CHAPTER I
PART - I

INTRODUCTION:
MEANING OF THE TOPIC:

India has a long coast line (6000 Kms.) bordering on the Bay of Bengal and the Arabian Sea which meet with the Indian Ocean in the South. Unlike European coast, India’s coast line is not much broken. So there are not many natural harbours on Indian coast as observed in Europe. The Indian coast is conveniently divided in two parts.

(i) The East Coast extends from the mouth of Ganges in the Sunderbans to the tip of Indian peninsula at Kanya Kumari (Cape Comorin). This is also known as Coromondal coast.

(ii) The West Coast or Malabar coast extends from Kutch (Gujarat) to Kanya Kumari. The East coast faces the Bay of Bengal and the West coast borders the Arabian Sea.

As sea forms a vast frontier, the people living on the coastal areas, have established a relation with it (Sea). As 'natural population', they have exploited the sea to earn their livelihood. The sea is an immense treasure house to them as it accommodates a large variety of sea creatures. But all types of sea animals are neither edible nor easy to catch.
So, mostly people have opted to depend on pisces, some arthropods, crustaceans, reptiles and some other forms. These are not all meant for domestic consumption as food but to supply to the need of other human communities.

All types of sea fauna are not available everywhere, e.g. gulf of Manner yields pearl oyster which has excellent demand to the jewellers for natural pearls. The people living on the sea-coast in Orissa, usually catch various types of fishes, prawns, crabs and turtles. There appears to be a kind of specialization in catching and dealing with them. Such specializations of occupation leads to the formation of specialized human groups. These occupationally specialized human groups are found all over the world and they are highly adapted to the prevailing environment. Thus, we come across pastoral people, hunter-gatherer people, fishermen, earthen pot makers or smith workers for brass, iron, gold etc.

Specialities of such groups are in the structure and functioning style of their respective societies. The economic of their life revolve round their main or primary occupation. The question of subsidiary or secondary occupation comes when their maintainance is not met by one occupation only. Subsidiary occupations are now found to be followed by many human communities, who, for a long time, remained mono-occupational group. Failure to imbibe modern technology and reeling under perpetual poverty are two inter-dependent
factors which cause much of human miseries. Sometimes, the people from educated and developed sections, well equipped with modern mechanical and financial advantage, invade the so long monopolised area of traditional occupation of specialized communities. There ensues a battle between two unequal communities one trying to gain hold over the monopolized economic frontier and the other, trying to cling to their source of livelihood. Economy tends to flow to the side who weighs heavy in terms of technological advantage. In such unequal tussle, the less advantageous community also learns to improve their methods and undergoes a socio-cultural transformation. This is cultural adaptation under duress.

The story of one such Community has become the subject matter of this present discourse.

The coastal area of Orissa extends from Digha (West Bengal) in the North to Sorala (near Ichhapuram) in the South. It covers four districts, Balasore, Cuttack, Puri and Ganjam, in sequence from North to South. On the East Coast, down from Calcutta and Haldia Port (in West Bengal), a port has come up in Cuttack district since 1963, near the confluence of river Mahanadi and the Bay of Bengal. This is Paradeep, 90 Kms. away from Cuttack - the oldest city of Eastern India. Before the modern port was established, the area was the habitat of traditional fishing communities. The people were well adapted to open sea life and were catching fishes from fairly deep sea. These fishes were sold either
fresh or in dried form and precisely that was their economy. There are other fishing communities in the area who specialized in fishing in the Mahanadi estuarine area following the traditional way of fish catching and earning their livelihood.

