

Socio - cultural Awareness of Gypsies: An Analytical Study

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I N V E S T I G A T O R S

Dr.R.Indra Mary Ezhilselvi

Dr.J.Maria Prema

Dr.A.Jeya Sudha

Dr.S.Josephine

Dr.M.Maria Saroja



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SOCIO – CULTURAL AWARENESS OF GYPSIES: AN ANALYTICAL STUDY

INVESTIGATORS

Dr. R. INDRA MARY EZHILSELVI

M.Sc (Che), M.Sc (Psy), M.A. (Socio), M.B.A (H.R), M.Ed, M.Phil (Edn), UGC/NET, Ph.D (Edn).

Assistant Professor of Psychology

Dr. J. MARIA PREMA

M.Sc (Zoo), M.Sc (Psy), M.A (Socia), M.Ed., M.Phil (Edn), Ph.D (Edn), UGC – NET (Edu), CTE, CGT, PGDHE

Assistant Professor of Education

Dr. A. JEYA SUDHA

M.A(His)., M.Ed., M.Phil. (His), Ph.D (Edn), NET(Edn.).

Assistant Professor of History

Dr.S.JOSEPHINE

M.A., M.P.Ed., M.Phil., Ph.D., SLET, CNIS

Director of Physical Education

Dr. M. MARIA SAROJA

M.Sc., M.Ed., M.Phil., Ph.D

Research Director & Associate Professor of Biological Science

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CHAPTER 1
INTRODUCTION AND CONCEPTUAL
FRAMEWORK

1.1. INTRODUCTION

St. Ignatius College of Education is a non-profit organization run by the selfless Sisters of ICM congregation who work with “Passion for Jesus Christ and Compassion for fellow being”. It was started on 2nd July 1957 in response to the need for a larger number of women trained graduate teachers in the southern part of Tamil Nadu. Our foundress Mother Marie Louise De Meester blazed a fresh trail in the land of India. Young women who had the same vision of mother foundress joined the ICM congregation to respond to the clarion call to uplift the needy and marginalized and to serve humanity at large. The ICM Missionaries empowered children and women by imparting education, faith formation, health care and awareness of the forces operative in society, fulfilling their roles as missionaries and visionaries in their passion for God and passion for people. Thousands of young women have been passing

out of the portals of St. Ignatius College of Education to merge with the vast Indian Society to empower the youth through the service of education like the bounties. The institution is truly proud of them because true to its motto: “Virtue is our Strongest Shield”, they are carriers of human values that are being passed on to the present and to the future generations.

1.2. MEANING OF EDUCATION

Education brings about an inherent and permanent change in a person's thinking, behaviour and ability to do things. Many people have a superficial concept of education; equating it with pursuing a particular course or obtaining a particular qualification. Qualifications and courses however do not always mean effective education. Effective education is actually a learning experience.

When talking about education people often confuse it with schooling. Many people think of places like schools or colleges when seeing or hearing the word. They might also look to particular jobs like teacher or tutor. They have chosen or fallen or been pushed into ‘schooling’ – trying to drill learning into people according to some plan often drawn up by others. Paulo Freire

(1973) called this as banking – making deposits of knowledge. Such ‘schooling’ too easily descends into treating learners like objects, things to be acted upon rather than people to be related to.

Education is a process of inviting truth and possibility and giving time to discovery. It is, as John Dewey (1916) puts it, is a social process – ‘a process of living and not a preparation for future living’. The task of Educators is to educe (related to the Greek notion of educere), to bring out or develop potential both in themselves and others.

The cultivation of learning is a cognitive and emotional and social activity (Illeris, 2002). Alison Gopnik (2016) has provided a helpful way of understanding this orientation. It is that educators, pedagogues and practitioners need to be gardeners rather than carpenters. A key theme emerging from her research over the last 30 years or so that runs in parallel with Lieberman, is that children learn by actively engaging their social and physical environments – not by passively absorbing information.

Education need not be always, schooling. Apart from schooling, education includes thought provoking processes and cognition. It also includes awakening of the inner self and developing practicability and skills. Education is a process of inviting truth and possibility and encouraging discovery. John Dewey (1916) puts it as, a social process – ‘a process of living and not a preparation for future living’. Education brings out and develop potential of the learners.

On the basis of the views above, education is:

- ❖ Thoughtful and hopeful.
- ❖ Knowledgeable, respectful and wise.
- ❖ A process of alluring truth and possibility.
- ❖ Rooted in a desire to flourish and share in life.
- ❖ It is a supportive and inclusive activity to help us to live our lives and to care for others.

Learning is both a process and an outcome. As a process, it is part of being and living in the world. As an outcome, it is a new understanding or appreciation of

something. We are social animals. As a result, educators need to focus on creating environments and relationships for learning rather than trying to drill knowledge into themselves and others.

1.3. ROLE OF EDUCATION IN CONNECTION TO THE SOCIETY

Education can be thought of as the transmission of the values and accumulated knowledge of a society. In this sense, it is equivalent to what social scientists term socialization or enculturation. Education is designed to guide children in learning a culture, moulding their behaviour in the ways of adulthood, and directing them toward their eventual role in society.

As society gradually attaches more and more importance to education, it also tries to formulate the overall objectives, content, organization, and strategies of education. The purpose of primitive education is to guide children to become good members of the society. There is a marked emphasis upon training for citizenship, because people are highly concerned with the growth of individuals as useful members of the society.

Education is the transmission of the values and amassed knowledge of a society. In this regard, it is equivalent to what social scientists term as socialization. In the most primitive cultures worldwide, formal learning, what we call as schools or classes or teachers – is almost limited. This focus on learning in a formal atmosphere allows children to learn more of their culture than they are able to do by merely observing and imitating. As society realizes the importance of education, it formulates the overall objectives, content, organization, and strategies of education.

Apart from formal learning, its philosophies and theories, the purpose of education is to guide children to becoming good members of their tribe or globe, whatever it may be. There is a clear emphasis upon training for citizenship and the growth of individuals in all aspects. Apart from theoretical knowledge, vocational skills are also needed for a better individual and a prosperous society.

Education and society are inter-related or inter-dependent because both mutually influence each other. In other words, both are complimentary. Without education,

an ideal society could not be built and without society education system could not be systematically organized. Education helps individuals to learn how to live, how to behave, how to present themselves to others and everything in their lives so it is an agent which brings change in society. Hence, education is a powerful change agent of socialization.

Every child has the right to learn. Children and adolescents are excluded from education for many reasons. Poverty remains one of the most obstinate barriers and there are many more reasons which limit learning and schooling. Education is the best way to implant and awaken awareness of one's status in the society.

In the social outlook, educators, pedagogues and practitioners need to be gardeners rather than carpenters. Children learn by actively engaging their social and physical environments and not by passively absorbing information. They learn from other people, elders and every other person of the society. This may be a process of self-education, which means, being open to learning

ourselves. This sense of awakened self-learning is called as awareness.

1.4. GYPSIES

A member of a race of people who traditionally spend their lives travelling around from place to place is usually called a Gypsy. Gypsies are an ethnic group of people leading a peripatetic life, who have been originated in northern India. Now in modern times they live worldwide, predominantly in Europe. They are also called the 'Roma'. Most Roma speak a distorted slang of Romany, a mixed language closely related to the modern Indo-European languages of northern India and the major language of the country in which they live. It is largely approved that Roma people left India in recurrent migrations and that they were in Persia by the 11th century, in south-eastern Europe by the beginning of the 14th century and were in western Europe by the 15th century. By the second half of the 20th century, they spread to every populated continent.

Gypsies are named as diverse as their populations are widespread. Often called the Roma or the Romani

people, this minority group is also known as Gitanos in Spain, as Gitan in France, as Tsingani in Central and Eastern Europe and by several other names across Scandinavia that mean 'Travellers'. Roma also refer themselves by various names: Kale in Finland and Portugal, Manush in France and Sinti in Germany and Eastern Europe.

Historically, in nearly every country where the Roma have lived, they have also been referred to as Gypsies, a derogatory term used to describe an ethnic group that has migrated throughout the world over the course of several centuries. In Tamil Nadu the tribal group of Gypsies are called as 'Narikurava' people. As all other Gypsies, they are nomads, wandering from place to place, without permanent housing.

Genetic evidence suggests that Romani people may have originated in northern India. A 2012 study, published in the journal *Cell Biology*, analyzed genomic data from 13 Romani communities across Europe. The researchers concluded that the Roma people left northern India about 1,500 years ago; those Roma now in Europe migrated through the Balkans starting about 900 years

ago. These findings support written reports of Roma groups arriving in medieval Europe in the 1100s.

After leaving northern India, most Romani went to Europe: In some Eastern European countries, such as Romania and Bulgaria, they form up to 12 percent of the total population. The Roma are also numerous in Turkey, which has about 2.75 million Romani, according to The New York Times: Other European countries with large Roma populations include Russia, Slovakia, Hungary, Serbia, Spain and France.

Though concentrated in Europe, there are also Romani populations on every occupied continent — about 1 million live in the United States, and roughly 800,000 in Brazil. But no matter where they go, the Roma have faced discrimination and persecution. Romani were enslaved in many regions, a cultural heritage that continued into the 19th century in countries like Romania. In England, Switzerland and Denmark.

1.4.1. Socio-cultural status of Gypsies

A detailed study of the ‘Gypsies’ helps us to identify the significance of the study intended for.

Many Roma consider the name Gypsy to be derogatory. Some others prefer their own ethnonym and object being called as Roma. Because of their migrant nature, they are absent in official census returns of any place and they are mostly classified with other nomadic groups. No significant statistical picture can be accurately gained from the reports in many countries. Trevor Phillips, former chairman of the Commission for Racial Equality, said: “Discrimination against Gypsies and Travellers appears to be the last ‘respectable’ form of racism.” 19-year-old Leslie, one from the community says that she stopped going to school at 14 because she was so unhappy; for years other students refused to sit next to her.

One such similar nomadic group of Gypsies is the ‘Narikuravar’ of South India. Narikuravar is a community from the Indian state of Tamil Nadu whose wander from place to place. The main occupation of these people who originally belong to the indigenous tribes, is hunting. But as it was prohibited to hunt in the forests to pursue their livelihood, they were forced to take up other alternatives like selling beaded ornaments for survival. They migrate

to find a market for their products. Children accompany the adults of the group. They don't attend schools.

Our observations of these people are worthy of consideration for study. They live in groups with close connection among themselves. They don't have much regrets about their life and lifestyle. But in general, it is obvious that they lack permanent stay, lack hygienic practices, adopt child labour and child marriage. Girls give birth at a very early age which is a threat for their health. They don't have such practices like regular schooling, financial savings for future and high aspirations.

Etymologically speaking, the word "Narikurava" is a combination of the Tamil words "Nari" and "Kurava" meaning the "fox people". This tag has been conferred to them due to their proficiency in hunting. As per a theory propounded by Werth in 1966 and Fraser, authorities on the Gypsies of Europe, believes that the Domar are the ancestors of the Romani people and therefore, the Narikuravas are related to the Romani, while Edgar Thurston feels that they are related to the Khonds of Orissa. The Narikuravas speak the unclassified Indo-

Aryan language called Vagriboli. Although they are well versed in Tamil, most of their liturgical hymns and folk songs are in Vagriboli. Although all vagirivala or kuruvikarar are considered as one based on their common clan name nari-kuravars they were broadly sub-divided into two sub-divisions: those who sacrifice buffalo and the other sacrifice goat. They are also classified based on the region of their origin.

The major issues which confront Narikuravas are poverty, illiteracy, diseases and discrimination. There has been discrimination of Narikuravas since ancient times. Narikuravas are yet to be recognized as a scheduled tribe. During British rule in India they were placed under the Criminal Tribes Act of 1871, and had been defamed so for a long time, even after Independence. However, they were grouped as denotified in 1952. But still, it is a bitter fact that, to some extent the stigma continues in the society. High crime rates and unemployment add to the problems which afflict the Narikurava community. The prohibition of hunting as well as killing endangered species of birds and wildlife have depleted the Narikuravas of their traditional sources of livelihood. There have also been

few instances where Narikurava have been arrested for the possession of unregistered firearms as country rifles which are banned according to the Indian laws.

On 1996, a social-welfare organization named Narikurava Seva Sangam was formed in order to educate Narikurava children and facilitate them to lead a settled life. Noted social-welfare organizations have taken efforts to improve the lives of the Narikuravas. In May 2008, the creation of a Welfare Board for the Narikuravas headed by the Backward Classes Minister was authorized by the State Government of Tamil Nadu. Steady efforts are being made to educate Narikuravas and assimilate them into the society. They have demanded through the Welfare Board to remove them from the Backward Class list and include them into Scheduled Tribes. Any reform has to start from the individuals to get it successfully implemented in the society. Genuine realization and sincere involvement are needed to elaborately study the issues related to these people and analyze them impartially. With this rationale, our study could prove as an important stride in bringing about a social change and uplift Narikuravar community.

