

A Status of Nomadic Arunthathiyar Entrepreneur of Amulet Makers in Tirunelveli Corporation of Tamil Nadu

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DOI: <https://dx.doi.org/10.47772/IJRISS.2025.905000155>

Received: 12 May 2025; Accepted: 16 May 2025; Published: 04 June 2025

ABSTRACT

In India, every third Indian is a migrant; according to the 2016 Census report in Tamil Nadu, the migrants have increased exponentially to the extent of 98%. The fulfillment of basic needs for migrant people is a problem for Central and State Governments, The present study was necessitated owing to the above. This study was conducted in Tirunelveli Corporation Area, which comprises four zones like Tirunelveli, Palayamkottai, Thatchanallur, and Melapalayam, which is the Southern part of Tamil Nadu. It highlights the Socio-demographic profile of the Homeless in the Urban Areas and examines their traditional occupations. This study deals with the Cast-evil eye dispeller materials produced and sold in the urban areas. Besides, as a traditional occupation, it has brought about economic liberty among women and families, and this community has been deprived of its social welfare. It is a purely empirical study. It was found that 361 homeless families are living and making Cast-evil eye dispellers on the roadside platforms of Tirunelveli Corporation. Among those, one-third of the families were taken for the present study. Among the families, 74 % are female; the remaining 46 % are male. They are lowly educated, hail largely from Rural poor families. They belong to the Hindu Scheduled Caste. A large majority of the cast-evil eye dispellers shift their families, yearly five times, and the remaining of them move their families three times, shifting between the Tirunelveli Corporation area and their native. A great majority of the homeless people have been deprived of their social welfare schemes in both areas in their native and migrated areas. Otherwise, the nomadic way of life, the arunthathiyars, slip through the social welfare programme. Of the total, two-thirds of them are earning Rs. 10,000-12,000 per month, and the remaining one-third of them are earning Rs. 8,000-10,000/- by doing traditional jobs. It was found out that one-third of them properly put up their money in savings and utilize the money for domestic purposes such as renovation of their Houses and Building New Houses. The remaining two-thirds of them spend their money lavishly.

Keywords: Arunthathiyars, Traditional jobs. Cast-evil eye dispellers, Homeless folks, Hindu Scheduled Caste, Social Welfare Schemes. Nomadic way of life.

INTRODUCTION

This study was conducted in the Tirunelveli Corporation of Tamil Nadu State. In this area, more than 361 families are engaged in making cast cast-evil eye dispeller "KanthiristyKairu".¹ They live as nomads. They belong to the *Kannadam Speaking Sakkiliar Community* (Arunthathiyar). They are included in the Scheduled Caste category, frequently migrating from the Madurai District to the Tirunelveli District. They hail from Mannadimangalam and Kuruvithurai Panchayat of Vadipatti Taluk. It is 28 km away from the Madurai District and 7 km from the Sholavandan Town Panchayat. More than 1335 families are living there. As per the Diktat

¹Kanthiristy Kairu is like an Amulet Rope, as a charm against the evil eye. It is called by a Tamil name as Kanthiristykairu. In Southern States, it is tied at the threshold of a house, in vehicles, and business centres to shoo/ward off the evil eye.

of the Supreme Court, a survey was undertaken. This survey has found them homeless in and around the Tirunelveli Corporation area. Along the 4 Railway main junction and sub-Junction bridges and adjoining under a tier PWD' Bridge, Thatchanallur bridge and Melapalayam market (weekly fair), 361 families are living and making the traditional Kanthiristiy Kairu (Sacred thread dispeller). Cyclically, 361 families move from their native and vice versa, engaging in the Traditional job of making the Cast-evil eye-dispeller. This profession is undertaken based on their needs and demands. This traditional occupation has brought about financial independence and empowerment to a certain extent for SC women. The People were observed for the last two years, and interviews were conducted on their self-employment. A great majority of the homeless people have been deprived of their social welfare schemes in both areas in their native and migrant areas. Otherwise, the nomadic way of life of the arunthathiyars slips the social welfare programme. How the traditional job has brought about changes in their family lives of rural SC women is the moot question.

Scheduled Caste Population in India and Tamil Nadu:

Arunthathiyar(Chakkiliar)is one of the three main subgroups of Dalits or SC (Scheduled Caste) in Tamil Nadu, India. The other two subgroups are Parayar and Pallar. Arunthathiyar Dalits are the most oppressed among the Dalits. They live in miserable conditions working as manual scavengers, cobblers (shoe repair), agricultural labourers, and construction workers. Arunthathiyar are treated as untouchables not only by the upper caste but also by the other Dalit subgroups. Hence, they are called 'dalit among dalits'.

