Sapteshwar at Deulwada. All the necessary needs of the villagers were discusses among them and solutions were implemented such as development of such as school or to build irrigation bunds in the farm, and installment and maintenance of Sluice gates for the Manas. In addition to watching religious festivals, the institution ensured and monitored services provided in the village by Mest, Kumbhar, Dhobi, Mahar, the Hindu preist- jyoshi and Gurav, Bhavins and the perni besides supervising religious festivals. Similarly who worked in agriculture received their shares and other communities such

¹⁷ Vinayak Vishnu Khedekar, *Goa: Land, Life and Legacy*, (Panjim: Directorate of Arts and Culture, 2016) 72.

as carpenter and blacksmith were getting their remuneration they were also getting a piece of land which is known as 'Namas' a tax free land.¹⁸

Since the Chari was primarily blacksmiths and carpenters by trade, these artists were especially invited to provide their services to the people as blacksmiths and carpenters at the founding of every hamlet. In exchange for their services, the village Gaunkari community received a tax-free parcel of land. Namshi was the name of this territory that was exempt from taxes. Under the Vinan Bhati, Vinan Bhatle, Vinanicho Malo, etc., in addition to Namshi. Vinani, which translates to "blacksmith" in old Konkani.¹⁹

As per the local states, "Koxtteak paili ani bhextteak kuddov." (A small sum for the laborer, but abundance for the idler). Earlier the people of Mandrem were totally relying on the bhatkar for land and pay and on favorable weather for harvests because the lands were not theirs. Their grievances were exacerbated by poverty and caste prejudices.²⁰ Today also the farmers staying in Mandrem use to work on the land owned by the Bhatkars and in turn give a little sum of rice to the Bhatkars. The Gauvkari has distinctive functioning like an administrative system. Before the advent of Portuguese it was known as Gaukari but later it was renamed as Comunidade.²¹

2.6. Traditional occupation

2.6.1. Agriculture

Many traditional businessmen have preserved their heritage. Whether the profession is skilled or labor intensive, profitable or non- profitable this occupation was carried out by the people of

¹⁸ Khedekar, *Goa: Land, life and Legacy*, 72.

¹⁹ Chari, Mandre: Exploring, Etymology, unpublished document, 2.

²⁰ D'Souza, A Scarlet Hamlet, *Goa Today*, 1996.6.

²¹ Khedekar, *Goa: Land, Life and Legacy*, 68.

Goa.²² Historically, the primary sources of income in Goa were agriculture, horticulture, and traditional industries.²³ Sixty years ago Agriculture was to be the most important occupation for the villagers the fields were seen everywhere.²⁴ But today very peoples are practicing this occupation. In Mandrem village the peoples are also practicing this occupation but it has also decreasing its number. Earlier the people were engaged in Kumeri agriculture prior to the advent of the 'Nangar' (Plough). For Kumeri Cultivation the nearby bushes and trees were chopped down and burned, as the soil used to get improved²⁵ as the villagers of Mandrem were growing Nachne, Udit, Kullit, Mug and other crops were grown. As it was a hard work to cultivate Kumeri agriculture the people left the traditional agriculture. And the knowledge of Kumeri Cultivation has disappeared.

After the advent of Plough they started Paddy farming throughout the monsoon and winter months emerged following the introduction of the plough. Two rice harvests were conducted annually, and numerous species, including Patni, Damgo, Mudgo, Khochri, Jaya, Dedkya Bhat and Adihkya Bhat were grown. The required of rice was planted, with the monsoon season yielding an abundance of high-quality rice. After the Harvest the rice sheaves were then cut and were distributed in the Temple of Shree Bhagwati Sapteshwar. Fov was made from this novel grain that was served on Diwali. Monsoon water was traditionally kept in drains, wells, and ponds. A group of people used to obstruct water from the river with the help of Lat. (A wooden method used to obstruct water)²⁶ as the rivulet was nearby they use to construct a small dam so

²² Shaileshchandra Pandharinath Raikar, *Govyatil Paramparik Vyavasay*, (

8.

²³ Kamat, *Pedne Talukyacha Sanskrutik*, 21.

²⁴ Raikar, *Govyatil Paramparik Vyavasay*, 11.

that they can use the enough water for their fields. As this rivulet is extinct in some parts. The people used water from the bore wells constructed by the Government.

The majority of the village practiced wayangan farming. There was never a scarcity of food because rice was grown twice a year. Red vegetables, radish, cabbage, maize, chilies, brinjal, and other crops were grown in various areas of the fields. Over periods of time this crops like as kulid, turmeric, harsande, merulo, nachni, Udit, Brinjal, Moong, chawli, and sesame were grown.²⁷ This was there third farming that they were doing. This eliminated the need for these folks to rely on others for their daily nourishment.

Earlier the farmers were using traditional tools and were earning their livestock these tools have been passed down from one generation to another over the years. This type of farming is usually practiced on small scale farms and involves using simple tools and equipment. The farmers were using simple tools such as hoes, sickles and plows as well as natural fertilizers like compost and manure rather than chemical ones. Traditional farming focuses on sustainability and harmony with nature in order to minimize environmental impact and support long-term soil health, biodiversity and food security. But after the advent of modernization the agriculture tools has been replaced by advanced machinery and equipment like tractors, drones and other cutting machinery which increase productivity. Chemical fertilizer and pesticides are frequently used to maximize yields; on the other hand, genetically modified crops are used to impart qualities like resistance to pests and diseases, which improves total productivity. Today some farmers of Mandrem are not practicing farming for twice the farmers majorly practice farming in the month of monsoon.

²⁷ Kamat, *Pedne Talukyacha Sanskrutik*, 21.

2.6.2 Animal husbandry

Dairy business was a side business that every farmer of Mandrem was having. Goan farmers do more than just cultivate land and raise livestock. Essentially, the farmers here made their living by performing both of these jobs because they were complementary to one another. The plough required to be pulled by cattle. Because the cattle had access to the grass in the field, the production costs were also kept under control.²⁸ Also Goats were found in the village, they used to sell the Goat milk as their milk is rich in nutrition and the people used the Goat Milk earlier. But today there are few people who used Goat milk for only Small childrens to give them proteins.

2.6.3. Cashew distilling

Cashew tree is believed to be a native of Brazil, and from there it has been widespread in the other parts of the world. In Goa Cashew tree has been widely cultivated for its kernel, fruit, cashew nut shell liquor and other products. Though Cashew was introduced in Goa way back in 16th century mainly in intention of afforestation and soil erosion.. During the Cashew season Farmers were also largely engaged in cultivating Cashew tree and are earning money by shelling its nuts and distilling cashew feni.²⁹ Today also people use the traditional methods to collect the ripen cashew and to distill cashew feni.

2.6.4. Bamboo Basketry

Bamboo products are traditionally made by the Mahar community in Goa. In Mandrem there are Mahar communities which were largely engaged in Bamboo products but today only one family

²⁸ Kamat, *Pedne Talukyacha Sanskrutik*, 18.

²⁹ Dr. S. M. mundinamani, Analysis of cashew value chain in Goa, (Darwad: University of Agricultural Sciences) 5.

is engaged in doing bamboo material goods. Traditional fishermen utilize these bamboo products for shallow water fishing and other related activities; they are also employed in agriculture-related activities and for everyday home purposes. The goods are sold at weekly and other markets.

Bamboo strips are used to make a vast array of items used in day-to-day work in Goa, including fans, partitions, baskets, boxes, flower vases, winnowing trays, chicken baskets, and grain baskets. Despite all the efforts, for a variety of reasons, the market does not react well to these products. As modified items has come up in market of metal and brass. Today this people only make things which are required for any ritual such as wedding. Whereas, many have quit their full-time careers weaving bamboo and taken on other jobs in order to support their family.

2.6.5 Fishing

The fishing settlements along the Goan Coast are home to Kharvi communities, including the Raponkars, magkar, kantaikar, pagelkar and arrikar. Their primary occupation is fishing.³⁰ Fishing is also practiced in Mandrem village by the kharvi community. For many years kharvi community are the one who serves fish to the peoples of Mandrem. They support sustainable economic growth and have an understanding of marine life. They don't go for fishing during the rainy season since it's not safe to sail the water. During the wet season, people sell their homemade Goods. As this village became a tourist destination the fisherman's dominance over the sea was taken by the tourism. Earlier before the advent of tourism and hotels near the

³⁰ Sharon D'cruz and Avinash V. Raikar, "Ramponkars in Goa: Between Modernisation, Government and the Deep Blue Sea" (*Economic and Political Weekly*, Vol. 39, no.20 (2004): 2048-54.

sea belt it was haven for them, but today due to hotel industry causes a lot of problems for them while fishing. Today only few people are engaged in fishing.

2.7. Temples

Goa is a place where Numerous Gods and deities residents all over. There are temples dedicated to various Gods and Goddesses. The Gods and Deities are central to Goan way of life. They believe that divinity is responsible for keeping an eye on every area of their lives on a sociocultural, agro-economic and religious level.³¹ The temples showcase the culture of the people they carried with them since yearly period. The temples are the Centre for Villages deities, culture and religious activities were people gathered to worship.

2.7.1. Shri Sapteshwar Bhagwati Temple

Shri Sapteshwar Bhagwati temple at Deulwada Mandrem it was founded by the village Gauvkar consisting of Five “Vangor” are the Narayan, Ravalnath, Satpurush and Rampurush. This temple is the “Gram devta” of Mandrem villagers. The temple is built in a simple and elegant structure but has one feature that distinguishes it from other temple in the Mandre village that, it consisted of two *Deepstambh*. This temple belongs to the Maratha community and who have surname Dessai.³²

This temple has also Mythological Story, for lord Sapteshwar and along with him lord Kamleshwar of Korgao this both were the two disciple of Sideshwar a nath panti sadhu. His ashram was located in Redi village of Vengurla taluka. One day, while imparting a new siddhi, Guru Sidheshwar requested his two disciples to throw sacred rice into a pan of boiling oil as he

³¹ Mitragotri, *A Socio- Cultural History*, 23.

