SUMMARY AND CONCLUSION

'Sandhakud' the name of once a small placid and forsaken village of a group of insignificant fishing community has become now a name to be reckoned with, due to the fast growing town-complex of Paradeep-Port of Orissa. Cast in to the whirls of 'Industrialisation' and 'Urbanisation', this fishing community of the village, is experiencing a socio-economic change, which is described as 'modernisation' by the protagonist's of progress. The characteristic change in the immediate physical as well as socio-cultural environment has effected a diversification of economy and occupations of a small fishermen community who feel as if their feet is suddenly blown off from their secular traditional ground. It has also perturbed socio-economic life of the community, minimising communal harmony and social cohesion. The monetized market economy and open-market competitions, have their implications in the disputes and tensions, growing at the inter-personal, intra-communal and inter-communal levels.

The resulting tendency of 'Industrialisation' and urbanisation go to accelerate the movement of the people and expedite population growth and ring in remarkable changes in their socio-economic status.
Keeping in view all the above features, what would the present study on the impact of emerging town-complex on the traditional fishermen community at the Paradeep-Port, Orissa mean except to indicate the socio-economic changes that have swept this small, sluggish group of traditional fishermen, shaking and shattering their economic foundations - the change that has put the inhabitants of the village in the gradual process of occupational competition in the field of marine fishing and marketing due to entry of marine fishing boat or trawler owners. The latter groups (mechanised sector) are the new entrants in to the traditional fishing occupational caste-group of the adjacent village of Paradeep-Port town Sandhakud.

Sandhakud is one of the Revenue villages under jurisdiction of Paradeep 'Notified Area Council' of Ward-III and is bounded by the village Udaybat on its North, Bay of Bengal on South, Musadia forest on its East and the villages Ranigargh, Chauliapada and Udayachandrapur on its West. Sandhakud derives its name from a legend prevailing in the region, which is corroborated by their natural topography of island, shaped like 'Sandhakud' or 'Bull's hemp'. The base village is an adjunct of the Paradeep-Port town. The settlement pattern of the village is of 'compact type'. The houses are scattered and rectangular in shape, low-roofed, mud-walled, thatched with palm leaves, each having an outside varandah of its own. Individual families generally
have one to three rooms. If more than one, the innermost room is used as a kitchen. There are four cemented houses in the entire village including one of the headman which is comparatively of a developed type having two cement benches for holding village meetings and for seating guests. The roads are narrow and uneven. The Gram-Devi village Deity is enshrined at the entrance of the village and Ram Mandir inaugurated on the Ram Navami day of 1982, is at its centre and is a recent addition. The flat sea-beach in front of the village, visible from a distance of about a kilometre, is the space earmarked mainly for the purpose of keeping the fishing crafts, drying and repairing of nets.

As four tubewells and an equal number of wells of the village issue saline water, the villagers have to depend on dug-out waterholes from which sweet water is scooped-out in to earthen on Aluminium pots. Water becoming salty due to over flowing of the sea, the villagers have to face the acute problem of sweet water supply during rainy season. On to educational facilities, the only primary school of the village, having been destroyed by the severe cyclone of December 1981; a small Telgu school with a single teacher and as many as 10 pupils on the roll, has been started recently. The inhabitants of the village being marine fishermen, mostly immigrated from south i.e Andhra Pradesh.
The village has no post office of its own and the inhabitants have to depend upon the port town post office, for their postal communications. The village market place consists of 6 Tea, 4 grocery and 5 Country Liquor shops. The community depends on Port-town market complex for clothes and habiliments even for fishing accessories. It is not electrified only some temporary connections are taken by the villagers to illuminate the roads and a few shops.

Not to speak of other amenities the village, are deprived of the elementary requirements such as water and electricity even after ten years of adult suffrage in our country. The village having no hospital of its own, the inhabitants have to run to Paradeep-Port Hospital or the doctors, for any fit of physical ailments, serious or slight.

Populated mostly by Telgu fishermen, the dominant language of the villages is Telgu but now nine Oriya and five Bengali families who run some petty business like tea and grocery shops, have settled there.

The fishermen of the village wear very simple dress. They use conical palm leaf caps wherein they carry tobacco for their use so that it may not get wet, while fishing which also serves them to cut through the swelling high billows in open sea. The male members generally use loin-clothes and occasionally use dhoti and shirts. While
the female folks wear sarees without under-garments, with a few ornaments.

