

**Ethnic Identity and Internal Difference of Fisher folk Community in the Coastal  
belt of South Kerala**

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**Abstract**

A fishing community is one in which most of its members have a fishing background. This article presents the ethnic fishermen group as a social group with different cultural practices. Social characteristics of people in society are determined by social relations. In this respect, the fishing community is understood as a part of the social world formed by the integration of social groups and relations. Churches such as churches, mosques and temples have had a great impact on the development of communities. Thus, representatives of religion know and behave in religion as well as in other areas of life according to the general configuration of the cultural context. In this context, racial discrimination in the fishing community can be brought to the fore. This article therefore focuses on many innovations by Shmuel Eisenstadt. This article attempts to analyze the ethnic groups of Muslim and Christian fishermen in the coastal area of Beema Palli. Beema Palli's field of work clearly illustrates religious diversity as an expression of the diverse beliefs that exist in different systems and locations. An important theoretical dimension of this approach is the social nature of leadership and diversity.

**Keywords**

Multiple Realities,Ethnicity,Commanalities

**Introduction**

The creation and maintenance of boundaries in the analysis defining of ethnic group and their creation and perpetuation of inequality has received renewed interest in the social sciences. This mirrors the attention to and conflict over group boundaries being played out in the world through identity .Categorical boundaries have always defined the group boundaries of regions, religions, races, clans, and families, as well as generation and sex. Although these boundaries are conceptual, most people and political groups regard definitions and markers of boundaries as "real," or determined by history, biology, or divine intervention.

Fisher Folks is a distinctive group of people geographically located in coastal area and have their own life and distinctive culture. Fisherfolk in BeemaPalli<sup>1</sup> area comes from three different religious groups - the Hindus, Muslims and the Christians. Each of the groups has its own social organisation and mostly occupies separate places in a typical fishing village, although they do share some commonalties<sup>2</sup>. The distribution of the three religious groups varies according to regions.<sup>3</sup>The derivation of the word Mukkuva comes from the word mukku , which means 'the tip' or 'the corner'.Thus the word Mukkuvar denotes the people who occupy the very tip or edge of the land mass. In one sense, this geographical feeling of being at land's end is shared by the people of the district as a whole.<sup>4</sup>

The Mappila Fishermen form a distinct group within the wider Muslim community. Muslims are called "Mappilas". In fact, it is difficult to distinguish between ideological, cultural and scientific perspectives when it comes to different issues. A model presented here by postmodernist theorists, though not the first, recalls many and even contradictory

elements in the sacred group. That is, people conceptually create unified categories, but these categories can be very different from the empirical world they are supposed to represent. The length of the boundaries in the community will determine the difference between the community and the regional group, for example, between Christians and Muslim fishermen.

A regional group may have a lifestyle that can be considered a culture. But if the identity of a local group is seen as one of many people of a larger group, then that person is the character and subculture of many peoples and cultures. Thus, to the extent that Christians see themselves as fishermen, regional identity is a sub-identity of the wider fishing community. Of course, there are groups that can be regional but refuse to see themselves as part of a larger identity. To the extent that Muslim fishermen do this, they have different histories and cultures, to the extent that they are a very different group from one region. Ethnicity can be defined as people's psychologically finding themselves in one or more relationships because of their race and the belief that others find them in these systems

### **Ethnic Identity of Muslim fisher folk**

First, the meaning of the concept of race depends on many general concepts, especially race and ethnicity. The Mappila Fishing People create a unique reality in coastal life, the world and Kerala's Muslim community. Muslims are called "Mappilas" or "Moplahs". The word Mappilas is a combination of the Dravidian words Maha (good) and Pilla (children). Research by C Gopalan Nair, William Logan, Major, and other researchers. P. Holland & A.R kutty suggests that the Mappilas are a mixed breed. Logan argues that Malabar dictators, particularly the Samorin family in Calicut, encouraged Arab traders to engage in military and adulterous relations with mukkuvas, the wives of the first fishing village. Therefore, the origin of Mappilas is from the marriage between Arabs and local women. The Mappilas were divided into several inter-gamous groups stratified by large indigenous groups. Malabar's Mappilas Fishing People occupies the smallest position within Kerala's Muslim community.

### **Divine intervention**

Muslim fishermen in the Beemapalli region have strong social ties and class distinctions. The main church of these fishermen is Beema pally mosque. The mosque determines the morality of the society. Beemapally is famous for its mosque, Beemapally Dargah Shareef, where the tombs of Syedunnisa Beema Bevi and her son Syedushada Maheen Abubacker are believed to have divine powers. The tomb of Beema Beevi, wife of Prophet Muhammad, is the main magnets of this church. People of all faiths come to Beemapally to pray. Beemapally Mosque is famous for its urus period which attracts many pilgrims from all walks of life. Celebrating the anniversary of Syedunn's death, the carnival is Beema Beevi, which begins on the first day of Jamadul Akbar and lasts for ten days. The celebration begins with the right flag of the church being held in front of the elderly and other dependents.

Addicts in chaebol homes are in jars decorated with flowers and incense. The mouth of the pot is wrapped with white cloth and a wreath is tied around its neck. The box is covered with sandalwood paste and hence the jubilee is called Chandanakudam (Pot Sanadal).

