



Narikoravar (Gypsies) A Semi – Nomadic Community And Neglects In Their Educational Development

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Abstract:

Education is the most significant tool which will help the people in society or a community to uplift their living condition. When a particular community is coming forward to gain education it is the responsibility of the society to accept and support them. Narikoravars (Gypsies) in Tamilnadu are one such community who are lying backward in Educational status. This study deals with the Discrimination faced by school going children of Narikoravars (Gypsies) in Tamilnadu, India. This study was done at Aasakulam in Villupuram. Interview schedule was used as the data collection tool for the researcher. Data were collected from parents of Narikoravar school going children. And the researcher had also studied the impact of discrimination on Narikoravar children's education. The researcher had found that discrimination exists at school for school going Narikoravar children and there is no significant relationship between discrimination faced by school going children at school and school dropouts.

Keywords: Narikoravars, Gypsies, Discrimination, School dropouts, Education

1. Introduction:

This article is to Analyze and study the discrimination faced by Narikoravar children at school and how it affects their education.

They are Semi – Nomadic. Narikoravar community live across various states in India and they are categorised under ST (Scheduled Tribes) except in Tamilnadu State. ST status in India is official status of people who have most disadvantaged socio-economic background. People categorised under ST status enjoy various privileges and beneficial schemes provided by state and central government of India. This is provided by government in order to bring in social equality and to uplift the communities listed

under ST list. In Tamilnadu they are classified under MBC (Most Backward Class). Though the Lokur Committee, Which was appointed by the government in 1965 reported that Narikoravars are eligible to be given ST status (their population was 3500), it is not yet executed. 'Narikoravar' community in Tamilnadu has unique culture, language, god, dressing and so on. They speak Vagiriboli language which does not have any written format. Narikoravar living in various states of India worship various gods according to the place they settled. And Narikoravars are divided into two clans based on the god they worship. In Tamilnadu Narikoravar worship Goddesses Kaali and Madurai Meenatchi. And Narikoravars who worship Kaali sacrifice Buffalo as offering for Goddess and who worship Madurai

Meenatchi sacrifice goat as offering, which is a part of their ritual. Narikoravar belong to same clans will have brother and sister relationship. And marriage is done only when bride and bridegroom belongs to different clans.

Occupation: Their main occupation in the past was hunting birds and animals. They are named as Narikoravar and Kuruvikaran because of the job they did. The term 'Nari' means 'Jackal' and 'Kuruvi' means sparrow in Tamil. They are called so because they hunt animals and birds in the past. But now they make and sell beaded ornaments. To sell their beaded ornaments they move from place to place where they can find a market for their products. And Narikoravar children also go along with their parents and this is the main reason they lack attendance in school and it further leads to School dropouts.

Other names: Often these Narikoravars are misunderstood with the Tamil Koravar community. They are called as 'Nakkala' in Andhra Pradesh, 'Hakkipikki' in Karnataka and 'Pardhi' in Maharashtra. *Tradition and Culture:* And the dressings of Narikoravar are usually bright and colourful. Narikoravars says that it is one of the ways they use to isolate themselves from the rest of the society. There are always two clans in Narikoravar community based on the gods they worship. Bride and bride groom will not belong to the same clan. People of same clan will have brother and sister relationship. And they don't accept inter – caste marriage. Though there is prevalence of child marriage, it had reduced

when compared to past. Girls are most probably married at the age of 16. And boys are married before 21 years old. As a result of this there is early pregnancy. Only the bride groom family gives dowry to bride family. Dowry amount will range between Rs.30000 to Rs.40000. And the entire cost for wedding is spent by bride groom family. The women in Narikoravar family also work and earn money for the family. And wherever a Narikoravar woman goes for work she has to return to her house before it gets dark in the evening.

