



# REVISTA

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**Cover:** St. Peter's Church, Bainguinim, Old Goa (courtesy: Girish G. Gujar)

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**Sneha B. Ghadi**, Professora da Universidade de Goa, em 'A diáspora goesa: o passado e o presente', oferece uma interessante reflexão sobre os principais motivos que levaram à escolha dos seus destinos, por quem partiu.

Em 'Distican: a benzedeira', **Celina de Vieira Velho e Almeida** evoca essa personagem da aldeia que perdura até aos dias de hoje.

Por falar em viagens, **Ralph de Sousa**, na 4ª parte da sua crónica 'Rota aérea para o paraíso', convida-nos a uma viagem ao passado dos aeroportos de Goa, Damão e Diu. **Mário Viegas**, na 3ª parte 'Vagueando por terras do Sul', sempre de máquina fotográfica em punho, leva-nos a saborear paisagens e lugares de hoje.

**Júlia Serra** traz-nos a vida e a obra do Cardeal D. José da Costa Nunes, Arcebispo de Goa e Damão. **Adelino Rodrigues da Costa** despede-se de um amigo que partiu muito recentemente, o ilustre jornalista e escritor Mário Cabral e Sá.

Em 'Postal D'Aquém Tejo', **Mário Viegas** traz-nos a interessante 'Transposição para guitarra portuguesa de músicas de Goa', de Francisco Xavier Valeriano de Sá.

Na secção 'Arte', brilham obras dos nossos três artistas residentes, o aguarelista **Girish G. Gujar**, a artista fotográfica **Payal Kakkar** e a artista plástica **Clarice Vaz**.

Na secção 'Notícias' são divulgados importantes eventos de índole cultural, relativos a Goa.

Como sempre, terminamos divulgando o último número da nossa revista parceira 'The Global Goan'.

Boa leitura.

*Professor **Sneha B. Ghadi** of the University of Goa, in 'The Goan diaspora: the past and the present', offers an interesting reflection on why those who left chose their respective destinations.*

*In 'Distican: the woman who removes evil eye', **Celina de Vieira Velho e Almeida** evokes this village character that is still around today.*

*Speaking of travel, **Ralph de Sousa**, in the fourth part of his feature 'Skyway to Paradise', invites us on a journey into the past of the airports of Goa, Daman and Diu. **Mário Viegas**, in the third part of 'Wandering through the Southern lands', always with camera in hand, lets us savor today's landscapes and places.*

***Júlia Serra** evokes the life and work of Cardinal José da Costa Nunes, Archbishop of Goa and Daman. **Adelino Rodrigues da Costa** says goodbye to a friend who left very recently, the distinguished journalist and writer Mário Cabral e Sá.*

*In 'Postcard from this side of the Tagus', **Mário Viegas** writes about the interesting 'Transposition of songs from Goa to Portuguese guitar', by Francisco Xavier Valeriano de Sá.*

*Our Art section shines, thanks to the works of our three resident artists, watercolorist **Girish G. Gujar**, photographic artist **Payal Kakkar** and the plastic artist **Clarice Vaz**.*

*In the 'News' section, important cultural events related to Goa are announced.*

*As always, we end by announcing the latest issue of our partner magazine **The Global Goan**.*

*Enjoy!*



## GOAN DIASPORA: PAST AND PRESENT

### *A DIÁSPORA GOESA: O PASSADO E O PRESENTE*



#### **Sneha B. Ghadi**

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#### **Abstract**

The Goan diaspora since the beginning of the colonial period has been very active. The reasons could be seen in form of religious, social, cultural, and predominantly, economic. These reasons led to choosing of specific destinations. Educated or uneducated, people from Goa moved out in search of either better prospects or to avoid persecution. Considering the history of Goan diaspora we can identify many phases. Along with these phases places of preferences varied. Places which provided economic benefits were first preferences. Some of those places in India were Karachi, Mumbai and outside India were Kenya, Uganda, Mozambique etc. Amidst all this history of Goan diaspora there are changing preferences which have evolved over time. This research paper looks into the same. There appears to be a pattern among the Goans in selection of places to emigrate over time. The religion too played an important role in influencing these choices. But since liberation the patterns have changed further. The sources used in preparing this research paper included primary and secondary sources.