Since the establishment of Port, various people from developed communities have acquired modern mechanised fishing trawlers and entered into the profession of deep-sea fishing. Obviously their catch is good and they have also set up fish processing units to deal with their catch. Preserved sea food, which are mainly prawns and other varieties of fishes are exported to other countries. A tussel ensued between the advanced section of people and people with traditional technology. In this unequal competition in catching fish, the traditional fishing community is constantly loosing ground. Their economy so long was only monopolized by them. These traditional fishermen people have specialized only in sea, as sole occupation and they were the suppliers of sea food to other people in the neighbouring areas. Now their product is challenged and mechanized fishing has nearly monopolized the sea-fishing. Such situation of intense economic-competition and influence of town life, the market system etc. have cast an uncomfortable shadow on the traditional life-style of the fishermen community. We have to examine how far this process of economic tension under the guise of 'Modernization' has penetrated the life of traditional fishermen.
TRADITIONAL SOCIETY:

'TRADITION' is essentially a culture based concept, similar to the biologist's ideas about inheritance of physical characters. Cultural features (including social practices) originated at times in a community, when found suitable to sustain their (community's) existence in a most effective way, are taught to the next up-coming generation. The mode of teaching or transmission is through social education. It is very difficult task to trace the time of origin of any cultural feature, as opposed to trace the origin of a physical trait through mutation, because in each generation, the originality tends to get modified. This process of transformation and modification of tradition has always been an attractive realm of study for the anthropologist.

Modification of tradition, through generation lapse, of a community's social life, can neither be separated from the environmental effect nor from the social fabric. The idea of little tradition was floated by Robert Redfield (1955) and later verified by Marriott (1959), Srinivas (1966) and host of others. One easier way of understanding 'little' or specific traditions of a particular society is to examine its economic profession and other related cultural activities. Specialization of profession for gainful economy, has led to formation of occupation oriented communities. These communities have formulated their own social rules to regulate
the activities of the members in conformity with their profession. These social regulations as well as the professional ethics and tricks, percolate down the generation and get more or less stabilized. As a result we come across 'Societies with traditional profession, work ethics and social rules'.

THEORITICAL CONCEPT OF TRADITIONAL SOCIETY:

Traditional Society in India is mainly caste-based where each social group must have to follow their respective traditional occupation. Traditional occupation is hereditary in nature which is transmitted from generation to generation linked with social status. According to M.N. Srinivas (1966), 'The traditional association between caste and occupation has resulted in the prevalence of certain continuity between Rural and Urban occupation'. Traditional society is mainly prevalent in villages or rural areas where people restricted themselves to their specific caste occupations, which they adopt from childhood. It is, rather to say, the social instrument to measure one's social position in the caste hierarchy. In the social stratification the upper caste people occupy higher position based on their occupation as for example, 'Brahmins' being the highest amongst all other caste groups, have their occupation like 'Worship of God' or priesthood and teaching of 'Vedas' which are considered highly sacred. Similarly, Kshatriyas follow the occupation like administration by ruling the people as kings or even zamindars
of particular territory. All the literary and semi-administrative works were usually performed by Kayasthas or Karans. 'Agriculture' is the only caste free occupation where there is no social barriers for any individuals nor it is a socially deplorable profession. The linkmanship between the gods and people as also between the rulers and people are considered in high esteem, so the Brahmins, the Kayasthas etc. are higher castes. The rest of the castes have cropped up with various other needful occupations or even trading their own labour to maintain their existence. These are the basic norms of traditional society where occupation is the main criteria for social stratifications S.C.Dube (1958) in his book 'India's Changing Villages' is of the opinion that social anthropologists must change their studies from tribal to rural society which are basically villages. According to him, 'a systematic study of village communities will provide the requisite data from which more purposeful planning can emerge'. Again, Srinivas (1966) had put-forth the significance of traditional society where caste is considered as a homogenous group with a common culture, occupation and practising endogamy and commensality.

The basic socio-cultural matrix of traditional society with empirial values have been emphasized by many eminent anthropologists from India and the Western Countries. Those matrices have been observed to vary in the Oriental and Western traditional societies. The study of different Indian
villages made by Marriott (1955), Dube (1958), Majumdar (1958), Betille (1962) and Srinivas (1966) many others were of immense significance about the concept of rural society. Besides these above studies, the importance and utmost need of rural or village studies were made effective by the additional intensive studies like 'India's changing villages', Dube (1958), 'Caste and Communication in an Indian village' Majumdar (1958), 'Caste and Economic frontier', Bailey (1957), 'Village life in Northern Indian', Lewis (1958), 'An Introduction to Rural Sociology in India' edited by A.R. Desai (1961). These strengthened the theoretical concepts as well as high-lighted the different facets of rural society.

