

**Tourism, Society, and Environment:
A Study in Social Ecology of Morjim, North Goa**

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DECLARATION BY STUDENT

I hereby declare that the data presented in this Dissertation report entitled, "Tourism, Society and Environment; A Study in Social Ecology of Morjim, North Goa" is based on the results of investigations carried out by me in the Environmental Science at the School of Earth, Ocean and Atmospheric Science, Goa University under the Supervision of Miss. Sangeeta R Tate and the same has not been submitted elsewhere for the award of a degree or diploma by me. Further, I understand that Goa University will be not be responsible for the correctness of observation/experimental or other findings given the dissertation.

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COMPLETION CERTIFICATE

This is to certify that the dissertation report "**Tourism, Society and Environment: A Study in Social Ecology of Morjim, North Goa**" is a Bonafide work carried out by Ms. Amisha Anil Shetgaonkar under my supervision in partial fulfilment of the requirements for the award of the degree of Master's in Discipline Environmental Science at the School of Earth, Ocean and Atmospheric Sciences, Goa University.


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PREFACE

Tourism important Sector to Goan Economy and tourism play important role in shaping the Goan Culture and Traditions. This study explores how Tourism has impacted Society and Environment of Morjim Village and deals with Social Ecology of village. Where Tourism plays an important role and serves as the backbone of the local economy and community livelihoods. Traditional occupations like fishing have declined in importance as tourism-related activities have taken precedence, leading to changes in the local way of life and socio-economic landscape The socio-economic condition of Morjim has seen both prosperity and challenges due to tourism. To understand more about inter connection of Tourism, Society and Environment and how peoples of Morjim concerned about the Society and Environment. To know how Social and Environmental Transformation is continuing till now. I had used different methods like visiting fields, talking to Local residents of village.

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CHAPTER 1: INTRODUCTION

Chapter I introduces the concept of tourism and its significance in India and Goa and specifically focuses on the cultural and environmental landscape of Morjim.

1.1 INTRODUCTION

Tourism is one of the growing industries. Tourism is a social, cultural, and economic phenomenon that entails the movement of people to countries or places outside their usual environment for personal or business purposes (Joshi, 2022). The word *tour* is derived from the Latin word *tornus*, meaning ‘a tool for making a circle.’ Tourism is the act and process of spending time away from home in pursuit of recreation, relaxation, and pleasure while making use of the commercial provision of services (Sarkar, 2014). As such, tourism is a product of modern social arrangements, beginning in Western Europe in the 17th century. By the early 21st century, international tourism had become one of the world’s most important. Tourism is one of the world’s fastest growing industries and a major foreign exchange and employment generation for many countries. It stands out as a notable economic and social occurrence.

Tourism exhibits various types and diverse forms, depending on the purpose of the visit and alternative tourism options. Tourism can be categorized as international and domestic tourism. Both have a different timing of arrival, the international tourist visits the state in the month of October to November and as far as the timing of domestic tourist are mostly visit the state in the months of April to September.

Tourism, society, and the environment are interconnected elements that form a complicated web of interactions and dynamics. The study of this relationship falls under the of social ecology, which examines how human societies interact with their environments and how these interactions shape social structures, behaviours, and environmental outcomes. In the context of tourism, the interplay between society and

the environment becomes particularly pronounced, as tourism often involves the movement of people into natural or cultural landscapes for leisure, recreation, or exploration.

One of the key aspects of studying tourism within a social ecology framework is understanding the multifaceted impacts it can have on both society and the environment. On the societal front, tourism can bring economic benefits through job creation, income generation, and the development of local infrastructure. It can also foster cultural exchange, cross-cultural understanding, and the preservation of cultural heritage as tourists engage with local communities and traditions.

However, tourism can also exert significant social pressures and challenges. Rapid tourism development can lead to overcrowding, cultural commodification, and the displacement of local residents.

In recent times, tourism has been considered as one of the truly global activities. India, with its diverse cultures, traditions, and landscapes, is emerging as a significant global tourist destination. The attractiveness of India's beauty and history draws visitors from across the globe. The tourism industry plays a crucial role in the Indian economy, substantially contributing to the nation's GDP and employment. Tourism in India contributes 4.6 percent of the country's GDP. The country's cultural heritage, diverse traditions, historical landmarks, and natural ecosystem, make it a global attraction. India's tourism industry has seen remarkable growth in recent years, with international and domestic tourists contributing to this upward trend (Unknown, 2023).

1.2. TOURISM IN GOA

Goa is India's smallest state by its geographical area, it covers a total of 3702 sq. kms. The state has been known as a historical and cultural center since ancient times. In the Hindu scripture Mahabharata it is referred to as *Gopakpattan or Gomant and in*

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Sutra- Samhita it was mentioned as Govapuri. Located on India's West coast, Goa is a former Portuguese colony with a prolific history (GIT Travels, n.d.). Moreover, Goa has been an attraction for tourists from all over the globe for long decades. Historical evidence shows that tourism began with the hippie culture in Goa, which began in the 1960s. American and European hippies were disillusioned with materialism and found Goa a perfect destination. They established a unique community centered around peace, love, freedom, music, art, and spirituality. The zenith of Goa's hippie culture occurred in the 1970s, and its influence endures to this day. Although hippies constitute a minority, their contributions to Goa's culture and economy remain substantial. People from around the world visit Goa to experience its hippie culture and it is no longer just a place for hippies (Dham, n.d.)The state has a unique blend of Indian and Portuguese culture, art and architecture that draws approximately 2.5 million tourists every year.

Goa is renowned for its vibrant celebrations and festivals, nestled in the Konkan Coast Belt with an extensive coastline stretching approximately 100 kilometres. While its beautiful beaches adorned with swaying palm trees and vibrant nightlife are the primary attractions, Goa offers more than just seaside charm. The destination seamlessly blends the allure of old-world fashion with the exoticism of the contemporary era. This unique combination is what consistently draws a large influx of both national and international tourists to Goa each year. It has garnered widespread popularity as a favoured honeymoon destination. Its allure emanates from a multifaceted tapestry comprising captivating beaches, revered places of worship, and distinguished world heritage architecture. The intrinsic charm of Goa is further accentuated by its abundant flora and fauna, a consequence of its geospatial placement along the Western Ghat Range. This locale has been formally recognized as a

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biodiversity hotspot, attesting to the region's ecological richness and environmental significance.

Tourism activity is generally promoted in the coastal areas of Goa. This picturesque state is a destination of choice for Indian and foreign tourists, especially Britons and Russian travellers. Goa stands 6th among the top ten Nightlife cities in the world in National Geographic Travel (Goa Tourism, 2018). The main attraction in the state revolves around water sports. Renowned beaches like Baga and Calangute provide a range of activities, including jet-skiing, parasailing, banana boat rides, water scooter rides, and various other water-based adventures. Patnem Beach in Palolem stood third in CNN Travel's top twenty Beaches in Asia.

The many beaches in Goa offer a range of activities, such as beautiful walks along the palm-fringed shores sprawled with unique shells and intriguing boat rides. There is a range of beach huts where tourists can stay and restaurants where one can taste local and delicious seafood. There are numerous beaches in Goa. Some of the popular beaches of Goa are Arambol, Agonda, Anjuna and Vagator, Calangute, Candolim, Siquierem Dona Paula in North Goa and Palolem, Colva, Benaulim, Cavelossim, Bogomolo serene beaches in South Goa.

1.4 TOURISM IN MORJIM

Morjim offers a glimpse into Goan culture with its traditional festivals, local cuisine, and historical sites, providing travelers with an authentic and immersive experience of the region's rich heritage. Morjim Village used to be surrounded by paddy fields and forests, but in recent decades, all the areas have been filled with concrete jungles due to tourism. Developing beachfront accommodations, ranging from luxury resorts to budget guesthouses, ensures visitors have comfortable lodging options while exploring Morjim. The main traditional occupation used to be agriculture and fishing, but due to

tourism, people started shifting towards tourism activities because they earned more than compared to their traditional occupation. Tourism activities include renting a house, renting bikes, etc. Tourists, both domestic and international, visit Morjim Beach. Due to the tourism sector, the development of villages is at its peak.

One of the beaches of North Goa, Morjim Beach, is also known as Little Russia due to its immense popularity among Russian travelers. At Morjim Beach, one can see the Signboards and Menus in the Russian language, which indicate how it is a hotspot for Russian tourists in Goa. Morjim Village in Goa emerged as a favoured tourist destination due to its beaches and serene ambiance, offering an alternative to crowded spots like Calangute and Baga. As tourism grew, Morjim saw the development of essential infrastructure including beachfront accommodations, diverse dining options, water sports facilities, and entertainment venues, catering to the needs of the increasing number of visitors.

1.3 REVIEW OF LITERATURE

Husain (2014) discusses Social Ecology focuses on the interconnection or interrelationship between human societies and the natural environment. It recognized that human societies are embedded within and dependent upon the natural world, and it has effects on each other. Capitalism leads to the destruction of the natural environment. Human beings exploit the natural world for their own benefit without taking into consideration the loss of habitat and natural resources. Social ecology helps to reduce the impact on the natural environment. It mainly deals with how communities have control over their resources and environment. It helps to understand environmental issues in relation to social context; it also helps to bring together ecological sustainability and social justice by emphasizing the need for systematic change to create a good relationship between society and the natural environment

Kariel et al. (1982) examine 'Socio-cultural Impacts of Tourism: An example from Australian Alps'. This paper evaluates the impact on the socio-cultural life of host Communities. Effects of tourism, its spatial influence the economy, infrastructure and Landscape changes and changes in the way of life of the local population. The evaluation of tourism was strongly positive, as a community became more involved in it, the residents came to realize more of the possible negative effects, especially on home and family life and decreased closeness within the community.

Alvares (2002) spoke about how the tourism industry came up in Goa and what is the impact of tourism on local residents of Goa. The author highlights that the tourism sector does not benefit mostly; it is profitable to outsiders involved in it. He mainly focuses on impacts of the tourism industry on the Goan environment, society and culture. He also mentioned the concept of ecotourism, which is carried out in the name of sustainable development. The ecotourism concept was introduced to enjoy and appreciate nature that promotes conservation, has low visitor impact, and provides for beneficially active socio-economic involvement of the local population.

Trichur (2003) evaluates the impact of tourism on Goa during the post-colonial period. Due to the rising tourism industry in Goa, there has been an indirect change in Goan society, socio-economic conditions, culture, and environment. The tourism industry is the top sector, which contributes to the GDP of the State, and Goa is dependent on the tourism sector. The original peasant families of Goa left their traditional occupation and shifted towards the tourism sector. The main traditional occupations of Goan people are farming, fishing and toddy tapping. The work has mostly focused on development of the tourism sector in Goa during the Post-Colonial Time.

Wilson argues in his work 'Paradoxes of Tourism in Goa' that there are aspects of tourism in Goa which are perceived as attractive, both from the point of view of the guest as well as their hosts and that these must be taken into account in order to reach a balanced view of the costs and benefits of tourism in Goa. It would also be advantageous to encourage greater diversification in the type of tourists who visit Goa with more emphasis being placed on cultural and heritage tourism. This paper has sought to assess some of its benefits to the local community as well as speculate on options for the future.

In their paper, Gore et al. (2023) discuss the stages of the Tourism Area Life Cycle (TALC) in Goa, India, by analysing tourist arrival data from 1962 to 2018. The study also assesses various indicators to determine the level of development in each stage of TALC. The researchers identified leading indicators suggesting that Goa experienced exploration, stagnation, and decline stages at different times. The study offers valuable insights into the historical growth pattern of tourism in Goa, which can inform future strategy formulation for tourism development in the region. Tourism development in Goa highlights both its positive economic impacts and its negative social and cultural consequences. It emphasizes the need for balanced and sustainable tourism development that considers the equitable distribution of economic benefits and mitigates adverse effects on local communities and culture.

Gore (2021) in her paper discusses the significance of indicators in understanding the impacts of tourism development on Goa. There are various stages of tourism development. The presence of indicators indicating negative impacts on tourism, such as stagnation and decline, while also recognizing leading indicators that contribute positively to local livelihood and economic condition. The mapping

strategies onto the Tourism Area Life Cycle framework reveal correlations between different stages of destination development and periods of global change.

Heslinga et al. (2017) argue that looking at tourism and landscapes in coastal areas through a social-ecological systems perspective helps us understand their complex interactions and potential benefits. By studying the Dutch Wadden region as an example, tourism can aid in nature conservation and regional development simultaneously. It suggests a new way of viewing tourism and nature areas together, emphasizing their integration and multifunctionality. This perspective sees the social and natural systems as interconnected, evolving together through their interactions. The paper highlights that understanding the history of tourism and landscapes is crucial for identifying current challenges and future possibilities. It suggests that adopting a social-ecological systems perspective reveals previously unnoticed opportunities for synergy between tourism and landscapes.