Dressing: Majority of Male in Narikoravar community are only half dressed in shorts, dhoti and Lungi. Some males are dressed in pants and shirts. Those who have rights on Saami mootai have long hairs with pony tails. When they are children they take their hair off completely for three times after that they will never cut their hair. They also wear beaded ornaments on neck, rings on ears, copper or silver rings in fingers and hip chains made out of beads. Narikoravar women wears three forth skirts, tops and half saree. They too wear ornaments like rings in fingers, glass bangles in hands, earrings, nose rings, and anklets. The married women wear black beaded Thaali (Ornament wore at the time of marriage) and those who are not married wear colourful beaded necklace in their neck. They also have a cloth across them to carry their children. Both men and women of Narikoravar community put on tattoos in their back, hands, chest and thighs. They also wear blessed ornament in their neck which they inherit from their elders and ancestors. According to them stitching of clothes in tailor shops is wrong, so they make their dresses ready by themselves.

Housing: The houses of Narikoravars will be in the outside of town, because they are not interested to mingle with rest of the society. They also don't want to quarrel with other people. Therefore they always maintain a social distance. They have the habit of talking in high pitched voice, so they think it might disturb neighbours so they prefer to live separately. In Tamilnadu though Narikoravars live in households built by state government, there are also many Narikoravars living under tree, roadsides, bus stands, railway stations by building houses with sarees and sheets even at present.

Clans: Narikoravars had adopted god according to the place they settled. Narikoravars lives in Tamilnadu and Pondicherry are classified into 5 clans named as 'Kudhiratho', 'Mevaado', 'Dobby', 'Cheliyo' and 'Chogan'. Some says that there are only three clans which include, 'Kudhiratho', 'Mevaado' and 'Dobby'. Narikoravars never comes under caste classification. They are not born from any part of body of Brahma (lord of creator). It is the belief system of Hindu religion which says that different castes people are created from different parts of body of Lord Brahma. The above classification of Narikoravars shall be considered as groups or shall be considered as practice that is followed by their ancestors. Based on the sacrifice they offer to God the above five clans shall be classified into two. 'Kudhiratho', 'Cheliyo' and 'Chogan' are those groups who sacrifice buffalo as offerings for god. 'Mevaado', and 'Dobby' groups shall be classified as those who sacrifice goat as offerings for god. They have a god known as Dhadaji which resembles a triangle shape. Hence a triangle shaped white cloth is placed inside a bundle which is called as 'Saami Mootai (Moliyu)'. Every family head posses this saamimootai. And after his death or when he is in death bed, it is inherited by his eldest son and the rest of his sons are given new Triangle shaped cloth and Saami Mootai after prayers and offering of goat (who worship Meenakshi) or buffalo (who worship Kaali) is done by each son. They celebrate the festival once in a year. And during this festival according to their clan they pray and offer goat or Buffalo to god and its blood is shed on this Triangle shaped cloth. And it is washed and dried up and kept back in Saami Mootai. This Saami Mootai also has some small idols. "Inside the bundle is also kept a blood-soaked skirt from buffalo or goat sacrifices of the past. Sometimes these cloths are several generations old. These blood- soaked sheets of cloth, folded triangularly, called *molyus*, are sacred representations emblematic of the Goddess; they become blood-soaked during specific parts of the sacrifice" (Jackson J, 1989). They do not go for agriculture works. And some also sell decorative products like plastic flowers. As they face loss in selling beaded ornaments and due to poor economic situation few Narikoravars have also started to beg and some are doing works like picking papers and collecting garbage. And few Narikoravars started going for jobs like sweeping, cleaning garbage tins and garbage cart where they earn a monthly income.

Majority of the Narikoravars do arranged marriage. When a girl child attains puberty, certain rituals are done. During that function the maternal uncle of that girl child will give an amount ranging from INR 11 to INR 200 and engage her for marrying his son. And if the maternal uncle doesn't have a son any other person having the relationship of uncle shall engage her for marriage. If any girl is engaged to a particular person no one else will go and ask for that particular girl to do marriage. If any person loves and marry a male or female who was already engaged to someone or any person who loves and marry a person out of Narikoravar community they will be isolated from the Narikoravar community.