1.5. RATIONALE OF THE STUDY

Most Higher Education Institutions are devoted to Teaching, Research, and Service. Service of faculty is often realized as mentoring students or decentralization of responsibilities in administrative roles. But the true concept of serving for the greater good is that which satisfies the needs of the downtrodden and suppressed people of the local community and the society, at large. Henceforth, partnership between our academic institution and the community is a valuable way for an HEI to build on and expand its knowledge-driven agenda along with social concern. In this context, HEIs can create bridges between global priorities and local actions. Intellectual exchange, involvement in community practices and extension activities are executed for the welfare of the society and for a better Nation in future. During one such ‘Citizenship Training Camp’ we, the faculty of St. Ignatius College of Education, identified that a group of tribal people called as “Narikurava Community” live a unique lifestyle, which is not much exposed among common people. Dedicated work of Community-based participatory research could bring out a clear outlook of

the Narikurava people which ensures equal opportunity for all fellow human being. Thus, we could be a part of the service oriented ICM community.

1.6. STATEMENT OF THE PROBLEM

In multi-disciplinary perspective, higher education is closely related to public good. Whatever is the study undertaken, it must focus on the means for improving and benefiting the downtrodden and needy. Here, the investigators consider higher education as serving the common people from individual, institutional, system-wide and societal perspectives. Through the citizens the ongoing struggles of Indian Community is being brought out. A critical review and an analytical study of the tribal community utilize higher education to examine and explore the complex economic, political and social structures. This study may serve as a model of how other indigenous communities can utilize education for their community's benefit. In this approach, academic and societal structures that have historically been oppressive can inherently serve as liberating and empowering mechanisms for tribal population. In this way this study

could set a trend that education could be a powerful tool to uplift people who are socio-culturally suppressed.

1.7. TITLE OF THE STUDY

“SOCIO-CULTURAL AWARENESS OF GYPSIES - AN ANALYTICAL STUDY”

1.8. CONCEPTUAL DEFINITION

Socio-cultural Awareness

Culture is the reflection of the lifestyle, attitude and beliefs of a society. To understand and to learn the needs, roles, challenges and issues of the target group of the society, we have to confirm whether they are aware of all these so that the study based on the data specifically collected from them will be reliable. The development of the members of the society, depends on their own efforts to enrich their ways and means of living. No one could bring up a population to advance, if they are not aware of the realistic fact that they need to improve to cope with the rapidly changing world. Hence Socio-cultural Awareness is an inevitable need and prior requirement to achieve an objective to join hands to uplift the socially suppressed.

Sociocultural awareness is the understanding of our culture's impact on the world and the differences from other people. We need to be aware of where, when, how and when our culture may either help or hinder us in terms of communication and collaboration within the society.

Analytical Study

Analytical studies are done in order to find out if an outcome is related to exposure. Analytical studies are used to test hypotheses by selection and comparison of groups. This particular study deals with the existing life style of a nomadic group of Narikuravas, of which they are aware of themselves or not, and how this exposure results in our expected outcome of making them equitable part of the population earning respect as every other counterpart of the society.

Analytical studies differ from Descriptive studies:

Descriptive studies

- Generate hypotheses
- Answer what, who, where, and when

while, analytical studies

- Test hypotheses
- Answer why and how

Analytic studies test hypotheses about exposure- outcome relationships and measure the association between exposure and outcome. A comparison group is included in an analytical study. In this study, the specific group is compared with the other members of the society who are privileged to be aware of their socioeconomic status.

Analytical studies may be of two broad categories: Experimental or Observational. The investigators have studied their culture and awareness level based on five different dimensions, namely,

- ❖ Education
- ❖ Environment
- ❖ Social Sensibility
- ❖ Life Style
- ❖ Aspiration

Socio-cultural awareness includes the realization of their life and the challenges they have to meet. Statements are given upon which sample of study respond with an yes or no to reflect their awareness of themselves

Education

Education here refers to the systematic schooling where subjects are taught to enhance their Cognitive,

Affective and Psychomotor domains. In Tamil Nadu, 10+2+3 system of Education is followed till date. Government strives for achievement of compulsory education until 14 years. Education is a basic right for all and opportunities are wide open. In spite of all these, percentage of literacy has not yet achieved a perfect centum.

A parliamentary note of the United Kingdom states that the ability to access high-quality education sets the course for the future success of every young person. In the case of Gypsy people, a poor start in education may be the catalyst for many other inequalities that we have heard about throughout their life. The barriers for Gypsy children in education are severe. Tackling poor educational attainment is vital to tackling other inequalities faced by the Gypsy communities.

Gypsy children leave school at a much earlier age than children in other ethnic groups. They have worse attainment standards than any other ethnic group from early-years onwards and only a handful are recorded as attending university in any given year. In addition, levels of both temporary and permanent exclusions are high and

almost half of Gypsy students are classed as persistent non-attenders. After the age of 16, a quarter of Gypsy children go into neither education nor employment and take up their traditional livelihood.

There is a lack of engagement and cooperation between local authorities, schools, regulators and families, which has led to a perfect storm of poor outcomes regarding the education of Gypsies. Some Gypsy children are taken out of school as early as the end of primary school, some persistently do not attend and some never register at school at all.

Environment

The complex of physical, chemical, and biotic factors that act upon an organism or an ecological community and ultimately determine its form and survival. Environment has an intense impact on our health and wellness. Environmental Hygiene helps us to lead a healthy life physically and mentally. We must be aware of the environment we live in the environmental hazards we are creating due to our ignorance and negligence.

Gypsies experience insecure accommodation and careless living environment. Most of the Gypsies don't

live in permanent settlements. They unofficially occupy some area for a particular period of time and then move on. A better accommodation always ensures a secure lifestyle and improved health conditions. Gypsy people must be ensured to enable provision of suitable accommodation, which supports healthy lifestyles so that they could access education, health, welfare, infrastructure and employment

Social Sensibility

Social Sensibility refers to an acute perception of or responsiveness toward something, such as the happenings of the society we live in. It is the tendency to live together as organized colonies. Gypsies live or prefer to live in a community rather than alone. It represents the characteristic of the experience, behaviour and interaction of persons forming groups. It relates to the purpose of promoting companionship and communal activities.

Social sensitivity is likely to facilitate exchange of social ideologies of the group, through group members' ability to perceive each other's mental states and hence is the prerequisite for harmonious interpersonal interactions in groups. It has been reported that the average social

sensitivity of group members is associated with collective intelligence of the group (Woolley et al., 2010)

Life Style

Lifestyle is the typical way of life of an individual, group, or culture. The term was originally used by Austrian psychologist Alfred Adler. The term was introduced in the 1950s as a derivative of that of style in modernist art. The term refers to a combination of determining intangible or tangible factors. Tangible factors relate specifically to demographic variables, i.e an individual's demographic profile, whereas intangible factors concern the psychological aspects of an individual such personal values, preferences, and outlooks. In geographical terms, a rural environment as opposed to an urban metropolis would yield different results. This factor is most important as even within the urban scope a particular neighbourhood acts as a determinant due to varying degrees of affluence and proximity to open spaces.

Gypsies have their own ceremonies and standards passed on through oral tradition. Gypsy children are taught by their parents and elders of the group. Their sub

cultural identity is maintained by having as little contact as possible with the other members of the society. They themselves mention that, they don't maintain records and they have a policy of non communication with non-Gypsies about their traditions within their group. They are not willing to change themselves in any aspect and they are contented with their existing lifestyle.

Traditionally the Gypsies have pursued occupations that allowed them to maintain an itinerant life on the perimeters of settled society. Men were livestock traders, animal trainers and exhibitors, tinkers and musicians while the women told fortunes, sold potions and handicrafts. They earn to spend and never plan for saving for future, They marry earlier and raise their children as young parents. Children will grow up as the replica of their parents and the other members of the group. Advancement, innovations and rapid changes of the modern world are just about to peep in their life. Gypsies have no drive or intention to change their lifestyle to eradicate the discrepancies they are facing.

Aspiration

Aspiration or aspired goals are wanted in terms of outcomes and the current state for an individual's well-being. Human beings are unable and unwilling to make absolute judgments about themselves and their life. Rather, they constantly draw comparisons with their environment, with the past, or with their expectations of the future, thereby developing aspirations. They may or may not deviate from these aspirations in reality.

Gypsies intend to preserve their cultural identity and group membership to the maximum. This prevents them from progressing to a future filled with dreams and goals. They don't plan for the time ahead as their aspirations are low. Familial norms have designed them to lead a hand-to-mouth lifestyle. Coming out of the comfort zone is the prior need to learn. Only when we aspire to achieve more in life we will step out to build a new world for ourselves.

1.9 CONCLUSION

It is ethical to repay what we have received from the society, as responsible citizens of a large community. Every individual has the right to live their life and enjoy

equal opportunities to mobilise themselves to the upper social strata. The investigators have realised their responsibility and have undertaken a sincere effort to help the socially downtrodden part of the community, a group of gypsy people “the Narikuravas”. First and foremost, they themselves must be aware of their walk of life to identify their weaknesses and face the challenges of the society. The awareness of this generation holds light to the path of success for the next generation. An analysis of the areas of discrimination and weaknesses would make us take a stride to educate the needy to reach their goals and aspire more.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1. INTRODUCTION

The First chapter is a discussion of the background, aims and objectives of the present study. This chapter deals with the review of related literature. The purpose of the study of research works done in the same field is to understand what type of study has been done and what exactly has been explored before the present research work started. The study of related literature and research work is very essential and important as it provides us proper guidelines. The review of related research provides the right direction to think and appropriate track to execute and complete the research.

2.2. IMPORTANCE OF REVIEW OF RELATED LITERATURE

There are many educationists who tried to show the importance of review of the related literature various views regarding the review of literature are:

- (1) "A Survey of related literature is necessary for proper planning, execution and right concept of the

problems and solutions. It provides guiding hypothesis, suggestive methods of investigation and comparative data for interpretative purpose." (Good, 1959)

- (2) A summary of the writings of recognized authorities and of previous research provides evidence that the researcher is familiar with what is already known and what is still unknown and untested. Since effective research is based upon past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypotheses and helpful suggestions for significant investigation." (Best, 2004).
- (3) "When completed, it becomes a part of the accumulated knowledge in the field and so contributes to the thinking and research that follows" (Pox, 1969).

Thus, the review of related literature not only provides conceptual frame of reference for the contemplated research but also suggests method, procedures, sources of data and statistical techniques appropriate to the solutions of the problem selected for

present study. The researcher is able to formulate the hypothesis on the basis of review of related literature which presents the rationale for the study. In the present study the researcher has used various books, dissertations, handbooks, articles, journals, thesis, and web sites as reference material. The review of literature has been divided into two categories: the studies conducted in India and the study conducted in abroad.

2.3. STUDIES CONDUCTED IN INDIA

Sasikala Mohanraj, Sunayana Manipal, Prabu.D, Rajmohan.M, Bharathwaj.V.V (2019) conducted a study on “An investigative study on correlation between Diet score and Mini Nutritional Assessment of deprived Indian Nomads (Narikkuravar/Gypsy) elderly population in comparison with General Population Residing at Tiruvallur District, India”.

The study aimed to assess the nutritional status of the elderly using the MNA tool, and to study dietary pattern influencing their nutritional status and to compare with general population. Its objective is to determine the dietary pattern and nutritional status of Indian elderly nomads and to compare with general elderly population at

Tiruvallur District, Tamandu, India. A questionnaire for assessing the nutritional status of general and gypsy population. 24 hour diet chart for assessing Dental Health diet score Weight and height were measured by using standardized weighing machine and stadiometer respectively. The results shows that overall prevalence of malnutrition between Gypsy and general elderly population was found to be 12.4% in which gypsy population is more (19.0%) when compared to General population. In dental diet score there was an not adequate (sufficient) diet was found to be more in Gypsy population (66.7%) when compare to General population (42.6%). Multi-dimensional approach should be implemented to improve the nutritional status of elderly population in India.

K.suresh, P. Srinivasan (2019) conducted a study on “Education For Nomads In India – Status And Need To Design Separate Curriculum”.

Nomadic Tribes are called as educationally edge people since they don't get an education through regular mode. Due to the seasonal migration for their livelihood, they are diverted and struggled to get an education. India

allotted a fund of 16 million to reach the unreached that is education for Nomadic Tribes. Apart from regular schools, different educational provisions like onsite schools and schools on the boat were introduced and they were continued to some extent for years. With less number of enrolments, these strategies became a failure. Some of the researchers have suggested the education to nomads could be based on their livelihoods and it is one of the reasons for the failure of these strategies. Nomadic education is education especially for Nomadic Tribes and the curriculum of the nomadic education must suit their livelihood as well as worthwhile. This paper portrays the need to design a curriculum for providing education to nomads.

