

**SOCIAL CHANGES IN A COASTAL VILLAGE- A Microethnographic
study among the fishermen at Anjengo,Thiruvananthapuram**

*A Dissertation Submitted to the University of Kerala in the Partial Fulfillment of the
requirements for the Masters of Arts Degree Examination in Sociology*

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DECLARATION

I, **AKHILA LAZAR** do hereby declare that the Dissertation Titled **SOCIAL CHANGES IN A COASTAL VILLAGE-A microethnographic study among the fishermen at Anjengo, Thiruvananthapuram** is based on the original work carried out by me and submitted to the University of Kerala during the year 2021-2023 towards partial fulfillment of the requirements for the Master of Arts Degree Examination in Sociology. It has not been submitted for the award of any degree, diploma, fellowship or other similar title of recognition before any University or anywhere else.

Thiruvananthapuram

18/08/2023

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CERTIFICATION OF APPROVAL

This is to certify that this dissertation entitled **SOCIAL CHANGES IN A COASTAL VILLAGE-A microethnographic study among the fishermen at Anjengo,Thiruvananthapuram** is a record of genuine work done by Ms.AKHILA LAZAR fourth semester Master of Sociology student of this college under my supervision and guidance and that it is hereby approved for submission.

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ABSTRACT

Social change is a broad phenomenon that has long-lasting effects on society. The fishermen community, a group that possesses distinct characteristics and is considered one of the marginalized sections in the society is subjected to various changes in their living patterns. The fishermen's community which has traditional values that are passed down from their ancestors is subjected to change. These changes in their tradition and culture have also created an impact on their lifestyle and livelihood patterns. This research was an attempt to illustrate these changes and their impact on the lives of the fishermen's community. The researcher employed a qualitative approach to collect in-depth subjective data and develop a deeper understanding of their experiences and expectations.

The researcher through this study could understand the lives of the fishermen and the changes in their social lives. The evolution of the community and the challenges that they have to overcome to adjust their lives to these changes are necessary to be studied. The understanding of their problems as society evolves and the changes in livelihood, lifestyle, customary lives, occupational life, and social /communal life are being discussed. Data regarding these themes are analyzed and major conclusions are derived.

CHAPTER-1
INTRODUCTION

INTRODUCTION

The land of Kerala is blessed with a lot of beaches and lotic water bodies which is spread all across the the corners of the Western Ghats.Kerala's 590 kilometer long vibrant coastline strip runs from Poovar in Thiruvananthapuram in the south to Thalapadi in Kasargod in the north. Kerala is a significant producer and consumer of fish because of the State's vast marine resources, which include a wide variety of fish and a highly skilled population of fisherman. The Kerala coast tends to be fish-friendly due to the heavy rainfall and numerous rivers. The mudbanks, or chakara in Malayalam, are one of the unique features of the Kerala shore.

Kerala, a state where its development in various areas is being praised globally, but a question has to be raised about how well the minority communities in the state are a part of the model of development of the State.The introduction of modernisation in every area in the society has led to the poor and the marginalized section finding it hard to cope up with these rapid changes that are happening around them.Technology advancements act as a catalyst for change in the society.As developmet is in the peak the fishermen community who has a distinct demographic, social, economic, and cultural life pattern are subjected to various changes in their lifestyle.There are various changes in the social life of the fishermen.The social changes refers to the changes in the ways of thought and the working of people,changes in the social structures and also the social relations among a group.There are many factors that are the reasons for changes in the society ,they include physical,social,demographic,cultural and technological factors.

Fishing is traditionally a semi-skilled or unskilled occupation which did not involve any modernized technological integration.Most of the fishermen did fishing using the traditional methods.The livelihood of the commuity is under tremendous risk and vulnerability.This has got many fold consequences in the lives of fisherfolk in the present time.The increased vulnerability caused by factors like excessive dependence on motorized fishing methods,natural calamities like cyclones and climate change is major among them.All these factors are forcing fisherfolk to shift away from their traditional occupation.

The fishermen community who posses various traditional and cultural values which are passed over from one generation to another are subjected to a various changes which has affected their lifestyle patterns. The bravery of the fisherman continues in the face of obstacles and changes. Their identity continues to be their relationship with the sea, developed over many generations.They continue to be inspired and guided by the knowledge passed down from their

ancestors, as well as the stories of bravery in the face of nature's changes. While adjusting to the needs of modern society, fisherman maintain a way of life that is deeply rooted in their deep relation for the sea and their dedication to the survival for future generations.

For decades, fishermen have relied on their close relationships to the sea to provide for their needs. They entered the sea, due to its abundant resources and its unpredictable currents. Fishing techniques have been passed down through the ages, providing a sustainable source of income and protecting the marine environment. The strong respect for nature and close relationship to the sea that illustrated the life of the fishermen affected their values and traditions. In fishing communities, rich traditions are usually passed down through the generations. This includes traditional sea understanding, fishing techniques, skills, and the changing seasons of marine life. These traditions and beliefs support sustainable development while conserving its environment and traditions.

Strong community ties are found among the fishing communities since they are essential to their overall survival and well-being. Fishermen have the chance to deepen their social bonds, spread cultural values and knowledge, and celebrate their shared identity as protectors of the sea through shared rituals, festivals, and social gatherings. These cultural events encourage a sense of strength and communal unity in the face of difficulties.

Fishing communities' interactions with the environment and other people are usually shaped by deeply rooted ethical values and beliefs. These values may include conservation, protecting the environment, and the mutual dependence of marine and life on land. Culture affects sustainable fishing practices and fosters a sense of responsibility for the future wellness of marine ecosystems.

KERALA FISHERMEN

A prosperous group of fishermen has carefully bound their lives with the changing tides of the Arabian Sea along Kerala's gorgeous coastline. These tough people have relied on the richness of the ocean to support their families and their fishing villages for centuries. Kerala's fishermen are using the power of social change to protect their way of life, preserve marine habitats, and create a more sustainable and open future today as they struggle with a variety of issues, such as climate change and economic instability.

Kerala's fisherman have a close relationship with and knowledge of the sea's movements and resources. Because they are aware of the difficult balance that must exist between meeting human needs and protecting marine ecosystems, they have been actively involved in

environmentally sustainable fishing practises. However, in view of the increasing difficulties caused by overfishing, pollution, and climate-related disturbances, Kerala's fishermen are dedicated to social change as a method of adjusting, conserving their resources, and securing their future.

The basis of development is a sense of social interaction and solidarity. The fisherman of Kerala have formed organisations and groups because they understand the strength of working together and want to share their resources, share skills, and cooperate to find solutions to issues. By cooperating, they may strengthen their group influence, gain access to emerging markets, and support laws that supports sustainable fishing methods.

Fishing communities often create unique crafts and artistic creations that reflect their close relationship to the sea. This can involve creative arts, music, dance, traditional boat building, difficult net weaving, and storytelling. These artistic pursuits help preserve cultural legacy, provide fishing communities a feeling of pride and identity, and allow for creative expression.

Anjengo, also known as Anjuthengu, is a coastal village located in the Thiruvananthapuram district of Kerala, India. Anjengo, which is located along the Arabian Sea, has a long history of fishing and the sea plays a vital role in the economy of the village. Anjengo's fisherman are vital in maintaining the community's economy and tradition. The majority of Anjengo's fisherman follow age-old customs that have been passed down through the generations. In their wooden boats, they go out to sea in search of a variety of fish. Besides feeding the local people, the fish they catch including sardines, mackerel, prawns, and crabs which also support the local fishing market.

SOCIAL CHANGE

Fishermen sometimes use the term "social change" to describe the process of significant and long-lasting changes in the economic, environmental, and social aspects of fishing communities. It involves offering fishermen the tools they need to solve issues like overfishing, climate change, and economic ups and downs while also improving the conservation of marine ecosystems, improving livelihoods, and supporting equitable societies.

The need for social change has never been greater in a society where urgent problems like inequality, injustice, environmental degradation, and social challenges still exist. A more welcoming, sustainable, and peaceful society for all must be built through challenging the existing status quo, looking to the future, and taking effective action.

In order to address structural issues and enhance the standard of living for people in both communities and as individuals, social change involves a wide range of transforming projects. It must tackle strongly held institutions, ideas, and rules that support marginalisation and inequity. Social change is mainly driven by a shared vision of a society with justice and equity in which each person's rights, opportunities, and well-being are valued and protected.

The coastal community, which was once a calm shelter, is currently dealing with the effects of climate change and resource scarcity. Extreme weather, coastal erosion, and rising sea levels have put livelihoods, customs, and the whole base of social life at danger. Instead of giving in to sadness, the community has emerged as a unit and accepted social change as the driving force behind development.

The understanding that there is not a universal approach to social transformation is at the core of our effort. The community draws strength and power from its different identity, history, and cultural customs. The community is creating a route to sustainable development that respects the close relationship between people and nature by combining traditional methods with new concepts.

STATEMENT OF THE PROBLEM

The fishermen community are a group that possess a lot of traditional and cultural aspects that are passed down from one generation to another. But as modernization has played its role in the society the fishermen community are subjected to various social changes. Their lifestyle pattern has many changes as they no longer give much emphasis on their traditional ways of living, even their fishing methods are all based on the modern methods of fishing as relying on the traditional methods is not going to help them in their activities.

The changes in the cultural practices among the fishermen community over the years is also needed to be discussed. In this modern era the new generation of the community are finding new ways to live their lives rather than just depending on their ancestral fishing practice. More people are leaving the coast moving into other adjacent towns with an aim to provide better lifestyle to their children. They have started to be aware about the risk fishing has and are never forcing the younger generations to follow them. Also they have understood the importance of providing quality education to their children.

There are many significant social changes in the coast and there is a need to understand them and study about these changes. This present study is significant as the social changes among a

community is something that has to be analysed and studied as their livelihood,lifestyle,cultural,traditional patterns have changes.

The fishermen community is considered as one of the marginalized section of the society.Almost 60% of them still remain below the poverty line.The basic necessities for living are not given to these sections of the society.Their lives are under tremendous risk during the fishing activities and as the sea is unpredictable they live with the tension of losing their homes which are along the seashores.There are so many social changes along in the coastal village Anjengo which is one of the densely populated coastal villages in Asia.

The occupational life of the fishermen are subjected to various changes and the major changes that advancement in technology had brought among the fishermen life are the replacement of the traditional boats with the mechanised boats.The traditional fishing practices have diminished at a greater extend as deep sea fishing is only possible using the modernized boats.This change creates a significant issue among the lives of the traditional fishermen as they are found to have to depend on other fishermen for fishing.The traditional and cultural practices activities among the fishermen have started to diminish over the years.The cultural religious practices are no longer practiced in the community and the new generation are not interested in taking part in certain practices which are related to the church and the community.

The livelihood of the fishermen are greatly affected due to many major issues.Among them the problems they face as climatic conditions are not always favourable and the sea pattern's tremendous changes,especially during the Okhi Cyclone (2017) many fishermen had lost their lives and their property.The switching from fishing activities and migrating to other safe places of residence is a general trend that is being observed among the fishermen.Going in search of other jobs by leaving behind fishing due to the economic instability,many have migrated in search of better living conditions for them and their family,and many are even ready to leave the fishing activity and find other jobs which does not involve much risk as fishing does.

There are days when the fishes they catch are not sold off,the women of the village are found to dry these fishes and move to the markets other parts on the district to sell them.They face a lot of challenges when the fishes that they catch are not sold off which forces them to store these fishes for longer periods and sell them off .

The lifestyle patterns of the fisherfolk has also evolved in certain ways.As there are changes in the occupational patterns among the community it has a reflection on the everyday pattern of their life.The fishermen are no longer able to go for fishing activities as they previously

did. Nowadays when they are alarmed to not go into the sea, most of them do not go for fishing as they have the fear of losing their lives as they have lost many among them at the sea who ignored the alarm that they have received. This affects their daily income levels which then completely affects their stability of life.

