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Abstract

India is a diverse country on the basis of religions, languages, regions, castes, sects and sub-sects, cultures, customs. Every community follows its own rules, customs, cultures etc., in relation to family or personal affairs such as marriage, divorce, maintenance, succession, adoption, will, gift and so on. These laws differ from community to community on the basis of their religions. Scheduled tribes are exempted from the application of Hindu or any other codified law or customary law. These personal laws are biased with gender of the persons, and religions of the persons. Status, powers, rights and liabilities of the persons differ under several personal laws due to which some people are undue benefitted, and others are adversely affected. This diversification of laws results in communal tensions, disharmony, and hatred in the members of the society at large. It is also being politicized by various political parties, religious and cultural organizations so as to concentrate and communalized their people against others. Hence, there is a need of uniform civil code (UCC hereinafter) which will remove differences, conflicts and gender bias of personal laws and provide uniform treatment and rules regarding family or personal affairs irrespective of gender, religion, caste, language, or region of the persons. The present paper has discussed the conflict among personal laws and need of UCC in India.

1. Introduction

Every religious community has its own personal Law. Such as Hindus has Hindu Law, Muslim has Muslim personal laws, Christian has Christian Laws etc. It varies from community to community in respect of its application to matters involved in family disputes. This diversity in personal Law creates chaos while applying to facts and circumstances of cases from person to person. The problems of conflict between personal Laws have created impediments in the use of legal principles for the resolution of family disputes. There are several issues of conflict between personal Laws as given below. For example, a Hindu widow or divorcee is entitled to claim maintenance from her husband or his property for entire remaining life but on the other hand, a Muslim wife is not entitled to do so. A mother of Hindu male intestate takes one share of his property along with his widow, son, and daughter but on the other hand, a mother of Hindu female intestate cannot take a share along with a son, daughter and husband.

There are number of issues in personal laws which discriminate people on the basis of gender, and religion with respect to application of laws. These issues are considered in this paper and has provided the remedy in case of such conflicts among personal laws in the form of UCC.

2. Objectives of the paper

- i. To describe the multiplicity and conflicts of personal laws in India
- ii. To appreciate need of UCC and provide alternative remedies for conflicts of personal laws.

3. Methodology

In the present research paper, doctrinal research method is adopted so as to author and present the facts regarding multiplicity and conflicts among personal laws in India. The author has refereed judicial decisions, legislations, reference books dealing with personal laws. Historical method and comparative method of research are taken into consideration in order to draw conclusions in this research paper. It is evident from the primary data of courtrooms and secondary data availed from various sources that there is a need of UCC in India.

4. Conflicts and Multiplicity of personal laws

4.1 Laws relating to Marriage:

Every religious community has its own personal law for the purpose of solemnization, validity, requisites, and repudiation of Marriage Laws relating to marriage are either codified for certain communities or un-codified for the other or customary form for some tribal communities. Therefore, no uniformity is found in laws governing marriage.

4.2 Laws relating to Bigamy:

Hindu, Christian, Parsi, special marriage Act 1954 has recognized only monogamous marriage and has declared bigamous marriage as a void marriage and declared as a punishable offence under penal law on the other hand. Muslim Law has permitted Muslim husbands to have four wives at a time.

4.3 Essential requisites of marriage:

Every personal law has laid down pre-requisite of valid marriage and essential rites, rituals, ceremonies of marriage. Personal laws not only differ in respect of essential ingredients of valid marriage but also, they differ with regard to effects of failure to observe such pre-requisite and ceremonies on the status of marriage, parties and children of such marriage.

4.4 Laws relating to Nullity of Marriage:

According to the personal Laws, status of marriage differs from law to law. Marriage can either be valid, void, or voidable in the eyes of law. However, there are variations between personal laws relations to recognition of marriage as valid, void, and voidable. Christian and Parsi laws have not recognized the concept of voidable marriage. Muslim law recognized irregular marriage instead of voidable one. Hindu law and special marriage Act 1954 have recognized the concept and grounds of voidable marriage. These differences create hurdles in the process of adjudication and do not allow use of Alternative mechanism but to involvement of question of laws that is beyond the reach of ADRS.