Social status: They are being discriminated and ill treated in public places. 'Like other communities categorized with the derogatory term "Gypsy," the Narikoravar community is often labelled as "dirty," "uncivilized," "uneducated," "rude," "aggressive" and "drunk."' (Dragomir and Zafiu, 2019). And Narikoravars says that they isolate themselves from the society because they need to safeguard their customs and tradition. They believe that it will get vanished if they mingle with the society. They know many languages as they travel to various places to sell the ornaments and communicate with various people to sell their beaded ornaments. ST status in India is classifying disadvantaged groups or community under a name Scheduled Tribes. After amendment of constitutional order of the Scheduled Tribes, government of India has adopted the following five criteria to classify.

- i. Primitive Traits
- ii. Distinctive culture
- iii. Geographical location
- iv. Shyness of contact with the community at large
- v. Backwardness

Being classified under ST status will give the community a reservation status, preference in promotion, quota in colleges and schools, free education, scholarships and various other government schemes that benefit them and uplift their community. Any community who comes under ST list after meeting all the above 5 criteria, will definitely have backwardness in education so free and stipend education is provided by the government. Though Narikoravars meet all the above criteria, they are classified under MBC (Most Backward Class) list in

Tamilnadu. But in all other states of India they are classified under ST list. The MBC is the vulnerable group next to ST list. This list is the largest group which is one third of country's population. They too receive benefits similar to ST but somewhat lesser than them. And as the population is also large in MBC there exist a heavy competition to receive and make use of the benefits provided to them.

Path towards attaining ST status - The Schedule Tribe status was promised to Narikoravars in 1964. But the petition was filed with the central government only in the year of 1987. In the first petition sent by state government it was mentioned that ST status should be given to Narikoravars and Kuruvikaran. In the follow-up petition given in the year of 1987, only Narikoravars was mentioned. The central government queried that how both tribes could be same? So they wanted a full enquiry. After 15 years, instead of sending one tribe name to grant ST status, the state government of Tamilnadu had sent list of 23 communities. As those 23 communities have no recognition and official status their names were also added in the list by the state government. The Central government denied the petition. Then by 2011 Narikoravars prepared a petition and forwarded it to state government. And even then their petition was not accepted. Their efforts since 2013, on grassroots political mobilization and hunger strikes had increased awareness of the real state of the community. It has led to take efforts by the Centre to amend the Constitution (Scheduled Tribes) Order of 1950 to include the Narikoravars, Kuruvikaran, and Malayalee Gounder among the STs. The bills were introduced in the Lok Sabha in December 2016 and await passage. On September 14, 2022 to include Narikoravar under ST status bill was approved by Union cabinet. Ministry of Tribal Affairs (MoTA) has started to draft the bill to amend the constitution (Scheduled Tribes) orders, 1950.

NEWS is a Non voluntary organisation established in the year of 1990. It was started by a Narikoravar for their community's welfare. It is located in Tiruchirapalli, Tamilnadu, India. It recognises the right of the Narikoravar people to determine and develop own future. Mr. Mahendrian and Mrs. Seetha is a ideal couple of Narikoravar community, who are the founder of NEWS. NEWS aims to improve health, education and development in 5 different villages. Those five villages include Devarayaneri, Keeranur, Poolangudi, Pudhukkudi and Tollgate. In the year of 1990 NEWS had also set up a hostel that provides home for children for 10 months in a year. This was started so that children shall not travel 15 Km daily to reach high school. And from the year of 2005 school named as Thiruvalluvar GuruGula School was started by NEWS to provide education for Narikoravar children. NEWS had also started separate unit called Chidiya to bring social, economic, political and cultural enhancement of Narikoravars with focus on children, youth and women. It serves as a platform for Narikoravars to market and sell their beaded ornaments. The Chidiya provides stable employment for Narikoravar artisans and supports the community to run primary school and children's hostel. They too work towards attaining ST status in Tamilnadu.

Right to Education (RTE) Act:

It is the legislative step taken by Indian government to ensure free and compulsory education for children of 6 to 14 years. Right to education was made as fundamental rights under this Act. It was passed by the Parliament in August 2009. And the Act came into force in 2010.