SIGNIFICANCE OF THE STUDY

The Social Significance of this study is that being a traditional ethnic community any changes that happens to the fishermen community would have great significance for the entire social space of the region. Hence it has a lot of significance to study. Most of the existing studies about the lives of fisherfolk revolves around its economic, geographical or climatic condition. Not many studies have been conducted on the dynamics in the area of their social, cultural or lifestyle aspects. Therefore the present study finds its academic relevance from its understanding.

This thesis is divided into seven chapters starting with an introduction and review of the literature where the researcher has identified the research gap in the existing literature and tries to shed light on those overlooked areas. Later chapters include the methodology used in the study, case presentations, analysis of the data and findings of the study, and conclusions.

CHAPTER 2
REVIEW OF LITERATURE

LITERATURE REVIEW

Social changes are a very general and broad area of research in social sciences. Innumerable studies have been done on the social changes in multiple social settings. It includes the changes in the cultural life of people in different social settings, occupational changes, changes in environment and also changes in the demographic structure. The villages of Kerala, mainly those by the backwaters have fishing as their most important means of livelihood. The socio-economic organisation of the traditional fisherfolk in Kerala belong to three main religious categories. The Hindu fisherfolk found mainly in Kolam, Alapuzha & Thrissur, the Muslim fisherfolk in the Northern districts of Kerala and the Christian fisherfolk concentrated in the Southern and central parts of Kerala who are often said to be the real fisherfolk of Kerala. The present study illustrates the life of the coastal community with a focus on their social, cultural and economic life, the study is concentrated in the region of Anjengo, Coastal Village in the Thiruvananthapuram district, located approximately 12 kilometers from the main city of Thiruvananthapuram and is one of the densely populated Grama Panchayats in Asia.

The review of the existing literary works on this subject helps the researcher to understand the nature and the importance of research studies that are undertaken on this issue. The fisherfolk and their problems is a widely researched topic and such researches are however revolved around climate change, unemployment or similar challenges faced by fishermen community. The present study focusses on the dynamics of their everyday life against the social and economic changes happening outside them.

This review chapter is organised in a manner like under headings per say, Climate Change & its Impact On the Fishermen Community, Modernization & its Impact On the Fishermen Community, Technology & Its Impact On the Fishermen Community, Economic Changes & Migration Among the Fishermen Community, Cultural Beliefs & Customs Among Fishermen Community.

CLIMATE CHANGE & ITS IMPACT ON THE FISHERMEN COMMUNITY

In the paper titled "Implications of Climate Change on Fisheries" Deepananda (2013) argues about the impact that climate and its consequences have created on global fishers. Different types of climate change has affected the fishers and their livelihood activities. The commonly cited consequence of climate change is the decrease in the revenue of the fishermen due to decline in the total catch and stock abundance. Their fishing days are reduced due to the

changes in the weather that occurs. In this study Deepanada has clearly described that the fishermen community are very poor and that they cannot cope up with the trends and shocks.

Khadar (2021) provides another account of the impact of climate change on the maritime environment. The small scale fishermen and their seasonal revenue have been altered as the impact of climate change on their lives which has made them completely forget their days of large catches. He argues that the availability of the old sardine has declined that affected the economic stability of the fishermen which is due to changes in the pattern of the sea.

In The Hindu (August 29,2014) KA Martin illustrates that Kerala's inland and marine fisheries are projected to suffer significantly as a result of climate change's impact on fish stocks, which would lead to decreased yield and a loss of livelihood for fishermen. The Department of Environment and Climate Change's State Action Plan on Climate Change states that while damage to or loss of coastal infrastructure may increase the vulnerability of the fishing community, illnesses and species movement may result in the depletion of fish stocks. According to the article, sardines and mackerels, which were once widely available off the coast of Kerala, have recently relocated to deeper waters.

While Deepananda(2013) argued about the impact of climate change on the global fishers,Mohan (2022) argues about the unpredictable weather patterns and its impact on the fisherman community in Thiruvananthapuram and the challenges they face every day due to climate change, the year round threat of cyclonic storms, and the advance of the sea. These fishermen are having a hard time supporting their family because their livelihood has been affected. They no longer get to fish very often because of weather related problems. These families are always at danger of starvation and displacement. Cyclonic storms have been frequent in the state since since Ockhi made landfall, but Kerala is still unprepared to handle them. The coastal areas have been eroded away by the water over the last three to four years.

Ambilikumar et al,(2016) discusses that one of severe problem mankind is facing is climate change. They argue that agriculture and the fishing industry which provide food are greatly impacted by climate change. To determine whether seasonal fluctuations in fish landings had an impact on the livelihood of Kerala's marine fishermen. They argue that climate change had affected their sources of income and has affected their livelihood patterns greatly. Devi et al,(2018) argue that despite performing well, the fisheries industry in India and Kerala faces significant obstacles, including socioeconomic conflicts, low income for common fishermen, low catch per unit effort, overexploitation of marine resources, unsustainable harvesting, and

susceptibility to climate change-related hazards. The coastline of Kerala is densely populated. Moreover, habitats and species that help humanity and natural ecosystems can be found in coastal areas. Sea level rise, variations in storm frequency and intensity, increases in precipitation, and warmer ocean temperatures all have an impact on coasts. Also, as atmospheric carbon dioxide (CO₂) concentrations rise, the oceans absorb more of the gas, increasing their acidity. This increased acidity can have a severe negative impact on coastal and marine ecosystems. Climate change's effects are anticipated to make the issues already present in coastal areas worse and Santha(2014) in his case study on a fishing community in a village in Kerala, India, is investigated for its methods of coping with coastal hazards. It demonstrates how formal adaptation solutions are prohibitively expensive, heavily technologically oriented, and fail to take into account the vulnerabilities of the fishing industry. Instead, they have improved knowledge, livelihood, and the environment.

These studies illustrate how climate change influenced the livelihood of the fishing community. The consequences of change in climate affects the income status of the fishermen as they cannot go for fishing activities. But climate change is not just the factor that affects the fishing sector. The cyclone that hit Kerala had completely destroyed the lives of the fishermen. Many lost their life and property due to the Okhi Cyclone and Kerala is witnessing frequent cyclones on after the other ever since Okhi. The consequences of climate change affects the marine ecosystems, as the ocean temperature increase the existence of life in water is very difficult.

MODERNIZATION AND ITS IMPACT ON THE FISHING COMMUNITY

While Devi et al.(2018) talks about the the obstacles the fishermen community in Kerala is facing, John et al.(2000) talks about social and cultural development which results as the effort to find food and living in the maritime fishing community. They argue that social and cultural factors have frequently been seen as “drags” on societies attempts to modernise. The many failures that occur when progress is given a solely techno-economic orientation, however, form the basis for a new quest to give significance to hitherto ignored socio-cultural norms. Also because of the development drive's marginalisation of these groups, fishing communities especially those of the traditional communities find themselves most affected by this estrangement. Before the country gained its freedom, only traditional fishermen engaged in

subsistence marine fishing. Fisheries have undergone a cultural transition throughout time, which the state has actively encouraged.

As many discuss about climate and their effects along the social and cultural norms, Divakarannair(2007) argues about how caste and religion were significantly affected by the homogenising effects of fisheries modernization. The division of labour in Indian society has been influenced by caste, which has also influenced the type of work that each community is responsible for. On the other side, religion has given a particular caste the worldview that governs its social existence. With connection to the greater society, social life is organised under a particular work order. Caste associations are used to identify fishing groups in general, although in Ponnani, caste is not the primary factor affecting livelihoods. Instead, religion has an impact on how they make a living.

A study was conducted among the fishermen in Tuticorin by Bennet et al,(1993) to analyse the impact of motorisation on the traditional fishing could notice that motorisation in the field of fishing crafts brought out significant changes in the lives of traditional fishermen. They also brought to the light that there is a tendency of increasing and intensified fishing activity as a result of motorisation in the areas where traditional fishing going on. This ultimately contributed negatively as the traditional fishermen without motorised fishing could not withstand the motorisation and their fish catch and profitability significantly declined, while J Kurian(1994) after examining the causes and effects of motorization in the fishing industry, came to the conclusion that the modern sector of the fisheries industry is prepared for unstoppable growth at the expense of the traditional sector. The majority of traditional fishermen are marginalised and deprived of the advantages of technical improvements by a small number of non-fishermen.

Pavithran et al,(2014) argues that all the consequences on the coastal environment are sure to get worse as the population in coastal areas grows and the economic activity diversifies, endangering the survival of many species. Due to their abundance of resources, coastal regions around the world have historically been among the most frequently exploited areas. Today, more than half of the population in coastal countries resides in coastal areas, and the number of people moving from inland areas to the shore is rising. Several of the coastal areas now face new dangers as a result of climate change. Environmental dangers are becoming more severe and frequent, making it evident that governments and resource users must take adequate measures to prevent further degradation of the coastal environment and the impossibility of using these seas resources sustainably.

Narendran et al,(2017) argues that,it was discovered that traditional fishermen from five Indian states were marine fishing off the coast of Kerala. In boats that operate from the Kerala coast, fishermen from the Sundarbans region in West Bengal, Puri, Khorda, Cuttack, and Baleswar districts in Odisha, Srikakulam and Vizianagaram districts in coastal Andhra Pradesh, Udupi district in Karnataka, and Kanyakumari, Cuddalore, Thoothukkudy, and Ramanathapuram districts in Tamil Nadu, work. Tamil Nadu fishermen, notably those from the Kanyakumari area, have historically been present in all of the state's harbours. Many of the fishers from Kanyakumari run their mechanised boats from the Kerala coast because their home area does not have enough amenities like harbours, auction halls, and cold storages. While Dhinesh Kalungal(2017) argue that throughout the years, Kerala has experienced an increase in migrant labourers in a number of industries. Fishing has traditionally been thought of as a place that is above the influx of labourers from other states. But thats not the case now. Due to a lack of indigenous fisherman, a research by the Centre for Migration and Inclusive Development (CMID), Kochi, indicated that a significant number of traditional fishermen from five Indian states were engaged in marine fishing off the Kerala coast.

While studies to analyse impact of motorisation on traditional fishing was done by Bennet et al,(1993), Rajan(1994) discusses about the adoption of electronic instruments for operating ring seines, the introduction of ring-seines, and the significant technological advancements in small scale fisheries have all had a direct impact on labour and work organisation. With motorization, mechanical propulsion took the place of craft's manual propulsion. Under the premise that the catch would significantly increase and result in higher rewards for fisherman, the country crafts were motorised. studied the technological advancements in fisheries that led to new production and marketing techniques. They opened up new opportunities for diverse employment inside the fishing industry and increased labour mobility within or across generations in Kerala's small-scale fishing industry.While the traditional practices were put aside and modern methods were introduced the traditional fishermen were affected very badly.Their income and way of living was completely dependent on the machine boat owners Shet (1995) in his structured study on the socioeconomic circumstances of Dhakshina Kannada fishermen found that traditional fishermen and owners of small boats were facing a significant challenge since owners of large mechanised boats were seriously influencing their fisheries activity. Large units were overtaking the traditional small owners in terms of fish harvesting, selling, and ownership, which had a significant negative impact on their socioeconomic situation and standard of living, while PRG Mathur(2012) discusses about the widening in the

range of fishing grounds, the use of nylon nets, mechanised boats, trawlers equipped with GPS, Echo sounder, and WIFI, and Valiya Vallam or Valiya Vanchi fitted with inboard engines contributed to a higher capture of fish.

“Due to mechanisation, their salary level dramatically decreased, but they also had a very severe economic situation”. Jerry et al, (2015) argue that the marine fisheries sector plays a very important role in providing employment and income to the many traditional fisher-folk and their families living in coastal areas. The impact of modernization on the marine fisheries sector and its impact on the livelihood of traditional fisher folk is very significant. However modernity has brought forth certain conflicts. To ensure a reasonable amount of distributive equality for the marginalised communities, like the traditional marine fisher folk of India, it's important to seriously consider the disputes between traditional fishermen and boat owners as well as the protests against foreign vessels in Indian coastal zones and those operating on high seas.