4.5 Laws relating to Divorce:

In India, almost all the personal laws have adopted the divorce by fault grounds, by mutual consent and by irretrievable breakdown. There are different grounds for divorce under personal laws. They vary from case to case under personal laws. These diverse applications of personal laws cause complexity of dispute.

- i. Adultery is not recognized as a ground of divorce under Muslim laws. Muslim law also differs from other laws with regard to desertion and cruelty.
- ii. Renunciation of world is recognized only in Hindu law.
- iii. The divorce by mutual consent has different implications as to mutual consent, period, decree etc. The divorce by irretrievable break-down also varies from law to law.
- iv. The right to repudiation of marriage by wife is recognized only under Hindu and Muslim Law. These two laws do not invalidate marriage for the lack of age of the girl.
- v. Talak system is recognized only in Muslim law for which Husband needs not to go to court of law. He also needs not to render a cause for Talak.¹

4.6 Laws relating to Alimony & Maintenance:

Laws relating to maintenance also differ from community to community. Hindus, Muslim, Christian, Parsi etc., follow their personal laws for the purpose of maintenance. Besides the Cr. P. C. and D.V. Act, 1955, Law relating to senior citizens is available with the provisions of maintenance for aged parents only.

Muslim Law differ from the others on all aspects of maintenance such as amount of maintenance, period of maintenance, grounds of maintenance, limitations on right to maintenance etc. It does not allow Muslim wife to claim maintenance under provision of Cr. P. C. The right of maintenance of wife on divorce is still restricted to the period of *iddat*.²

4.7 Multiplicity of Succession Laws:

Law of succession also differs from one community to others. Hindus follow provisions of H. S. Act, 1956. Christian and Parsi follow I.S. Act 1925. Muslim exercise right of succession under their personal

¹ Mulla, Principles of Mohammedan laws, Butterworth India
² Shah Bano Begum v. Mohd Ahmad Khan, AIR, SC, 1985 (India)
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Law. The laws dealing with intestate and testamentary succession in India are not uniform. A variety of different laws are in vogue and their application depends on multiple factors like the religion or tribe of the parties, community, sect in the community, marital status of the parties, religion of the spouse, and the type of marriage the parties might have undergone. Before the advent of British rule, the major laws of inheritance in India had either their roots in religion or were deeply influenced by personal laws which owed their allegiance to religion and custom. Muslims followed the Muslim law, while Hindus were governed by the Shastric and the customary law depending upon the region and the specific school or community a particular family adhered to, thus displaying a large variation. The Parsis had their own customary law. Maximum diversity prevailed in the case of Indian Christians. Following the advent of the British, two major Christian communities came into being in India, the East Indian Christians, that followed the European customs and the native Christians, who were either converts or descendants of the converts from the non-Christian communities, mainly the Hindus and the Muslims, and followed their distinct customary laws which were also given judicial recognition. If a convert became westernized, which he had to establish, then English law could be applied to him. The term 'intestate succession' is used to denote the laws relating to inheritance. The property of a person, on his or her death, in absence of instructions left by him or her with respect to its devolution, devolves in accordance with the law of intestate succession to which the deceased was subject to at the time of his or her death. The term 'testamentary succession' refers to devolution of property through a testament or a Will. A Will that can take effect in law governs succession to the property of a person after his or her death in accordance with the rules laid down in the laws governing testamentary succession to the property of a person to which he or she was subject at the time of his or her death. Diversity prevails in the laws of testamentary succession also, yet it is not as varied as in case of laws of inheritance or intestate succession. The term 'major' refers to the Hindu, the Muslim and the Parsi laws. Besides these, there were, and still are, prevailing, many statutory and customary laws applicable to different communities.

The classical Hindu law is part of Dharma while the Muslim law is enjoined in the Holy Quran, the traditions of the Prophet, legislative enactments, and judicial decisions. The Pars law in India was based on the principles of the then existing laws of the Hindus and the Muslims. The Privy Council observed that such of those India Christians who were Hindu converts and were still following the Hindu customs and manner would be governed by the ancient Hindu law of succession.³

With a view to simplifying and unifying the innumerable diverse and conflicting succession laws, Sir Henry Maine, law member of the Viceroy's council caused the enactment of the Indian Succession Act in 1865. Though this Act was intended to be the general law of succession for all Indians, it failed in its attempt to bring in the desired uniformity due to the following reasons:

- (i) It incorporated the principles of Roman and English laws that were foreign not only in their contents but also totally unsuited to the Indian cultural and religious environment.
- (ii) The Act recognized a woman as an absolute owner of property and preferred her to male collaterals. It did not discriminate between agnates and cognates and even conferred succession rights on daughters, treating them at par with sons. These provisions were totally different from the laws governing the Hindus, Muslims and Parsis.
- (iii) It did not recognize the concept of joint family property and consequently no right by birth was granted to the son in the uniform scheme laid down under the Act.