India has 116.6 per cent or 201.4 million SC population of the total population. At present, 1,241 castes are appended in the SCs. The 2001 Census of India reported that there were 7771,659 Arunthathiyar in Tamil Nadu, being 6.5 per cent of the Scheduled Caste population of the state. (Census of India, 2001 and 2011).

Push and Pull Factors

Lee's migration model is a model that accounts for push/pull factors and intervening obstacles to predict migration patterns. It advocates the idea that intervening obstacles can block migration to certain areas, while push and pull factors can promote migration out of an old area to a new one.(Everett Lee's1966[11]).

Migration in India and Tamil Nadu:

In India, migration has been increasing in the past three decades. The survey, conducted by the National Sample Survey Office (NSSO) in 2007 – 2008, shows that there is a marked improvement in migration from rural to urban and urban to rural areas. It was 1,43, 578 households (79,091 in rural areas and 64,487 in urban areas) in 2007 – 08. In terms of migrant persons, it was 5,72,254 persons (3,74,294 in rural and 1,97,960 in urban areas) in the same year (NSSO in 2007 – 2008). As per the Census 2011, the total number of internal migration in India is 36 crore or more than one-third (37.00%) of India's total population. According to census 2011, of all the migrants from the other states who had come to Tamil Nadu, only 16% had come in search of employment, which includes both skilled and unskilled jobs, according to the 2011 data,42% of the migrants residing in Tamil Nadu had moved 10 years before, while early 23% had moved 20 years before.

As per available literature, there are three types of „nomads“, namely "Hunting and gathering nomads", "Pastoral Nomads", and Non-Pastoral Nomads“. The non-pastoral nomads are largely seen in Tamil Nadu due to migration. The non-pastoral nomads, on the other hand, survived by earning through street plays and circus, fortune telling, self-beating, snake charmers, etc. (Goswami,2013[5]). Milind Bokil (EPW-2002) has added two types, that is, 1. Entertainers and 2.Religious performers.

As documented in the books on "Nomads in India" by Prof. K.C. Malhotra and "State of the Environment in India" 1982 edition, authored by R. Chopra and A. Agarwal, about 120 groups of people are found existing in India as nomadic and semi-nomadic sub-groups. Their population is around 150 million. This is approximately 7.6 percent of the present population. In Tamil Nadu, there are 25 categories of nomads with a population of around 10-12 Lakhs. The following are some of the major nomads found in Tamil Nadu: Blabbering

foretellers, Whiper, Bull nodding masters, Street Circus performers, Narikkuravas, Snake charmers, Day-maskers, Parrot palmists, Cane-crafters, Tinsmen, Lambardies, Stone-breakers, Leather-doll players, nestling hunters.

Wandering shepherds, Traditional Medicos, Fortune Predictors, Clowns, Bellmen, and Tombers. The above declarations, classifications, and categorizations lack appropriate rationale, and they are misleading. There is no specific criterion mentioned anywhere about the basis of such declarations (Goswami, 2013).

Need for Study:

Native Place of Mannadimangalam and kiruvidurai Panchayat of Madurai (dt) ,1335 Nomads are living in 'government porompkku' land and patta land, they do not know Agricultural and other Business work, They are doing Traditional job of Kanthiristy Kairu (Amulet Rope). The last Seven decades various development projects, plans and programs were launched by Central and Sate Government to eradicate the poverty. But Nomads, how do they slip from the Social Welfare Scheme and how they are discriminated by Peoples and Government Staff, brings out the moot questions. To find out answers for these moot questions, the investigator undertook this present study. The study was undertaken with the following objectives.

OBJECTIVES OF THE STUDY

1. To highlight the Socio-demographic profile of nomadic peoples of Arunthathiyars in Tirunelveli Corporation Area.
2. To analyze to which the amulet rope products of income enhance their Social Status among the nomadic of Arunthathiars in native place.
3. To identify what are the factors that are responsible for urban Social Problems and barriers to obtaining the social welfare scheme in the Native place and a migrated place.

STUDY AREA

The data used in this article was collected during October to February of 2023-2024, in Tirunelveli Corporation, which consists of 4. Zones (Tirunelveli, Palayamkottai, Melapalayam, Thatchanallur Municipalities) and Native Places of Mannadimangalam and Kiruvidurai. It is located in the State of Tamil Nadu. It is about 610 Km South of Chennai. It has a population of 4,74,838 (comprising 2,34,639 males and 2,40,199 females), according to the 2011 Census.