S. Chandru and K. Thirumalaisamy (2019) conducted a study on “Status of Narikoravar (A Type of Gypsy Community) Women Entrepreneur in Coimbatore, Tamil Nadu”.

The Gypsies are economically poor and have engaged in self entrepreneurial business for their livelihood like selling fancy items, grocery items, soft toys making, ornaments and beads making etc. Even

though they have an ability and skill in entrepreneurship business, they lack in upgrading their skills with technological enhancement. Hence, the researcher has focused on socio-economic conditions of the respondents, understanding the problems faced by women entrepreneurs and their awareness about government welfare schemes. The research also throws light on the status of women entrepreneurs, their economic status and their awareness about these schemes by employing appropriate statistical methods.

S.Shridevi, Dr.P.Govindaraju (2018) conducted a study on “Influence of Social Media among Gypsies: A Case Study in Tamil Nadu”.

The Gypsies in Tamil Nadu are called as ‘Narikuravar’. They are one of the marginalized communities of Tamil Nadu. They are deprived of the basic resources of life yet they are aware of the digital technologies and SNS. It is observed that the Gypsies have the digital participation which may be different from the main stream society. But it cannot be neglected that they are ignorant about it. There are economical and cultural barriers which are associated in the digital

platform. This paper aims to understand in depth about the access, the participation level, usage pattern, communicating style and its influence on them. Further this study explores the scope for the better participation of the Gypsies in the digital world. The study incorporates qualitative method by snowball sampling through in-depth interview among the Gypsies in Tamil Nadu. It can be concluded that, the number of participation in the SNS among the Gypsies is low, but their usage pattern have a direct influence which helps them to adopt a main stream lifestyle. So this kind of change might empower them and likely to mingle with the mainstream society.

A.Amalorpava Mary & A.Anand Jerard sebastine (2017) conducted a study on “A Study on Profiles of Gypsy’s Women in Thanjavur and Trichy District”.

In this study, the investigators address the profiles of Gypsy women, the socio, economic, cultural and political aspect. In this the researcher adopted Descriptive research design and it describes the particular characteristics of gypsy community and their entrepreneurs. The findings of the study shows that the gypsy people’s cultures and tradition were changed but

their Way of dress, talk, occupation shows they are gypsy. The children are in the Committee not able to continue their education because the education Scholarship not reaches the children properly. So, the government should take steps to improve their occupation and their standard of living.

Mara Zafiu (2017) conducted a study on “Health Access for Vulnerable Groups: A Study onthe "Gypsy" Narikuravar Community in Tamil Nadu, India”.

The study aims to assess the intersection of gender, education, socio-economic status and nomadism, and its influence on health behaviors and health care access of the “Gypsy” seminomadic Narikuravar community in Tamil Nadu, India. The research was conducted through interviewing 51 Narikuravar women, using a semi-structured method. The results revealed that the low education level of women and their semi-nomadism negatively affect their access to information about accessing health services; although the community is open to allopathic treatments, it has a low rate of allopathic care utilization, which they almost never

frequent for chronic and non-urgent medical situations; many women are familiar with the concept of health insurance, but the rates of enrollment and utilization are very low; a large part of Narikuravars prefer using private sector care over public sector one; and the community faces stigma and discrimination while accessing health care.

Nishanthi, Rajathurai. (2016) conducted a study on “Explanatory analysis of life style of Narikurava community in Pudukkottai district”.

The Narikuravar is an indigenous community from India state of Tamil Nadu. They have a distinct culture that has been passed from generation to generation. The main occupation of the people was hunting birds and animals. But as they were prohibited entry into the forests to pursue this livelihood, they were forced to take up other alternatives such as selling beaded ornaments. Present study attempts to understand the Life style of Narikkuravas. Objective of this study is to study the socio economics condition of Narikuravas, to find out the food system of Narikuravas and to explore the forms of Health system of Narikuravas. Explanatory and

Descriptive research design has been opted for the present study. The study has undertaken in selected area of Keerannur of Pudukkottai district involving sixty three respondents. The major issues which confront Narikuravas are poverty, illiteracy, diseases and discrimination. Special attention needs to be given to the Narikurava community's women and children. Government should have a long-term plan for improvement of the Socio-economic status of the Narikurava community.

J. Jayachithra (2016) conducted a study on “Life Style and Major Issues Pertaining to TheNarikuravar (Nomads) Community in Tamil Nadu”.

This article aims to present the status of the ‘Narikuravar’ Community in Tamilnadu, by highlighting their lifestyle and bringing out the major social issues that the community confronts in the Society. In this scenario the plight of the Narikuravar Community is very pathetic as they are subjected to various kind of discrimination; as a result they are a living in poor social conditions, particularly when the cause of Human Rights and Human Development is debated as an imperative agenda of Social

Development. What we need is a commitment strategic system of Social Welfare Administration to ensure that the Narikuravar Community has a focussed intervention to bring them out of their existing cycle of poverty and deprivation. If the Narikuravar Community has to be given a fair chance to develop themselves and lead a socially satisfactory life, then there must be a concerted effort on the part of the Government, Civic Organizations to play an enabling role in their uplift to an Empowered Status in the Society.

Ayla Joncheere, Iris Vandeveld (2016) conducted a study on “Representing Rajasthani roots: Indian Gypsy identity and origins in documentary films”.

To gain insight into both the portrayal of Rajasthani artists as Gypsies and the representation of the Indian background of the Roma, this article presents the results of a contextualized content analysis of the films, complemented by ethnographic research. It shows that the image of the Indian Gypsy is grounded in the discursive interplay between Roma politics, commercial music industries and self-exoticizing marketing by Rajasthani artists.

D. Kirubanithi, K. Raj Mohan Rao (2015) conducted a study on “A Study on Socio Economic Condition of Narikoravar Community in Villupuram District of Tamil Nadu”.

The Narikoravar community is known as the Gypsies of Tamil Nadu. Nomadic in nature, the community’s temporary settlements are found all over Tamil Nadu. However, settlements are concentrated in the northern and central districts of Tamil Nadu. Living as hunters and gatherers, the Narikoravar are also known for skills with basketry, fortune telling and making of bead necklaces. Highly disadvantaged due to the peculiarities of their language, nomadic and abject poverty, the community has suffered continuously from negative representations in the popular media and television. Government efforts to house them permanently in one or two settlements have failed miserably. Missionaries and other charities working with this community have educated a few members. Those that have received collegiate education rarely return to work for the development of the community. Ethnographic studies of this community reveal the immense ecological and

medicinal knowledge that the community's elders possess. Community leaders agree that establishing a digital community archive would enhance the community's ability to access its own rich oral traditions and knowledge and help improve its relations with the outside world. These frontier migrants who settled in the Tamil region several centuries ago possess rich "ecological wisdom". As knowledge is the community's stock-in trade, a digital community archive for the Narikoravars would seek to gain a closer approximation of their perception towards empowerment and self-development. Though Narikoravars were essentially hunters and gatherers for the past several decades, now they have taken up different economic options. Though their occupations have diversified, they still exhibit the characteristics of a nomadic way of life. Their primary occupations include hunting and gathering, sale of spurious jackal teeth, hawking varieties of needles and glass beads, advocating and selling herbs and medicines, tattooing and begging. They also do a variety of subsidiary occupations that include selling various types of traps and nets, selling feathers of peacocks and other

rare birds, trapping rats in paddy fields on contract,. For the establishment of this archive, Culture, The archive has been set up at the Ashakulam settlement in Villupuram district.

2.4. STUDIES CONDUCTED IN ABROAD

Phillipe Cupertino Salloum e Silva (2020) conducted a study on “Gypsies, Coloniality and the Affirmation of Human Rights in Brazil”

In Brazil, different ethnic and social minorities (Quilombolas, Indigenous peoples, people with disabilities, the elderly) have expressly got recognition in the Federal Constitution of 1988 and other normative instruments as subjects of human rights. This scientific article deals with one such minority: the Gypsies. This article adopts the following problem of research: what is the relationship between colonial policies that aimed at the management of the Gypsy and the construction of the political-legal status of these peoples in Brazil? This research has made use of the following methodological resources: the participant observation of the authors in view of the legislative process of Bill 48/2015; the documentary research on the records of colonial and post-

colonial laws that had directed to the management of Gypsies in Brazil; as well as the literature review, which intertwines the studies on the Gypsy question with decolonial theory.

Christina Velentza (2020) conducted a study on “Early Marriage and Education Drop Out in Traditional Roma Communities in Transylvania”

This research attempts to analyze the phenomenon of early marriage in traditional Roma communities in Transylvania, Central Romania, and its impact on the education of Roma children. The methodology of this paper is a reflection of a field work conducted in the region of Transylvania, Romania and mainly the city of Târgu Mureş (Tîrgu Mureş) the period February-July 2012, following several meetings and interviews with policy makers, representatives from local authorities, civil society, academics, political parties and representatives of traditional Roma communities and local schools. This work is a result of personal interaction with some of the local communities in the region (Tîrgu Mureş, Sighişoara, Alba Iulia, Brasov, Sibiu) as well as the capital Bucharest. The town of Tîrgu Mureş since the largest number of

traditional Gabor Roma who still apply early marriages can be found there.

Miranda Millan and David Smith (2019) conducted a study on “A Comparative Sociology of Gypsy Traveller Health in the UK”

This paper presents findings from a series of health-related studies undertaken between 2012 and 2017 with Romany Gypsies and Irish Travellers living in different locations and in various forms of accommodation in southern England. These set out to develop a sociological understanding of the factors impacting on the health and wellbeing of members of those communities and to consider the extent health status is shaped by ethno-cultural and/or socioeconomic factors, and the interplay and direction of causal processes between them. The relative influences of cultural and structural factors in generating health inequalities have important implications for engaging marginalised populations in health services and preventative programmes. This paper will present survey and qualitative data on Gypsies’ and Travellers’ health beliefs and practices to understand how those beliefs and

practices have developed in different social contexts as responses to deeper social mechanisms, and share commonalities with other marginalised and excluded social groups. In policy terms this indicates the need for health interventions that are applied proportionate to the level of disadvantage experienced thus ensuring equality and fairness while accounting for diversity and difference. **Louise Condon¹ et.al (2019) conducted a study on “Engaging Gypsy, Roma, and Traveller Communities in Research: Maximizing Opportunities and Overcoming Challenges”**

Gypsy, Roma, and Traveller people are marginalized worldwide and experience severe health inequalities, even in comparison to other ethnic minority groups. While diverse and hard to categorize, these communities are highly cohesive and members have a strong sense of identity as a group apart from the majority population. Researchers commonly experience challenges in accessing, recruiting, and retaining research participants from these communities, linked to their outsider status, insular nature, and history of discrimination. In this article, the challenges and the

opportunities of engaging Gypsies, Roma, and Travellers in a multicentre qualitative research project are discussed. The management of public involvement and community engagement in this U.K.-based project provides insights into conducting research effectively with ethnically and linguistically diverse communities, often considered to be “hard to reach.”

Tania Burchardt, Polina Obolenskaya, Polly Vizard and Mario Battaglini (2018) conducted a study on “Experience of multiple Disadvantage among Roma, Gypsy and Traveller children in England and Wales”

This paper focuses the population Censuses, and other administrative sources, many of which already record Roma ethnicity, are under-utilised as a source of robust and comparable data, allowing the scale, intensity and multi-dimensionality of the challenges facing Roma, Gypsy and Traveller children to be investigated and tracked. Investigators illustrate this through the descriptive analysis of secure micro data from the 2011 Census of England and Wales, which included a pre-coded category for ‘Gypsy or Irish Traveller’ for the first time, and to which they add children identified as Roma.

Disadvantage in each of four dimensions - housing, household economic activity, education and health - are examined in turn before computing a multiple deprivation count. Nearly a quarter of Roma, Gypsy and Traveller children in England and Wales aged under 19 are deprived on 3 or more dimensions, compared to just two per cent of other children. And conversely, only a small minority (15%) of Roma, Gypsy and Traveller children are not deprived in any dimension, compared to the majority (67%) of all other children. The investigators conclude that data scarcity should no longer be used as an excuse for a lack of effective policymaking: it is both desirable and feasible to exploit Census data, as a step towards tackling the data deficit, and that the results can improve the design of child poverty and Roma, Gypsy and Traveller

Alison McFadden et.al. (2018) conducted a study on “Gypsy, Roma and Traveller Access to And Engagement with Health Services: A Systematic Review”

Gypsy, Roma and Traveller people represent the most disadvantaged minority groups in Europe, having

the poorest health outcomes. This systematic review addressed the question of how Gypsy, Roma and Traveller people access healthcare and what are the best ways to enhance their engagement with health services. Searches were conducted in 21 electronic databases complemented by a focussed Google search. Studies were included if they had sufficient focus on Gypsy, Roma or Traveller populations; reported data pertinent to healthcare service use or engagement and were published in English from 2000 to 2015. Study findings were analyzed thematically and a narrative synthesis reported. Ninety-nine studies from 32 countries were included, covering a range of health services. Nearly one-half of the presented findings related to primary healthcare services. Reported barriers to health service usage related to organisation of health systems, discrimination, culture and language, health literacy, service-user attributes and economic barriers. Promising engagement strategies included specialist roles, outreach services, dedicated services, raising health awareness, handheld records, training for staff and collaborative working. This review provides evidence that Gypsy, Roma and Traveller

populations across Europe struggle to exercise their right to healthcare on account of multiple barriers; and related to other determinants of disadvantage such as low literacy levels and experiences of discrimination.

