



**A COMPREHENSIVE STUDY ON THE DISCONTINUITY OF PRIMARY
SCHOOL EDUCATION OF CHILDREN IN THE GYPSY COMMUNITY
(WITH SPECIAL REFERENCE TO A / SIYAMBALAGASWEWA PRIMARY SCHOOL
IN THE MIHINTHALE DIVISIONAL EDUCATION SECTOR)**

Meththasinghe D.O.¹

Assistant Lecturer¹

¹ School of Social Work, National Institute of Social Development, Liyanagemulla, Seeduwa,
Sri Lanka

ABSTRACT

The Gypsy Community in Sri Lanka has its own set of customs, rituals, and believes that have been passed down through the generations. Despite the fact that Gypsies also receive a modern, structured school education, gypsy education should be a crucial issue for contemporary society. The largest challenge that gypsy students have during their entire educational carriers is that they don't keep a regular attendance schedule as an individual at school. The main objective of this research study to investigate on the discontinuity of primary school education of children in gypsy community and one of the secondary objective of the study is to investigate the school social worker's intervention. The study utilized qualitative method. The overall sample size of this study is 30. The 30 participants which includes 12 gypsy students, 03 parents, 02 villages, 02 chieftains, and 11 key informants. The key data collection method for this research study were interviews, focus group discussions and case studies. The research area was the primary students of Siyanbalagaswewa Pre-School. According to the research findings poverty, racism and prejudice, unsupportive family background and children's health which affect both cognitively and physically, it was also found that the school community, including the instructors and the principals, put a lot of work for seeking regular attendance of gypsy children. A model was developed as the research last phase for responding the challenges that has been identified.

KEYWORDS: Gypsy students, Gypsy community, Primary –education, Discontinuity of school

Background of the study

Gypsies are nomadic people who do not own homes; as a result, they travel a lot (a nomadic life). Palmistry, Fishing, Luring snakes (usually cobras), Teaching monkeys to imitate people, and other hobbies are some of the ways that they make a living. In addition, the language that Gypsies use and the traditions that they follow are also indications that Gypsies originate from a different nation. Gypsies, particularly children, speak a language known as "Telegu." Gypsies are present not just in Sri Lanka but also in other parts of the world and are descended from these types of people. Gypsies are also known as Roma. In Telegu, "Ahi" means "Cobra," "Kuntika" means "Dancer," and "Ahikuntaka" means "Cobra Dancer." (Bandara.R. ,2013).

Anthropologists believe that the origin of the Gypsy may be traced back to southern India. The "Koravar Tribble" in Madurei and Pandya might be compared to the Gypsies. Linguists argue that their original language, which is connected to the Tamil language spoken in Southern India, has strong linkages to that language. (Amaraseka. D. ,1988). As a consequence of this, the Gypsy language that is spoken in South India is somewhat analogous to the Telegu language that is spoken by the Gypsies in Sri Lanka. Gypsies adhere to the nuclear family system. It is comprised of a collection of families that is formed by the coming together of various different families. There is a person in charge of each of these organizations. When it comes to the organization as a whole, he is the sole authority figure; he is the one who takes choices and the one who ensures that justice is served. Some people have gotten into the poor habit of spending every penny they make without putting anything away for the future. This is a horrible habit to acquire. Also, they are only concerned with the here and now, rather than the future, which has a similar impact on the children in the Gypsy community who are supposed to attend school in order to prepare for the future.

Modernization, Urbanization, and the decreasing availability of land for sustenance have all had an effect on the growth of the Gypsy community. (Punchihewa, P. M. ,2008). The monarchs had previously undertaken a number of different endeavors

to both stop the Gypsy community from moving about from one location to another and to find a home for them that they could stay in permanently in a single location. Nonetheless, at the moment, they are making rapid progress in the direction of that aim. Many Gypsy families have had the chance to farm their own land since 1980 according to the Mahaveli Development Authority. When the women were given jobs in the export villages, the young males were conscripted in the military. As a direct result of these efforts, which were fruitful, the Gypsies soon adapted to the way of life of regular people and gave up their nomadic way of life. The Mahakanadarawa Ahikuntaka village, which is managed by the Mihinthale Urban Council and is located on the edge of the Mahakanadarawa tank, has an odd postal address: New Thelingu village Seppukulam, Mihinthale. This address can be found in the Mihinthale Urban Council Directory.