³² V.D Mahajan, *Ancient India* (New Delhi: S Chand & Company, 2008) 67-70.

entered. As he desired to show his apprentice one tantra. However, as Sidheshwar entered frying pan with boiling oil, both Kamleshwar and Sapteshwar fled the redi village and relocated in mandrem and Korgao, respectively fearing a protest. This myth has intentionally created on porpose to link the Sapteshwar and Kamleshwar to the Nath Panth. It is evident from the suffix Ishwar it clearly shows that the deities remain away from the influence of Nath Panth. It merely depicts the historical ties between the two villages and Iridige Vishay, or Redi former capital of Goa.

2.7.3. Shree Sateri Giroba Bhutnath temple

In the Konkan and Goa regions, the Earth Mother is reffered to as Santeri, Bhumika, or Santer and Bhumka. The Mother earth is honored in the form of anthill. It is believed that a Serpent (nag) always resides in the anthill. Santeri or the anthill is considered sacred as the Village Deity. An object made of Copper is also worshiped as Santeri. There is also a temple in Mandrem, Shree Sateri Giroba Bhutnath temple is situated in Gawdewada Mandrem. Sateri's ant hill is around 10 feet high. The affiliate gods are Giroba and Bhutnath. This deity is said to be the "Village deity" of Mandrem village. The Mahajans of this temple is Kshatriya community. It is believed that if any person of this village and outside village suffering with any stumbling blocks in his life than it would be solved on the place called Chavato of Dev Bhutnath.

2.7.4. Shree Bhumika Bhuthnath Prasana

Shree Bhumika is the other form of Sateri. Shree Bhumika of Ahvem has also a story to tell through local narratives, it has been said that the Bhumika devi has come to ashvem from Maharashtra during the colonial period. While coming she have also brought Purush with her.

After walking so far she got tired and after crossing a river she sat over there for rest later on she decided that she will stay. An ant hill was formed at that place and today there is a temple. As the deity was originated from Maharashtra the people of ashvem used to visit that place during annual Jatra of Mauli.

2.7.5. Shri Ravalnath Sateri Prasana

During colonial period Tiswadi, Bardez, Salcete was captured earlier by the Portuguese. They forcibly converted many Hindus to Christianity. Churches and chapel were started being erected on the broken temples. The havoc of persecution of Hindus was witnessed during that period. To save their faith and their deities the Hindus took protective step and moved with their deities to nearby Hindu areas outside of the Portuguese controlled territories. Hindus left Assagao, Anjuna, Nerul, Arpora, and other Bardez villages between 500 and 550 years ago out of fear of conversion, and they settled in Mandrem near the Chopdem border with their gods.³³ The location became Askawada, a sprawling complex of thirteen shrines. Ravalnath and Bhumika are the principal gods. When the situation came in control the people who have settled in Mandrem with their Gods shifted back to their original place with their deity but the main temple of Bhumika and Ravalnath didn't shift back.

2.7.6. Church

Our Lady of Rossary

Mandrem was a part of the Arambol parish until 1933, when the late Fr. Luis Gonzaga Sequeira worked tirelessly to turn the Our Lady of the Rosary chapel into a church. Oddly enough, for his daily mass, Fr. Sequeira rowed up the lovely rivulet in a canoe. All by himself, he would row

³³ D'souza, "A Scarlet Hamlet," 8.

across the river and stop behind the home of his altar-boy, 8-year-old Jose Carlisto. The parish realized that it needed a bigger church to serve the growing Catholic community, which makes up around 20% of Mandrem's overall population. Thus, in 1979, the base of a contemporary church built by architect Ralino de Souza was established at the summit of the hill. The lovely church was ultimately consecrated. Both Hindus and catholic lived in communal harmony with each other and had donated their mite to help build the new office. The Holy Father replied to a petition sent by the parish committee to the Vatican with a \$18,000 payment for the construction. The Diocese's Rosary High School is located in the abandoned church across the street.³⁴

2.8. Feast and Festivals

Festivals and fairs have been part and parcel of Goans, which attracts not only Goans living in Goa but also people from far and wide, particularly to the visitors, who visit their Kuladevata (family God/Goddess). There are a large number of people who gain out of the fairs and festivals. It plays not only an important role in terms of meeting members of family and friends but economically significant too. Moreover it draws people of other faiths also. Goans love living life to the fullest and this is visible in the way the state celebrates its feasts and festivals. The Goan village life has always been vibrant, celebrating every moment with great gaiety and pomp through its festivals. Certain village festivals have been celebrated for centuries and yet continue to awe the new generation..

A community's culture shapes its collective behaviors and ideas and includes a variety of aspects such as language, dress, food, and religious beliefs. Culture is inherited from generation to generation and reflects society norms and values through music, literature, architecture,

³⁴ Kamat, *Pedne Talukyacha Itihas*, 28.

sculpture, and religion. Regional and national differences in cultural identity are influenced by customs, traditions, festivals, and views. Culture changes locally, regionally, and nationally as a result of historical processes. In terms of greetings, attire, food, and social and religious ceremonies, Indian norms diverge significantly from Western ones. An essential component of national identity, a nation's distinct cultural legacy defines its people.

These celebrations, steeped in references to deities and historical events, are integral to Goa's oral tradition, providing insights into its ancient history and social evolution. By studying these festivals, we gain valuable insights into the societal preferences and transformations over time. While folklore forms a significant part of this oral tradition, it's essential to verify its accuracy and reliability through available sources. Major festivals like Ganesh Chaturthi, Diwali, and Christmas are celebrated alongside Goa-specific ones such as Shigmo and Dusshera, enriching the social fabric of the region. Additionally, certain festival like Padli Badal Utsav is unique to specific villages like Mandrem, where festivities are cherished throughout the year.

2.8.1 Saptah

In Goa many temples have annual festival of bhajans to honor their deities. This festival can last for a day or several days. When this festival spans for seven days, it's known as a 'Saptah'.³⁵ In Mandrem this annual festival holds for seven days, Uninterrupted Bhajans referred as 'Paar' in the local tongue, are sung continuously for seven days all long. To commomorate, the Gods Sapteshwar and Bhagwati lead a procession. Next are pujas and the distribution of sweets to the devotion. Local priests and the leader of many communities such as Sutar, Chari, Kumbhar, Naik

³⁵ Maria de Lourdes Bravo da Costa Rodrigues, *Feasts, Festivals and Obseravances of Goa(Goa:L & L, 2004)* 62.

etc., sing bhajans for all the seven days. The seven day Bhajan are performed by seven different wadas, Junaswada, Deulwada, Dandoswada, Askawada, Naikwada, Ashvewada and Madhlamaj. A unique lamp known as ‘Nandadeep’ or ‘samai’, is kept ablaze during the entire procedure.

2.8.2 Dusshera

Dusshera festivals also known as Vijay Dashmi is another significant festival celebrate all over the Goa and also in Mandrem. It is celebrated in the month of September-October. Vijay means Victory and Dashmi means tenth, so Vijay Dashmi is the another name for Dusshera. According to Hindu Mythology, the festival celebrated as the victory of lord Rama over Ravana. Dusshera also marks the end of the Navaratri festival, which celebrates various forms of the goddess Durga and her victory over Mahishasura.³⁶ The festival is observed for ten days. The devotees performed ‘Shashtra Puja’ (worshipping of weapons and tools) on the Day of Vijay Dashmi, offering them to the goddess as a token of gesture and appreciation.³⁷

The Taranga festival is also observed in Mandrem village at Shree Bhagwati Sapteshwar is the chief temple in Mandrem village. All the festivals are celebrated from here, people of Mandrem worship weapons a day of Vijayadashmi. People from Naik, Chari, Kumbhar and the Brahmin community are present when the *Taranga* (a Sacred Umbrella) of Shree Bhutnath, Shree Ravalnath and Shri Bhagwati are decorated on that Particular night. For the Dusshera ritual, the Taranga is being kept in the Ravalnath temple. On the Taranga of Dev Bhutnath and Dev Ravalnath, turmeric is being applied by hand. Shri Bhagwati crown is being placed on the Taranga of Devi Bhagwati. On the afternoon of Dusshera, the Naik community takes the Taranga

³⁶ Rodrigues, *Feasts, Festivals and observances of Goa*, 31.

of Dev Bhutnath, Whereas Vishwakarma takes the Taranga of Dev Ravalnath, and Kumbhar takes the Taranga of Devi Bhagwati.

The people who will be taking the Taranga are brought inside the temple, after taking blessing the procession takes place. Following the Puja, Dhobi and Chari people offer their blood, saying “ Balle Balle Balle,” and through rice they overcome the evil eyes from the Taranga’s. After this ritual, the Taranga are brought inside the Bhagwati Temple, where after the puja, Paddy Shaves are distributed among the attendees, once the procession reach to Kamal Dev ‘Devache Lagin’ (marriage of the Gods) and pooja is performed. After that some people climb the Aapto tree known as ‘soney lootap’ (collecting the Gold), since the Aapta tree is considered as sacred on Dusshera.³⁸ Following the regular program of gold looting, the Taranga and those who followed them arrived at the Mahalaxmi temple after puja the first ‘Koul’ (blessing) is given to the Mhalasa Giroba Mandal and then to the Prabhu Desia. Later the Taranga are brought to the Mhalasa temple and there also Koul is given. After this by meeting small shrines the Taranga is brought back to the Shri Bhagwati Sapteshwar temple.