They have nuclear type families, as the sons, establish separate households with their wives after marriage. Joint families are of rare occurrence. They perform all rituals beginning from birth to death of their kith and kin but birth ritual is not very much important though they observe it only by giving communal feasts on the 21st day of the birth of a child. The first hair-cutting ritual of the new baby, which is performed only by a Telugu barber, on the child attaining first year of its birth, is most important in their society. Monogamy is the marriage rule and as generally after marriage, the bride goes to groom's house to stay, the residence is patrilocal type. Inter-caste and inter linguistic group marriage is strictly prohibited and there is no dowry or bride-price in vague as the selection of mate is mainly performed on the basis of ability of man, in catching fish from sea.

As to observation of funeral rites, after the deadbody is cremated, the cremators and the relatives who accompany the corpse to the cremation ground take their bath whereafter liquor is freely distributed by the relatives of the deadman to the kinsmen and the villagers. On the 11th day of death, the bereaved members of the family give feasts to the villagers depending, of course, upon their economic status.
Even till now the villagers follow their age-old traditional system of selecting the leader of the village. The person usually affluent, elderly, having the flair and faculties of a leader, is selected as the 'Kambal Aleya' - the headman of the village; whose office is not hereditary but elective. The administrative set up comprised of a headman, 2 assistant headmen, and five members of the village to assist the headman in solving intra-village as well as inter-village disputes. The village headman is not vested with an absolute power as he has to take the opinion of other members, villagers before making a final decision in any kind of dispute or conflict which, so far as the system of political organisation is concerned, proves the villagers democratic attitude.

Their fishing crafts include, Teppa, Nava and bar-boat. Nava is made up of Sal or Teak wood which is comparatively bigger and heavier in size and weight than other two types and is always kept floating on water where as Teppa is a light one, made up of Chakunda wood and is taken out of water soon after fishing is over, to be dried on the sandy beach. Although its construction cost is high and catches are low, Teppa is preferred by fisherfolk only for its light structure involves the risk of their lives. They also use Bar-boats very often specially during cyclonic and stormy weather.
Instead of cotton nets they are using nylon ones, at present, which are generally of four types included for catching different kinds of fish.

There is no off season for traditional fishermen. Usually they start fishing in the month of June after worshipping Gram Devi, for a successful season. Except cyclonic and stormy weather they go out for fishing everyday barring a Thursday, which is their day of rest. Catches comprise of varieties of fishes (the scientific names of which are attached in a separate sheet) such as sharks, prawns, pomfrets, Anchovy, Kantia, Hilsa, Borei, sardine, etc. The varieties and quantity of catches depend on the weather and other oceanographic changes like direction of current, wind etc. The peak season of fishing is from October of February and from March to September is considered as the lean season of the year is which the catch is reduced substantially.

Everyday the fishermen set about their fishing venture at 4 A.M. in to the sea and go up to 10 Kms. to 20 Kms. for getting better fishing grounds. After the catch, they return to the shore at about 3 P.M, after which the catches are sorted out according to kinds, shapes and sizes and are brought to the shore in bamboo baskets or Nylon bags called 'Senkum' for selling in which the first preference is given to fish-merchants who are present on the shore to strike a bargains. The unsold lot or the seizures
of extra catches are dried and preserved. The nets are then washed in backwaters to be dried on sands. If necessary they also repair them after drying.

The traditional fishermen have also their own conventional taboos about fishing in as much as that they never go out in to sea for fishing on Thursday which they consider sacrosanct as the Day of Goddess Laxmi. Women are not allowed to touch the fishing crafts as they are considered ritually impure.

The primary occupation of fishermen of Sandhakud village is fishing and selling the catches of fish which is shared amongst the boat and the net-owner and fishing labourers or crews. A major portion of their income is spent on tobacco and alcohol the rest on food.

For their occupational outfits such as construction of fishing boats, purchase of new nets etc. they borrow money from the money lenders or middlemen at 4% interest, as advances and in return, sell their catches at a low price much lower than that prevailing in the market.

As such they have to face immense economic hardship as the cost of living in the port area is becoming very high day by day.