Lazzari et al. (2021) explore how tourism and landscapes can work together to benefit each other, focusing on the Dutch Wadden region. The aim is to see how tourism can help strengthen the area's social and environmental resilience. By applying the SEV framework, the study extends the understanding of SEV beyond tropical regions to temperate coastal environments. It identifies areas requiring urgent management attention and assesses the factors contributing to SEV, highlighting the significance of industry dependency. The findings underscore the importance of livelihood diversification as a strategy to mitigate vulnerability, particularly in regions heavily reliant on a single industry.

Giampiccoli, and others (2020) examine 'Community-Based Tourism in the Case of the Maldives'. Tourism is a growing industry in small Island Developing States(SIDS). Tourism is important for SIDS because of their location, physical

features, flora, and fauna which combined present a unique proposition to create a visitor's paradise. Tourism as a sector can have negative and positive impacts on communities. Even community participation broadly enhances the quality of the contribution of tourism to the national economy. Due to the tourism industry urban and rural areas have got a platform to develop by including local residents of that area. Community-Based is a type of tourism development that aims to counteract the negative impact of mass tourism. The paper proposes that community-based tourism development is a better option moving forward for development.

Lockhart (1996) examine tourism is a very significant activity in many islands. Attractiveness of islands to international and domestic tourists and the profound social, economic and environmental impacts that such tourist activity has had upon both offshore-islands and island microstate.

Noronha et al. (2002), in the study, 'Coastal Tourism, Environment, and Sustainable Local Development' focused on three main components: tourism, agriculture/aquaculture and industry. The study aims to provide policy direction, understanding and a focus on what needs to be done to improve the society-nature interaction in the context of coastal tourism. Coastal tourism offers a wide area to examine the interplay of human activity with the ecosystem through an assessment of the nature of consumption involved. The paper mainly highlights the coastal tourism in Goa. The infrastructure has impacted on the existing social, economic and environmental dynamic of Goan society.

Sawkar et al. (1998) examine the 'Tourism and the Environment case studies on Goa, India and the Maldives '. In Goa, the growth of coastal tourism has been rapid and uncontrolled, as noted by Sawkar et al. The Maldives has avoided much social conflict due to its relatively isolated geographical location and small, homogeneous

population and culture. Due to the adopted strategy of Maldives, separating foreign tourists from the local residents by developing tourist resorts on uninhabited islands is critical to minimize social impact. This paper highlights the issues and the implications of tourism on the coastal marine and socio-economic environment of Goa. This paper clearly highlights that Goa and Maldives carefully review the sustainability of their approaches and how to strike a balance between tourism development and protecting the natural and social environment.

Cartwright et al. (2011) examine 'Morjim At Risk? Community at a crossroads Goa, India'. This paper takes a broad view of the tourism, how it impacted to a local culture of Village and how it impacted the environment of Morjim Village. The influx from tourism may boost income but also makes heavy demands on the environmental, Social and Cultural resources of the village. This paper mainly focuses on impacts of tourism on local residents, fishermen and small-scale business.

Buckley (2011) in his article 'Tourism and Environment'. Examine tourism in environmental aspects. Impacts range from global contribution to climate change and ocean pollution to localized effects on endangered species in protected areas. Research mainly focuses on experienced recreation ecology as well as legal and social frameworks for conservation tourism. Tourism uses nature as part of its products, it creates environmental impacts and it can sometimes contribute to conservation.

Mendes (2020) discusses in her paper 'Tourism, Land Use and Livelihood: A Study of Social Transformation in South Coastal Goa' that tourism may lead to social, cultural, environmental, and economic transformation in the host communities. It mainly highlights how tourism development has led local people to give up their traditional occupations and become dependent on tourism-related businesses.

Zhang et al. (2001) discuss the trends of rural tourism development mechanisms studied on a spatial scale that can be used to interpret the sustainable development of rural tourism from different perspectives. The spatial distribution of the key villages was found to be primarily affected by factors such as historical culture, transportation locations, economic level and topography. The sustainable development mechanisms of rural tourism are proposed and corresponding suggestions are provided from the perspective of sustainable livelihoods, operation management and marketing.

Chang et al. (2008) puts forward that Tourism has been noted to influence residents' attitude and perception, there has been relatively little research on measurements of the perceived tourism impacts on the acceptance of indigenous hosting residents. Although tourism development can have both positive and negative impact on cultural identity, the economy and the environment in rural indigenous communities. Studies indicate that tourism can promote local culture and further transform the way in which rural hosts view their own culture and identity, from negative self-perspective, to a positive perspective which includes the sense of being unique, healthy and harmonious which is admired by urban dwellers. Community based tourism is a sustainable development option for rural indigenous areas where it can ideally lead to natural and cultural conservation while improving local living standards.

Nasser (2003) examines that a conflict between the preservation of the character of existing historic towns and 'change' has formed the central argument for conservation. This article has examined the potential relationship between tourism, conservation and planning within the sustainability discourse. And this article has also highlighted that too much legislated protection can restrict essential growth and modernization, pushing development to peripheral areas. In terms of the sustainability

of heritage places, managing tourism can have substantial inherent potential to underpin sustainable development and conservation.

Sonak (2013) discusses the development of Tourism in Goa and trend of arrivals of international and domestic tourist in Goa. Even she highlights the impact of tourism on Goa. It mainly deals with the impact on the Environment, Economy, and Society. Tourism has been a major contributor to increased economic activity in Goa, particularly in the coastal belt. Tourism is the only industry having positive incentives for conservation of environment. It helps protecting historical sites, monuments, building and heritage structures. It helps developing aesthetic sense, landscape thus offering protection of ecosystem, habitat and wildlife. Tourism also infiltrates socio-cultural life of local communities very intensely.

Singh et al. (2003) discusses in "Tourism in Goa: An Assessment". In his research he finds out when tourism has been developed in Goa and what are the benefits of tourism on Goan economy. What are the positive and negative impact of tourism on local people and on their culture. According to his research government of Goa are more concerned about financial benefits rather than the moral, social and ecological impact of tourism.

Egri (1997) examines the aesthetic beauty of nature in all its forms as a source of spiritual and cultural inspiration as well as emotional sustenance. Archaeological evidence of prehistory hunter-gatherer and agrarian societies depicts an era in which humans strove to live in harmony with nature. In one respect, it has been a tale of humankind's struggle to survive with nature. In another respect, it has been a tale of humankind's search to find spiritual meaning and purpose of life within. Religious monastic orders have also served as models for radical environmentalist proposals for ecologically sustainable communities.

Podhade (2013) in his work, 'Rural People Empowerment in Olive Ridley Sea Turtle Conservation Project in Morjim Beach, Goa', focuses on conservation of sea turtles by help of local residents of Morjim Village. It mainly highlights the impact of tourism activities on sea turtles.

Campbell (2007) in his study 'Local Conservation Practice and Global Discourse: A Political Ecology of Sea Turtle Conservation'. Examine sea turtle's conservation theory to examine sea turtle conservation, how it is articulated and executed at different sociopolitical and geographic scales, and the consequences for local rights of access to resource. The article's main purpose is to outline a political ecology of sea turtle conservation; it also contributes to political ecology and common property theory, and illustrates the productive combination of these for analysing conservation.

Butler (1991) in his work, 'Tourism, Environment, and Sustainable Development' takes a broad view of the environment, encompassing the full range of elements of an area, including human and nature as well as physical factors. The main objective of this research is to understand the linkage between tourism and the environment, by using research it is possible to practice sustainable development. Even it reflects that there is a symbiotic relationship between tourism and the environment.

Turner (1995) evaluates tourism development in the fragile environment of Maldives and Nepal. Due to tourism, there is an adverse effect on the environment. By understanding the reason, it represents very different environmental conditions but numbers of common problems related to tourism development.

Robinson et al. (2006) examine the 'Tourism, culture and Sustainable Development' in the United Nations. The paper evaluates the impact of Tourism on Culture and in what ways Sustainable Development in Tourism can be carried out,

which preserves cultural Diversity. Tourism has a critical role in the Development Process. This paper highlights the demonstration of interconnection of culture with the environment and the economy and it has helped to generate new opportunities to address the vital targets of sustainable development and the alleviation of poverty.

Lukpata et al. (2014) in their study titled 'Culture, Tourism and Sustainable Development in Nigeria. To examine the investment in sustainable tourism, including eco-tourism and cultural tourism, which may include creating small and medium sized enterprises will impact positively on the sustainable development in Nigeria. It also examines the linkage between culture, tourism and sustainable development. This Article also focuses on the understanding of the international community about a valid approach to development which recognizes that 'people are at the center of sustainable development' with emphasis on human development.

1.4. RESEARCH QUESTIONS

The study poses the following questions:

1. How does coastal tourism developed in Morjim Village? and
2. What are the social and ecological transformations occurred due to tourism?

1.5 OBJECTIVES

The main objectives of the study are:

1. to understand the development of Coastal tourism in Morjim,
2. to know the ecological significance of *Somari* Festival,
3. to find out the social-ecological transformation in Morjim Village; and
4. to discern the impact of tourism on the environment.

1.6 METHODOLOGY AND METHODS

The study deals with understanding the phenomenon of tourism in Morjim village. Accordingly, descriptive methodology was used by the researcher. In order to fulfil the

objectives and to document the data accurately, the researcher has utilized qualitative methods of research. To collect primary data, the researcher has employed the research methods such as Interview, observation, and autoethnography. The interview schedule and interview guide, participant observation as a research tool are utilized to gather data on coastal tourism in Morjim and to understand tourism sector in Morjim Village and its impact in Society and Environment. Secondary data was collected through the sources such as books, research papers, newspaper articles, blogs etc.

1.7 THE STUDY AREA

Morjim beach in North Goa is one of the famous beaches of Goa. Unlike the popular beaches in Goa like Baga, Candolim, Varca, and Colva, this secluded beach, nestled in the midst of lush green locales, is calm and serene. In Pernem district, Morjim is renowned as the nesting place for Olive Ridley turtles. During 1997-98, only 5 nests were located and protected on Morjim beach. The number increased to eight in 1998-99 and resulted in the extension of the protected area on the beach. Consistent efforts have increased nesting, reaching 32 nests in 2000-01. Tourists, environmental students, and experts visit the site to learn about the annual features. In recent years, Morjim has earned the label as 'Little Russia' due to the concentration of Russian expatriates visiting and residing in the beach town. Nearly 75 percent of chartered flights to Goa come from Russia. An increasing number of signboards in the Russian language, Russian-run restaurants, shacks, and guesthouses managed by Russian nationals are pointers to the fact. Morjim is also popular with birding enthusiasts.

The village Morjim has 25 wards. The majority of the population are Hindus, and few are Christians. Apart from Tourism, Morjim is well known for its cultural preservation and is also famous for the festivals celebrated in the village. The main festivals celebrated in Morjim are Kalas Utsav, Ghodemodni, and *Somari* Festival. For

the current study I have selected Vitthaldaswada and Varchawada, two wards of Morjim village. Vitthaldaswado is one of the wards which is nearby to Morjim beach and impact of tourism can be seen more as compared to other wards. The name Vitthaldaswada originated from the strong belief in Lord Vitthal held by a devotee named *Vitthaldas*, who passed away. After his death, the area was named Vitthaldaswada, and a small temple was built there in his honour. Vitthaldas refers to a devotee of Lord Vitthal. This area became significant as a place where devotion to Lord Vitthal was deeply cherished, and the temple served as a symbol of this devotion. Varchawada is a ward selected for the study as Morjai temple is situated in this ward.

1.8 SCOPE AND RELEVANNCE OF STUDY

The study tries to shed light on the tourism sector in Morjim Village and its impact on Society and Environment. It also discusses the Social-Ecological importance of coastal areas. Further, the study will be useful in providing information, and it will enlighten the local populace to understand the social-ecological issues pertaining to tourism. Additionally, this study can motivate local people to take steps towards the protection and preservation of Society and the Environment. Also, students, researchers and academicians will be motivated and show interest in taking up such study to identify issues related to tourism.

1.9. LIMITATIONS OF STUDY

While conducting fieldwork, the researcher faced some limitations. Firstly, the researcher considers limited literature and data on tourism in Morjim, specifically, as limitation of this study. The study is restricted to a limited number of respondents from the study area in Morjim due to time constraints. The findings of the study are mainly based on the responses provided by the respondents. Secondary data on Morjim village was not available. Study restricted to time limit period.