2.8.3 Shigmo

Shigmo is a vibrant festival of music and dance celebrated mainly by farmers to mark the arrival of the fresh crops in their homes. It is a secular festival; it’s often celebrated near temples. Shigmo stands out as a folk festival deeply rooted in Goan culture. Shigmo falls in Phalgun, the last month proclaiming the arrival of the spring, the Vasant Ritu. The festival like Holi beings on the day of Phalgun Punav (Full Moon) day.³⁹

³⁸ Rodrigues, *Feasts, Festivals and observance of Goa*, 38.

³⁹ Rodrigues, *Feasts, Festivals and Observance of Goa*, 24.

In Mandrem village, Holi is celebrated in the village on the day of Phalgun Poornima. On the third day, the Mandrem Shigmo Romat Festival begins. The Romat visits tiny shrines by going from home to home, and the Romatamel from every place meets at the Holi location close to the Shree Mhalsadevi temple. This place celebrates Holi with mangoes; coconuts are stored there by adding Oracle. They youth performed Talgadi near the temple premises. The Romat then starts. In this place, and everyone colour each other. A group of people plays the Romat, From Mhalsadevi to Gaon Devi Shree Bhagwati Sapteshwar, the procession takes place while greeting in little shrines. This romat is performed after arriving at the Bhagwati temple to the sound of Dhol, Tashas and the Ryms .The people after gathering at Shri Bhagwati Sapteshwar temple the people danced on the sound of Dhol and to the rhythm of Tasha Bhagwati Devi Tuja Romatre.⁴⁰

2.8.4 Dhalo

Dhalo is a blend of Dance, drama and songs, expresses their devotion to Earth Goddess (Dhartari Maya) and the Forest Goddess (Van Devata). Dhalo is a unique Festival that is observed by women over five, seven or nine days. Dhalo takes place annually in the months of Pausha and Megha according to the Hindu calendar.⁴¹ The traditional dance form performed by various communities including the kunbis, Bhandari, Naik, Gabit and Gauda, serving as prayers for divine intervention to free the village from evil, hail relationship and bring about harmony. 'If Shigmo is a men festival, Dhalo is an entirely female festival.' The villagers gathered at the '*Mand*' (a sacred open space) for this ritualistic performance to receive divine blessings and play fugdi. During Dhalo the villagers worship Mother Earth and the pastoral feminine deities who

⁴⁰ Kamat, *Pedne Talukyacha Itihas*, 18.

⁴¹ Parab, *Glimpses of Goa's Cultural Heritage* (Panjim: Broadway Publishing House, 2013) 37.

have a close relationship with women's life during Dhalo.⁴² During the Dhalo festival Tulsi plant is also worshipped and different traditional songs are performed honoring the Goddess. The songs also reflect on other life events, such as marriage. The dance formation involves women standing in two rows facing each other; with one woman's right arm supporting the other's waist on the side. In a symbolic greeting to mother earth, the dancers bow down.⁴³

In Mandrem Village Dhalo is celebrated at various wadas where the women performed with great devotion. The Dhalo at Askawada is around 400 years ago that the villagers are celebrating this festival. This Dhalo is remarkable because it was representing Sati on the last day of Dhalo. The sati beings after the villagers get the deity's blessings. A young man is chosen for this event, but he is pretends to be as a woman who wishes to jump on the funeral pyre of her husband by wearing white saree and flowers on his head. But the villagers don't allow the sati to jump on the pyre. The '*Dhalyacho Mand*' (A sacred place for Dhalo Festival) is the location the Sati's final dance, which is performed to Traditional song. One distinctive aspect of the Dhalo is the depiction of Sati.⁴⁴ This Practice of Sati has been discontinued Three years back during the Covid 19 period.

2.8.5 Nag-panchami

The Nag-Panchami festival, observed in Goa and across the country, it is a way to pay respect to 'Nagas' (Cobra). The festival celebrated in the month of July or August, as per the Puranas, which elaborate on the tradition of snake worship. The fear of snakebite, particularly during the rainy season, may have led to the origin of Nagapanchami. On Nagpanchami, rituals are performed on clay idols of the Cobra. Additionally a cobra figure is often painted on the walls of

⁴² Rodrigues, *Feasts, Festivals and Observances of Goa*, 18.

⁴³ Rajendra kerkar, *Natural Heritage of Goa* (Panjim: Broadway Publishing House, 2016) 10.

⁴⁴ Parab, *Glimpses of Goa*, 39.

houses where the idol is placed for worship.⁴⁵ Women in the household wakeup early to bathe and prepare a special sweet called ‘Patoley’ (A sweet dish) for occasion. Also some families perform ‘Hovso’ on Nagpanchami, a ritual offering by married women. On this day people refrain from harming snakes, showing respect for these creatures. In the evening, the snake idols are either immersed in well or kept under the ‘Alu’ (Taro leaves) later on Prasad is being distributed to family members.⁴⁶

2.8.6 Zatra

Zatras are annually conducted in the village of Mandrem, this zatras hold significant importance. During this zatras various God and Goddesses are worshipped and honored. The major Zatras include those of God and Goddesses of Bhagwati and Sateri, Ajobachi Zatra etc. during this festivals diety is dressed and puja is performed to honor the deity, the womens on this day offer flowers and voti. On this day the deity is taken out on special procession in a decorative palkhi (Palanquine).the procession takes place at night.

Around the temples there is fair, diferent kinds of goods and are sold by the merchants who came from different places. Also at the night time Paramparik natak, dashavatar enacting different scene from epic Ramayana or Mahabharata. Also there are some Zatras of small deities whose zatras are known as khell for i.e Ashvecho Khell, Purkhewadyaichoa khell etc. this is because the elder people used to play locally known as jugar. This zatras serve as a source of entertainment for people.

2.8.6 Padli Badal Utsav

⁴⁵ Gomes, Goa (Panjim: National Book Trust, 2014)223.

⁴⁶ Parab, *Glimpses of Goa*, 20.

The Mhalasa Giroba Sateri Sansthan in Ashvem, Mandrem village celebrates the “Padli Badal Utsav” during Shravan, a holiest month in the Hindu calendar, is observed with a variety of events, including Pujas, aartis and bhjans at different temples. Shravan, Mondays are designated as Shravan Somar. The Mhamal’s believe that the ‘*Padli*’ (a bamboo basket) holds the Devi, who takes the form of a snake. It is customary to replace the Padli annually during the month of Shravan. The new Padli is offered to the Goddess on the day of Utsav, while the old one is stored in a sacred area outside the temple. The new Padli holds the Goddess’s Murti. Earlier Padli Utsav was not observed during Shravan, but the first Monday was set for devotees who travel from far distance places like Malvan, Sindhudurga, Karwar and from various parts of Goa to honor their Kuldevi. The Padli Badal ustav celebrate with different religious rituals. Every house of the Mhamal community contributes one ‘*Pata*’ rice with measurement done by traditional instrument. Also money, coconuts and rice is being contributed for the ‘*Mahaprasad*’ (Parasad/offering or Blessed food).⁴⁷

2.8.7 Catholic Feast

The villages celebrate various feasts and festivals dedicated to different patron saints and other saints of the churches, along with chapels in every ward. These festivities kick off after the lent and Easter season, with May being a particularly busy month. Before each feast, there are nine days of novenas. The day before the novena starts, a ceremony called “fama” takes place, where the priest blesses a small banner featuring the saint’s picture, which is then displayed on a pole in front of the church until the feast day. On the feast day, there’s a band performance followed by a mass and a procession outside the church, known as “pursao,” with the saint’s statue. A fair is set

⁴⁷ Parab, *Glimpses of Goa*, 22-23.

up outside the church with stalls selling food, balloons, toys, and other items, including games for youth and children. People also prepare various homemade food items like sannas and oddes. Relatives are invited over, and villagers enjoy the feasts together. Church and chapel feasts in the area are celebrated grandly, with relatives visiting each other's homes even in other villages. In the evening, there are football matches, usually between married men and bachelors, followed by a tiatr (a form of Goan theater) that no one wants to miss.⁴⁸

2.8.8 Saojao

The feast of St. John the Baptist, celebrated on June 24th, is a major event in most villages of the Pernem taluka and in Mandrem village. It's marked by unique traditions, such as inviting the new son-in-law to the bride's parents' home to join in the festivities. Everyone wears crowns made of flowers and palm leaves, and they visit every house in the neighbourhood chanting slogans like "Sao Joao! Viva Sao Joao!" while accompanied by drums and cymbals. They're treated to fruits, sweets, and a shot of feni (a local spirit). Villagers gather near wells, springs, rivers, and ponds to watch people jump into the water. After the celebration, the newlyweds are invited to the bride's parents' home, where they receive offerings of fruits and sweets before returning to their own house.⁴⁹

2.8.9 Christmas

Christmas is a big celebration for Christians, marking the birth of Jesus on December 25th. Houses are beautifully decorated with Christmas trees adorned with gifts and lights, and stars are

⁴⁸Parab, *Glimpses of Goa*, 12.

⁴⁹Parab, *Glimpses of Goa*, 14.

hung outside. Weeks before, people start making cribs, and there's a variety of sweets prepared, like 'neureous' and 'bebinca'. Carol singing by the youth spreads joy in the villages, and some even make floats and live cribs. The highlight is the midnight mass on Christmas Eve, followed by well-wishes and Merry Christmas greetings. Parties are also common during this time. Hindu friends and neighbours visit Christian homes to enjoy the decorations and sweets, fostering a sense of community and sharing in the festivities.