Provisions:

- Right of free and compulsory education to children until they complete elementary level of education.
- It allows admission of a non – admitted child to a class appropriate to their age.
- It lists the duties of the government, local bodies and parents of school children in ensuring the education of a child.
- It also specifies the criteria for appointment of teachers. And also mentions about Student Teacher Ratio.
- It states that all private schools should provide 25 per cent of seats for the children from socially and economically backward section.
- It also mentions zero tolerance against harassment and discrimination.
- Imbalance in teacher's posting between urban and rural areas are mentioned, as it would help to bridge the gap in quality and numbers in respect of education in the villages compared to urban areas.
- The act mandates that no child should be detained till class 8.
- It lays down specific standards on toilet facilities, classroom condition, drinking water facility etc.
- It also mentions about School Management committee (SMC) in every school.

According to John Dewey (American Philosopher, educational reformer who influenced Education) social functions of education are, Transmission of Culture, Reduce inequality and disparity, Social mobility and social change, Development of new knowledge Individual development.

2. Review of Literature:

The title of the study is 'A Study On Profiles Of Gypsy's Women In Thanjavur And Trichy

Districts' was done on Narikoravar women at Puthukudi (Thanjavur) and Madhurapuri (Trichy District). The researchers find that majority women in Narikoravar community do not have decision making authority in their families, child marriage has relatively decreased in the Narikoravar community when compared to past and the researchers also say that 32 percent of respondents say that they never accept inter caste marriage in the community. And this research also says that about half of the respondents get economical support from SHGs and they also save money by depositing it in banks. (A. Amalorpava Mary & Dr. A. Anand Jerard sebastine, August 2017).

The research title is 'Explanatory analysis of lifestyle of Narikoravars community in Pudukkottai district'. Their study on Narikorava community has studied about the socio-economic conditions, their health system and their food system. Majority respondents' educational status comes under upper primary school, and about 77 percent of respondents' monthly income is between 2000 to 6000. Under health system 49 percent prefer Allopathy and 36 percent prefer home remedies. Their food style is majorly based on rice for lunch, idly, wheat, chapathi / roti for breakfast and dinner. The researchers conclude that more attention needs to be given to the Narikoravar community's women and children and Government should generate a long-term plan for improvement of the status of the Narikoravar. (Muhammed Atheeq PP, Rajathurai Nishanthi October, 2016)

'To Assess The Oral Health Status And Awareness About The Oral Hygiene Measures Of The Jackal People (Narikoravars Tribes)' research was done at Valliyoor in Tirunelveli district. The researcher had conducted oral health examination for 109 respondents, and found various oral health problems like caries tooth, missing tooth, periodontal pocket and bleeding. And the materials used for cleaning the teeth by respondents were also collected. And throughout the study (including title) the researcher had mentioned Narikoravar community as a Tribe, which is actually not true. This shows that the researcher is not aware that Narikoravar comes under MBC and not under ST. The study concludes that Narikoravar have poor oral hygiene and proper awareness should be provided to these people. (Selva Kumar June, 2015).

The study on 'Enrolment of Narikoravar (nomads) students in primary school' was done at Palamalai Nagar in Sivagangai District. The primary objective of this study is to analyse the Narikoravar community students' progress in enrolment in the Panchayat Union School. The enrolment details of the students were collected by the researcher from the teachers and administrative staffs of the school. And after collecting the data the researcher had done trend analysis from 2019 to 2024. The result shows a gradual increase in enrolment of students. The researcher concluded that it will be better if the government takes steps to create awareness to increase the enrolments in the schools as it is only way to uplift the society. (Dr. J. Jayachithra, September 2019).

'Health Access For Vulnerable Groups: A Study On The "Gypsy" Narikoravars Community In TamilNadu, India', study was based on qualitative data with semi structured questions. The study hopes to bring a conversation about how to make health access more equitable, and provide this vulnerable community its right to health. The researcher concludes that only through structural changes on the basis of understanding the specific cultural context India will be able to manage and provide health access more equitably, specifically to the bottom of the society, or the most vulnerable of its populations. (Mara Zafiu, University of Pennsylvania 2017).