1.10 CHAPTERISATION SCHEME

The entire study was divided into Five chapters.

Chapter 1: Introduction. In this chapter, I have attempted to understand Tourism Sector in Morjim. This chapter contains a review of the literature, research questions, objectives, methodology and methods, study area, scope and relevance of the study, and limitations and chapterisation scheme.

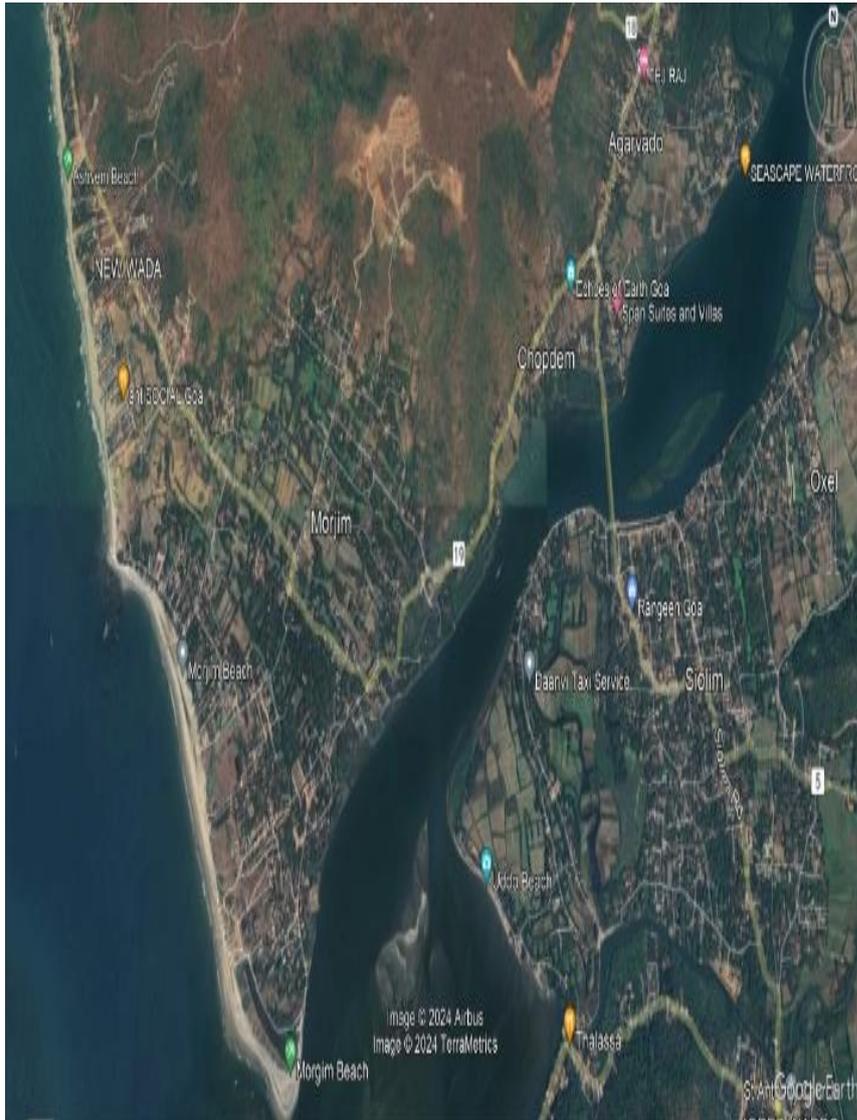
Chapter 2: Development of Tourism in Morjim, I have tried to understand how coastal tourism has developed in Morjim. I also tried to discuss mythology, origin and history of Morjim village, demography and development of tourism in Morjim.

Chapter 3: *Somari* Festival and Social Ecology of Morjim, chapter deals with the social cultural features of Morjim, the Mythology of the seven sisters, history, the *Somari* festival, the ecological importance of the *Somari* festival, and continuity and change.

Chapter 4: Village, Ecology and Tourism, this chapter brings out the Social-ecological transformations of Morjim Village and in what way social transformation has occurred due to the Tourism sector and impacts of tourism on society and environment.

Chapter 5: Conclusion: This chapter deals with a conclusion

FIGURE 1.1 MAP OF MORJIM



CHAPTER 2: DEVELOPMENT OF TOURISM IN MORJIM

The current chapter aims to explore Morjim village and its socio-demographic profile and the development of tourism in Morjim.

2.1. INTRODUCTION

Goa is the smallest state of India situated at west coast of Arabian Sea has been recognised as one of the tourist destinations where lakhs of tourists, both domestic and foreign, visit Goa. Tourism in Goa has played a significant role for several decades, and now tourism is known as the backbone of the Goan economy. The roots of tourism in Goa's modern era stretch back to the late 1960s and early 1970s, as it emerged as a popular destination among hippies and backpackers in search of a different lifestyle (Alvares, 2002). The liberation of Goa from Portuguese rule facilitated safer and easier movement of people, both from within and outside the country. This led to an increase in visitors to Goa. Recognizing the economic potential, the state government began actively promoting tourism as an industry in the 1980s (Raikar, 2016).

After the liberation of Goa, there have been changes in the status of Goa at drastic level into the different dimensions that led to the adoption and removal of some techniques and some ways in the society. There was the immediate but slow growth in the economic status. Some of the work that become the reason for the rapid economic growth are, industries, mining, fishing, retail businesses, banking, transport and tourism. One of the reasons that tourism took its own position was that of beaches, green mountains, valley, hillocks, river fronts, historical archaeological like Churches, temples, mosque, museums, forts and so on. Tourism paves a way for the local people to balance with rest of India. After the liberation, Goa was a union territory and did not have any statehood. Dayanand Bandodkar was the first chief minister of Goa.

Bandodkar was aware of the economic potential of Goa. The Government published various books pamphlets and supplements in dailies and magazines to attract tourist residencies networked through roads were planned (Porobo, 2015).

Goa is well known for beaches. It has a total of 125 kms coastline, from north to south. Some of the well-known beaches of Goa from the North are Arambol, Morjim, Mandrem, Anjuna, Baga, Calangute, Candolim, Siquerim, Dona Paula, and Miramar. In south Goa, Bogmalo, Colva, Benaulim, Cavelossim, Agonda and Palolem beach, which are the main centre of attraction to Goa. A part from beaches there are other places in Goa which are the centre of attraction of tourist who visit to Goa, such as historical place like old Goa which is also religious place, temples in North Goa and South Goa such as Mangesh Temple, Ramnath Temple in Ponda, Shri Shantadurga Temple in Quepem, forts such as Chapora, Tiracol, Agonda etc. Apart from these, the Goan culture, food, music, traditional folks such as Floats, Shigmo, Carnival, Chikal Kalo etc also attracts tourist. Thus, unique features of Goa in term of Sun, Sea and Sand which make Goa as tourist destination, which lead to growth of tourism in Goa.

Morjim village situated in North Goa in Pernem Taluka. Morjim beach is an main attraction of the village. The beach is also known as “Little Russia” due to the concentration of Russian Tourist in the area. Morjim beach serves as an important nesting site for Olive Ridley Sea Turtles. The Morjim Turtle Conservation Project works to protect these endangered species of turtle and their nest during the nesting season.

2.2. MYTHOLOGY, ORIGIN, AND HISTORY OF MORJIM

2.2.1. Etymology, Myth and Origin

The mythology and history of Morjim intertwine to create its history of Morjim Village. According to mythology, the term Morjim owns its origin to the name of a girl who was

transformed into a village goddess after she was rescued from drowning and given shelter in the village by a local deity. Morjim is derived from Morjai who was one of the eight siblings of a poor family hailing from Shirgao, Bicholim. Morjai's parents had passed away and she was punished by her elder sister Lairai, for disobeying her, by throwing her into the river/sea. Morjai was saved by the deity, Satpurush, who brought her to hill in the village, locally known as *Khind*.

Morjim village is referred to as *Morje* in Konkani, but due to influence of tourists, it is regarded as Morjim. Many international tourists cannot say *Morje*, so later on, it became Morjim in English Language. The word *Morje* believed to be derived from the Konkani word *Morj* which means "Peacock". Even it said that earlier the village might have been known for its population of peacocks in the past, although this is not confirmed.

According to a local legend once upon a time, in the village of Morjim, a dire problem befell the people. In their distress, Sadam Shet, a respected elder and forefather of the village, fervently prayed to the gods for salvation. In a moment of great need, a mysterious man arrived from Anjuna, appearing almost divine. He promised Sadam Shet that he would protect the village from all 360 evils.

True to his word, the stranger defeated each evil, earning the gratitude and reverence of the villagers. When Sadam Shet asked what he desired in return for his heroic deeds, the man, Satpurush, expressed his wish to remain in Morjim and be recognized as the village's guardian deity. Thus, Satpurush, the godlike figure from Anjuna, chose to stay in Morjim as its protector. Over time, Sadam Shet and the villagers began to worship him as their divine saviour (Phadte, 2017).

In another tale, when the waters rose and threatened the very existence of Morjim, a man named Satpurush arrived from Calangute. With his remarkable powers,

he lowered the water levels and saved the people from disaster. Grateful for his intervention, Sadam Shet requested Satpurush stay and protect the village. From that moment on, Satpurush became the revered deity of Morjim, worshipped and revered by all its inhabitants.

Sadam Shet is a Forefather of the village. He is credited with the development and settlement of people in Morjim village, and his *Kuldevta* was Mahalaxmi. As Mahalaxmi was installed in *Mayurgram*, that is, Morjim, she was named Mayurdevi, which is ultimately Morjai. Sadam Shet worshiped Mahalaxmi along with Satpurush. Morjim village in Goa has a long and diverse history shaped by different rulers and cultures over the centuries. In ancient times, before recorded history, Morjim and the surrounding region were likely inhabited by indigenous communities. These early settlers laid the groundwork for the village's development.

2.2.2 History

During the medieval period, Goa came under the influence of various dynasties like the Mauryan and Kadamba Empires. The Kadambas, in particular, ruled Goa from the 10th to the 14th centuries, leaving a lasting impact on the region. Morjim might have been inhabited during this time, although specific records are scarce.

Goa's history was also influenced by Muslim rulers such as those from the Delhi and Bahmani Sultanates. While Goa was not at the centre of these empires, it was affected by trade and cultural exchanges. Earlier, Morjim used to serve as a port in the past. It participated in the horse trade, which was profitable in the medieval period. It served as a port called Bombay-Panjim Streamer Services. Probably in memory of the horse trade, Ghodemodni is celebrated in Morjim and also keeps alive the memory that once upon a time, Morjim was the important port of Goa. The folk dance, in reality, originates from the Parade of the Horses, which used to be held in the mouth of the

beautiful Chapora River; trade flourished here. Arabs traders landed with horses in Morjim (Kamat, 2016).

The most significant period in Morjim's history began in the early 16th century when the Portuguese arrived. They conquered Goa in 1510, marking the start of over four centuries of Portuguese rule. During this time, efforts were made to Christianize the local population, and churches and religious institutions were established in Morjim. Goa became an important centre for trade, especially in spices, during the Portuguese era. The region's ports facilitated trade with Europe, Africa, and other parts of Asia. In 1961, Goa was liberated from Portuguese rule and became part of independent India. Since then, the region has undergone significant changes. Tourism emerged as a major industry, developing coastal areas like Morjim as tourist destinations.

2.3. MORJIM VILLAGE AND ITS PEOPLE

Society plays an important role in shaping the culture of the land. It contributes to developing religion, art, literature, and Philosophy. The social structure of Goa was similar to the rest of India. The village is home to Konkani-speaking locals, who have been residing there for generations. These families have preserved traditional Goan customs, cuisine, and way of life.

Like many other parts of Goa, Morjim has a significant population of migrant workers, primarily from other states of India, who come to work in the tourism and hospitality sectors. They contribute to the local economy and bring diversity to the community. Morjim has also become a popular destination for expatriates and foreign residents, particularly during the tourist season. Many Europeans, Russians, and other nationals have settled in the area, attracted by its natural beauty and laid-back lifestyle.

2.3.1. Demography of the Village

Morjim village has a diverse cultural heritage influenced by Hindu and Christians traditions. The village and events throughout the year, providing visitors with an opportunity to experience local customs and traditions.