The Portuguese introduced Christian traditions to Goa, some of which have endured while others have faded over time. Lent, the forty-day period preceding Easter, was once observed with great solemnity in Goa. Rules mandated by the church, like abstaining from meat on Ash Wednesday and all Fridays during Lent, were strictly followed. Those seeking exemption from this abstinence could purchase Bulas, decrees from the Pope granting indulgences. Lent begins with Ash Wednesday, a reminder of mortality marked by the symbolic application of ashes. Today, this tradition continues with ashes often distributed during every Mass.⁵⁰

2.8.10 Easter

Easter is a significant Christian festival celebrating the resurrection of Jesus Christ. It starts with Lent, a 40-day period of reflection and penance, beginning with Ash Wednesday when ashes are placed on foreheads. Maundy Thursday and Good Friday proceed Easter Sunday, the day of Jesus' resurrection. Religious services start on Saturday evening with prayers and mass. A large candle is lit by the priest, symbolizing Jesus' light spreading worldwide. Easter eggs are a special treat during this time. On Easter Sunday, houses and family members are blessed with holy water, and neighbours visit each other's homes to pray together with the priest.

⁵⁰ Rodrigues, *Feast, festivals and observance of Goa*, 23

Chapter III:-Tourism and Major Developments in the Village

3.1. Development of Tourism in Goa

Goa is also known as the “Rome of the East” and it is famous for its international tourist industry. Tourism is the backbone of Goa’s economy and the primary source of revenue for the Government. Goa is well known for its beaches, heritage, village, eco-cultural, festivals, yoga etc. where the tourist attracts the most. When one considers this rich cultural heritage along with its natural scenic assets, Goa is not surprisingly, a unique destination for tourism in India.¹

There was hardly any tourism in Goa before independence. Throughout the years, Goa remained undesirable to foreign visitors due to the Portuguese regime that suppressed all initiative and didn’t provide any support to its citizens. The main visitors were those who had immigrated outside of Goa or whose ancestors had for better life. They remained intrigued with Goa and continually maintained their ties to their home country, but none of them were tourists all were locals. The only other visitors were Portuguese government employees, who weren’t but rather workers taking up temporary postings before leaving. However, after Goa was freed, the region gained recognition as a tourist destination, and word of its attraction spread among adventurous tourist who drawn to it.²

After the liberation of Goa on 19th December 1961 it brought the end of colonial Portuguese rule over Goa, Daman and Diu. The State has always attracted people living in India and outside abroad. Goa experienced a surge in tourism in the 1960s

¹ Mario joseph, D’souza, “*Tourism in Goa 1961 2011 An Economic Analysis of the Role of the State Government*,” (Ph. D. diss. Karnataka University, 2015) 6.

² Alvares, Claude, *Fish Curry and Rice* (Mapusa: The Goa Foundation, 2002) 196.

when ‘Hippies’ started to arrive, and by 1970, Goa was drawing foreign visitors from Portugal, Germany and England.³ The hippies continued to come but there were also increasing numbers of domestic tourist in Goa. As Goa is border by the state of Maharashtra in the north and Karnataka in the south. Many of the domestic tourism come to Goa from these two states.

Goa have become a tourist paradise on the west cost of the Indian Union having impressive socio- economic indicators some of which are comprisable with the developed nations of the world. The state economy is eventually poised and holds tremendous potential to be one of the leading states in the country aiming for achieving higher standards of socio-economic development.

3.2. Climate

Goa’s climate is mostly Marine, Warm and humid due to its location on the Arabian Sea and within the tropical Monsoonal region. Three distinct seasons are observed in Goa; the rainy season, the winter season and the summer season. The first week of June, signals the rainy season which last for around four month. The tourist season is over at this time of year beaches the beaches are dangerous during the rainy season and also shacks and resorts are mainly close during this time. In the beginning of October and ending through the middle of February is the winter season weather wise it is a present experience for the Tourists. Mid February marks the beginning of the summer season, which last until May. It is the discovered April is typically a slow month for tourism, but there are still some tourists that do arrive in Goa.⁴

³Claude, *Fish Curry and Rice*, 197.

⁴ Debashish, Mazumdar, “*Tourism and economic development- A case study in Goa*,” (Ph.D. diss. Mangalore University, 2007) 60.

3.3. Tourist Arrival in Mandrem Village

Mandrem village has two white sandy beaches, this beach was not well-known as a tourist attraction more than ten years ago, but when the resorts began to rise at Ashvem and Junas beach. The Tourist started visiting these two sandy beaches. Today these two beaches are known as silent beaches and also Ashvem beach as a Russian beach. These two peaceful, calm beaches are Junas which is also known as Mandrem beach which is located in the north and Ashvem, a part of Mandrem city in the south. In the Past little observations through the trees at the seashore were made by tourists and even local visitors as they drove by the beachfront here to the more well-liked beaches of Arambol or Keri.

For many years, traditional local fisherman dominated the Mandrem coast. From the establishment of a few resorts, tourism began as a trickle. The CRZ stands for Coastal Regulation Zone, which is a set of regulations established by the Ministry of Environment, Forest and Climate Change (MoEFCC) in India to protect and manage coastal areas. The CRZ Notification from 1991 and later from 2011 was openly ignored by these, which were situated in the No-Development Zone (NDZ) between 0-200 meters from the high tide line (HTL). But, Mandrem's appearance has changed due to a sharp increase in tourism in the Pernem taluka. While Arambol attracts both local and foreign visitors, Morjim, another wonderful beach, was off-limits to them due to turtle breeding grounds. However, allowing shacks to be built on the beach resulted in an increase of tourists that diverted part of the flow to Mandrem and

attracted more people than expected. "Tourists do not come here in droves even now, as on some other beaches in Goa," stated a local.⁵

However, along this area, a lot of hotels, resorts, and guesthouses have emerged. The buildings have taken over the NDZ region, raising even ground-plus-one concrete buildings with restrooms, kitchens, and toilets while also releasing sewage into the environmentally sensitive area. Though it encompasses the shore for a while at Ashvem, the road from Morjim to Mandrem is not near the sea. A little more than a kilometer of beach before the rivulet is hidden from view from the road by a line of unauthorized buildings and shelters. There are also a few shacks that are built on the beach throughout the season and taken down by May 31.⁶

However, the attraction of tourism has also encouraged them to use their space to house visitors. A few residents have erected new buildings in response to cater the need. "Tourism is stimulating the local economy and giving residents job possibilities. According to local citizen of Mandrem has grown in popularity as a travel destination recently. With more projects under construction are being proposed at Ashvem, Dandos and Junaswada. At Junaswada, the stretch is dotted with sand dunes and pine trees. Nature has borne the brunt of tourism activity, as the sand dunes were flattened and trees are slowly toppling over.

A tributary runs parallel to a larger stretch of the beach in Dando-Junawada belt in a north-south direction. The resorts and hotels have built wooden bridges from their resorts to provide access to the main beach. The mid-point of the entire Ashvem-Mandrem beach is simply breathtaking. A wide stretch of the beach opens out on the

⁵ Paul Fernandes, "Spurt in tourism, CRZ violation change the face of Mandrem", *The Times of India*, Jun 27, 2015.

⁶ Fernandes, "Spurt in tourism, CRZ violation change the face of Mandrem,"7.

mouth of a rivulet. This is a dream of a beach with a breathtaking expanse of sand. Many tourists find the place ideal for yoga, meditation or just lazing about. Oliver Ridley turtles also found it conducive to surface here for nesting. But tourism activities coupled with some other factors have taken a toll on nesting activities.

3.4. The Types of tourist visit Mandrem Village

Visitors to Goa have a wide range of interest and came from different background. Many travellers from outside and domestically seeking peace and quiet attract to its calm beaches and friendly environment visit Mandrem beaches. There are many types of visitors that visit this village such as:-

- 1) Beach Tourism
- 2) Adventures Tourism
- 3) Cultural Tourism
- 4) Business Tourism
- 5) Ecological Tourism

- 1) Beach Tourism: - there are a numbers of beaches that exist in Goa and every beach in Goa has something to offer, activities to suit all preference of the visitor. In Bardez and Salcette Taluka there are many beaches which are more popular and are always overcrowded. Hence there are many Tourists who likely to prefer non-crowded beaches and Mandrem Beaches are well known for it's due to its location. Tourists are seen relaxing on the beach, taking a sunbath and enjoying the view.

- 2) Adventures Tourism: - The adventures tourism is being provided with a wide range of activities that the tourist can enjoy. As Mandrem Village is covered by mountain, river and beaches which provide hiking, trekking, surfing and boating.

- 3) Cultural Tourism: - cultural Tourism is a significant type of Tourism since it acts as a bringing together factor for domestic travel. This kind of tourism opens up a new opportunity to learn about various cultural feast and festivals that are taking place I Mandrem. As many tourist and domestic tourist visits Mandrem village during the festival time. The Goa Tourism department organizes the cultural events like Carnival that is celebrated during the month of February and Shigmo ustav in the month of March to attract the visitors towards the state. Also the foreign tourist as well as domestic tourist do involve themselves in the feast or annual zatra, festival they do participate in religious ritual that held in Mandrem. Domestic tourists also visit during the annual zatra of their '*Kuldevata*' (family deity) to take blessings and to meet their family member.⁷

- 4) Business Tourism: - The rise in domestic tourism in Mandrem has resulted in notable progress in the hospitality industry, with the creation of resorts, hotels, and other enterprises aimed at meeting the demands of guests. There is a growing need for lodging and recreational amenities as a result of domestic travelers coming to Mandrem to experience its natural beauty and cultural legacy. In order to handle the increasing number of tourists, business owners and investors are taking advantage of the chance to invest

⁷ Mazumdar, "Tourism and economic development – A case study in Goa," 108.

in the building of resorts, hotels, restaurants, and other services. This surge in visitors not only strengthens the local economy by generating jobs and energizing enterprises, but it also advances Mandrem's general development as a tourism destination.