These studies on traditional societies by eminent social anthropologists created a scope for more analytical magnification of the social process. Those were 'Sanskritization', 'Modernization', 'Westernization' given by Srinivas (1962). The West Bengal Government has published a volume of essays of Indian village life and problems edited by M.N. Srinivas; whereas McKim Marriott has edited a series of articles on Indian rural life, under the title 'Village India'. 'Anthropologist are no longer concerned primarily or even mainly, with the study of tribal cultures, in increasing numbers they are now opening nearer home in village communities where they have discovered challenging possibilities of theoretical and applied social science research', Dube (1958). "The Great and Little tradition" by
Marriott (1955) and Dubei's (1958) new concept of local and regional traditions towards emerging complex of Western and national tradition. Redfield (1956) again glorified the concept of 'Folk-Urban Continuum' through the study of traditional society which were effective in changing a homogenous community to heterogenity, i.e. urban societies. The concept of folk-urban continuum provides one such conceptual framework. The fabric of contemporary Indian society is the result of so many divergent patterns of inter-action between local, regional and classical cultural influences, that the folk-urban continuum concept cannot cover them all adequately. Redfield himself has been among the first to recognize this inadequacy and to suggest an alternative approach. He also adds about study of rural society, 'Just everything human', Redfield (1956). All these works on the study of traditional society also highlighted the rigidity of social systems like caste groups, specific occupations, social institutions etc., where as the urban community appears to be more flexible. Moreover, the significance of traditional society is culture bound, with certain degree of cohesive social norms and practices. The traditional societies have social values so deep rooted and norms are so rigid, that they do not yield to easy change by the superficial impact of other cultures. Redfield (1956) is of the opinion that culture-contact gives rise to a continuum technically known as the 'folk-urban continuum'.
FISHERMEN AS A TRADITIONAL COMMUNITY:

Human populations inhabiting the sea-coast line have developed an intimacy with the sea in order to make their livelihood. Sea provides various animals of lower phylogenetic orders, which are used by man both as food and for decorative purposes. It has also some use in medicines. Various households or cottage industries, have thrived, utilizing sea products. Besides using some edible sea creatures like different kinds of fishes, prawns and crabs, other molluscs are also utilized to produce ornamental objects. High demand of sea products among other global communities, has prompted a section of humans to develop expertise in catching sea creatures and subsequently branded as 'Fishing Community' or a Community of Fishermen and become professional. Those fishermen develop expertise in sea-fishing, differ in their techniques and approach from those who fish in river, lake or tanks in the inland areas. The orientation of the fishing method, the social base and psychological make-up of these two types of fishermen groups are altogether different. High-risk factors involved in deep-sea fishing, has modelled the sea fishermen into tough-nerved adventurous community.

As fishing technique for a sea and inland waters are quite different, the traditions in the two societies are also different. 'Tradition' is not merely limited in the craft. Professional life when riddle with high risk, enforces the society to develop a kind of inner line rigidity to absorb
any eventful shock and ensure social security. Each trip to the sea is so adventurous, that the fishermen have to develop a high degree of cohesiveness which not only safeguard their own life in the event of any casualty, but also ensure a good catch. So long the fishing is carried out in indigenous way, the fishing personnel will remain co-herent members of a community, where the generation old craftsmanship, training and psycho-social bond will act as cementing force. Unlike the economic brotherhood of commercial entrepreneurs (the owner of fishing-trawlers), the bond of fishermen community is through common heritage of traditional values and ethics.

The fishermen of the neighbouring area of Paradeep Port-town, who are the subject of this present study, essentially form a traditional community by all definition of the term. They exhibit the characters of a well knit social organization who depend on sea for their sustentacular reasons. Adventure and anxiety are part of their life, so also the rituals, merry making and inter-family quarrels (disputes) and co-operation. These 'riders to the sea' offer an excellent opportunity to examine how modern technology, market network, transport and amenities of life etc. are influencing their tradition-rich community life.

