

Sociological Study of Marginalized Tamil Youth in Tea Estates

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Abstract: - This study intends to look at life style of Indian Tamil youth in Hatton. Hatton is a town in Nuwara-Eliya and it is a main center of the Sri Lankan tea trade. According to the department of census & statistics in Sri Lanka the population of Indian Tamils was 33.06% in Hatton district. Their contribution in the estate sector to the economy of Sri Lanka is remarkable. But many studies and data showed that since the number of many years socio-economically their average of living is lower and they are a marginalized group in Sri Lanka. The question is asked to need how it exist their issues still and predominantly, the pertinent question is why this Indian Tamils who from up country facing the most extreme poverty and how they are marginalizing from society. This study examined three key factors: 1) the way of marginalized hill country Indian Tamils; 2) The pattern of the lifestyle and its shape in the hill country Tamil youth; 3) changing lifestyle and future of the young generation of the up country Tamils. The methodology employed in the study was date from questionnaire and from the observations/experience of the authors. Overall, the study found that the life style has been slightly changing in the up country communities especially young people of those communities try to find new way for their life.

Key Words: Marginalized, Lifestyle Tamil. Tea estate, Youth

I. INTRODUCTION

Indian Tamils of Sri Lanka are Tamil people of Indian source in Sri Lanka. They are also recognized as Hill Country Tamils, Up-Country Tamils or merely Indian Tamils. They are partially inclined from workforces referred from South India to Sri Lanka in the 19th and 20th periods from a British colonial era plan to work in coffee, tea and rubber estates. Rendering to Professor Bertram Bastianpillai, workers nearby the Tamil Nadu capitals of Thirunelveli, Tiruchi, Madurai and Tanjore were recruited in 1827 (Kingsbury, D). Some also migrated on their own as traders and as other provision workers. These Tamil-speakers frequently live in the central uplands, also known as the Malayakam or Hill Country yet others are also found in main metropolitan parts and in the Northern Province. Though they are all called as Tamils now, some have Telugu and Malayalee roots as well as varied South Indian caste origins. This way run to the moving of the Kandyan up country Sinhalese peasantry from their traditional lands and stretched the majority Sinhalese sight that the Indian Tamils were a strange people. The social prestige and backwardness of these groups have persisted unmoved in nastiness of individual achievement of certain persons. In 1964 a large percentage were repatriated to India, but left a considerable number as

stateless people. By the 1990s most of these had been given Sri Lankan citizenship.

The estate laborers are instrumental in the plantation sector economy of Sri Lanka country and still contributed greatly to the national economy to the country. In general, socio-economically their standard of living is below that of the national average and they are described as one of the poorest and most neglected groups in Sri Lanka. (*The Economist*. 30 September 2017). In most cases, the estate labors of Indian basis tend to marginalized, disregard and sweep below the mat the problems they face relatively than identifying them and dealing with them in an exposed way. It has been three centuries they are living in this country and looking at the life which they lived in 21st century will be a crucial. So, this study targeted to search the life style of the young generation life style of the Tamils who lived in hill country.

II. RESEARCH PROBLEM

People belong to different groups in the society based on various reasons. Some groups have been marginalized from the society and because of this they have live in certain way. Accordingly,; "What types of life style Tamil youth in hill-country are living?" was the research problem of this study .

III. LITERATURE REVIEW

Key concepts of the study

The study has comprehensively charity three concepts in its analysis. They are: 1) Life style, 2) marginalized and 3) Tamil Youth. Therefore, brief explanations about those three concepts have been delivered below.

Lifestyle

Lifestyle is the interests, opinions, behaviours, and behavioural orientations of an individual, group, or culture (Thyra, C. (1996). The term was introduced by Austrian psychologist Alfred Adler with the meaning of "a person's basic character as established early in childhood" (Online Etymology Dictionary). Lifestyle is 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 as personal values, preferences, and outlooks. A rural environment has different lifestyles compared to an urban metropolis. Location is important even within an urban

scope. The nature of the neighborhood in which a person resides affects the set of lifestyles available to that person due to differences between various neighborhoods' degrees of affluence and proximity to natural and cultural environments. For example, in areas within a close proximity to the sea, a surf culture or lifestyle can often be present.