This total negation of the superiority of males struck at the root of the son-centered economy that Indian succession laws then portrayed. Efforts to extend the application of this Act to all Indians were strongly resisted by the Hindus, Muslims, Parsis and even native Christians. Consequently, its application was confined to only some Christians and Jews. As native Christians were not prepared to accept this foreign law, their resistance led to the passing of two Acts for them in the erstwhile States of Travancore⁴ and Cochin⁵. In 1872, the application of the Indian Succession Act, 1865, was also extended to all Indians who married under the Special Marriage Act of 1872 and to the property of the

³ Abraham v. Abraham, 9 MIA 105.

⁴ The Travancore Christian Succession Act, 1916

⁵ The Cochin Christian Succession Act, 1921

issue of such marriage. This Act of 1865 formed part of the Indian Succession Act of 1925 without a single change. In addition to these principles of Roman and English laws, the merger the Union territories of Goa, Daman and Diu⁶ and Pondicherry in the years 1961 and 1962 respectively, resulted in the introduction of the principles of two foreign legal systems, the Portuguese, and the French legal system in the existing composite system of personal laws.⁷

The various succession laws in India now categorically fell into two groups:

(i) the earlier laws that owed their allegiance to religion; and

(ii) the later laws introduced by the English, French and Portuguese with a western orientation.

Native Christians thus had a right to elect the law, which would apply to them. A person is said to be an agnate of another, if the two are related to each other wholly through a chain of male relatives and a cognate if are related to each other but not wholly through male relatives. Thus, even if a single female relative intervenes in between the heir and the intestate, the relationship is that of a cognate.

The notable difference between these two groups of laws was that where the latter had provision regarding the general exclusion of women from inheritance, the former no group of laws treated women unfavorably with respect to their inheritance rights. They, as a rule, preferred agnates to cognates and conferred superior rights on males in comparison to the female counterparts. An exception to this rule was the matriarchal system of inheritance prevalent in some parts of South India that, in complete contrast to the situation in the rest of India, traced descent through females, thus granting them better rights in comparison to their sisters elsewhere.

Personal laws in India owe their diversity to their varied origin, distinct principles and the bulk of substantive law itself. Broadly speaking, people adhering to five different religions live in India, viz., the Hindus⁸, Muslims⁹, Christians, Parsis and the Jews¹⁰. Each of these religious communities has distinct laws. There is further divergence in such laws based on considerations like the sex of an intestate, his sect in the community to which he belongs, his domicile at the time of his death and the type of marriage he might have undergone. Following these considerations, a multiplicity of succession laws is validly operative and applicable in India. Besides, the Scheduled Tribes in India are governed by their customary uncodified laws of inheritance and enjoy Constitutional protection of their culture and identity.¹¹

4.8 Hindu Law of Succession:

Under Hindu law, the property that a person may own, or can have an interest in, can be categorized into two separate property and joint family property. The law relating to joint family property is governed by the Hindu joint family system that is unique to Hindus and has no parallel anywhere in the world. With respect to separate property, a predominant section of Hindus is governed by the general scheme of succession as laid down under the Hindu Succession Act, 1956. The Act is not applicable to any scheduled tribe within the meaning of cl. 25 of Art. 366 of the Constitution, unless the Central Government, by notification in the Official Gazette, directs otherwise.

There were two major systems of inheritance besides several customary laws, prevailing in India, viz., Mitakshara for the whole of India except Bengal where Dayabhaga law was operative. Apart from the difference in the devolution of property between these two systems, there was a division of sub-schools in Mitakshara, which differentiate on certain aspects of rules governing the laws of succession. With the objective of codification and bringing about uniformity, along with introducing some basic changes, the Hindu Succession Act was passed in 1956, after stiff resistance from the traditionalists. It was one in a series of enactments purporting to change the personal law of Hindus, promulgated originally by the ancient seers.