METHODOLOGY

Enumeration of Homeless people Community (cast-evil eye workers) as well as collection of data required for a study of this nature is always a difficult task because they keep Tirunelveli Corporation as a production and marketing centre. Both male and female folks come and go on and on. So, the Snowball sampling technique was used.

Selection of Samples:

Out of 971 nomadic families, one-eighth of the families were taken for the present study.120 samples were fixed, among which 60 samples were from the native place and 60 from the work destination. The unstructured interview method was administered. The data were analyzed in the form of a simple classification of Average methods and Chi-square methods. In addition to group discussion, observation, and case study methods were employed in this study.

Tools of Data Collection:

The unstructured interview Schedule method was adopted to collect the necessary information of Primary data from the respondents because they were semi-literate. The data collected consisted of two parts. The first

part deals with the particulars regarding their socio-demographic characteristic of the respondents such as sex, age, educational status, occupation, income, and family size, how many times shifting their families, how many languages they have known, the second part deals with how they survive by manufacture& sell of cast-evil rope products in the urban settings, how far the traditional entrepreneur skill has brought about economic liberty among women and families and how the social welfare schemes are denied or not interested to obtain the scheme in both native village and migrated village.

Socio-Demographic Profile of Nomadic Arunthathiyars

Sex Wise Distripution of Respondents

Table: 1 Respondents by SEX wise Nomadic Families

Age Groups (in Years)	Total Number of Nomadic Families		Total
	Male	Female	
18-28	21 (45.65)	40 (54.05)	61 (50.83)
29-38	10 (21.73)	18 (24.32)	28 (23.33)
39-48	9 (19.56)	9 (12.16)	18 (15.00)
49-58	6 (13.04)	7 (9.45)	13 (10.83)
Total	46 (100.00)	74 (100.00)	120 (100.00)

$$\chi^2 = 2.00 \cdot df = 3, (\chi^2 0.05 = 7.82)$$

Table1, reveals that, Sex proportion and occupational contribution, out of 120 arunthathiyar families74 (61.66%) of the respondents were female nomads and 46 (38.33 %) of the respondents were male nomads interviewed. Most of the time, we could not see the male nomadic workers in the research field; the questions were asked to the female respondents, Where is your husband? We could not see here? They said that my husband was busy with his work in the travel industry (buying raw materials and selling finished products).

The same answer would have been given by all respondents. The women aruenthathiars told us, we sit and tie the four things in one amulet's rope material one by one, and dry and clean the raw materials. It takes a long time, the gents cannot sit and do this work long time, so all the women do the work and cook here. The study clearly shows that the female arunthathiars have entrepreneurs skills and contribute to the three-fourths of the total amulet products; This is supported by the findings of Rathakrishnan and Chinnamurgan (2016)[19][21] they have conducted a study on the status of migrant scheduled caste women entrepreneurs in Villupuram district of Tamil Nadu. They have found out that a great majority of (64 per cent) women migrants were doing business/trade activities to support their families.

Age Wise Distripution of Respondents:

Table: 2 Respondents by Age wise Nomadic Families

Age Groups (in Years)	Total Number of Nomadic Families		Total
	Male	Female	
18-28	21 (45.65)	40 (54.05)	61 (50.83)
29-38	10 (21.73)	18 (24.32)	28 (23.33)

39-48	9 (19.56)	9 (12.16)	18 (15.00)
49-58	6 (13.04)	7 (9.45)	13 (10.83)
Total	46 (100.00)	74 (100.00)	120 (100.00)

$$\chi^2 = 2.00 \text{ df}=3, (\chi^2 0.05 = 7.82)$$

The table 2, discloses that Age group proportion and contribution to occupation, the first and second categories of age groups like 18-28 and 29-38 shows higher proportion of respondents mostly migrated from rural to urban, this study shows the younger arunthathiyar's age groups are very eager to work and migrate to urban and other states

The young age of aruanthathiyar couples easily tie up their cooking vessels and dresses of bag and baggage in two big shopper bags and shift their family from their native to Tirunelveli District by train. First, they choose the nomadic place to live, with the help of a sweeper and mastery of the Corporation Staff, and without disturbance from the Police and Sanitary Staff. Second, finding out the place that is convenient to make and sell the amulet products and easily backup the trains. So they chose the railway junction.

Tirunelveli Corporation consists of one main railway junction and three sub-junctions in addition to one big weekly market. They chose the old building, under the PWD Bridge, and the courtyard of closed shops to live the nomadic life. This is struted by the finding of Prakash Lamani and Honakeri (2012)[8] they have found out their field study in Karnataka State most of the scheduled caste youths frequently migrate to the neighboring states of Maharashtra, Goa and Andhra Pradesh in the age group of 15-45 years were in a position to resort migration for livelihood for a long period.

