



Challenges Faced by Narikoravar(Gypsies) Community's Girl Children in Education in India

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Abstract:

Narikoravars are semi - nomadic community residing in various states of India. They are still backward in many aspects such as economic, social, political status etc. This study deals with the Educational barriers faced by Narikoravar girl children. The study found that there is existence of high level gender discrimination in the Narikoravar community. There is no difference in the ideology of respondents on gender discrimination irrespective of their gender, age, monthly income and Educational qualification. The study was conducted at Aasakulamin Villupuram district of TamilNadu, India. An interview schedule was used to collect data from the respondents. The researcher has also given various suggestions to overcome this problem of gender discrimination. This research brings out the truth that how the discrimination hits Narikoravar children just for being a female in all aspects of her life especially in education. Studies on such problems of Narikoravar community shall help the government and voluntary organisation to help them with uplifting their lifestyle.

Keywords: Gender discrimination, Education, Narikoravars, Semi – Nomadic, Gypsies.

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1. Introduction:

Narikoravar (Gypsies) are semi nomadic community residing in various states of India. Vaagiriboli is their mother tongue. It has only oral format but no writing script. The Narikoravars are called with different names in different states of India. It is believed that they belong to Chatrapathi Shivaji dynasty. Shivaji used to hunt tiger and use the nails of tigers to kill his enemies. 'Vaak' in Marathi means tiger, therefore it is said that they are called as 'Vagiri'. They are known as 'Nakkala', 'NakkalaVaandulu' in Andhra Pradesh; 'Singalan' in Kolkata; 'PaktiSinga' in Rajasthan; 'Kurivikarar' in Kerala; 'PaarthaPaarthilo' in Maharashtra; 'Vagiri' in Gujarat and Madhya Pradesh; 'Hakkibikki' in Delhi, Uttar Pradesh and Odisha; 'Narikoravar', 'Kuruvikaran' in Tamilnadu. They are named as Narikoravar or Kuruvikaran in Tamilnadu because they used to hunt Jackal (Nari in Tamil) in past for selling

wore as ornament. And as they also used to hunt birds they are called as Kuruvikaran (Kuruvi means Sparrow in Tamil)

Majority of this community people have primary level education. It is because lack of proper settlement in one place, lack of educational institution in their area, poverty, child marriage, negligence of government and lack of awareness about importance of the education. (Atheequ and Nishanthi 2016)

Narikoravars who live in Tamilnadu and Pondicherry. have classified into 5 clans named as 'Kudhiratho', 'Mevaado', 'Dobby', 'Cheliyo' and 'Chogan'. Some say that there are only three clans which include, 'Kudhiratho', 'Mevaado' and 'Dobby'. Narikoravars never come under caste classification. The Narikoravars in Tamilnadu worship Kaali and

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Meenatchi as their God. '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 People of same clan will have brother and sister relationship. In a marriage bride groom and bride belongs to different clans. At the time of marriage the bride groom's family gives money to the Bride's family to spend for marriage. So there are no dowry¹ problems or deaths in Narikoravar community. Every family head will have a 'Saami Mootai' which will be inherited by his eldest son at the death bed of Head of the family. Inside the saamimootai there will be a triangle shaped cloth which they call as Dadaji. All the other sons in the family will be given new Saami Mootai after the festival they celebrate, in which they sacrifice goat and buffalo based on their clans. The blood of sacrificed goat or buffalo is shed in triangle shaped cloth and kept inside. Women of Narikoravar community are not allowed to touch this Saami Mootai.

The houses of Narikoravars will be in the outside of town or city, because they are not interested and ready to mingle with rest of the society. They also don't want to get into fight with rest of the people in society. Therefore they always maintain a social distance. They have the habit of talking in high pitched voice, so they think others might get disturbed if they live near them, so they prefer to live separately. In Tamilnadu though Narikoravars live in households built by government, there are also many Narikoravars live under tree, roadsides, bus stands, railway stations by building houses with sarees and sheets. During the summer time, a grass named as 'Sambu' in Tamil is used to build their house. It helps to withstand the heat and also easy to move it from one place to other

In Tamilnadu the Narikoravar are not categorized under ST. ST means Scheduled Tribe status which means the certain communities are categorized under this list, who are backward in economic, social, education status; so that they shall be given some reservations and certain subsidies or support from government for uplifting their life. In Tamilnadu they are categorized under

MBC (Most Backward Class) which is list of communities one step better than ST list. Narikoravars are striving for ST status for very long period in Tamilnadu.