At present, in Hindu law of succession, rules of succession for male's property and female's property are different. And classes of legal heirs also differ in the context of male's and female's property; rules

⁶ Da, Daman and Diu (Administration) Act, 1962

⁷ Devadasan, Christian Law in India, 1974, p. 297

⁸ The Hindu Succession Act, 1956

⁹ Muslim Personal law

¹⁰ Indian Succession Act, 1925

¹¹ The Constitutional (Sixty second) Amendment, 1989

of devolution kinds of properties are different. There is no uniformity in rules regarding succession under Hindu law. Before 2005, No Hindu daughter were given birth right into ancestral properties. There were differences in the legal position of sons and daughters.¹² Under Muslim personal law, right of succession is suffering from gender bias and inequality. Son takes double portion of property than of the daughter.

4.9 Laws relating to Guardianship:

Hindus and Muslim follow their personal Laws in the matters of guardianship. Christian and Parsi follow Guardians and wards Act, 1890. Hindu and Muslim personal laws are silent upon the issues relating to certificated guardian; therefore, they follow the provisions of the Act of 1890 in that regard. Hindu law had given preference to father as a natural guardian to child over the mother. This gender biased preferential rule is liberalized in Geeta Hariharan's¹³ case. Now father and mother both are entitled to act as a natural guardian of their child. Muslim personal law does not recognize mother as natural guardian of her own child. Only Father and father's father are entitled to act as natural guardians of minor children and properties. In relation to issues of custody of child, the preference is given to mother up to the certain age of child. However, the court can consider the welfare of a child as a paramount consideration while deciding the matters of custody of child.

4.10 Laws relating to Adoption:

Hindus only have their own personal law regarding adoption. Christian, Parsi, Muslim etc. do not have their personal or customary law in respect of adoption. They follow civil rules of adoption policy enacted by central government for adoption at institutional level. Hindus follow Hindu Adoption and maintenance Act, 1956 for the purpose of adoption at personal level. According to Hindu law, only Hindus can adopt child. Hindu male and female are equally entitled to adopt child, to give child in adoption etc. If they are married, there is need of consent of other spouse for giving or taking child in adoption. Before 2010, Hindu wife was not given right to take or give child in adoption unless her husband is not incapable under the existing law.¹⁴

5. Need of Uniform Civil Code:

There are several laws in force in India regarding marriage, divorce, succession, maintenance, adoption, guardianship, will, gift etc. This diversity results in unreasonable gender discrimination, and discrimination on the basis of religion, in the application and effects of such laws. Personal laws are violative of principle of equality. These laws establish, continue, and encourage patriarchal dominance in the socio-legal system of the country.

The Uniform Civil Code will replace these personal laws and introduce new set of rules which will have uniform application in respect of the matters related to marriage, divorce, succession, maintenance, adoption, guardianship, will, gift etc. The status, powers, rights and liabilities of men and women will be equal and have uniform code for all the matters connected with marriage, divorce, succession, maintenance, adoption, guardianship, will, gift etc., irrespective of their caste, gender, and religions.

- i. The UCC will repeal gender discriminatory rules of personal laws.
- ii. All wives, including widows and divorcees, shall have equal right to maintenance.
- iii. All men and women shall have uniform scheme of succession. Sons and daughters, husband and wife, father and mother will have equal right of inheritance.
- iv. All people shall have to follow equal rules, formalities, and charges for making a will and a gift of property.
- v. No rule of interest by birth, coparcenary etc. shall exist which give special treatment to coparceners in Hindu law.
- vi. No personal law relating to adoption shall exist. All people will have to follow civil rules of adoption.
- vii. No system of Talak shall be operative due to uniform rules of divorce.

