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LIFE STYLE OF KURUMANS TRIBAL YOUTH

A Study Conducted at Vellore District, Tamil Nadu

Research paper in Social Work

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Abstract:

Social inclusion is a vigorous concern in all the development countries. It is imperative to facilitative supportive measures to include the excluded communities. Importantly, the youth of the excluded communities need to be supported for empowering their communities in par with the main stream. This paper highlights the findings and suggestions of a study conducted with 100 youth in 10 villages of Tamilnadu. This scientific research has brought the life style of youth of Kurumans communities. This paper has emphasized need for programs to improve the health, educational and employment status of the youth of this socially excluded community.

Key Words: *Kurumbans Tribal Youth, Life Style and Social Inclusion*

Introduction

Youth population plays a crucial role in a country and human life. Tribal community takes a unique aspect in a country. Tribal community youth are vulnerable in many ways

compared to rural and urban youth. This paper highlights the life style of youth belonging to Kurumans Tribal communities from Tirupattur and Vaniyambadi Taluks of Vellore District, Tamil Nadu. The study aimed at finding out the Education, Employment, and Economic, Cultural and Health status and problems of youth. Youth of Kurumans community is fighting for holistic development in the field of education employment economic, cultural, and health.

History of Kurumans Tribal Youth in India

According to the Manual of the North Arcot District in the Presidency of Madras (1881).The district of North Arcot forms part of the country originally known by the name of Dravidia. Its earliest inhabitants appear to have lived by the more civilized natives of north as “foresters and mountaineers goblins and demons. They were sometimes called Vedarsor huntsmen, uncivilized men who wandered about naked, without religion Kings, or marriage customs. Remnants of the aboriginal races are by some thought to remain in the yanadies and Irulas who still live in the forest and batter jungle produce.

The eight poorer states – Bihar, Chhattisgarh, Jharkhand, Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh and Uttarakhand, are home to nearly 48 per cent of all SCs, 52 per cent of the STs and 44 per cent of all Muslims in the country (Human Development Report, 2011). Social exclusion’s ‘value added’ potentiality is as a broader analysis of the causes and conditions of disadvantage than poverty.

As for structure and social exclusion being outmoded in relation to social inclusion, we only need to stop and ask ourselves who benefits most from an emphasis on inclusion rather than a critique of exclusion to put this in context (Labonte, 2004). Social inclusion means the participation, and the ability to participate, in political and social structures, and is seen as essential to political stability (Shortall, 2008: 455). This becomes very obvious from the fact that social inclusion policies tend to adopt people to the needs of markets, rather than regulate markets to the needs of people (Labonte, 2004).

Adopting social exclusion as the basis for this thesis, then, as opposed to social inclusion, is from the careful consideration of the conceptual differences between the two terms, wherein in the critical, challenging and transforming potential of social exclusion takes precedence. Indeed, the current economic turmoil being experienced in many spheres and facets of society by many

people but which undoubtedly is impacting more on the socially excluded than the socially included makes the need for this approach even more relevant. Thus, the 'critical' nature of this research 'frames its research program and its conceptual framework with an eye to the aims and activities of those oppositional social movements with which it has a partisan, although not uncritical, identification' (McDowell, 2001: 95).

Significance of the Paper

There is ample discussion on inclusion of excluded communities into main stream. This Kurumbans community is one of the excluded communities, deprived of comfortable life styles as the middle class people have. Education, employment, health and other socialization needs more attention from the govt. authorities. This research has certainly revealed the life apathy of the youth of Kurumbans community. The findings of this study will be resource for the people who have the zeal to work for the empowerment of the marginalized and very especially for the youth of Kurumbans tribal community.