- 5) Ecological Tourism: - Mandrem village provides an opportunity for visitors to discover the natural beauty of the region while encouraging sustainability and conservation. The foreigner visitors who know the value of ecology helps to protect the environment from harm they take part in clean-up campaigns which are organize by the locals.

3.5. Transport facilities

In Mandrem, tourists have access to various transportation options catering to different budget preferences. Affordable private and government buses serve as convenient modes of transportation for budget-conscious travelers, offering accessibility to popular destinations without the need for expensive car or bike rentals. For those seeking flexibility and convenience, rental cars and bikes are readily available, allowing tourists to explore Mandrem's natural beauty at their own pace and convenience. Additionally, the proximity of Mopa airport in Pernem taluka provides added convenience for travelers wishing to visit Mandrem, offering a shorter travel distance and easier access to the village.

3.7. Economic development

The importance of tourism as a social, cultural, economic, and religious phenomenon has long been acknowledged. Tourism is defined as short-term travel for family, business, leisure, spiritual, or entertainment reasons. In India, states like Goa, view tourism as a vital industry. Due to its multiplier and investment effects on all economic sectors, this activity is considered the lifeline of these states. Travel has always been a powerful unifying factor that fosters communication and understanding between individuals from different origins.

Tourism industry promotes job Facilities, social progress, economic expansion, cultural heritage. The Tourism industry not only provides jobs for the locals but also for the outsiders, therefore Millions of people worldwide depend on tourism as a source of income. It is a major contributor to the development of sustainable economies and a driving force behind the improvement of human well-being.

The tourist sector employs a large portion of the labor force. It creates jobs in this industry as well as others including transportation, travel agencies, lodging, and telecommunication. Since the majority of the labor force in these industries is illiterate and/or unskilled, tourism plays a significant role in providing for their needs.⁸ Since the employment created by tourism is spread throughout numerous industries in the primary, secondary, and tertiary domains, it is difficult to determine. The employment resulting from tourism can be divided into three groups. First, there is direct employment, which comprises all businesses like cafes, hotels, restaurants, shops, etc. that sell their products and services to tourists directly. The second type of work is indirect employment, which involves providing goods and services to the

⁸ Arif Gulzar, Tanveer Ahmad khan and Wasia Hamid, "Analysing the Economic Impact of Tourism in Kashmir." *World Affairs: The Journal of International Issues*.

tourism sector. The third type of employment involves employment in capital goods industries such as construction.

With rising numbers of both Domestic and Foreign visitors, the tourism industry in Mandrem is expanding quickly. It has become much easier to handle all tourism-related activities, such as tour planning, ticketing, hotel booking, or destination selection, with the development of information and communication technology, including the internet, online travel agencies, mobile computing, computer-based reservation systems, online banking, etc. When visitors travel in groups to a location that is remote from their hometown, they typically have an impact on the majority of the local way of life. Mandrem Village is bonded with a diverse geographic, economic, and socio- Cultural Activities. Travel gives its citizens a chance to interact, which helps them learn from and share their life experiences.

Tourism and the development of Infrastructure are interlinked. Activities related to tourism as it grows are accompanied by higher infrastructure support. Inadequate infrastructure support of high quality has a significant role in the underdevelopment of tourism.⁹ Due to its numerous commercial and infrastructure development opportunities, tourism has a significant impact on the destination economy. The Government has taken steps to develop the village infrastructure to attract the Tourist by building better roads, electricity, telephone, and public transportation networks. All of these may raise the standard of living for locals and promote tourism. The economic effects of tourism can significantly increase a nation's total revenue as well as the local economy of the Mandrem village. As Mandrem village was an unknown destination in the past but today it has turned into advanced sectors because to

⁹ Arif Gulzaar, Tanveer Ahmad Khan and Wasia Hamid, *Analysis of Economic Impact*, 116.

effective tourism management activities. One of the most significant benefits of tourism is economic development.

The main goal of rural tourism is to contribute to the local community's sustainable economic, social, and cultural progress by integrating the attraction of a village lifestyle with the possibilities of eco- and cultural-tourism. The tourism industry has provided an alternative income source, boosting livelihoods of the locals. Since Mandrem village has become a tourist destination which offers the traveller with beautiful and relaxing ambiance. Thus, this promotes the Mandrem economic growth. This guarantees the local community a steady income through a variety of means, such as jobs, business ventures, or investments.

Locals were migrating because there are fewer job which was not sustainable and due to that people were migrating. Earlier the economic source for this people was traditional occupation such as Agriculture, fishing, toddy tapping etc. but the situation has changed now the Tourism industry also has become a new platform for showcasing locally produced goods, including artwork, handicrafts, textiles, food items, architecture, and much more, is provided. Mandrem village is also well known for its artistic skill such traditional and modern. People's income rises as a result, raising living conditions for everyone. Additionally, this helps to promote these handicrafts outside of the specific geographic region in which they are produced. The growing market for these goods contributes to the survival and preservation of these genuine skills and talents.

The growth of Mandrem's restaurants and resorts has given the locals a lot of work options, boosting their level of living and the local economy. The growth of enterprises that serve the requirements of tourists, such hotels, guesthouses, and

restaurants, is a result of the increase in tourism. This has increased economic diversity in the area and opened doors for independent contractors. The villagers have become more entrepreneurial as a result of the hospitality industry's rise, launching local businesses to meet the demands of visitors. The local economy has become even more diverse and self-employment prospects have been made possible by this entrepreneurial attitude. Initiatives for training and skill development have been put in place to give villages the tools they need to succeed in the sector.

In Mandrem, the local economy thrives on the symbiotic relationship between its residents and the burgeoning tourism industry. Building new accommodations such as houses and rooms has become a common practice among villagers seeking to capitalize on the influx of tourists visiting the area. These newly constructed spaces are subsequently leased out to visitors, providing a steady stream of income for the villagers. This not only boosts the local economy but also contributes to the growth and development of the tourism infrastructure in Mandrem.

Moreover, the accessibility of Mopa airplane travel has facilitated an increase in tourism, with many travelers choosing Mandrem as their destination. Recognizing the need for convenient transportation options, local entrepreneurs have established bike rental services to cater to the needs of tourists exploring the scenic beauty of Mandrem and its surrounding villages. This enterprise not only caters to the preferences of tourists but also creates employment opportunities for locals involved in bike rental operations.

The businessman of the Mandrem community is further evident to expand their business they offer roadside stalls offering a variety of goods and services to passersby. From fresh produce to handicrafts and souvenirs, these stalls serve as

vibrant hubs of economic activity, attracting both tourists and locals alike. By harnessing the potential of roadside commerce, villagers are able to diversify their income sources and contribute to the vibrancy of Mandrem's local economy. Furthermore, the extended stays of tourists, both foreign and domestic, play a significant role in sustaining the economic ecosystem of Mandrem. Many tourists choose to reside in Mandrem for extended periods, often up to six months or more, during which they engage in entrepreneurial pursuits to support themselves financially. Whether it's establishing small businesses, offering services, or investing in local ventures, these long-term visitors contribute to the economic vitality of the village while also immersing themselves in its unique cultural landscape.

3.7.1 State wise tourist arrival in Mandrem

Foreigner	Indian
United kingdom	Maharashtra
Denmark	Karnataka
United states of America	Gujarat
Germany	Delhi
France	Mumbai
Sweden	Punjab
Kazakhstan	Madhya Pradesh
Russia	Tamil Nadu
United Arab Emirates	Haryana
Netherlands	Andhra Pradesh
Switzerland	Bihar
Serbia	Jharkhand
Italy	Uttar Pradesh
Japan	Assam
Nepal	
Australia	
Europe	
Spain	
French	

Source: Primary survey of Tourist arrival in Mandrem.

3.7.2 Month-wise Tourist arrival in Mandrem

Month	Arrival of Tourist in N0.
January	18750
February	16790
March	12890
April	1190
May	9820
June	4560
July	3290
August	4109
September	3987
October	8960
November	13470
December	19760

Source: Primary data collection from Hotels of Mandrem.

3.7.3 Category wise number of Hotels and other accommodations

Hotels	44
Guesthouse	78
Resorts	29
Villa	21
Cafes	21
Bar and restaurants	39

The Goa tourism Department has registered only 222 hotels in Mandrem, but there are additional Hotels, resorts, Guesthouse, villa cafe and restaurants that have emerged, with some undergoing name changes. Furthermore, certain hotels have been closed and are not working and some are temporarily shut down. Additionally, many rental rooms offered by locals to tourist, especially those away from busy roads, have not been registered by tourism department, adding difficulty in finding suitable accommodation.