It is an interview with Master's student of Social work Jamie Green who spent Spring of 2015 semester in southern India as she came for International field placement. She evolved with her own project when she worked with Narikoravars community as she found the importance of cleanliness and economic empowerment is necessary. She campaigned about cleanliness and hand washing methods at two schools in that area and also helped to build tippy-tap hand washing stations at each school. She had also organized a tutorial on soap making, use, and selling for a group of village women for their economic stability. (Paepin Goff, June 2015) The NFSC Archive aims to document their lives and is located at a Narikoravars settlement at Ashakulam in Villupuram district. This film was made as an introduction to the life and lore of the people as part of the Digital Community Archive project. TATA Educational trust funded for this project. This portrays the life and culture of Narikoravars. (National Folklore Support Centre, 2008)

The article named 'Jayalalitha writes to PM seeking ST status for Narikoravars community' states that former Tamil Nadu chief minister Late J Jayalalitha had written a letter to Prime Minister Manmohan Singh seeking the scheduled tribe status for Narikoravars community in the state. She had also reminded about the previous letter sent by the State government to the central. (Karthick S The Times Of India, August 2013)

The article titled 'I am an engineer, the first in my community' interviewed Swetha who was the first engineer of Narikoravars community in Tamilnadu and her mother Seetha who was very much supportive for her daughter to achieve what she is today. Her parents were also running an NGO named 'Narikoravars Education and Welfare society' which is located in Trichy, which she wanted to take charge and focus on achieving the objective of the same. She shared her overall experience in the journey of a school girl to an engineer. (AkilaKannadasan The Hindu, March 2016)

The article named 'Gypsies vs Pigeons: How Chennai airport deals with feathered menace' brings out the unique skills of Narikoravars i.e. bird catching; that is why they were also called Kuruvikaran. In Chennai airport officials had tried all options to get rid of Pigeons and at last they opted to call Narikoravars to do the job because only they know how to catch birds without killing them. Three men were hired for a period of one week at Rs.300 – Rs.400 as daily wages with three square of decent food. After that the airport officials accept that no pigeons were seen around. (Aditya Iyer, June 2016)

3. Objectives:

- To know does discrimination exist at school for Narikoravar children.
- To identify if the discrimination at schools affects Narikoravar children's education.

4. Hypothesis:

- No discrimination is faced by school going children at school.
- There is no significant relationship between Discrimination at school and school dropouts.

5. Methodology:

The researcher had collected data from Narikoravars residing at Aasakulam in Villupuram District of Tamilnadu, India. 450 Narikoravars are residing at Aasakulam and 150 Narikoravars were chosen as respondents of the study. Simple random sampling technique is used to select respondents for this study. As this study is related to discrimination faced by children the researcher conducted the study with the parents. All the 150 respondents belong to different families. The researcher used interview schedule to collect data as many parents are illiterate.

Area of Study: Viluppuram District is the 23rd district of Tamil Nadu. The Viluppuram district had commenced its function on 30th September 1993. The District is situated in the northern part of Tamil Nadu and close to State Capital at Chennai at a distance of about 100 kms from its Northern Border. The literacy rate of Villupuram District is 72.08 per cent, Male have the literacy rate of 80.58% and females have literacy rate of 63.51% as per 2011 census data. Aasakulam is a village that is located in the outskirts of Villupuram where Narikoravars live in more numbers for past 30 years.

5. Data Analysis:

The quantitative data collected through the interview schedule are represented in table format as follows,

Table 1: Distribution of the respondents by their Gender

S. No	Gender	Frequency	Per cent (%)
1.	Male	89	59.3
2.	Female	61	40.7
	Total	150	100.0

Above table clearly gives us the detail that 59.3 per cent of total respondents are Male. 40.7 per cent of total respondents are Female. We can interpret that Majority of the respondents are male.