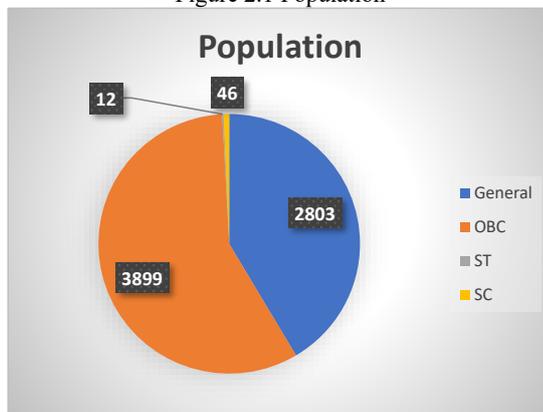
Table 2.1. Population of Morjim

General Population	2803
OBC Population	3899
ST Population	12
SC Population	46
Total Population	6760

Source: Panchayat, Morjim

According to the census 2011, the total population of village is 6,760. From that 3356 are Males and 3404 are Females.

Figure 2.1 Population



Figure, 2.1 Indicates the category wise total population of Morjim Village, In Pie chart 41percent is the population of General Category in Morjim. The majority of the people belong to the Other Backward Class (OBC), which constitutes 58 percent. Only 12

individuals belong to Schedule Tribes (ST) and 1 percent of Schedule Caste (SC) population.

Figure:2.2 Sex Ratio

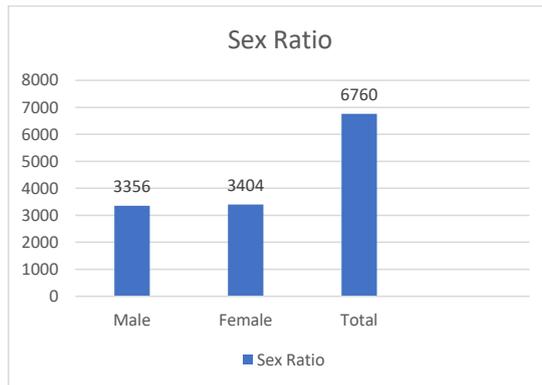


Fig 2.2, Indicates Sex ratio in Morjim Village. Male ratio is 3356 and Female ratio is 3404 which indicates that the population of females is more than Males in Morjim.

2.4. DEVELOPMENT OF TOURISM IN MORJIM VILLAGE

In earlier times, fishing was main occupation of people in Morjim but its transformation into a tourist destination started gaining a momentum around the late 20th century. Tourism was developed in Morjim in the 1960s and 1970s, but at that time, the tourism sector did not flourish; during that time, Olive Ridley Sea turtle nests were protected by the Forest Department of Goa, and this beach was earlier known as the Turtle Nesting site (Alvares, 2002). Morjim's significance could be explored through the lens of the tourism industry and its impacts on local communities. The village's shift from a traditional fishing community to a tourist destination mirrors larger trends of economic and social change in postcolonial Goa (Trichur, 2003).

When Russian economy opened up, then the Russian started to travel to India mostly to Goa. The standard of local people is very simple as mostly rely on fishing

and agriculture. In 2004, Russian was well established in the coastal area of northern Goa mostly in the Morjim village in the Pernem Taluka.

In its early days, Morjim Village captivated visitors with its beaches and peaceful surroundings, attracting the tourists who were searching for a retreat from urban chaos. As news of its beautiful nature and relaxed life spread, more travellers were drawn to its coastline. With the influx of tourists, the infrastructure in Morjim started to grow. Small guesthouses and beach huts come up along the coastline, offering affordable accommodation options for travellers of all budgets. Local entrepreneurs seized the opportunity to cater to the growing demand for amenities, setting up beachside cafes, restaurants, and shops selling handicrafts.

The village's tourism boom also brought about cultural exchanges as visitors from around the world mingled with the local community. This interchange of customs and concepts enhanced Morjim's cultural fabric, promoting a spirit of inclusivity and diversity within the village. According to the data of the village panchayat of Morjim, tourism started in Morjim in the 1980s, but the tourism sector did not flourish in Morjim as compared to other parts of Goa for various reasons. Such as Transportation, Accommodation, better availability of services etc. However, during the field study, respondents mentioned that tourism began in Morjim during the year 2008. Due to the new Siolim bridge constructed in 2005, a change in the number of tourists is observed. It provided better connectivity between Siolim and Morjim, making it easier for tourists to access the beach destination. This results in more visitors to Morjim being attracted.

Figure 2.3. Siolim Bridge



Source: Researcher

The Tourism Industry has created employment opportunities for local people, ranging from hotel staff, restaurant workers, tour guides, and transportation providers to artisans selling handicrafts. The influx of tourists has supported the growth of small businesses such as beach shacks, cafes, General stores, supermarkets, water sports, etc.

The demand from tourists has promoted investment in infrastructural development, including hotels, resorts, guesthouses, restaurants, roads, etc, which improved the overall living style of locals and visitors. Tourism has become a significant source of income for the people of Morjim, not only through a direct job creation but also through direct revenues such as renting out accommodation, offering transportation services or selling of local handmade products. The tourism sector has diversified Morjim's economy, reducing the dependency on traditional occupations like fishing and agriculture. This diversification has made the local economy more flexible in other sectors. Morjim boasts beaches with golden sands, drawing tourists to relax, sunbathe, and enjoy water sports like parasailing and jet skiing. Besides its beaches, Morjim offers natural attractions such as Chapora Fort and the Morjim Turtle Beach, where visitors can witness Olive Ridley turtles nesting. Birdwatchers flock to Morjim for its diverse avian population, especially during migration seasons.

Cultural experiences abound, with opportunities to explore nearby villages, Goan cuisine, and enjoy the vibrant nightlife. Adventure seekers can indulge in water

sports like windsurfing and kayaking. The area emphasizes ecotourism, with initiatives for conservation and sustainable travel practices, including beach clean-ups and eco-friendly accommodations. At night, Morjim comes alive with beachside parties, live music, and cultural performances, providing entertainment for visitors.

Morjim's cultural diversity adds to its charm, with a significant Russian expatriate population contributing to a unique blend of Indian and Russian cultures. This cultural exchange appeals to tourists interested in experiencing diverse traditions and lifestyles. For wellness-focused travellers, Morjim also has numerous Ayurvedic spas and wellness centres offering rejuvenating treatments, yoga classes, and meditation sessions. Additionally, various festivals and events, such as the Goa Food and Cultural Festival and beach clean-up drives, contribute to the area's vibrant atmosphere, drawing tourists throughout the year.

Morjim Beach has earned the nickname "Mini Russia" due to the significant presence of Russian tourists and businesses in the area. The concentration of Russian visitors has made Morjim a hotspot for international tourism, with many Russian-owned establishments catering to their needs. While the influx of domestic tourists is also on the rise, many of them are drawn to Morjim not only for its natural beauty but also for the allure of experiencing the Russian lifestyle. Visitors are often amazed to see a large number of international tourists in Morjim and are curious to witness the Russian influence firsthand.

The fascination with Morjim's "Mini Russia" reputation is evident as domestic tourists frequently inquire about the prevalence of Russians and even express surprise at the common sight of them and the widespread use of the Russian language in the area. This curiosity indirectly highlights the hype surrounding Morjim's "Mini Russia"

tagline, as domestic tourists are keen to observe and interact with the international community that defines the beach's cultural landscape.

2.4.1 Socio-Economic Condition of Morjim Village

Morjim village has experienced significant socio-economic transformations over the years, primarily due to its flourishing tourism industry and its diverse population. Economically, tourism is the backbone of Morjim's growth. The steady influx of tourists, especially from Russia and other countries, has spurred the establishment of various businesses catering to their needs. Hotels, restaurants, beach shacks, and water sports facilities have mushroomed, providing employment opportunities and boosting the local economy. Many locals have also tapped into tourism-related ventures, further fuelling economic activity. Some residents have flourished, others face issues such as rising living costs and competition for resources. Additionally, the seasonal nature of tourism often results in income fluctuations for many locals.

Morjim's cultural landscape is enriched by its significant Russian expatriate community. This cultural fusion has influenced everyday life, from cuisine to language and social interactions. While this exchange enhances the community's vibrancy, it also presents integration and tradition preservation challenges.

While infrastructure development has matched the pace of tourism growth, including upgrades to roads, electricity, and sanitation facilities, there are still deficiencies in infrastructure, particularly in areas that experience high tourist traffic during peak seasons.

Socially, Morjim boasts a diverse population, including locals, expatriates, and tourists. While this diversity adds to the village's charm, it also poses cultural and social integration hurdles. Efforts to promote understanding and cooperation among different groups are ongoing. Morjim's socio-economic landscape is a complex interplay of

tourism-driven prosperity, cultural exchange, and local development challenges. While tourism brings economic opportunities, it also necessitates careful management to address sustainability, equitable growth, and cultural preservation concerns.

2.4.2 Recent Development of Morjim Village

Tourism has brought a lot of good changes to Morjim. First off, it's boosted the economy by creating more jobs and helping local businesses thrive. With more visitors coming in, the village has also seen improvements in things like roads, electricity, and cleanliness, which makes life better for everyone who lives there and for tourists too.

The presence of tourists, especially from places like Russia, has also led to a cool mix of cultures. People share their food, language, and customs, making Morjim a more diverse and interesting place to be.

Because more tourists are visiting, there are now more places for them to stay. This has led to the construction of new hotels, guesthouses, and resorts, changing the look of the village but also providing more options for people who want to visit.

Because more tourists are visiting, there are now more places for them to stay. This has led to the construction of new hotels, guesthouses, and resorts, changing the look of the village but also providing more options for people who want to visit. Many locals have found new jobs in the tourism industry, like working in hotels or restaurants, which has changed how people make a living in Morjim.

With more tourists around, locals and visitors are interacting more, which can be a good thing as it creates opportunities to learn from each other and understand different cultures better. The number of tourists visiting Morjim goes up and down throughout the year, which means businesses may have busy times and quieter times depending on the season.

Transportation has gotten better too, making it easier for tourists to get around and explore Morjim and nearby areas. And finally, new things to do and see have popped up, like water sports, wildlife sanctuaries, and cultural events, making Morjim even more attractive to tourists.

2.4.3 Change in Essential Services

The rise in tourism in Morjim has brought about significant changes in essential services to meet the needs of both residents and visitors. Healthcare services have expanded to accommodate the increasing number of tourists. More clinics, hospitals, and pharmacies have been established to ensure adequate healthcare access for everyone in the village.

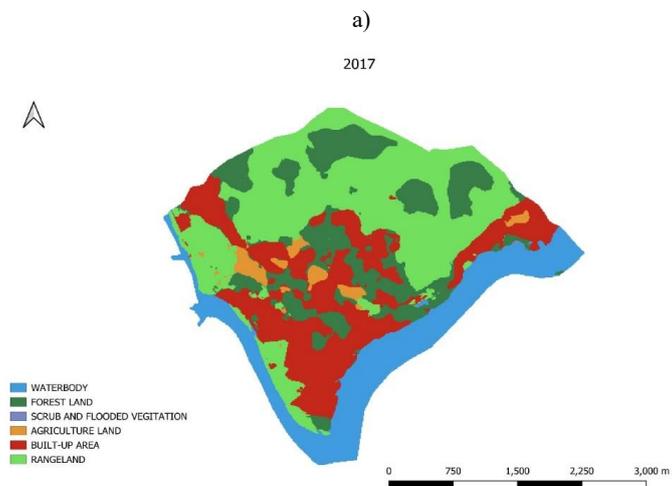
In the transportation sector, improvements have been made to cater to the influx of tourists. There are now more taxi services, rental bikes, and public transport options available, making it easier for visitors to explore the village and its nearby attractions. With the growing number of people visiting Morjim, proper sanitation and waste management have become crucial. Local authorities have invested in better waste collection systems, garbage disposal facilities, and beach cleaning initiatives to maintain cleanliness and hygiene in the area.

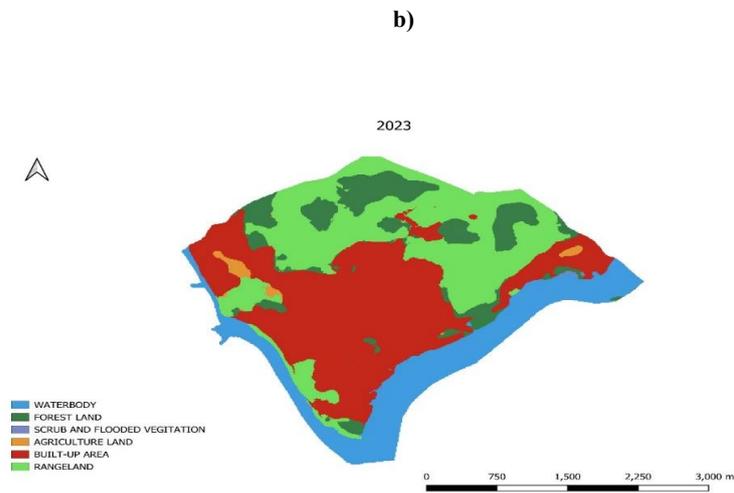
The increased demand for water and electricity has prompted upgrades to the infrastructure. Investments have been made to improve water supply systems and electricity grids to ensure reliable service for residents and tourists alike. As tourism has grown, there has been a focus on enhancing security and safety measures. This includes increased police presence, better street lighting, and improved emergency response services to ensure the well-being of everyone in Morjim.