Education Wise Distripution of Respondents

Table: 3 Respondents by Education wise Nomadic Families

Education Level	Total Number of Nomadic Families		Total
	Male	Female	
Semi Literates*	25 (54.34)	62 (83.78)	87 (72.50)
Literates	21 (45.65)	12 (16.21)	33 (27.50)
Total	46 (100.00)	74 (100.00)	120 (100.00)

$$\chi^2 = 12.32 \text{ df}=1, (\chi^2 0.05 = 3.84)$$

Note: semi-literate refers to those who completed Standard III and can hardly read and write.

Whereas literate refers to those who have completed Standard V and are capable of reading and writing.

Table 3 reveals that, Educational proportion and occupational contribution, out of 120 nomads, nearly three-fourths (72.50 %) of them were semi-literates, and the remaining over one-fourth (27.50 %) of the nomads were literates. The study clearly shows that they do not contribute to education. The questions that were asked of the nomads, why all have primary and semi-literate education levels? They said that the first reason is that parents are illiterate, they do not send us to school, the second reason is that the primary education is

enough for the present traditional occupation, the third reason is that we frequently migrate to other district and states, so my parents could not concentrate on our education.

This is buttressed by the findings of Madhu and Uma (2014)[13], have conducted a field study on Rural Urban Migration-Opportunities and Challenges among the marginalized group in Manvi Taluk of Raichur district of Karnataka. According to the study, most of the respondents are illiterates who do not even know their signature, and they represent 56.75 % of the total. Of the total 220, 24.4 % of the respondents studied only the primary level, and they constitute the second highest. Illiteracy and poverty lead people to urban migration

Monthly Income Wise Distripution of Respondents

Table: 4 Respondents by Monthly Income wise Nomadic Families

Monthly Income	Total Number of Nomadic Families		Total
	Male	Female	
Rs. 8,000-10,000	20 (27.02)	11 (17.46)	31 (25.83)
Rs. 10,000-12,000	14 (37.83)	51 (66.66)	65 (54.16)
Rs. 12,000-14,000	12 (35.13)	12 (15.87)	24 (23.00)
Total	46 (100.00)	74 (100.00)	120 (100.00)

$$\chi^2 = 18.09 \text{ df}=2, (\chi^2 0.05 = 5.99)$$

Table 4 explains that, income group status, out of 120 nomadic families, over two-fourths (54.16 %) of the respondents have earned a monthly income of Rs. 10,000-12,000/-. Whereas nearly one-fourth (23.00 %) of the respondents have earned a monthly income of Rs. 12,000-14,000/-. The remaining one-fourth (25.83%) of the respondents have earned Rs 8,000-10,000/-.The nomadic arunthathiyars' women daily make 30 to 50 pieces of amulet ropes. Each piece of amulet they sell for rupees 60 to 150, depending on the demand and festival times. Second, they also make long lengths of amulet ropes for big industry, marriage halls, theatres, and big houses. The rate ranges from Rs 150 to Rs 250/-.

On interacting and discussing with the group, it is observed that they incur an expenditure of only Rs. 5-10/- on a piece but fetch a price of Rs. 60 to 180 Rs./-.Most of the time, their husbands are out of station for selling the finished products and buying the raw materials. Mostly, they sell materials among the Grocery shop owners and in the busiest marketing places. Sometimes, they sell the amulet either through the peddler method or bulk sale of amulet products in pooja shops by a TVS-50 motorcycle. Yearly, half of the months, they migrate from their native village to Tirunelveli District, from September to February (5 months), which are Hindu festival times, and the remaining period they concentrate on other states. The average monthly income is Rs 11,000/-. The data shows over three-fourths (77.16 %) of the arunthathiyar families have been earning above Rs.11,000/- per month. This study clearly shows that the migrated arunthathiyars earn more money compared to native village. This is supported by the findings of Rathakrishnan and Chinnamurgan's (2016)[19] findings also support this conclusion, that is, in the Villupuram district of Tamil Nadu, 36 % per cent of the migrant SC women entrepreneurs' annual income is between Rs. 75,001/- Rs. 1,00,000/-.A majority (46% per cent) of the respondents are earning an annual income between Rs 50,001/- to Rs.75,000/- That types of income improve their socio-economic status in their native.