By the year 2013, there are a total of around 200 people residing in the village, distributed between 34 households. The history of the village is very recent; in 1999, a former minister named S.M. Chandrasena took action to provide the community with permanent housing. A direct result of this was that around thirty dwellings in the village were erected on parcels of land that were 10 perches in size. Before moving to their current location, the people lived in Velangamuwa, which was also situated in close proximity to the Mahakandarawa tank, which is an essential component of their day-to-day lives. After moving to their current location, the people have continued to reside in close proximity to the Mahakandarawa tank. This village is home to two of the Ahikuntaka clans, which are known to move across Sri Lanka. The majority of people living in the village identify themselves as "Lankan Thelingu" people and can trace their genealogy back to a community that originally resided in Puttalam. (Amaraseka. D. ,1988). The majority of their money comes from fishing, but the ladies still put their centuries-old skill to use by reading palms in a variety of public locations in and around the sacred city of Anuradhapura. The original Gypsy community, which was situated in the nearby village of Thambuththegama, may have been the source of origin for around six of the families that presently reside in the area. Although the women continue the age-old practice of reading palms, the males indulge in

pastimes such as the hypnotism of serpents and the training of performing monkeys.

These two families place a strong priority on maintaining their separate identities, despite the fact that they live in such close proximity to one another. Each clan thinks they are superior than the others. However, Also, it appears that both parties were guilty of breaking some of their traditions as they were traveling along the route. When we queried a few of the locals about their religious views, they told us that while in the past they had practiced Buddhism, they had subsequently converted to Catholicism. This information was provided in response to our inquiry. However, several of these individuals stated that they did not adhere to the teachings of Kali Amma. Despite this, it seemed as though they were clueless about the specific Catholic church to which they belonged. This Siyambalagaswewa village is under the control of Clan Aloysius. He tied the knot with a lady who spoke Thelingu, and her name was Thangavelu Kamalawathie. It is imperative that this fact be brought to your attention because Aloysius claims to be of Sinhalese heritage. (Bandara.R. ,2013). There is no evidence that the leader and his partner have ever been legally married, despite the fact that they are presently cohabitating. Both of them have children from prior relationships. The settlements are plagued by a variety of challenges, the most prominent of which is the persistent lack of access to potable water. The closest well is roughly a half mile distant from the village, and accessing it may be difficult owing to the wild elephants who roam the area and consume the plants around it. In addition to this, they were not allowed to make use of any of the several forms of public transit that were accessible in this area. On the buses, they are not well received. Because they are unclear and smell terrible. According to the person who participated in the research, the A/Siyambalagaswewa Primary School is situated adjacent to the Gypsy village. In spite of the fact that the Gypsy children lacked essential documentation such as birth certificates and other such records, the school's principal and the teaching staff were willing to make a number of concessions in order to accept them as students. These children, in comparison to the other children who took part in the study, exhibited behaviors that were not typical of children their age. Their attitudes, talents, and knowledge

were all much below average in comparison to other people's. The youngsters were progressively exposed through their teachers and other adults to accepted standards, customs, habits, and the like. Some individuals were going to receive education on basic hygiene procedures, such as the correct way to brush their teeth and use the toilet. In addition to the school community, a number of well-wishers came up to help the Gypsy children who were enrolled in the school. Yet it was a very difficult task to get them to abandon their centuries-old customs. (Bandara.R. ,2013). They were obligated to preserve the traditions that had been passed down from their parents and elders. For instance, begging, fishing, monkey dancers, and other similar activities were to continue. In addition, it was part of their tradition to go to the areas of the nation in which they had other relatives living so that they might perform their rites in the company of those people. In addition to this, they often participated in religious events in Jaffna, Puttalam, Thambuttegama, Mannar, Vauniya, and Katharagama, which led them to miss a large amount of school. These cities and villages are located in Sri Lanka. This resulted in substandard attendance at school, consisting of one or two days per week, a few days per month, and throughout a school term. As a direct consequence of this, their predicted level of success in terms of attitudes, knowledge, and talents was much lower than that of a typical youngster, as were their habits and customs.

The Gypsy community also receives a range of other types of assistance from the various government entities. Some of them include Grama Niladhari, an Economic Development Officer from the Divisional Secretariat, Samurdhi Officer, a Social Service Officer, an Early Childhood Development Officer, and a Child Right Promotion Officer, among others. As a result, strong connection among the Gypsy community was maintained. As a result, both governments enjoy excellent standards of living, but it does not appear that their centuries-old customs have any influence on regular school attendance. This has an impact on society as a whole.