Vanessa Ann Heaslip (2015) conducted a study on “Experiences of Vulnerability from a Gypsy/Travelling Perspective: A phenomenological study”

This research addresses this gap in the evidence base by exploring the lived experience of vulnerability of a Gypsy/Travelling community. The study consisted of two phases (a breadth phase followed by a depth phase), after the work of Todres and Galvin (2005). The breadth phase (Phase 1) consisted of narrative interviews with five Gypsies and Travellers exploring times in their lives when they had felt vulnerable. Phase 2 explored the experience of vulnerability related to the ambiguities of their historical, cultural and geographical identity by exploring their experience of being part of a cultural group with threatened cultural identity and heritage. The lived experience of this type of vulnerability was described by 15 participants and descriptive phenomenological

analysis (Giorgi 2009) identified six constituents of the phenomenon of vulnerability. The findings of this study on the lived experience of vulnerability (emic) present a different perspective to vulnerability than what is already known from the literature (etic). This develops the understanding of the concept of vulnerability itself, which can enhance professional skill and knowledge when working with people who may be experiencing feeling vulnerable.

Van Cleemput and Patrice (2010) conducted a study on “Social Exclusion of Gypsies and Travellers: health impact”

There are striking inequalities in the health of Gypsies and Travellers, even when compared with people from other ethnic minorities or from socio-economically deprived White UK groups. This paper explores the long-term health impact associated with a history of persecution, social pathologisation and social exclusion of Gypsies and Travellers. A society that has demonstrated entrenched and widespread hostility towards Gypsies and Travellers has contributed to wariness about trust in outsiders and contributes to the communication barriers

with health staff that are implicated in their poor access to healthcare. Many of the problems identified by health staff mirrored those identified by Gypsies and Travellers, particularly with regards to mismatched expectations and resulting conflicts. Whilst the Department of Health has recognised the extreme health inequalities experienced by Gypsies and Travellers and the need for specific action to reduce them and improve access to health care, this paper emphasises the need for an associated improved effort at all levels to seriously tackle the wider determinants of health, including societal attitudes towards Gypsies and Travellers, as well as focusing on delivery of health services. Nurses are identified as needing to play a key part as role models in challenging prejudice and discrimination.

Patrice Van Cleemput (2009) conducted a study on “Gypsies and travellers accessing primary health care: interactions with health staff and requirements for ‘culturally safe’ services”.

The aim of the research was to understand communication processes between Gypsies and Travellers and primary health care staff, and to explore

how perceived barriers to accessing health care might be overcome. The ultimate goal was to contribute to a body of research that would underpin improved health services and access to health care for Gypsies and Travellers, and facilitate improvements in their health status. The investigator conducted individual in-depth interviews with Gypsies and Travellers in their own homes or trailers, or other venue of their choice, in order to ensure privacy and confidentiality. The investigator used maximum variation, purposive sampling to reflect diversity among the study population and to examine the range of experiences, meanings and interpretations. The investigator used the 'Framework approach' for data analysis as it is specifically designed to answer policy-related questions and allows for rigorous and transparent data management. The findings of the study phases show how Gypsy and Traveller experiences of discrimination and racism contribute to a sense of devalued identity, characterised by feelings of shame and humiliation. Shame and attempts to ward off shame are central features of relationships, and encounters with health staff as personal reactions to these experiences can produce

mutual mistrust and poor relations between staff and Gypsy and Traveller patients.

S. Hajioff and M. McKee (2000) conducted a study on “The health of the Roma people: a review of the published literature”

The Roma people originated in northern India and have been known in Europe for nearly a thousand years. For much of that time they have been the subjects of discrimination and oppression, culminating in the extermination of half a million Roma in the Nazi death camps. While it is widely believed that the health of Roma people is often poorer than the majority population, these inequalities remain largely under research. Published literature on the health of the Roma people was identified using Medline. Opinion pieces were excluded, as were papers relating to anthropometry and to genetic markers. The resultant papers were analysed by country of study and by disease type or care group. Some 70% of papers identified related to just three countries; Spain and the Czech and Slovak Republics. Much literature concentrates upon communicable disease or reproductive health. The limited evidence suggests increased morbidity

from non-communicable disease, but there is little published on this topic. Evidence on health care, though fragmentary, suggests poorer access to health services and uptake of preventative care. There is a need for both further research into the health of Roma people; with particular emphasis on non-communicable disease; and also for interventions that improve Roma health. Such research must, however, be handled with sensitivity, recognising the social and political context of the society concerned.

2.5. CRITICAL APPRAISAL OF THE STUDIES

The investigators had reviewed 10 studies from India and 10 from abroad, which are related to their area of study. The careful inspection of the related literature provides supportive evidences to the present study. The related literature of the present study revealed experimental methods, descriptive methods, case study and different sampling techniques. A recollection of all available research studies, with regard to Gypsies helps to identify the path in which further researches in the area may be undertaken. From the review of related literature, it was revealed that most of the studies were conducted to

find out the life style, health, education, socio economic condition, challenges, influence of social media and early marriage system of gypsy people. Some studies focused on the relationship between health-related issues and life style of the Gypsies. There are more foreign studies on gypsy people than the Indian studies. There is a big need to conduct research on the gypsy people of India, especially to improve their life style and education. Thus the review of related literature had contributed the investigator to recognize the study variables to be selected and how to frame the design of the study and how the relationship between the variables can be hypothesized.

2.6. CONCLUSION

The present study differs from the reviewed studies in many ways such as main variable, dimensions, population, sample, tool and background variables etc, Therefore, the investigators has opined that the present study would be able to provide information needed to the government organisations, administrators and policy makers, to understand the socio-cultural awareness among the gypsy people of Tirunelveli district.

CHAPTER III

METHODOLOGY

3.1. INTRODUCTION

Research is considered to be the more formal, systematic, and intensive, process of carrying on a scientific method of analysis, Scientific method in problem-solving may be an informal application of problem identification, hypotheses formulation, observation, analysis and conclusion.

Research may be defined as the systematic and objective analysis and recording of controlled observations that may lead to the development of generalization, principles, or theories, resulting in prediction and possibly ultimate control of events.

In other words, research is a systematic attempt to obtain answer to meaningful question about phenomena or events through the application of scientific procedures. It is an objective impartial, empirical an logical analysis and recording of controlled observations that may lead to the development of generalizations, principle or theories resulting to some extent in predictions and control of

events that may be consequences or cause of specific phenomena.

According to **J.W. Best (1981)**, Research is considered to be the more formal, systematic, intensive process of carrying on the scientific method of analysis. It involves a more systematic structure of investigation usually resulting in some sort of formal record of procedures and a report of results or conclusions.

3.2. METHODOLOGY

Methodology is essential in systematic research. Methodology is a science of orderliness. It is a technique adopted for an orderly arrangement of fact and principles. The success of any research depends largely on the suitability of method, the tool and techniques used for the collection of data.

Research methods are of utmost importance in a research process. They indicate the various steps to plan of attack to be adopted in solving a research problem. It is, therefore, very important that a researcher must have a thorough understanding of all research methods and their strengths, limitations, applications and appropriateness. In research literature many variations of different terms are

used to designate shades of meaning. Research works use terms which suit their own needs and express their own purposes.

Methods of research may be classified from many points of view, the decision about the method or methods to be employed, always depends upon the nature of problem selected and the kinds of data necessary for its solution.

3.3. RESEARCH METHOD ADOPTED IN THE PRESENT STUDY

The investigators, in their present study, adopt survey method of educational research. Survey research studies large and small populations by selecting and studying sample chosen from the population to discover the relative incidence, distribution and inter relations of sociological and psychological variables. It is considered to be a branch of social scientific research, which immediately distinguishes survey research from status research. The survey researchers are interested in the accurate assessment of the characteristics of whole population; random sample can often furnish some information as a census at less cost, with greater

efficiency and sometime greater accuracy. Survey research focuses on the people, the vital facts of people and their belief, opinion, attitude, motivation and behavior. The present study is purely a sociological and cultural based study. Since the present study aims at to find out socio-cultural awareness of Gypsies, the investigators have adopted survey method of research to find out the Social maturity and Home Environment of IX standard Muslim students. Survey is ‘fact finding’ study. It is a method of research involving collection of data directly from a population or a sample. It must not be confused with the mere clerical routine of gathering and tabulating figures. It requires expert and imaginative planning, careful analysis and rational interpretation of the findings.

John. W. Best (1986) says, “The survey method gathers data from a relatively large number of cases at a particular time”. Effective use of the survey method depends on the following points.

- Availability and utilization of adequate source of information
- Define objects

- A clearly defined problem
- An Expert's imaginative planning
- Careful analysis and interpretation of data
- Logical and skillful reporting of the findings

3.4. STEPS IN SURVEY METHOD

According to **William Wiersma (1985)**, detailed steps in a survey are as follows;

- Planning
- Developing and application of sampling plan
- Construction of interview schedule or questionnaire
- Data collection
- Translation of data
- Analysis
- Conclusion and reporting

3.5. OBJECTIVES OF THE STUDY

Section - I

1. To find out the level of socio-cultural awareness of Gypsies with reference to age.
2. To find out the level of socio-cultural awareness of Gypsies with reference to gender.

3. To find out the level of socio-cultural awareness of Gypsies with reference to marital status.
4. To find out the level of socio-cultural awareness of Gypsies with reference to type of family.
5. To find out the level of socio-cultural awareness of Gypsies with reference to education.
6. To find out the level of socio-cultural awareness of Gypsies with reference to occupation.
7. To find out the level of socio-cultural awareness of Gypsies with reference to monthly income.

Section – II

8. To find out the significant difference between socio-cultural awareness of Gypsies with reference to gender.
9. To find out the significant difference between socio-cultural awareness of Gypsies with reference to marital status.
10. To find out the significant difference between socio-cultural awareness of Gypsies with reference to type of family.

Section – III

11. To find out the significant difference among socio-cultural awareness of Gypsies with reference to education.
12. To find out the significant difference among socio-cultural awareness of Gypsies with reference to occupation.

Section – IV

13. To find out the significant association between socio-cultural awareness of Gypsies with reference to age.
14. To find out the significant association between socio-cultural awareness of Gypsies with reference to monthly income.

3.6. HYPOTHESES

Section - I

1. The level of socio-cultural awareness of Gypsies with reference to age is moderate.
2. The level of socio-cultural awareness of Gypsies with reference to gender is moderate.
3. The level of socio-cultural awareness of Gypsies with reference to marital status is moderate.

4. The level of socio-cultural awareness of Gypsies with reference to type of family is moderate.
5. The level of socio-cultural awareness of Gypsies with reference to education is moderate.
6. The level of socio-cultural awareness of Gypsies with reference to occupation is moderate.
7. The level of socio-cultural awareness of Gypsies with reference to monthly income is moderate.

Section – II

8. There is no significant difference between socio-cultural awareness of Gypsies with reference to gender.
9. There is no significant difference between socio-cultural awareness of Gypsies with reference to marital status.
10. There is no significant difference between socio-cultural awareness of Gypsies with reference to type of family.

Section – III

11. There is no significant difference among socio-cultural awareness of Gypsies with reference to education.

12. There is no significant difference among socio-cultural awareness of Gypsies with reference to occupation.

Section – IV

13. There is no significant association between socio-cultural awareness of Gypsies with reference to age.
14. There is no significant association between socio-cultural awareness of Gypsies with reference to monthly income.

3.7. POPULATION FOR THE STUDY

The population for the present study was identified as the Gypsies those who are residing in Gypsy Colony, Pettai. It is located in Tirunelveli District.

3.8. SAMPLE FOR THE STUDY

Among the population, 100 Gypsies were selected for this study.