¹² Mulla on Hindu law, (Butterworth Wadhawa: Nagpur, 1990)

¹³ Geeta Hariharan v. RBI, AIR, 1997, SC (India)

¹⁴ Hindu Adoption and Maintenance (Amendment) Act, 2010

- viii. The rules regarding grounds of divorce, nullity of marriage, pre-requisite of marriage etc. shall have uniform application.
 - ix. The bigamy under Muslim personal laws will be prohibited.
 - x. No rules of Iddat, option of puberty etc. will be operative.
 - xi. Registration of marriage would be mandatory for all.
 - xii. Customary rules, and their undue benefits, etc. will be set aside.
 - xiii. No more personal laws shall be in force.
 - xiv. The government may raise the revenue by applying marriage registration fees, registration of will, gifts etc., and other incidental matters connected therewith.
 - xv. The UCC shall not affect the right to freedom of religion and right to reservation in any manner, therefore, there would be no longer oppose to UCC except political strikes.
- This is brief account of the changes which will be enforced by UCC in India. It will remove multiplicity of litigations and reduce the burden of judicial bodies.

Conclusions and Suggestions:

It is finally concluded that there is diversity of personal laws in India in respect of marriage, divorce, succession, maintenance, adoption, guardianship, will, gift etc., and this diversity is based on religious, customary, and social practices of patriarchy. It also clearly and unreasonably discriminate between men and women in relation to their socio-legal status, powers, rights and obligations in the context of personal, family or social issues. This discrimination is violative of right to equality and human rights.

Most of the women are suffering from this gender biased legal systems. The UCC is one of the initiative that remove or mitigate gender bias in personal laws. It may confer equal status, powers, rights and obligations to men and women as we know that men are not from the Mars. It may also avoid the multiplicity of litigations in the judicial or quasi-judicial forums. It may minimize the conversions for the purpose of second or subsequent marriages. It may remove the customarily patented subordinate status of women in the family and society. Communal tensions, hatred and conflicts also be reduced with the application of UCC as it will not discriminate on the basis of religion, gender etc.

Hence, it is firmly suggested that UCC bill must be drafted and put for public perception, debates etc., and thereafter, to be tabled in the houses of the parliament for legislative debates. The UCC, after it is passed by majority, should be brought in force with prospective effects.



Socio - Economic Conditions Of Fishermen Community

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Abstract

Tuticorin is viewed as one of the highest calibers of life in proficiency level, instruction, and well-being according to the human improvement pointers. Be that as it may, this situation is diverse on account of the angling town. Low pay, absence of credit, destitution, illadvised sanitation, wellbeing-related issues, and stuffed living conditions is proof that the fisher society is minimized and ignored network. This paper fundamentally centers on the financial status of the Fishermen people group in Tuticorin. The job and administration of anglers are irreplaceable in the general public as they give dietary benefit items to the individuals of Tuticorin. They face numerous financial issues within the house and in the distributing place. They are not getting support from the general public to run the family. The Thoothukudi district in southern Tamilnadu is situated between India and Sri Lanka in the Gulf of Mannar. There are around 70,000 people living in the 21 fishing villages that make up the Thoothukudi area. In comparison to the Coromandel Coast and Palk Strait, this area has a far higher concentration of fishers per square mile and is home to around 450 of India's 2,200 known fish species. Twenty percent. Due to the volatility of the industry and the lack of stability in earnings, fishermen have little time to put money aside for lean times. The Present Research intends to study Livelihood Issues, the economic appraisal of fishing and per capita income of the fishing workers, level of employment, Problems and Prospects of the fishermen community in Thoothukudi District, Tamilnadu.

Keywords: Financial conditions, Poverty, Problems

INTRODUCTION

A fisherman works with a great many anglers and profits significant outside trade for the nation. In India, horticulture is the biggest part of the financial movement. It gives nourishment and crude materials as well as work to an enormous extent of the populace. Among the rural assets fisheries involves a significant job in the Indian economy particularly in the gaining outside trade. In addition, angling is a work serious movement and consequently would assume a huge job in the productive work to the more vulnerable segment of the society, and furthermore it is the wellspring of job security for an enormous segment of financially in reverse particularly in beach front populace of the nation. Fisheries are the one of the significant most established enterprises on the planet. Atlantic Ocean, Pacific Ocean, Indian Ocean, Southern Ocean and Arctic Ocean are the biggest and most profound pieces of the Oceans on the planet. The complete costal line separation of the world is 586153 Kilometers, of which Africa has 37908 Kilometers, Asia 163609 Kilometers, Oceania 52488 Kilometers, North and Central America 183950 Kilometers, South America 30663 Kilometers, Europe 6943 Kilometers and previous USSR has 47842 Kilometers. On the planet costal line, India represents just 0.17 percent (FAO, 2008) [1]

