Case Study - 1
VEERAPPAN - VEGETABLE VENDOR

Fifty-year-old Veerappan, a vegetable seller, who speaks Hindi fluently, hails from Karaikudi of Ramanathapuram District of Tamil Nadu. He has four daughters and two sons. He has passed twelfth standard and has enough knowledge to read newspapers and magazines. He was doing odd jobs in various places in the North before he landed in Delhi twelve years ago.

Veerappan was initially living with his family in a rented house in Inderpuri paying a monthly rent of Rs.250. After he met with an accident in 1978, their household income dwindled and he found it difficult to pay the rent. He and his wife Parvathi came to know about R.K.Puram jhuggi dwellings and contacted Sarojamma who was acknowledged as a leader in that juggi cluster to give a juggi for them. It took some time to make Sarojamma agree to this proposal. Sarojamma took Rs.700 from them and constructed a juggi for them. Veerappan spent about Rs.2,000 for renovating the juggi later. Parvathi an illiterate woman endowed with abundant common sense, was compelled to seek a job since Veerappan found it difficult to make both ends meet. Parvathi hit upon the idea of making typical South Indian snacks like "Idli", "Vada", "Dosa" etc.
and selling them. She prepared the eatables at home and her children went round and sold them. When the children were grown up, she didn't want her daughters to go out to sell them. According to their tradition the girls are not allowed to go out freely after puberty. Parvathi didn't want to give up the traditional customs and manners though placed in a different environment. She, therefore, switched over to preparing "Roti" and "Sabji" and sold them in the jhuggi itself.

In the meanwhile, some of the jhuggi dwellers put up small vegetable shops in the open on the nearby pavements. Veerappan and Parvathi joined them and the latter gave up the business of selling eatables and started selling vegetables. Saroja, the self-appointed leader of the jhuggi dwellers, offered to protect the interests of the vegetable vendors and for this purpose collected Rs.2/- per month from each. They had to bribe the police constables also since they started driving them out on the ground of unauthorised vending. They represented their sad plight to the authorities. Late Sanjay Gandhi, the son of late Prime Minister Indira Gandhi, came to their rescue and arranged to allot the present venue for the shop. An amount of Rs.400 was invested as capital by Veerappan to start the business here seven years ago. This was demolished by the police thrice consecutively. Three years ago the shop was demolished and their son who was looking after the shop
was taken to custody. Both of them were very much upset at the arrest of their innocent son. They decided to fight out the case in the court.

The couple have spent Rs.6,000 to get their son released and to rebuild the shop. For this purpose they had received a loan of Rs.2,000 from the Punjab National Bank as against Rs.5,000 applied for. They had repaid only Rs.150 so far and the Bank has not sent any reminder to them in this regard.

The vegetable shop is in a kutcha structure with a zinc sheet roof supported by four poles. It is not enclosed by any wall. Gummy bags are hung around to give some privacy. The couple met the Deputy Major Ms. Anjana Kanwar and sought her help for retaining their shop and they ultimately succeeded in their attempt. They had not obtained any licence for running their shop. Every month they have to pay a rent of Rs.60 for the shop and about Rs.20 to the bill collectors, police etc.

Veerappan helps her in getting the vegetables. He goes to the wholesale market (Mandi) every day and gets vegetables. He spends about Rs.10 towards conveyance. Sometimes he takes small loans from other shop keepers also. Veerappan buys vegetables for Rs.250 per day. The net profit works out to about Rs.40 per day. Unsold
vegetables are sold in the nearby juggies. Their youngest son aged 11 years who is studying in the 6th class sells vegetables in the evening after the school hours. In fact he needs some coaching in his studies. But his parents are worried that if he goes for his class the income earned by him will stop.

Two of their daughters were got married without paying any dowry four years and two years ago respectively. Veerappan and his wife told their sons-in-law that if they needed dowry they would ask their daughters to earn the amount required. But luckily the sons-in-law did not demand dowry. They spent Rs.10,000 on the marriage of each daughter. The marriages were performed in the temple called "Malai Mandir" in R.K.Puram. Recently, their third daughter who was studying in the 10th class stopped her studies abruptly. Though she was a bright student, Veerappan could not afford to spend for her studies. Parvathi was bold to argue with the Principal of the school to give her child free education. But the Principal refused and her studies were stopped. Veerappan and his wife were very unhappy about the attitude of the Principal. "My daughter is very intelligent and stood first in the class but the Principal didn't help to continue her studies. Some sort of concession could be shown by the Principal to poor people like us", Parvathi said wiping her tears. Their ten-year-old fourth daughter who is
studying in the 5th class also dropped out from school. Their second son is, however, studying in the Government school. Veerappan and Parvathi are very keen that their children, especially their son should study. The first son has taken to plying a three-wheeler scooter. He has to pay a daily rent to the owner of the scooter. Parvathi wants to buy a three wheeler scooter for her son. She is trying to get a loan from the Bank for this purpose. One portion of the shop is run by her son. But he does not sit in the shop as he has to ply the auto. Parvathi herself takes care of the shop where ground nuts, apple and other fruits are sold according to season. In the evening her husband also sits in the shop. Parvathi comes to the shop in the morning and goes back in the night only. Her daughters take care of the house. Her daughter brings lunch in the afternoon.

Veerappan was mentioning that the so called leader Sarojamma was nice at the beginning but of late her attitude towards the jhuggi dwellers is not helpful. She demands as high an amount as Rs.500 for getting them ration card. She has also come out with a new demand of Rs.25 for each year of occupation from each of the family in jhuggi. Veerappan flatly refused to pay his share of Rs.300 to her.

The couple have fairly good knowledge of current affairs. Parvathi talks on each and every topic with
confidence. The couple discuss all subjects like law and order etc. Hindi is the language mainly spoken in the household.

Both husband and wife are quiet by nature and never interfere in others' affairs. But if somebody picks up a quarrel unreasonably with them, Parvathi becomes aggressive and fights to the end.

Talking about his jhuggi, Veerappan who is now physically very weak, says that they do not have basic amenities and the authorities should arrange to provide them so that they could lead a decent life. He will be grateful if the Government helps his daughter to continue her studies and lends loan to his son to purchase a three wheeler. He has no intention to return to his native place.
Case Study - 2

MANIKAM - DOMESTIC SERVANT

Manikam had migrated to Delhi four years back. He was an agricultural labourer in his native place. Generally a male migrates followed by the family. In the case of Manikam his wife took the lead in coming to Delhi. He was motivated by her to follow later with their son. She came to Delhi due to a quarrel with her husband. He used to drink and in the process he sold her jewels. Her parents and brothers were here to give her a helping hand. With their support she came to Delhi accompanied by her two daughters eight years back. After arrival, she picked up some Hindi and started working as a maid servant. She managed to get a servant apartment in the government staff quarters. She saved some money and kept it under the employer's custody which was used later on for her daughter's marriage. She struggled a lot because of the extreme climate in Delhi to which Tamil migrants are not accustomed. In Tamil Nadu the climate is entirely different and is equable throughout the year. Job opportunities available in Delhi and the determination of his wife to tackle different problems made Manikam join his wife later in Delhi.
Both of them are not educated but they want their son to be educated. Now he is in 10th standard. Her first daughter was given in marriage to her younger brother and the marriage was celebrated in Delhi itself. An amount of Rs.20,000 was spent for this purpose. The marriage was celebrated on a decent scale with arrangement for video coverage also. Her brother and employer lent some money for this purpose. The savings through chits also came in handy. Unfortunately their third daughter is mentally affected probably because of the change of place or due to being alone at home in her mother's absence after her sister's marriage. Her employer helped in admitting her in the hospital for the mentally retarded. They frequently visit her in the mental asylum.

Manikam who started lending a helping hand to his wife in her work as a domestic servant has now himself become a full-fledged domestic worker in several houses. They earn around Rs.800 per month. Manikam is trying to repay the loan taken from his wife's brother and employer. They have to face several problems while in occupation of servant's quarters. Her employer allows only a limited time to work outside the quarters. Always there is an element of suspense regarding the occupation of the quarters itself. Hence they purchased a jhuggi in R.K.Puram for Rs.4,000/- . There is neither electricity nor toilet facilities in the house. Public water taps have been provided by the
authorities to cater to the needs of all the residents of the area. An amount of Rs.2/- is collected to get electricity provided with the help of a generator by a private entrepreneur.

There is a community leader in the jhuggi to help the Tamil migrants. Religious celebrations take place periodically in which Manikam and his wife participate. Her employer has promised to get them a ration card. fringe benefits of food and clothing got from their employers are of great help to the couple. Sometimes Manikam thinks of going back to his village but immediately curbs the idea because of the difficulty in securing a job at his native place. Hoping for a bright future for the son and daughter Manikam and his wife have decided to stay back in Delhi itself.
Case Study - 3

KANDASAMY - RAG PICKER

Kandasamy hails from an obscure village in Salem District of Tamil Nadu. He belongs to the Pallan community which is a Scheduled Caste in that state. He is living in R.K.Puram with his wife Annam and their three children. Their daughter who is married, lives in the nearby J.J. Colony. Out of two sons, one is living with them. The other son had gone to Bombay to take up a job. The whole family has been doing rag picking which is not only fairly remunerative but also provides certain amount of independence. Their traditional occupation was cultivation. His wife was young when she moved with her parents more than 20 years ago because of the drought condition prevailing then there. They got married when she was around twelve years. After marriage they left for Ludhiana for business.