A lifestyle typically reflects an individual's attitudes, way of life, values, or world view. Therefore, a lifestyle is a means of forging a sense of self and to create cultural symbols that resonate with personal identity. Not all aspects of a lifestyle are voluntary.

Hill-country Tamils

Indian Tamils of Sri Lanka are Tamil people of Indian beginning in Sri Lanka. They are also recognized as Hill Country Tamils, Up-Country Tamils or basically Indian Tamils. They are relatively derived from workforces sent from South India to Sri Lanka in the 19th and 20th eras to work in coffee, tea and rubber agricultural estate. Several also traveled on their particular as traders and as other provision workers. Most are Hindus with a minority of Christians and Muslims amongst them. Politically they are loyal of trade union resulting political gatherings that have sustained most of the presiding unions since the 1980s. The Hill Country Tamils originate their ancestries from a British regal period plan. There is also a transaction communal of Indian Tamils who were not portion of the estate economy (Keliyan, M. (2011). Kogyaru and Otaku) As soon as these migratory labors were carried to Mannar, the port at which they landed on their onset by boat from South India, they were relocated via Kurunegala to sites in the town of Matale. There they were isolated for a period of a week or more, observed for communicable ailments such as small pox, cholera or typhoid and vaccinated beside those infections before they were referred to Kandy, from where they were discrete to places where they would either work on plantations previously reputable by an earlier band of employees or pure land-living to start fresh ones. Numerous expired throughout their first few months of work (Feixa, C. and Nofre, J. (2012). They were involved in the launch of tea, rubber, coffee and coconut estates. They twisted the majority of the work force of the estate segment.

Census processes started in Sri Lanka in 1871. The Census of 1871, 1881, 1891 and 1901 had lumped together Sri Lankan Tamils and Indian Tamils. Since 1911, Indian Tamils have been shown as a separate category. The population statistics are revealing. In 1911, Indian Tamils constituted 12.9 per cent of the population, whereas Sri Lankan Tamils formed 12.8 per cent; in 1921, 13.4 per cent and 11.5 per cent; in 1931, 15.2 and 11.3; in 1946, 11.7 and 11.0; in 1953, 12.0 and 10.9; in 1963, 10.6 and 11.0; in 1971, 11.6 and 11.2; and in 1981, 5.5 per cent and 12.7 per cent respectively (Centre for Poverty Analysis (2005). The figures disclose a more than 50 per cent decrease in the Indian Tamil population between 1971 and 1981. The key cause for the reduction was the exile of Indian citizens to India. One more circumstance is that many Indian

Tamils, after acquiring Sri Lankan citizenship, acknowledged themselves as Sri Lankan Tamils. Some Tamils who traveled to town areas and also to the north and the east also surveyed this similar pattern (de Silva, 2005). In this study, the Tamils youth age of 17-35 who lived in Hatton in the Nuwar-Eliya district were taken to search the life style of the Indian Tamils.

Youth

Youth is the time of life when one is young, and often means the time between childhood and adulthood (Macmillan Dictionary). It is also defined as "the appearance, freshness, vigor, spirit, etc., characteristic of one who is young (Dictionary.com). Its definitions of a specific age range varies, as youth is not defined chronologically as a stage that can be tied to specific age ranges; nor can its end point be linked to specific activities, such as taking unpaid work or having sexual relations without consent (Furlong, 2013). Youth is an experience that may shape an individual's level of dependency, which can be marked in various ways according to different cultural perspectives. Personal experience is marked by an individual's cultural norms or traditions, while a youth's level of dependency means the extent to which he still relies on his family emotionally and economically (Wijewardhana, 2015).