The Narikoravars were classified as 'Criminal Tribes' by the Act passed by British Government in the year of 1871. The Narikoravars don't have to do any crime; as they are born travellers and have no place to live in they are considered as criminals. It took almost seven decades to repeal the Criminal Tribes Act. But even after that it ended up in the negative way of affecting them more. They were classified as 'Denotified' in the year of 1950 which mean that they are no more criminals, but they also don't have an official status in Indian society. Next came, the Habitual Offenders Act in late 50's. This Act specifies that anyone whose way of life is 'not conducive to a settled way of life' is considered as Habitual Offenders.

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 it was mentioned that ST status should be given to Narikoravars and Kuruvikaran. They both are same community only the people call them with different names with what they hunt. In the follow-up petition given in the year of 1987, mentioned only Narikoravars. The central government questioned that how both tribes could be same, therefore they wanted an enquiry. It took almost 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. The Central government denied the petition and said in previous petition one tribe was mentioned but now there is list of 23, there is something wrong in it. Then by 2011 Narikoravars prepared a petition and forwarded it to state government of Tamilnadu. And even then their petition was not accepted. Their efforts since 2013, on grassroots political mobilisation and hunger strikes had increased awareness of the poor 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, Kurivikarran,



and MalayaleeGounder among the STs. The bills were introduced in the Lok Sabha in December 2016. On September 14th, 2022 to include Narikoravar under ST status bill was approved by Union cabinet. Ministry of Tribal Affairs (MoTA) has initiated to draft the bill to amend the constitution (Scheduled Tribes) orders, 1950.

Gender discrimination exists in India till now. It starts from home where both male and female children are treated with bias. Government can increase the level of awareness about the need and Enrolment of Narikuravar (Nomads) Students in Primary School importance of education for the children of their community (J.Jayachithra, 2019)

Girl children are discriminated in providing opportunity for education which reflects in the low level literacy rates of females in census

data. Majority women in Narikoravar community do not have decision making authority in their families, child marriage have relatively decreased in the Narikoravar community when compared to past and 32 percent of respondents says that they never accept inter caste marriage in the community. And also about half of the respondents get economical support from SHGs and they also save money by depositing it in banks.(A.Amalorpava Mary andA.Anand Jerardsebastine, 2017).

Girl child is discriminated on basis of social and cultural norms, economic background of the family, treating male child as asset of the family etc. The literacy rates of females in India shows that existence of gender discrimination in education. The following data provides the literacy rates of both male and female from census data,

Table 1:Literacy Rates in India (in Percentage)

S. No	Census Year	Persons	Males	Females
1.	1951	18.3	27.2	8.9
2.	1961	28.3	40.4	15.4
3.	1971	34.5	46.0	22.0
4.	1981	43.6	56.4	29.8
5.	1991	52.2	64.1	39.3
6.	2001	64.8	75.3	53.7
7.	2011	73.0	80.9	64.6

Source: Educational statistics at a glance (Department of School Education & Literacy)

UNICEF says that ‘girls who receive an education are less likely to marry young and more likely to lead healthy, productive lives. They earn higher incomes, participate in the decisions that most affect them, and build better futures for themselves and their families. Girl’s education strengthens economies and reduces inequality.’

Impact of female education is much effective and it shows more improvement in the development of her family, community, society and the nation. Educating a girl child will empower her and helps to increase her self esteem which in turn decreases occurrence of social evils against women. It gives them economic independence so that they need not depend entirely on any one else for their living. It is also said that educating a girl child is like educating the whole family. Female literacy will

help to achieve the need of self esteem and self actualisation which are the two high levels of needs in the hierarchy of needs theory proposed by Abraham Maslow.