The school children of the Siyambalagaswewa village have not paid nearly enough attention to the school children of the Gypsy community as a direct result of this. Yet, factors like early marriages among female children, frequent fishing practices by males, and snake charms (Cobra) have produced substantial worry among the

other school children, which has led in poor school attendance and hate by the villages people. (Amaraseka. D. ,1988). The incapacity of illiterate individuals to teach children how to lead better lives is a significant obstacle for society as a whole. This aspect is also a major contributor to the low rate of school attendance. Other from that, there are a few students who are approaching the usual level of outstanding manners that is required of them to a far greater degree than the rest of the students. (Punchihewa, P. M. ,2008). This indicates the favorable effects that constant attendance at work and engagement with coworkers have on children of all ages. As a direct consequence of this, the qualities of Gypsy children and parents who have frequent and significant relationships with members of the Sinhalese community have developed exceptionally well. This extensive research study, which will be carried out without a doubt, will focus on the way of life and other related traditions of the Gypsy community living in Siyambalagaswewa in the Mihinthale Education Division, as well as the continuous formal education of the Gypsy children among the Sinhalese children at the Siyambalagaswewa Primary School.

Objectives of the study

As a social work practitioner, research objectives are as follows:

Primary Objective

- To investigate on the discontinuity primary school education of children in the Gypsy community.

Secondary Objectives

- To explore the reasons for discontinuously attending that school by the children of the Gypsy community in Siyambalagaswewa Primary School.
- To identify the school community support to promote regular attendance of those students the Siyambalagaswewa Primary School.
- To Investigate the school social worker's intervention to make to students regularly attend school in the Siyambalagaswewa Primary School.

Literature Review

School Education of Children in Gypsy Community

The norms, beliefs, and practices of the culture in which a child is brought up have a considerable bearing on the sense of identity that the child develops as an adult. The extended family is the primary means of socialization in Gypsy society in Sri Lanka. This network provides both mental and physical support to children. (Lucas, G. N. ,2014). There is a great deal of diversity present within Gypsy groups; yet, there are some similarities in the ways in which children are traditionally brought up. (Hettiarachchi, 2021). Education is considerably different from traditional schooling. Young children generally attend school in highly competitive, structured environments where each hour of the day is organized around certain academic responsibilities. (Yung, 1980, pp. 292-294).

The values, traditions, and beliefs of the culture in which a kid is reared have a significant impact on the adult sense of self that the child develops. In Gypsy society, the extended family is the primary means of socialization. (Berthier, 1979, pp. 380–381). This network provides both physical and mental support to children. Gypsy groups are highly diverse, yet there are certain similarities in the way that children are often raised. This training occurs at a much younger age than the average age of children in the general population. They also rarely subject their children to physical punishment. Traditional community education children are an essential component of their communities, and through involvement in its daily activities, they are exposed to and acquire the economic, social, linguistic, political, and moral norms of their society in Sri Lanka. (Hettiarachchi, 2021). Education is considerably different from traditional schooling. Young children generally attend school in extremely competitive, structured settings, where every minute of the day is planned around certain academic requirements. (Berthier, 1979, pp. 380–381).

Primary Education of Children in Gypsy Community

In Gypsy cultures, the primary influencers in a child's life are often their immediate family as well as their extended network of relatives. The culture of the dominant

society all have an impact on a child's perspective, in addition to their family and friends. (Lee & Warren, 1991, p. 315; Liegeois, 1987, p. 46; Berthier, 1979, p. 383). This assists people in being ready for the social and financial demands of adulthood, such as getting married, maintaining a steady work, and beginning a family. They are also given the responsibility of looking after younger children. A child's sense of freedom is bolstered by the absence of physical punishment (Adams et al, 1975, pp. 97-99; Liegeois, 1986, p. 68). According to Grosso-Nicolin and Osella (n.d., page 27), "joking" or mocking is employed to induce compliance in children by making them feel awkward or foolish.

Infants are separated from adult men in several European and North American communities until they have through the process of baptism, which purifies them (Berthier, 1979, p. 379). From the ages of 5 and 12, children are considered to be pure and innocent. As a consequence of this, the hygiene laws do not apply to them. A Gypsy child, in contrast to adolescence, has fewer social obligations and less political stature (Wood, 1973, p. 73; Sutherland, 1975, p. 134).