The United Nations defines youth as persons between the ages of 15 and 24 with all UN statistics based on this range, the UN states education as a source for these statistics. Youth is the stage of constructing the self-concept. The self-concept of youth is influenced by several variables such as peers, lifestyle, gender, and culture ((Wijewardhana, 2015)). It is the time of a person's life in which they make choices which will affect their future . This study considered from 17 to 35 years of age as youth and there were 224 Tamil youth in Hatton consisted to the study.

Social marginalization

Social marginalization can thus be defined as a blend of absence of economic assets, social separation, and partial admittance to societal and civilian privileges; it is a comparative thought in any specific civilization (Sadler, J. (2008). Social marginalization or social exclusion is the communal shortcoming and demotion to the marginal of society (Sadler, J. (2008). Social marginalization is the process in which individuals or people are systematically blocked from (or denied full access to) various rights, opportunities and resources that are normally available to members of a different group, and which are fundamental to social integration and observance of human rights within that particular group (Institute on Public Safety and Social Justice, Adler University) Alienation or disenfranchisement resulting from social marginalization can be associated to an individual's social class, race, skin color, religious affiliation, ethnic origin, educational status, childhood relationships(www.salvationarmy.org.uk).

Additionally, another definition of social exclusion is as follows: "Social marginalization is a multidimensional

procedure of liberal communal disagreement, separating clusters and persons from communal associations and organizations and avoiding them from complete contribution in the common, normatively recommended actions of the society in which they live” (Sadler, J. (2008). In another conceptualization, social marginalization theoretically arises at the single or group level on four interrelated scopes: inadequate entree to communal privileges, physical withdrawal, inadequate communal involvement and a lack of normative incorporation. It is then viewed as the mutual outcome of individual jeopardy aspects (age, gender, race); macro-societal changes (demographic, economic and labor market developments, technological innovation, the evolution of social norms); government law and social policy; and the definite behavior of industries, administrative organizations and parallel citizens (O'Connor, A. (2004) The Tamils who belongs to the Indian origin especially live in up county in Sri Lanka considered as a stateless and marginalized community in Sri Lanka. They have more than 300 years of history in this country and still prominently contributed to the national revenue of the country. Examine how they marginalized and the nature and changes of the facts is important in this study.

IV. THEORETICAL PERSPECTIVE

The culture of poverty is an idea in social theory that enlarges on the knowledge of a rotation of poverty. It involved educational and policy responsiveness in the nineteen seventies. It made a rejoinder at the commencement of the 21st era. This concept compromises one way to clarify why poverty occurs even though anti-poverty programs. Opponents of the first culture of poverty influences maintain that elucidations of poverty need examine how physical aspects cooperate with and state individual features (O'Connor, A. (2004).). Initial promoters of the theory said that the poor are not merely absent capitals but also gain a poverty-perpetuating assessment method. Rendering to anthropologist Oscar Lewis, "The subculture grows instruments that slope to reservation it, mainly in the meantime of what happens to the worldview, goals, and atmosphere of the kids who mature up in it" (Lewis 1969) The term "culture of poverty" made its main arrival in Lewis's ethnography 05 Families: Mexican Case Studies in the Culture of Poverty (1959). Lewis fought to reduce the poor as genuine topics whose lives were changed by poverty. He struggled that though the weights of poverty were systemic and so obligatory upon these associates of society, they controlled to the development of an independent subculture as kids were socialized into conducts and outlooks that preserved their incapability to discharge the underclass.