Hotels/ accommodation facilities

Hotels and accommodations offer a variety of jobs to support their jobs to support their operations and provide services to guests. There are a numbers of Resorts, Hotels, Guest house, Rental rooms and bar and Restaurant's. The Resort and Hotels in Mandrem provides a wide range of amenities and services to cater the needs and preferences of tourists. Resorts and Hotels typically offer various types of accommodation options, including hotel rooms, suites, Villas, cottages or bungalows. These accommodations often feature upscale amenities, luxurious furnishings and scenic views. The resorts often provide Recreational facilities such as swimming pool, Fitness center etc. Spa and Wellness services, Dining option ranging from fine dining to casual cafes, bars and lounges. Resorts have a wide range of prices based on a number of variables like reputation, location, amenities and season. However, there are also less expensive hotels or resorts that provide simpler lodging options and fewer extras. These resorts frequently cater to tourists on a tight budget who value quality over luxury. Also tourists can stay in the guestrooms, cottages and also people who didn't like to stay in busy roadside can stay in rental room that re being provided by the local villagers. There are various types of restaurants that specialize in different cuisines such as Italian, Chinese, French, American, Indian and other. The Guest can enjoy a variety of cuisines, including local specialties, international dishes and themed dining experiences. Big events like parties, Wedding and other special events are being provided to the Guests.

3.7.4 Employment Generated by Tourism in Mandrem

Establishments providing direct employment	Approximate no. of jobs
Resort	1670
Hotel	730
Resort and hotel	356
Guest house	360
Villa	63
Bar and restaurants	273
Café	126
Shacks	49
Vendor stalls	23

Source- Primary Source from Hotels of Mandrem.

3.8 Expenditure pattern

Foreign tourists tend to spend more than domestic tourists, making them highly desirable visitors. Their reasons for visiting Goa often revolve around experiencing the natural beauty and learning about local customs. Unlike domestic tourists who can be categorized into various groups such as business travelers, holidaymakers, or honeymooners, foreign tourists are seen as a homogeneous group. Expenditure patterns for foreign tourists typically include spending on accommodations, food and drinks, local transport, shopping, and other activities. Whereas the domestic Tourist spends less on accommodation they highly used to stay at guesthouse which expenditure is low and affordable.¹⁰

The average duration of stay for foreign tourists in Mandrem is 9 days, although some may stay for months with local residents. While Goa earns more from domestic tourists, foreigners are preferred due to their higher spending capacity, polite, discipline, sobriety, and willingness to accommodate. In contrast, Indian tourists are

¹⁰ Mazumdar, "Tourism and economic development- A case study in Goa," 102.

often seen as frugal, less disciplined, argumentative, and prone to bargaining. Foreign tourists are generally satisfied with food and accommodation but are critical of the transportation system. Many foreign tourists opt to stay in star hotels but dine outside due to the high cost and additional taxes associated with hotel dining, such as service tax and entertainment tax.

3.9 Socio-Cultural Development

The lifestyle of the local people in Mandrem village has undergone notable transformations in recent years, influenced by various socio-cultural factors and the evolving tourism landscape. Traditionally, Mandrem's inhabitants led a primarily agrarian lifestyle, deeply rooted in the rhythms of rural life and community traditions. However, with the influx of tourism and development projects, there has been a gradual shift towards a more diverse and modern way of life. One significant aspect of this transformation is the increasing integration of tourism-related activities into daily routines. Locals now engage in various hospitality and service-oriented occupations, such as running guesthouses, restaurants, and souvenir shops, to cater to the needs of visitors. This has led to a diversification of livelihoods and economic opportunities within the community. Furthermore, the exposure to different cultures and lifestyles through interactions with tourists has contributed to the enrichment of Mandrem's social fabric. Residents have become more open to embracing new ideas, cuisines, and perspectives, fostering a more cosmopolitan outlook among the populace.

Alongside these changes, infrastructure development has played a pivotal role in shaping the lifestyle of Mandrem's residents. Improved transportation networks, access to modern amenities, and better connectivity have made daily life more convenient and accessible for locals. Additionally, advancements in healthcare, education, and recreational facilities have enhanced overall quality of life in the village. Despite these modernizations, Mandrem's inhabitants continue to value and celebrate their cultural heritage. Traditional festivals, rituals, and practices remain an integral part of community life, providing a sense of continuity and identity amidst rapid change. Families still gather for religious ceremonies, cultural events, and social gatherings, reinforcing bonds and traditions passed down through generations. In essence, the lifestyle in Mandrem village reflects a delicate balance between preserving cherished customs and embracing the opportunities and challenges brought about by socio-cultural shifts and tourism development. It is a dynamic fusion of tradition and modernity, where the past coexists harmoniously with the present, shaping a vibrant and evolving community. Infrastructure development in Mandrem village has been instrumental in facilitating its growth and catering to the needs of residents and tourists alike. Over the years, significant investments have been made to improve various aspects of infrastructure, ranging from transportation and utilities to public facilities and amenities.

One key area of infrastructure development is transportation. Road networks have been upgraded and expanded to enhance connectivity within the village and with neighboring areas. This includes the construction of new roads, widening of existing ones, and the implementation of modern traffic management systems. Additionally, the availability of public transportation options, such as buses and taxis, has been improved to ensure convenient mobility for residents and visitors. Furthermore,

efforts have been made to enhance utilities and basic services in Mandrem. This includes the provision of reliable electricity and water supply systems, as well as the implementation of waste management and sanitation initiatives to maintain cleanliness and hygiene standards in the village. The establishment of modern healthcare facilities and educational institutions has also contributed to the overall well-being and development of the community.

In addition to physical infrastructure, there has been a focus on enhancing tourism-related amenities to accommodate the growing number of visitors to Mandrem. This includes the development of tourist information centers and recreational facilities to enhance the overall visitor experience. Moreover, the beautification of public spaces, parks, and cultural landmarks has been undertaken to promote Mandrem as a desirable tourist destination. Overall, infrastructure development in Mandrem village has been vital in supporting its socio-economic growth and enhancing the quality of life for residents. By investing in key areas such as transportation, utilities, and tourism amenities, Mandrem has positioned itself as a thriving and sustainable community, capable of meeting the needs of both residents and tourists alike. Hindu cultural rites and customs are actively practiced by tourists in Mandrem. These include participating in bhajans and pujas at temples, where Lord Shiva is especially revered. In addition, they participate in fairs and festivals, fully embracing the village's rich cultural legacy. In an attempt to draw foreign tourists to the region's cultural landmarks, temples like Siddharud Pandurang Mat and Shri Sapteshwar Bhagwati have been made more aesthetically pleasing, along with features like the Banyan tree. In Mandrem village, events such as carnivals and Shigmoutsav are arranged as colorful displays of Goa's cultural heritage, inviting visitors from other countries to partake in the vibrant customs and celebrations. These programs

demonstrate Mandrem's dedication to protecting and promoting its cultural heritage while interacting and greeting visitors from all over the world.

Chapter IV:-Tourism Impact on the Village

4.1Socio-cultural impact

Tourist appearance is a need in communities to create well- development, thoughtful tourism planning and development strategies Tourism can impact a community positively and yet many see only negative. Mandrem Village is currently experiencing a rapid growth in Tourism, a significant economic activity. Social development has also taken place since the advent of tourism in this village. Tourism is a diverse range behind the development of the community, infrastructure and other accommodation facilities such as transforming the overall social life of the villagers. The improved behavior of local community, in turn, increases the overall rate of tourist arrival. The villagers Interaction with the unknown community or people has definitely increase the knowledge and understandings of the locality. This interaction has brought some of the qualities among the local community (knowledge about the external world, polite and controlled behavior, pride and satisfaction, etc.).

The Tourism industry has provided a number of job facilities for this village people and to increase tourism in the area in order to generate revenue advance facilities has been developed in this village. The local community also benefits from new leisure facilities and infrastructural upgrades brought about by tourism. In addition tourism promotes the preservation of cultures, handicrafts, and festivals that might otherwise have been tend to disappear. Conversations between hosts and visitors not only improve cross-cultural understanding but can also help raise global awareness of issues such as poverty.

In order to increase tourism, enormous sums of money are invested in the preservation of the area's cultural heritage, infrastructure, and the surrounding amenities. These

efforts improve education, leisure, and event planning, all of which contribute to the improvement of the local's quality of life. They interact with visitors and people of different backgrounds, fostering a global culture in the area. As a result of the region's increased demand for better services, a variety of job opportunities are established, and residents no longer feel the need to relocate to other places in order to support them. The overall good social impact of tourism is undoubtedly increased in a number of subtle ways, including national integration, social uplift, communication, and the preservation of culture and heritage, among other things.

4.2 Impact of tourism on the Environment

Approximately 34 percent of Goa's total land area is covered by forests, which is higher than the national average of approximately 18 percent. These forests, primarily rainforests along the Western Ghats, extend all the way to the coastline. The Government of Goa has imposed a complete ban on tree cutting and the use of forest land for non-forest purposes, a move applauded by environmentalists. However, in reality, illegal tree cutting still occurs, particularly on private lands, for various purposes such as construction and furniture making. While there have been attempts by the government to cut down trees for development projects, public opposition has often led to the abandonment of such plans. This has contributed to climate change in Goa, with rainfall patterns becoming more erratic, resulting in both excessive and deficient rainfall during the monsoon season. The forest cover reveals that interior

regions are densely forested, while coastal areas have minimal forest cover, largely due to socio-economic factors such as tourism.¹

Mandrem village has been transformed into a massive concrete jungle, resembling Vasai-Virar in Mumbai. The village is filled with multi-storeyed buildings with no frontage, gardens, or parking facilities. The roads are always filled out with traffic. Litter and overflowing garbage bins are everywhere. The construction boom has produced architectural monstrosities, some approved by the government and Panchayat, and some illegal. The government has not taken steps to halt the degradation, as politicians in charge have made money in granting approvals. There is no interest in sustainable tourism in the area. Mandrem a coastal village has been turned into a landlocked village after massive constructions have completely wiped out the horizon. Large-scale destruction of Forest for Commercial input.