Pull Factors:

The study shows that, of the total of 120 caste-evil eye workers, 32(10.0 per cent) women nomads are widows and 18 (5.2 per cent) male nomads are widowers. In case husbands desert or die, women take over the family

reins. Thus, these women become independent and nonchalantly do their job and maintain their families. Women directly sell sacred evil cast-dispellers to vendors of Pooja flowers and get advance money ranging from Rs 2000 to 3000/-. They take care of their children's educational needs, their daughter's marriage, and the construction of new houses. Prakash Lamani and Honakeri's (2012)[8] findings also supported this conclusion, that a study of migrated scheduled castes in Bijapur Taluka of Karnataka. They have remarked on the ultimate success of migrants, scheduled caste people, to cross the poverty line, that there is a possibility of an increase in the income of respondents after the migration period.

On Tourist Places and Pilgrimage Places, or selling the products. Tirunelveli, Kaniyakumari, and Thiruvananthapuram act as the fulcrums for collecting the raw materials, making, and selling the finished products. Hazra Anupam (2012)[6] has emphasized her/his study rural poor are moving towards urban areas to improve their living standards of life and in search of better livelihood opportunities. Poverty, Job searching, and family influence have been the main push factors towards out-migration.

- A. **Importance of Amulet Rope Products:** Pal sangu (conch) is the weapon of Lord Vishnu; it protects them in all ventures. Vilvakkai is meant for offering at Poojas. So it is a belief that this evil-cast eye dispeller (Kanthiristi-kayiru) shoo/wards off evil eyes. Besides, the Arakkan Bommai (demon doll) instills fear. Moreover, Savarakal on evaporation emits a kind of chemical that spreads all around the place and destroys the germs. It is believed to stop the evil eye and bring luck and wealth to the families and businesses. So it is no wonder the seller and the buyer have some logic and reasons to transact this small trade. There is no Historical evidence in History, but it is practiced in Southern States.
- B. **Process of Amulet Rope Products:** 1. Savarakal(Potassium-alum) is tied at the top of the Kanthiristykairu (rope). 2. ArrakkanPommai,)(demon doll), it is tied at second position of the kairu(rope) 3. Vilvakkai is tied in third place of the kairu (rope), which is dried for one week, in the sunlight to reduce the weight, and 108 yellow rolled threads are covered on them, which indicates the 108 pooja-manthras. 4. Pal Sangu (conch), which is tied at the fourth place of the kairu (rope), is cleaned with chemicals to bleach the white color.
- C. **Marketing Strategies:** Most of the time, we could not see the male workers as they were busy with their work (buying raw materials and selling finished products). They sell the products through two-wheelers or manually carry a big shopper of bags; they sell and concentrate on the busiest towns and marketplaces. Then, outside of the corporation area and bypass area of the lorry drivers halt their lorries, the dispensers canvas the drivers and cleaners to sell their products. The drivers and cleaners believe the Cast-evil eye dispeller materials protect the lorry and them from causing accidents. It is tied to the front bumper. They need two-wheelers and are physically tired, so they lend money from the moneylenders to buy the raw materials, and half of the money they spend on alcohol, pan parag, and Beeda.

In Tamil Nadu, every year, the Pongal festival is celebrated at that time. Most of the houses are cleaned and whitewashed, old and worn-out things are disused and burnt, the house owner buys and ties the new kanthristi-kairu rope in front of their houses to shoo/ ward off the evil eye. At the time, it was in high demand. New Building house owners, complex owners, and businessmen are very eager to buy and tie in front of their Buildings to ward off the evil eye. Most of the grocery and other vendors' shops are located on both sides of the street in big Towns. The owners feel that the other owners envy out other owners' business, so they tie the amulet rope in front of all shops.

Utilization of Monthly Income:

Table: 5 Respondents by Utilization of Income wise Nomadic Families

Utilization of Income	Total Number of Nomadic Families		Total
	Male	Female	
Savings and New House Constructions	14 (37.83)	12 (19.04)	26 (26.00)

Old and New Debt	7 (18.91)	24 (38.09)	31 (31.00)
Lavishly spend the Money	16 (43.24)	27 (42.85)	43 (43.00)
Total	46 (100.00)	74 (100.00)	120 (100.00)

$$\chi^2 = 5.9 \text{ df}=2, (\chi^2 0.05 = 5.991)$$

Table 5 elucidates, over one-fourth (26.00%) of the nomadic arunthathiyar families have utilized the income in a useful way, that is, some families have bought new land and constriction of new house, and the remaining families save the money in local monthly savings of Thattu-Chittu, Ela-Chittu. Besides, over one-fourth (31.00 %) of the families pay the old and new debts. From the local moneylenders and grocery shops.