Reasons for Non-continuing Schooling of Children in Gypsy Community

The process of child socialization and education is characterized by community education. Children learn to trust themselves and adopt culturally accepted values in a situation where they are encouraged to be self-reliant, are seldom penalized, and significantly contribute to the economic operations of the community. Up until puberty, when young adults take on gender-assigned tasks, childhood is characterized by its relative freedom from societal obligations. Since it teaches them adult verbal and nonverbal communication skills and enables them to participate in economic community activities, a community education assists Gypsy children in making the transition from adolescence to adulthood even in Sri Lanka. Due to the increasing need for literacy, more people are seeking for non-traditional education options for their children. Nonetheless, there are other situations in which children's requirements are not met by conventional education. This will be necessary in order to find a solution that works for everyone involved. It is equally important for the future success of Gypsy children that fresh programs be

developed to increase the number of Gypsy children enrolled in education in Sri Lanka. Nonetheless, these efforts must respect people's rights to self-determination and full involvement in education projects, especially those involving their children. This piece depicts the competition that exists between two different types of education systems. It is common knowledge how important it is to establish a happy medium between these two different systems. Only broad phrases may be used to describe the process of child socialization and education. Some of the traditions that will be covered in this article are no longer practiced in their entirety in some regions. In certain cases, traditional practices have been carried on right up until the current day. What can be said with certainty, however, is the vital need for non-educators to recognize the uniqueness of history, language, and culture, and take action to rectify imbalances that people face in areas such as education. This is a necessity that can be said with certainty.

Conflicts between Gypsy Community Learnings and Mainstream Education

Gypsy education differs greatly from Mainstream education. A Gypsy community education is considerably different from education received in a traditional classroom environment, which is where the majority of learning takes place. The bulk of a child's day is spent in the family camp, at the residence of a family member, or following a family member on a work, where he or she may or may not engage with Non-Gypsy people and their environments. In most traditional classrooms, students are not given the opportunity to choose their own educational activities, to spend as much time as they like on them, or to organize their own study groups to complete those tasks. Children are supposed to sit quietly and pay attention to what is being spoken to them in a restricted place, and they are expected to observe precise standards on their behavior as well as the topics that they may discuss: Discipline, regularity, the ability to remain silent, and the aptitude to recall abstract information are the features of a child's everyday experience that distinguish them different from other children. Because the teachers are unfamiliar with the children's way of life, there are misunderstandings. The interest of children in going to school declines. (Lanner, 1993, p. 58) The

importance and usefulness of conventional education are not understood by many children. Many children don't appear to get anything out of education activities like philosophizing and asking hypothetical questions (Keefe & Schneider, 1988, p. 12; Harris, 1990, p. 5). Reconciling and Osella (n.d., pp. 28-29) carried out a study in which they created a school in what is known as a "Gypsy camp" in Italy with the intention of conducting research. When asked to carry out unfamiliar tasks or make use of abstract concepts, children, on the other hand, exhibited signs of anxiety and frequently lost interest. Camping trips turned out to be the most popular and successful activity for the group. Cunnington (1991, p. 12) claims that the end of elementary school or the beginning of middle school is when Australian Aboriginal children start to lose interest in education.

Poverty

The majority of Gypsy communities place a high value on the significance of having a solid family unit and a large extended family network in the process of molding the lives of children. The media, education, and culture of the dominant society all have an impact on a child's understanding of the world around them. Family members teach Gypsy children to respect other adults, themselves, and the group by including them in everyday communal life (Lee & Warren, 1991, p. 315; Liegeois, 1987, p. 46; Berthier, 1979, p. 383). Children are encouraged to find and make their own meals, dress themselves, and go to bed alone (Berthier, 1979, pp. 380–381). They are also encouraged to look after younger children.

Lack of Funding by the Government

Some Organizations that support Gypsy people's education are almost entirely run by volunteers and must compete with Non-Gypsy organizations that nominally provide services for them in order to secure even the most basic funds. In Sri Lanka the education needs of children who are always on the go are typically met with band-aid solutions rather than thoughtful help and programs. (Perera, 2009). In the United Kingdom, Local Education Authorities only consider remote education as a last option for children who are forced to attend school. On the other hand, pre-

school, primary, secondary, and even tertiary education are all available to Gypsy children in Australia through the use of online learning. (Yung, 1980, pp. 292-294). Colleges that provide distance education make a wide range of educational materials and technological resources available to students, with the goal of supporting the teaching that is provided by qualified teachers of distance education. Despite the fact that nomadic lifestyles are not actively encouraged, the education that a child may acquire through distance learning is seen as being on par with, if not superior to, traditional education in Australia. (Nettheim, 1992, pp. 118-120). The degree to which a group is able to exercise its right to self-determination is directly proportional to the policies of specific governments as well as the help that such governments give to meet the requirements of minority groups. Minority groups, such as Gypsy people, will not be able to achieve self-determination unless they have greater agency in the formulation of education policies and practices. Research in the field of education is absolutely necessary if we are to come up with original answers to the challenges facing education today.