**Resumo**

*A diáspora goesa tem sido muito ativa desde o início do período colonial. As razões podem ser vistas sob o ponto de vista religioso, social, cultural e, predominantemente, económico. Esses motivos levaram à escolha de destinos específicos. Instruídos ou não, os goeses partiram em busca de melhores perspectivas ou para evitar perseguições. Considerando a história da diáspora goesa podemos identificar muitas fases. Ao longo dessas, os locais de preferência variaram. Os locais que proporcionavam benefícios económicos eram as primeiras preferências. Alguns desses destinos na Índia foram Carachi, Mumbai e, fora da Índia, Quênia, Uganda, Moçambique etc. No meio de toda a história da diáspora goesa, houve mudanças nas preferências que evoluíram ao longo do tempo. Este trabalho de investigação analisa o mesmo. Parece haver um padrão, entre os goeses, na seleção dos lugares para emigração ao longo do tempo. A religião também desempenhou um papel importante na influência dessas escolhas. Mas desde a libertação, os padrões mudaram ainda mais. As fontes usadas na preparação deste artigo de investigação incluíram fontes primárias e secundárias.*

**History**

Long before the arrival of the Portuguese, the land of Goa was visited by voyagers and traders from distant lands. They have left behind symbolic archaeological sources for contemporary historians. Goa had a thriving port city of Ella (Old Goa) with traders coming from different places across the Indian Ocean. The Bhojas ruled over southern parts of modern Goa, with their capital at Chandrapur (Chandor) till the 7<sup>th</sup> Century CE. They were a feudatory of the mighty Maurya empire and were known for trading activities overseas.<sup>1</sup>

Buddhist monks and priests travelled across the continents via land and sea to spread the message of Buddhism far and wide. The recent discovery of a statue of Buddha in Egypt is yet another example of this centuries-old connection of Indians, their culture and the world. Buddhist monks and merchants were known for their keen interest in trade and commerce activities. The Suparanga Jataka mentions Bodhisattva, who received the title Suparanga, which means a person who easily reaches the other coast.<sup>2</sup> He was sought after by the merchants because of his elaborate knowledge of seafaring and sense of orientation. There are a number of rock-cut caves and natural caves which trace their links to Buddhism in Goa.

The Kadambas emerged as rulers of Goa and made Ella their capital city.<sup>3</sup> Kadambas are known for establishing administrative stability and bringing prosperity to Goa. The economic prosperity derived

from trade and commerce continued for centuries to come. During the Vijayanagar rule, the port of Ella was known for the import of horses from West Asian regions like Hormuz, Persia and Arabia. These horses were specifically preferred by Indian rulers in their cavalry for the good quality they were of. The other traded commodities were different kinds of spices brought from various parts of India.

The trading activities were supported by skilled labours. There was also great availability of timber as Goa is surrounded by Sahyadri. There were ship-building centres located at Ella which facilitated the sailors and merchants from different parts of the world to repair and build new ships. The port city received goods from the hinterland as well as from ghats and beyond. The goods which were brought to Goa were then traded to different parts of India.

This exposure makes it easy to believe that the Goans had been migrating outside their homeland. Sheno V, R, Varde Valaulikar writes about such Goans who moved out of their homeland for various reasons and became prominent in their own fields. A prominent example of the Goan diaspora rising to a place of prominence was the Vijayanagar Admiral Timoji. He wielded power and commanded Vijayanagar forces. He fought alongside the Portuguese to capture Goa from Adilshah of Bijapur.

A clearer picture of migration emerges during the colonial period. The Portuguese came heavy-

handedly on Goa's Hindu and Muslim populations, forcing them to convert or face exploitation. There were bans put on worship, festivities, and customary practices. The colonial government also interfered in the property and inheritance rights of the locals.

Hence Goans moved out of the Portuguese-controlled old conquest regions. These people moved with their families and deities, leaving behind ancestral homes and properties. They locomoted in neighbouring regions where the local rulers accepted them with their deities. Part of these neighbouring regions later became the new conquest. The Goans even moved to far-off regions like Mangalore, Kochi and even overseas. The Goans who migrated also included new Catholics who wanted to escape the wrath of the Inquisition policy.

From this time onwards, pellucid developments of the Goan diaspora emerged. This development can be understood better in the form of phases. Fatima da Silva Gracias classifies the migration of Goans into three phases. The first phase was from the sixteenth and seventeenth centuries, the second phase was from the nineteenth to the first half of the twentieth century and the third phase began from the post-liberation period.