Maruthi and Pesala Peter (2018)[12] find that nearly one-fourth (22 %) of migrated Scheduled Caste people in Karnataka have received advance money before reaching their destination places. The study reveals that the remaining families almost nearly Two-fourths (43 % per cent) of the families spend the money lavishly. That means, only once they prepare their food and consume it two times as cooled rice. All male workers have drinking habits; both male and female chew tobacco and use pan-parag. Some of the female workers occasionally use alcoholic drinks of alcohol. All of them are meat-eaters, especially beef and pork. They see the cinema in theaters and they buy new textiles in Pucca Textile shops. Because there is no guidance for them from the Government and NGO side. These findings are supported by Joseph and Hovey's statement cited by Rock Britto (2016)[10] that there are Migrations that are more susceptible to mental health problems such as depression, anxiety, and substance abuse. Migrants may use increased alcohol and other drugs to offset the stressors of migrant life, boredom, and feelings of depression and anxiety. Thus, mental health and alcohol use among migrants become a vicious cycle.

Out of 120 nomadic arunthathiyar families, over one-fifth (21.00 %) of the respondents are living in concrete houses; the remaining nearly four-fifths (78.33 %) of the nomads live in hut houses in their native villages. They live in half-cent to one-cent of government-prompokulands, without toilets in native villages. At the same time, in the migrated districts of residential places, they sleep under the bridge or an old building, they cook the food on the platform, and they always go for open defecation and bathing at the corporation pump at night. The local corporation muster roll mastery and sweepers lend them a helping hand, owing to community feeling. Prakash Lamani and Honaker[8] found out in their study that the vast majority, 84.16 percent of them, have Kuccha houses, 14.18 percent have semi-pucca houses, and very few of them, 01.66 percent, have pucca houses among the migrated scheduled castes in Bijapur Taluka of Karnataka.

Nomads of Arunthathiyars naturally migrated families from the northern states of Karnataka and Andhra Pradesh through their ancestors. So, their mother tongues are Kannada and Telugu languages, and speak Tamil language also. A great majority of the families have known three languages. In addition, out of 46 male arunthathiyars, among those over three-fourths (78.26 %) of the male nomads have known mother tongues in addition to Hindi and Malayalam Languages, because they frequently sell the amulet rope products, travelling to other states. At the same time, in the arunthathiyar women's side, out of 74 among those one-fourths (25.67 %) of the women respondents have known Hindi and Malayalam Languages.

The reaction for variation is, women, arunthathiyars, who have public contacts are very less; they sit and make amulet rope products only. This supported by the findings of Nagalingam and Aishvarya (2019)[1] have conducted a study among the 400 migrant workers in manufacturing industry of Sullur area in Coimbatore district of Tamil Nadu, about their quality of life and working conditions, their study shows, 36% of the respondents know Hindi and Tamil, 38% of the respondents know Hindi, 26% of the respondents know Hindi and Bengali. Additional Knowledge of other spoken languages skills, helps migrant people to easily migrate, sell their products, and improve their quality of life.

Types of Family:

The study describes that out of 120 nomads of arunthathiyars, over three-fourths (76.66 %) of the nomads live in a nuclear family, and the remaining nearly one-fourth (23.33%) of the nomads of arunthathiyars live with a joint family. The main reason is that, minimum 10x10 sq-ft mud house with a palm leaf or coconut leaf roof of a kuccha house in government porompokku land. Then their grandparents and relatives live in the neighboring kuccha house in their native place, but in the migrated place, widows and widowers were often in the eye. They make and sell amulet rope products and protect their grandchildren in both places. They could be seen in the study time, they live alone or with their families, both men and women could die at a lower age among the arunthathiar's families. Because they use alcohol and other intoxicants. FalakButool (2018)[2] brings out in his study clearly shows that 40 percent of the females have migrated among which 35 percent accompanied their husbands as non workers and 5 percent migrated alone as they are separated or they are old females in the study of occupational mobility of scheduled caste population in Askaranpur Magrohani Village of Uttar Pradesh.

Family Size:

The study reveals that out of 120 nomads of arunthathiyars among those, over one-third (32.50%) of the respondents have 4 children in their families. Whereas nearly one-third (29.16 %) of the nomads have 3 children, and the remaining over one-third (38.33%) of the nomads have 2 children in their families. They have known the family norms, but they have not followed the importance of Family Planning Norms. Aishvarya and Nagalingam [1] have pointed their study of migrated workers has over three-fourths (76.00%) of them have 3 to 6 children in their family in the Suler area of Coimbatore of Tamil Nadu. It reflects low-level education and poverty among the nomads of Arunthathiyars.