Table 2: Distribution of the respondents by their Age and Monthly Income

S. No	Age	Frequency	Per cent (%)
1.	20 to 35	82	54.7
2.	36 to 50	49	32.7
3.	51 to 65	19	12.7
	Total	150	100.0
S. No	Monthly Income	Frequency	Per cent (%)
1.	Below Rs.5000	7	4.7
2.	Rs.5001 – 10000	79	52.7
3.	Rs.10001 – 15000	60	40.0
4.	Above Rs.15000	4	2.7
	Total	150	100.0

Above table 2 represents the distribution of respondents based on their Monthly income and Age. In respect with Monthly income 4.7 per cent of total respondents earn below Rs. 5000 per month. 52.7 per cent of the respondents earn Rs. 5001 – 10000 as their income, 40.0 per cent of the total respondents earn Rs.10001 – 15000 per month and 2.7 per cent of total respondents earn above Rs.15000 per month. Majority of the respondents earn income of Rs.5001- 10000 per month. In respect with Age, 54.7 per cent of total respondents belong to age group of 20 to 35, 32.7 per cent of total respondents belong to the age group of 36 to 50 and 12.7 per cent of respondents belong to the age group of 51 to 65. Majority of the respondents belong to the age group of 20 to 35.

Table 3: Distribution of the respondents by their Educational Qualification and Occupation

S. No	Education Qualification	Frequency	Per cent (%)
1.	Primary	26	17.3
2.	Secondary	23	15.3
3.	Higher Secondary	2	1.3
4.	Illiterate	99	66.0
	Total	150	100.0
S. No	Occupation	Frequency	Per cent (%)
1.	Hunting	1	.7
2.	Selling Beaded Ornaments	45	30.0
3.	Hunting and Selling Beaded ornaments	104	69.3
	Total	150	100.0

The above table 3 represents the distribution of respondents based on Education qualification and occupation. In respect with Education Qualification, 66 per cent of the total respondents are illiterate, 17.3 per cent have studied up to primary level, 15.3 per cent of total respondents studied up to secondary level and 1.3 per cent of total respondents have studied up to Higher secondary. Majority of the respondents are illiterate. This shows many Narikoravar children are first generation learners.

In respect with Occupation, 0.7 per cent do hunting as their occupation, 30.0 per cent of total respondents do Selling beaded ornaments as their occupation and 69.3 per cent of total respondents do both hunting and selling beaded ornaments as their occupation.

Though hunting is prohibited after execution of Wildlife (Protection) Act,1972 some hunting are considered as legal. Animals that do harm the crop and to prevent the crops from being destroyed by the small animals they can be hunted. Narikoravars have licensed gun for hunting. Now hunting by Narikoravars has been drastically reduced. They do not go for agriculture works. And some also sell decorative products like plastic flowers. As they face loss in selling beaded ornaments and due to poor economic situation few Narikoravars have also started doing works like picking papers and collecting garbage. And few Narikoravars started going for jobs like sweeping, cleaning garbage tins and garbage cart where they earn a monthly income especially after COVID – 19.

Table 4: Distribution of the respondents by Number of School going children in their family.

S. No	Number of School going children	Frequency	Per cent (%)
1..	1 to 3	122	81.3
2.	4 to 6	28	18.7
3.	>6	0	0
	Total	150	100.0

Above table 4 represents the number of school going children in a family. 81.3 per cent of the respondents have 1 to 3 school going children in their family and 18.7 per cent of the respondents have 4 to 6 school going children in their family. Majority of the respondents have 1 to 3 school going children in their family.

Table 5: Distribution of the respondents by Number of School Dropouts in their family.

S. No	Number of School Dropouts	Frequency	Per cent (%)
1..	1 to 3	73	48.7
2.	4 to 6	65	43.3
3.	>6	12	8.0
	Total	150	100.0

Above table 5 represents the number of school dropout children in a family. 48.7 per cent of the respondents have 1 to 3 school going children in their family, 43.3 per cent of the respondents have 4 to 6 school dropout children in their family and 8 per cent of the respondents have >6 school dropout children in their family. Majority of the respondents have 1 to 3 school dropout children in their family. And important to note is that the entire respondent's family have at least one dropout in their family.

