Conclusion

This dissertation attempted to identify the various homes in aRavaNiGaL’s lives at Ri. kalluppaTTi in madurai District, tamiz naaDu*, South India, analyzing their oral narratives and compared the homes with tiNai home. While tiNai home is taken to be a fitting example of the normative home, one finds that the term ‘home’ has undergone several changes in the present day world. Home as a bounded and permanent place of residence is gradually changing as more and more people migrate in search of better economic prospects and standards of living. As Samuel K. Parker in his essay, “Sanctum and Gopuram at Madurai: Aesthetics of Akam and Puram in Tamil Temple Architecture” mentions, “succeeding generations of tamizs have stepped out of the architectural frames bequeathed by their ancestors . . .” (168). Given this change in the perception and perspectives of home, this dissertation revisits the ancient tamiz concept of tiNai and establishes it as a model of a complete and wholesome home. The first chapter, which is a seminal one, conceptualises the idea of home by taking definitions and places it within the framework of tiNai.

The second chapter identifies the various homes of aRavaaNiGaL. While the researcher has identified five homes, given the present time and mobility, aRavaaNiGaL tend to be members of more than five homes. Their movements from one home to another can be attributed to several reasons, out of which few predominant reasons were focused in this dissertation. While the feature of being members of different homes is not restricted to aRavaaNiGaL alone, it can be observed that sexual identity plays an important role in homes. It can be argued that an individual who is heterosexual also does not bind her/himself to one single home, so why connect sexual identity to homes. But it cannot be contested that sexual identity plays dominant part in the home, as sexual identity is connected to different aspects, namely social, cultural,
religious and political. *aRavaaNiGaL*, though try to model their *kooti* homes like that of their NHs, they are unable to do so. Hence, by creating a fictive kinship relationship, they try to bring a structure to their relations with other members of the community. The third, fourth and fifth chapters analyse each home of six *aRavaaNiGaL* namely paaNTiyammaaL, sasikala, SailaJa, amala, vaasuki and maitili. The features derived from the definitions are used to determine each home of which an *aRavaaNi* is part of. Finally in the sixth chapter, the various homes of an *aRavaaNi* are compared with *tiNai* home. It is found that all *kooti* homes lack almost all the features present in *tiNai* home. It is only the NH which is closest to *tiNai* home, the reason being the presence of a hetero normative family with extended family. But it should be noted that a heterosexual family alone does not make *tiNai* home a complete one as there are other features like ancestral spirits and interrelationship between human and non-human entities which also play a predominant role.