Some eminent anthropologists had shown keen interest in studying fishing communities like Malinowski(1918) on Trobriand Islanders, Hocart (1937) on Edystone fishermen, Radcliffe-Brown (1948) on Andaman Islanders where they
focussed on the total socio-cultural system but not emphatically on basic fishing technique and details of fishing crafts. Again Coker (1908), Osgood (1940), Edward (1960), Foster (1960), Lebar (1964) who mainly focussed their studies on their fishing areas as well as technology.

In the year 1946 Fifth who studied the Malay fishermen created a new line in the study of fishing and fisher folk. Later on, some more social anthropologists have came forward to study the coastal fishermen where main occupation is 'marine fishing'. The names of ward (1958, 1960, 1965) who studied on Chinese fisherfolk in Hongkong and Frazer Junior (1962) on Malay Fishing village are worth mentioning.

In early stage of human subsistence, collection of forest products, hunting and fishing occupations were very common. There are also evidences of fisher folk in sanskrit literature (as 'Dhibara', 'Kaibarta'). Hora (1948,1952 1953, 1955) had given the detail account of fish and fisheries of India in ancient time period through the historical evidences and references from the famous Hindu Epics as well as from Kautilaya's Arthashastra from inscriptions of famous Ashoka's Pillar (246 B.C.). This proves the empirical value of ancient occupation of fishermen called 'Fishing'.

The field of marine fisherfolk is still now very less attempted in India and its study. There are two interesting monographs of coastal fisherfolk of Western and
Southern India like the 'sonkoils' of Bombay' by Punekar (1959) and the Valayans of Pamban, Madras, by Moses (1929). Here the authors described about the socio-economic as well as cultural life of fishermen. Again Ahmed (1966), Trivedi (1967) have published two monographs of Orissa and Kerala fishermen respectively. But these are not intensive studies rather the reports of standard socio-economic survey. Klausen (1968) made another study on Kerala fisherfolk where analysis of reactions against the new trend introduced by Indo-Norwegian-Project has been made along with their total living pattern and economy. The studies of Marine fisherfolk by Blake (1972) and Norr (1972) on Pattinavars of Madras in Tamilnadu basically based on certain specific but limited research problems. Blake studied on the technological changes while Norr gave the comparative accounts of marine fisherfolk with peasant-communities. Suryanarayan (1977) studied the comparative account of three fishing communities of Andhra Pradesh. He was the first man to report the process of change on marine fishing. Raychaudhury (1980) studied the marine fisherfolk of West Bengal, the transient fishing community at Jambudwip. In his study, he narrated perfectly about the way of life, world view along with the fishing technique of marine fisherfolk. Mathur (1978) also studied on the fishermen of Kerala. These are intensive studies of marine fishermen.

In Orissa, U.Tietze and Kalavathy (1985) also have made fruitful work on artisanal marine fisherfolk of Orissa, John Kurien (1982) studied on the impact of
on the fisherfolk of Kerala where co-author is Sebastian Mathew. In this study they have nicely described about the sacred attitude of traditional fisherfolk against the introduction of mechanised boats. Latest study of fisherfolk, communities have been performed by Subba Rao (1980), Roche (1984) and M. Kodanda Rao (1990).

All these studies clearly prove the attitude of marine fisherfolk so as to adjust themselves with a very difficult task like fishing in vast, unlimited sea. In order to overcome the great risk and uncertainty in getting the required amount of catch, the people depend more on supernatural power than their own effort. They do believe on 'Fatalism' where their world view is restricted and confined only to Sea and fish. It is a remarkable feature of fisherfolk to mark their involvement in the hazardous and strenuous technological pursuit where economy is not the only factor to attract them towards this uncertain occupation. The beauty of open sea is the main alluring factor along with the fun of tracking the shoal of fish and eager expectation in each haul, together have a special charm to them. This brave and challenging nature of fisherfolk have been accumulated from their life long association with sea and it is inherited by younger generation. Inspite of all these daring activities, the fishermen are still considered as socio-economically backward class and occupy a low hierarchic position in the Hindu caste system.
John Kurien (1982) who had studied several aspects of technological changes and their impact on fisherman of Kerala, observed substantial change in economy due to entry of big business people through deep-sea fishing etc. His aim of study of marine fisherfolk was to bring out the revival of better socio-economic orientation of traditional fisherfolk. He also observed the dynamics of their economy due to introduction of multifold technologies and crafts. Moreover, he warned for neglecting the development measures for traditional group to avoid intra and inter-level conflicts between the traditional and the mechanised sectors.