3.9. DISTRIBUTION OF THE SAMPLE

Table 3.1

Distribution of Gypsies with respect to Age

| Background Variable | Categories | Number of Gypsies | Percentage |
|----------------------------|---------------------|--------------------------|-------------------|
| Age | 12 year -18 years | 17 | 17 |
| | 18 years - 25 years | 20 | 20 |
| | 26 years - 40 years | 37 | 37 |
| | Above 40 years | 26 | 26 |
| | Total | 100 | 100 |

Figure 3.1

Distribution of Gypsies with respect to Age

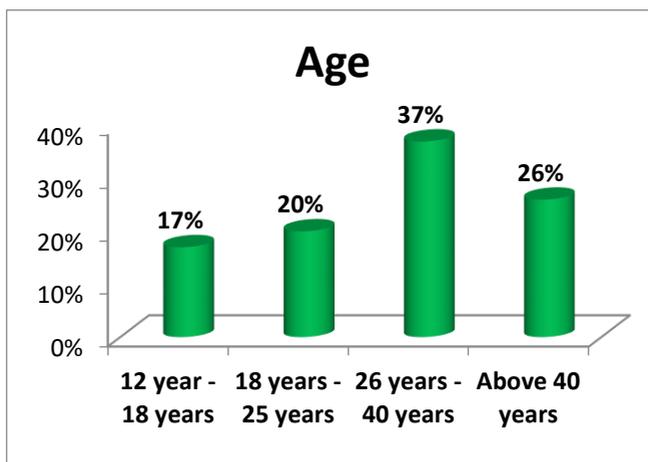


Table 3.2

Distribution of Gypsies with respect to Gender

| Background Variable | Categories | Number of Gypsies | Percentage |
|----------------------------|-------------------|--------------------------|-------------------|
| Gender | Male | 45 | 45 |
| | Female | 55 | 55 |
| | Total | 100 | 100 |

Figure 3.2

Distribution of Gypsies with respect to Gender

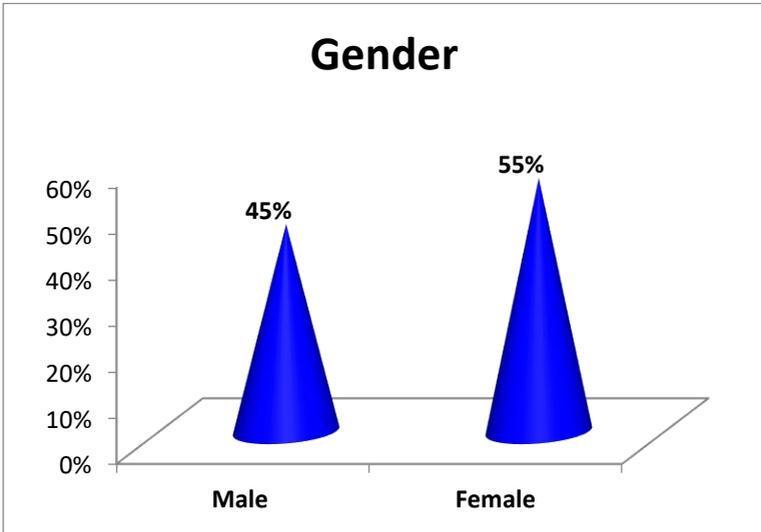


Table 3.3

Distribution of Gypsies with respect to Marital Status

| Background Variable | Categories | Number of Gypsies | Percentage |
|----------------------------|-------------------|--------------------------|-------------------|
| Marital Status | Married | 85 | 85 |
| | Unmarried | 15 | 15 |
| | Total | 100 | 100 |

Figure 3.3

Distribution of Gypsies with respect to Marital Status

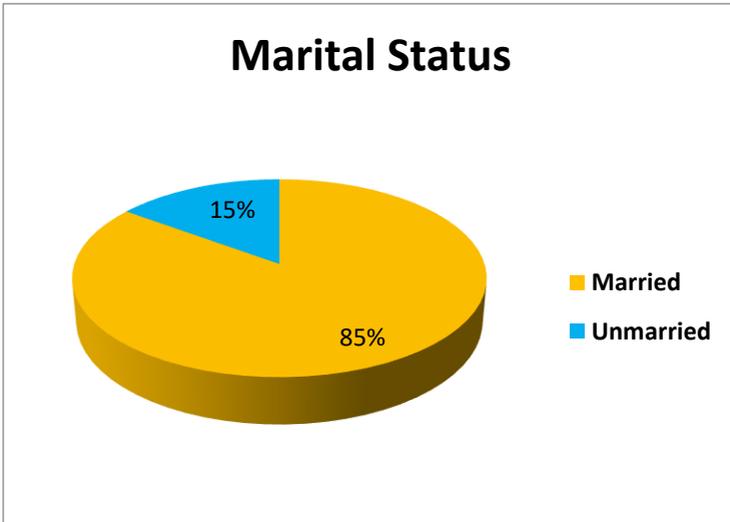


Table 3.4
Distribution of Gypsies with respect to Type of
Family

| Background Variable | Categories | Number of Gypsies | Percentage |
|----------------------------|-------------------|--------------------------|-------------------|
| Type of Family | Nuclear Family | 38 | 38 |
| | Joint Family | 62 | 62 |
| | Total | 100 | 100 |

Figure 3.4
Distribution of Gypsies with respect to Type of
Family

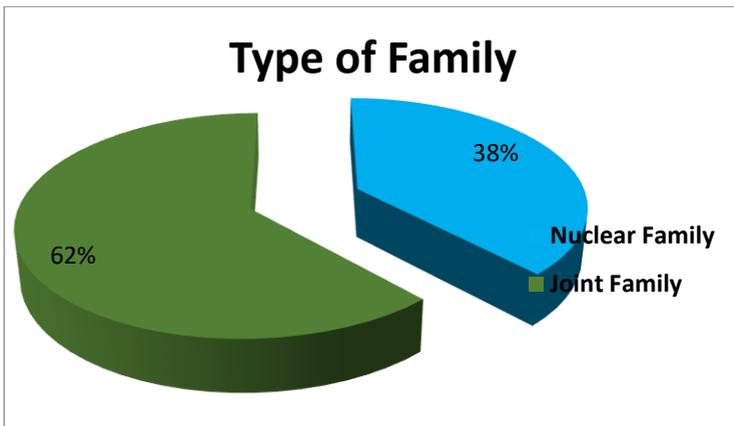


Table 3.5

Distribution of Gypsies with respect to Education

| Background Variable | Categories | Number of Gypsies | Percentage |
|----------------------------|-------------------|--------------------------|-------------------|
| Education | Illiterate | 78 | 78 |
| | Elementary | 11 | 11 |
| | Middle | 8 | 8 |
| | High School | 3 | 3 |
| | Total | 100 | 100 |

Figure 3.5

Distribution of Gypsies with respect to Education

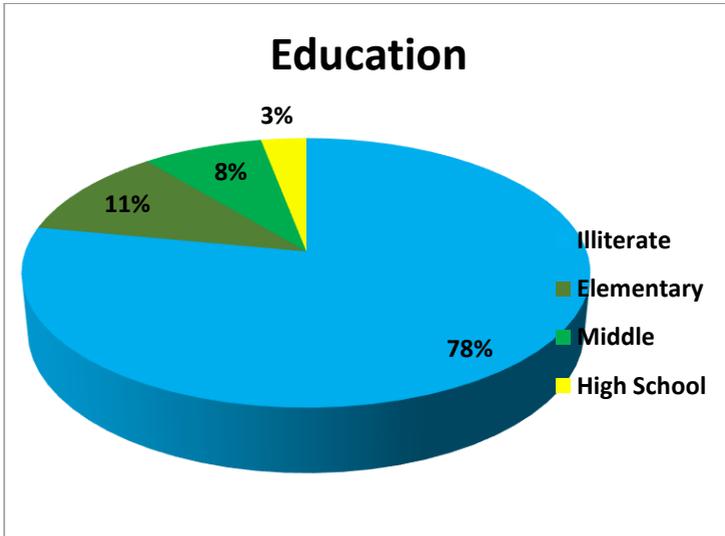


Table 3.6

Distribution of Gypsies with respect to Occupation

| Background Variable | Categories | Number of Gypsies | Percentage |
|----------------------------|-------------------|--------------------------|-------------------|
| Occupation | Home Maker | 6 | 6 |
| | Daily Wages | 8 | 8 |
| | Self Employed | 86 | 86 |
| | Total | 100 | 100 |

Figure 3.6

Distribution of Gypsies with respect to Occupation

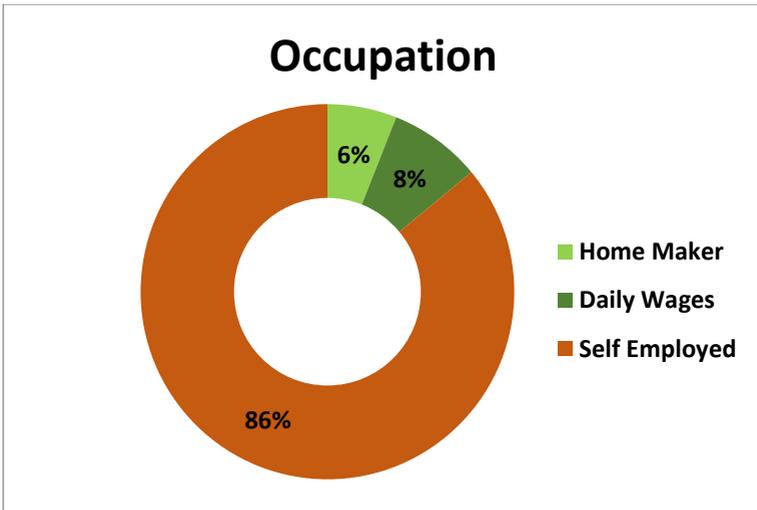


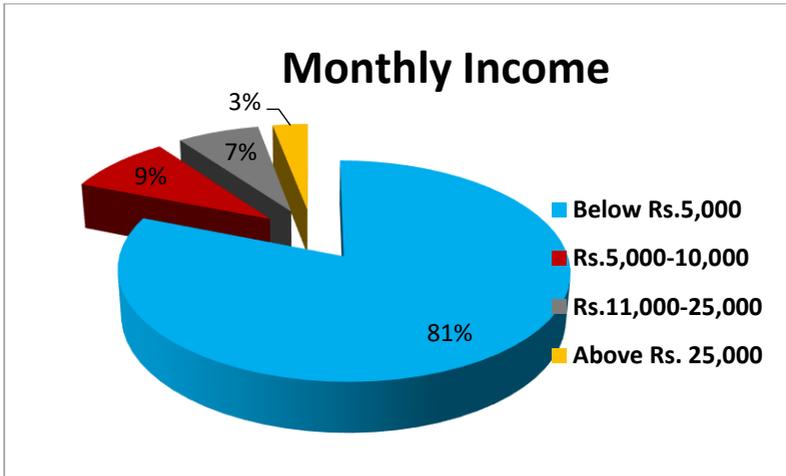
Table 3.7

**Distribution of Gypsies with respect to Monthly
Income**

| Background Variable | Categories | Number of Gypsies | Percentage |
|----------------------------|-------------------|--------------------------|-------------------|
| Monthly Income | Below Rs. 5,000 | 81 | 81 |
| | Rs. 5,000-10,000 | 9 | 9 |
| | Rs.11,000-25,000 | 7 | 7 |
| | Above Rs. 25,000 | 3 | 3 |
| | Total | 100 | 100 |

Figure 3.7

**Distribution of Gypsies with respect to Monthly
Income**



3.10. TOOL USED FOR THE PRESENT STUDY

In this present study, the following research tool entitled “Questionnaire for Socio – cultural Awareness of Gypsies” was developed by the investigators.

3.11. TOOL CONSTRUCTION

Development of the Tool

The tool for the present study was prepared by the investigator and the guide entitled as “Questionnaire for Socio – cultural Awareness of Gypsies”. The major steps followed in the construction of the tool are described under different headings.

3.12. STEPS IN THE CONSTRUCTION OF THE TOOL

- i. Planning of the tool
- ii. Item writing
- iii. Item editing
- iv. Arrangement of item
- v. Preliminary try out
- vi. Draft scale
- vii. Pilot study
- viii. Final try out
- ix. Scoring

- x. Establishing Validity and Reliability
- xi. Final form of tool for administration

Planning of the tool

Investigation in patient safety improvement is constantly yielding new research results, yet efforts to put the results into practice are inconsistent. Therefore, a pragmatic tool is needed. Questionnaire is the best tool to measure the socio-cultural awareness of Gypsies. The investigators decided to collect data by survey method. Planning the tool is the first step in tool preparation. When we want to collect data from other persons, questionnaire is the best tool. Due considerations were given to the variables tested and to the different aspects involved.

Item writing

The important step in the construction of any research tool is writing of suitable item. After a thorough and careful study of the literature available, the investigators collected materials and prepared the items. The scale covers the decisive features of the needed data. The respondent must select one.