The expansion of banking and financial services has accompanied the increase in business activity brought by tourism. New banks, ATMs, and currency exchange

facilities have been established to cater to the needs of tourists and businesses operating in the area. Overall, these improvements in essential services reflect the village's efforts to support its growing population and provide a positive experience for visitors to Morjim.

Figure 2.4. Land Use Maps of Morjim





From above two fig.2.4. It shows the GIS Map of Morjim. In the year 2017 the Agricultural land cover was more than compare to the year 2023 which indicates that due to the tourism there is shift in agricultural land and Agriculture area is converted into Built-up area. While in the year 2017 Forest area was more but in the year 2023 Forest area was cleared and converted into Built-up Area. From above fig. we can see that due to the development of tourism in Morjim leads to destruction of Environment.

CHAPTER 3: SOMARI FESTIVAL AND SOCIAL ECOLOGY OF MORJIM

BEACH

This chapter mainly deals with the history of Morjai *Devi* and Mythology. In this chapter, I also attempted to explain the *Somari* festival of *Devi* Morjai and its Ecological Importance.

3.1 INTRODUCTION

India is known for its religious and cultural diversity, as it celebrates various traditions, languages, and beliefs. The social culture of Goa is vibrant in nature and is influenced by a blend of indigenous traditions, colonial legacies, and global connections. One of the defining features of Goan social culture is its diversity. The state is home to various communities, including *Konkanis*, *Saraswats*, Catholics, Hindus, Muslims, and others, each contributing their unique customs, languages, and beliefs to the cultural landscape. This diversity is celebrated and embraced, fostering a sense of unity among the people.

In Morjim village, cultural richness is interlaced with a strong sense of community, coastal lifestyle, and reverence for local mythology. The history of *Devi* Morjai, discovered by the fisherfolk and the subsequent *Jatra* festival, reflects the deep spiritual connection between the villagers and their beliefs. Music, dance, and festivals form an integral part of the social life of the Goan population, reflecting the state's multicultural heritage. Traditional Goan music, such as *mando* and *dulpod*, blends with Portuguese influences and contemporary sounds to create a dynamic musical scene. Festivals like Carnival, Ganesh Chaturthi, Diwali, and Christmas are celebrated, bringing communities together in joyous revelry and shared traditions. Goan social culture also reflects a deep connection to the land and sea. Fishing villages dot the coastline, while inland, lush landscapes of coconut palms, paddy fields, and tropical

forests provide a backdrop for rural life. Traditional occupations such as fishing, agriculture, and crafts continue to thrive, sustaining local livelihoods and preserving age-old traditions.

Goa has emerged as a cosmopolitan hub in recent years, attracting visitors and expatriates worldwide. This influx of diverse influences has enriched Goan social culture, fostering a cosmopolitan outlook and a spirit of openness to new ideas and experiences. In essence, the social culture of Goa is a vibrant mosaic of tradition and modernity, diversity and unity, rooted in a deep sense of community and shared heritage. This unique blend of elements gives Goa its distinctive charm and allure, inviting visitors to immerse themselves in its rich cultural sights, sounds, and flavours.

3.2 SOCIAL CULTURAL FEATURES OF MORJIM VILLAGE

The social culture of Morjim village in Goa is a blend of tradition, diversity, and coastal lifestyle. Situated along the northern coast of Goa, Morjim showcases the essence of Goan hospitality, warmth, and inclusivity while also showcasing influences from its multicultural heritage. A defining aspect of Morjim's social culture is its strong sense of community. Despite its small size, Morjim is home to a diverse population, including locals, expatriates, and tourists. This diversity fosters an environment of acceptance and tolerance, where individuals from various backgrounds coexist harmoniously, contributing to the village's vibrant social fabric.

Morjim's social life revolves around close-knit communities and shared traditions. Families often live in close proximity, and there's a strong tradition of coming together for festivals, celebrations, and daily interactions. Neighbours form tight bonds, providing support during both joyful and challenging times. Religion plays a significant role in Morjim's social culture, with temples, churches, and mosques coexisting

peacefully. Festivals and religious events are celebrated enthusiastically, bringing people of all faiths together to participate in communal rituals and festivities. The village's coastal location significantly influences its social culture. Fishing is a traditional occupation, shaping the rhythm of life in Morjim according to the tides and seasons. The beach serves as a central gathering place where locals and visitors mingle, relax, and appreciate the coastline's natural beauty. The cuisine is another integral aspect of Morjim's social culture, with fresh seafood and Goan delicacies taking centre stage. Local eateries offer an array of mouth-watering dishes infused with spices and flavours unique to the region, while beach shacks provide a laid-back ambiance for enjoying meals with loved ones.

In recent years, Morjim has become a sought-after destination for ecotourism and wellness retreats. This influx of visitors seeking peace and rejuvenation has brought new influences to Morjim's social culture, enriching its tapestry while posing challenges to sustainability and preservation of local traditions. Moreover, the social culture of Morjim village embodies a harmonious blend of tradition and modernity, diversity and unity. Rooted in its coastal heritage and communal values, Morjim's social fabric continues to evolve, reflecting the dynamic interplay between local traditions and global influences in this corner of Goa.

Morjim village, up in the north of Goa, gives us a peek into how people live and connect in this part of India. Even though it is small, Morjim has a mix of local traditions, ideas from around the world, and lots of natural beauty. In Morjim, diverse communities are observed. The place contains locals, folks from other countries, and tourists. One important aspect of Morjim Village is Morjim Beach, which is known for the two-kilometre-long beach. This is the place where people visit to enjoy the serene

nature. The beach shacks and cafes along the shore are always buzzing with activity. People gather here to enjoy fresh seafood, music, and chats with the sound of the waves in the background.

Morjim is also known for its parties and other entertainment activities. The other aspect that Morjim is popular for is the Olive Ridley turtle (*Lepidochelys olivacea*) nestling. This beach is a preferred nesting site for the rare and endangered Olive Ridley Turtle. This remarkable and fascinating creature is a type of sea turtle.

Throughout the year, there are all kinds of festivals and events happening. There is always something exciting, from traditional Hindu festivals like Shigmo and Diwali to international stuff like music festivals and yoga retreats. These events bring everyone closer and make them feel like they belong. Morjim isn't just about fun and games, though. It's also serious about taking care of its environment. The village is home to Olive Ridley Sea turtles, so people work hard to protect them and their habitat. They organize things like beach clean-ups and teach others about the importance of preserving nature.

Morjim is a special place where different people come together against a backdrop of beautiful scenery. Whether it's hanging out on the beach, celebrating festivals, or taking care of the environment, Morjim shows us how to live together in harmony and enjoy life. Main festivals of Morjim such are:

3.2.1 *Kalas Ustav*

The *Kalas Ustav* festival, initiated by the Parab and Gauns families, holds profound significance for the villagers of Morjim. Celebrated once every three, five, or seven years, it venerates the *Kalas* as a deity, symbolizing the God of the Village. The ritual involves placing water and mango tree leaves in an earthen pot, known as the *Kalas*, with the water inside referred to as 'Kartikeya.' During the festivities, Kartikeya, the

god, is believed to sit on his mother's lap, goddess Morjai. The separation of Kartikeya from Morjai is marked by a poignant ritual where it is said that Morjai weeps until her nine-yard saree becomes wet. However, despite its cultural significance, the festival has not been celebrated for the past 20 years due to the demise of the *Gurav* priest and internal issues within the management committee of the *devastan*. While the management committee plans to revive the festival annually, personal disputes within the committee have hindered the realization of this endeavour.

The absence of the *Kalas Utsav* festival in Morjim for two decades reflects a struggle between tradition and contemporary challenges. Despite efforts by the management committee to reinstate the festival, internal conflicts have impeded its revival. The festival, rooted in local beliefs and customs, serves as a reminder of Morjim's cultural heritage and spiritual practices. However, the inability to overcome personal disputes within the committee underscores the complexities of preserving traditional festivities in the face of modern-day obstacles. Despite its absence, the *Kalas Utsav* festival remains a cherished aspect of Morjim's cultural identity, awaiting the resolution of internal conflicts for its revival.

3.2.2 Ghodemodni

The Ghodemodni festival is a traditional festival of Goa. This festival mostly celebrates in North Goa, including the Morjim Village. It is a unique Goan Cultural event that involves a decorated horse (*Ghode*) accompanied by traditional music and dance performance. During the Ghodemodni festival, the horse is adorned with colourful decoration, flowers etc. It mainly symbolises the arrival of a deity or a warrior and is considered auspicious. Parade take place around the Morjai Temple. Mostly young adults of village participate in this festival. Local and tourist gather to witness the festival, enjoying the vibrant atmosphere, music, and dance performances that

accompany the procession. Ghodemodni is an important festival of Morjim Village, preserving the heritage of village.

Figure.3.1 Ghodemodni



Source: Researcher

3.2.3. Shigmo Ustav

Shigmo festival is celebrated with great enthusiasm and traditional fervour, particularly during the Holi season. While specific customs and practices may vary from one community to another within Morjim, the essence of *Romat* remains consistent as a joyful celebration of colour, music, and community spirit. *Romat* celebrations in Morjim often feature vibrant processions through the village streets. Participants dressed in traditional attire, adorned with colourful scarves, flowers, and accessories, dance and sing as they make way through the village. The procession is accompanied by traditional music, drumming, and chanting, creating a lively and festive atmosphere. Shigmo celebrations in Morjim also include cultural performances, competitions, and other traditional activities to showcase the region's rich cultural heritage. These may include performances of traditional folk songs, skits, dramas, and other forms of artistic

expression, providing opportunities for local talent to shine and for the community to come together in celebration.

Figure 3.2. Floats of Shigmo Festival



Source: Researcher

3.2.4 *Dhalo*

Dhalo is usually celebrated during the Hindu month of Phalgun, which typically falls in February or March. *Dhalo* festival celebrates the spirit of rural life, agriculture, and community bonding. The festival begins with villagers, predominantly women, adorning themselves in colourful attire and traditional jewellery. *Dhalo* festival is incomplete without vibrant folk music and dance performances. A key aspect of *Dhalo* festival is the communal feast where villagers come together to share delicious food items. *Dhalo* songs typically depict the functioning of villagers.

Figure.2.3. Women Performing *Dhalo*

Source:Reseacher

3.3 MYTH AND HISTORY OF DEVI MORJAI

Morjai is said to be one of the Seven Sisters who resided in different parts of Goa along with their brother Khetoba. Lairai said to be the elder sister. Her other sisters are Mahalaxmi, Kelbai, Mhalsa, Milagris and Shantadurga. These hold a significant position in Goan Folklore. (Phadte, 2017). The mythology of the Seven Sisters of Goa is a fascinating tale deeply rooted in local folklore. According to legend, these seven mystical sisters were celestial beings who descended from the heavens to bestow blessings upon the land of Goa. Each sister was said to possess unique powers and attributes, representing different facets of nature and life. They were believed to be guardians of Goa's natural beauty, protecting its forests, rivers, and seas. The sisters were often depicted as ethereal beings, adorned in flowing garments that shimmered like moonlight. They were said to roam the forests and coastlines of Goa, spreading joy and prosperity wherever they went.

While the exact origins and details of the Seven Sisters vary in different retellings of the legend, they are often revered as symbols of harmony, balance, and the interconnectedness of all living beings. Throughout Goan culture, the Seven Sisters are celebrated in various festivals, rituals, and art forms, serving as a reminder of the deep spiritual connection between the people of Goa and the natural world that surrounds them. Their myth continues to inspire reverence and weaving its way into the fabric of Goa's rich cultural tapestry.

The known history of *Devi Morjai*, which was discovered by the fisherfolk of Morjim village, is a part of local folklore and oral tradition rather than a documented historical account. According to this legend, the fisherfolk of Morjim village found an idol of the goddess washed ashore on the beach, possibly brought in by the tides. Upon discovering the idol, the fisherfolk recognized its divine significance and decided to establish a shrine in a honour of the goddess. Over time, the shrine evolved into a temple dedicated to *Devi Morjai*, becoming a focal point of worship and pilgrimage for the local community and beyond.