Table1. Top Five Countries input in worldwide Fish fabrication

Name of country	Capture	Culture	Total Production	% Share
Total World	88918040	55680738	144598778	-
China	14919596	34779870	49699446	34.37
Peru	6914452	-	6914452	4.78
Vietnam	2243100	2556200	4799300	3.32
Indonesia	5099355	1733434	6832789	4.73

Resource: Fisheries outline of world – 2020

FISHERIES IN TUTICORIN

The Tuticorin region was chosen for the examination. Eight angling towns to be specific Periyathazhai, Manappad, Aalanthalai, Amalinagar, Veerapandiyanpattinam, Punnakayal, Threppuram, Vellapatti, Tharuvaikulam, Vembar of Thoothukudi regions were deliberately picked for the present study dependent on the power of fish restoring practices and exchange. An interview plan was created for this reason and pilot study was led with the respondents. Itemized review was attempted by individual meeting utilizing the pre-tryed talk with plan. Proportionate irregular inspecting procedure was utilized for selection of respondents and aggregate tests chose for the examination were 300. The quantities of tests were chosen in view of the all out number of dynamic fisherwomen who were associated with the dry fish creation and exchange.

The financial state of the fisher people in the state is pitiable, when contrasted with the general area of the populace. Backwardness is the sign of anglers. The idea of globalization presented development and commercialization of fisheries part in the economy of Kerala. Globalization made a noteworthy development of fisheries segment in India from a subsistence conventional movement to a very much created business and enhanced endeavor. Fisheries Sector of Kerala contributes around 9 percent of the GSDP from the farming part and possesses a huge situation in the state economy (Economic Review, 2013)

TARGETS OF THE INVESTIGATION

- 1.To look at the financial states
- 2.To explore the issues looked by fishermen
- 3.To propose reasonable arrangement measures to improve the states of angler’s society.

Hypothesis:

1. There is no significant association between selected demographic variables and political participation of the respondents.
2. There is no significant association between selected demographic variables and the income of the respondents.
3. There is no significant association between selected demographic variables and the years of fishing of the respondents.
4. There is no significant association between selected demographic variables and savings of the respondents.
5. There is no significant association between selected demographic variables and number of days engaged in fishing of the respondents.
6. There is no significant association between selected demographic variables and satisfaction on fishing of the respondents.
7. There is no significant association between selected demographic variables and the current fishing situation of the respondents.
8. There is no significant association between selected demographic variables and the fear of fishing of the respondents.

METHODOLOGY OF THE STUDY

The examination depends on essential and auxiliary information. The optional information contains examine papers, articles identified with fisheries, books and sites. The essential information gathered from 300 anglers of the Thoothukudi Harbor zone. Out of the 300 examples, 75 are gathered from mechanized anglers populace and 75 from motorized classification. The essential information was gathered through an auxiliary poll by applying straightforward irregular strategy. The specialist has by and by moved toward the example respondents and gathered pertinent data.

Table 2: DETAILS OF AREAS OF TUTICORIN DISTRICT

Sl.No.	Details of Area	Areas in Hectares
1.	Forest	11,012
2.	Barren and Uncultivable uses	19,878
3.	Land put to Non-Agricultural uses	76,477
4.	Cultivable Waste	48,016
5.	Permanent pastures and other crazing land	5,132
6.	Land under Miscellaneous, Tree crops and Grasses not included in Net area sown.	38,034
7.	Current Fallows	10,238
8.	Other Fallows Land	77,214
9.	Net Area Sown	1,84,724
10.	Geographical Area According to village papers	4,70,724

Source: Profile of Tuticorin District, 2018-19.

Table 3: DETAILS OF MARINE FISHERIES OF TUTICORIN DISTRICT FOR THE YEAR 2019-2020

Sl.No.	Particulars	Numbers
1.	Marine Fishing villages	23
2.	Total Marine Fisherfolk Population	69806
3.	Active Marine Fishermen	19194
4.	Mechanised Boat	421
5.	Fibre Vallam	1487
6.	Wooden Vallam	2027
7.	Wooden Catamaran	1020

Source: Statistical Hand Book of Tuticorin District.