Lewis gave 70 features (1996 [1966], 1998) that showed the occurrence of the culture of poverty, which he debated was not shared among all of the lesser classes. The persons in the culture of poverty have a tough sense of marginality, of powerlessness, of dependence, of not fitting. They are like creature from outer space in their own state, persuaded that the prevailing organizations do not help their welfares and

requirements. Beside with this sense of helplessness is an extensive sensation of lowliness, of individual worthlessness. This is factual of the shantytown residents of Mexico City, who do not establish a separate racial or ethnic cluster and do not grieve from ethnic discernment. Individuals with a culture of poverty have very slight intellect of history. They are marginal persons who distinguish merely their own dilemmas, their particular native situations, their own community, their peculiar way of life. Generally, they have not awareness, the idea or the thought to see the comparisons among their difficulties and those of others like themselves away in the world. They are not class aware, while they are very sensitive certainly to status merits. When the poor develop class sensible or followers of employment union organizations, or when they espouse an unprejudiced viewpoint on the world they are, no extended portion of the culture of poverty though they may still be greatly poor (Lewis 1998).

Empirical Studies

The Impact of Urban Youth Ganging on Anti-Social Behaviour: A Criminological Study in Colombo City of Sri Lanka, Submitted to the Faculty of Graduate Studies USJP for Doctor of Philosophy in Criminology (Wijewardhana ,2015) has define youth is a group of people belong the age group is 18- 32 in sri lankan context. According to the Journal article of International Journal of Humanities and Social Science Research, topic on “Study of The Co-relationship between Inter-gang conflicts for longitudinal expansion and retain their identification in an urban context “, (Wijewardhana 2017) , has discussed how youth built their identification through their lifestyle and urban youth gang culture. This study focuses on especially urban youth in sri lanka. Comparatively another study of Youth Ganging and Gang membership: Characteristics of formation in gang culture and what sustains them on the urban Sri Lanka journal of International Journal of Social Science and Technology (Wijewardhana, 2017) has explained gang sub culture is emerged in forming gangs in line with socio-economic, cultural and religious backgrounds prevailing in different countries. Merely to understand or combat this apparently incontrollable, growing and unbearable phenomenon, authorities and academics must ask: What are the root causes? Who invites them to the streets? What sustains them on the streets? In addressing the above, researcher has been developed to understand the factors that attract youth onto the streets and the factors that play a pivotal part in sustaining them on the streets, giving specific emphasis to youth gangs operating in Colombo and suburbs. In supplementing, the research focused on areas to ascertain the negative impact youth gangs have on the lives of general public in the specified area. Actually here no one has studied rural youth specially marginalized youth belong to miner community. Through this research researcher has discussed this issue in-depth from tea estate youth community.

V. OBJECTIVES OF THE RESEARCH

Yet Indian Tamils or otherwise hill country Tamils are contributory in the estate sector economy of Sri Lanka. But, their usual of living is underneath that of the national average and they are described as stateless people and one of the lowliest and most mistreated groups in Sri Lanka. Therefore, Core objective of this study was; 1) examine the real nature of marginalizing of hill country Indian Tamils; 2) The pattern of the lifestyle and its shape of the hill country Tamil youth; 3) changes in the life style and future of the young generation of the up country Tamils.

VI. RESEARCH METHODOLOGY

6.1. Nature of study

This study is done by one of quantitative methods of interviewing. These interviews grounded of the Tamil youth who living in Hatton district and the age group 18-35. This study used both primary and secondary sources of data.

Secondary data has been used mainly to define the key concepts of the study and please it in a theoretical frame. Primary data was collected from the Tamil group in Hatton district in Sri Lanka. Data were collected from 224 up country Tamil youth living in Hatton district and respondents were selected through simple random sampling method. Data were collected using data collection techniques of interviews, observation.

6.2. Process of data collection

The study was conducted by one of the qualitative methods of case study design and the study was grounded on both primary and secondary sources of data. Secondary data has been used chiefly to define the main concepts of the study and please it in a theoretical frame. Primary data has been collected from 224 Tamil youth who lived in Hatton.