While there may not be historical records to corroborate this legend, it is an integral part of the cultural heritage and identity of Morjim village. The story of *Devi Morjai*'s discovery by the fisherfolk symbolizes the deep spiritual connection between the people of the village and the divine forces believed to protect and bless their community. As with many aspects of local folklore, the legend of *Devi Morjai*'s discovery by the fisherfolk of Morjim village serves to preserve and transmit the collective memory and cultural heritage of the community from generation to generation.

The four village Men (*mankari*) Spread the construction and establishment of the Morjai temple. In November 1902, the temple was registered with the Government. Under Morjai *susthan*, five temples were added and they were; Morjai Temple, Satpurush Temple, Bhumika Temple, Bhairav Temple, and Bramhan Temple. The *Parivan devta* of Morjai Comprises of *Barancho Vouns*, *Jaina Guruvcho Vouns*, *Bramhman*, *Duarvall*, *Maya Devi*.

Figure. 3.4. *Devi Morjai*



Source: Researcher

Figure. 3.5. Temple of *Devi Morjai*



Sources: Researcher

3.3.1 *Jatra* of *Devi Morjai*

The *Jatra* of *Devi Morjai* in Morjim village is a celebration that reflects the local community's cultural and religious traditions. This annual festival brings devotees from near and far to honour and seek the blessings of the goddess. Preparations for the *Jatra* begin weeks in advance, with devotees continuously decorating the temple of *Devi Morjai* and their homes with decorations, flowers, and lights. Offerings such as coconuts, banana, and traditional sweets are prepared as tokens of devotion and gratitude to be presented to the goddess.

The highlight of the *Jatra* is the grand procession that winds around the temple of Morjai. The idol of *Devi Morjai*, adorned in beautiful attire, is placed atop a beautifully decorated chariot or palanquin and paraded around the temple. Devotees accompany the procession, singing devotional songs, chanting prayers, and offering their respects to the goddess.

Throughout the festival, temple priests conduct various rituals and ceremonies to invoke the blessings of *Devi Morjai*. These rituals include prayers, hymns, and offerings made to the deity, symbolizing the deep devotion of the devotees. Cultural performances are also an integral part of the *Jatra* celebrations, with traditional folk dances, music performances, and drama showcasing the cultural heritage of the region. These performances add to the festive atmosphere and create a sense of joy among the participants. Community feasting is a hallmark of the *Jatra*, with large communal meals known as "prasad" being prepared and shared among devotees and villagers. These meals foster a sense of unity and togetherness among the community, as people come together to take blessings of the goddess.

The *Jatra* of *Devi Morjai* concludes with a final ceremony to bid farewell to the goddess as she returns to her abode in the temple. The festival leaves a lasting impression on the community, strengthening their faith, culture, and tradition bonds and instilling a sense of joy and spiritual fulfilment among all who participate.

3.4. SOMARI FESTIVAL

The *Somari* festival, also known as *Somavati Amavasya*, is celebrated during the *Margshish* month's *Amavasya*, or no moon day, particularly when it falls on a Monday. In Hindu tradition, this day holds significance as it marks the arrival of *Devi Morjai*'s palanquin to the beach. Devotees gather on the beach to seek blessings from *Devi Morjai*.

The rituals begin with worshippers offering coconuts to the sea, taking a ritual bath, and then seeking blessings from *Devi Morjai*'s palanquin. Some devotees also perform *ling puja* and *pinna puja*; *ling puja* means offering to God Shiva, specifically a ling, and *pinna puja* means offering to ancestors so their soul rest in heaven. The

festival is celebrated because *Devi Morjai* is believed to have emerged from the sea. *Somari* is especially celebrated during *Poush Movni Amavasya*, which occurs every eight to ten years. During this time, all gods and goddesses are believed to gather together, akin to a *Kumbh Mela*, making the sea scared place.

Figure 3.6. *Pinn Puja*



Sources:Resarcher

Figure. 3.7. *Linga Puja*



Sources:Researcher

The festival holds various rituals and customs. Married couples, adults, and others from the village come to seek blessings from Devi Morjai. Some also perform *Pitra pind*, offering prayers to their ancestors for their souls' peace. Devotees perform *Shivling Abhishek* puja on this day, believing it brings blessings from Lord Shiva.

As part of the celebration, married women are required to wear bangles. Local bangle sellers and traditional sweet shops are set up for this purpose. After the *puja*, all offerings are collected and divided into ten parts, which are distributed to different sections of the community. The temple committee sets up a mandap on the beach for the festivities. Overall, *Somari* festival is a significant event where devotees come together to seek blessings, perform rituals, and celebrate the divine presence of *Devi Morjai*.

Figure.3.8. Paquin of Devi Morjai



Source: Researcher

3.4.1. Ecological Importance of *Somari* Festival

In neo-colonial independent India, festivals have mushroomed in rural areas. In India, Sacred site act as repositories of spiritual and Ecological Significance. The Gangasagar

Mela is one of India's largest religious gatherings. It takes place on Makar Sankranti at Sagar Island, where the Ganges meets the Bay of Bengal. Devotees come from all over India, seeking to cleanse their sins and fulfil desires by taking a dip in the holy waters. The Gangasagar Mela, a religious event held annually in West Bengal, has significant ecological importance. Taking a dip in the holy waters of the Ganges at Sagar Island promotes environmental awareness and conservation (Srivastava & Srivastava, 2016). This ritual underscores the importance of preserving river ecosystems, particularly the Ganges, which is revered in Hinduism (Singh et al., 2015). Like *Somari* Festival in Morjim, this festival is locality based but it holds a unique way of customs and traditions.

The *Somari* festival holds significant ecological importance as it involves rituals and practices that foster a connection between the community and the environment. The worshipping coconut to the sea and taking a bath before seeking blessings from *Devi Morjai's palki* demonstrates reverence for nature. It emphasizes living in harmony with the environment and acknowledging the sea as sacred.

The festival's rituals involve offerings such as coconuts and other natural materials. These offerings are typically biodegradable and do not harm the environment. Additionally, the festival promotes the sustainable use of resources, as the offerings are collected and divided among different sections of the community.

3.4.2 Morjim Beach: A Sacred Space

Sacred Space, according to Durkheim, was something that was beyond the reach of mortals. Sacred was supernatural, extraordinary, and possessed dangerous powers that could only be approached through prayers, rituals, rites, etc. Anything and everything can be sacred until a community or society specifies it.

Throughout history, people have classified space into sacred and profane categories. Three main types of sacred space: mystical or religious, homeland-related, and historical. Each type is further divided based on how widely the belief in its sanctity is shared, ranging from international to individual levels. Mystical or religious sites are believed to be where divine powers connect with humanity, making them the most sacred for many. Places tied to one's homeland, like Utah and Jackson County, Missouri, are also considered sacred by Mormons, who see them as promised lands. Sites of historical significance to Mormons hold the least sacredness compared to the other two categories. (Jackson,1998)

In India, sacred spaces act as a repository of Spiritual and Ecological significance. Morjim Beach is a Sacred site, revered by villagers as they embody their cultural, religious, and spiritual beliefs. By gathering on the Morjim beach to celebrate the festival, the community becomes more aware of the importance of coastal ecosystems. This increased awareness may lead to efforts to protect and conserve coastal habitats, which are vital for biodiversity and provide numerous ecosystem services.

The *Somari* festival provides an opportunity to educate the community, especially younger generations, about the ecological significance of the sea and other natural elements. Through the festival's rituals and traditions, people can learn about preserving the environment for future generations. The division of offerings into ten parts and their distribution among different sections of the community promotes sharing and sustainable practices. It encourages cooperation and ensures that resources are utilized responsibly. The festival celebrates the goddess's emergence from the sea, highlighting the interconnectedness between humans and nature. It reminds people of the importance of respecting and appreciating the natural world's abundance and beauty.

Somari festival serves as a platform for promoting ecological awareness, conservation, and sustainable living practices within the community. It fosters a deeper connection with nature and encourages people to be responsible stewards of the environment. Rituals and traditions linked to the Morjim beach promotes sustainable use of natural resources. Villagers also consider look at it as a responsibility and promotes stewardship towards the Natural Environment.

Figure 3.9. Mandap setup on beach



Source: Researcher

3.5. CONTINUITY AND CHANGE IN CELEBRATION OF SOMARI FESTIVAL

The development of tourism in Morjim has brought about significant changes to the *Somari* festival, impacting both its traditional practices and the overall atmosphere of the celebration. Initially, the festival centered around the palanquin procession of *Devi* Morjai to the beach, where devotees would gather to seek blessings after performing rituals like coconut worship, flower offering bathing, and pujas. However, with the

growth of tourism and the influx of international visitors, the festival's dynamics have evolved.

One major change is the alteration of the palanquin route due to village development. As the village expanded, the original path of the *palki* became impractical, leading to a shift in the procession's route. This adjustment may have disrupted some of the festival's traditional elements and the connection to specific cultural landmarks.

Moreover, the presence of tourists has introduced new dynamics to the festival. The peak tourist season coinciding with the *Somari* festival has resulted in crowded beaches and increased commercial activities. The influx of tourists has led to a diversification of the festival experience, with international visitors participating alongside local devotees. However, this has also brought challenges such as overcrowding, noise, and potential disturbances to the sanctity of the event.

The commercialization of the festival is evident through the setup of local bangle stalls and traditional sweet shops to cater the increased demand from tourists and locals alike. While these changes may bring economic benefits to the community, they also risk diluting the festival's spiritual significance and traditional practices. Development of tourism in Morjim has influenced the *Somari* festival by altering its route, diversifying its participants, and introducing commercial elements. While this evolution may reflect the village's changing socio-economic landscape, it also raises questions about preserving the festival's cultural authenticity and ecological integrity amidst the pressures of tourism development.

3.10. People Taking Bath in Sea



Source: Researcher

CHAPTER 4: VILLAGE, ECOLOGY AND TOURISM

This chapter deals with the ecological features of the Morjim Village. Overall impact of tourism on Society and Environment.

4.1 INTRODUCTION

Social ecology refers to an interaction between human societies and the environment they inhabit. Picture it as assembling a complex puzzle where each piece symbolizes different aspects of life: communities, economies, politics, and nature. This field seeks to understand how these pieces interconnect and influence one another.

Social ecology poses questions like: How does our societal organization impact the environment, and conversely, how does the environment shape our societies? It's akin to untangling a web of relationships between people and the planet. Advocates of social ecology argue that to address pressing issues such as climate change and inequality, we must grasp these connections and strive for solutions that benefit both society and nature (Husain, 2014).

Therefore, social ecology isn't solely about identifying problems; it's also about coming up with solutions that foster harmony between humans and their surroundings. It promotes concepts like sustainable living, community collaboration, and ecological equilibrium. By adopting a holistic perspective that considers both social and environmental dynamics, social ecology aims to pave the way for a world where both people and nature can flourish together.

Tourism, society, and the environment share a complex interconnection, where each aspect influences and is influenced by the others. As a socio-economic activity, tourism exerts significant effects on both society and the environment. A critical link

exists in the socio-cultural impacts of tourism on local communities. Travelers' interactions with local cultures, traditions, and lifestyles can have diverse outcomes. While tourism can facilitate cultural exchange and understanding, promoting social cohesion and economic growth in destination communities (Liu & Wall, 2006), it can also lead to negative consequences such as cultural commodification, loss of authenticity, and social tensions when not managed sustainably.

Tourism's environmental impacts directly affect society and the natural surroundings. Pollution, habitat destruction, and resource depletion are among the environmental consequences of tourism, posing threats to ecosystems, wildlife, and the well-being of local residents. Unsustainable tourism practices, contribute to environmental degradation, endangering the very attractions that draw tourists and undermining the long-term sustainability of the tourism industry (Hall, 2010). Hence, the intricate relationship between tourism, society, and the environment underscores the necessity for sustainable approaches that balance economic gains with social and environmental responsibility.

4.2. SOCIAL ECOLOGY

India showcases diverse social-ecological characteristics shaped by its varied terrains, cultural tapestry, and historical narratives. One notable facet is the intimate bond between people and their natural surroundings; an example is an age-old agricultural practice that often blends ecological wisdom with sustainable methodologies transmitted across generations. Numerous local communities across India actively safeguard and manage natural resources, frequently employing traditional frameworks and customs. This indicates that community-led forest management, where indigenous groups play pivotal roles in conserving biodiversity and upholding ecosystem

functions. social ecology faces the influences of rapid urban expansion and industrial growth, resulting in challenges like pollution, habitat degradation, and waste mismanagement. These complexities underscore the urgency for innovative approaches that harmonize economic progress with environmental preservation and social justice. social ecology embodies a dynamic interplay between human societies and the natural environment, marked by both adversities and opportunities to nurture sustainability and resilience amidst ongoing environmental transformations. In Goa, a blend of coastal scenery, cultural diversity, and historical significance shapes its unique social ecological dynamics. One of the features is a relationship between local communities and the coastal environment. Practices like *ramponkar* fishing not only sustain livelihoods but also reflect a deep-rooted connection to the ocean's ecosystems. Community-led conservation initiatives are also prominent in Goa. Projects focusing on mangrove conservation, spearheaded by local groups, highlight the importance of grassroots involvement in safeguarding coastal habitats and biodiversity. Efforts to promote sustainable tourism seek to strike a balance between economic growth, environmental protection, and cultural heritage preservation. (Husain, 2014).