Racism and Bullying

Studies on Gypsies and education have highlighted the extent to which Gypsies endure racism and bullying in the school system, both as a technique of exclusion and as a manner of labelling the Gypsy diaspora as "foreign" and "other" (Cambridge shire Gypsies Review, 2003; Save The Children, 2001). Even in Sri Lanka, the question of whether or not Gypsy communities can integrate into mainstream education while yet preserving their cultural identity is one that comes up repeatedly in the literature. (Wijetunge, P. ,2021). According to certain academics, the Gypsy community ought to be against participation in conventional education (1997). It has been suggested that cultural anxiety and a desire for cultural isolation are key factors that lead to social isolation. (Stewart, 1997). Gypsies, according to Ivatts (1998), are concerned that if they fully merge into mainstream culture, their cultural identity would be compromised. Because of this, it's possible that some parents may be less likely to send their children to school, which will have an effect on the overall participation rate.

Parental Perceptions of Children's Schooling

Parents Own Education

Parents' thoughts of the value of a formal education generally reflect their own sentiments towards the value of their own formal education. Only a small fraction of the parents surveyed had finished all four years of elementary and secondary education. (Bhopal et al., 2000; OFSTED, 2001) Their own education was marred by a great deal of difficulty, and as a result, they had negative preconceptions about what their children would go through in the educational system. The parents (especially the men) had often become estranged from one another in numerous homes. Despite this, they wished to encourage their children to stay put and complete a fundamental education. (Bhopal et al., 2000; OFSTED, 2001) As an investment in their children's future prosperity, they were normally extremely supportive of their children's education. Nonetheless, there were those fathers who held the opinion that they were unable to force their children to attend the event if they so choose. Parents usually provided the same justifications for their children's absence from school as the children themselves did. The children's justifications for leaving out are consequently given cultural weight.

Educational Achievement

According to the findings of the study conducted, all of the parents who participated in the survey expressed excitement about sending their children to school, and the great majority of the parents expressed a wish for their children to complete secondary education. Everyone was in agreement that their children stood to benefit much from an education and training that would make it easier for them to obtain employment in the future. There was a worry that a significant portion of the work that had traditionally been associated with the Gypsy lifestyle was "drying up" and wouldn't be accessible in the future; as a result, this was seen to be an important issue. (Bhopal et al., 2000; OFSTED, 2001) given cultural weight.

Actions that can be taken for the Continuous Schooling of Children in the Gypsy Community

It is essential to develop the guidance titled "Improving Educational Outcomes for Children and Young People from Gypsy Cultures" in order to:

- Establish the context for supporting all Gypsy children, young people, and their families
- Promote an understanding of the challenges they face when interacting with the education system
- Assist schools and local authorities in providing effective, inclusive approaches.

Methodology

Research Design:

For this research study, the qualitative research method is applied. Qualitative research involves obtaining and analyzing non-numerical data in order to better comprehend concepts, points of view, or experiences (such as text, video, or audio). As a researcher using Qualitative research approach to obtain a more in-depth understanding of a topic, and to generate fresh ideas for the academic pursuits.

Qualitative research is utilized with the purpose of comprehending how people experience the world. a focus on adaptation and keeping rich meaning when interpreting the data is possible with the qualitative research method. As via qualitative research method, the primary data & secondary data is collated. The study is descriptive based.

Research Location & Population:

This research is designed by considering the population of the Gypsy students (23), who are learning at A / Siyambalagaswewa primary school of Mihinthale divisional secretariat, Anuradhapura District of North Central Province.

Participants:

- 12 Gypsy students are taken as the sample, which covers 4 students each from grade 3, 4 and 5 with the filtration of 2 boys and 2 girls from each class.

- 3 parents would be taken for the sample size whose students are studying each in grade 3, 4 and 5 on the basis that the parents were experiencing the pros and cons and also the barriers faced by their children in continuity of school education.
- 2 Chieftains of the community were considered into the sample size. Because they rules the village for a long period of time and were aware of the behavioral pattern Gypsy community lives in the village.
- 2 Villages are taken to the sample because it was believed that they have experience on the behaviors, status of living, believes and ethics of the Gypsy community including Gypsy children.
- The following 11 Key informants were also taken into the sample.

Sampling Method:

Non-Probability Sampling Method, Purposive Sampling.