Item editing

Greater care is taken in the editing of the items. Item editing is the process of checking and scrutinizing items. The items were referred to expert for modification. The ambiguous items were rewriting in simple meaningful manner.

Arrangement of item

The investigator read all the statements carefully. All the items were then arranged based on the nature of statements.

Preliminary try out

A preliminary try out was made to find out the weakness and workability of the items. The difficulties in responding the items were noted. This step helped the investigators to modify certain variables, which were vague and questionable. For this purpose, the test was given to the Gypsies.

Draft scale

The first draft was prepared by printing the items with the options to mark responses. Each question was given separate options. The respondent must select any one option.

Pilot study

The pilot study was conducted with 30 Gypsies through stratified random sampling techniques. The investigators directly met them and read the questions one by one. Each response was carefully noted by the investigators.

Final try out

Totally, 100 Gypsies were selected as the sample. The investigators carefully read all the questions given in the questionnaire. After conducting pilot study the investigators arranged the selected items in the hierarchical order. In this stage, final tool is conformed and finalized to use for actual data collection.

3.13. ESTABLISHING VALIDITY AND RELIABILITY

Content validity

For content validity, the draft tool was given to the panel of experts in the field of education for evaluating the worthiness of the items in the tool. Based on the suggestions and recommendations, some of the items were modified. Thus, the content validity of the tool was established by experts' opinion.

Item validity

The pilot study was conducted to establish the item validity of the research tool. The Socio-cultural Awareness scale containing 30 items was administered to 30 Gypsies in Pettai, Tirunelveli. The tool was administered with 30 Gypsies and they were selected randomly. The items in the Socio-cultural Awareness Questionnaire were selected through item-total correlation. The investigator tried to refine the tool by finding out the most suitable items to be included in the final tool. The item analysis was carried out to find out the item total correlation of each item. The item was selected based on the correlation value. The item was selected from 0.27 'r' value. Among the 30 items, 5 items were deleted and 25 items were selected for the present study to analysis the Socio-cultural Awareness of Gypsies. According to Anastasi and Anne (1976), the items which are having value above 0.30 (r value=0.30 at 0.05% level) were retained and others eliminated. So the final form had 25 statements. Correlation co-efficient values were worked out for each item and are given in the table below:

Table 3.8
Correlation value for the items in the Socio-cultural
Awareness Questionnaire

| Item No. | 'r' value | Remark |
|-----------------|------------------|---------------|
| *1 | 0.214 | NS |
| 2 | 0.581 | S |
| 3 | 0.328 | S |
| *4 | 0.152 | NS |
| 5 | 0.750 | S |
| 6 | 0.328 | S |
| 7 | 0.762 | S |
| *8 | 0.183 | NS |
| 9 | 0.508 | S |
| 10 | 0.505 | S |
| 11 | 0.601 | S |
| 12 | 0.600 | S |
| *13 | 0.183 | NS |
| *14 | 0.125 | NS |
| 15 | 0.844 | S |
| 16 | 0.468 | S |
| 17 | 0.604 | S |

| | | |
|----|-------|---|
| 18 | 0.896 | S |
| 19 | 0.925 | S |
| 20 | 0.872 | S |
| 21 | 0.881 | S |
| 22 | 0.733 | S |
| 23 | 0.785 | S |
| 24 | 0.880 | S |
| 25 | 0.903 | S |
| 26 | 0.667 | S |
| 27 | 0.857 | S |
| 28 | 0.707 | S |
| 29 | 0.762 | S |
| 30 | 0.688 | S |

(S - Selected; NS - Not selected)

Remark : The items bearing asterisk mark (*) are deleted.

“r” means Correlation Co-efficient which is used in sample.

The items having validity co-efficient of less than 0.30 at 5% level will be eliminated. Therefore, the items bearing asterisk marks were deleted. So out of thirty

items, five items were deleted. The remaining twenty five items were retained in the final form of the tool.

3.14. RELIABILITY

For reliability, 30 Gypsies were randomly selected and the draft tool was administered with them. After 15 days, she gave the same tool to the same set of Gypsies. Then the product moment co-efficient of correlation between those scores was found. It is 0.77. Thus the tool is taken as reliable by ‘test’ and ‘re-test’ method.

3.15. SCORING

The tool consists of 25 statements. There are two options given in the tool. That is “YES” or “NO”. If anybody chooses option “YES”, it was given one point. If anybody chooses option “NO”, it was given no point. The maximum points given to this tool is 25.

3.16. ADMINISTRATION OF THE TOOL

The investigators personally visited the Gypsies with the permission of the concerned head. Most of them were not able to read. So the investigators explained about the items given in the tool and filled the questionnaire according to their responses. Finally the investigators

filled all questionnaires along with their personal data form.

3.17. BACKGROUND VARIABLES

The investigators have taken 7 background variables for the present study. They are as follows;

- 1) Age : 12-18/ 18-25/ 26-40/
Above 40
- 2) Gender : Male/Female
- 3) Marital Status : Married/ Unmarried
- 4) Type of Family : Nuclear/ Joint family
- 5) Education : Illiterate/ Elementary/
Middle/ High School
- 6) Occupation : Home Maker/ Daily
wages/ Self Employed
- 7) Monthly Income : Below Rs.5,000/
Rs.5,000-10,000/ Rs.11,000-25,000/
Above Rs. 25,000

3.18. STATISTICAL TECHNIQUES USED

The following Statistical techniques were used for the analysis of the data to draw meaningful generalization.

1. Percentage analysis.

2. Differential Analysis (t-test)
3. Analysis of Variance (F-test)
4. Associated analysis.
5. Correlation analysis.

Statistical techniques are very essential for any research. It will help the investigator to analyze and interpret the data. The investigator has used the following statistics for analyzing the data.

i) Percentage Analysis

The percentage analysis has been used to find out the percentage of students having low, average and high level of Leadership qualities of male and female prospective teachers

Level

High Level → The score above mean +1 standard deviation.

Average Level → The score between mean \pm standard deviation.

Low Level → The score below mean -1 standard deviation.

Arithmetic Mean

The mean that is commonly known as arithmetic average is computed by dividing the sum of all the scores by the number of scores.

The investigators have used the following formula the arithmetic mean.

$$\bar{X} = \frac{\sum x}{n}$$

where,

| | | |
|-----------|---|-------------------|
| \bar{X} | = | Arithmetic mean |
| X | = | Individual score |
| Σ | = | Sign of summation |
| n | = | Number of score |

Standard Deviation (SD)

The standard deviation, the square root of variance is a measure of spread or dispersion of scores in a distribution.

where

$$S.D = \frac{1}{N} \sqrt{N(\sum X^2) - (\sum X)^2}$$

S.D = Standard deviation of the score

| | | |
|--------------|---|----------------------|
| Σx | = | Sum of score |
| Σx^2 | = | Sum of score squared |
| N | = | Number of the scores |

ii) Differential Analysis

‘t’-Test:

‘t’ test is used to find out the significant difference between the means of two groups.

$$t = \frac{M_1 - M_2}{\sqrt{\frac{S_1^2}{N_1} + \frac{S_2^2}{N_2}}}$$

where,

| | | |
|-------|---|------------------------------------|
| M_1 | = | Mean of sample I group |
| M_2 | = | Mean of sample II group |
| S_1 | = | Standard deviation of the I group |
| S_2 | = | Standard deviation of the II group |
| N_1 | = | Size of the I group |
| N_2 | = | Size of the II group |

iii) Analysis of Variance

‘F’- Test

Analysis of variance has been used to find out the

difference among the groups.

$$F = \frac{\text{Mean Square Variance between groups}}{\text{Mean Square Variance within groups}}$$

iv) Associational Analysis

Chi-Square

To find out the association between variables, the chi-square test has been used.

$$\chi^2 = \sum \frac{(O - E)^2}{E}$$

where,

$$\begin{aligned} \chi^2 &= \text{Chi-square} \\ O &= \text{Observed Frequencies} \\ E &= \text{Expected Frequencies} \end{aligned}$$

3.19. DELIMITATIONS OF THE STUDY

1. The investigation is limited to Gypsies those who are residing in Pettai, Tirunelveli District only.
2. The study confine with a sample of 100 Gypsies only.

3.20. CONCLUSION

The procedure of the study, the method of data collection, the distribution of the table with respect to background variables, the method of tool construction and the statistical techniques employed are discussed in this chapter. All the data were carefully calculated and tabulated in this chapter. Suitable graphs have been used to highlights the significant values. The data analysis and the interpretations are discussed in the succeeding chapter.

CHAPTER IV

ANALYSIS OF DATA

4.1. INTRODUCTION

Data Analysis is the process of systematically applying statistical and/or logical techniques to describe and illustrate, condense and recap, and evaluate data. According to Shamo and Resnik (2003) various analytic procedures “provide a way of drawing inductive inferences from data and distinguishing the signal (the phenomenon of interest) from the noise (statistical fluctuations) present in the data”. **Data analysis** is defined as a process of cleaning, transforming, and modeling data to discover useful information. The purpose of Data Analysis is to extract useful information from data and taking the decision based upon the data analysis.

4.2. HYPOTHESIS TESTING

4.2.1. Percentage Analysis

Hypotheses 1 – 3

The level of socio-cultural awareness of Gypsies with reference to age, gender and marital status is moderate.

Table 4.1**The level of socio-cultural awareness of Gypsies with reference to Age, Gender and Marital Status**

| S.No | Background variables | Categories | No. | Low | | Moderate | | High | |
|------|----------------------|---------------------|--------|--------|------|----------|------|--------|------|
| | | | | N | % | N | % | N | % |
| 1. | Age | 12 years – 18 years | 17 | 3 | 17.6 | 13 | 76.5 | 1 | 5.9 |
| | | 18 years – 25 years | 20 | 2 | 10.0 | 16 | 80.0 | 2 | 10.0 |
| | | 26 years – 40 years | 37 | 10 | 27.0 | 21 | 56.8 | 6 | 16.2 |
| | | Above 40 years | 26 | 3 | 11.5 | 16 | 61.5 | 7 | 26.9 |
| 2. | Gender | Male | 4 5 | 1 1 | 24.4 | 2 9 | 64.4 | 5 | 11.1 |
| | | Female | 5 5 | 7 | 12.7 | 3 7 | 67.3 | 1 1 | 20.0 |
| 3. | Marital Status | Married | 8 5 | 1 5 | 17.6 | 5 5 | 64.7 | 1 5 | 17.6 |
| | | Unmarried | 1 5 | 3 | 20.0 | 1 1 | 73.3 | 1 | 6.7 |

It is inferred from the above table that among the average level of Gypsies with reference to age, gender and marital status, 80.0% of Gypsies at the age level of 18 years to 25 years have scored high and 56.8% of Gypsies

at the age level of 26 years to 40 years have scored low in socio-cultural awareness.

Hypotheses 4 & 5

The level of socio-cultural awareness of Gypsies with reference to type of family and education is moderate.

Table 4.2

The level of socio-cultural awareness of Gypsies with reference to Type of Family and Education

| S.No | Background variables | Categories | No. | Low | | Moderate | | High | |
|------|----------------------|----------------|-----|-----|------|----------|-------|------|------|
| | | | | N | % | N | % | N | % |
| 4. | Type of Family | Nuclear Family | 38 | 6 | 15.8 | 25 | 65.8 | 7 | 18.4 |
| | | Joint Family | 62 | 12 | 19.4 | 41 | 66.1 | 9 | 14.5 |
| 5. | Education | Illiterate | 78 | 14 | 17.9 | 48 | 61.5 | 16 | 20.5 |
| | | Elementary | 11 | 2 | 18.2 | 9 | 81.8 | 0 | 0.0 |
| | | Middle | 8 | 2 | 25.0 | 6 | 75.0 | 0 | 0.0 |
| | | High School | 3 | 0 | 0.0 | 3 | 100.0 | 0 | 0.0 |

It is inferred from the above table that among the average level of Gypsies with reference to type of family and education, 100% of Gypsies those who belong to high

school have scored high and 61.5% of Gypsies those who are illiterate have scored low in socio-cultural awareness.

Hypotheses 6 & 7

The level of socio-cultural awareness of Gypsies with reference to type of family and education is moderate.