Kandasamy had to visit all villages and towns around Ludhiana to sell balloons. The business enabled him to eke out a living. In Ludhiana his wife was only attending to household chores. When the local people in Ludhiana started this business, migrant traders like Kandasamy could not withstand the local competition. Kandasamy, therefore, decided to leave Ludhiana. His
migration is a circulatory one. Seven years back Kandasamy and his family came to Delhi along with other Tamil migrants from Ludhiana. Fortunately there was a construction work going on in R.K.Puram. The contractor who engaged both the husband and wife in loading and unloading construction materials provided shelter also. They earned Rs.800 per month. By providing them shelter the contractor expected both husband and wife to work for him to the maximum. But as soon as the construction was over, they had to go in search of a home and a job. Fortunately they had spotted a vacant space in R.K. Puram Jhuggi area. Without a second thought they spent Rs.500 to put up a structure there. They ignored the objection raised by the local leader and continued to stay there.

Many people from Tamil Nadu, especially from Salem, have settled in this place. There is no electricity connection in the jhuggi. A private company however, is operating a generator and supplies electricity to those who needed it. They collect Rs.2.00 per day per household. Most of the residents feel that it is very costly and do not use it. Kandasamy has obtained a ration card also. A member of a political party helped the residents to get it. There is a community toilet which is kept clean. The Delhi Municipal collects 0.25 p. from each of the male members who use it. The chowkidar gets the toilet cleaned every alternate day.
Kandasamy is a rag picker at present. He had given up balloon selling and started picking rags and selling them after they came to Delhi. His wife had started working as domestic servant since she found all the fellow-migrants do this work. She served in four houses in R.K.Puram. She was also doing rag-picking as a secondary job to enhance the family income. Once when she went to her son's marriage which was held in Bharati Nagar, her employers in some of the houses where she was serving, said that she had absented herself from work for long and hence they did not want to continue her employment in their houses. She got disgusted and stopped working in other houses also. She decided to be a full-fledged rag picker. Now she goes for work around 10 O'clock in the morning and comes back around 4 O'clock in the evening.

Both Kandasamy and his wife Annam feel that rag picking is more profitable and they are answerable to none. It does not involve long hours of work. But the only difficulty in rag-picking is that they have to pick bits of paper, bottles etc. from filthy dust bins and garbages. She goes round only a short distance for this purpose. But Kandasamy walks more than five kilo meters for this purpose. Mostly they operate in Anand Niketan and Moti Bagh. They sell the collected rags to the Kabadiwala in nearby Moti Bagh who pays about 50 paise per kilogram of
rags. They get around Rs.25 to 30 per day.

Annam herself runs the household and is the virtual head of the household. She, however, declared that her husband is the head of the household. Annam keeps her earnings with herself. She also saves money in a chit fund. She has joined a Rs.6000-chit for which she has to pay nearly Rs.200 a month. The couple earn about Rs.800 per month. Their son is also earning around Rs.300 a month. They wanted him to get educated. But in the school run by the Tamil Educational Society one has to pay a donation of Rs.500. Apart from that they have to spend for books, dress etc. which they cannot afford.

They got their daughter married two years ago. They spent Rs.8,000 for her marriage. This amount was drawn from their savings in chit fund. Every year they spend Rs.500 to renovate the jhuggi. They have taken a loan of Rs.3,000 from a money lender of Munirka. They have to repay the loan in six months. At the time of interview Kandasamy was recovering from an injury caused in a road accident. He was in N.D.M.C. hospital, Moti Bagh, for a week. As long as he was in the hospital they gave medicine free of cost. After his discharge from the hospital he has to spend on medicine from his own pocket. He does not go to work now-a-days regularly.
Annam's mother who was living in Kanpur has also came to Delhi after the death of her father. Her younger sister also lives with her. Annam is generally accompanied by her younger sister during rag picking. Both her mother and her mother-in-law who have become very old are unable to walk. So they are seated by the family members in a place near Moti Bagh Bus Stop where they beg. They come in the morning and go back in the evening and they earn nearly Rs.200 per month.

Kandasamy said that once some charitable minded rich people gave about a lakh of rupees for the welfare of the jhuggi people and the so called leaders of the jhuggi colony had mis-appropriated that money. When a question was asked about his future plans and whether they were interested in going back to their native place, Kandasamy said "What is there is our place? All that we had were sold. We are able to make a living here. In our village, we can do only cultivation which is not regular. If there is drought, we have to starve. We have a fairly comfortable living here. Why should we go to Salem?"
Case Study - 4

KALIAPPAN - KABADIWALAH

Kaliappan belongs to the Devangar community. He resides with his family in a slum in Moti Bagh. His wife Salvi who is aged 40 years sells iddli (rice cake) in SHastri market of Moti Bagh. She sells iddlies in a taurpalin-roofed shed on the rear side of a Kabadi shop. Their house is on the other side of the ring road in Moti Bagh-I. She prepares iddli at home and brings it here. She mainly sells iddli to the rag pickers, both men and women. In SHastri market there are several Kabadiwalah shops where the rag pickers come and deliver their daily collections. Kaliappan also brings to this shop for sale old papers and used bottles collected by him by going round the colonies on bicycle. Salvi sells between 9.00 A.M. and 1.00 P.M. She earns Rs.300 to 400 per month. She sells three iddlies for a rupee. She has eight children - four boys and four girls. Two of her daughters are married. One of them is in her native place Salem.

Kaliappan's second son-in-law is a Kabadiwalah and his second son works with him. His first son does not work. His unmarried daughters are at home and help their mother in the household chores and in the small enterprise
Kaliappan hails from Salem where he was working as an agricultural labourer. He came with his family to Delhi for the first time around 1961, "before the death of our beloved Nehruji", in his own words. They travelled without tickets. Seeing the small children the ticket collector allowed them to reach Delhi. They stayed in Delhi for some time. He could not find a living and therefore returned to their village. The drought situation compelled most of the villagers, including our respondent family to migrate. The earlier migrants to Delhi who were known to them advised them to come again to Delhi. So thirteen years back the whole family migrated to Delhi for the second time.

Kaliappan with his family came directly to Moti Bagh and put up a jhuggi in a vacant place. His wife did domestic work only for few months on her arrival. She realised it was not easy to do this work and considered it beneath her dignity to work in houses. She, therefore, dropped the idea of doing domestic job. At the same time she wanted to enhance the household income, since her husband's income was inadequate for the big family. It was difficult to run the family with eight children. Hence she started this business at her home which she felt was a sort of extended household work. She prepared Iddli and sold
it in the jhuggi itself on a small scale. After two years she started preparing at home and sending it through her sons to the shops in Moti Bagh where the demand was more. She is getting a net income of Rs.200 per month. Having realised that if she herself sits in the shop, she can earn more, she commenced this business in Moti Bagh three months before the survey. This is rented premises for which Rs.70 is paid as rent per month. Earlier this was the shop of a local person. She had to spend Rs.500 towards equipment, utensils and other things when she established this shop.

Salvi gets up early in the morning, prepares Idlis numbering 100 to 150 with "Chutney" and "Sambar" at home. Few Idlis are left at home to be sold there itself by her daughters and the rest is brought to the shop by her last son who is aged eleven years. He does not go to school. She says that they did not want to give any donation and hence he could not be sent to school. They had given donation of Rs.750 for two boys, but they did not go regularly and ultimately dropped out. So she didn't send this boy to school at all. The boy also doesn't have an aptitude for studying. But the children help her in getting things done.

The household is maintained by her only. She does not give her earnings to her husband. She has joined in a
local chit fund which involves the payment of monthly instalment of around Rs.200-300.

Last year God was not kind to this family. Their Jhuggi caught fire from a spark from the wick lamp and they lost all their valuable possession including their ration card. The loss is estimated as Rs.10,000. What is more, their son who has been giving a helping hand to his mother got his hand burnt in this accident. They had to spend around Rs.6,000 to give medical treatment to their son and rebuild their Jhuggi. They got Rs.2,000 as loan from the Punjab National Bank for this purpose. They got Rs.2,000 as against Rs.5,000 they applied for to the Bank. They managed to get the remaining amount from a private loan from a relative.

Since they lost their ration card in this fire Salvi has to purchase rice from the open market now. Rice is the major ingredient in Iddli. Now she has to purchase it at the rate of Rs.5 per kilogram as against Rs.3 from the ration shop. Traditional South Indian food is taken by the family members. Salvi prepares rice daily. If the children need Roti, they get it from the Dhabas.