4.2.1 Water shortage

Tourism has resulted in a number of extremely serious environmental problems. One of the most important of these is the widely reported demand for water from the existing resorts. The Public Works Department supplies water to resorts at the expense of the majority of Goans, who receive less than the daily minimum. (Some parts of Goa, such as Pernem, do not receive any water at all during the summer.)

²And Mandrem village is among those who didn't receive Water during the summer time. The water is not limited to the five-star resorts; many smaller resorts with

¹Mello Carmelita A D'souza, Managing tourism development in Goa Through sustainable tourism (Ph. D. diss. Goa University, 2015): 224.

² Alvares Claude, *Fish Curry and Rice* (Mapusa: the Goa Foundation, 2002) 199.

swimming pools also require water, even though almost all of them recycle it on a regular basis.

Resorts with lawns and gardens require significant water for their plants. Sand dunes allow some plants to grow naturally during dry months, while most hotels grow exotic plants and lawn grass. To survive, resorts cover coastal sands with mud imported from hillsides, but these lawns still require constant watering to survive. Mandrem village of Pernem taluka, do suffer to get tap water for daily basis. As per local "We receive water supply every alternate night. The time chosen to release water is so odd that we have to keep waking up every hour to check the flow. Tired of this trickle, most have installed bore wells. But not everyone can afford it."³

During the Summer Time the villagers used to experience a severe water crisis due to the lack of public water supply. Despite the efforts of the Government who sent water tankers to service all the Panchayat areas, the number of homes in each area is far higher than the number of tankers used to send. Sometime matters are so worse, in cases where a house is not connected by a road; its residents are compelled to walk to the nearest road with empty drums and buckets, which they then have to trudge back after a water tanker fills them.⁴ Today in some wadas of Mandrem has been solved by constructing bore wells but the wadas near the costal belt like Ashwem and Junas still face water scarcity. They receive water in alternate days.

³ "Water Scarcity Haunts Mandrem Constituency as taps runs dry," *O Herald*, 16 Feb, 2023.

⁴ "with piped water unavailable, taps turn next to useless at Mandrem," *O Herald*, 29 May, 2023.

4.2.2 Sewage and Garbage Disposal

The rapid growth of tourism and urbanization in Mandrem has exacerbated the challenge of garbage disposal, posing a significant problem for local administrations. Although garbage bins are provided, they are often not emptied regularly, leading to overflow and spread of foul smell and dirt by scavengers and animals. Moreover, the lack of proper dumping grounds and waste treatment plants further exacerbates the issue. Hotels, lodges, and restaurants along the beaches contribute to the problem by generating large amounts of waste, some of which end up polluting the sea and harming the marine ecosystem. Instances of tar balls, oil spills. Highlighting the extensive environmental damage caused by improper waste management practices.⁵ Locals of Mandrem have alleged that a newly built resort has been discharging its waste water on Ashvem beach, close to the Ajoba temple premises.⁶ Beach shacks must provide holding tanks for sewage, dispose of it scientifically. Also Garbage is being dump on the Roads and near the agricultural fields which creates problems for the Farmers in practicing their traditional occupation.

4.2.3 Noise pollution

Residents of Ashvem and Mandrem, seaside villages troubled by the nerve-racking loud music parties, noticed that the law enforcement agencies have been "mute" in spite of multiple complaints. It is important to remember that even the turtle nesting areas along these coastal settlements are still disturbed by loud music parties and lighting. The residents of Ashvem and Mandrem believe that since the authorities

⁵ D, Souza, Managing tourism development, 224.

⁶ "Mandrem locals agitated as Resort discharged sewage water close to temple premises," *O Herald*, November 18, 2023.

have not taken any action, there is no need in complaining to the loud music party organizers. Since the resort's owner has financial clout, the authorities did nothing.⁷

"Parties at this particular resort start at night and go until early morning," a Mandrem resident stated. The owner of this resort is from Delhi with financial and political clout." "Loud music has caused havoc in and around Mandrem," an Ashwem villager claimed. Due to the fact that the High Court's orders have only been implemented on paper, these clubs at Ashwem and many others that have emerged are like sharks; one cannot oppose them or ask questions. In reality, nobody follows them.⁸ Mandrem is now well-known for its destination weddings. The beach has been overrun by the hotel owner. Older adults and schoolchildren are most negatively impacted by loud music. There is complete devastation done in the name of sustainable tourist strategy.

4.2.4 Drug peddling

The Foreigners and outsiders who deal in Drugs frequently use to reside in Mandrem's beachside and the jungle area such as Dandoswada. These places offer a rather private and covert setting for their actions. They generally settle down for the long-term, gradually earning the community trust, so that they are able to operate secretly and carry out their illegal activities more easily without drawing attention towards them. Drug sales have a significant negative influence on society since they not only damage the image of the locality but also cause social chaos and a feeling of betrayal among the residents. When residents of the community who have been staying for years in their rented houses and are discovered to be involved in such illegal activities, it undermines their feeling of security and safety. In addition, the

⁷ "Pernem taluka's silent zones turn noisy," *O Heraldo*, December 13, 2023.

⁸ "No Point Complaining: Nerve racking loud music parties along Morjim, Ashvem and Mandrem belt are here to Stay?", *O Heraldo*, February 26, 2023.

youth are also getting impacted by the presence of foreign drug dealers, the influence of these people's drug culture and easy availability of Narcotics have led to an increase in number of young people in the hamlet engaging in this drug peddling.⁹

4.2.5 Ignoring CRZ

Resorts and shacks have taken places, leading to the destruction of sand dunes and erosion-prone coastlines. The National Committee on Tourism, Planning Commission of India, noted in 1996 the adverse effects of massive tourist development on Goa's coastal and marine areas, with construction activities violating government regulations and Coastal Regulatory Zone (CRZ) norms. Despite legal challenges, influential individuals, often with political ties, continue to operate luxury hotels and resorts along the coast, sometimes privatizing beaches. Efforts to address environmental violations have been met with challenges due to their political influence, perpetuating the degradation of Goa's coastal ecosystems. Additionally, despite a ban, agricultural lands near the coast are often converted for commercial purposes, leading to significant environmental impacts.¹⁰

Locals from Ashvem and Junaswada Mandrem are expressing serious concern over the increasing numbers of illegal construction in the areas. The unregulated expansion of resorts, pubs and clubs has led to congestion and disrupted traffic flow in the area. More over lack of adequate parking facilities provided by these establishments has exacerbated problem, with roads being utilized for parking instead. The encroachment on sand dunes and beach vegetation and Illegal construction not only poses a threat to the local environment but also impact the well-being of the community. Therefore,

⁹ Augusto Rodrigues, "Drugs Case: Local arrested for abetment in Goa's Ashvem", *Gomantak Times*, October 12, 2023.

¹⁰ D, Souza, Managing tourism development, 224.

locals are calling for immediate intervention by the authorities to prevent further damage and preserve the costal belt and ecological balance of the area.¹¹ Collaboration between residents, Local Panchayat members and Government agencies is essential to address such encroachment effectively and safeguard the natural beauty and sustainability of the area for future generation. Additionally a Large and medium hotels along the coast in Mandrem have been digging huge wells and bore-wells to avoid paying water taxes to the government and to cope with water shortages during the summer. However, such actions violate existing Panchayat and Municipal Acts in Goa, which strictly prohibit digging wells for purposes other than agriculture. This unauthorized digging has resulted in the salination and contamination of well water along the coast, rendering it unfit for drinking. The hotel industry's high demand for water, both for their operations and guest services, exacerbates the problem, as the extraction of large volumes of water leads to salination by allowing seawater to seep in to fill the gaps. Most hotels lack water treatment plants because they are neither cost-effective nor affordable. Consequently, water provided to tourists by hoteliers is often contaminated.¹²

4.2.6 Disturbance to Turtle Nesting

Sea turtles, like the Olive Ridley turtle, are known to come ashore for various reasons, including nesting and laying eggs. The egg-laying season for Olive Ridley turtles typically occurs between November and January. However, the timing of their arrival may be influenced by factors such as global climate change, as seen in the case of a turtle arriving in January instead of the usual November. The presence of sea turtles is

¹¹ "Authorities Neglected complaints as illegal construction thrives in Junaswada Mandrem", O *Heraldo*, March 24, 2024.

¹² D, Souza, Managing tourist development, 223.

vital for marine ecosystems due to their role in maintaining biodiversity and ecosystem balance. As apex predators, they help control the population of certain marine species, contributing to the overall health of the marine environment.

Sea turtles are distributed across the coastal regions worldwide, with nesting beaches being particularly important for their survival. The Ashvem-Mandrem beach is one such nesting site where Olive Ridley turtles come to lay their eggs. Efforts to conserve these turtles are underway at several nesting beaches in Goa, including Ashvem-Mandrem. Conservation efforts include measures to protect nesting sites and ensure a suitable environment for egg incubation. In the case of the turtle that laid eggs on January at Ashvem, conservationists took immediate action by installing nets around the nest and putting up signboards to protect the nesting area.¹³

However, the nesting beaches face challenges, including encroachment and violations of Coastal Regulation Zone (CRZ) laws. Mandrem is designated as silent zones because Olive Ridley turtles use them as nesting locations. Even though it has been designated as a silent zone for years, the Government has never made efforts to raise awareness of the guidelines.¹⁴ Mandrem beach, have seen increased commercialization, posing threats to nesting sites and the overall marine environment. As this beach stretch is a turtle nesting side, some Tourist who doesn't know about the ecological importance is seen disturbing the Turtles coming on beach for breeding purpose. Environmentalists have called for government intervention to address these issues and protect critical nesting habitats for Olive Ridley turtles.