Beemapally Temple is the center of the event during the festival and many changes take place in the temple like moreramuthu. Outside the mosque, there are many religious meetings, hymns and Islamic spiritual displays. On the last day of Chandana Kudam Mahotsavam, a flag is taken from Beema Bibi's tomb and a grand parade is held with great women and panchavadyam music (various instruments).

### **Ethnic identity of Hindu Fisher folk Hindu fisher folk**

Hindu fishermen have their own deified culture. Indian fishermen have groups such as "Seekers", "Velans", "Mukkuvas" and "Marakkans". Hindu fishermen in the Beemapalli region worship Bhagvati and Kali. (Dietreich and Nayak, 2002).Hindus today celebrate a jubilee called Ponkala in honor of Kadalamma, which means sea. Ponkala (a rice pudding) is made daily for the goddess of the sea. Other similar products include rice, popcorn, jaggery, navadhanyam (9 types of beans), ghee, camphor, benzoin, sweets and coconut. Mandapam is made and garnished with mango leaves and young coconuts. Fishermen meet on the shores of ocean 41 with pots filled with rice, brown sugar, coconuts and logs.Ponkala (rice ball) is made in a saucepan over the fire. There are two sets of Ponkala, one with brown sugar, rice, coconut flakes and banana, and one without sugar. All the women prepare the ponkara and throw it into the sea.

Historically, such ships are empty and act on the ship. However, Ram (1991) took the lead in studying the Mukkuva People of Kerala, writing about fishing, performing arts, creating and managing land using ritual rather than technology. Therefore, all fishing boats, boats and other fishing equipment are blessed by church missionaries to ensure the safety of boats. Christians and Muslims were converted by Hindu men and placed in the "dheeveras" order (Aerthayil, 2000). Houtart and Nayak (1988) and Aerthayil (2000) write that Dheeveras have a patriarchal nature and are more resilient than Christian fishermen of various classes. The village has a headman, but a group of people named Karayogam accept all opinions about the house. Karayogam has an international legal and administrative forum and consists of elected local leaders.Karayogams should be a separate category that preserves cultural records and human activities. However, the coolness of Karayoğam has now been reduced to a village festival. Although they can attend meetings, women are not members of these local groups. For example, Samuel (1998) wrote about the southern Mukkova community, where the wind is considered God's allotrope. The calm sea is like the sleeping god and the rough sea represents the sleeping god.The storm is equal to the breath of the Lord. Mucous, clouds, people and other animals, mountains, water, etc. Nature is also very important. It is believed to be the abode of the living God.

### **Ethnic identity of Christian Fisher folk**

Christian fishermen are mostly Latin Catholic converts from the Mukkuva caste. The church is the main center for the social organization and community of Christian fishermen in the region. The pastor is an important leader who deals not only with religious issues but also with economic issues in society. Catholic fishermen are very poor, but they are adventurous, creative and creative compared to the other two churches.

It is often said that Christian fishermen are Kerala fishermen (Hapke, 2001).Ram (1991), working on the Mukkuva community in the south, attributed the low status of the

fishing community to their concentration in isolated habitats and coastal areas, restrictions, slums and large numbers of people. Light is considered sacred and has the ability to drive away evil spirits, demons or natural disasters. Mukkuvas light candles in churches and shrines to pray or fulfill vows.

### **Commonalities**

It is worth noting that although we are a fishing group as a religion, we all have different beliefs, customs and traditions. This is because of their similar lifestyles and Hindu backgrounds. For example, Mathur (1985), who studied Muslim fishing workers in Kerala, and Ram (1991), who studied Christian fishermen in Mukkova in Kerala, wrote that the two communities had a close relationship with their Hindu brethren in rituals, although they were of different faiths. , beliefs and practices.

The concept of nation is the simplest and everything is derived from this concept. It's about race as a collective phenomenon. Ethnicity refers to the emergence of ethnicity as a personal experience. Ethnicity is an abstract concept that encompasses both the collective and individual aspects of the phenomenon.

### **Differences**

While Trivandrum has the best quality of life in Kerala as measured by human development, the fishing community of Beema pallys has been largely excluded from the overall development agenda. For example, the level of education and training of Muslim fishermen is lower than that of Christians. Other indicators of development such as lack of income, poverty and poverty, unsanitary conditions and overcrowding, lack of access to basic services such as water, clean water, electricity, neglect and marginalization of these fishermen are also evidenced by low income. lack of access to sex and medical facilities.

Despite religious differences, the lifestyle of all fish workers is the same. A fisherman's life revolves around the fishing season, the fish caught and the techniques used. Fishermen are very religious as they depend on the sea and the other natural forces that control it. For this reason, fishermen have different rituals to benefit from the power of nature. The ignorance of the coastal poor, especially sea fishermen, can be understood from the matrix of low politics, weak economics, religion and culture. Attempts to improve the situation will be successful even without social change. But it is education that will ultimately pave the way for long-term success.

### **References**

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<sup>1</sup>Beemapally is a region within the city of Thiruvananthapuram in the state of Kerala, India

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