Kaliappan and Salvi are not very ambitious. They want their sons to get settled before they are sent back to their own village. They visit their native place off and on
to see their daughter who had settled down there.

Salvi wants the Government to help her to expand her business and Kaliappan desires a similar help for putting up a Kabadiwallah shop and to have a permanent dwelling place. Salvi also works hard to earn more money and is planning to marry off her other two daughters. The Kaliappan couple do not want to live forever in Delhi. As soon as their obligations are over they will take the next available train for Madras.
Muthu, aged 32, came to Delhi eight years back from Salem. His uncle who had migrated to Delhi earlier allowed him to stay with him. He is now working as a shop assistant in Delhi. Muthu has two children and is living in Shashtri Park of Karol Bagh. His wife Kamala joined him later with their second baby. They are expecting the third baby in another six months. When his wife Kamala came to Delhi, she had left their first child at her mother's place because of lack of proper accommodation for them in Delhi. His mother takes care of the second child when she and her husband are away for work.

Muthu is working as an assistant in a Kabadiwallah shop. She works both as a domestic servant and rag picker. Rag picking is done as a secondary work. She manages the entire household affairs. The couple earn in all around Rs. 800 per month.

The Kabadishop owner is kind enough to give them loans in time of need. Every year they do visit Murugan Temple in Palani of Tamil Nadu to offer the votive offerings. Each visit costs them heavily. Household income is not enough to meet all the expenditure. So they take
loan from the shop owner. She has to repay the loans by supplying her daily rags to the shop. Totally she spends six hours for both domestic service and rag picking. She does work in only one house.

His mother and child also need frequent medical attention. The child was completely immunised. Nearby Doctor collects Rs.10 for one sitting or consultation exclusive of medicine.

Lack of accommodation is their big problem. The pavement hut is only 5'x6'. Male folks in the pavement huts sleep outside only. Muthu purchased this hut for Rs.1000 and the money paid in instalments of Rs.50. More than half of the amount was paid. They are happy about what they got as an accommodation. The local leader got the stay order for these hutsments to protect from the harassment of the Police. Both of them want to bring their eldest son to Delhi. But due to the lack of accommodation and the Donation which has to be paid on admission for the Delhi Tamil Education Association, they have not been able to do so. As soon as the Government allots better accommodation, they would bring their son back to Delhi.

They do participate in religious functions held in the area : Maniamman Thiruvizha which is celebrated in the month of July is one of the biggest festival. All the
dwellers contribute liberally for this.

Leader has promised them to get the ration card. Kerosene stove is used as cooking media like others. Water is brought from the nearby area. No toilet or latrine facilities exist. Nearby open space is used for the nature call. The rag is mounted in front of the house. In the midst bath is given for the baby. The whole area is very unhygienic.

Though they face crisis now and then, they have great confidence of earning more and their bright future.
Case Study - 6

VENU - CONSTRUCTION WORKER

Venu hails from Salem District. He came to Delhi in 1987. He is from Odiyar community. He works as a casual labourer in the Airport Authority. His wife is a domestic worker in R.K.Puram and Moti Bagh area. They are proud of their Odiyar community. Incidentally Odiyar community produced many saints and sawants of Tamil Nadu. His wife has considered working as domestic servant abroad infradig. Initially they came to Delhi as construction workers in Gurgaon village; later they shifted to Delhi proper.

A contractor brought a group of about twenty persons from Tamil Nadu to engage them in construction labour, offering them more wages which is three times more than the corresponding wages in Tamil Nadu. The construction work which involved breaking stone and carrying load was so arduous. Almost all the members of the group returned to the native place after about six months. But our respondent and his wife wanted to try their luck in Delhi about which they have heard much as a place where one could get easily a job. So they came to R.K. Puram sector-IX where their regional people lived. Unfortunately he did not get job immediately. So his wife had to take up domestic service
which she felt infringing. However, she had to resort to it
owing to poverty and unemployment of her husband. They lived in the scooter shed for some time and she did
domestic work. In 1982 they gave Rs.50 to get space for
their hut in Sector-XII. They felt if they were having
independent hut, they were free to work. Hence they spent
Rs.1000/- for the kutchha structure. The structure was brick
walled, tin roofed and the flooring was made of mud. Rangoli
was put with rice flour on their house entrance.

Venu started working as a casual labour in the
Airport Authority. Authority gave him only for three
months or six months but in a temporary basis. He is not
very happy about it. Now he is trying to get it
permanently. He had given Rs.1000 as a bribe to a person
who promised to make it permanent. Sometimes he does not
go for job because of the temporary nature and feels it is
below his dignity.

His wife has to take care of the household. She
earns around Rs.600. She keeps her savings with her
employer. She does not want to reveal it to the husband
because he has the habit of drinking.

They have one daughter and a son. Daughter was
married to a local Dolhite. They are happy about their
marriage. "Unlike us she has property. She secured an
understanding husband. Above all he did not demand dowry which is a common evil in our community". Their son is studying in 10th class in the Delhi Tamil school.

When they were asked about their future plan to go back to their native place: "What for we have to go. We have sold all our property. There we have to do everything manually which is very strenuous. To buy anything we have to walk a good distance. Here we are comfortable. Socially and economically we are well off. Our son and husband should get a permanent job," answered immediately by his wife who was opening her pawn bag which contains pawn, supari and choonam.
Case Study - 7

VADIVU - AYAH

Vadivu, Ayah of a school in Noida, is nearing her sixties. She got separated from her husband and came to Delhi. She is a monument of patience as could be observed from her appearance and talk. Her story reveals her strong will power and determination to lead an independent life. She belongs to Devangar community whose traditional occupation is weaving. She speaks a dialect which is a mixture of Tamil and Kannada. In her native place she had assistants at home for household work. Eighteen years ago she migrated to Delhi with her eight-year-old daughter Mallika in search of a job for herself. She hails from Kuluchandai village of Madura district. Her husband was a weaver who also used to teach marital art using sticks ("Silambam" in Tamil) to a group of students in the evenings. He was a good and nice person. Suddenly one day he stopped coming from his evening "Silambam" class and did not turn up for two months. She came to know that he had married another girl of doubtful character. She had decided not to stay with him and started attending to weaving herself.

Since male help was required for handling the
looms, she sought the help of her neighbour. But in course of time her own mother grew suspicions of her character and alleged that she had illicit relationship with him. Apart from the non-availability of yarn for weaving, her mother's insult and her husband's behaviour made her leave her native place. Others belonging to the weaving community of the village also could not get yarn for weaving. She joined a group of 27 persons who took a bus from Kuluchandai to the nearest railhead, Dindigul. At Madras Central station, they got into the train for Delhi without buying tickets. But on the way every one of them was detrained by the ticket checking staff. Only two persons including herself were left with children in the train. Ultimately they were also checked out in Kazipet station in Andhra Pradesh. A man in army uniform helped them to get into a train, brought them to Delhi and arranged for their escape from the Railway Station. They spent 15 days on the Railway Platform itself. They washed themselves in the railway toilet and took food in the station stalls. They were told that Karol Bagh was the place where most of the Tamil migrants were residing. A boy selling Idli in the station who came from Karol Bagh caught their eyes and with his help they reached "Sowqarters" in Karolbagh mostly inhabited by Tamil speaking people. In due course, a South Indian lady helped her to get a job as a domestic servant. This work was available immediately. But Vadivu did not want to take up casual domestic servant's job moving from
house to house. She wanted to be a full time domestic servant in one house. She started working in a family on a pay of Rs.50 per month and one time food. In the meanwhile, a Punjabi lady came and asked her to send her daughter Mallika to work in their place. Though she did not want to send Mallika who was only ten years old, circumstances forced her to send the girl with them. The girl was paid Rs.30 per month. Food and clothes were also given to her. At the beginning it was a night-marish experience for Vadivu to live without her daughter by the side. Many a night she shed tears thinking about her daughter. When she got an opportunity to see her daughter after about three months her joy knew no bounds, since she had changed for the better and looked like a Punjabi girl. She spoke Hindi also.

When Vadivu visited her native place after a couple of years, her people there told her that it was not advisable to live alone with a grown-up girl in a far away place like Delhi. But she did not lend her ears to their words. Gradually both mother and daughter settled in their work places and started saving money. Vadivu entrusted the savings to her employer for safe custody. She gradually purchased jewels for the daughter spending about Rs.10,000. She got her daughter married when she was around 15 years old to a boy of her own community who did not ask for dowry. She spent only Rs.2,000 for the wedding. The
wedding took place in the temple "Malai Mandir" in South Delhi. She had taken a loan from her employer for this purpose which she repaid.