The elementary statistics of the sample respondents of the study have been presented below.

| | | total | average | percentage |
|------------------------|-----------------------------|-------|---------|------------|
| 1.Gender | 1.Female | 106 | 21.2 | 47% |
| | 2.Male | 118 | 23.6 | 53% |
| | Total | 224 | 44.8 | 100% |
| 2.Birth date | 1. 36-32 | 63 | 12.6 | 28% |
| | 2. 31-27 | 82 | 16.4 | 37% |
| | 3. 26-22 | 57 | 11.4 | 25% |
| | 4. 21-17 | 22 | 4.4 | 10% |
| | Total | 224 | 44.8 | 100% |
| 3.Birth place | 1. Hatton | 184 | 36.8 | 82% |
| | 2. Out side | 40 | 8 | 18% |
| | Total | 224 | 44.8 | 100% |
| 4.Education | 1. Haven't been to School | 7 | 1.4 | 3% |
| | 2. 1-5 | 29 | 5.8 | 13% |
| | 3. 6-11 | 57 | 11.4 | 25% |
| | 4. Up to OL | 35 | 7 | 16% |
| | 5. Passed OL | 42 | 8.4 | 19% |
| | 6. Up to AL | 21 | 4.2 | 9% |
| | 7. Passed AL | 25 | 5 | 11% |
| | 8. Degree | 4 | 0.8 | 2% |
| | 9. Any other qualifications | 4 | 0.8 | 2% |
| Total | 224 | 44.8 | 100% | |
| 5.Engage in employment | 1. Yes | 181 | 36.2 | 81% |

| | | | | |
|-----------------|---------------------------|-----|------|-----|
| | 2. No | 43 | 8.6 | 19% |
| | | | | |
| 6. Type of Job | i. A permanent job | 74 | 14.8 | 33% |
| | ii. A Temporary job | 107 | 21.4 | 48% |
| | iii. Other | 0 | 0 | 0% |
| | Total | 181 | 36.2 | 81% |
| 7. Job category | i. State Sector | 22 | 4.4 | 10% |
| | ii. Trade Laborers | 33 | 6.6 | 15% |
| | iii. Private Sector | 74 | 14.8 | 33% |
| | iv. Self employed | 15 | 3 | 7% |
| | v. Business Owner | 6 | 1.2 | 3% |
| | vi. Pavement vendors | 5 | 1 | 2% |
| | vii. Coolly work | 9 | 1.8 | 4% |
| | viii. Three wheel drivers | 10 | 2 | 4% |
| | ix. Laborer | 9 | 1.8 | 4% |
| | x. Brokering | 0 | 0 | 0% |
| | xi. Other | 0 | 0 | 0% |
| | Total | 188 | 37.6 | 84% |

6.3. Data analysis

Data analysis was carried about concluded the quantity based analysis. In the process of data analysis a quantitative content analysis was chosen as the analytical method of the descriptive information obtained from the responders based on questionnaire, and interviewing method.

VII. RESULTS

The study consist with a sample of 224 Tamil youth in Hatton district aged 35 to 17 and asked them regarding their life style based on the structured questionnaire. Overall, the study found that they have an own life style for themselves which is not completely healthy or success as a whole. The finding of the study has clustered in to three dimensions. That were their 1) personal & domestic life style, 2) social & cultural life style and 3) Job related life style.

As per the study findings were presented and analysis.

1. Personal & domestic life

Lifestyle includes the behavior and activities that make up daily life. This includes: the work we do, leisure activities, the food we eat, and our interaction with family, friends, neighbors, coworkers and strangers. Especially our personal life, career life and social & cultural life is the mirror of our life style.

This study consists of 224 responders between the ages of 35 to 17. Out of 224 male were 118 and female were 106. As a percentage male represent were 53% and female represent were 47%. Considering the age group of the sample study

group, 28% of youth belong to the age group of 35 to 31. Large number of respondents belongs to the age group of 30-26. Their percentage was 37%. 25 percent of youth were between ages of 25 to 21. There were only 10 percent represent the age group of 20-17.