Rohan (2011) argue that Kerala, a state in southern India, has a fish workers movement that has been unique in its long-term capacity to aid the local fishing community. To protect their traditional entitlement to the oceans and stop the forces of corporate and industrial fisheries from wreaking havoc in Kerala's coastal regions, it has organised fish workers in a coordinated manner. The coastal ecology and the fish workers means of subsistence were severely impacted by the recent explosion in mechanised fishing. The sea floor was being destroyed by bottom trawlers used for prawn fishing, along with fish eggs and larvae. Similar to this, purse-seining, another heavy equipment technique, drained supplies that the traditional fishing population had access to in abundance. This led to a double attack on the fishworkers, in reduction of their catch and also a threat to the stability of future resources.

Shafril (2017) in this study discusses that similar to the world, Malaysia is experiencing some of the symptoms of climate change. Local academics have studied the issues of climate change, sea level rise, intense rainfall, and intense winds that are destroying marine resources through eroding coastlines and mangroves. These problems are thus having an impact on small-scale fishers, whose social and economic activities strongly rely on weather stability. This study examines six adaptation strategies, including lowering the risks related to fishing practises, building stronger social ties, managing fishermen's knowledge of climate change, assisting the community in learning alternative skills, including fishermen in the planning of adaptation to climate change, and improving fishermen's access to credit.

TECHNOLOGY AND THE FISHING COMMUNITY

George et al,(2000) argues about the knowledge of the mechanization-related state of Kerala's fishing community. The government's policy of allowing mechanised fishing in Kerala's inshore seas was identified as having a detrimental effect on the community of traditional fishermen. Rapid mechanisation makes it possible for resourceful businesspeople to seize the resources that had previously belonged to the artisanal fishing community.

Sathiadhas et al, (2000) argues on the negative impacts mechanization has on the community just as how George et al,(2000) illustrates in their study. They argue that the mechanised fishing harmed Tamil Nadu's traditional fishery industry, its economic effects were critical. The study came to the conclusion that while the introduction of mechanised crafts aided in raising fish production, it had a negative impact on traditional fishermen's means of subsistence. While traditional vessels operated alone, the catch per trip was at its highest, but mechanised boats have increased employment. This could result in a situation where the proprietors of traditional crafts decide to leave their line of work and work as labourers in the mechanised industry.

Irwansyah et al,(2019) discusses that fishermen face challenges from the advancement of science and technology, which has an impact on many facets of social society. The use of current technology to replace outdated equipment is impacted by technological advancements. It's inevitable that fishing communities will undergo modernity. Such a transitional phase undoubtedly involves a difficult adaption procedure. But for these changes to take place, society as a whole, including its social and cultural facets, must transform.

Vijayan et al,(1995) discusses that community evolved methods to ensuring that the resources, livelihood possibilities, and income from the common property fishery are distributed as widely as possible in the entire community is a key characteristic of small-scale fishing communities in developing nations. In this article, a method of income distribution that has been used for almost 50 years in Kerala's coastal encircling net fisheries is examined. It demonstrates how unwise technological decisions made in the wake of free market policies, along with a pattern of state support for rural producers that is becoming more widespread, frequently combine to create open access conditions in common property resources, placing extremely desirable communitarian systems of sharing and caring under great stress.

Menon (1963) gave a thorough review of the fishing technology that affects the various fishing community domains in their study. A Report of the Assessment of the Indo-Norwegian Project

on the Socio-Economic Conditions of Fishermen in the Indo-Norwegian Project Area. According to the study, mechanised fishing has raised the living conditions of local fishermen in terms of housing, education, and income. It's obvious that mechanised fishing has an impact on the way of life for fishermen. While Hakkim (1980) provided a study of cooperative societies in Kollam District, which served as a significant hub for mechanised marine fishery in Kerala, in his paper titled "Mechanisation and Co-operative organisation, their impact on traditional fishermen." It comes to the conclusion that individuals or groups not directly involved in the fish producing industry in the state reaped the majority of the benefits of mechanised fishing.

Felice (1980) studied the way of life of fisherman in the Vypeen Islands of central Kerala. The article is titled as "Tradition and Modernity in a Fishing Community: A Case Study of Technological Innovation in Fishing of Vypeen Islands, Kerala." It highlighted the emergence of a group of absentee fishermen, some of whom were employed by industries other than fishing. Officials, traders, and industrialists made up the majority of those who used mechanised fishing in the state; they are not involved in the fish producing industry. This study aids in the analysis of the development of fishing technology and the concentration of fishing production in the hands of a small number of monopolists.

Puthenveed (1985) in his study pointed out that Kerala's traditional fisherman have been doomed to a life of poverty and exploitation for ages in his book "The theology of the fishermen." One of Kerala's most vulnerable, unappreciated, and underprivileged groups of people struggles with a number of fundamental difficulties. They are fights for their rights, identity, and freedom from exploitation. The Valan, Araya, Vada, and Mukkuva clans are only a few of the scheduled castes and tribes that fish. They are all from Hindu families. Over all of Kerala, being in debt is the traditional fisherman. They are often considered marginalised by the people.

In the article "Globalisation and Fisher People in India," Kocherry noted that the motto "Think Globally and Act Locally" has generally been applied to social development. He argues that by making extensive use of information technology is necessary to do this. True development does not come about by conquest and suppression accumulation and centralization, or by uprooting populations and eradicating cultures. True development can only be achieved via cooperation, distributive justice, decentralisation, and the support and inclusion of native, tribal, and indigenous populations. The fishing industry is significantly impacted by globalisation in terms of information technology development. In addition, it's impossible to distinguish between the fishing community and the other developed section of the world.

Karunakaran(2021) argues that a combination of factors including high fuel prices, overdependence on bycatch for sustenance, and the failure to modernise and adapt sustainable fishing practices, despite legal mandates, is pushing the marine fishing sector in Kerala into the red, according to stakeholders. While the state of Kerala had taken the lead in framing laws to ensure sustainability of fisheries resources, it has struggled to provide the required handholding for mechanised boat owners through skills-training or support for modernising their vessels.

ECONOMIC CHANGES AND MIGRATION AMONG THE FISHERMEN COMMUNITY

Sathiadas et al,(2009) in his study discusses the socioeconomic condition in the coastal belt continues to be poor in comparison to other sectors, and economic progress there is not consistent with that in other regions. The number of persons involved in primary, secondary, and tertiary sectors has increased as the fishing population has increased over time. With the greater earning potential brought on by the adoption of labor-saving and capital-intensive mechanised fishing units, unemployment is common. The non-mechanized sector is gradually being phased out, which forces workers into other industries, causes overcrowding, and has a negative impact on per capita income.

While Failler et al, (2021) argues that fishermen's migrations were not initially prioritised as a main subject of study in the social sciences. In fact, land migration was the subject of practically all research on migratory phenomena in West Africa. As a result of people moving from rural to urban regions or in order to establish a cash crop like cotton or peanuts, labour migrations emerged throughout the colonial era. As a result, it has been noted that the work on migration, which is mostly ethnocentric in nature, has stifled any interest in studying African marine activities and their migratory characteristics. However, the 1970s and 1980s marked a turning point as interest in researching fishing migrations started to grow.

While Failer et al ,(2021) discuss about the migratory phenomena among the fishermen at Africa, Tosan et al,(2007) discusses about the migration of fishermen at Nigeria .He discusses that there is little information available about migrant fisherman, who are largely Ghanaians and indigenous people who fish in interior and marine waters. With the help of neoclassical economic and network theories, the study tries to show the reasons behind fishermen's migration as well as the demographic traits of migrant fishing households in the coastal fishing towns of Nigeria's South West. It's seen that their extended family system is similar to that of

their home countries. The seasonal migration of commercial fish species to Nigeria is the main reason of fishermen's migration from other West African nations, and some of the migrants have made fishing settlements their permanent homes.

A study was conducted among the fishermen from Goshree islands Ernakulam by Antony et al,(2018)to study the factors responsible for the occupational mobility among the fishers due to the introduction of various projects in their locality. The primary determinants influencing occupational mobility are highlighted through an investigation of the occupational mobility of fishers as a result of development programmes in the Goshree islands. Fishing restrictions, new employment prospects, and the potential for pay and employment in the new development project are the elements found.The analysis demonstrates that fishing-related limitations are the primary cause of fishermen job mobility.

The Times Of India Editorial (2022) reported that a study was conducted by ICAR-Central Marine Fisheries Research Institute In Kochi on the migration patterns in the fisheries sector in Gujarat and Maharashtra. These migrants spend nearly 10 months of the year away from moving to native places only during festivities and fishing holidays. According to the study, the financial and social status of the fishermen improved after migration. Despite contributing to a major chunk to the Indian economy, the marine fishers are still facing unemployment. The researchers found that factors such as economic inequality, climatic change, demographic change, and war significantly influenced labour migration in pursuit of jobs and security.

Joseph et al,(2020) argues that fishing and related activities are almost always restricted to the lower classes of society. Time or location are in no way determining factors for this sad situation of the fishing community.In a nutshell, Kerala's fishing communities' overall image shows how terrible poor their living conditions are. They consistently rank at the bottom of Kerala society's social ladder due to their poor educational standing and lack of access to necessities for survival. Due to their poor literacy rates and rude manners, the fishermen are cut off from the rest of society. Their issues are too significant due to climatic changes and a lack of career opportunities. Numerous factors, including low social standing, terrible economic conditions, illiteracy, massive debt, a low rate of result, and income, have an impact on socioeconomic situations.

After researching historical events and other related situations, Sorokins(1959) book "Social and Cultural Mobility" presented the idea of mobility. Sorokin defines social mobility as any change in an individual's, a social object's, or a value position. Vertical and horizontal mobility

are the two main forms of social mobility. Horizontal mobility is the movement of a person or social object from one group to another that is on an equal footing. Vertical mobility is the relationship between individuals or social forms as they move from one social stratum to another. Additionally, it talks about some groups that are totally immobile. In such a social structure, individuals stay in the same group to which they belong.

Jincy (2007) describes the socioeconomic situation and social mobility of the fishing community in his dissertation, "Social Mobility of Fisher Folk in Eriyad Panchayath." In Kerala, the fishermen are moving up the social ladder. The survey demonstrates that the younger, more educated generation is not yet prepared to work in traditional occupations. The fishing industry is struggling as the number of fishermen is falling. Therefore, the government must take specific corrective actions in order to save the fishing industry. Even the fishermen in the Eriyad panchayath are in upward social mobility.

In a study conducted by B I Gunawan(2019) he argues that the life of the fishermen depends heavily on fishing in Bontang. Coastal development in the study region can be viewed as the result of social interactions between social actors at various hierarchical levels, including fishermen, government employees, traders, business owners, and NGO members, who compete in a socio-political field to advance their various knowledge and interests. It's critical to understand the livelihood difficulties of many human and institutional actors in the policy-making process in order to achieve sustainable development for fisheries in Bontang.

While Sorokin(1959) argues about social and cultural mobility,Thomas (1989) discusses in his study on Kerala's maritime fisherfolk shows how education can have an impact on educational standards in marginalised communities and, to a limited extent, can help fisher folk find employment outside their communities. Even illiterate parents are motivated to educate their kids, according to the study, but a lack of resources prevents them from achieving their objective. This study contributes to the understanding of how education has improved among fishermen.

Thomas(1989) discusses about the migration among the children in the fishermen community,Sangeetha et al,2009 argues that the social and economic environments in which migrants live, as well as the families of migrants who remain behind in their home country, are all being significantly impacted by migratory fishing. The increasing demand for shark on the global market, together with its earning potential, accessibility to landing sites, berthing facilities, and improved price realisation, are factors that encourage movement among these

fishermen. The difficulties faced by in-country migrants include irregular returns that leave them with inadequate income and debt, frequent conflicts with locals of landing centres in other states, exploitation of migrant fishing units in other states, forced sales, a delay in receiving the proceeds of sales, missing fishing boats/fishermen, and ergonomic issues brought on by extended fishing trips without adequate facilities. Due to crossing marine borders, foreign migrants experience issues including custody.