**URBAN INFLUENCE OF TRADITIONAL SOCIETY AND CHANGES:**

Traditional societies are believed to be very rigid about their values and resistant to invasion by external cultures. Traditionalism thrives well in areas which are remote from the centres of innovative excellence. Such centres are usual breeding ground of new items of culture or adaptive modification of existing culture by own innovation. Such amalgamative or innovative modifications gradually percolate down to neighbouring accessible areas and find a place of stability. In this way a section of population do subscribe to the modified version of values and practices and viewed by others as a 'Modernized section'. The centres of modernization are usually 'Urban' areas, where amenities of life gets modified for the comfort of the people. Intellectual exercises in these areas, create an atmosphere of 'Openness' and
flexibility, where orthodoxism is paralysed.

When the wind of European influence first blow in India in the late 18th and early 19th century, these were limited to a very few centres like Calcutta, Madras, Bombay, Kanpur etc. The section of people who were first attracted to European culture were not welcome by the orthodox society even in the urban centres. It took a very long time before the amalgamation became effective and urban centres develop at faster rate than the rural areas for various reasons. It not only becomes an exchange place for monetary economy, where the people in the surrounding areas also take part, but also a place from where various glamours items of material and abstract cultures are carried to the adjoining rural areas.

Slow and gradual penetration of 'Modernity' in to the traditional societies bring about some changes in the traditional practices. Penetration of culture trait depends on its:

(i) being of some superior economic value.
(ii) giving greater comfort or saving human energy.
(iii) recreation value.
(iv) asthetic value etc.

It is not that the traditional societies need essentially be based in the remote rural areas. The part of such traditional society, living in the urban centres receive the thrust of 'modernity'. Some of them yield to accept new items and incorporate them in their own cultural manifestation.
This fragment of traditional society are viewed by their rural counterpart as 'town people' or brand their custom as 'town-culture'. This so called 'town culture' has its own charm as well as distaste. Members of the traditional society living in village, divide in their approach to this town culture. Those who are averse to it usually put resistance in acceptance with some kind of defensive argument. All items of new cultural trait is not of equal meaning to the prevailing life condition of the people, nor all items are within feasible reach of the acceptor. Thus the penetration of any 'modern' or improved item may not find depth inspite of its desirability.

Change is an inevitable part of culture and it is a sign of living society. Unless a society is totally blind to the flow of knowledge, it is likely to be exposed to continuous contact with other societies with whom the culture-flow may take place. It is always a two-way process as per expectation but most observes have emphasized the flow of improved or modern items to the society with aniqué traditions. One of the most important aspects of studying such in-flow of on 'modernized' items of culture is to understand how human populations respond to innovation improving the methodology of living and go up to the extent of incorporating these at their societal level. It will be worth in recapitulating some of the observations and opinions by some well known social scientists, in the next Chapter (II: some Aspects of modernization).
METHOD OF STUDY:

It is customary to outline the method of study, in any anthropological investigative treatise, because this helps the reader or later researchers to critically examine the findings. Various methods have been prescribed for conducting studies under varied situations. The primordial book 'Notes and Queries in Anthropology' formulated by the Royal Anthropological Society in the first half of this century was one of the earliest and formidable guidelines for social research. Later on a number of books on methods of research in social sciences (Good and Hatt, Duverger, Junker, Pelto, P.V. Young etc.) became available. In case of large areas of research, use of sampling technique is recommended. 'Sampling' is useful for both quantitative and qualitative data collection.