1.1. Educational background

Education is key feature of the life style and level of education revealed the nature of life. It is resolute the societal positions of a development progression of a person's as well as society. Education is directly influence to the way of living of a person. Or also, Education is very closely related to life style. When seeing the educational level of hill country Tamils, the statistic help to identify how it is influence to the life style that they lived. Considering the educational level of the sample group large number of youth studied up to grade 6-11. Its percentage was 25%. 16 percent learned only ordinary level and 19% were got through their ordinary level examination. 11 percent passed the advanced level examination. A few around 2% of them had a degree as well as there were 3% of youth who never had been to the school in their life span. Considerable number of percentage (13%) of the sample included to the educational level of grade 1-5 the comparison of literacy rates with national level of education of the Tamil youth in hill-country is not satisfactory. Beginning of their history in Sri Lanka they didn't have formal education at all. The plantations were nationalized below the 1972 land reform law and its 1975 amendment. The state possessed plantations are managed by the Sri Lanka Plantation Corporation and the Janatha Estate Development Board. The nationalization did not result in any basic change on the plantation sector. The

state has been forced to take a greater interest in the health, housing and general well-being of the labourers. Hence estate schools were nationalized and brought into the general educational system. With the grant of the Swedish International Development Agency (SIDA), many schools were built. This helped the slight growth of literacy rates. ("Indian Tamils and Plantation economy of Sri Lanka," *Noel S Nadesan*. Retrieved 2018-02-20).

According to the CFSES report, 2003-4, cited in World Bank, Sri Lanka Poverty Assessment, in 2007, literacy rates by sector provide some idea of the educational change that has taken place in Sri Lanka. In 1911 the literacy rate in Sri Lanka was 31.0%; in the plantations it was 12.3%. In 1986-7 the literacy rate in rural areas in Sri Lanka was 89.5%; in the plantations it was 68.5%. In 1996-7 the literacy rate in rural areas in Sri Lanka was 92.3%; in the plantations it was 76.9%. In 2003-4 the literacy rate in rural areas in Sri Lanka was 92.8%; in the plantations it was 81.3%. Across the twentieth century literacy rates improved dramatically for all sectors of society, including among those living in the estates. Between 1986/7 and 2003/4 rates in the estates improved from 68.5% to 81.3%. The increase among females – from 58.1% to 74.7% has been particularly striking. Nonetheless, the literacy achievements among the estate population still lags behind that of the non-estate rural population, by more than 10 percentage points. Estate males lag 6 and estate females 16 percentage points behind the respective rural rates (World Bank. 2007, Sri Lanka Poverty Assessment :)

Education is the main factor that determines the social states of a development process of an individual's as well as a community. It transforms people psychologically, socially and culturally. Plantation community is one of the marginalized groups that are more vulnerable in educational achievements. The comparison of literacy rates with national level showed that the plantation community was only 76.9% while the national average was 91.8. Similarly, only 20.2% of the plantation population has a secondary education and only 2.1% of them had a post-secondary education. The comparable figures for the all island are 52.2% and 20.7 respectively. More than half (55.9) of the plantation population had only primary education. A few of them had entered into the university system.

1.2. Daily routine & Leisure time

By means of the Natural law of physics says, every single action has a reaction. The similar is correct concerning our everyday doings: What we do as portion of our day-to-day does and practices can have an increasing optimistic or undesirable experience. When discussing about the life style of one's it is important to search their daily routine that they are engaged. The way of spending their time of the day and the nature of the day to day work are much important to get an idea of the life style. According to the date, there was huge number of youth going to the job in the morning. The percentage of it was 57. 24% spend their time for their children's work in morning time. 19% were engaged with

house work, 7% were doing animal husbandry and 1% was spend morning time for studying.