2. Methodology:

The research was done with Narikoravars residing at Aasakulam at Villupuram district in Tamilnadu, India. 450 Narikoravars are residing at Aasakulam and 150 Narikoravars were chosen as respondents of the study. Simple random sampling is used to select sample for this study. The researcher collected data with interview schedule. All the above 150 respondents belong different families. And they are parents of school going children. And the collected data was analysed through statistical tests like T – test and One way ANOVA.A case study is also collected from a working Narikoravar Women.



Objective of the study:

- To know the level of gender discrimination in Narikoravar community.
- To analyse how gender discrimination affects the Education of girl children in Narikoravar community.

Viluppuram District is the 23rd district of the State 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.

Results:

Table 2: Distribution of the respondents by their Gender

S.No	Gender	Frequency	Per cent (%)
1.	Male	100	66.7
2.	Female	50	33.3
	Total	150	100.0

The above table 2 show us the data that 66.7 per cent of total respondents are males and

33.3 per cent of total respondents are females. Majority of the respondents are males.

Table 3: Distribution of the respondents by their Age and Monthly Income

S.No	Age	Frequency	Per cent (%)
1.	20 to 35	70	46.7
2.	36 to 50	59	39.3
3.	51 to 65	21	14.0
	Total	150	100.0
S.No	Monthly Income	Frequency	Percent (%)
1.	Below INR5000	4	2.7
2.	INR5001 – 10000	85	56.7
3.	INR10001 – 15000	53	35.3
4.	Above INR15000	8	5.3
	Total	150	100.0

The table 3 shows the distribution of respondents by Age and Monthly Income. 46.7 per cent of total respondents belong to the age group of 20 to 35, 39.3 per cent of total respondents belong to the age group of 36 to 50 and 14 per cent of total respondents belong to the age group of 51 to 65.

It is clear from the above data that majority of the respondents belong to the age group of 20 to 35.

In respect with Monthly Income, 2.7 per cent of the respondents earn below INR5000, 56.7 per cent of total respondents earn between

INR5001-10000, 35.3 per cent of total respondents earn between INR10001 – 15000 and 5.3 per cent of total respondents earn more than INR15000

It is interpreted that majority of the respondents earn between INR5001 – 10000. The minimum monthly income limit for Below Poverty Line Status in urban areas of Tamilnadu fixed by Tamilnadu government is INR11,850. This clearly shows us that majority of the respondents are below poverty line. We can interpret that their economic condition is low to meet their basic necessities.



Table 4: Distribution of the respondents by their Educational qualification and Occupation

S.No	Educational Qualification	Frequency	Per cent (%)
1.	Primary	24	16.0
2.	Secondary	25	16.7
3.	Higher Secondary	0	0.0
4.	Illiterate	101	67.3
	Total	150	100.0
S.No	Occupation	Frequency	Per cent (%)
1.	Hunting	4	2.7
2.	Selling Beaded Ornaments	52	34.7
3.	Hunting and Selling Beaded ornaments	94	62.6
	Total	150	100.0

The above table shows us the distribution of respondents by their Education qualification and Occupation. In respect with Educational Qualification, 16 per cent of total respondents have gained primary level of education (grades from 1 to 5), 16.7 per cent of total population have gained secondary level of education (grades from 6 to 10), none of the respondents have gained higher secondary education (grade 11 and 12) and 67.3 per cent of total population are illiterates.

It is clear to interpret that majority of the respondents are illiterate. In respect with Occupation, 2.7 per cent of total respondents do hunting as their occupation, 34.7 per cent of total respondents do the occupation of selling beaded ornaments and 62.6 per cent of total population do hunting and selling beaded ornaments as their occupation.

It is clear from the above data that majority respondents do both hunting and selling beaded ornaments as their occupation. In the past hunting was their only occupation. But later on, the Indian government had prohibited hunting through the execution of Wildlife (Protection) Act, 1972. So that they were forced to take up some other job, that is when they started making and selling beaded ornaments. As per the Act, hunting is considered legal under certain circumstances like preventing crop damage, countering vermin species etc. Narikoravars hunt rats, wild cats that damage the crops. Narikoravars have licensed gun to hunt. But at present the hunting have reduced when compared to past. They purchase beads for wholesale and make ornaments out of it and sell it. They also travel in search of market to various places to sell the beaded ornaments. This makes them as Semi - Nomadic.