The present attempt of study on the fishermen community was designed with all the care as instructed in the standard books of methodology in social sciences.

DESIGN OF RESEARCH:

Relevant schedules were first designed after proper assessment by pilot survey and the efficacy of schedule were pre-tested.

Both quantitative and qualitative data were collected, analysed and compared with available literatures. When study was made on the traditional group (fishermen), strength of social organization was studied which is the
important factor deciding the contest for survival. Again from qualitative point of view of data collection, it is important to see how far the traditional community (fishermen) are accommodative of the modern innovations without deforming its own structure.

The research design is basically formulated for testing the following hypothesis:-

1. That the traditional fisherfolk are under continuous retrogressive economy with their traditional fishing craft.

2. That the mechanised fishing has considerably affected by the professional success of the traditional fishermen.

3. The social and cultural life of the fisherfolk has been influenced under the competitive pressure of the mechanized sector.

4. A process of adaptative strategy is operative among the traditional fisherfolk.

All these above described hypothesis along with certain other aspects of traditional fisherfolk and modern sectors were tested by adopting various methods of data collection. Official records of the Government fishery departments and also some reputed organizations related to specific Marine activities like CMFRI (Central Marine Fisheries Research Institute) MEPEDA (Marine Products Export
Development Authority), FAO (Food and Agriculture Organization), BOBP (Bay of Bengal Programme), CIFE (Central Institute of Fisheries Education), CIFT (Central Institute of Fisheries Technology) etc., were utilised as source of information. Besides these, some published and unpublished materials on marine fishing and fisherfolk have also been used to derive maximum benefit.

Direct sources for data collection was adopted through prepared schedule, personal interview, participant and non-participant observation. To make the study more intensive and effective, specific case studies were conducted. Again the data were cross checked to make the process more authentic and accurate. These were rechecked whenever necessary to ensure reliability.

During two years of fieldwork, mostly the author had to participate in the fishermen's (traditional group) day to day activities in the base village 'SANDHAKUD' where data were collected through observation. It is because majority of the fishermen know only 'Telgu' which the author felt difficult to understand; an interpreter was to be employed for collection of data. To make the process and study easier, the entire Fishermen Community and Modern sectors were again differentiated into (1) Boat and net owners, (ii) Labourers (crews), (iii) Salaried and (iv) Share holders to know the strength of involvement patterns of the operations and their economic ability. The help of native people having
the knowledge of both Telgu and Oriya was sought to make the communication process easier.

Information through interviews were collected separately from male and female members of the same family and separate households. Opinion of elderly members of community, village headman were also taken into consideration. Also data were collected from mechanized sectors like trawlers owners, procurers, exporters etc. about their entry into this adventurous business, their views about the traditional fisherfolk and their future attitude towards expansion of their business, inclinations towards deep-sea fishing etc. During interview, simultaneous observation was also made. These are conforming to method of exploratory research design.

Second phase of research work was to expose all possible changes in the life of fisherfolk due to impact of mechanization. Analysis of socio-economic data of both traditional and mechanized groups were studied in general and marketing facilities of the products in particular. Variations were also noted regarding the area of operations, productions and distribution of income through catch amongst non-mechanized and modern sectors. More stress was given on emphsizing the conditions of traditional fisherfolk before emergence of the town-complex into proper shape and what are the changes marked due to impact of urban or town-complex, after construction of Paradeep-Port. Here the present study is designed to throw light on traditional caste occupation and
variations and its economic significance. Developmental measures have been examined as per their effective values.

**STATISTICAL METHODS USED:**

**CHOOSING BASE VILLAGE:**

The coastal areas around present Paradeep Port town include three villages like Sandhakud, Bhitangara and Bijoychandrapur, together comes under Paradeep N.A.C. (Notified Area Council), amongst which Sandhakud is mainly inhabited by fishermen (numerical strength is more than 98% and the rest are other caste people). 'Sandhakud' is the largest fishermen village and closest to the town (as two other villages have been engulfed by the town) thus becoming a fringe-village on urban border. The villagers of Sandhakud have greater inter-action with the town than the villagers of any other village.