Rapid urbanization and tourism pose significant challenges to Goa's social ecology. Concerns such as coastal erosion, pollution, and the decline of traditional livelihoods underscore the need for comprehensive strategies that prioritize environmental sustainability and community resilience. Morjim village, embodies a captivating fusion of social and ecological wonders that define its unique character. Socially, Morjim is renowned for its cultural heritage and diverse community. It is home to locals, tourists, and expatriates, fostering a lively atmosphere filled with diverse traditions, languages, and lifestyles. The presence of Goan culture permeates Morjim, which shines through music, cuisine, and vibrant festivities that add to daily life with vibrancy.

Ecologically, Morjim has a natural landscape, comprising pristine beaches, lush mangrove forests, and flourishing wildlife. The village's proximity to the Chapora River enhances its ecological significance, as the river serves as a crucial lifeline for both residents and the surrounding ecosystem. The mangroves along the riverbanks serve as vital habitats for numerous bird species, fish, and other wildlife, contributing significantly to the area's biodiversity.

Morjim has also gained recognition for its dedication to conservation and sustainable tourism practices. Local initiatives prioritize eco-friendly activities such as beach clean-ups, mangrove preservation, and responsible waste management. These efforts not only safeguard Morjim's natural beauty but also instill a sense of environmental conservation among residents and visitors, ensuring the preservation of its ecological treasures for future generations.

Morjim village epitomizes the harmonious coexistence of its social and ecological dimensions. Morjim is a captivating destination where diverse community and stunning natural surroundings blend harmoniously, celebrating both cultural diversity and environmental sustainability. The interaction between its vibrant social fabric and pristine ecological landscapes showcases a community deeply rooted in its heritage while embracing the importance of preserving its natural heritage for the well-being of all.

Morjim's society is intricately linked to its ecology through various cultural, economic, and environmental factors. The local community relies heavily on the region's ecology for its livelihoods, with fishing, agriculture, and tourism being major industries that depend on the health of the surrounding environment. Fishermen depend on the river and ocean ecosystems for their catch, while farmers rely on fertile land for

agriculture. The culture of Morjim is deeply rooted in its natural surroundings. The presence of the Chapora River, the Morjim Turtle Beach, and diverse flora and fauna shape the community's cultural identity. For example, the Olive Ridley Sea turtles that nest on Morjim's beaches hold ecological significance and play a role in local traditions and festivals.

Morjim's society increasingly recognizes the importance of ecological conservation for its own well-being. Community-led initiatives such as beach clean-up drives, mangrove conservation projects, and promoting sustainable tourism practices aim to preserve the environment on which their livelihoods depend. Morjim's society is deeply connected to its ecology through economic activities, cultural traditions, and environmental stewardship. This highlights the importance of sustainable coexistence with the natural environment for the well-being of both the community and the ecosystem.

4.3 TOURISM AND SOCIETY

Tourism has a significant impact on society, influencing both cultural and economic aspects. While it brings economic benefits such as job creation and revenue generation, it can also have social and cultural implications, both positive and negative. Tourism has significantly boosted economic activity in Goa, especially along the coast. It also deeply integrates into the socio-cultural fabric of local communities. The influx of tourists introduces diverse values that impact the attitudes and behaviours of the locals (Sonak, 2014). Tourism plays a vital role in Goa's economy, culture, and daily life. It provides employment for many locals in various sectors, from hospitality to crafts and cuisine. Culturally, tourism fosters exchanges between locals and visitors, enriching Goan culture while preserving its heritage. Infrastructure improvements benefit both

tourists and residents, but tourism also brings challenges like environmental degradation and cultural commodification. In response, there's a growing emphasis on sustainable tourism practices, with community-led initiatives and conservation projects aiming to balance economic benefits with environmental and cultural preservation for the well-being of both Goans and tourists.

Morjim has seen a significant increase in tourism over the past few decades, resulting in the construction of resorts, hotels, restaurants, and other tourism-related infrastructure. This indicates that tourism has presented both benefits and challenges for the area. Recent, migration has increased in Morjim and tourism may be attributed to be a pull factor of Migration.

4.4 REASONS BEHIND MIGRATION

Tourism has attracted people from other parts to Morjim. One key reason is the growth of tourism in the area, which has created job opportunities in hospitality, entertainment, and related sectors. Many people are drawn to Morjim in search of employment in the tourism industry, whether as hotel staff, tour guides, or restaurant workers. Morjim's reputation as a desirable destination for tourists and expatriates has fuelled migration. Improvements in transportation infrastructure, such as better road networks and increased connectivity, have made it easier for people to migrate to Morjim from other parts of the state or country. This accessibility has facilitated the movement of people seeking employment, business opportunities, or simply a better quality of life.

4.4.1 Impact of Migration on Society and Environment

The migration driven by the tourism industry in Morjim can have negative impacts on both the environment and society. Increased migration can strain the local environment.

The rise in population puts pressure on natural resources such as water, land, and energy. Overdevelopment and urbanization can lead to habitat loss, deforestation, and pollution, particularly in coastal areas like Morjim. The demand for infrastructure to support the growing population, such as roads, hotels, and waste management facilities, can further exacerbate environmental degradation.

The influx of migrants, often seeking employment in the tourism sector, can lead to social tensions and conflicts over resources, jobs, and cultural differences. Rapid migration can put stress on social services and infrastructure. Local schools, healthcare facilities, and public services may become overcrowded and under-resourced, leading to a decline in their quality and accessibility. The introduction of diverse cultural norms and practices may challenge traditional values and identities, leading to social friction and disintegration of cultural heritage.

Unchecked or unregulated migration can have long-term consequences for the environment and society of Morjim. Environmental degradation, social tensions, and economic inequalities can create a destructive cycle, leading to further migration, degradation of natural resources, and deterioration of social conditions. Sustainable management of migration and tourism development is essential to mitigate these negative effects and ensure the well-being of both residents and the environment.

4.5 IMPACT OF TOURISM ON SOCIETY

Tourism has positive as well negative impact on society in Goan coastal areas, contributing to economic development, cultural exchange, and social well-being. The economic benefits of tourism along the Indian coastline. They found that tourism stimulates economic growth by creating job opportunities and generating income for local communities. The development of infrastructure such as hotels, restaurants, and

transportation services has also led to employment opportunities for the local population. Tourism promotes cultural exchange and understanding between visitors and local communities. Tourists often engage in cultural experiences such as folk performances, cuisine tasting, and handicraft shopping, thereby promoting the preservation and appreciation of local culture. It also contributes to the social well-being of coastal communities by fostering community pride, improving infrastructure, and supporting social amenities (Raikar, 2016).

4.5.1 Positive Impact of Tourism

1. Economic Impact:

It led to development. Tourism sector Considered to be an important factor in economical Development. Infrastructure, major projects, and overall improvements in living standards in Morjim.

a. Job Creation and Business Growth

The findings indicate that tourism has indeed led to increased employment opportunities for locals. Many have found jobs directly in the hospitality sector, such as hotels and restaurants, as well as indirectly through ancillary services like transportation and tour guiding. This diversification of the local economy beyond traditional sectors like agriculture and fishing has contributed to the overall growth and prosperity of Morjim.

b. Commercial Construction

The surge in tourism has driven significant development in Morjim. This includes the construction of hotels, resorts, guesthouses, and commercial establishments to meet the

demand for accommodation and commercial spaces. The growth in tourism has created a need for infrastructure to support it, leading to increased construction activity in the village.

c. Infrastructural Development

Research findings align with the respondents' views that significant infrastructure development has occurred in Morjim to accommodate the increasing population and tourism demands. This includes the development of roads, electricity networks, and water supply systems. Improved infrastructure not only supports the tourism industry but also enhances residents' overall quality of life.

Major Projects:

i) Tourism Related Infrastructure: Construction of hotels, resorts, guesthouses, and commercial establishments to cater to the needs of tourists. Example Tikit Resort, Marbela Beach, Burger Factory etc.

ii) Transportation Facility: Development of roads and transportation networks to improve accessibility within Morjim and to nearby areas.

iii) Community Development: Initiatives to improve health services, sanitation, and other essential amenities to support both residents and visitors.

2. Socio-Cultural Impact: The socio-cultural impacts of tourism on Morjim village are numerous.

a. Cultural Exchange

The findings reveal that tourism in Morjim serves as a platform for cultural exchange, bringing people from diverse backgrounds to the village. Interactions with tourists

allow locals to learn about different customs and traditions while sharing their own. This cultural exchange is likened to a program right in the village, fostering an appreciation for diversity.

b. Preservation of Cultural Heritage

Tourism has led to a greater appreciation of Morjim's cultural heritage. Visitors' interest in local festivals, arts, and crafts has encouraged efforts to preserve and showcase these traditions. Tourism plays a crucial role in maintaining the continuity of local heritage.

c. Traditional Crafts and Traditions:

The data suggests that tourists' demand for authentic experiences has revitalized traditional crafts in Morjim. Local artisans benefit from increased business, which motivates them to continue their craft. This revitalization is described as a renaissance for traditional arts.

d. Increased Cultural Pride and Identity

Tourism is reported to instil a sense of pride and identity among Morjim residents. Sharing their culture with visitors through cultural events and performances boosts community pride and morale. Tourism acts as a platform for showcasing the village's identity to the world.

e. Enhanced Community Spirit

The research findings indicate that tourism fosters community among Morjim residents. Collaborative efforts to provide hospitality and share culture strengthen social bonds. Organizing festivals and projects for tourists creates unity and pride within the village.

f. Promotion of Arts and Creativity

Exposure to different cultures inspires local artists, leading to increased creativity in the village. The emergence of new artworks and performances reflects Morjim's cultural diversity, positioning the village as a hub for artistic expression.

g. Support For Cuisine

Tourism is seen as a boon for Morjim's culinary heritage, with tourists appreciating and supporting local cuisine. The demand for authentic food promotes the preservation and promotion of traditional recipes, benefiting local restaurants and farmers.

h. Empowerment of Women and Youth

The research indicates that tourism provides opportunities for women and youth in Morjim to participate in the hospitality industry. Many women have started businesses, leading to economic empowerment and a pathway to success for the younger generation.

i. Celebration of Diversity

Morjim's tourism industry celebrates diversity by welcoming visitors from various backgrounds. Organized events showcase the village's multiculturalism, spreading the message of unity and tolerance within the community.

4.5.2 Negative Impacts of Tourism on Society

The influx of tourists in Goa has brought about significant socio-cultural disruption, leading to changes in traditional lifestyles, values, and social structures. Commercialization of culture and the promotion of mass tourism have contributed to

the erosion of local traditions, language, and social norms. Tourism in Goa has widened economic disparities within the local community. The tourism industry's reliance on low-skilled labour exacerbates socio-economic inequalities, with many locals facing challenges in accessing stable and well-paying jobs. The dependency on tourism has made the local economy vulnerable to external factors, such as fluctuations in tourist arrivals and global economic crises, further exacerbating economic disparities. Socio-cultural disruption and economic disparities brought about by tourism in Goa pose significant challenges to the local community's well-being (Sawarkar,1998).

a) Cultural Dilution

Respondents expressed concerns about the erosion of local traditions and identity due to the commercialization of Morjim for tourism. They noted that businesses prioritize catering to tourists, potentially diluting the locals' and visitors' authentic cultural experience.

Over-commercialization of Morjim has led to the loss of its authentic charm, diminishing its appeal to both locals and visitors. Respondents felt that the focus on catering to tourists has led to a homogenization of culture, eroding the unique traditions and identity of the village.

b) Overcrowding

The influx of tourists was observed to strain local infrastructure and public services, leading to overcrowding and reduced quality of life for residents, particularly during peak tourist seasons. Roads, water supplies, and waste management systems were reported to be particularly affected.

c) Shift in Traditional Occupation

Traditional occupations of villagers are fishing, agriculture, and craftsmanship, due to the advent of tourism. Villagers gradually shifted towards tourism-related jobs. While this has provided new economic opportunities to the people, moreover respondents expressed concerns about the loss of traditional skills and knowledge, altering the socio-economic landscape of the village.

d) Vulnerability to Fluctuation

The local economy's dependence on tourism was noted to leave it vulnerable to seasonal fluctuations. Respondents reported economic insecurity for those reliant on tourism during the off-season, exacerbating disparities within the community.

e) Social Disruption

Tourism was observed to disrupt the social fabric of Morjim, leading to conflicts and negative behaviours such as substance abuse. Residents noted a rise in drug and alcohol abuse, which they attributed to the influence of tourism.

c) Cultural Appropriation

Respondents expressed a perceived risk of cultural appropriation, where local culture is exploited for profit without benefiting the community. They felt disconnected from the cultural practices being showcased to tourists, resenting the exploitation of their traditions for commercial gain.