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Table 5: Distribution of the respondents by Number of School going children in their families

S.No	Number of School going children	Frequency	Percent (%)
1..	None	58	38.7
2.	1 - 2	66	44.0
3.	3 - 4	25	16.7
4.	>4	1	0.6
	Total	150	100.0

The above table 5 represents the number of School going children in respondent's family. 38.7 per cent of total respondent's family have no school going children. 44 per cent of respondent's family have 1 - 2 School going children, 16.7 per cent of total respondent have 3 - 4 school going children and 0.6 per cent of respondent's family have more than 4 school going children in their family.

The above data gives us the clear interpretation that majority of the families have 1 - 2 child or children going to school and second majority is no school going children in the families. This shows that there is only less number of school going children in the Narikoravar families.



Table 6: Distribution of the respondents by Number of School Dropouts in their family

S.No	Number of School Dropouts	Frequency	Percent (%)
1..	None	72	48.0
2.	1 – 2	50	33.3
3.	3 – 4	19	12.7
4.	>4	9	6.0
	Total	150	100.0

The above table 6 shows us the number of school dropouts in the respondent's family. From the above data 48.0 per cent of respondents have no school dropouts in their family. 33.3 per cent of the total respondents have 1-2 school dropouts in their family, 12.7 per cent of total respondents have 3 – 4 school dropouts in their family and 6.0 per cent of total respondents have more than 4 school dropouts in their family. The above data shows that 48 per cent have no school dropouts in the family, this might be because as we saw before

majority of the respondents belong to the age group of 20 to 35 which means they will be having very young child or children or their children will be in lower grades, so that the number of school dropouts rate might be low. And the second majority of school dropouts show that 50 families have 1 – 2 school dropouts. And even there are 9 families having more than 4 school dropouts in their family. This shows us that the rate of school dropouts is high in Narikoravar community.

Table 7: Distribution of the respondents by their opinion on Gender discrimination

S.No	Particulars	Yes	No
1.	Give more preference for male child or children to get educated	133 (88.7)	17 (11.3)
2.	Girl children are refused education because of Low economic background of the family	107 (71.3)	43 (28.7)
3.	Girl children are refused education because of cultural practice	147 (98.0)	3 (2.0)
4.	Early marriage practice of girl children	142 (94.7)	8 (5.3)
5.	Lack of security for girl children in Society	148 (98.7)	2 (1.3)
	Total	677 (90.27)	73 (9.73)

(Values in parenthesis are percentage)

The above table 7 shows us the opinion of respondents on Gender discrimination. 88.7 per cent of total respondents accept that they give more preference to male children to get educated than the female children, 11.3 per cent of the respondents deny the same.

This shows us that being a female itself makes her less qualified to get the education opportunity when compared to males. This shows us that Narikoravar community is also not an exception in India in respect with gender disparity.

As per next statement 71.3 per cent of total respondents accept that girl children are refused education because of low economic back ground of the family and 28.7 per cent of total respondents deny it.

When there is low economic background in the family girl children are seen as earning head, so

that they can earn little more income. In India generally there is an attitude that, as later on after marriage of girl child she will move to her in – laws home, therefore educating her will not profit her own family. And educating a male child will help him to earn more so that he will take care of his parents in future. Narikoravars also have the same attitude towards educating their male and female child.

98 per cent of total respondents accept that girl children in Narikoravar community are refused education because of cultural practice and 2 per cent of total respondents deny the same.

Cultural practice includes early or child marriage, not sending girl children out alone after puberty; girls should return home before sunset, girls are not allowed to stay outside during nights without accompany of a family member etc.



In regard with, early marriage practice of girl children, 94.7 per cent of total respondents accept that early marriage is practiced for girl children of Narikoravar community and 5.3 per cent of total respondents deny the same.

Once the female children attain puberty it is assumed that they are ready for marriage irrespective of their age. 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 2001 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. The age limit set by the government of India for marriage is 18 for girls and 21 for boys in India. Though doing marriage before the age limit is a punishable offence it still exists in Narikoravar community. They should be given awareness about consequences of early marriage such as infant mortality, maternal mortality, various other health issues for women, malnutrition of children etc.