Sampling Size:

• Gypsy Students	: 12
• Parents	: 3
• Chieftains of the Community	: 2
• Villagers	: 2
• Key Informants	: 11
Total	: 30

Study Instruments:

1. Interview
2. Focus Group Discussion
3. Case Studies

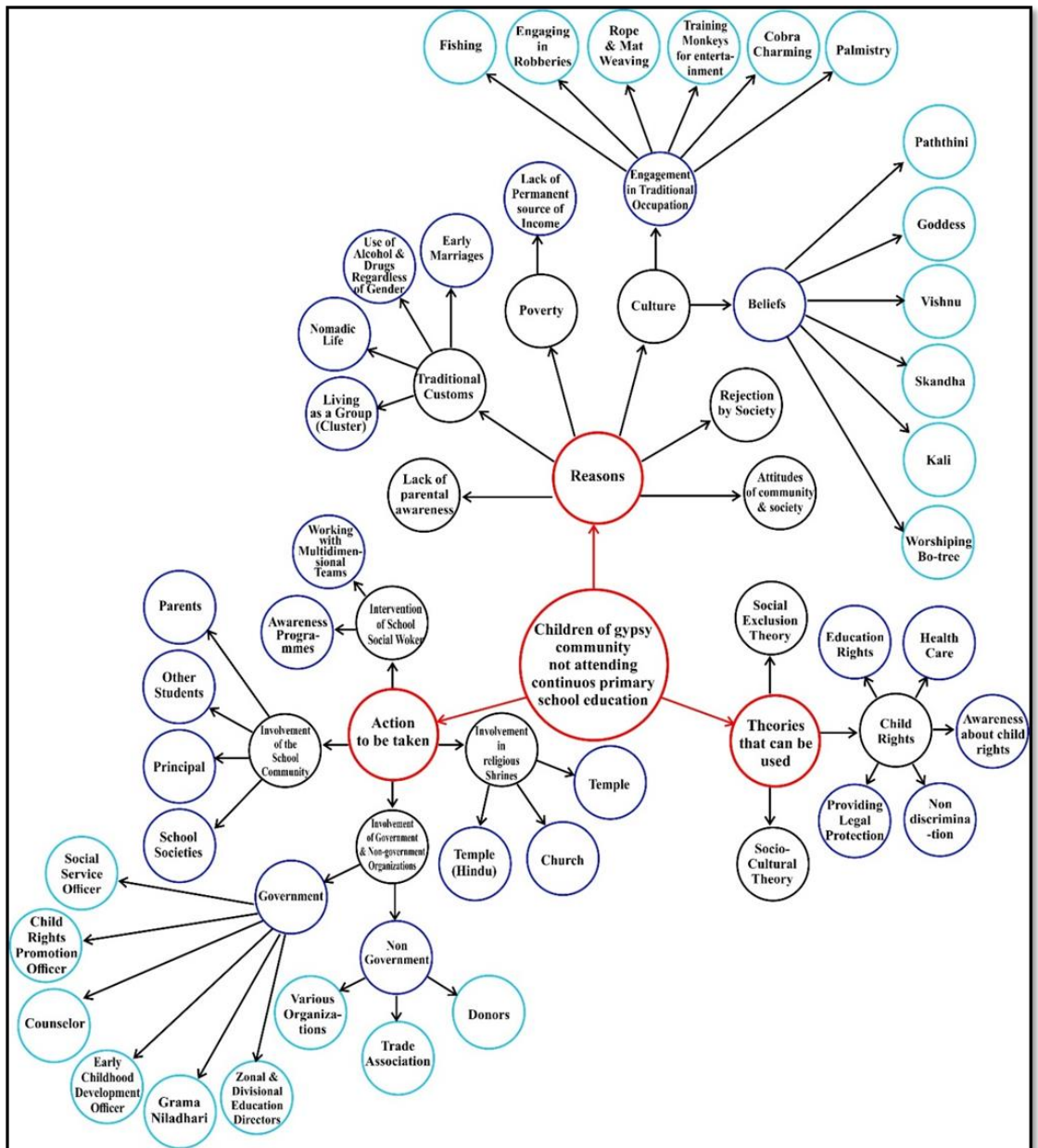
Data Collection Method:

Primary Data Collection Method

Data Analyzing Method:

Under qualitative research methodology, the Thematic analysis is used to analysis the data thus collected.