Table 6: Distribution of respondents based on their opinion about Discrimination faced by children at school.

S. No	Particulars	Frequency		
		Agree	No Idea	Disagree
1.	School teachers handle Narikoravar children in the same way as they handles other community children	115 (76.7)	0	35 (23.3)
2.	Narikoravar children face physical abuse at school by Staff (Teaching & Non – Teaching)	34 (22.7)	2 (1.3)	114 (76.0)
3.	Narikoravar Children face verbal abuse at school by Staff (Teaching & Non – Teaching)	71 (47.3)	1 (0.7)	78 (52.0)
4.	Narikoravar children face physical abuse at school by Peer Group	32 (21.3)	3 (2.0)	115 (76.7)
5.	Narikoravar children face verbal abuse at school by Peer Group	69 (46.0)	2 (1.3)	79 (52.7)
6.	Reward system is same for all the students in the school	96 (64.0)	6 (4.0)	48 (32.0)
7.	Punishment system is same for all the students in the school	98 (65.3)	7 (4.7)	45 (30.0)
8.	Narikoravar children are recognised for their good performance by teachers	96 (64.0)	7 (4.7)	47 (31.3)
9.	Narikoravar children are encouraged and motivated by teachers in studies	85 (56.7)	19 (12.7)	46 (30.7)

	Particulars	Yes	No
1.	Narikoravar children have equal access to all necessities in school premises (Toilet, Play ground, Water)	144 (96.0)	6 (4.0)
2.	Narikoravar children are given equal opportunity to take part in school programs	94 (62.7)	56 (37.3)
3.	Narikoravar children are provided seating facility same as other community children	101 (67.3)	49 (32.7)

(Values in parenthesis are percentage)

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The above table 6 represents the distribution of respondents based on their opinion on discrimination faced by Narikoravar children at school.

In respect with statement school teacher handles Narikoravar children similar to other children, 76.7 per cent of total respondents agree with it and 23.3 per cent of total respondents disagree with it. 22.7 per cent of total respondents agree that Narikoravar children face physical abuse at school by staff, 76 per cent of total respondents disagree with it and 1.3 per cent of total respondents have no idea about it. 47.3 per cent of total respondents agree that Narikoravar children face verbal abuse at school by staff, 52.0 per cent of total respondents disagree with it and 0.7 per cent of total respondents have no idea about it. 21.3 per cent of total respondents agree that Narikoravar children face physical abuse at school by peer group, 76.7 per cent of total respondents disagree with it and 2.0 per cent of total respondents have no idea about it. Proper awareness about discrimination and its effects to school children shall help in reducing the abuse.

46.0 per cent of total respondents agree that Narikoravar children face verbal abuse at school by peer group, 52.7 per cent of total respondents disagree with it and 1.3 per cent of total respondents have no idea about it.

64.0 per cent of total respondents agrees that reward system are same for all students, 32.0 per cent of total respondents disagree with the same and 4.0 per cent of total respondents have no idea about it.

65.3 per cent of total respondents Agree that punishment system are same for all students, 30.0 per cent of total respondents disagree with it and 4.7 per cent of total respondents have no idea about it.

64.0 per cent of total respondents agree that Narikoravar children are recognised for their good performance by their teachers, 31.3 per cent of total respondents disagree with the same and 4.7 per cent of total respondents have no idea about it.

56.7 per cent of total respondents agree that Narikoravar children are encouraged and motivated by the teachers in studies. 30.7 per cent of total respondents disagree with it and 12.7 per cent of total respondents have no idea about it.

96.0 per cent of total respondents accept that Narikoravar children have equal access to all necessities in school premises (Toilet, Play ground, Water), 4.0 percent of total respondents do not accept it.

62.7 per cent of respondents accept that Narikoravars are given equal opportunity to take part in the school programs, whereas

37.3 percent of total respondents do not accept it.