From the investigation of diagram of angling industry in Tuticorin locale, it is comprehended that there is plentiful degree for expanding fish creation in Tuticorin locale and angling industry assumes a significant job in the economy of Tuticorin locale.

Findings

Hypothesis Testing

1. Association between Demographic Profile and Political Participation. There is a significant association between the age of the respondents and political participation and middle-aged groups were participating in political activities.
2. There is a significant relationship between marital status and political organizations, and unmarried respondents participated in politics more than married respondents. Religion does not influence the political participation of the respondents as political organizations are apart from religion.

Association between Demographic Profile and Average Income

1. There is a significant association between age and average income earned by the respondents and higher the age higher is the average income earned.
2. There is a significant association between marital status and average income earned of the respondents and Unmarried means to the lower age group who may be less experienced and skilled when compared to other age groups who are obviously married and have better skills than them.
3. There is a significant association between educational qualification and average income earned by the respondents and the higher the educational qualification higher is the income earned.
4. There is a significant association between getting sufficient income and income earned by the respondents and they have sufficient income were earning from fishing is more comparatively than others.

Association between Demographic Profile and Current Situation of Fishing

1. There is a significant association between income and opinion on the current siltation of fishing.
2. There is a significant association between satisfaction with fishing and opinion on the current situation of fishing.
3. There is a significant association between sufficient income and the current situation of fishing those who have sufficient income stated that the current situation remains the same and those who did not have sufficient income stated that it is decreasing.
4. There is a significant association between days of fishing and the situation of fishing and the respondents who are continually involved in fishing realize that the fishing occupation is in a decreasing trend.
5. There is a significant association between satisfaction with current fishing and opinion on the fishing situation.

Association between Satisfaction on current Finishing and Satisfaction on Welfare

1. There is a significant correlation between satisfaction with current fisheries and satisfaction with government welfare measures.
2. There is no significant association between days engaged in fishing and sea-related health problems of the respondents.

Association between Demographic Profile and Fear of Fishing

1. There is a significant correlation between the respondent's age and their dread of fishing, with the elderly exhibiting a greater fear of fishing than the younger respondents. This may be due to their health conditions.
2. There is a significant association between the day engaged in fishing and the fear of fishing the respondents.
3. There is no significant association between sea-related health problems and fear of fishing in the respondents.
4. There is no significant association between sea-related health problems and the mental stress of the respondents.

Suggestions:

Based on the findings of the study, suggestions are presented which could assist the planners to draft a policy to uplift the fishermen community In Thoothukudi District, Tamilnadu.

1. Generally, Fishing is a seasonal occupation so the government should provide alternative employment opportunities for the fishermen community.
2. The fishermen community, rarely have the habit of savings. The state government through the district authorities should arrange awareness classes relating to saving habits and Investment. Banks and other financial institutions make necessary arrangements for collecting the savings from the Fishermen's Community.
3. Since they are finding it difficult to get loans from the bank, the government can provide financial facilities availing to all types of fishermen in commercial banks as well as fishermen's cooperative societies. Chronic indebtedness is a common feature among the fishermen and the remedy lies in making available institutionalized credit facilities. The credit rules should be liberal and flexible to suit local conditions.
4. Government should make a permanent place for marketing their fish. In Thoothukudi district, Fishing markets had been changed many times from one place to another due to various reasons. Hence the fishermen find difficulties to sell their fish.
5. When fishermen are instructed to stop fishing for defense or during the breeding season for fish, compensation may be offered. To increase finance facilities for all fishermen cooperatives. Grameen Banks for Fishermen should be established.
6. Compensation is given to the fishermen during the breeding season for fish. Even though they are satisfied with this compensation amount. That amount is not enough for a fisherman to survive with his family for 40 days and this must be increased in the upcoming days.
7. Government should arrange regular awareness classes against anti-social elements like alcohol and drugs.