¹³ "Olive Ridley arrives at Ashvem turtle nesting site", *O Heraldo*, January 3, 2023.

¹⁴ "Pernem talukas silent zones turn noisy", *O Heraldo*, December 13, 2023.

4.3 Measures taken by the Villagers

Since Mandrem has become a Tourist destination since past, it has brought a lot of changes. Major developments has going on in this area by violating all the rules and regulation. It has created a lot of problems to the environment such as socio- cultural exploitations, environmental depletion. And these impacts are increasing day by day. To tackle with this impact over villagers and also Government takes efforts to control the destruction of the village.

Ashvem- Mandrem is a place where the olive Ridley turtles come to lay their eggs on the shore. As there are multiple constructions has taken place violating CRZ Law, also late night parties are held at the costal belt which disturb this Marine life. Additionally there is some Tourist who is not aware of the importance of Ecosystem and is not aware of Rules and regulation disturbed the Turtles. But still there are some people who conserve and protect this Marine life. Conservative efforts are made by the owner of Wood stone resort and a guard who protects the Turtles from Tourist disturbance. Also when some illegal construction takes place in this village the villagers takes action towards these illegalities. They approach to the Government to take strong action towards it. They also set for 'Uposhan' if the Government delay to stop this illegalities.

Also to protect the Environment from the growing construction Mr. Rudresh Mhamal, a resident of Mandrem has taken remarkable initiatives to stop environmental degradation in Mandrem village. As Mandrem village has becoming over commercialized, lots of constructions are coming up. In 2017, he started the "Tree of Hope Challenge" with a group of young people, including students and NSS volunteers, planted saplings along the Mandrem beach belt. Despite of challenges like

rugged terrain and water scarcity, they nurtured the plants, resulting in a flourishing green cover. In an effort to combat the problem of trash and increase public awareness, he organized ‘Kalpavruksh’ eco-festival in 2019, with a range of events and contests. Also to conserve our traditional agriculture Rudresh Mhamal involve the youth into the practice of Agriculture.¹⁵

¹⁵Gauree, Malkarnekar, “Goa: Locals step up to make mandrem hill green again,” *The Times of Goa*, October 11, 2020.

Chapter V: Conclusion

The Socio- cultural Study of Mandrem Village has tried to offer an overview of the Society and Cultural aspect of Mandrem. The historical and settlement of the village is understood. Mandrem Village celebrates different folk and festivals which represent its Cultural heritage which is continued since generation to generation.

Feasts and festivals appear as the second most significant aspect of people's sociocultural identities. These achievements and celebrations reflect people's social preferences. It is essential because it keeps individuals together as a cohesive social group. Every feast and celebration has a symbolic meaning. The majority of festivals are observed as a way to honor Mother Earth. They also have something to do with fertility and agricultural productivity. Some of the festivals like Carnival and Shigmoutsav were the meanings of heritage when they were first observed. But today the meaning has completely altered in recent years as people have shaped it to fit their own wants. A few of these celebrations have become less authentic. In other term this festivals have become a commercial center to attract the tourist towards Goa and the Goan villages.

As there is a rapid growth of tourism and its effects on the neighborhood. Although tourism has facilitated cross-cultural interaction and created economic opportunities, it has also resulted in social problems and environmental degradation. The results highlight how crucial it is to implement sustainable tourism practices in order to safeguard Mandrem's natural resources, maintain its cultural legacy, and guarantee the welfare of its citizens.

Mandrem can successfully manage the difficult balance between economic growth and environmental conservation by involving stakeholders, putting in place

appropriate rules, and encouraging sustainable tourism practices. This will help to create a strong and peaceful city for future generations.

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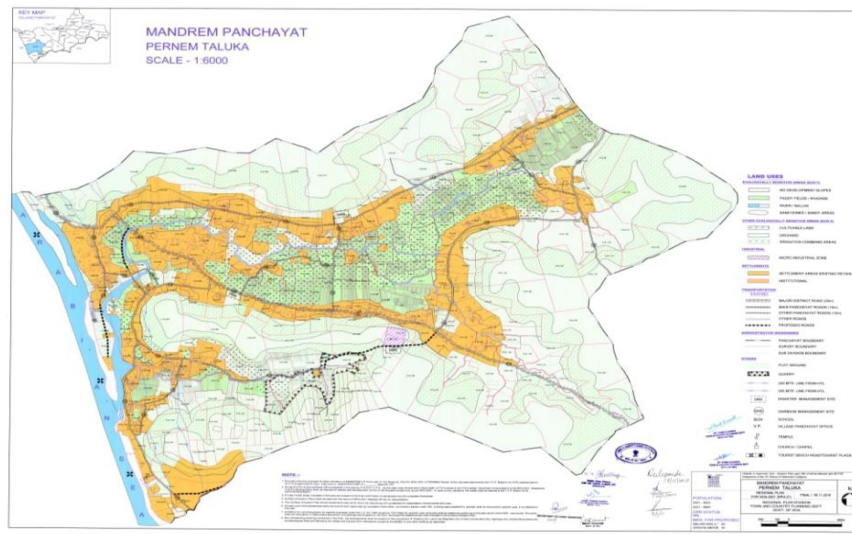


Fig. 1.1 Map of Mandrem

Source: Regional Plan Division Town and Country Planning

Dept. Govt. of Goa



Fig.2.1 Ghodebai (Horse watering well)

Picture courtesy: Srushti Naik



Fig.2.3 Thadage

Picture courtesy: Srushti Naik



Fig. 2.4 Sateri (Mother Goddess)

Picture courtesy: Srushti Naik



Fig.2.5 Taranga

Picture courtesy: Srushti Naik



Fig. 2.6 Dhalo

Picture courtesy: Srushti Naik



Fig. 2.7. Padli Badal Utsav

Picture Courtesy:- Rohan Mhamal



Fig. 3.1 Russian Performing Hindu Culture

Picture courtesy: Srushti Naik



Fig. 3.2 Shigmoutsav

Source:<https://Goa Tourism. com>



Fig.3.3. depletion of Environment

Source: Google Map

Appendix I

Category wise number of Hotels and other accommodations

Hotels	44
Guesthouse	78
Resorts	29
Villa	21
Cafes	21
Bar and restaurants	39

Source: Primary data collection through Field visit in Mandrem

‘Appendix II’

‘Employment Generation by Tourism in Mandrem’

Establishments providing direct employment	Approximate no. of jobs
Resort	1670
Hotel	730
Resort and hotel	356
Guest house	360
Villa	63
Bar and restaurants	273
Café	126
Shacks	49
Vendor stalls	23

Source: Data collected through field visit in Mandrem

‘Appendix III’

‘Month-wise Tourist arrival in Mandrem’

January	18750
February	16790
March	12890
April	1190
May	9820
June	4560
July	3290
August	4109
September	3987
October	8960
November	13470
December	19760

Source: Primary data collection through Hotels

‘Appendix IV’

‘State wise tourist arrival in Mandrem’

Foreigner	Indian
United kingdom	Maharashtra
Denmark	Karnataka
United states of America	Gujarat
Germany	Delhi
France	Mumbai
Sweden	Punjab
Kazakhstan	Madhya Pradesh
Russia	Tamil Nadu
United Arab Emirates	
Netherlands	
Switzerland	
Serbia	
Italy	
Japan	
Nepal	
Australia	
Europe	

Source: Primary survey, data collected through Hotels

‘Appendix V’**‘To know about the History and the cultural festivals’**

- 1) Do you know how this village Mandrem gets its name?
- 2) Can you provide some insights into the historical background of Mandrem Village?
- 3) Are there any significant historical landmarks or sites in Mandrem village? If yes, please specify.
- 4) Could you describe any traditional cultural festivals celebrated in Mandrem village?
- 5) How these cultural festivals are celebrated?
- 6) How are there any unique rituals or customs associated with these festivals?
- 7) What is the significance of these cultural festivals to the people of Mandrem village?
- 8) Have there been any changes or adaptations to these festivals over time? If yes, please elaborate.
- 9) Are there any efforts to preserve or promote the cultural heritage of Mandrem village? If yes, what are they?

‘Appendix VI’**‘To know about the Tradition Occupation’**

1. Can you describe the traditional occupations that have been historically practiced in Mandrem village?
2. How have these traditional occupations evolved over time?
3. Are there any specific skills or techniques associated with these traditional occupations?
4. What are the primary industries or sectors that people in Mandrem village traditionally engage in for livelihood?
5. Are there any challenges or opportunities faced by you in traditional occupations in Mandrem village?
6. Are there any efforts or initiatives to promote or support traditional occupations in Mandrem village?
7. In your opinion, what role do traditional occupations play in preserving the cultural identity and heritage of Mandrem village?

‘Appendix VII’**‘To know about the Hotelier’**

- 1) Name of the organization?
- 2) How many employees have enrolled in this organization?
- 3) What facilities are being provided to the Tourist?
- 4) What is the peak season and occupancy rate?
- 5) What is the lower occupancy Rate?
- 6) Is occupancy rate Growing or decreasing for the last few years?
- 7) Can you provide me the Tourist month wise arrival in your hotel?

‘Appendix VIII’**‘To know about the Socio-Cultural, economic and environmental impact in the village’**

- 1) When this Village become as a Tourist Spot?
- 2) How would you describe the Tourism industry in Mandrem Village?
- 3) What changes you have observed in Mandrem Village due to Tourism over years?
- 4) What are the Positive/Negative impacts on Mandrem Village?
- 5) Have job opportunities in Mandrem increased or decreased because of Tourism?
- 6) In your opinion, what is the future of Tourism in Mandrem village?