During the beginning of the Portuguese period the religious policy came down heavy-handedly on the Hindu, Muslim and New Catholic communities. Because of this, many left their homes, properties and homeland behind and shifted to neighbouring places Mangalore and Kochi. Restrictions were levied on celebrating Hindu festivals; the Kalavant Community was also banished later, forcing them to move to other places outside the control of the Portuguese. Another reason for the migration of the Hindu population from the old conquest was rampant epidemics and threats from the rival powers.<sup>4</sup>

Among the new Catholics who migrated overseas and also to the neighbouring kingdoms. Many left to escape the wrath of the Inquisition. Undertaking an overseas journey was not advised to the Hindus; hence we see more Christians from Goa moving overseas. Many of these went to acquire higher education in Portugal. At the same time, it is also seen that the

trading communities like the Gujaratis were involved in overseas mercantile activities.<sup>5</sup>

The first half of the twentieth century was a time of economic backwardness in the land of Goa.<sup>6</sup> The land under agriculture was losing its productivity, leading to low rice production. At the same time, the rate of unemployment increased. There was no development on the front of modern industries. In the agricultural sector, the amount of labour available was in surplus. This unemployed labour population desperately sought employment, and that led to increased migration.<sup>7</sup> Both Hindus and Catholics migrated in large numbers during this period.

Goans also moved to Africa, West Asia and British India during this time. British under the Anglo-Portuguese Treaty of 1878, introduced many changes in Goa. These changes helped Goans become familiarised with British India, opening the scope for employment opportunities. Many went to places like Mumbai, Kolhapur, Karachi, Pune etc. and took up jobs in the unorganised sector. They worked as cooks, butlers, tailors, musicians and many other skilled and unskilled jobs.<sup>8</sup> Single and widowed women migrated as well. They worked as secretaries, nurses and house helpers. Many of these women belonged to the Kalavant (bailadeiras) community. Rich Parsi households of Mumbai preferred Goan ayas.

Those who migrated to Africa mostly took up white-collar jobs as they were educated and knew more than one European language. This made them preferred employees even in government jobs. This migration was temporary and after the independence of the African colonies, all the non-Africans were forced to leave. The number of Goans going to west Asia during this time was limited, but not none.

After the liberation Goans started migrating to Gulf after the oil boom. Goans also migrated to overseas lands like Australia, England, United States of America, Canada, New Zealand etc during this time. This migration to western countries was largely permanent. The migration was not anymore confined to gender or religion. Those who could afford and had the opportunity, along with the will, migrated to the new host land in search of greener pastures.

A lot of them went and settled in Portugal. There were also those Goans who decided to return as Goa was now part of the Indian Republic. But many Changes have taken place since the third phase. With more awareness about Portuguese passports and lucrative opportunities in the European Union in the twenty-first century, many Goan have decided to give up their Indian citizenship and take up that of Portugal.

### The Present Scenario

Any Goan born during Portuguese colonial rule and their descendants are eligible to get a Portuguese passport after following specific procedures. Portuguese passport made it easy for Goan to take up jobs in the European Union and seek economic prospects. Their remittances played an important role considering the Goan economy. They initially preferred the United Kingdom and Portugal as their

destinations in the twenty-first century. After taking up a Portuguese passport, Goans were eligible to work anywhere across the European Union hence getting a Portuguese passport and nationality felt like a fair trade.

According to a report of Goan Varta, a local Marathi News Channel, in the last eight years, 23,206 Goan left Goa permanently. The reasons being better economic prospects, services, health care, and lifestyle. The preferred countries for permanent settlement are Canada, Australia and Ireland. Before BREXIT, the preferred destination was the United Kingdom. These people permanently gave up their Indian passports and accepted the citizenship of their places of choice.

Based on the above news report, the Table 1 presents the number of people who gave up on their Indian citizenship in the last eight years.

Table 1. number of people who gave up on their citizenship

Year	Nr of people
2015	3873
2016	4139
2017	3634
2018	3603
2019	2927
2020	930
2021	2835
2022	1265

It is also essential to understand the growing problem of dual passport holders. The government of India’s Home Ministry has been working with the local authorities to tap the number of such people. At the same time, the Goans who have settled in different countries still hold their ancestral properties in Goa. Recently, several cases of land grabbing by false means have surfaced, many of which have been related to such diaspora settled abroad.

The menace of dual passports has become a huge problem in the small state of Goa. The illegality of the act is widely known, but the benefits of working in a European Union country and getting paid in Euros make people overlook the rules and regulations of the sovereign nation of India. Deeper research needs to be undertaken to address the problem of dual passports, its causes, and its consequences with real case studies.