CULTURAL BELIEFS AND CUSTOMS AMONG FISHERMEN

COMMUNITY

Samuel(1998) argues that the fisherman undertake rituals to ensure a successful catch and to ward off bad luck. As a result, craftspeople bring their brand-new fishing nets to the shore and distribute jaggery and coconuts as gifts to the many kids who have gathered on the shore. This mimicry of magic depicts the schooling of fish in the same manner close to the net. The net is then brought home and placed beneath the hatchet to fend against the evil eye's effects. The remaining offering is tossed into the sea the following day when the process is performed. All told, a little fraction of the first day's fish catch is launched into the air.

While Samuel(1998) discusses about the rituals they follow for a successful catch,A study conducted by Mullen(1984) illustrates the beliefs and practices of the Lake Erie fishermen. Lake Erie fishermen like fishermen everywhere are aware of the signs that can indicate either a risky day's work in terms of both yield and safety.Knowledge of where to find fish, how to forecast the variable Lake weather, and other luck-related information acquired from experienced fishermen. Whether based on biology or the supernatural, fishermen's practises and beliefs, as well as the stories that support them, help them catch the most fish at the lowest possible cost both in terms of money and people and highlight the value of traditional knowledge and sensible caution.

Sasi (2011) in his paper titled "Between the Values of Fishing Communities and Modern Tourism," Kerala's traditional fishermen understand the importance of maintaining the environment for their own survival. The history of tourism in Kerala, its evolution into modern tourism in a globalised society and the conflict between competing moral standards are all explained in this article. Additionally, it sometimes requires a utilitarian way for some locals to use the economic superiority of the outsider for their immediate survival. The growth of tourism has brought in more money for the industry, but it has also resulted in moving, the

damage of 95 resources, the loss of livelihoods ,child abuse the exploitation of women, and most importantly, the loss of self-respect and dignity for Kerala's fishing community.

Torreon et al,(2021) discussed about the ritual practices in fishing.He argues that the fishermen thought that having an abundance of fish caught at sea would be beneficial, they conducted fishing rituals. It was a sacrifice offered as thanks for the sea spirits kindness to fisherman. It's a practise of goodwill through an understanding of the supernatural elements that exist and demand great respect for the sea's owner. This is a way of boosting fishing efforts through the use of conventional wisdom.Recognising the significance of fishing rituals is a way for fishermen to value their connection to nature. It provides a clear understanding of which ritual is most effective and influences fishermen's ability to produce fish.

Manoj(2007)conducted a study among the fishermen at Fort Kochi ,on the social life of the muslim fisherfolk and he argues that in Kerala, fishermen make up a significant group, however they are ignored and marginalised in comparison to the state's overall higher socioeconomic position. Geographically situated in coastal regions, the fishing community is a unique ethnic group with its own way of life and distinctive culture. Under the banner of Islam, Muslim fishermen have a very strong organisational structure. The Mosque is their primary place of worship, and it governs all aspects of community life, including fishing operations. However, the Muslim fishermen in the Fort Cochin area made some little progress in their social lives. The causes for this include the advancement of technology, the growth of the fishing business, cultural assimilation through friendly interactions with neighbouring communities, and the presence of educated female family members.

While Manoj discusses about the rituals among a Muslim fishermen community,Reddy(2020) in her study discusses about the practises that are popular in the fishing community of Pulicat Lake as well as the religious ceremonies related to fishing. By using a functionalistic approach, the function of rituals in the current socioeconomic environment of the fishing community is examined. The information was gathered from the fisherman of Irakkam Island in the Andhra Pradesh state's Tada mandal in the Nellore district. It has been discovered that fisherman engage in a variety of rituals, including the yearly adoration of ancestral spirits, the launching of new boats, the adoration of clan deities at the clan level, and communal adoration at the village level. At the level of the household, clan, and community, each of these rituals serves a significant purpose in addressing the social and psychological requirements of the community. These rituals serve as tools to inculcate psychological strength and social solidarity, which are

found to be the most important characteristics of the fisherman community to cope with the social, economic, and environmental issues.

Edwin et al,(2016) argues that the most prevalent equipment among tribes was determined to be nets and traps. There is no industry focused on crafts. Kurumans fishing is not for sale. Kurumans used to fish exclusively for their own food in the past, and any extra was kept as dried fish. Recent years have seen some indigenous communities that are located close to dam sites engage in commercial fishing with gill nets and coracles. The fishing efficiency of the Kuruman tribes may be increased with proper instruction and knowledge of ethical fishing methods. The current data base could be useful for future generations to comprehend both scientifically and culturally the fishing practises and associated rites of tribes.

Mary(2018) discusses the value of folklore as a historical source, paying particular attention to the position and nature of South India's fishing community. Oral traditions, which are the messages or testimonies passed down verbally from one generation to the next, include folklore. The personal experiences are communicated through ballads, songs, chants, proverbs, folktales, and songs. In this method, a civilization can pass down oral information such as history, literature, law, and other subjects to future generations without the use of a written language. This essay makes the case that particular folklore represents the values and way of life of the South Indian fishing community. It will demonstrate how accurately folklore captures the sociocultural elements of the fisherfolk.

Yapanto et al,(2020) studied about the socio-cultural characteristics of the fishermen community in Kayubulan Village, Batudaa Pantai District, in terms of fishing activities, the majority have used katinting boats, with fishing gear still using traditional fishing gear such as hand lines.They follow the tradition of celebrating the Prophet's birthday, the rejection of bala, and the mopolahu lo bulotu tradition (new boat people), which are all still practised today. All of the fishermen in the traditional Kayubulan Village undergo ritual cleansing before heading out to sea continued to be like other fishing communities in that they placed more faith in Allah's provisions by merely having their intentions and chanting Bismillah at sea. Their faith in the All-Powerful is the foundation of this belief. In addition, the quality of the bait used when fishing is a consideration that must be taken into account in order to get the catch.

Adjei et al,discusses about the traditional Beliefs and Sea Fishing in Selected Coastal Communities in the Western Region of Ghana.The main point made was that despite the rise of religions like Christianity and Islam, which place a strong emphasis on the existence of a

single God, traditional beliefs still have an impact on fishing activities today. The Ahanta-West District's Busua and the Axim and Apewosika Districts' Axim and Apewosika were the subjects of the study. The first inference to be drawn from the findings is that traditional ideas are strongly held in fishing communities and among anglers as a whole. Therefore, these beliefs have a significant impact on fishing activities in areas like when to go to sea, how to prepare personally before going fishing, and how to be careful with one's behaviour to prevent curses that could harm fishing culture.

These articles are relevant to the theme of the study, however as the studies are on the fishermen community who deal with the sea to meet their daily needs, the affects of climate change on their lives are very significantly discussed. But all the scientific studies and terms that are related to environmental studies and the climatic behaviour are being discussed which is not much understandable for a social scientist doing their study. To study the fishermen community and their issues an in depth understanding of the community is necessary, ethnographic study on the social changes that the community is being subjected too are not very clearly illustrated anywhere. In this study by using the life course perspective the life of the fishermen community and the social changes they are subjected to is being analysed. The changes in the livelihood patterns from the use of the traditional methods for fishing to introduction of machine boats and its influence in their lives are being studied.

CHAPTER 3
RESEARCH METHODOLOGY

METHODOLOGY

Title

Social Changes in A Coastal Village-A Micro-ethnographic study among the Fishermen of Anjengo

General Research Question

What are the social changes in a coastal village and how has it impacted the lives of fishermen at Anjengo?

Specific Research Question

- What changes have happened in the lifestyles of fishermen?
- What changes have happened in the cultural lives of fishermen?
- How did the communal/social life of the fisher folk change over the years?
- What are the major changes in their occupational life?
- What challenges are they facing in their livelihood?

Approach of the study

Information that aims to describe a topic and not measure it's collected using qualitative data. Instead of using specific information that would be displayed in a graph or chart, this form of research considers opinions and characters. In this research the qualitative method of data collection is being used in this research. In the qualitative approach an in depth understanding of people and their issues are being illustrated.

Design of the study

A micro ethnographic approach is used in this research to study the social changes in the coastal village Anjengo. This approach of study is used as an in depth understanding of the community is needed to understand the social changes that have happened in the community. Unlike ethnography, micro ethnographic studies are usually done for a relatively shorter period of time and considering the time constraints involved in a master's level research this design is found to be the most suitable one for this study.

As the fishermen community is a marginalized section of the society there is a need that their problems are addressed by closely observing and interviewing them to understand the community and the changes that they are subjected to.

Tool of the study

A focus group discussion is done among the elderly fishermen of Anjengo. A focus group discussion (FGD) is a qualitative method for collecting data in which a selected group of participants participates in in-depth discussion about a particular topic or issue under the guidance of a moderator.

Area of study

Anjengo is a coastal village in Thiruvananthapuram district of Kerala. It's situated 9km southwest of Varkala town along Trivandrum-Varkala-Kollam coastal highway. Anjengo is one of most densely populated coastal village in Asia and the arrangement of the houses along the shores are in a way that they are very close to each other in a congested manner. This coastal village was badly affected by the Okhi Cyclone of 2017 and many had lost their family members, their home and property.

Selection of cases

While studying about the social changes in a coastal village it's important to know how the community has evolved in their living patterns over a long period. Hence the elderly people were found most appropriate cases, as only they can clearly illustrate the changes in village which they have witnessed over the years in their life trajectory. So a life course approach was used for study.

Limitation of the study

Since the study is carried out within the limited time frame and also it involves only a limited number of cases, the findings of the study cannot be generalized.

CHAPTER 4
DATA PRESENTATIONS

DATA PRESENTATION

Social change is defined as change in the interactions between individuals that affects the cultural and social order. The alterations in the social structures, behaviors, values, norms, and institutions are all a part of social change in society. These alterations take place gradually and frequently and have significant long-term effects on society. Sociologists study these social changes to analyze and understand the processes, the underlying causes, and the results.

Change is always something that is considered beneficial for society and the people who are a part of it. As society evolves as time passes there are a lot of changes in the ways of thinking in the minds of the people. All these transformations are also reflected in the social aspects. Technological advances, demographic changes, the spreading of culture, economic advancements, political movements, and environmental changes are only a few of the many factors that sociologists have identified as influencing social change. Significant societal changes may result from the interaction and support of these aspects.

Societies are found to be evolving from traditional to modern as time passes and they are subjected to various changes. In this modern era, the communities that are a part of society are subjected to changes in various patterns of their lives, even in the patterns of life that are inherited to them from their ancestors. Social change is a very complex and broad phenomenon. Sociologists study social change and its effects on people and communities using a variety of research techniques.

In this chapter various elements related to social change and its influence upon the fishermen community are illustrated. The primary data collected from the fishermen are presented under the following major themes-

- 1..Changes in the family structure and practices
- 2.Changes in Customary lives
- 3.Changes in the pattern of community life
4. Changes in the nature of sea and its impact
- 5.Changes in occupation and livelihood
- 6.Emerging socio-economic problems

1.Changes in the family structure and practices

In the older days, families were big with a lot of members. Most of the families had 10-12 children but that has reduced to 2-3 numbers as time passed by. The changes from the traditional joint family system to nuclear families as society evolved is an observable pattern in the community.