Number of Times Shifting Family:

The study shows, out of 120 nomadic arunthathiyar families, over two-fourths (53.33 %) of the nomads, once in two months (yearly 5 times) shift their family from a migrated place to their native place. In contrast, over one-fourth (29.16 %) of nomads every three months, shift their family and less than one-fourth (17.50%) of the nomads shift their families from a migrated place to a native place. The frequent migration of the first reason is that the amulet rope raw materials like i, Pal-sanku (Conch), ii, Vilvakkai (Beladamara), iii, Arrakkan Pommai (Demon-doll), iv, Savarakal (Potassium-alum) are available in the Tirunelveli districts.

They collect the raw materials, make the amulet materials, and go to other districts and states to sell the products. Almost more than 25 local and express trains crossing the native place of Sholavanthan to the migrated place of Tirunelveli district, the unreserved compartment ticket fare is Rs.45/-, mostly many trains crossing late night and early morning, with tickets and without tickets, they manage their travels. The second reason is that some of the families' children study in their native places and migrate places with the guardianship of grandparents and relatives. The third reason is that they spend their earnings moneys to old debts and construct to build new houses; in addition, they participate in their relatives' functions and religious festivals.

This is supported by the findings of Madhu and Uma (2014)[13], have conducted a study on the migration of the marginalized community of agricultural labourers in Manvi Taluk of Raichur district of Karnataka. According to this study, 94.0% of the people are migrating within the state boundary, and 73.3 % of labourers are migrating for a period between 3 and 6 months. Whereas 26.7% of labourers are migrating for less than 3 months. This stream of migration has increased the expenditure of every migrant, whereas 92.0% of labourers' savings have also increased, and the volume of debt has decreased due to an increase in their income. As additional proof for these findings, Dhanalakshmi(2010)[3] carried out a study on women entrepreneurs in small scale industries in Chennai city of Tamil Nadu, nearly half of the respondents are selling their products within the state the remaining half of the respondents are selling their products out of the states, out migration of the states also improve the income and enrich their livelihoods.

Utilization of MGNREGA Scheme:

Table: 6 Respondents by MGNREGA Scheme AND Utilization wise Nomadic Families

Utilization of MGNREGA Scheme	Total Number of Nomadic Families		Total
	Male	Female	
Beneficiaries	7 (15.21)	19 (25.67)	26 (21.66)
Non Beneficiaries	39 (84.78)	55 (74.32)	94 (78.33)
Total	46 (100.00)	74 (100.00)	120 (100.00)

$$\chi^2 = 1.8 \text{df}=3, (\chi^2 0.05 = 3.84)$$

Table 6 discloses that over one-fifth (21.66%) of the nomads of arunthathiyar families occasionally do the MGNREGA work and get benefits, the remaining nearly four-fifths (78.33 %) of the nomads have not received benefits, not interested in doing the MGNREGA work. The researcher went to the native Panchayats of the nomads and collected information about the awareness and utilization of the welfare schemes. Most of the nomads have known the awareness of the schemes, but on one hand, they do not show any interest in doing hard work, on the other hand, the higher caste discrimination in behaviors prevents them avoided to doing the MGNREGA work.

Native panchayats of Mannadimangalam and Kuruvithurai Panchayats, all the nomadic people have registered their names in the MGNREGS schemes, but they are not living in their native village because of their nomadic way of life. So, the village's presidents and the panchayat clerk neglect and ignore the people in any scheme. MoRD highlights (2012-13)[16] that MGNREGA is a supplementary source of income, raises a monthly per capita consumption expenditure of rural households, -self-targeting programme, an asset creation scheme, employment, and environmentally sustainable works. Its participation rate among the SCs and STs exceeds their share of the total population. It reduces the traditional gender wage discrimination, vulnerability of the production system, and climate variability and distress migration. It has a positive impact on the socio-economic status of the women.