In the year 1976, when the late Prime Minister Indira Gandhi took steps to provide plots in the resettlement colony in Trilokpuri, she also got a plot. This house is in her name. She availed of the facility of bus pass to commute between Trilokpuri and Karol Bagh, which cost only Rs.25/- each. Again she got a loan of Rs.200 from her employer and built a Jhuggi there which has brick walls and zinc sheet roof. She was earning Rs.250 per month. After her daughter Mallika was married she was alone. She could therefore, manage to live without spending much. She had to spend only for bus. Food was given in the employer’s house. But Mallika had problems with her in-laws and came to her mother’s place and started living with her. Mallika’s husband and two children are also with them. He was working in a canteen and earning Rs.700. But at present the canteen is closed. Mallika has also started working as a domestic servant in Mayur Vihar. Mallika is managing the household with the guidance of her mother. Whenever she needs money, Vadivu gives her. Commuting from Trilokpuri to Karol Bagh became a big ordeal for Vadivu in course of time. Her health and age also did not permit her to undertake the long journey. She found cleaning and mopping a difficult task at this age.
She had shifted her occupation from domestic work to that of an Ayah. With the help of a school teacher of Noida three years ago, she has taken up this job of Ayah which involves taking care of kids. She leaves her home at 6 a.m. and comes back by 2.30 or 3 pm.

Vadivu takes a special bus at 6 O'clock in the morning. If she misses that bus she has to take two buses to reach the work spot. Parents of the children in the school like her very much but her health does not permit her now-a-days even to do the Ayah job because she has to deal with 20 to 30 children. She prefers to do the Ayah job for one or two children in the household. She is trying to get a good employer. She wants to avoid commuting by bus. She wants to take up the full time Ayah job so that she could also get a place to live.

Vadivu has also taken part in the traditional worship called "Kavadi" to profligate Karthikeya or Subrahmanya in "Panguni Uttiram". She would very much like to get old age pension which would help her to give up her job and lead a retired life. With the help of some local people she has applied for the same some time back, but she is yet to get a reply from the authorities.

Vadivu said that Mallika sprang a surprise recently when she told her that her father had written asking her to
enquire from Vadivu whether he could get a job in Delhi so that he could come along with his second wife and her sons and settle here. Vadivu who had all along been struggling to make a decent living ever since her husband deserted her had to tell "Delhi is wide. Anybody can come and live here. Why should he ask me?"
Case Study - 8

VALLI - DHABA OWNER

Valli is a forty-six year-old widow who had come from Dindugal of Tamil Nadu with her husband and children in the early sixties. She is running a Dhaba (petty restaurant) in Trilokpuri. Valli had none in Delhi who could initially accommodate her family. Since they had no other go, they travelled by train to Delhi without tickets. It took ten days for them to reach Delhi because ticket examiners forced them to get down on way-side stations in Andhra Pradesh. They stayed on the platform and cooked their food with the provisions which they had brought along with them. On reaching Delhi Railway Station they found some houseless families from Tamil Nadu living on the Railway platform itself. They also managed to stay on platform Numbers 5,6,7 alternatively for seven years by greasing the palm of the station staff.

The extreme climates in Delhi made them gradually change their mode of dress, food habits etc. Valli's husband Munian gradually took to drinking. On seeing a young Tamil boy from Karol Bagh selling snacks like Iddli, Valli got the idea of preparing and selling Iddli, since she had been trained in preparing it and there is a good demand for it in Delhi, especially among South Indians. Valli
prepared Iddli and Sambar (Stew) and her husband went around and sold it. Before she came to this place, they had stayed in various places like Indirapuri, I.T.O. area, Delhi railway platform etc. Police harassment and jhuggi demolition made them shift their dwelling frequently from place to place. In the mean time her husband's addiction to drinking caused many a friction between the couple. In I.T.O. area she worked as a domestic servant for a short period but it didn't suit her. Once her jhuggi caught fire and her four year old child who was born in Delhi had died. The Government helped each of the fire victims to get Rs.500, a ghee tin and 15 kilograms of rice. The death of the child made her husband take to hooch illicit liquor and finally he died. Once along with other slum dwellers she had a chance to meet Smt. Indira Gandhi, the then Prime Minister who gave her a saree and blanket.

The death of her husband and the frequent police harassment emboldened her to face the crisis situation and she herself started the business of selling liquor and ganja in collusion with some North Indian friends who were already involved in this illicit trade. Once in their company, she was led step by step, to other terms of business of the underworld. She also started selling stolen goods in her residence supplied to her by young men known to her. She earned good profit in the sale of liquor. She had a man to help her in her business. He was also her
paramour. She has also been having illicit relationship with few other men as well, according to her neighbours. When her business flourished, she purchased a few houses in Trilokpuri. The allottees in Trilokpuri sold their allotted plots since these plots were at a long distance from their work place (Karol Bagh) and they were unable to construct any house in the land which was allotted to them. They sold the plots at low prices as a distress sale. She took advantage of their plight and purchased them.

The clandestine business of liquor and ganja put her in difficulty. She was arrested by the police who prosecuted her. She was later released on bail. There were two criminal cases filed against her more than seven years ago which are yet to be disposed of. In Delhi there are some lawyers practising on the criminal side who are prepared to take up cases like that of Valli. At present, she is being defended by one such lawyer (who was introduced to her by a client) and the litigation had cost her several thousands of rupees. She wanted to escape from the punishment of imprisonment and hence she was prepared to engage two good lawyers at high fees to defend her case. As a result, she lost all her property. The home she is occupying now is under mortgage. She can retrieve it only after repaying the outstanding loan of about Rs.10,000. She has started her present Dhaba six years ago. The frequent harassment of the police has been causing mental tension to
her. This has shattered her health also. In spite of her personal problems she has managed to marry off her son and daughter. She does not get any help from either of them at present.

Valli runs her Dhaba in a room which has brick walls and zinc-sheet roof. She invested a capital of Rs.1,000/- . Her paramour who lives with her (as a so-called brother-in-law) is a drunkard. Once she sent him back but he came back and started living with her. Two years ago she spent Rs.2,000/- to renovate the premises of the Dhaba. She earns Rs.400 to 500 per month. She sells "Madras meals" between 10 a.m. and 2 p.m. For that she prepares the dishes in the morning between 7 a.m. and 10 a.m. In the evening she prepares these from 6 O'clock and sells between 7 and 9 p.m. In the winter season she does not prepare in the evenings. She gets rice from the shop on credit and she settles that account whenever she gets money. Some times she prepares Iddli and Dosa also. But it is not a regular feature because it involves lot of labour. She, therefore, prepares rice, curry and sambar (stew) daily. Nearly 20 to 30 persons come to take food in her Dhaba both in the morning and in the evening. Each plate costs Rs.5/- (Rice Rs.2/-; Sambar Re.1/- and Curry Rs.2/-). Many of the workers in Trilokpuri of different blocks have their food in this Dhaba. Now-a-days she frequently falls ill. She says, "I don't know how I would get over my
debts and court cases. Nobody is there to support me." She is always under mental stress and strain. Apart from the survival part, she has to face the court cases. But in spite of her problem she is quite brave. She is known for her quarrelsome nature. Hence her married children also keep themselves away from her. Nobody in Trilokpuri dares to talk to her. In fact they try to avoid her. She is of doubtful character according to her neighbours and this adds to her problems in her day to day life. Psychologically she is very much upset and does not mix with anybody. Yet, she would like to stay in Delhi only.
Kuppamma, a fifty-four year old widow who lives in a scooter shed attached to a government quarter in R.K.Puram, had migrated to Delhi seven years ago. When she came to Delhi as a visitor to her daughter’s house she did not have the intention of staying back. Having been born in a big Pallan caste family she was married to an agricultural labourer as his second wife in Papparpppati village of Salem in Tamil Nadu. Through his first wife, he had two sons and through Kuppamma has three daughters. Kuppamma’s five sisters are in Delhi. They came and settled here long ago. She got her two daughters married off and settled them in Delhi when she was living in Salem with her husband. But the other daughter got married recently.

When she came to Delhi her husband was alive. Her daughter in Delhi had a strong feeling that her step brothers would not take care of her mother after her father’s death. So she told her mother to stay back in Delhi itself and she said she could earn for her living without difficulty. Kuppamma decided to live in Delhi. Her daughter’s neighbour got her a job in Moti Bagh. She was staying with her daughter and son-in-law in R.K.Puram for
three years and she had shifted to R.K.Puram jhuggi area. She put up a jhuggi there. It was however, demolished by the police. So she had to search for a dwelling place. She did not want to stay with her daughter and son in law further since she thought it was not proper. Her second daughter is in Janakpuri and her husband embraced Christianity.

With the help of another domestic servant, Kuppamma got the scooter shed to live. But the accommodation does not have water and electricity facilities. The scooter shed is very small (5'x6'). Whoever occupies the shed allotted to a government officer, either she should pay the rent or do the domestic work in the house of the officer. She has agreed to do the domestic work. Now she has picked up quite a few words in Hindi to converse with other people. She is earning around Rs.400 and Rs.500 p.m. at present.