Basing on the criteria of urban proximity village 'Sandhakud' was selected as base village. This selection is purely purposive type of sampling. Due to proximity with the town-complex, the fishermen villagers are constantly exposed to urban economic and cultural influence and also with the trawler owners.

No sampling method was adopted for collecting data from the families. Each family was taken up for interview and observation with the help of pre-prepared structured and un-structured schedule. This was done in order to avoid the loss of any information embedded in a family which may enrich
our knowledge about the impact and consequent changes.

**ESTIMATION:**

A large body of data needs to be dressed up in order to yield gainful information. Some informations when quantified, give maximum benefit. Data on population are to be quantified for estimation of Sex-ratio, economic dependency, working category, family size, quantity of catch, income per family and per head, space for accommodation and so on.

The methods of estimation of rates and rates, mean and averages need no longer be defined as it is now very common statistical techniques widely employed.

**DIFFICULTIES AND OVER-COMING THEM:**

Necessity to establish good rapport for any anthropological field work, has been emphasized by all. The difficulties vary in different situations. The techniques also need to be oriented appropriate to situation. A researcher has to find his or her own way to make friendship with the (informant) people and impress upon them the nature of the work. As in all other field works, the present situation also had its own problems, which at the onset, left the present researchers very perturbed. Major problems faced are summed up in the following paragraphs.

The fishermen of the 'Sandhukd' village follow their traditional practices fishing. They go out to the sea an hour so before Sun-rise (about 4 A.M.) and return by the
Sun-set (or sometimes before it). Some hours are spent for unloading, dealing with fish merchants and clearing their boats and nets. In the evening these exhausted fishermen relax with food and liquor. Thus it was difficult to get information from the male members.

The Thursday is observed as rest day for fishing but the fishermen are engaged in repairing their boats and nets and attend to other necessities for household life.

These difficulties were surpassed by interviewing the aged members who regularly do not go for fishing, those young members who sometimes stayed home and the women. For this reason, the field work was prolonged for a long time.

Another difficulty was due to language barrier. Majority of them speak only 'Telgu' language and the help of an interpreter solved the problem. Through this process, the data collection and cross-checking of the same became easier. Information were procured through questions, still then further verification was made through participant observations. For this observation also good faith was created by the present worker and interpreters who were,preferentially, local persons. Again, changes due to emerging town-complex was also studied with many difficulties. In mechanized sector, the data were gathered from trawler owners, port employees, procurers, exporters etc. This was again a trying experience as it is difficult to create faith amongst
urban people who are very complex in their attitude. Yet there were a good number of people who helped in conducting this work.

PLAN FOR PRESENTATION:

The whole findings are analysed and compared with other similar studies before presenting in the form a dissertation. This dissertation is divided into two parts;

PART-I:

Contains the preliminaries, introducing the topic, the people and their habitant, where as Part-II deals with the nature of modern influence and changes brought about in the society. The idea of dividing the dissertation into two parts is to facilate the reader in having a clear of the nature and way of life of the traditional fishermen, so that in the next part the influence on them through various means and methods can be understood.

The actual division is as follows:- Chapter one contains the introduction part, where the reader can get acquainted with the matter of enquiry, how traditional societies function and how the marauding urban societies influence them. The method of study is also delineated.

Chapter two deals with some aspects of modernization, where the whole concept of such studies is given, with the review of earlier works done, on changing faces of traditional fishermen society and further need to
study the sea fishermen of east-coast under the threat of Socio-Economic encroachment by the emerging port-town Paradeep.

Chapter three gives the picture of the fishermen village (Mainly the base village), the population composition, their mode of subsistence.

Chapter four gives the impact of the emerging town-complex Paradeep on the traditional fisherfolk where different aspects like mode and nature of impact, vectors of change, impact on socio-economic life of fishermen.

Chapter five deals with the changes marked amongst the traditional group due to impact of modernized sector.

Chapter six shows the interacting scenario and integrated discussion about their present condition on the basis of above facts with references to other studies.

Chapter seven incorporates the Summary and conclusion along with references used in the dissertation.