98.7 per cent of total respondents say that there is lack of security for girl children in society, 1.3 per cent of deny it.

As they feel that there is no proper security for girl children in the society they take their girl

children along with them when they travel in search of market for selling beaded ornaments. This in turn stops the girl children from attending schools regularly and become a school dropout. If the school is so far from their place of living it is also shown as a reason to send girl children to school.

'When I was 24 years old, one day I went for sales near Mundiampakkam area in my two wheeler. It was around 1 P.M., a man came approaching me. He was wearing helmet, so that even if someone sees him they could not recognise him. He wanted me to talk with him. He grabbed my hand and pulled me near him. He also tried to take my two wheeler key. I was scared, but I didn't show it on my face. I just said my house is nearby; my father will be here anytime. Though there were many vehicles passing by none stopped near us. And I somehow managed and moved from that place in my two wheeler. He came following me in his motor bike. And in few distance, my uncle came there. By seeing us he went away. This was an unforgettable experience for me.' says Pushpa, a 27 year old Narikoravar.

Incidents that had happened similar to Pushpa for many other Narikoravar females had made them to feel that society is unsafe for girl children. So they do not allow girl children to go out alone even for education.

Table 8: Gender, Age, Educational Qualification and Monthly Income wise distribution of Respondents by their opinion on Gender discrimination affecting Children's Education

S.No	Variables	Sub Group	N	Mean	S.D	t value/F value	P - value
1.	Gender	Male	100	9.58	0.67	2.189	0.141 (NS)
		Female	50	9.38	0.97		
		Total	150	9.51	0.78		
2.	Age	20 - 35	70	9.58	0.67	0.573	0.565 (NS)
		36 - 50	59	9.44	0.89		
		51 - 65	21	9.47	0.81		
		Total	150	9.51	0.78		
3.	Educational Qualification	Illiterate	101	9.51	0.79	0.502	0.606 (NS)
		Primary	24	9.60	0.77		
		Secondary	25	9.40	0.76		
		Total	150	9.51	0.78		
4.	Monthly Income	Below Rs.5000	4	9.25	0.96	0.824	0.483 (NS)
		Rs.5001 - 10000	85	9.45	0.89		
		Rs.10001 - 15000	53	9.64	0.59		
		Above Rs.15000	8	9.50	0.53		
		Total	150	9.51	0.78		

The above table 8 represents mean, standard deviation, t - value / F - value for the analysis



between Gender, Age, Education and Monthly Income of respondents and their opinion on Gender discrimination affecting children's education. It is a two point scale that contains 5 questions. Its scoring analysis is No = 1 and Yes = 2. The minimum scoring value is 5 and maximum scoring value is 10. Therefore the researcher had divided the level of opinion on Gender discrimination affecting children's education into three level i.e. low level (scoring value between 5.00 and 6.66), average level (scoring value between 6.67 and 8.33) and high level (scoring value between 8.34 and 10.00).

In respect of Gender it is evident from the statistical result that male have higher mean value of 9.58 than female whose mean value is 9.38 and both male and female respondents have high level of opinion on gender discrimination affecting children's education.

And further T - test was done to identify the significant difference. The above mean variation of male and female are statistically insignificant by the calculated t - value of 2.189 with $p = 0.641$. Hence the null hypothesis 'Both male and female respondents do not differ in their opinion on Gender discrimination affecting children's education' is accepted.

Based on the above analysis it is inferred that opinion on Gender discrimination affecting children's education is not influenced by the gender of the respondents in this study.

In respect of Age, on the careful observation of computed statistical mean value on a 2 point rating scale, all the three age groups of the respondents have acquired high level (scoring value between 8.34 and 10.00) of opinion on Gender discrimination affecting children's education.

It is clear that respondents belonging to the age group of 20 - 35 have gained highest mean value 9.58, respondents belonging to age group of 36 - 50 have obtained second position with the secured mean value of 9.47 and respondents belonging to the age group of 51 - 65 have obtained third position with the secured mean value of 9.44.