67.3 percent of respondents accept that Narikoravar children are provided same seating facility as other community children and 32.7 percent of respondents do not accept it.

Table 7: Distribution of respondents by the relationship between Discrimination and School Dropouts.

S.No	Sub Group	N	Mean	Std. Deviation	Std. Error
1.	1 to 3	73	22.42	2.05	0.24
2.	4 to 6	65	22.15	1.93	0.23
3.	>6	12	22.67	1.56	0.44
	Total	150	22.33	1.96	0.16

ANOVA

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	.050	2	.025	.521	.595
Within Groups	7.024	147	.048		
Total	7.074	149			

The above table 7 shows the relationship between discrimination and school dropouts. Further ANOVA test is done. P value of ANOVA test is 0.595 which is greater than 0.05. Therefore the null hypothesis is accepted, which means 'There is no significant relationship between Discrimination at school and school dropouts of Narikoravar community.'

6. Findings and Discussion: Based on the above data it is found that there is discrimination at schools for school going Narikoravar children and there is no significant relationship between Discrimination at school and school dropouts. Though 3050

Discrimination at schools will discourage the children to enrol in the school and continue their education. There are also various other reasons that are responsible for school dropouts like educational qualification of parents, lack of interest for children, cultural practice, lack of motivation etc. As many of the parents are illiterate they too don't motivate their children to continue schooling. Well trained teachers, who are ready to understand, mingle and help with the Narikoravar children are necessary to help these children gain education. Students at school shall also be given awareness about discrimination and its effects so that the peer discrimination shall be reduced. Motivation classes to make the Narikoravar children and parents understand the importance of education is also necessary to make them enrol in the school. Though separate schools shall be made available for Narikoravar children it will still make them stay isolated from the rest of the society whereas Narikoravar children learning along with other children at school shall help them come out of the concept of self isolation.

'It will be better if the government take steps to create awareness to increase the enrolments in the schools as it is only way to uplift the society.' (J. Jayachithra, 2019). Government shall take steps to encourage and motivate them to continue education. Education will help them in eradicating all their other problems they face. Once they have gained education they gain appropriate job for it. So at this point their unemployment problem gets over. And once they are employed they gain income which will uplift their economic status. So that they need not borrow money from money lenders for their daily living. This will help them in attaining a better social status. So that discrimination shall also be reduced to great extent. And education shall also make them empower. It helps them to advocate for their own rights, they need not depend on others for the same. Education will authority and making use of such authority and its power for the welfare of their community shall help them to uplift their community. If possible government or Voluntary organisations shall also take necessary steps to educate the elders who are interested to study. 'Some issues like discrimination, illiteracy, unemployment, child marriage and lack of empowerment pertains in Narikoravar community. And various welfare measures available for Narikoravars through Narikoravar Welfare Board. Narikoravars are not aware of the schemes available for them.' (J. Jayachithra, 2016) Education of children at present will help in changing the entire community's future. Once they are educated they need not seek help of others for advocating their own rights. 'More attention needs to be given to the Narikoravar community's women and children and Government should generate a long-term plan for improvement of the status of the Narikoravar.' (Muhammed Atheequ PP, Rajathurai Nishanthi, 2016)

7. Limitations of the study:

- This study is done with the Parents in Narikoravar community. Majority of them are illiterate. Their perception of question by respondents may have individual bias and prejudice.
- Though effort has been made to collect accurate and reliable data, but the accuracy and reliability of the study depends upon the availability of reliable data.
- As the study is done with only small number of sampling its result cannot be generalised to the whole Narikoravar community.

8. Conclusion:

Thus this study brings out the discrimination faced by Narikoravar children at school and its effect on their education. As children are pillars of tomorrow's society it is very important for the government to ensure that everyone in the society is given equal opportunity. Hence many such studies on Narikoravars will bring them and their problem under limelight. And it might also help the government and voluntary organisation to solve the problem of Narikoravar community. This study serves as a lead for the further upcoming studies on Narikoravar community to specially focus on educational aspect which is the only tool to help uplifting their community. 3051

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