Kurumans Scheduled Tribes Population in Tamil Nadu

Districts	Persons	Males	Females
Vellore	7505	3873	3632
Dharmapuri	7093	3676	3417
Tiruvannamalai	2179	1064	1115
Salem	1832	967	865
Total	18609	9580	9029

Source: Tamil Nadu Scheduled Tribes Population, 2001

Study Objectives:

To describe the education, employment, economic, cultural, health and recreation status of youth belonging to Kurumans tribal communities in Vellore Dist. TN

Methodology

Kurumbans Tribal communities exist in 68 villages in Tamil Nadu. Descriptive design was used to carry out this study. Disproportionate random by lottery sampling method was used to select

100 youth as samples. Interview schedules were used to collect data. SPSS was used to process and analysis the primary source of data.

Life style in this research refers to education, health, employment and recreation and sports of youth. The term 'Kurumans' refers to the community which is succession of Palavas. This is classified and the schedule tribal communities. This study covers Kurumans community in Vellore dist. **Youth in this study** refers a boy or girl between the age group of 18 to 35 years.

Analysis Results

Education Qualification of the Respondents

Education Qualification	Frequency/%
Not Gone to School	7
Primary	18
Middle School	40
Hr. Sec. School	22
Diploma	12
Graduation	12
Total	100

Monthly Family Income of the Month

Family Income per month in Rs.	Frequency/%
1000 to 5000	69
5000 to 10000	31
Total	100

Health problems

Sick	Yes	No	Total
Frequent Fever	24	76	100
Stomach Pain	29	71	100
Eye Problem	19	81	100

Recreation Habits

Habits	Never	Rarely	Some Time	Often
Community Dancing (KUNA)	19(19)	23(23)	21(21)	37(37)
Hearing Music & Songs	-	19(19)	32(32)	49(49)
Watching TV	5(5)	32(32)	26(26)	37(37)
Playing Games	23(23)	15(15)	23(23)	39(39)

Involvement in Social Development

Society Development	Always	Some Time	Rarely	Never	Total
Volunteer for Community Work	9(9)	52(52)	26(26)	13(13)	100(100)
Attend Grama Sabha Meeting	4(4)	33(33)	15(15)	48(48)	100(100)
Improvement for village	11(11)	43(43)	38(38)	8(8)	100(100)

Needs of the Youth

Needs that you give preference of the Respondents	Rank
Skill Development Training	137
Career Guidance	115
Drinking Water Facility	52

Hospital Facility	52
Road Facility	51
Ground & Spots materials facility	34
Electricity	30
Transport to Reach Educational Institution	28
Needs of Counseling	18

Life skills by gender - Independent Samples Test

Group Statistics	Gender	N	Mean	Std. Deviation	t-test for Equality of Means		
					t	df	Sig. (2-tailed)
Life Skills	Male	85	31.4000	5.60654	-1.060	98	.292
	Female	15	33.0667	5.67534			

Life skills of the tribal youth by their educational qualification

Life skills	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	672.725	7	96.104	3.603	.002
Within Groups	2454.025	92	26.674		
Total	3126.750	99			

Results and Discussion

This study revealed the vulnerable situation of the Kurumbans community youth in all the aspects. Very less number of youth have studied above 12th standard, majority (69%) of the families' monthly income is less than Rs. 5000/-, which a financial vulnerability among those families, which could certainly affect their spending pattern on health and education. Fever, stomach related problems and problems related to eyes are the major health problems of the

youth. Listening to music and reading books are the major recreational habits of the youth, which indicates a positive side of development among the communities. Involvement of the youth into community development activities are very rare. Skills development trainings and career guidance are the top two needs of youth. Life skills of the youth does not ($P>.05$) differ by the gender, whereas, it differs by the educational qualification of the youth.

Hence, it is suggested to create space for these youth through innovative supportive, promotional programmes towards the holistic enhancement of their life style. Orientations and efforts need to be taken to encourage their participation for the development of their communities. Skill development and career guidance are the needs of the hour that would strengthen the live styles of the youth belonging to Kurumbans community.

Limitation

1. The sample size of this study and the findings may not be generalized to the universe.
2. The study covers Kurumans community of Vellore district only.
3. There are only few books available about Kurumans communities.
4. The term life style do not include the aspects related to rights, laws etc.

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