Conceptual Framework



Data Analysis of Findings

Thematic Analysis:

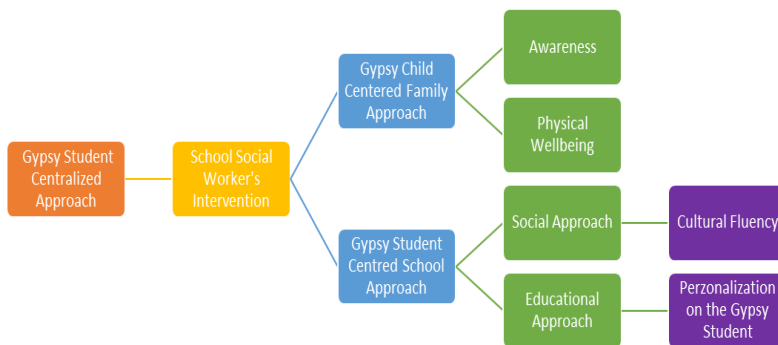
Objectives	Themes	Sub Themes
To explore the reasons for Discontinuously attending that school by the children of the Gypsy community in Siyambalagaswewa Primary School.	Reasons for discontinuity of school	Poverty
		Racism and Discrimination
		Unsupportive Family Background
		Physical Health
To identify the School community support to promote regular attendance of those students the Siyambalagaswewa Primary School.	The Contribution from the School	Contribution of the Class Teachers
		Contribution of the Principal
		Enriching Mental Health
		Intervention in Minimizing Racism

During the data analysis it was found out that:

- Poverty puts parents in a position of not been able to support students in their requirements such as books, bags, school uniform, shoes etc. which makes the children refuse attending school.
- Racism and discrimination make the students create social boundaries towards the rest of the society which diminishes their interest in communicating and interpersonal connection.

- Unsupportive family background gives less or almost no guidance to students in continuing their education.
- Physical health of the children weakens them both mentally and physically where the ability of endurance, tolerance, cooperating etc. decreases within the classroom.
- It was also revealed that the school community including the teachers and the principal makes much effort to continue attendance of Gypsy children.

Suggested Model



Gypsy Student Centralized Approach;

A centralized approach in the context of Gypsy Student management typically refers to a system or framework where all Gypsy Student-related information and processes are centralized and managed from a single location or platform. This approach can help streamline administrative tasks, improve communication, and enhance overall efficiency. Here are some steps to create a Gypsy Student centralized approach:

1. Identify Objectives
2. Select a Centralized Platform

3. Gather Gypsy Student Data
4. Implement a Gypsy Student Information System (SIS)
5. Establish Communication Channels
6. Streamline Administrative Processes
7. Provide Training and Support
8. Continuously Evaluate and Improve

Implementing a centralized approach requires careful planning, coordination, and ongoing support. It's essential to involve all relevant stakeholders and ensure their buy-in to maximize the success of the initiative.

Gypsy Child Centered Family Approach;

When considering a child-centered family approach for Gypsy children, it's important to be mindful of their unique cultural and social context. Here are some key considerations which can be practiced to students by practice and awareness:

1. Cultural Sensitivity
2. Collaborative Engagement
3. Individualized Support
4. Holistic Development
5. Culturally-Responsive Education
6. Language Support
7. Family Support Services
8. Community Involvement
9. Anti-Discrimination and Equality
10. Continuous Learning and Improvement

Remember that Gypsy children, like any other children, deserve to have their voices heard, their rights respected, and their potential nurtured within a supportive and inclusive family approach.

Gypsy Student Centered School Approach;

When implementing a Gypsy student-centered school approach, it's important to consider the specific needs, culture, and experiences of Gypsy students. Here are some steps to create a Gypsy student-centered school approach:

Social Approach:

The social approach is approached with the cultural fluency. Cultural fluency is crucial for supporting the educational journey of Gypsy students. It fosters identity affirmation, academic engagement, effective communication, a positive school climate, personalized support, and strong family-community-school relationships. By embracing and understanding Gypsy culture, educators can create an inclusive and empowering educational environment that promotes the academic success, social integration, and overall well-being of Gypsy students.

1. Culturally Responsive Environment
2. Cultural Awareness and Training
3. Individualized Support
4. Community Engagement
5. Culturally Relevant Curriculum

Educational Approach:

Educational approach of the model is going hand in hand with personalization. Personalized education is of utmost importance for Gypsy students as it recognizes and addresses their unique needs, strengths, and circumstances. Gypsy students often come from diverse cultural backgrounds, and personalized education allows for tailored approaches that cater to their specific requirements. By understanding their individual learning styles, interests, and challenges, educators can design instructional strategies that maximize engagement and promote academic success.

1. Language Support
2. Academic Support
3. Career and College Readiness
4. Safe Transportation
5. Continuous Evaluation and Improvement

Remember, a Gypsy student-centered school approach requires ongoing collaboration, cultural sensitivity, and continuous improvement. By embracing Gypsy culture, valuing diversity, and creating an inclusive environment, schools can help Gypsy students thrive academically, socially, and emotionally.

Social Worker's Intervention

A social worker can provide the intervention in many numerous ways in order to support continuous school attendance of Gypsy students. The intervention can be provided under several approaches.