“Our family was huge and not like how it’s now. Even though our houses were small we did find a place for all of us. We were 8 in number and along with us our maternal grandparents used to stay. But as we all got married many of us moved in as separate families to other locations close by. My mother used to say that during their times after the marriage, she and my father used to live at my mother’s place, and there was where we lived for a long period and it was after my 5th brother was born they moved to another house. Even though I have 6 children but only two are near me, the rest are at other places with their jobs and family” says Sheela, a 63-year-old

In the early generation, the practice of moving to the wife’s house and spending their lives there was seen. Many men leave their parent’s houses and move to live in their in-law’s homes. They then develop their fishing and other ways of living along with the woman’s family, especially with her brothers if they have one. Most of them would probably know each other as marriage always took place among the residents of the village and very rarely they marry from the neighboring villages.

“The marriage patterns in the community have also changed. Marrying anyone within the community and their parish is the general trend among the fishermen. Me and my husband's houses are close by, we have all our relatives around us” The marriage alliances were between the people in the community and most families would be knowing each other personally. But that’s not the case now many people have started to marry from other places, not just the coastal villages but also from the city. My grandchild and her husband are settled in Canada and they are happy there. My daughter got married to a person from Kollam and they were settled in Mumbai for a long time as her husband worked there. There is a tendency among the new generation to move away from the coast in search of better living conditions and jobs as the society has evolved in certain ways and the need for better ways of living are needed.”, says Santha.

Changes in their family patterns have changed their culture as people from other communities come and be part of their community. Finding partners from outside the community is very common here which was something that cannot be imagined several years before. The bonding between members of a family varies as everyone only thinks about their life and their family without being concerned about the rest. The practice of marrying the elder daughter to her father's brother's elder son is a common trend that was observed among them, which is no longer being thought of now.

“When it was those from the Kadapuram, things were easier, we could all see each other whenever needed. In earlier days there was a system of women getting married to their father's sister's son, as time evolved that system has completely being replaced. There are also marriages between people in the community itself, but the trend of marrying from outside the community is usually seen here. The people from other parts are different but we accept them as ours, but they don't stay here along with us, they move to the city which is far and safe from the sea. Accepting anyone other than us Latins as our daughters-in-law was very difficult, but those have changed many people's minds”, Christeena, says.

“Many of our daughters are back home here after having issues in their in-law's houses.” They say. The divorce rates in the community are raising very quickly.” Our daughters have faced issues in their marriage lives and many have returned to their own homes, that was not the situation during our times, we had to adjust”, says Santha. Most of the new generation have got education and they have a lot of changes in their ways of life and thinking.” The new generation does not adjust as we did as they have education and jobs and don't have to depend on anyone” says Santha. The divorce rates among the fisherfolk are increasing as days pass by and many among the community decide to shape their lives as they want it to be.

2.Changes in Customary lives

The fishermen and their lives and decisions were very much influenced by the church always. Their cultural life revolved around the church and every decision that the church and the priest take. But now the influence of the church on certain things in their lives has changed.

“We still get help from the church in many ways but things have changed. Our ancestors always ran into the church doors for any help that they needed, in the

problems that arose in their family or the community. Even problems that arise in the division of fish that we catch are solved by the priest and the committee of the church. But now the impact of the church on our lives is very less as the decisions are taken by us and we do not hear the advice of others as we know what is needed for us as everyone talks for the favor of others who are important to them and not us” says Roman

The fishermen community has had changes in its religious beliefs and commitments towards the church. But when issues arise among them regarding any aspect they usually run to the Parish and the committee of the parish. There was very less involvement of the police and other authorities in the issues that arose among the fishermen community as the church was the center of shaping their lives.

”The police never came to our place before when any issue arises. I don't remember anything like them coming here for night checks, but now the coastal police visit here frequently. The coastal police station was established here a few years ago, like very recently. It was always the priest who looks into our issues, let it be anything, but now we have the police officials coming here when any issue arises among us as the church and its involvement have reduced. Many issues remain unsolved as cases are filed and not much involvement and interest are taken by the police to solve them.”, he says.

Whenever any issue in the community regarding family disputes, issues regarding fish catching and dividing it between them, or any issues regarding cash borrowed and not returned all are solved by the church.

“Every issue was solved within minutes by the Vicariachan, we all gave him a special position, even now that’s the same, but we don't go to the church to get our problems solved. It just gradually happened. Maybe it’s because a lot of changes are there in the community and the church is not able to solve them as before as the intensity of the issue is larger, that’s what I feel. The biggest arguments that happen are regarding the auction of fish, in the early times and even now. Earlier I remember the Priest running toward the sheds with an umbrella in his hand, and comes and talks. ”says Baby, a 61-year-old resident

The issues among the fishermen are nowadays taken to the police station but most of them remain unsolved. The issues are sometimes partially solved with some talking done by police

officials. There is a lot of money that is spent from their hands when a case is taken to the police stations

“Our parents used to give Kuthaka or Palli Pang to the church during their time but now that has changed, it doesn't even exist. Whenever a person gets the highest sale of fish, he gives the profit he gets from that to the church. Even though he doesn't make any profit from it. But that was the system here as giving it to the church was very commonly observed. The highest amount a person receives in selling fish is given as their Pang to the church and this money is utilized by the church for other activities. I remember my parents doing it and we consider that giving it to the church brings us and our families prosperity”, he says

The practice of giving their Pang to the church which was also called by the name Kuthaka which is the money a person gets from auction during selling fish was traditionally followed by the fisherfolk of the community. But now that is not in practice as the money they earn is not given as a contribution to the welfare of the church. The church was their center and their cultural lives evolved around it. This practice of giving Kuthaka is generally almost 10% of the amount a person gets in the auction. If the amount he receives is very low still he has to pay that amount to the church. This practice is no longer in the community as almost 85% of the fishermen have left the fishing practices and are going for other jobs. As the percentage of the fishing-going population has declined, this Palli Pang is not being encouraged in the community as how it was practiced in the early times.

In the community, the church has divided the people into units, with certain office bearers for each family unit.

“We have gatherings every month, but the number of participants are declining, says Sabeena, a 61-year-old. Earlier these family gatherings were so much fun as everyone used to come together but later on, the pattern changed. My parents used to go together for the unit gatherings, but in my time it was just me and my children who goes and my husband stays at home. The interest to go for these meetings has declined among the men of the community and it has turned into a responsibility of us.”, says Sabeena, a 61-year-old

These family gatherings are where various aspects regarding the church and the community is being discussed. The unit leaders can decide where the meeting should take place.

“Earlier it was in the houses of the unit members, but now it’s not that way, it’s at the parish hall or any common point along the shore. All of us find it difficult to conduct these meetings at our houses, earlier it was the homes that were preferred now as we don’t have much space to accommodate many, they are conducted in the hall of the church. As time changed there are also changes in the number of people from a family attending the unit meetings. Nowadays its seen that the younger generations are joining for these meetings after the KCYM became strong in the church and youth representation is needed for meetings”, says Salomi a 60-year-old resident

There is a general tendency among the fisherfolk , for the male of the village to join along with their family and come for these meetings whenever they are free from work. This change among the community has bought back the old traditional system which is in practice among the community. It’s in these meetings that decisions on who reads the bible on Sundays are decided. The women and the children were encouraged more into this practice at the church, but that’s not the case now, many men are becoming ready to read The Bible. The male population who find these practices as something that is to be done by the females have understood their importance as society evolved.

“There are offerings given to the church during the mass, like Bread and fruits, which are then later distributed among those at the church by the Priest. But that’s not the trend now, food is given as offerings are changing its patterns as all of them are completely changed into money. It was so much fun when we had these bread and bananas given to us in the middle of our Sunday school classes, Those were the times that the bread and the fruit tasted very nice because we all stay hungry during the Sunday class hours, but now there is nothing like this given as offerings on every Sunday, but only during festive times.”, Christil says

The biggest celebration is during their Palli Perunnal, which is in June. Even though the Perunal is a time for enjoyment in the village, the involvement of the residents in the Perunal and their interest to be part of the “Procession” has declined.

“When we were young it was a celebration here and it was a nice site to see the women of the village walk with lighted candles and muthu kuda but nowadays there are no members of the church to participate in certain religious practices happening here. The interest of residents to go to church has a significant decline after Covid as holy mass

can be viewed on TV. When we can't go to church, we see it on the Television, everything is the same they say. But that doesn't mean that it's the lockdown that made such a change, but it was prevalent before the pandemic period. The church was a family, but now everyone is restricted to their own families and those comforts and are not bothered about the lives of other people, this is the truth and we are not hesitant to say that" they say

The traditional practice in which the eldest person in the community is visited by the priest on the second or third day of the feast celebrations is no longer found here. As the parish priest changed and many other changes came in the community there was no effort put to continue this practice.

"The Pirusandhi Celebrations here are very grand, everyone comes together to celebrate it, but now it's not that effective here. The person who becomes a Pirusandhi has to stop drinking and smoking habits, so we were all very excited to make our fathers the Pirusandhi. The person in this position gets special respect in the community for everything. Our father used to get free fish as he goes into the shore The procedure by which a person becomes a Pirisandhi is something that was encouraged among the fishermen's community back then. A person becomes in this position for 1 year, and anyone after their 50s or 60s can be in this position as their interest. There was no need for them to go fishing as they get everything they need from their neighbors and friends due to the position they hold at that time. But now the Pirisandhi are like ordinary us. In the present times they have no special consideration given by the fishermen of the community", says Mini, a 68-year-old resident.

In earlier times they could even stay without going to pull the "Kambavala", as they had a position, but nowadays even though the Pirusandhi system exists they are treated just like any other person in the community.

3.Changes in pattern of community life

Fisherfolk, everywhere, are known for their communal living. However, of late, they say that there are huge changes in their pattern of living and the community has evolved in various dimensions.

"We never had to buy any vegetables from the market when Appachan and Ammachi were there. We had our vegetable garden and had been getting vegetables for our family from the garden we had at home. Most of the houses had this tradition of growing

vegetables and taking them to the church on the last Sunday of the month for selling. At the church, the vegetables that are bought are sold off by many. Even I remember helping my Ammachi along with my siblings by taking them to the church from our home. No one was hesitant to give bring them to the church. There was no need for anyone in our parish to go to the markets outside and get vegetables. But that's not the condition now. Our front yards are covered with the seawater we have no place to keep our pots and all these have stopped as time passed". says Santha,

They say that this practice during their childhood made them feel that the community was one whole family. When they started to lose their homes and the housing arrangements became congested they started to leave these practices behind and moved to the markets completely in purchasing the needed items for them which were once available right in front of them.

"All we had were tapioca and fish and that too most freshly. We always have fish as our food every day and that too of different varieties. But now we mostly eat dry fish, it depends on how fish is caught nowadays and is left over after selling. During our times our mother used to cook for my family of 12 children. They always had tapioca at home and fish mostly and it was very rarely seen we buying any other sort of meat. Most of the houses bought cow meat earlier during any festive season or any celebration in the community, only during celebrations, that were too rare. Cooking homely food was always preferred but nowadays the desire of people to eat other food items has increased and that has changed as food is delivered as many delivery systems are seen and there are days in which some just order this food. We only had food delivered to us from our Valiyappas house when they make something special but now others from outside the village come here to deliver food as the generations taste over everything has changed. It's not just them but we also like to taste other foods. Even our grandchild buys something and comes in the evenings which is new to us" they say.

4.Changes in the nature of sea and its impact

Climate change has created changes in the patterns of the sea, and the fishermen whose lives are dependent on the sea have faced various changes. In this modern era, the traditional methods of fishing are being replaced by mechanized boats. The wave pattern changes have

made fishing difficult and the fishermen are not being able to understand the behavior of the sea as their ancestors did.

“When we had Marams being used earlier as their boats, after leaving our nets into the waters, we used to take a nap in the middle of the sea, we weren't scared. Those days have gone, and we have to be vigilant at night in the sea during fishing as we can't predict how the sea behaves. Now it's the mechanized boats whose shape and size are much better than our traditional Vallams, but even they to an extent can't resist the violent water”. says Christil, a 77-year-old fishermen

After leaving for fishing in the evenings, they have a general trend of returning by dries morning. But now there are times when they return very early. The fishes are very less, so we return early to the shore and spend our days drinking and playing cards together as there is nothing else to do to spend their time at the coast.