Utilization of IAY Scheme:

Table: 7 Respondents by IAY Scheme Utilization wise Nomadic Families

Utilization of IAY Scheme	Total Number of Nomadic Families		Total
	Male	Female	
Beneficiaries	16 (34.78)	21 (28.37)	37 (30.83)
Non Beneficiaries	30 (65.21)	53 (76.62)	83 (69.16)
Total	46 (100.00)	74 (100.00)	120 (100.00)

$$\chi^2 = 4.73 \text{df}=1, (\chi^2 0.05 = 3.84)$$

Table 7, elucidates that one-third (30.83 %) of the nomad families received patta and houses, the remaining over two-thirds (69.16 %) of the nomad families have not benefited. In Mannadimangalam and Kuruvithurai Panchayats, more than 1350 families are living in the 'government Porompokku' land. They are not inclined to shift their houses to new areas. On enquiry, the Panchayat Presidents said that around 60 patta lands were

provided in the Malaimadu-Puthumanai Area. But the nomads were not willing to shift their families there, alluding that it is a hard-rocked area and hence not fit for constructing new houses. Moreover, it is far away from the village. There is no water, minimal road facilities, and no electric facilities. Jayakumar (1998)[11] who has mentioned that public amenities created under JRY and EAS have transformed the hitherto backward villages. Thus, he highlights the positive impact of development programmes on SC households in Karnataka. The following statement given by a woman nomad of Arunthathiyar in Tirunelveli Railway bridge explains their situation of entrepreneurial skills in amulet rope making.

Awareness and Utilization of SHGs:

Out of 120 nomad families one one-tenth, 13(10.83 %) of the arunthathiars have known the women self self-help groups' scheme, the remaining nine-tenths, 107 (89.16 %) of the nomad families have not known the self-help groups' scheme. The main reasons were enquired from the presidents, community leaders, and block development officers. The first reason is, there is no NGO in the Villages and Taluk. The second reason, most of the time, the nomads do not stay in the villages.

As per the orders of the Supreme Court, accommodation and shelter for the homeless (poor and destitute), the elderly, poor, and beggars have been provided with three meals a day in the Tirunelveli Corporation area. This was provided in consultation with the Corporation Commissioner in all the Corporation and Municipal areas. The survey was conducted accordingly. The Tirunelveli Corporation provides accommodation to at least 361 families belonging to the Nomadic Arunthathiyar Community in the surveyed area at the four railway stations, at the base of the bridges, and in the old buildings as a family. But there were beggars in the building: the physically challenged, the elderly, and the terminally ill. The nomadic Arunthathiyar people refused to stay with them.

Lunch is being served at a low price at Amma Unavagam,* run by the Tamil Nadu Government. They also refuse to buy food at the place. They are permanently living in the railway station and dilapidated buildings with the help of the helpers and sweepers in the corporation. After the wedding ceremony at the wedding halls near the railway and central bus stations, the nomadic arunthathiyar people collected the odd and left out food from the marriage halls and ate it for two days. In addition, Hindu Temples provide Annathanam to devotees and poor people's. They also board the train for free from Sholavanthan station to Kanyakumari and other states and stay in Tirunelveli.

Government welfare schemes for the Displaced Murasar ethnic people have not been properly implemented in their hometowns of Mannadimangalam and Kuruvithuraipanchayats and the present displaced district of Tirunelveli. The majority of their families have three to four children each, and it is no wonder that child marriage and women being abused by businessmen are rampant and camouflaged. The traditional job as a livelihood support here has helped them meet their everyday needs in the short run and strategic needs in the long run. It has reduced the dependence on the male family members for their basic needs and also has freed them from subordination and subjugation based on caste.

Amma Unavagam * is a food subsidization programme run by the Ministry of Food and Civil Supplies, Government of Tamil Nadu

SUGGESTION

1. Amulet Rope Products are commercial-oriented products, all commercial centers (small-petty shop to Big-mall) and new building owners use this product, then religion-oriented, and to shoo/ward off the evil eye. Our government should arrange financial support through Banks, in terms of low interest and flexible repayment.
2. Special Programme should be conducted separately through Tamil Nadu Adi-Dravidar Housing & Development Corporation Limited (TADHCO) in native villages. Such as: i. Economic Development

- SCs/STs. ii.Skill Development Training, iii. Construction Activities (Financial Assistance with Central and State).
3. Through Indira Awas Yojana (IAY) Rural Housing Scheme should be provided to all Homeless People with sufficient Electric, Water and Road facilities.
4. Monthly Periodical check-up and Family Welfare Scheme should be conducted and ensure the progress and monitored by Village HealthNurse.(VHN).
5. Self-Help Group formation(Savings Credit Schemes and Income Generation Programme) Training and Facilitation should be given through the Assistant Project Manager of Tamil Nadu Corporation for Development of Women in Native Villages.
6. A Separate Homeless Home should be formed for Nomadic People, in Urban Areas (Business-oriented migration we could not stop it so Government should arrange).
7. ID Cards should be given to frequent visitors of nomads through the Corporation Area. Because we could not stop the Commercial Business of Amulet Rope Sales.
8. Free and compulsory Education should be imparted to Children in the 6-14 years age group through SarvaShikshaAbhiyan (SSA).

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