Kuppamma gets up at 5.30 in the morning and goes for job. She does only the work of cleaning the vessels and mopping the house. She does not take up washing clothes in any of the house because her health does not permit her to do this strenuous job. She gets tea and left over food. She gets old sarees from the employer's house. During festive seasons like Deewali or Pongal she gets new saree from the employers. So her basic needs of food and
clothing are satisfied by the employers. Being alone, she
does not have much of household expenditure. She is quite
satisfied with her employers. Even in winter seasons she
goes for work in the early hours donning the sweater and
shawls.

Two years back her husband's sudden demise made
her visit to her native place. She spent Rs.1,000 for the
travel and other expenditure. She realised her daughter's
prediction, came true. Her step sons did not want her to be
there and all the properties were taken by the first wife of
her husband and her sons. So she had to be back in Delhi
with empty hand.

Being alone, Kuppamma could save some money. She
has been contributing to chit fund, for the past four years.
She had got her daughter married from these savings only.
Now this daughter is in Hyderabad. But frequently this
daughter is demanding money. She has sent Rs.200 recently
as against Rs.500 asked for by her.

For meeting immediate needs Kuppamma gets financial
help from the employers. Her sisters also render physical
and financial help whenever she needs them.

Kuppamma says that she finds living in Delhi is
quite comfortable. "I don't have any problem in Delhi" she
says, "except want of proper shelter. Since I came to Delhi I did not have to purchase any clothing for me. With the employers' "Meharbani" I get enough food and clothing. My standard of living is very much better than what it was in my village. I am also economically and socially independent". When she uttered the word "Meharbani" one could see Kuppamma has completely integrated herself with the Hindi speaking population of Delhi.

The only aspect which makes Kuppamma unhappy is the demand of money from her daughters frequently. The daughters told that she does not need so much money and that she could give her earnings to her daughters. But Kuppamma says, "why should I give them? In my old age I may need money and that is why I am working hard to earn as much as possible".

Kuppamma has petitioned to the Government to give her the old age pension. Despite all the odds, she is hopefully looking forward to the day when she can avail of the old age pension and get a modest dwelling.
Rukmini, a twenty four year old domestic servant, who lives in Moti Bagh hall from Vadapatti village of Salem district. Rukmini was born in a well-to-do family belonging to Nadar Caste which is included in the list of Backward classes of Tamil Nadu State. She got married in her thirteenth year and went to Bhopal with her in-law's family. Her father-in-law was a Government employee who had a quarter to live. Her mother-in-law was working as a domestic servant. At present Rukmini is separated from her husband and is living with her parents. Last year she chose to live separately due to her in-law's harassment.

Rukmini had studied up to the second standard only but she is very bold. She was with her in-laws for eight years. Her husband was addicted to drink. Her in-laws ill-treated her. In order to be away from home, she started working as domestic servant in Bhopal and was earning around Rs.200 per month. Rukmini's jewels and other belongings were kept in her mother-in-law's custody. They were teasing her saying that she did not know how to get on with her husband. She had two sons at that time. Four years ago Rukmini had a big quarrel with them. She went back to her native place. After some time her husband
wanted to reconcile with her and hence went to their village to fetch her back. But she refused to come with him. Her brother who was in Delhi called her to Delhi with her husband to settle down there. He had arranged a jhuggi in Bapudham colony for the couple to live. She came to that place with her husband and eldest son. The younger son was detained with her in-laws in Bhopal. They refused to send the boy along with them.

Meantime her brother brought Rukmini's parents to Delhi from the village because her father who had become old and weak was suffering from asthma. They lived with their son only for sometime. Her father found it difficult to go to the public latrine which was far away from their home. Her parents, therefore, came to live with Rukmini in Moti Bagh. Rukmini's unauthorised jhuggi is situated in the Shastri Park where there is an open space which is generally used by people to attend to call of nature.

Rukmini's mother also started working as a domestic servant at her old age to make both ends meet. Six months ago Rukmini had a big quarrel with her husband again which forced her to live separately. Rukmini's husband was given to evil ways. He became a drunkard and also had illicit relationship with other women. Hence Rukmini decided to part company from him. In this process she could not take her eldest son along with her. He was detained by her
husband. She started living with her parents in Moti Bagh and she had to work in three households as a maid servant for her survival. She does not undertake washing clothes and earns only around Rs.250 per month.

Rukmini is now keeping indifferent health. She always complains of headache and weakness. Her old parents are very much worried about her plight. In the mean-while her sister-in-law (husband's sister) died suddenly in a fire accident in Bapudham a place about three kilometres away from Moti Bagh. In spite of her strained relationship with her in-laws Rukmini considered it as her duty, in keeping with the tradition of her family, to call on the family of bereaved to convey her condolence. There she met her parents-in-laws and husband. Her mother-in-law once again refused to return her belongings to her and did not agree to send her second son. However, she succeeded in bringing the first son along with her to Moti Bagh. Rukmini has managed to put her son as an apprentice in a Mechanic shop.

Rukmini had to face several challenges in her life one after the other and this she did boldly and successfully.

Rukmini had taken a loan of Rs.900 from a distant relation after pledging her gold ear rings. Her mother also
had taken a loan for Rs. 400 to buy household provisions. Rukmini is determined to recover all her belongings which her mother-in-law is wrongfully keeping with her and to get her younger son back. For that she has to make a trip to Bhopal.

To crown all, as if to add insult to injury, her mother-in-law told her that either Rukmini should come back and live with her husband or suggest a girl who could marry him. Recalling the suggestion of her mother-in-law, Rukmini said with a philosophic smile on her face, "there is no question of my going back to my husband, who has not changed his ways. His second marriage is none of my job."
LIST OF SCHEDULED CASTES, SCHEDULED TRIBES
AND BACKWARD CLASSES

SCHEDULED CASTES

1. Adi Andhra
2. Adi Dravida
3. Adi Karnataka
4. Ajila
5. Arunthathiyyar
6. Ayyanavar (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
7. Baira
8. Bakuda
9. Bandi
10. Bellara
11. Bharatar (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
12. Chakkilliyan
13. Chalavadi
14. Chamar, Muchi
15. Chandala
16. Cheruman
17. Devendra kulathan
18. Dom, Dombara, Padi, Pano
19. Domban
20. Godagali
21. Godda
22. Gosangi
23. Holeya
24. Jaggali
25. Jambuvulu
26. Kadaiyian
27. Kakkalan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
28. Kalladi
29. Kanakkun, Padanna (in the Nilgiris district)
30. Karimpanal
31. Kavara (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
32. Koliyan
33. Koosa
34. Kootan, Koodan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
35. Kudumban
36. Kuravan, Sidhanar
37. Madari
38. Madiga
39. Maila
40. Mala
41. Mannan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
42. Mavilan
43. Moger
44. Mundala
45. Nalakeyava
46. Nelayadi
47. Padannan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
48. Pagadai
49. Pallan
50. Palluvan
51. Pambuda
52. Panan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
53. Panchama
54. Pannadi
55. Panniandi
56. Paraiyan, Parayau, Sambavar
57. Paravan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
58. Pathiyan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
59. Pulayan, Cheramar
60. Puthirai Vannan
61. Raneyar
62. Samagara
63. Samban
64. Sapari
65. Semman
66. Thandan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
67. Thoti
68. Tiruvalluvar
69. Vallon
70. Valluvan
71. Vannan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
72. Vathirian
73. Velan
74. Vetan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
75. Vettiyan
76. Veetuwan (in Kanyakumari district and Shenkottah taluk of Tirunelveli district).
SCHEDULED TRIBES

1. Adiyar
2. Aranadan
3. Eravallan
4. Irular
5. Kadar
6. Kammara (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)
7. Kanikaran, Kanikkar (in Kanyakumari district and Shenkottah taluk of Tirunelveli district)
8. Kaniyan, Kanyan
9. Kattunayakan
10. Kochu Velan
11. Konda Kapus
12. Kondareddis
13. Koraga
14. Kota (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)
15. Kudiya, Melakudi
16. Kurichcham
17. Kurumbas (in the Nilgiris district)
18. Kurumans
19. Maha Malasar
20. Malai Arayan
21. Malai Pandaram
22. Malai Vedan
23. Malakkuravan
24. Malasar
25. Malayali (in Dharmapuri, North Arcot, Pudukottai Salem, South Arcot and Tiruchirapalli districts)
26. Malayekandi
27. Mannan
28. Mudugar, Muduvan
29. Muthuvan
30. Palleyan
31. Palliyan
32. Palliyar
33. Paniyan
34. Sholaga
35. Toda (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)
36. Uraly.
31. Palliyan
32. Palliyar
33. Paniyan
34. Sholaga
35. Toda (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)
36. Uraly.
LIST OF BACKWARD CLASSES AND MOST BACKWARD CLASSES
THROUGHOUT THE STATE OF TAMIL NADU.