And further ANOVA was done to identify the

significant difference. The above mean variation of three age group are statistically insignificant by the calculated F - value of 0.573 with $p = 0.565$. Hence the null hypothesis 'opinion on Gender discrimination affecting children's education of the respondents does not differ based on Age' is accepted.

Based on the above analysis it is inferred that opinion on Gender discrimination affecting children's education is not influenced by age. And the mean value of all three age group 9.51 shows high level of discrimination.

In respect of Educational qualification of respondents all three educational qualification of respondents have high level (scoring value between 8.34 and 10.00) of opinion on gender discrimination affecting children's education. It is evident from the statistical result that respondents with primary level of education obtained first place with secured mean of 9.60 and respondents who are illiterate obtained second place with the mean value of 9.51 and respondents gained secondary level of education obtained third place with the secured mean value of 9.40.

And further ANOVA was done to identify the significant difference. The above mean variation of four education qualification are statistically insignificant by the calculated F - value of 0.502 with $p = 0.606$. Hence the null hypothesis 'Opinion of respondents on Gender discrimination affecting children's education does not differ with Educational Qualification of the respondents' is accepted.

Based on the above analysis it is inferred that opinion on Gender discrimination affecting children's education is not influenced by the educational qualification. The mean value of all four educational qualifications 9.51 reflects high level of opinion on gender discrimination.

In respect of Monthly Income on careful observation of computed mean value; respondents in all four category of monthly income have high level of opinion on gender discrimination. of respondents it is evident from the statistical result that respondents earning Rs.10001 - 15000 income have higher mean value of 9.64, respondents



who earn above Rs. - 15000 has second highest mean value of 9.50, respondents earning Rs.5001 – 10000 income have third higher mean value of 9.45 and respondents earning below Rs.5000 has secured fourth mean value of 9.25.

And further ANOVA was done to identify the significant difference. The above mean variation of four Monthly income are statistically insignificant by the calculated F – value of 0.824 with $p = 0.483$. Hence the null hypothesis 'Opinion of respondents on Gender discrimination affecting children's education do not differ with Monthly Income of the respondents' is accepted.

Based on the above analysis it is inferred opinion on Gender discrimination affecting children's education is not influenced by the Monthly income. The overall mean value of Monthly Income 9.51 shows high level (scoring value between 8.34 and 10.00) of gender discrimination.

Discussions of the analysed data:

- There is high level of gender discrimination in Narikoravar community.
- Male children are given more preference to get educated than female children.
- When the economic background of the family is low girl children are refused educational opportunity.
- Girl children are refused education because of cultural practice.
- The age of marriage for girl children is less. There is existence of child marriage irrespective of legal restrictions.
- Narikoravar community feels that there is lack of security for girl children in the society.
- Female children of Narikoravar community are never allowed to stay out during night.
- Females of Narikoravar community are expected to come home before sunset.
- Narikoravars have changed in various other aspects according to present society but their thoughts on gender discrimination have never changed.
- Irrespective of age, gender and educational qualification every respondents of this study have similar thoughts regarding the gender

discrimination.

- The government and the voluntary organisations should come forward to create awareness on importance of education of girl children.
- And the government should also ensure safety of girl children and the girl children should also be taught to handle such situation boldly, so that they need not expect others to protect them.
- Narikoravar community should be made understand that puberty is a part of life and it should be taken as eligibility of the marriage. And they should also be taught that puberty occurs for both male and female children.
- The Narikoravar community should be given awareness about consequences of child marriage which includes infant mortality, maternal mortality etc.
- They shall be made understand that they are stuck into vicious circle of poverty. No or less education leads to unemployment or less employment, it further leads to Low Income, low income leads to low savings; low savings again leads to lack of education. Only education can help them to come out of this circle of poverty.

Conclusion:

Thus this study brings out the gender discrimination prevailing in Narikoravar community. And it also shows how it affects their education. This study on Narikoravars will bring out this problem to lime light, so that necessary steps shall be taken by government and voluntary organisations. Though there are already executed government schemes in India to address the girl child education like Sarva Shiksha Abhiyan, BhetiBachao Beti Padhao, The Rashtriya Madhyamik Shiksha Abhiyan various others steps should also taken by them to address the gender gap in Education.

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.

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