Along with this new trend, one can notice continuity in the occupations that Goan diaspora takes up abroad. It might be in the form of sailors or seafarers, the working class in West Asia and Europe without giving up their passports. Once the contract is over, this diaspora comes back to the homeland to enjoy the fortunes that they have earned for themselves. One can quickly notice thick gold chains and bracelets while passing by these home-returned diasporas. The after the vacation or renewal of the contract, they move back to their host land. Working abroad has also remained a status symbol. The Goa government too has planned to connect the Goan diaspora around the world. This includes both temporary and permanent settlers in the host land.

In 2009 commissioner for NRI Affairs of the government of Goa, Eduardo Faleiro, announced to set up an apex body representing the Goan diaspora worldwide, which was to be completed by December 2010.<sup>9</sup> This also shows the attitude of the government changing towards the diaspora. During the colonial period, the government looked at the diaspora from an economic lens as the remittances played a huge role in keeping the Goan economy afloat. But the democratic Indian governments have taken various steps to connect young foreign professionals of Goan origin with their cultural roots.

High Commission of India, London, on the '12th Know Goa Programme' in 2017, published the note by the Home Department, Government of Goa:

*It is intended for young Professionals in the age group of 21 to 30 years who have distinguished themselves in various fields and who have shown an abiding interest in Goa and India. During their visit, the participants will get an opportunity to visit premier educational, cultural and historical and other places of interest, besides interacting with local Goans, elected representatives at all levels, as well as government dignitaries like Hon'ble Governor of Goa, Hon'ble Chief Minister of Goa, Hon'ble Speaker of Goa Legislative assembly, Hon'ble Commissioner of NRI Affairs, etc.*

One can notice the attempt to reconnect the dispersed

Goans who have lost connection with their homeland but are at the same time keen to know more. The age group targeted also is a point to note. In September 2022, a group of forty Indian diaspora aged 22-29 visited Goa under the 'Know India Programme'.<sup>10</sup>

In 2016, a website named [www.goenchobalcao.com](http://www.goenchobalcao.com) by WHN Digital was launched to tap the Goan diaspora viewers away from home who had no means of getting access to local movies, dramas, short films and music. The continued interest of the Goan diaspora in the Konkani entertainment industry becomes clear from such steps.<sup>11</sup> There are also news reports about Goan celebrating cultural events like Ganesh Jayanti.<sup>12</sup> In Goa University, a chair on diaspora studies was established in 2012. This shows the changing perspectives towards diaspora, even from the academic section.

According to the Times of India, the Goans in London were to organise a silent walk protest against the Mollem sanctuary and national park projects. This implies the connection that the Goan diaspora share with their homeland. Even away from the homeland, the desire to protect its heritage resides in their thoughts. A lesson that every Goan must imbibe and practice. This resembles a pattern common among the diaspora, which expects the homeland to be how they left behind.

## Conclusion

Technology has made it easy for the new generation of the diaspora to keep in touch not only with the family back home but also with the happenings in the homeland. It is essential to understand that there have been many changes in the preferences of the Goans in choosing the host land and means of moving to that host land, but the connection shared with this homeland is not very often changed.

It could also be noted that with changing times and globalisation, the government's attitude towards the diaspora has changed. The government's policy has come a long way from merely receiving remittances to establishing a cultural connection with the diaspora. The 'Know Goa Programme' is a perfect example of the government's policy for the past decade. One

must also note the participation of the youth of Goan origin in the above-mentioned programme. It clearly describes the interest of the new generation from the Goan diaspora, regarding their homeland.

At the same time, the fact that in the last eight years, 23,206 Goan have left Goa permanently by giving up their Indian citizenship. The difference in the attitude of the diaspora and the local people is reflected in cases like these. On the one hand the diaspora wants to establish a connection with the long-lost homeland. On the other hand, the local population prefers to leave the homeland behind for better prospects in

foreign countries. Socioeconomic conditions can be considered responsible for this situation.

The idea of permanently leaving behind the homeland does not appear to be the only option in the minds of Goan Diaspora. Some fit into the category of non-permanent diaspora among the Goans. This category is known to come back for holidays or once the official contracts expire. Hence Goan diaspora can be categorised as permanent and semi-permanent. The changing trends in the Goan diaspora need to be further studied.

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12. TOI. Goan diaspora to unite in Dubai for Ganesh Jayanti, 4 February, 2019.

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