“We knew the behavior of the sea while we were in the depths, but nowadays even being at the shore we don't understand how the sea behaves, we don't know to say anything about the change in climate on those sides, all we know is that the sea is changing in every manner. The behavioral changes of the sea have also changed our daily activity routines. Most days they return with no fish, but some days are “Chakkara”.”When there is Chakara those days were like a celebration in our times, now there is no celebration, even though the fish availability is less they say. We do not spend much time in the sea as we used to, we return much earlier”.he says

During the Okhi Cyclone, many fishermen in the sea were not alarmed about it, now there are some systems available but the younger generations are only familiar with using them and not the older populations. The elderly are still trying to understand these techniques that are used in the modern period. In the early days, they used to wake up after they put their nets into the water at the right time to pull out the nets.

“We were able to see Meen Padam or Karup while we were sitting at the shore during our times and we would rush with our boats, but that's not the condition now. In the early times, they were able to say whether there is fish in a particular area by the signs the sea gives them. But as the sea pattern changed our income levels have also changed. Our ancestors used to know Maaru, the depth of the sea, and the needed dimensions of it. While going fishing at the Paarur, from where a lot of fish is being caught they go completely prepared”, says James

Paaru refers to areas with rocks and from where certain fishes are caught and sold off at the markets. During times when they don't go fishing in the deep sea, they take their boats to go near the rocks and dive into the sea with their nets in search of the fish there. Now there are no Paaru, they make artificial Paaru, only that's possible and fishes here are also very less as it's not something naturally coming into existence. The varieties among certain crabs and prawns are found in the regions around the paaru. They used to get a lot of prawns in the early times, but that's not the case now, they are very less.

The trends among the youth of the village to take up other professions other than fishing is generally seen.

"We don't want our sons and daughters to depend on fishing alone, as they will suffer as we do. The face of the village has changed as many have started to go for other jobs and go abroad, even though some of us are alone at our houses. But it's ok. Fishing is dangerous and death is common here, so let them leave"

The movement of the new generation in search of better living conditions is a general trend in the fishing community.

"My grandchildren are studying abroad and they are in safe hands. We dint get education during our times, but we couldn't complete it, and that shouldn't be the condition of our children and their generations".Most of the generations of the present time have education and there is a general tendency among the fishermen to leave their ancestral land and move to other places. To get good jobs, they have to leave here, and depending on our boat and fishing is always hard. Most of the youth are migrating to foreign countries in search of jobs. My son and daughter are settled in the city, we visit them often", says Jolly

Earlier even after any problem caused in the village due to the sea, people in the fishermen community always used to adjust to them.

"Living in the camps is very hard, death is better. Many among us have left fishing behind and have gone abroad in search of jobs. The traditional fishermen have only changed their thoughts about fishing and their movement in search of other jobs and better living conditions is increasing. Alex and his family moved out of Kadapuram after they lost their daughter's husband in the sea during Okhi. We are happy that our

children don't have to suffer, but sending them abroad for studies costs a lot and we find it difficult to pay them back.”

The migration of the fishermen both internally and externally is seen here, moving within the coastal regions and outside it. The fishermen's life has completely changed after the Okhi Cyclone, many have left behind their traditional fishing occupation and have now turned into auto drivers in the city and are also taking up other jobs. In the community, it's seen that many fishermen are going for security jobs in the city regions to earn more to clear their debts. Fishermen will reduce in the coastal community at a tremendous rate and it will turn into a very challenging field as there will be very less numbers of fishermen.

5 .Changes in occupation and livelihood

Fishing provides livelihood for many and the income that they make revolves around the sea and the fish they catch and sell. It supports not just the fisherman alone but also his family. Changes have taken place in their occupational patterns as technological integration happened and the traditional methods of fishing have diminished as time passed.

“Varuthi is here in the fishermen's community. A word we use to describe the situation when the fish catch is very less. The fishermen from among us after they venture into the sea have days in which they do not get a single fish and return empty-handed back to the shore. It's the money we get from selling these fishes that are our daily earnings, but now fish in the sea is very low. It's Varuthi in our village. This was not the situation years before we used to get at least some kind of fish from the shallow waters in the sea but that's not the situation now. Passing the muthalapozi harbour is very risky as there is an abnormal wave pattern there and we are going to the sea “Facing death”.The Okhi cyclone created a lot of issues in the fishing community is huge. Okhi had severe impacts here. I lost my son in the Okhi cyclone who usually doesn't go fishing, he runs an auto but that day he came with me and I lost him”, says Alex, a 67-year-old

The fishermen's community has had a lot of changes in their living patterns. Pathrose a 69-year-old Anjengo resident says “Everything here has changed and the only way is to adjust to these changes that are happening around us as we have no other way.”

The lifestyle that their ancestors passed down to them has evolved in every way and fishing is not only their livelihood way. The fishermen of the community also choose other ways to live other than just depending on fishing methods as their ancestors did. The number of auto drivers

in the community and people migrating to other places in search of other jobs is also an observable trend among them.

"We have our family waiting for us back home but we cannot predict what is going to happen in the deep sea. I lost my brother Rozario at the sea and I'm not ready to lose either my children or his to the sea. I don't go fishing since I lost by boat to the waves at the time I lost my brother. Now we live by the earnings we have from a small shop that we have at the junction. My children are living with their families in the city near their workplace. Depending upon fishing alone is never going to help us in any manner and we are aware of it. There are some houses in which their children are seen to do good jobs in the city like in Technopark like those who studied with scholarships from the church and they live their life accordingly. Those jobs don't have risks as what is there in fishing and those jobs are more safe. Many of them from among us have lost their lives at Muthalapozhi and in the Okhi Cyclone, which has in turn made them fear about the sea and the changing wave patterns. We fear death, as we lost many from among us at Muthalapozhi, which is Maranapozhi for us. The government does nothing as it's us and our problems remain unsolved" says Alex, a 67-year-old

Alex's children and his brother's children were not included in their traditional fishing methods as he and his brother had met with an accident at Muthalapozhi, the same place where he lost his brother, and he decided not to pull their children into this field due to the risk fishing has. His children after their marriage moved to the city for the education purpose of their children and also as they get work in the city.

"We had around 10 -20 Kambavalas in the area, some even owned them individually, but now there is like those nets available as countable mainly because there is a decline in the number of fishing workers in the village," says Pathrose

The mechanized boats have shaped the lives and are a great help in fishing activity but the expenses of these boats are very high as to get fish they have to further go into the deep sea." These boats are very essentially needed only then we can fish in the deeper waters", they say. The practice of fishermen going in two groups into the sea and releasing one part of their nets, they say" Thalli", about the nets into the waters and another part of the nets are put in the shore and they pull these nets ." It was very frequent putting these nets into the water but now it has changed it's very rarely being done as we have very fewer workers " , says Pathrose.

As the number of workers is less putting these nets is also a very tough job." We used to make a lot from the fish we get in Kambavala but that's not the state now", they say. Their ways of

livelihood are very hard and they are finding it difficult to cope with these changes that are happening in their community.

5. Emerging socio-economic problems

Alcoholism

Alcoholism is a significant issue in the fishing community, much like in many other professions and communities. The fishing community has its social norms and practices. The drinking patterns among the fishermen are a very commonly observable practice in the community and the impact of alcoholism has a huge impact on the lives of people.

“I lost my only son to a bike accident 5 years ago. My son Akhil was an alcoholic. He used to come home late after drinking along with some others and used to travel drunk on his bike. My son was leading a cloth business in the city and the family used to get sufficient income but everything was down after her son started to drink. He was ashamed to say he belongs to our community and started the shop far from here and now he is no more, he was drunk while driving and he died. The youth of the village are addicted to drugs and alcohol and are not even ready to learn any sort of work and live their lives by stealing money from their own houses. But some are in a mind to earn a better livelihood for themselves and their family. With the change in the minds of the youth as they progress it’s seen that the village also benefits from them. After my husband went away my only source of income is this shop and I can live with this, but what I have lost in my life can never be replaced by either my son or my husband. I hope no other son gets into this trap of drugs and alcohol, everyone will say it’s because the mother dint take proper care of him, as what I heard from many of my family. There are many who at a very small age get a lot of diseases due to this act of theirs” says Mini

There had been a time when alcohol was bought to the seashore by agents and sold but that was stopped after the parish priest in charge along with the parish committee members and the panchayat member started to work to stop this selling of alcohol at Anjengo but that hasn't eradicated alcohol consumption among the fisherfolk as they buy it from the beverage that is nearby and there are also other methods of accessing them.

Many men of the village after returning from fishing use their money for drinking at this situation the women of the village are often found to be the source of income in their family. And when the men ask for money for drinking and it's not given by the women then some issues happen. But that situation has changed it's the youth who also does it.

"He snatched away my purse after a quarrel when I told him that I cannot get him the money. The men community sits in groups and they drink that too at any time of the day, not everyone but some are dangerous to deal with after they are drunk and the women back home get beaten up, while many go home and stay there. They cannot live without alcohol and the same is passed to the new generations, but they have other things also. The tendency of the youth to fall into the traps of drugs and alcohol has increased over the years. Even the podi piller (small children)are using it. There were cases reported from St Aloysius UP School, a 9th grader using drugs, there was a circular read at the church regarding the drug use increase among the children in Kadapuram. It's all the games of Satan" says Philomina, a 68-year-old women.

*"The women in the community have had issues with the drinking practices of men. I was lucky about the fact they he controls while drinking as we had our daughters back home, he always had thought about them, but that's not the case in every household here. The only leisure activity of the fishermen is playing cards and drinking in the evenings after they return after going fishing. Some women face a lot of issues back home in the community due to the drinking issues of their husbands and sons. They spend the daily earned money on drinking, that's their priority".*says Santha,a 61-year-old

Health issues

The changes in the lifestyle patterns of the fishermen made the fishermen's community prone to diseases that their ancestors did not have. The changes in their food patterns and unhealthy lifestyles had made health issues grow in the community.

"We have a lot of cancer patients amongst us. The immunity against lifestyle diseases among us fishermen has changed compared to the older generation. Our ancestors had no diseases which we have now. Their ancestors had a better lifespan and were able to see their second and third generations. Our mother died at 94, I don't think that I will reach even my 80s. The changes in food patterns and not leading a healthy lifestyle are

one main reason for them that what we feel. Among the fishermen community at Anjengo, there are a lot of people with severe liver issues mainly due to the drinking practices. Some of our treatment expenses are bared by certain organizations which work here like Vincent de Paul, but not every one of them gets this help. It's hard for us to bear the treatment expenses and going to Medical college is also difficult, but still, we manage to go that far.” says Sebastian, a 62-year-old.

There are changes in the food they consume and all are bought from the markets and consuming those imported items has made many fall ill. Falling ill and facing severe health issues are now a common observable trend among the fishermen and their lifespans have dropped. They were a community that had ancestors who almost lived for a century.

“It's very hard for houses with people who have severe diseases while we have to shift to the camps, so we don't leave our houses even though its partially taken by the sea, we try to manage there, only if the situation is worse we move to other places. My husband is a cancer patient and is now shifted to a Care center at Thumba run by nuns as we lost our home a few months before to the violent waves and looking after him is very unsafe there. Most of the fishermen are shifted to these care homes run by Christian missionaries when their health deteriorates and it's unsafe for them to stay at their homes and when children are not near them to look after them. I pick up fish and go to Vettukaud every morning even though I have Vaadam(Arthritis)and it's hard for me to carry all this weight but as I have no other income to aid my husband's medical treatment I will do this”. says Elsy

“Our parents died as they grew old and they had a peaceful death, I don't remember them taking these many medicines as I take now. Now everyone dies and then we come to know diseases which we have never heard of. My husband was in the Army, his parents were also earning through fishing. They never had any Sugar and Cholesterol” says Jaseentha, 72-year-old women.