Table 4.3

The level of socio-cultural awareness of Gypsies with reference to Occupation and Monthly Income

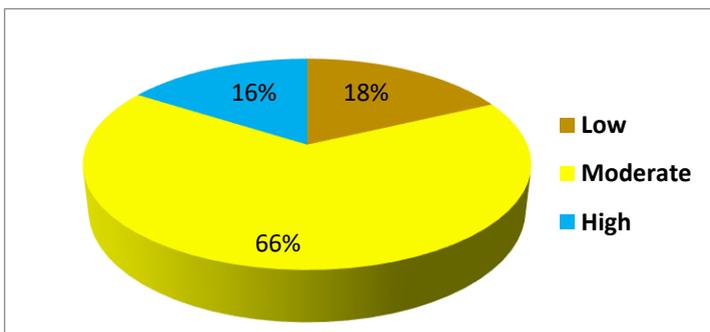
| S. No | Background variables | Categories | No. | Low | | Moderate | | High | |
|--------------|----------------------|------------------|------------|-----------|-------------|-----------|-------------|-----------|-------------|
| | | | | N | % | N | % | N | % |
| 6. | Occupation | Home Maker | 6 | 0 | 0.0 | 4 | 66.7 | 2 | 33.3 |
| | | Daily Wages | 8 | 1 | 12.5 | 6 | 75.0 | 1 | 12.5 |
| | | Self Employed | 86 | 17 | 19.8 | 56 | 65.1 | 13 | 15.1 |
| 7. | Monthly Income | Below Rs.5,000/ | 81 | 13 | 16.0 | 54 | 66.7 | 14 | 17.3 |
| | | Rs.5,000-10,000 | 9 | 2 | 22.2 | 7 | 77.8 | 0 | 0.0 |
| | | Rs.11,000-25,000 | 7 | 2 | 28.6 | 4 | 57.1 | 1 | 14.3 |
| | | Above Rs. 25,000 | 3 | 1 | 33.3 | 1 | 33.3 | 1 | 33.3 |
| Total | | | 100 | 18 | 18.0 | 66 | 66.0 | 16 | 16.0 |

It is inferred from the above table that among the average level of Gypsies with reference to occupation and monthly income, 77.8% of Gypsies those who earn Rs.5,000 to 10,000 per month have scored high and 33.3% of Gypsies those who earn above Rs.25,000 per month have scored low in socio-cultural awareness.

It is inferred from the above table that among the average level of Gypsies with reference to age, gender, marital status, type of family, education, occupation and monthly income 18.0% have scored high and 16.0% have scored low in their socio-cultural awareness in toto.

Figure 4.1

The level of socio-cultural awareness of Gypsies with reference to background variables in toto



4.2.2. Differential Analysis

Hypotheses 8

There is no significant difference between socio-cultural awareness of Gypsies with reference to gender.

Table 4.4

Significant difference between socio-cultural awareness of Gypsies with reference to Gender

| Background variables | Categories | N | Mean | S.D | Calculated 't' value | Remark at 5% level |
|----------------------|------------|----|-------|-------|----------------------|--------------------|
| Gender | Male | 45 | 21.13 | 4.054 | 0.882 | NS |
| | Female | 55 | 21.85 | 4.080 | | |

(Table value at 5% level of significance is 1.96)

It is inferred from the above table that there is no significant difference between the socio-cultural awareness of Gypsies with respect to gender. The mean scores show that female have better socio-cultural awareness than male. The table value is greater than calculated 't' value. Hence the null hypothesis is accepted.

Hypotheses 9

There is no significant difference between socio-cultural awareness of Gypsies with reference to Marital Status.

Table 4.5
Significant difference between socio-cultural awareness of Gypsies with reference to Marital Status

| Background variables | Categories | N | Mean | S.D | Calculated 't' value | Remark at 5% level |
|----------------------|------------|----|-------|-------|----------------------|--------------------|
| Marital Status | Married | 85 | 21.62 | 4.094 | 0.557 | NS |
| | Unmarried | 15 | 21.00 | 3.982 | | |

(Table value at 5% level of significance is 1.96)

It is inferred from the above table that there is no significant difference between the socio-cultural awareness of Gypsies with respect to marital status. The mean scores show that those who married have better socio-cultural awareness than unmarried. The table value is greater than calculated 't' value. Hence the null hypothesis is accepted.

Hypotheses 10

There is no significant difference between socio-cultural awareness of Gypsies with reference to type of family.

Table 4.6
Significant difference between socio-cultural awareness of Gypsies with reference to Type of Family

| Background variables | Categories | N | Mean | S.D | Calculated 't' value | Remark at 5% level |
|----------------------|----------------|----|-------|-------|----------------------|--------------------|
| Type of Family | Nuclear Family | 38 | 21.84 | 4.195 | 0.593 | NS |
| | Joint Family | 62 | 21.34 | 4.004 | | |

(Table value at 5% level of significance is 1.96)

It is inferred from the above table that there is no significant difference between the socio-cultural awareness of Gypsies with respect to type of family. The mean scores show that those who belong to nuclear family have better socio-cultural awareness than those who belong to joint family. The table value is greater than calculated 't' value. Hence the null hypothesis is accepted

4.2.3. Analysis of Variance

Hypotheses 11

There is no significant difference among socio-cultural awareness of Gypsies with reference to education.

Table 4.7

Significant difference among socio-cultural awareness of Gypsies with reference to Education

| Background variables | Source of variation | Sum of squares | Degrees of freedom | Mean Square Variance | Calculated 'F' value | Remarks at 5% level |
|----------------------|---------------------|----------------|--------------------|----------------------|----------------------|---------------------|
| Education | Between Groups | 46.336 | 3 | 15.445 | 0.933 | NS |
| | With in Groups | 1588.574 | 96 | 16.548 | | |

(Table value of 'F' at 5% level significance is 2.68)

It is inferred from the above table that there is no significant difference among the socio-cultural awareness of Gypsies with respect to education. The table value is greater than calculated "F" value. Hence the null hypothesis is accepted.

Hypotheses 12

There is no significant difference among socio-cultural awareness of Gypsies with reference to occupation.

Table 4.8
Significant difference among socio-cultural awareness of Gypsies with reference to Occupation

| Background variables | Source of variation | Sum of squares | Degrees of freedom | Mean Square Variance | Calculated 'F' value | Remarks at 5% level |
|----------------------|---------------------|----------------|--------------------|----------------------|----------------------|---------------------|
| Occupation | Between Groups | 25.454 | 2 | 12.727 | 0.767 | NS |
| | With in Groups | 1609.456 | 97 | 16.592 | | |

(Table value of 'F' at 5% level significance is 3.07)

It is inferred from the above table that there is no significant difference among the socio-cultural awareness of Gypsies with respect to occupation. The table value is greater than calculated "F" value. Hence the null hypothesis is accepted.

Hypotheses 13

There is no significant association between socio-cultural awareness of Gypsies with reference to age.

Table 4.9

Significant association between socio-cultural awareness of Gypsies with reference to Age

| Background variables | df | Calculated ' χ^2 ' Value | Remarks |
|----------------------|----|-------------------------------|---------|
| Age | 6 | 7.902 | NS |

(Table value of ' χ^2 ' at 5% level of significance is 12.59)

It is inferred from the above table that there is no significant association between the socio-cultural awareness of Gypsies with respect to age. The table value is greater than calculated chi-square value. Hence the null hypothesis is accepted.

4.2.4. Associational Analysis

Hypotheses 14

There is no significant association between socio-cultural awareness of Gypsies with reference to monthly income.

Table 4.10

Significant association between socio-cultural awareness of Gypsies with reference Monthly Income

| Background variables | df | Calculated ' χ^2 ' Value | Remarks |
|----------------------|----|-------------------------------|---------|
| Monthly Income | 6 | 3.949 | NS |

(Table value of ' χ^2 ' at 5% level of significance is 12.59)

It is inferred from the above table that there is no significant association between the socio-cultural awareness of Gypsies with respect to monthly income. The table value is greater than calculated chi-square value. Hence the null hypothesis is accepted.

4.3. CONCLUSION

The statistical analysis and the interpretations are given in this chapter. Here the investigators clearly tabulated the data along with graphs in a perfect manner. Hypotheses were tested. The table values were treated with calculated values. If the table value is greater than calculated value, the null hypothesis will be accepted. If the table value is less than calculated value, the null hypothesis will be rejected. In this study, all the hypotheses were

accepted. There is no significance difference among Gypsies with reference to background variables. The overview of the study, the summary of the findings, educational implication and suggestions for further research are discussed in the ensuring chapter.

CHAPTER V

FINDINGS, INTERPRETATIONS, RECOMMENDATIONS AND SUGGESTIONS

5.1. INTRODUCTION

This chapter deals with findings, interpretations, recommendations and suggestions. Findings are the outcome of a research project; what the project suggested, revealed or indicated. The task of interpretation is not an easy job rather it requires a great skill and dexterity on the part of researcher. It is an art that one learns through practice and experience. Interpretation refers to the task of drawing inferences from the collected facts after an analytical and or experimental study. It is a search for broader meaning of research findings. Interpretation is the device through which the factors that seem to explain what has been observed by researcher in the course of the study can be better understood and it also provides a theoretical conception which can serve as a guide for further researches.

Interpretation is the act of explaining, reframing, or otherwise showing your own understanding of

something. A person who translates one language into another is called an interpreter because they are explaining what a person is saying to someone who doesn't understand. Interpretation requires you to first understand the piece of music, text, language, or idea, and then give your explanation of it. A computer may produce masses of data, but it will require your interpretation of the data for people to understand it.

In the present chapter, the results have been discussed according to the hypotheses. Suggestions were given according to the findings and significance difference. Study shows that all the hypotheses were accepted.

5.2. FINDINGS

Section – I

Percentage Analysis

1. The level of socio-cultural awareness of Gypsies with reference to age is moderate.
2. The level of socio-cultural awareness of Gypsies with reference to gender is moderate.

3. The level of socio-cultural awareness of Gypsies with reference to marital status is moderate.
4. The level of socio-cultural awareness of Gypsies with reference to type of family is moderate.
5. The level of socio-cultural awareness of Gypsies with reference to education is moderate.
6. The level of socio-cultural awareness of Gypsies with reference to occupation is moderate.
7. The level of socio-cultural awareness of Gypsies with reference to monthly income is moderate.

Section – II

Differential Analysis ('t'-Test)

8. There is no significant difference between socio-cultural awareness of Gypsies with reference to gender.
9. There is no significant difference between socio-cultural awareness of Gypsies with reference to marital status.
10. There is no significant difference between socio-cultural awareness of Gypsies with reference to type of family.

Section – III

Analysis of Variance ('F'-Test)

11. There is no significant difference among socio-cultural awareness of Gypsies with reference to education.
12. There is no significant difference among socio-cultural awareness of Gypsies with reference to occupation.

Section – IV

Associational Analysis

13. There is no significant association between socio-cultural awareness of Gypsies with reference to age.
14. There is no significant association between socio-cultural awareness of Gypsies with reference to monthly income.

5.3. INTERPRETATIONS

Section - I

Percentage Analysis

Age

The level of socio-cultural awareness of Gypsies with reference to age is moderate.

This may be due to the fact that emotional and social maturity are not given much importance as a prominent determinant of development among Gypsies. There is no age factor clearly defined for leading a family or group as adults.

Gender

The level of socio-cultural awareness of Gypsies with reference to gender is moderate.

Both Men and Women might be having moderate awareness as among their community women are not treated to be submissive to men. They enjoy equal rights within their social setup. Henceforth, there may not be much difference in the ideologies of both genders.

Marital Status

The level of socio-cultural awareness of Gypsies with reference to marital status is moderate.

The lifestyle of Gypsies shows early marriage and life after marriage doesn't change much for a boy or girl even after marriage. Their life continues to be more or less the same, after getting married. They live a similar lifestyle within the same group.

Type of Family

The level of socio-cultural awareness of Gypsies with reference to type of family is moderate.

Most of the Gypsies live in groups and there is no prominent and outspoken distinction as a nuclear family. As the group is homogenous, the socio-cultural awareness of the members is moderate and not high or low.

Education

The level of socio-cultural awareness of Gypsies with reference to education is moderate.

Education plays a remarkable role in creating awareness. But among Gypsies, education is not a priority to lead a successful life. They are not much acquainted to learning and schooling and hence they possess moderate awareness.

Occupation

The level of socio-cultural awareness of Gypsies with reference to occupation is moderate.

Percentage of Gypsies with higher education or professional education is comparatively low in the society. Almost all of them earn their livelihood by selling their self-made or collected articles. They don't differ in

their occupation and so they have similar, moderate awareness with reference to their occupation.

Monthly Income

The level of socio-cultural awareness of Gypsies with reference to monthly income is moderate.

It's a fact that there is no economic disparity among the Gypsies within their group. They don't aspire to save more for their future. They earn and spend and live a 'hand to mouth' lifestyle. They don't have unfulfilled desires comparing themselves with others in the outer community. So, they have neither high nor low, but moderate socio-cultural awareness with reference to their income.

Section – II

Differential Analysis ('t'-Test)

Gender

There is no significant difference between socio-cultural awareness of Gypsies with reference to gender.