Educator

Social workers can play a significant role as educators to support continuous school attendance of Gypsy students. Here are some ways in which social workers can intervene:

- Home Visits and Relationship Building
- Case Management and Advocacy
- Individualized Support Plans
- Parent and Community Engagemen
- Truancy Prevention Programs
- Crisis Intervention and Support
- Data Collection and Analysis

By integrating their expertise in social work with an educational perspective, social workers can make a meaningful impact on Gypsy students' school attendance. Their intervention can address barriers, provide support, and advocate for the needs of Gypsy students, ultimately promoting regular attendance and enhancing their educational outcomes.

Facilitator

Social workers can also serve as facilitators to support continuous school attendance of Gypsy students. Here are some ways in which social workers can intervene in this capacity:

- Collaboration and Coordination
- Attendance Monitoring and Early Intervention
- Individualized Attendance Plans
- Counseling and Support
- Life Skills and Resilience Building
- Family Engagement and Education
- Advocacy and Systemic Change

By serving as facilitators, social workers can support the continuous school attendance of Gypsy students by fostering collaboration, providing individualized support, promoting resilience, engaging families, and advocating for systemic changes. Their role as facilitators helps create a supportive environment that addresses barriers, encourages regular attendance, and enhances the educational outcomes of Gypsy students.

Initiator

Social workers can play a crucial role as initiators to support continuous school attendance of Gypsy students. Here are some ways in which social workers can intervene in this capacity:

- Needs Assessment
- Community Engagemen
- Cultural Sensitivity Training
- Resource Mobilization
- Mentoring and Support Programs
- Policy Advocacy
- Data Monitoring and Evaluation

By taking the initiative, social workers can drive positive change and support continuous school attendance for Gypsy students. Their role as initiators involves

assessing needs, engaging the community, promoting cultural sensitivity, mobilizing resources, advocating for policy changes, and monitoring progress. Through their proactive approach, social workers can make a significant impact on improving attendance rates and fostering educational success among Gypsy students.

Conclusion:

This in-depth study's major focus will be on the children of Gypsy children and the primary education that they get. The children from the Gypsy community who attend Siyambalagaswewa Primary School have far inferior attitudes, abilities, and levels of knowledge than the children from other communities. It should come as no surprise that the aftermath of it will make things more challenging for the children who continue to attend that school. There is a reasonable possibility that this incidence was affected by the sporadic attendance of children from the Gypsy community at their respective schools. In addition to this, it is readily obvious that the abilities, views, and knowledge of these children have not grown to the level that is considered to be the norm at this point. Children from the Gypsy community frequently only go to school once a week or a few times a month due to their inconsistent attendance.

As a consequence of this, researcher convinced that the findings of this study will act as a point of reference for further research that is conducted on the educational experiences that Gypsy children in this community have had. In light of this, the objective of this study is to discover a workable solution to the problem of Gypsy children's inconsistent attendance at school and to examine strategies to minimize this problem in order to improve their quality of life. Additionally, the study will look for a solution to the problem of Gypsy children's inconsistent attendance at school.

During the process of carrying out the research, a total of 30 individuals were selected to take part. This included 12 Gypsy students, 3 parents, 2 communities, 2 chieftains, and 11 key informants. During the thematic data analysis, it was discovered that the causes for Gypsy pupils to stop attending school are Poverty, Racism and prejudice in all their forms, Coming from a family that is not encouraging, Physical health.

Recommendations:

1. Formulating a government-wide strategy that would foster the social inclusion of Gypsy children in sectors like as education, health care, and social services.
2. In addition to sponsoring a statewide training program to promote these resources, revisit, update, and re-release the materials that were developed under the National Strategy Program.
3. Allotting funds for the financial assistance of Gypsy families and designating a national coordinator for this endeavor.
4. The reestablishment of funding that is particularly designated for local authorities and is subject to monitoring in order to provide services to support Gypsypopulations with educational inclusion, participation, transitions, and opportunities.
5. Ensuring that all initial teacher training courses (Primary and Secondary) include a section on strategies to facilitate the participation of GRT children and young people as part of the curriculum.
6. Keeping an eye on racial bullying and taking action against it if it is shown to be widespread; issuing warning letters to schools where it has been established that racist bullying happens on a regular basis.
7. Ensure that each and every worker receives training on their equality responsibilities so that they are informed that Gypsy ethnicity is a protected trait and that it is against the law to discriminate against of Gypsy students.
8. Implementing an anti-bullying policy that is consistent and understandable across the entirety of the educational institution.
9. Fostering an environment in which school districts are encouraged to interact with families in a manner that is transparent, inclusive, and truthful.

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