Among the fishermen, many suffer from various serious ailments. Anjengo was hit very badly during Covid 19 pandemic, mainly due to the dense arrangement of houses in the village.” It was Saju who bought Corona here, he came from Dubai, then many got it”,” He went everywhere just to show everyone that he has come back “.

CHAPTER 5
ANALYSIS & INTERPRETATION

DATA INTERPRETATION

This chapter attempts to analyse the data provided in the previous chapter in relation with Specific Research Questions of the research. The specific research questions identified in the early stage of this research were the following.

- What changes have happened in the lifestyles of fishermen?
- What changes have happened in the cultural lives of fishermen?
- How did the communal/social life of the fisher folk change over the years?
- What are the major changes in their occupational life?
- What challenges are they facing in their livelihood?

Changes in the family structures

The change from the traditional joint family systems to nuclear families is observed in the community. Earlier the families were huge in numbers. A parent had 10-12 children but as time passed their children had just 2 -3 children and the family tree began to have a decline in the numbers over the years. Most of the men stayed in their in-law's homes after their marriage and it was a few who moved away to live separately with his family. The men mostly used to buy boats along with their wives brothers or fathers and use them for fishing. As most of the marriages used to happen within those in the community, everyone would be knowing each other.

But nowadays this is not found anywhere. The practice of marrying those from outside the community and moving along with the family in search of better living standards to ensure the protection of their own families is something that is in the minds of the men of the village.

"When it was those from the Kadapuram, things were easier, we could all see each other whenever needed..... Accepting anyone other than us Latins as our daughters-in-law was very difficult, but those have changed many people's minds". The changes that have been brought into the minds of the people when those belonging to another culture come along to dissolve into their culture is surely something challenging. Accepting anyone who is not a Latin Catholic was never encouraged in the community but as time evolved changes in the marriage patterns are observed here.

The concept of divorce was never accepted in the minds of the people, in the earlier times when family issues and their daughters are at their home without their husbands, no one talked about

them to get a divorce and end the relationship, but now women are educated and are aware about them. The divorce rates in the community are also finding an increase at the present time.

Effects of Alcoholism on lives of coastal women

The women are the most affected due to the drinking activities of the men in the community. Not just their husbands but even their sons whom they had a lot of faith in are also found to destroy their lives by being addicted to alcohol. The women in the community are mostly confined to their homes looking after the activities of their family, the income of the family is mostly bought by the men in the family. Women are found to collect fish and go to the markets either early in the morning or in the evening after they finish their work at home. Most women in the village who go for selling fish back home have husbands who do not regularly go to work but rather stay at home spending their time just drinking. They are not against men drinking as they believe that for this job which is hard to do and involves a lot of power needs their bodies to have some alcohol, but it becomes an issue when some men just spend the earned money and their time drinking. This creates a huge problem in the lives of the women in the community.

There was a time when alcohol was bought to the village by agents who sold them there, but such activity was stopped by the church and officials of the church.

"He snatched away my purse after a quarrel.... generations, but they have other things also". The physical attacks on the women in the community from their husbands and also their sons who take away money and also other valuable items from their homes is also something that is very much observed in the community and such cases have increased among the new generations.

Most women were forced to stay by bearing all these physical and mental tortures, but in the present generation, they are cases where women react back as many from the community are educated and they started to become aware of their rights and women are also found to move in search of better jobs also.

Changes in the Customary lives

The lives of the fishermen revolve around the church. Any decision in the community let it be from the issues in the families to something that affects the community there is always the church coming as the center to solve their issues and was a source of binding force that joins everyone in the community. But that is not the situation now, things have changed in the present situation. The fishermen community are no longer depending on the church for any activities regarding their lives.

“Every issue was solved within minutes by the Vicariachan Earlier I remember the Priest running toward the sheds with an umbrella in his hand, and comes and talks. ”

The practice of giving Palli Pang to the church is another change that is observed in the community. The fishermen used to give part of the profit they get to the church but as time changed such a practice no longer exist in the community. The people have confined their circles to their own families and the roles played by the church in their life have changed. The issues that arose in the community were often solved by the priest and the officials of the church and there were no external factors that were influencing the community in any manner. But today that is not the scenario, problems in the community are being solved by the police officials and not by the parish priest. People have stopped going to church seeking help but are rather found to approach police officials to solve their issues. The patrolling in the area by the coastal police is very commonly observable in the area. The intensity of crimes in the community has increased than ever before and there is always a need to approach the police officials in the present situation, but their issues are mostly left unsolved by the police officials. The priest was responsible for the church was found to solve their issues fast and give them solutions.

The family gatherings which happen every month have lost their essence in the present scenario. Times, when both men and women in an area come together for prayer meetings in the family units to which they belong, were places where they all pray together and share their issues. Those meetings are happening even now as it is something that the church has a responsibility for but the participation of the members in the community is very less, nowadays only one member from a family, especially the women are found to come to attend these meetings. Their husbands at those times sit together and play cards on the shore. The youth were hesitant to attend these gatherings as they are not interested or because they are found to be engaged in other such activities around them and found no time to come together to attend these family unit meetings in the community. But nowadays as the KCYM in the church has

become strong more youth are found to be interested in attending them. These meetings are conducted in the parish hall of the church at times as some people express difficulty in conducting them at their houses or as many homes do not exist and many live at camps after the Okhi Cyclone.

Offerings that are given to the church as food were distributed among the people at the church after the holy mass was in practice earlier. Now these food items are replaced by money and no longer food is given as offerings. The impact that the Covid 19 pandemic had on the cultural lives of the fishermen is huge which includes people choosing to watch holy mass on the screen and not go to the church to attend the mass. The church was a family but as time changed the church has lost its importance in the lives of the fishermen of the community and all of them are being confined to the comforts of their homes and families.

“The Pirusandhi Celebrations here are very grand..... In the present times, they have no special consideration given by the fishermen of the community”

The customary practices that include the Pirusandhi being selected from the community who is being given special respect by the members are now not in such a manner and even they are treated as normal people in the community with no special positions anymore being given to them. These traditional practices have been completely changed as the community has been subjected to various other changes in their customary lives as time passes. The person who get the position of Pirusandhi had a chance to get fish from the markets without paying much money and even their family members were very happy to make someone as Pirusandhi as they are not allowed to drink or have any bad habits as they are giving themselves to God.

It is observed that the traditional practices among the community that revolve around the church have changed over the years. The church is not the root in their lives and their minds in such an aspect have changed. The role that the priest played in their lives as someone whom all respect and give value to is not as strong as how it was in the earlier stages as the community and the minds of the people in it have changed. The church has a boundary to intrude into the activities in the community and many don't give value to the words of the Parish Priest.

Changes in their communal/social life

The fishing community has evolved in its pattern of living over the years. The system of depending on the yield that they produce in their gardens for consumption is not seen now. As there is no land available as how it was in the earlier times ie, all their land is taken away by the sea water which was used by them to grow vegetables for household houses, and now they depend on the vegetables which are brought to the markets and sold there. In the early times, the practice of selling these vegetables at the church where they sell it between the community members, and this build great bonds between the people of the community. As time passed by all these started to get diminished, along with which the bonds they share also started to lose their strength.

"We never had to buy any vegetables from..... seawater we have no place to keep our pots and all this has stopped as time passed".

The food patterns in the minds of the community also have changed. They started to choose unhealthy food habits over their traditional foods which are healthy. The people in the community were very less in consuming chicken and mutton, as it was only during celebrations that they had beef and no other meat was their favorite, but now that has changed and every sort of food is brought into the community. Online food delivery systems are also in a trend in the community especially among the youth, but this has also created an impact on the minds of the older generation to buy food online when needed. In the community, during the festival season, there was a practice of families sharing food that is made special in their homes among each other but that is not the situation now the lives of the fishermen have been shrunk from the community to their own families. There was a belief that anything in the community belongs to everyone as a whole, even when it comes to food that they used to share, that doesn't happen now.

The fishermen had a daily routine of going into the sea, but such a routine is not in practice in the present. Leaving in the evenings by 6 and returning early in the morning was the pattern of their lives. But nowadays those leaving in the evenings might return by night itself, when there are times when fish availability is less. The women of the community who are waiting for these men to return with fish so that they can go for selling these fish after finishing their work at home, do not get sufficient fish to go sell. Most of the fish that the fishermen get nowadays is very less which has in turn impacted the routine that these fishermen used to follow. Nowadays as the sea wave pattern has certain changes the frequency of going into the sea has reduced which also reduced the physical activities of the fishermen in the community as how they were

in the early days. The fishermen community and the changes in their lifestyle patterns which were traditionally passed down through their generations had faced changes as the new generation faces several changes in the lives along the coastal regions.

Changes in the lifestyle pattern

The number of people with diseases is increasing in the community. A community in which the ancestors did not have serious health conditions is found to have changes in their lifestyle patterns which has made them develop lifestyle diseases. There are a lot of cancer patients in the community and the numbers are found increasing as days pass by. The patients in the community who need special care and attention are forced to move to the camps during times of crisis. The changes in their food patterns and lack of proper physical activities have changed the minds of the people in the community. The fishermen community never had any issues related to their health and most of them never had to go to the hospitals for treatment.

“Our ancestors had no diseases.... issues mainly due to the drinking practices”. The practice of drinking alcohol during their leisure time as they sit together in groups to play cards is observed in the community. But in the present time, this alcohol consumption has created health issues more severely in the community as the physical activities among the community have reduced. As fishing methods that were used earlier which required a lot of physical labor are not used now to move against the sea the old methods are not suitable. The lifespan of the people in the community has also decreased and the number of people who reach over 95 years of age is very less in the new generations.

The Covid pandemic had hit them badly as the congested arrangements in the community had led to the spread of the disease very fast among the people. Many elderly lost their lives and also had lifestyle diseases which indicates that their lifestyle change is what gives to them being affected by these issues.

The youth have also started to be addicted to certain substances and many lives of the people were disrupted due to this pattern in the community. The school-going children are also found to be using various substances at a very high rate in the community and many cases were reported from the school in the village. Many youths started to move to the city and their circles are developed there these changes in their lifestyles and them choosing to move away from the community in search of better living conditions that are provided at other places which they believe can never be gained if they remain in the community. The lifestyles in other parts of

the city are being imitated by the younger generations and many are found to be showing these different lifestyle ways in the village.

Changes in their occupational life

The fishermen whose lives revolve around the sea are found to be facing various challenges in their occupational life. As the sea and its behavior have changed the impact that it created on the fishermen community is large. In the present, they face a condition when no fish is caught and they remain empty-handed to the shore which affects their income. Deep sea fishing is what can be done now as fishing in the shallow waters brings nothing to them as the availability of fish as how it was earlier. Most of the fishermen's families have developed a fear of fishing methods as many have lost their lives while fishing. Especially during the Okhi Cyclone most of them lost their near ones to the violent sea and are hesitant to send the existing younger generations for fishing practices. The availability of Kambavala in the community was sufficient but now very few are available and are in use as the number of fishermen in the community is very less in number. The mechanized boats are used which can be used for deep sea fishing and the expenses of these boats are also high and most of the traditional fishermen cannot afford these expenses.

Those fishermen who left the traditional fishing methods are now found to find other ways to lead their lives and not just rely on fishing. There are many owning autos and those going for other jobs in the city. The women of the community also are found to leave to the city in search of other jobs as the fish they get are less in number and they cannot rely on fishing alone to help them and their families. Most of the present generations are found to leave their ancestral fishing practices in search of better living conditions and other jobs. The traditional occupational patterns are not chosen by the new generations as a means of living and even the older generations do not force their children to take up this profession realizing the risk that is involved in fishing. Migration to other countries is a generally observable trend in the community. Many youth have moved away from the village as the world offers them better safe jobs than fishing.