1. Agamudayar including Thozhu or Thuliva Vellala.
2. Agaram Vellan Chettiar.
3. Alwar, Azhavar and Alavar (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
4. Servai (except Tiruchirappalli and Pudukottai District).
5. Ansar.
6. Arayar, Nulayar (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
7. Archakkai Vellala.
8. Aryavathi (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
15. Chavalakar (in Kanniyakumari District and Shencottah Taluk of Tirunelveli Districts).
17. Chowdry.
18. Converts to Christianity from Scheduled Castes irrespective of the generation of conversion for the purpose of reservation of seats in Educational Institutions and for seats in Public Services.
22. Devangar, Sedar.
24. Dukulka.
25. Eadali.
27. Ezhuthachar (in Kanyakumari District and Shencottah Taluk of Tirunelveli District).
29. Gangavar.
30. Gavara, Gavara and Vadugar (Vaduvar) (other than Kamma, Kapu, Balija and Reddi).
32. Gowda (including Gamada, Kalati and Anuppa Gounder).
33. Hegde.
34. Idiga.
35. Illathu Pillalmar, Illuvar, Ezhuvur and Illathar.
36. Jhetty.
37. Jogle (except Chengalpattu, Madurai, South Arcot and North Arcot Districts).
38. Kabbera
39. Kailolar, Senganthar
40. Kaladi (except Pasumpon Muthuramalingam, Kamarajar, Ramnathapuram, Madurai, Thanjavur, Pudukottai and Trichirapalli Districts).
41. Kalari Kurup including Kalari Panicker (in Kanyakumari District and Shencottah Taluk of Tirunelveli District).
42. Kalingi
44. Kallar Kula Thondamun
45. Kalveli Gounder
46. Kambal
47. Kammalar or Viswakarma, Viswakarmala (including Thattar, Porkollar Kannar, Karummar, Kollar, Thacher, Kal Thacher, Kamsala and Viswabrahmin).
48. Kani, Kanisu, Kaniyar Panikkar
49. Kaniyala Vellalar
50. Kannada Salnagar, Kannadiyar (Throughout the State) and Dasapalanjika (Coimbatore, Periyar and the Nilgiris Districts).
51. Kannadiya Naidu
52. Karpoora Chettiar
53. Karunecgar (Seer Karuncagar, Sri Karuncagar, Sarattu Karuncagar, katti Karuncagar, Mathuvaizhi Kanakkar, Sozhi Kanakar and Sumambu Karuncagar).
54. Kasikkara Chettiar
55. Katesar, Pattamkatti
56. Kavuthiyar
57. Kerala Mudali
58. Kharvi
59. Khatri
60. Kongu Vaishnava
62. Koppala Velama
63. Koteyar
64. Krishnavaka (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District)
65. Kadikara Vellalar
66. Kudumbi (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District)
67. Kuga Vellalar
68. Kushtidigar
69. Labhala including Rowthar and Marakayar (whether their spoken language is Tamil or Urdu).
70. Lambadi
71. Latin catholics (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District)
72. Lingayat (Jangama)
73. Maharatta (non-Brahmin) (including Namdev Maharatta)
74. Malayar
75. Male
76. Muniagar
77. Mapilla
78. Maravars (except Thanjavur, Pudukkottai, Ramanathapuram, Pasumpon Muthuramalingam, Kamarajar and Tirunelveli Districts) (including Karumaravars, Appanai Kondayamkottai Maravar (except Pasumpon Muthuramalingam, Kamarajar, Ramanathapuram and Madurai Districts) and Sambandanu Maravars (except Pasumpon Murutamalingam, Kamarajar and Ramanathapuram Districts).
79. Moondrumandai Enbathunai (84) Ur. Sozhia Vellalar.
80. Mooppan
81. Mukkuvar or Mukayar (including converts to Christianity).
82. Muthuraja, Muthuracha, Muttiriyar, Muthiralyar, Mutharalyar.
84. Nagaram.
85. Naikkar (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
86. Nangudi Vellalar.
87. Nanjil Mudali (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
88. Odar (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
89. Odiya
90. Ootruvalanattu Vellalar
91. O.P.S. Vellalar
92. Ovachar
93. Paiyar Kotta Vellalar
94. Pamulhu
95. Panar (except in Kanniyakumari District and Shencottah Taluk of Tirunelveli District where the community is a Scheduled caste).
96. Panisaiyan (including Veerakodi Vellala)
97. Panaiyar (including Kathikarar in Kanyakumari District).
98. Panalrendam Chettiar or Uthama Chettiar.
100. Parkavakulam (including Surithimar, Nathamur, Malayamar, Moopanar and Nainar).
101. Perikke (including Perikke Baliya)
102. Perumbukkara (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
103. Podikara Vellalar
104. Poolava Gounder
105. Purayya
107. Pulluvan or Pulluvar
108. Purala
109. Reddy (Ganjam)
110. Sadhu Chetty (including Telugu Chetty, Twenty-four Mula Telugu Chetty).
111. Sakkaravar or Kavathi (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
112. Salivagana
113. Saliyar, Padmasaliyar, Pattusaliyar, Pattariyar and Adhaviyar.
114. Savalakkarar
115. Senaihalalvar, Senaiyudiyar and Ilaiyaniar.
116. Sheik
117. Sowrashta (Pattunukkarar)
118. Sozhiavellalar (including Sozha Vellalar, Vettilalakarar, Kodikallarar and Keeraiyadarkarar.)
119. Srisayar
120. Sundaram Chetty
121. Syed
122. Thogatta Veerakshatriya
123. Tholkollars (in Kanniyakumari District and Shencottah Taluk of Tirunelveli District).
124. Tholuvu Naicker and Vetalakara Naicker.
125. Thoraiyar
126. Thoriyar.
127. Ukkirakula Kshatriya Naicker
128. Uppara, Uppilia and Sagara
129. Urali Gounder (except Tiruchirappalli and Pudukottai Districts and Orudayn Gounder or Oorudaya Gounder (in Madurai, Coimbatore, Periyar, Tiruchirappalli, Pudukottai and Salem Districts).
130. Urukkara Nayakkar.
131. Vällambar.
132. Valmiki.
133. Vanniar, Vania Chettiar (including Gandla, Telikula and Chekkalar.)
134. Veduvan and Velar (except in Kanniyakumari district and Shencottah taluk of Tirunelveli district where the community is a Scheduled Caste).
135. Vedrasajja (in Kanniyakumari district and Shencottah taluk of Tirunelveli district).
136. Velar.
137. Vellais Chettiar.
138. Veluthodathu Nair (in Kanniyakumari district and Shencottah taluk of Tirunelveli district).
139. Vokkaligars (including Vakkaligars, Okkaligars, Kappilisar, Kappiliya, Okkaliga Gowda, Okkaliya Gowda, Okkaliya Gowder, Okkaliya Gowda.)
140. Wyan Chetty (The Nilgiris district).
141. Yadawars (including Idayar, Telugu Speaking Idayar known as Vaduga Ayar or Vaduga Idayar or Golla and Aasthantha Golla).
142. Yavana.
143. Yerukula.
144. Converts to christianity from any Hindu Backward Classes Community.
145. Ambalakarar.
146. Andipandaram.
147. Bessa, Siviar.
148. Bhatraju (other than Kshatriya Raju).
149. Boyar, Oddar.
150. Dasari.
151. Domnara.
152. Eravallar (except in Kanniyakumari district and Shencottah taluk of Tirunelveli district, where the community is a Scheduled Tribe).
153. Isavellalai.
154. Jambavanadai.
155. Jangam.
156. Jogi.
158. Koracha.
159. Kulala (including Kuyavar and Kumbarar).
161. Kurumba.
162. Kurushini Chetty.
164. Mond Golla.
165. Moundadam Chetty.
166. Mahendra, Medara.
167. Mudalampatti.
168. Narikoravar.
169. Nokkar.
170. Vannakula Kshatriya (including Vanaliyar, Vanniya, Vannia Gounder, Gounder or Kander, Padayachi, Palli and Agilika Kshatriya).
171. Paravar (except in Kanniyakumari district and Shevottah taluk of Tirunelveli district where the Community is Scheduled Caste).
172. Meenavar (Parvatha Raja kulam, Pattanavar, Sembadavar) (including converts to Christianity).
173. Punnan Vettuvan Gounder.
174. Sathara Srivallihava (including Sathani, Chattradi and Chattada Srivallihava).
175. Sontha Chettiy.
176. Telugupatti Chetty.
177. Thottia Naleker (including Rajakambalam, Gollavar, Sillavar, Thokkalavar and Tholurva Naleker).
178. Thondamman.
179. Valayvar (including Chettinad Valayars).
180. Vannar (Salavai Thoohilalvar) (including Agasa, Madivala, Ekal, Rajakula, Veluthodor and Rajaka) (except in Kanniyakumari District and Shevottah Taluk of Tirunelveli District where the Community is a Scheduled Caste).
181. Vettsalayar.
182. Vettuva Gounder.
183. Yogeeswarar.
184. Attur Kallud Koravars (Salem, South Arcot, Ramanathapuram, Pasumpon Muthuramalingam and Kamarajar Districts).
185. Attur Molenad Koravars (Salem District).
186. Appanad Kondanam Kottai Maravar (Pasumpon Muthuramalingam, Kamarajar, Ramanathapuram and Madurai Districts).
188. Ambalalakkarar (Suriyanur, Tiruchirappalli District).
189. Boyas (Tiruchirappalli, Pudukkottai, The Nilgiris, Salem and Dharmapuri Districts).
190. Bantu Turkas.
191. C. K. Koravars (South Arcot District).
192. Chakkala (Pasumpon Muthuramalingam, Kamarajar, Ramanathapuram, Thanjavur, Pudukkottai, Tiruchirappalli, Madurai and The Nilgiris districts).
195. Dombe (Pudukkottai and Tiruchirappalli Districts).
196. Dobba Koravars (Salem District).
197. Dommas (Thanjavur, Pudukkottai and North Arcot Districts).
198. Donga Boya.
199. Donga Ur. Korachas.
200. Devagudi Talayaris.
201. Dobbari Korachas (Tiruchirappalli and Pudukkottai Districts).
203. Donga Dasaris (Chengalpattu, Tiruchirappalli, Pudukkottai, Madras and Salem Districts).
204. Gorrela Dooda Boya.
205. Gujra Dasaris.
206. Gandarvakkottai Kotavars (Thanjavur, Tiruchirappalli, Pudukkottai and South Arcot Districts).
207. Gandarvakkottai Kallars (Thanjavur and Pudukkottai Districts).
208. Inji Konavars (Thanjavur, Tiruchirappalli and Pudukkottai Districts).
211. Kaladi (Pasumpon Muthuramalingam, Kamarajar, Ramanathapuram, Madurai, Thanjavur, Pudukkottai and Tiruchirappalli Districts).
212. Kal Oldars (Chengalpattu, Ramanathapuram, Pasumpon Muthuramalingam, Kamarajar, Madurai, Pudukkottai, Tiruchirappalli, Tirunelveli and Salem Districts).
213. Konavars (Chengalpattu, Ramanathapuram, Pasumpon Muthuramalingam, Kamarajar, Pudukkottai, Thanjavur, Tiruchirappalli, Tirunelveli, Madras, Madurai and The Nilgiris Districts).
214. Kaluji Dabikoravars (Thanjavur and Pudukkottai Districts).
216. Kala Koravars (Thanjavur, Tiruchirappalli and Pudukkottai Districts).
218. Koottamari (Chengalpattu, Pudukkottai and Tiruchirappalli Districts).
220. Monda Koravars.
221. Monda Gollo (Salem district).
222. Muthukampani (Tiruchirappalli and Pudukkottai districts).
223. Mekkars (Tiruchirappalli and Pudukkottai districts).
225. Oldars (Thanjavur, Tiruchirappalli, Pudukkottai and Madurai districts).
226. Pedda Boyas (Tiruchirappalli and Pudukkottai districts).
228. Piramalai Kallars (Pasumpon Muthuramalingam, Kamarajar, Ramanathapuram, Madurai, Pudukkottai and Thanjavur districts).
229. Periya Suryur Kallars (Tiruchirappalli and Pudukkottai districts).
231. Punnan Vetthva Gounder (Tiruchirappalli and Pudukkottai districts).
232. Servai (Tiruchirappalli and Pudukkottai districts).
234. Salem Uppu Koravars (Salem district).
236. Saranga Palli Koravars.
237. Sooramar Oddars (Salem district).
238. Sembnad Maravars (Pasumpon Muthuramalingam, Kamarajar and Ramanathapuram districts).
239. Thalli Koravars (Salem district).
240. Thelungapatty Chettis (Tiruchirappalli and Pudukkottai districts).
242. Thogamalai Koravars or Kopmaras (Tiruchirappalli and Pudukkottai districts).
243. Uppukoravars or Settipalli Koravars (Thanjavur, Pudukkottai, Madurai and North Aroor districts).
244. Urali Gounders (Tiruchirappalli and Pudukkottai districts).
245. Wayalpad or Nawalpeta Korachas.
246. Vaduvarpatti Koravars (Madurai, Ramanathapuram, Pasumpon Muthuramalingam, Kamarajar, Tirunelveli, Tiruchirappalli and Pudukkottai districts).
247. Velayars (Madurai, Tiruchirappalli, Pudukkottai, Periyar and Coimbatore districts).
248. Vettakkurar (Thanjavur and Pudukkottai districts).
249. Vetta Koravars (Salem district).
250. Varaganeri Koravars (Tiruchirappalli and Pudukkottai districts).
251. Vettuva Gounder (Tiruchirappalli and Pudukkottai districts).