4.6. IMPACT OF TOURISM ON THE ENVIRONMENT

Tourism serves as a powerful force for promoting conservation and sustainability efforts worldwide. One significant contribution of tourism to conservation is the increased protection of natural habitats and wildlife in areas frequented by tourists. When tourists appreciate the beauty of a place, they are more likely to support conservation efforts and sustainable management practices, thereby fostering environmental preservation. Tourism facilitates support for various environmental projects, leading to a reduction in tourism's carbon footprint and benefiting the surrounding environment. Many tourism companies and destinations actively engage in initiatives such as energy-efficient practices, waste recycling, and support for local environmental initiatives. When local people benefit economically from tourism, they are more motivated to participate in conservation efforts to ensure the sustainability of their livelihoods. Tourism is crucial in promoting environmental conservation through increased awareness, support for environmental projects, economic incentives for conservation, and advocacy for sustainable practices (Hawkins,2004). The relationship of tourism with the environment is complex. It involves many activities that can have adverse environmental effects. Many of these impacts are linked with the construction of general infrastructure, such as roads and airports, and of tourism facilities, including resorts, hotels, restaurants, and shops. The negative impacts of tourism development can gradually destroy the environmental resources on which it depends (Camarda,2003).

4.6.1. Negative Impact

a) Habitat Degradation

The development of tourism infrastructure, including hotels, resorts, and roads, can lead to habitat degradation and fragmentation. This can disrupt local ecosystems, threaten biodiversity, and contribute to habitat loss for wildlife.

b) Pollution

Tourism activities can contribute to pollution in Morjim. Littering, improper waste disposal, and sewage from hotels and resorts can degrade the environment, particularly in coastal areas. Marine pollution from recreational activities like boating and snorkelling can harm marine life and ecosystems.

c) Resource Depletion

The high demand for resources by tourists can strain local water, energy, and food supplies. Overusing these resources can lead to depletion and environmental degradation, especially in areas with limited infrastructure and natural resources.

d) Climate Change

Tourism in Morjim contributes to climate change through greenhouse gas emissions from transportation, accommodation, and other tourist activities. Air travel, in particular, has a significant carbon footprint, contributing to global warming and its associated environmental impacts.

e) Erosion and Degradation

High visitor numbers, particularly in ecologically sensitive areas like beaches and coral reefs, can lead to erosion and degradation of natural landscapes. Trampling of vegetation, coral reef damage from snorkeling and diving, and shoreline erosion from recreational activities can degrade the environment.

f) Deforestation

Increased tourism-related development in Morjim has led to deforestation, particularly in areas where people are selling their land, including hillsides. This indirect consequence of tourism expansion has resulted in the clearing of vegetation to make way for infrastructure such as hotels, resorts, and commercial establishments. The loss of trees and natural habitats has negative implications for biodiversity, soil erosion, and local ecosystems

G) Sea Turtles:

i) Beach Development: The development of tourism infrastructure along Morjim's coastline, including resorts, hotels, and beachfront restaurants, can disrupt sea turtle nesting sites. Artificial lighting, noise, and human activity can deter turtles from nesting or disorient hatchlings, leading to lower nesting success rates.

ii) Beach Erosion: Increased foot traffic and coastal development associated with tourism can contribute to beach erosion, reducing suitable nesting habitat for sea turtles. Erosion may also expose nests to predation, flooding, and other threats.

iii) Water Pollution: Pollution from sewage, runoff, and waste disposal associated with tourism can contaminate marine environments, affecting sea turtle foraging grounds and indirectly impacting their health and survival.

4.6.2. A Way Forward

Tourism expansion has been established as a very deleterious ecological cost. Also, tourism has paved the way for the following:

a) Conservation and Protection

Tourism can contribute to the conservation and protection of natural areas by generating revenue for conservation efforts. For instance, entrance fees to national parks or protected areas often fund conservation projects to preserve biodiversity and habitats.

b) Awareness and Education

Tourism can raise awareness about environmental issues and the importance of conservation. Visitors to ecotourism destinations often learn about local ecosystems, wildlife, and conservation efforts, fostering a greater appreciation for the environment and motivating support for conservation initiatives. Tourists can learn about Morjim's ecosystems and conservation efforts through educational programs, eco-tours, and interpretive signage, fostering a greater environmental appreciation.

c) Funding for Protection

Revenue generated from tourism activities, such as entrance fees to sea turtle conservation areas or donations from eco-tourism programs, can provide funding for sea turtle protection efforts, including monitoring, research, and habitat restoration projects.

4.1 Turtle Nesting Record (Morjim, Goa)

Sr.No.	Pit No.	Year	No. of Nest	No. of Hatchling Released
1	1	1997-1998	5	456
2	2	1998-1999	8	262
3	3	1999-2000	14	759
4	4	2000-2001	31	2430
5	5	2001-2002	19	1547
6	6	2002-2003	6	532
7	7	2003-2004	9	662
8	8	2004-2005	4	360
9	9	2005-2006	6	554
10	10	2006-2007	5	250
11	11	2007-2008	6	454
12	12	2008-2009	3	228
13	13	2009-2010	5	512
14	14	2010-2011	3	145
15	15	2011-2012	14	1045
16	16	2012-2013	7	501
17	17	2013-2014	4	162
18	18	2014-2015	8	331
19	19	2015-2016	6	378
20	20	2016-2017	10	358
21	21	2017-2018	14	990
22	22	2018-2019	22	1322
23	23	2019-2020	15	1437
24	24	2020-2021	24	1764
25	25	2021-2022	52	4972

Source: Forest Department, Morjim

The table presents data on turtle nesting records in Morjim, Goa, over a period of 25 years, from 1997-1998 to 2021-2022. The data includes the pit number, year, number of nests, and the number of hatchlings released. The number of nests fluctuates from year to year, with some years showing higher nesting activity than others. Overall increasing trend in both the number of nests and the number of hatchlings released over the years, indicating positive growth in the turtle population. The data suggests that Morjim remains an important nesting site for turtles, and continued conservation efforts are essential to ensure the sustainability of their population and the preservation of the local ecosystem.

4.1. Sea Turtle



Sources: Researcher

4.2. Protected Sea Turtle Nest



Sources: Researcher

CHAPTER 5: CONCLUSION

The tourism industry in Morjim Village, Goa, has experienced significant growth and transformation over the years, impacting both the social and ecological fabric of the region. This study has focused various aspects of tourism in Morjim, examining its development, ecological significance, and socio-cultural impacts. Through a comprehensive analysis, several key findings have emerged regarding the complex dynamics between tourism, society, and the environment in Morjim. Morjim, nestled amidst lush green locales and known as the nesting place for Olive Ridley turtles, has witnessed a surge in tourism activities, particularly with the influx of Russian tourists, earning it the nickname "Little Russia." The village's cultural heritage is evident through its festivals like Kalas Utsav, *Somari*, and Ghodemodni, which hold immense significance for the local population.

One of the significant findings of this study is the social and ecological transformation brought about by tourism in Morjim. Traditional occupations like fishing have been overshadowed by tourism-related activities, leading to changes in the way of life for the local community. This shift has not only impacted livelihoods but has also altered the socio-economic landscape of the village.

The socio-economic condition of Morjim village has seen both prosperity and disparities due to tourism. While tourism has created economic opportunities for many, some residents face challenges such as income fluctuations and competition for resources. The cultural exchange between locals and expatriates has enriched the community but also raised concerns about integration and tradition preservation. Recent developments driven by tourism have brought about improvements in essential services such as healthcare, transportation, sanitation, and security. These

enhancements aim to meet the needs of both residents and visitors, ensuring a positive experience for everyone.

In conclusion, the development of tourism in Morjim village has been a pros and cons, bringing economic prosperity and cultural exchange but also posing challenges to its traditional way of life and environmental sustainability. It is essential for Morjim to balance tourism growth with the preservation of its heritage, environmental conservation, and the well-being of its residents. By fostering sustainable tourism practices, promoting community engagement, and preserving local traditions, Morjim can continue to thrive as a unique and welcoming destination for visitors from around the world. The findings of this study underscore the importance of understanding the intricate relationship between tourism, society, and the environment and call for a holistic approach to tourism management that prioritizes cultural preservation, environmental conservation, and community empowerment.

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APPENDIX I

Interview Schedule

Dear Respondent,

This is to certify that I, Amisha Anil Shetgaonkar, student of M.A in Environmental Science, School of Earth, Ocean and Atmospheric Science, Goa University. As a part of Discipline Specific Dissertation I am working on topic 'Tourism, Society And Environment: A Study in Social Ecology of Morjim, North Goa'. For this, I need information from the residents of Morjim Village. The identity of the respondents interviewed in this survey will be kept strictly confidential. The responses collected are used only for academic purpose.

Your Opinion, cooperation, and time given for the interview is highly appreciated.

Section 1: General Information

- | | |
|--------------------------------|---------------------------|
| 1. Name: _____ | 2. Age: _____ |
| 3. Gender: _____ | 4. Qualification: _____ |
| 5. Religion: _____ | 6. Caste: _____ |
| 7. Occupation: _____ | 8. Income: _____ |
| 9. Total family members: _____ | 10. Marital Status: _____ |

Section 2: Development of Tourism in Morjim

1. Since when has tourism started in Morjim?

2. What are the factors responsible for the development of tourism?

3. Can you describe any significant changes after the development of tourism in Morjim?

4. What are the main attractions and features of Morjim that draw tourists?

5. What types of tourists typically visit Morjim?

6. Have you observed a decline or increase in the influx of tourists in recent years?

7. How have essential services like electricity, water supply, and transportation changed with the rise in tourism?

8. Have there been improvements or challenges in providing these services?

9. How would you describe recent developments in Morjim village?

10. Are there any noteworthy projects or changes that have occurred recently?

Section 3: Transformations in Morjim

3.1. Shift in Social Structure and Demographics

1. Have you observed any shifts in:

- social structures, _____
- demographics, or _____
- community interactions _____

a) Can you describe any notable changes in this regard?

b) Are there any specific examples or instances you can share?

2. What is the traditional occupation of the people of Morjim?

- Is it continued today? Yes/no, why

-
- Is there any influence of tourism on these occupations

-
- Have there been any noticeable changes in traditional occupations

-
- How have traditional livelihoods been affected?

3. How has tourism impacted livelihood patterns, employment opportunities, and migration trends in Morjim?

3.2. Impact of Tourism on Culture

1. Is there any change in the local culture due to the tourism?

2. Are there any notable shifts or adaptations in cultural practices due to tourism?

3.3. Somari Festival

1. How Somari festival is celebrated? What are the main rituals and ceremonies?

2. Since when was it started? Is there any myth/legend related to it?

3. what is the significance of the Somari festival?

4. Have there been any changes in the Somari festival due to tourism or other factors?

If so, how has the festival evolved over time?

5. Does the Somari festival have any ecological significance?

Section 4: Impact of tourism on Environment

1. What are some environmental issues arising from tourism activities in Morjim?

2. How significant are these issues, and what measures are being taken to address them?

4.2. Impact on Sea Turtles

1. How do you perceive tourism's impact on sea turtles in the area?

2. Are there any specific concerns or observations regarding this impact?

4.3. Impact on the Resources of Village

1. How are the village's resources, such as water, impacted by tourism?

2. Have there been any notable changes in the availability or quality of resources?

4.4. Local community's contribution to Environmental Conservation

1. How is the local community actively contributing to environmental conservation efforts?

2. Can you provide examples of community-led initiatives aimed at preserving the environment?

3. What strategies has the community adopted to reduce social and ecological changes brought about by tourism?

4. How effective have these strategies been in mitigating negative impacts?

Section 5: other information

1. From your perspective, what are some of the positive and negative impacts of tourism on Morjim village?

2.Can you elaborate on the benefits and challenges associated with tourism development?

3.Have tourism activities such as water sports or boat riding affected fishing activities in Morjim?

4.What challenges and opportunities do you see for further development in Morjim village?

5. Do you want to share your experiences and views on tourism in Morjim, in particular, and in Goa, in General?