Challenges in their livelihood

The lives of the fishermen faced changes as the wave patterns changed and they started to not understand the behaviour of the sea which they used to understand earlier. Times when Marams were used for fishing, the nets were laid down into the sea and they used to sleep in their boats in the deep sea but that is not the situation now and they cannot forcefully stay in the boats in the middle of the sea due to certain dangers which have increased over the years. Even as the mechanized boats came into use there were times they had dangers in these boats while travelling into the sea for fishing. The fishermen were aware of the depths of the sea and what net type is to be used at areas in the sea, but all these have changed which has affected their livelihood patterns.

“We knew the behavior of the sea while we were in the depths..... sea as we used to, we return much earlier”.

While technological integration has come into fishing, the younger generations are finding it easier to use them and understand how the systems work while it is still a challenge for the traditional fishermen of the community who have never seen such instruments as what is used by them.

The fishermen used to see Meen Padam which they refer to as a group of fish at a particular area in the sea, they observe this from the shore and are found to rush towards the sea with their boats to these areas where they see these clusters that are formed by fishes. But as time passed such a phenomenon is not seen anymore. This happens frequently during certain seasons and it was a time that they get a lot of fish from these regions.

“We were able to see Meen Padam or Karup.... a lot of fish is being caught they go completely prepared”. Rocks in the sea were also a spot from which they used to catch certain varieties of fish including crabs and small prawns and also certain fish varieties, this spot is called Paaru, but such a place is not found anymore in the sea. When the fishermen were not able to go for fishing in the deep sea during times of rain, they had an option of going to the Paaru and catching fish and selling them in the market.

The fishermen are fine with the fact that their children and the younger generations are going in search of other ways to improve their livelihood. Many young fishermen are found to take up fishing part-time and are found to find other better jobs rather than just depending on fishing alone as this cannot satisfy their needs as the availability of fish is very less in the present times compared to how it was before during their ancestor's time. When no fish is caught the women

of the village dry these fish and sell them at markets in the city as they get some income from this to satisfy their needs for the time being.

CHAPTER 6
FINDINGS & CONCLUSION

MAJOR FINDINGS

The major findings of this study illustrates the social changes that have occurred in the fishermen community and how these changes have altered their living patterns. It points out the major changes in their lifestyle, customary lives, occupational life, family structures, social life, challenges in livelihood. This chapter consolidates the data which is presented and analysed in the previous chapters.

Changes in Family Structures

Communities have undergone major changes as a result of the shift from traditional joint family structures to nuclear households. Families, which were formerly close-knit and connected, have steadily decreased into smaller groups, changing marital customs, familial ties, and cultural norms. Long-held beliefs have been challenged by the tradition of marriage between different religions and the acceptance of diversity, showing how societies can adjust to changing social norms. The geographical dispersion of families is a result of the move towards respecting individual goals and seeking a greater standard of living. The close relationship and support shared by community members as a result has given rise to more independent and varied lifestyles. Increased personal freedom and exposure to many cultures are some benefits of this change, however, increased personal freedom and exposure to other cultures are some benefits of this shift, but it also makes it difficult to preserve the sense of connection and community that once defined the traditional way of life. Family structures have also been significantly changed by the growth of women's roles and education. Marriage, divorce, and the search for personal happiness have changed as a result of women's growing understanding and empowerment. The community's once strong opposition to divorce has been slowly decreasing as divorce rates go up, showing the shifting nature of marriages and the increasing importance placed on people's happiness and well-being. Communities have undergone major changes as a result of the shift from traditional joint family structures to nuclear households. Families, which were formerly close-knit and connected, have steadily decreased into smaller groups, changing marital customs, familial ties, and cultural norms. Long-held beliefs have been challenged by the tradition of marriage between different religions and the acceptance of diversity, showing how societies can adjust to changing social norms. The geographical dispersion of families is a result of the move towards respecting individual goals and seeking a greater standard of living. The close relationship and support shared by community members as a result has given rise to more independent and varied lifestyles. Increased personal freedom

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Alcoholism and impact in community

The effect of alcohol use on women in the community is a serious topic that shows the complex relationships between traditional roles, norms in society, and the rising empowerment of women. Women's life and well-being are negatively impacted by the burden especially husbands and sons, who engage in drinking-related activities. Women in the community, who are typically restricted to their houses and in charge of managing family affairs, are essential for running the home and bringing in money for the family through activities like selling fish. However, the higher rate of alcoholism among males disturbs the balance and causes financial issues, social neglect, and, in some circumstances, physical and psychological abuse of women.

Changes in customary practices

The church's central and uniting function in the community of fishermen's lives has undergone an enormous shift. In the past, the church served as a pillar of support and direction for every aspect of community life, including family issues and solving disputes. The advice of the priest was highly valued, and the church acted as a unifying element that united the community at large. The current situation, however, presents a different picture. The church's power has waned, and traditional practices that were closely tied to its direction have changed or disappeared. Giving the church a share of their wages has become less common, and the involvement of the legal system has partially replaced the church's role in conflict resolution. The traditional practices have also diminished including the Pirusandhi celebrations and every other practice which is related to the church. Traditional practices, such as the choice of the Pirusandhi, which were traditionally associated with special honors and privileges, have changed. The importance of these practices and the roles they perform have altered as a result of the community's evolving values and objectives. This alteration is part of a larger shift in

the social fabric of the neighborhood brought on by urbanization, modernity, and shifting values. Even if some members still have high opinions of the church, the institution's overall power has diminished. The lines between church and community have grown more distinct as other influences on people's life have a greater impact.

The style of life of the fishing community has changed significantly over time, mostly due to changes in their environment, access to resources, and the impact of modern trends. Due to the loss of land to seawater, the custom of growing one's vegetables for food has been replaced by depending on market-bought food. Along with changing their eating habits, this change also weakened the bonds in the community.

Changes in communal life

A more independent way of life has taken the place of the community meetings, where food was shared and friendships were strengthened. Online food delivery services have gained popularity, especially among younger generations, which has changed how the elder generation views community food sharing. Festivals, which were previously times for communal feasting, are now more confined to families alone.

Changes in lifestyle

In the community, there are more and more people suffering from illnesses. It has been found that a group whose ancestors did not have major health issues has changed lifestyle patterns that have caused them to develop lifestyle diseases. There are many cancer patients in the community, and the number keeps rising over time. During emergencies, the community's sick who require special care and attention are forced to move to the camps. People in the community have changed their views as a result of changes in their eating habits and a lack of sufficient physical activity. The majority of the fisherman in the community never had to visit the hospital due to health difficulties.

Changes in livelihood and occupational pattern

Several difficulties have been faced by the fishing community, changing their traditional occupational patterns and way of life. Fishermen's livelihoods have been severely damaged by the changing behavior of the sea as a result of environmental changes and disasters like the Okhi Cyclone. The amount of fish is unpredictable, the shift from shallow to deep sea fishing, and the loss of traditional fishing knowledge have all presented significant challenges. There is a gap between the older and younger generations as a result of the shift to mechanized boats

and modern tools. The traditional fishermen have a difficult time grasping and incorporating these new tools into their practices, while the younger fishermen adjust to these innovations more readily. The community has been forced to look for alternate means of support as a result of the reduction in fishing grounds, with many people looking for part-time fishing jobs while pursuing opportunities for employment in the city. As they overcome these obstacles, the fishing community's determination is evident. By drying and selling fish, local women have taken on the burden of boosting the family's revenue, demonstrating their creativity. Although the younger generation's decision to abandon conventional fishing methods is motivated by a desire for better living conditions, it also raises concerns about the sustainability of a traditional way of life. Fishing is becoming less popular as a full-time job due to a mix of shifting sea dynamics, economic factors, and a sense of safer, more secure employment. In this changing environment, it's critical to acknowledge the historical importance of the fishing community's tradition and the lasting connection they have to the sea. It remains a tough balancing act to maintain this cultural identity while adjusting to changing circumstances. Collaboration across generations, utilizing both age-old knowledge and modern innovation, may open the door to a more sustainable and peaceful relationship with the sea, ensuring the survival of the fishing community's tradition.

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historical importance of the fishing community's tradition and the lasting connection they have to the sea. It remains a tough balancing act to maintain this cultural identity while adjusting to changing circumstances. Collaboration across generations, utilizing both age-old knowledge and modern innovation, may open the door to a more sustainable and peaceful relationship with the sea, ensuring the survival of the fishing community's tradition.

CONCLUSION

This chapter illustrates the findings of this research in relation to the General Research Question, What are the social changes in a coastal village and how has it impacted the lives of fishermen at Anjengo, which was identified at the earlier stage of this research.

Through the present study, an understanding of the social changes that have taken place in the coastal village of Anjengo is illustrated. This coastal village has undergone several changes which have reshaped its identity and way of life. Fishermen's social changes represent an interaction between tradition and change. Fishing communities have seen major changes as a result of technological advancements, environmental issues, and financial challenges. As industrialization brought mechanized equipment and new fishing techniques, traditional ways of life changed, often resulting in difficulties between older generations involved in tradition and younger members adopting change. Various factors contribute to the changes in the community. Despite these changes, fishermen's strength and deeply connected togetherness have remained consistent. The challenges they encounter, whether from overfishing or changing marine environments, have forced coordination and the formation of new networks that reach beyond their groups. As the fishermen deal with these changes, it's important to remember that a balance must be maintained between preserving their traditional values and adjusting to changing conditions. Fishermen may not only protect their livelihoods but also contribute to a wider interaction on responsible use of resources and conservation by using the community's experience and merging it with present knowledge.

The lives of the fishermen in the community have evolved and most of their traditional customs which were much considered as those which define the community has evolved and the minds of the people have also changed in the modern era. The younger generations are found to incorporate new methods of living and choose new lifestyle patterns living back their traditions and customs. The elderly population clearly illustrates these changes which have happened over a period of time and about how the new generation and their minds are changing and also it is seen that many are moving away from the community in search of better jobs and living conditions that are found. The fishermen of Anjengo who are traditionally found depending on

fishing, have seen changes in livelihood patterns. The younger generation, who was once thoroughly established in traditional occupations, is now looking for education and work outside of the village, contributing to the phenomena of rural-urban migration. Many youths have migrated from the village in search of better standards of living. This has resulted in a shift in family structures and community interactions, as well as an integration of the city culture into that of the fishermen's lives which the older generations fail to accept in certain aspects. The social changes in the village of Anjengo represent the importance of migration about how the community evolved along with these changes. While certain practices may alter, the essence of the village's identity which is deeply rooted in its cultural aspects has to remain. As this village witnesses these changes, there is a chance to develop a future that prioritizes stability and growth, while preserving the rich texture of their past and showing the possibility of the future.

Changes in lifestyle, customary lives, occupational life, and family structures are all the major changes that fishermen community are facing and they face certain consequences too. As the sea and its behavior change occurs due to natural and man-made factors these changes have created a huge impact on the lives of the fishermen. The sea level rise which is one consequence of climate change has made a wave of social change in the coastal regions. These vulnerable communities are forced to adapt to these changes and as a part of this, the displacement and migration among them are commonly observable. The relationship between social change and changes in the sea highlights the importance of sustainable and future methods in the community which can improve the lives of the fishermen. Coastal villages must adapt to the changing conditions while maintaining their cultural history and way of life. To reduce the effects of sea-level rise, and promote safe fishing practices collaborative efforts are essential. Developing the communities strength through education, expansion of livelihoods, and taking into consideration the community opinions in various aspects that involve the lives of the fishermen is also important.

SUGGESTIONS FOR FUTURE RESEARCH

This study was focussed more on the changes in the community mainly in their livelihood patterns,lifestyle,cultural and occupational lives and the challenges they face in their livelihood.The study covered only a small number of respondents that to in a limited period.However the questions of livelihood sustainability and socio-economic change that are part and parsewell of this requires a much more broader investigation and analysis.Hence the issues such as the influence of climate change and youth migration along with that of occupational shift among the youth population,all could be the areas of future research.

CHAPTER 7
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