Investigating and reclaiming Gypsy and Roma histories and worlding practices, we find that women are marginalized within the community up to some extent, but they keep silence to save their culture and communal

ethics. Within their communities, there may be a combination of racism and sexism that Gypsy women face every day. In spite of all these, in daily life gypsy women lead a lifestyle in par with men. Though there are activists who raise their voice for eradicating vice practices on women, so far gypsy especially the Narikurava people under study here, conform to social norms and show prosocial behaviour where there is no feministic outrage. This may be the cause for men and women having similar socio-cultural awareness.

Marital Status

There is no significant difference between socio-cultural awareness of Gypsies with reference to marital status.

To some extent it is obvious that ethnic culture of Gypsies has been influenced by interaction with the culture of their surrounding population. Nevertheless, there are some unique and special aspects to their own culture. Marriage seems to be a casual practice within their group and life of an individual doesn't change remarkably with the customs of marriage. Communities typically involve members of the extended family living together. Gypsies, get married when they are young, often

in their teens and mostly marriages are arranged. Adults supervise familial concerns and so life after marriage is not distinctively different from their life as a bachelor or spinster. Due to this there may not be significant difference in socio-cultural awareness of Gypsies with reference to their marital status.

Type of Family

There is no significant difference between socio-cultural awareness of Gypsies with reference to type of family.

The Gypsies place great value on close family ties and the basic unit of their society is their family and not the individual person. Whether it is a joint family or a nuclear family, the target group under study shows great respect for their family setup. It happens to be a particular type of family without perfect planning and implementation. Unless we point out the polarity between the types of families, they don't realize a marked difference. As per their point of view there is no significant difference between socio-cultural awareness of Gypsies with reference to type of family.

Section – III

Analysis of Variance ('F'-Test)

Education

There is no significant difference among socio-cultural awareness of Gypsies with reference to education.

Related studies have shown that Gypsies trail behind in admission, attendance and achievement in schools. The younger generation learns the beliefs and behaviour of the elders through primitive learning through imitation. Children are not enrolled in schools or those who are admitted in schools due to the efforts of any social welfare organization, soon remain as a drop out. The role of the system of Education in influencing the development of Gypsies under study and so there is no significant difference among socio-cultural awareness of Gypsies with reference to education.

Occupation

There is no significant difference among socio-cultural awareness of Gypsies with reference to occupation.

Social life of Gypsies is in groups. Culturally and ritually they don't have an alternative thought to segregate themselves from their groups and group norms. They live

a committed life following the practices of their group. They are homogenous in almost every aspect. They earn their livelihood through more or less the same occupation of trading their hand made products. Hence there is no significant difference among socio-cultural awareness of Gypsies with reference to occupation.

Section – IV

Associational Analysis

Age

There is no significant association between socio-cultural awareness of Gypsies with reference to age.

As mentioned earlier, Gypsies live in group and follow the traditions lead by an elder member of the group who is considered as the leader. They follow the customs blindfolded, without conscience. All the individual members have similarities in their thought processes and life style. Children earn, adolescents get married and adults follow rules without reasoning out to take individual decisions. There are no distinct characteristics gained due to age or maturity. Therefore, all the members

of the group are unaware of their socio-cultural status with respect to age.

Monthly Income

There is no significant association between socio-cultural awareness of Gypsies with reference to monthly income.

With reference to the family income there is no outspoken difference or strata. In their lifestyle, money is not a defining factor for the worthiness of a person. Some earn more than others but they don't have plans for future or savings. Their low aspiration to settle in a place or to own a house is the cause of their unity irrespective of their earning. They value persons and social relationships more than the financial status. Henceforth, there is no significant association between socio-cultural awareness of Gypsies with reference to monthly income.

5.4. RECOMMENDATIONS

From the data analysis, the investigators came to know that all the hypotheses were accepted. When the calculated values were compared with table values, the investigators found that all of them are not significant. It

is inferred from the percentage analysis; there is some difference among Gypsies on socio-cultural awareness.

- In the percentage analysis, the table shows that Gypsies under the age group of 26-40 shows less socio-cultural awareness (56.8%) with reference to age. The investigators recommended that at this age level they can interact with other people in the society and they can raise their voice whenever they need. They can observe what happens around them. They can come forward to know the provisions available for them and try to utilize them. So the local Panchayat representatives can help them and make them aware of these provisions.
- It is inferred from the percentage analysis, male Gypsies show less socio-cultural awareness (64.4) with reference to gender. Male Gypsies worry about their income for their daily bread. They can also try to attend social gathering.
- It is inferred from the percentage analysis, married Gypsies show less socio-cultural awareness (64.7) with reference to marital status. Unmarried are

youngsters. They have many possibilities to mingle with others and they observe what is going in their society. But most of the married people do not have much chance for getting school education. They are all moving one place to other. They stick on their traditional and cultural belief. They are not willing to change their life style. The educationist from varies educational institutions can conduct campaign and make them aware of socio-cultural happenings. They can insist them to change their life style and make them feel to adopt new situation.

- It is inferred from the percentage analysis, Gypsies those who are in nuclear family show less socio-cultural awareness (65.8%) with reference to type of family. They may loose some values from their parents and grandparents because they are in nuclear family. They may have less chance to interact with elders. NGOs can organize some programme to inculcate values regarding their socio-cultural status and their responsibilities in

society. It can highlight the need of their basic rights and lead them to get knowledge about it.

- It is inferred from the percentage analysis, Gypsies those who are illiterate show less socio-cultural awareness (61.5%) with reference to education. Education is a basic need of our life. Without education our life is meaningless. Parents from Gypsies, teachers and Head of the educational institutions can motivate them and enroll their children for school education. They can conduct awareness programme in the Gypsy colony which may be related to nature of their society and their culture. They can make them aware of the need of education today.
- It is inferred from the percentage analysis, Gypsies those who are self employed show less socio-cultural awareness (65.1%) with reference to occupation. Self employed Gypsies engage themselves in making beads work. They never think of their present and future life with new expectations. Social activist and educationist can help them and engage them in different

occupations in our society. They can provide fund for them to do different work. If they do so, they may aware of their social and cultural phenomena. Local Government can release fund for Gypsies.

- It is inferred from the percentage analysis, Gypsies those who draw above Rs.25.000/- per month show less socio-cultural awareness (33.3%) with reference to monthly income. They are hard working people. That's why they can earn this much amount per month. Even though they earn this much, they are economically and sociologically very poor. They are not awareness of saving and depositing their money in a proper way. Still they are in poor condition. They don't have concrete house. Local Government can help them and also NGOs can directly involve in this and give valuable guidance for socio-cultural awareness.

5.5. SUGGESTIONS FOR FURTHER RESEARCH

Studies may be conducted on the following:

- Investigations can be made to find out the “Relationship between Educational Status of

Gypsies in Thoothukudi and Tirunelveli District”

- Similar studies may be conducted on Gypsies in other districts. The same study can be conducted among Gypsies. For example, “A Study on Job Opportunities for Gypsies in Tenkasi District”.
- Similar studies may be conducted in other states. And also similar study can be conducted in two or three districts together to find out the “Socio-cultural awareness of Gypsies in Tamil Nadu- An Analytical Study”
- Similar studies may be conducted among Government and NGOs and their contribution. For example, “Role of Government Non-Government Organization for Empowering Gypsies in Tamil Nadu”
- Study can be conducted economical, philosophical, sociological, psychological perspective of Gypsies. For example, “Life Style of Gypsies in Tamil Nadu – Philosophical and Psychological Perspectives”.
- Similar study can be conducted along with different dimensions. Study can be conducted like

“Sociological Impact of National Education
Policies among Gypsies – An Critical Study”

5.6. CONCLUSION

In this study, the investigators have focused on Socio-cultural Awareness of Gypsies. To make the study meaningful, reliable and valuable to the society, the investigators have contributed depth and suitable explanation about the variable “Socio-cultural Awareness of Gypsies”. Moreover the relevant and recent studies have been collected and given systematically. The investigators have developed new research tool in this study entitled “Questionnaire for Socio-cultural Awareness of Gypsies”. This is the important contribution of this study for the society. Gypsies are the most discriminated and marginalized members of our society. Laws which protect the human rights of this community is therefore of particular importance. Particularly Gypsies those who were selected for this study are very poor in their education. There are more than 300 houses. Among them, not even 10 persons have completed schooling. They are seeking for their basic needs such as proper road facility, drinking water, house, educational facilities,

safety, etc. This study has been conducted under the dimensions; Education, Environment, Social Sensibility, Life Style and Aspiration. The investigators have given suitable recommendations and valuable suggestions. Our effort focuses on education, employment, health and housing of the socially oppressed as well as their core issues of poverty, discrimination and lack of aspirations for a bright future. There is a shameful lack of implementation concerning the human rights of every individual. This institutional project may throw a streak of luminescence and a ray of hope to create awareness and lead our fellow people towards a world of equality and prosperity.

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SOCIO CULTURAL AWARENESS OF GYPSIES - AN ANALYTICAL STUDY

PERSONAL DATA

1. Age : 12-18/ 18-25/ 26-40/
Above 40
2. Gender : Male/Female
3. Marital Status : Married/ Unmarried
4. Type of Family : Nuclear/ Joint family
5. Education : Illiterate/ Elementary/
Middle/ High School
6. Occupation : Home Maker/ Daily
wages/ Self Employed
7. Monthly Income : Below Rs.5,000 /
Rs.5,000-Rs.10,000 /
Rs.11,000-Rs.25,000 /
Above Rs.25,000

SOCIO CULTURAL AWARENESS OF GYPSIES - AN ANALYTICAL STUDY

We are going to conduct this research for social awareness. We need your response and it will be helpful to make our research as a valid one. All the data we are going to collect will be kept confidential and it will be utilized only for our research not any other purpose. Read the following questions and kindly give your valuable response.

Thanking You

With regards,

Investigators

| S.No | Questions | Response |
|------------------|--|----------|
| EDUCATION | | |
| 1. | Do you like to go to school to study? | Yes/No |
| 2. | Have you ever felt school education is important? | Yes/No |
| 3. | Do you think education would enrich your living standard? | Yes/No |
| 4. | Do you like to send your children to school? | Yes/No |
| 5. | Do you fear educated people would spoil the culture? | Yes/No |
| 6. | Do you accept one's morality would be improvised only because of school education? | Yes/No |
| 7. | Do you think one's cognitive skill would develop because of self-thinking without going to school? | Yes/No |

| | | |
|----|---|--------|
| 8. | Do you think that basic life - skill is also a part of education? | Yes/No |
|----|---|--------|

| ENVIRONMENT | | |
|--------------------|--|--------|
| 9. | Do you use the rest - room in a proper manner? | Yes/No |
| 10. | Have you ever felt unhygienic atmosphere would spread disease? | Yes/No |
| 11. | Do you use carbage-box in your living place to keep your surroundings clean? | Yes/No |
| 12. | Do you put vaccination to your children at the right age? | Yes/No |
| 13. | Do you know that hygienic is important for good health? | Yes/No |
| 14. | Do you think you are the reason for stagnation of water around your house? | Yes/No |
| 15. | Do you take good and pure drinking water? | Yes/No |

| SOCIAL SENSIBILITY | | |
|---------------------------|---|--------|
| 16. | Do you know education is our fundamental rights? | Yes/No |
| 17. | Do you have driving license? | Yes/No |
| 18. | Do you feel that you are avoided in the society? | Yes/No |
| 19. | Is your life safe and secured in the society? | Yes/No |
| 20. | Have you got any loan from government welfare scheme to build house? | Yes/No |
| 21. | Do you think that you have not reached the technological knowledge which is inevitable in this world? | Yes/No |
| LIFE STYLE | | |
| 22. | Do you know children's income are shame to their parents? | Yes/No |
| 23. | Do you know that child- marriage will affect children's development? | Yes/No |

| | | |
|-------------------|--|--------|
| 24. | Do you know that pregnancy without proper gap will affect girl's health? | Yes/No |
| 25. | Do you agree you are differentiated from others because of your habits? | Yes/No |
| 26. | Do you like to live in a permanent place? | Yes/No |
| 27. | Do you accept inter-caste marriage? | Yes/No |
| 28. | Do you go to hospital immediately when you become sick? | Yes/No |
| 29. | Do you follow a balanced and hygienic proportionate diet? | Yes/No |
| ASPIRATION | | |
| 30. | Do you like to have a house for you? | Yes/No |
| 31. | Do you like to work in government? | Yes/No |
| 32. | Do you like your children to get higher education? | Yes/No |
| 33. | Do you like to live in a society without social differences? | Yes/No |

| | | |
|-----|--|--------|
| 34. | Is there any plan to strengthen your economy? | Yes/No |
| 35. | Do you expect to be identified as a representative of your society? | Yes/No |
| 36. | Do you like at least one of your family members to become a businessman/doctor/Engineer/teacher? | Yes/No |