The Serial Numbers upto 144 represent the Backward Classes and the Serial Numbers from 145 to 251 represent Most Backward Classes inclusive Denotified Communities eligible for 30 per cent and 20 per cent reservation respectively.
## INTERVIEW SCHEDULE
### A STUDY OF MIGRANTS FROM TAMIL NADU TO DELHI

### I. HOUSEHOLD PARTICULARS

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Mohalla/Street/</th>
<th>House No.</th>
<th>Locality</th>
<th>Low income</th>
<th>Slum or squatter</th>
<th>Mixed</th>
</tr>
</thead>
</table>

| 1. | | | | | | |
| 2. | Name of the head of household | | | | | |
| 3. | Religion of head of household | | | | | |
| 4. | Caste of head of household | SC | Name of caste: | ST | Name of Tribe: | Others Specify: |

| 4a. | | | | | | |
| 4b. | | | | | | |
| 4c. | | | | | | |

| 5. | Mother tongue of head of household | | | | | |
| 6. | Language mainly spoken in the household | | | | | |

| 7a. | Place of birth | | | | | |
| 7b. | Place of last residence | | | | | |
| 7c. | Year of migration to Delhi | | | | | |

### II. HOUSING

| 1. | Type of house | Pucca/Kutcha/Mixed | | | | |
| 2. | Ownership | Owned/Rented/Others(Specify) | | | | |
| 3. | Dwelling area | Total | Built-up | No. of rooms | | |

| 4. | Year of construction | | | | | |

<table>
<thead>
<tr>
<th>5.</th>
<th>Kitchen</th>
<th>Yes</th>
<th>Separate</th>
<th>Combined with living room</th>
<th>Shared with others</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 6. | Cooking Fuel | Gas | Kerosene | Cowdung | Charcoal | Wood |
| --- | --- | --- | --- | --- | --- |
| | Others (Specify) | | | | |

| 7. | Water Supply | Yes | Private | Shared with others | Public | | |
| --- | --- | --- | --- | --- | --- | --- |

| 8. | Sanitary connection, if private | Yes | Separate | Shared with others |
| --- | --- | --- | --- | |
| If not private | Community latrine | | Open space |

<p>| 9. | Electricity | Yes | Kerosene lamp | Candle | Others(Specify) |
| --- | --- | --- | --- | --- | |</p>
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Normal resident(R) Visitor(V) a. Relationship to the household head</td>
</tr>
<tr>
<td>2</td>
<td>Name</td>
</tr>
<tr>
<td>3</td>
<td>Line of birth</td>
</tr>
<tr>
<td>4</td>
<td>Line of residence-1</td>
</tr>
<tr>
<td>5</td>
<td>Line of residence-2</td>
</tr>
<tr>
<td>6</td>
<td>Duration of residence</td>
</tr>
<tr>
<td>7</td>
<td>Education</td>
</tr>
<tr>
<td>8</td>
<td>Activity status</td>
</tr>
<tr>
<td>9</td>
<td>Occupation</td>
</tr>
<tr>
<td>10</td>
<td>Place of work</td>
</tr>
<tr>
<td>11</td>
<td>Distance in KM</td>
</tr>
<tr>
<td>12</td>
<td>Mode of Travel</td>
</tr>
<tr>
<td>13</td>
<td>Income P.M.</td>
</tr>
</tbody>
</table>
IV. Before the Movement of the Household head

1. Traditional occupation of the family head

2. Activity status of the head before moving into this city

3. Occupation of the head before moving into this city

4. Income per month of the head before moving into this city

5. Reason/reasons for migration from Tamil Nadu

6. Who took the decision to move
   | Self | Parents | Spouse | Others Specify

7. When you first came to this city were you
   - Alone
   - With family

8. Did you have a job on hand before
   Yes | No

9. If not, how long did it take you to find a job?
   Weeks
   Months
   Years

10. Where did you stay on your arrival in this city?

11. What kind of help you get from your family/Relatives living here?

12. Property/Assets at present

<table>
<thead>
<tr>
<th>Land</th>
<th>House</th>
<th>Radio</th>
<th>T.V.</th>
<th>Bicycle</th>
<th>Sewing machine</th>
<th>Livestock</th>
<th>Others (Specify)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delhi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Native Place</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

V. Health & Mortality:

(a) Health:

<table>
<thead>
<tr>
<th>Medical facility type</th>
<th>Yes</th>
<th>No</th>
<th>Distance to medical centre</th>
<th>Mode of transport to medical centre</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dispensary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Others (Specify)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) Mortality:

<table>
<thead>
<tr>
<th>Name of the Member</th>
<th>Age</th>
<th>Sex</th>
<th>Year of death</th>
<th>Cause of death</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(c) Morbidity:

<table>
<thead>
<tr>
<th>Name of the Member</th>
<th>Disease</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VI (a) Education facilities:

<table>
<thead>
<tr>
<th>Name</th>
<th>If attending school, distance</th>
<th>(1) Free education, or</th>
<th>(2) Paid fees monthly (with amount)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) If children not attending school

<table>
<thead>
<tr>
<th>Name</th>
<th>Job Yes/No</th>
<th>If yes, what type</th>
<th>Addition any</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### VII. Household Expenditure Data:

<table>
<thead>
<tr>
<th>Items</th>
<th>Monthly expenditure (in Rs.)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Food</td>
<td>Rice/Wheat, Milk, Vegetable</td>
<td></td>
</tr>
<tr>
<td>2. Housing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Toilet items</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Clothing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Transport</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Entertainment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Medical</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Others (Specify)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Total</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### VIII. General

#### Indebtedness:

<table>
<thead>
<tr>
<th>Amount (in Rs.)</th>
<th>Year of loan</th>
<th>Purpose</th>
<th>Taken/Repaid regularly</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
</tbody>
</table>

1. Loans/ Advances taken
2. Loan Repayment

### IX. Do you like staying in the city? Reasons?

Yes/No

### X. If provided similar opportunities in your village/town of origin would you like to go back?

Yes/No

### XI. Why?


XIII. What type of assistance have you got from the government, private or other agencies:
   a) for your household
   b) for the whole community

XIII. Is there any community participation? Yes/No

XIV. Festivals celebration Yes/No

XV. Any society's influence or environmental influence on male or female member of the family:

XVI. Any entertainment?

XVII. Governing organisation if any?

XVIII. Observational note about the family if any?
### Household particulars - Religion
(1) Hindu  (2) Muslim  (3) Christian  (4) Sikh  (5) Jain  (6) Buddhist  (7) Others (Specify).

### Members of the Household

<table>
<thead>
<tr>
<th>Code</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Household head</td>
</tr>
<tr>
<td>2</td>
<td>Spouse</td>
</tr>
<tr>
<td>3</td>
<td>Son</td>
</tr>
<tr>
<td>4</td>
<td>Daughter</td>
</tr>
<tr>
<td>5</td>
<td>Daughter in law</td>
</tr>
<tr>
<td>6</td>
<td>Grandchild</td>
</tr>
<tr>
<td>7</td>
<td>Brother/Sister</td>
</tr>
<tr>
<td>8</td>
<td>Others (Specify)</td>
</tr>
<tr>
<td></td>
<td>Unmarried</td>
</tr>
<tr>
<td>2</td>
<td>Married</td>
</tr>
<tr>
<td>3</td>
<td>Widowed</td>
</tr>
<tr>
<td>4</td>
<td>Separated/Divorced</td>
</tr>
</tbody>
</table>

### Duration of residence

<table>
<thead>
<tr>
<th>Code</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Less than a week</td>
</tr>
<tr>
<td>2</td>
<td>8 to 30 days</td>
</tr>
<tr>
<td>3</td>
<td>1 to 6 months</td>
</tr>
<tr>
<td>4</td>
<td>More than six months to one year</td>
</tr>
<tr>
<td>5</td>
<td>1 to 5 years</td>
</tr>
<tr>
<td>6</td>
<td>6 to 10 years</td>
</tr>
<tr>
<td>7</td>
<td>More than 10 years</td>
</tr>
<tr>
<td>8</td>
<td>Since birth</td>
</tr>
</tbody>
</table>

### Education

<table>
<thead>
<tr>
<th>Code</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Illiterate</td>
</tr>
<tr>
<td>2</td>
<td>Literate</td>
</tr>
<tr>
<td>3</td>
<td>Primary/5th Class</td>
</tr>
<tr>
<td>4</td>
<td>Matriculate/Higher</td>
</tr>
<tr>
<td>5</td>
<td>Secondary</td>
</tr>
<tr>
<td>6</td>
<td>Graduate</td>
</tr>
<tr>
<td>7</td>
<td>Post-Graduate</td>
</tr>
<tr>
<td></td>
<td>Others (Specify)</td>
</tr>
</tbody>
</table>

### Activity Status

<table>
<thead>
<tr>
<th>Code</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Self employed</td>
</tr>
<tr>
<td>2</td>
<td>Employed in Government Service</td>
</tr>
<tr>
<td>3</td>
<td>Employed in private service</td>
</tr>
<tr>
<td>4</td>
<td>Employer</td>
</tr>
<tr>
<td>5</td>
<td>Family worker</td>
</tr>
<tr>
<td>6</td>
<td>Unemployed</td>
</tr>
<tr>
<td>7</td>
<td>Student</td>
</tr>
<tr>
<td>8</td>
<td>Housewife</td>
</tr>
<tr>
<td>9</td>
<td>Infant/Child</td>
</tr>
<tr>
<td>10</td>
<td>Too old/Retired disabled</td>
</tr>
<tr>
<td>Code</td>
<td>Details</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>1</td>
<td>Agriculture</td>
</tr>
<tr>
<td>2</td>
<td>Dairy</td>
</tr>
<tr>
<td>3</td>
<td>Household Industry</td>
</tr>
<tr>
<td>4</td>
<td>Non household industry</td>
</tr>
<tr>
<td>5</td>
<td>Construction</td>
</tr>
<tr>
<td>6</td>
<td>Trade &amp; Commerce</td>
</tr>
<tr>
<td>7</td>
<td>Transport, storage and Communication</td>
</tr>
<tr>
<td>8</td>
<td>Administration</td>
</tr>
<tr>
<td>9</td>
<td>Education</td>
</tr>
<tr>
<td>10</td>
<td>Health</td>
</tr>
<tr>
<td>11</td>
<td>Personal and social service like domestic servant, Dhobi, Mochi, Sweeper etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Within this city</td>
</tr>
<tr>
<td>2</td>
<td>Nearby village</td>
</tr>
<tr>
<td>3</td>
<td>Another city (Name)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>On foot</td>
</tr>
<tr>
<td>2</td>
<td>Bicycle</td>
</tr>
<tr>
<td>3</td>
<td>Rickshaw/Tonga</td>
</tr>
<tr>
<td>4</td>
<td>Scooter/Motor cycle</td>
</tr>
<tr>
<td>5</td>
<td>Bus</td>
</tr>
<tr>
<td>6</td>
<td>Train</td>
</tr>
<tr>
<td>7</td>
<td>Others(Specify)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No income</td>
</tr>
<tr>
<td>2</td>
<td>Less than 250</td>
</tr>
<tr>
<td>3</td>
<td>251-500</td>
</tr>
<tr>
<td>4</td>
<td>501-1000</td>
</tr>
<tr>
<td>5</td>
<td>1001-2000</td>
</tr>
<tr>
<td>6</td>
<td>(Specify 2000+)</td>
</tr>
</tbody>
</table>

Reasons for Migration:
1. Employment
2. Better paid job
3. Family crises
4. Social problem
5. Natural disaster e.g. bad crops, floods, drought
6. Relative influence
7. Others
### GLOSSARY

<table>
<thead>
<tr>
<th>Tamil word used in the Thesis</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thooku Cooli</td>
<td>Wage for carrying the dead body</td>
</tr>
<tr>
<td>Kazhagam</td>
<td>Union or Association</td>
</tr>
<tr>
<td>Thalaivar</td>
<td>Head or Leader</td>
</tr>
<tr>
<td>Sondakaran</td>
<td>Relative</td>
</tr>
<tr>
<td>Kudisai</td>
<td>Hut</td>
</tr>
<tr>
<td>Karthikeya Murugan</td>
<td>Lord Karthikeya or Lord Subrahmanya or Lord Murugan son of Lord Siva</td>
</tr>
<tr>
<td>Mariyamma</td>
<td>A popular form of Devi</td>
</tr>
<tr>
<td>Kavadi</td>
<td>A holy vessel filled with sacred water and carried by the devotees as a votive offering to Lord Murugan</td>
</tr>
<tr>
<td>Adi</td>
<td>Tamil month which falls in June-July</td>
</tr>
<tr>
<td>Panguni Uthiram</td>
<td>A festive day when Lord Murugan is worshipped</td>
</tr>
<tr>
<td>Kula Deivam</td>
<td>Family Diety</td>
</tr>
<tr>
<td>Venduthalai</td>
<td>Votive offering</td>
</tr>
<tr>
<td>Thiruvizha</td>
<td>Festival</td>
</tr>
<tr>
<td>Sombu</td>
<td>Small vessel to carry water</td>
</tr>
<tr>
<td>Mayil</td>
<td>Peacock</td>
</tr>
<tr>
<td>Ilaiingyar Mandram</td>
<td>Youth forum</td>
</tr>
</tbody>
</table>