Conclusion

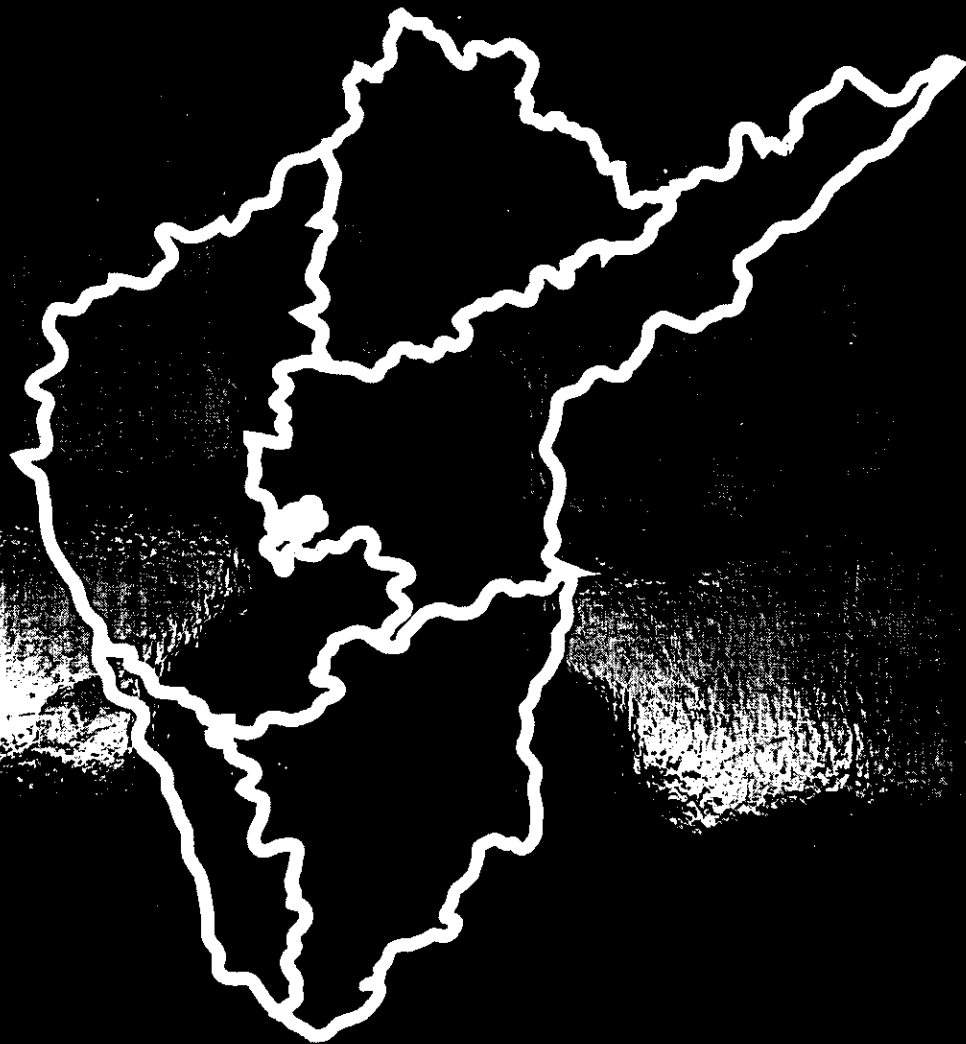
The Indian fisheries sector is an important sector not only providing nutritional and food security but also creating opportunities for entrepreneurship, income generation, selfemployment, trade and commerce and fish-related activities in India. The fisheries sector is a complex enterprise comprising capture and culture-based fisheries especially marine fisheries, coastal aquaculture, inland fisheries, freshwater aquaculture and Coldwater fisheries to food, health, economy, exports, employment, and tourism of the country. It is a more important avenue for future extension to identify the determinants of poverty among the fishermen in the study area and it will be better to examine the relation between the income of the fishermen and their correlates. Besides, it must examine another important aspect of the study, i.e., the health status of the fishermen which relates to life expectancy. The study has a greater scope to identify the impact of health and education in the generation of income for the fisherman and the problems faced by fishermen in fishing. They have a poor standard of living and they don't have adequate facilities. In the name of development projects in the harbour, many fishing villages were destroyed. In fishing also, they are having the fear of survival. Regarding government schemes, they are not satisfied in many ways. Since they play a very vital role in the country's GDP still they live in stark poverty and still surviving and sustaining is a big question for the fishermen community.

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