From their early childhood, the traditional fishermen begin to lose their hearts to the sea - that vast blue expanse now shy and calm like the glance of a young
village girl, now stroming and raging like the passionate heart of a woman, now inviting with low whispering murmurs of its ripples now repulsing and treachrous like a whore. Accompanying their weather beaten fathers, they used to sail in to great distances on water with their small crafts which sometimes sailed smoothly and at times were tossed by the blue waves as capricious children toss a ball and used to learn about habitats and habits of different kinds of fish and where, whom and how to catch them. In short they had established the traditional man-sea relationship which has been completely smashed with introduction of mechanised fishing boats, by the fast-emerging town-complex of Paradeep-Port. Besides, improved fishing technology and technique, nylon nets etc. employed by mechanised boats and deal a direct blow to the market economy of the village, controlled previously by the traditional community, who virtually monopolised the trade.

The advent of mechanisation in marine fishing has worked a remarkable change on the traditional trade. Previously they lived in a small society with limited basic needs. If the daily yield of their catches met their current requirements plus something to spare for a rainyday; they would not put in any extra efforts at catching more fish. Besides, they had a rich resourceful sea to fall back upon, in extraordinary circumstances; since the mechanisation created by the demands of mass production fish had no meaning for them. Further, they did not take to fishing
only as a means of livelihood but as an enterprising game with its funs, throbs and thrills and their experience, adventurism, superior skill in marine fishing; which are of no avail now; played a dominating role in controlling the local market which is now taken over by the modern mechanised system, throwing them abruptly out of gear. The degree of response to adjust new systems of mechanisation in fishing is very meagre in older generations where as the new ones who are job-oriented, are coming forward to adopt it although due to backfires of modernity. Some aspects of their social behaviour, their material culture, economic organisation system, accessories of mechanised fishing crafts, like use of nylon nets are more prone to change.

All the impacts of mechanisation has forced the traditional fishermen to use nylon gill nets of different varieties instead of cotton ones. The nylon net has become acceptable to them for its durability, easy availability in the near by port market and for more catch of economic valuable fishes specially prawns its consequentially - they have to shadow the door of the village money-lenders to cope with the changed market economy of their trade, to borrow money for the investment and are thus put to stress and strain of being under heavy load of loans, ill-becoming to their economic condition.

As with the age-old crafts and outmsded accessories, these traditional fishermen of Sandhakud
village cannot stand competition offered by those mechanised ones such as trawlers etc. and as a result, in order to cope with the market demands, they are forced to invest on nylon nets etc. which their economic conditions do not permit, in consequence they have to come under the strangleholds of moneylenders and middlemen.

The fishermen of Sandhakud village present a microcosm of the traditional fishermen living anywhere in India, in their own simple 'little world' struggling and depending mostly upon its freaks of bounty from generation to generation. Their economic base is only marine fishing - their needs few and limited, their resources boundless as the sea itself. They are in sea's shell-tailing head over heels in love with the sea.

Thus the traditional fishermen communities with their small production and smaller needs are feeling as if fish thrown abruptly out of water, when they have to struggle against new socio-economic forces, set loose by the industrial revolution, that has mass production and mass consumption as its goal specially when the barriers of their own 'little worlds' are suddenly smashed open into a wider one.

It is true, that the Government should come to their aid by supplying them with modern appliances, of marine fishing such as mechanised trawlers, Nylon nets etc.
and would have taken the best advantage of their experience, adventureism, their superior skill in marine fishing (which have been brought to naught by new industrial forces) which they own as their birthright - instead of allowing the non-caste, unexperienced moneyedmen fully-equipped with modern outfits such as mechanised boats, nylon nets etc. to exploit this vast posture of traditional fishermen - the sea.

Although the older generations has been very slow in casting off the slough of tradition completely, the younger generations show a tendency to adapt themselves to the new order. But for their poverty they are compelled to orient their aptitudes and accept jobs under moneyed enterprisers who plough rough, the waves, for mass marine fishings.

It is not too late as yet that Government now should come to the aid of the younger generation and take full advantage of their superior skill in marine fishing and encourage them with necessary equipments to face this unequal competition and help the traditional fishermen to revive the sea-man-relationship side by side with mass productions of marine fish of which they took generations to build, which otherwise would be swept away entirely for ever.