In daily routines, doing some exercise in the morning can be readily employed to aid healing and enhance well-being. Exercise promotes metabolism and has great benefit for the heart. Among the Tamil youth community in hill country do not consider to allocating a time for the physical fitness in the morning time. Many of them rush to going for the job in the morning. This shows the one side of their life style. Job is essential to meet their daily basic requirement especially foods. In the afternoon, 64% were in the job and 26% were stay at home. Afternoon is the time of the day between noon and evening it is usually from 12 PM to 6 PM. In human life, it inhabits unevenly the latter half of the usual work and school time. It is also connected with an amount of concerns linked to fitness, security, and financial efficiency: usually, the early afternoon, after many persons have taken lunch, resembles to work performance. Ladies and very young one stay at home in the afternoon time. Ladies they had so many tasks for doing in this time like cooking lunch for kids and other members of the family, washing, cleaning and children's work. These were the way of life style of the young female in the estate.

At night 6% of them leave for the night duty. 1% helped to do children's activities. In the evening time, large number of youth used to stay at home. That percentage was 44%. Next, 19% was watching television, 16% were engaged in enjoyable doings, 8% was playing sports, 1% involved religious activities and 3% of youth used to taking drinks/alcohol with friends in the evening. Evening means the period of time at the end of the day, usually from about 6 p.m. to bedtime. How a person spend their evenings show a progress of one's life and it's just as important the time that bridges one day into the next. Several activities such as playing sports, religious activities and doing enjoyable acts this time may help them to improve their fitness and physical as well as psychological wellbeing. But some activities in the evening time not contributed to support to a successful life. From their evening and night time considerable amount of hours they were spend for watching TV. Among the activities at night time, 74% was watching television, 21% connected in the internet. From this sample group 90% percent of them stated that they have TV, and 63% have LED/LCD at their home. Actually, watching TV is bringing lot of entertaining to a person. It consist so many programs like reality shows, movies, tele-dramas, newscasts, and so on. But people who spend much time every day watching television is really waste his /her time. When a person addicted to watch television and used to wasting in front of a screen that is harming bodily, psychologically, emotionally as well as spiritually. Notably this habit lined with their leisure time. Leisure has often been defined as a quality of experience or as free time. Free time is time spent away from business, work, job hunting, domestic chores, and education, as well as necessary activities such as eating and sleeping (<https://en.wikipedia.org/wiki/Leisure>). From their leisure

time considerable amount of time were spend for watching TV. When they have a free from their job work and other work of the day they have a chance to spend leisurely. In the leisure time many of them stated that they willing to watch television in their leisure time. Its percentage was 83. As well as 49% of the Tamil youth prefer to listening to the music, 21% like to play with peers, 2% wish to go to internet in their leisure time.

Examining the life style of the Tamil youth the television otherwise media had very closed to their life. 83% of the youth very interested to watch TV and 93% was used to watching television. Only 7% stated they do not watch TV. Among the number who preferred to watch TV, there was 41% watched tele-drama on the TV. 38% watched news, 34% watched films, 19% watched sports programmes, 12% watched musical programmes, 5% watched cartoons, 5% watched discoveries programmes and 2 percent watched religious programmes.

The time they were allocated for watching TV is important. Many of them watched TV from 8.00pm to 10.00pm. That percentage was 62. Among the sample population there were 22% of youth watching TV from 6.00pm to 9.00pm. 12% of them watched TV after 10.00pm. Some of them used to watch TV in the morning time. 3% was watching TV from 6.00am to 9.00am, 4% was from 9.00am to 12.00 noon. Specifically, most of respondents started they watch TV after 6 o'clock in the evening. These statistics show many youths do spend way too much time watching television. The average person, age 17-35 watches 2-4 hours a day of television which account for about more than half or full time their leisure time in a 24 hours period. The people who have productivity never could be able to waste their time for watching television like this way. When spending the leisure time for watching TV means that person loss chatting with family members, playing with the kids, visiting friends or spending time with beloved, volunteering, house chorus, writing code, reading good books, or even team up with shrewd societies. Staying in front of television set is complete waste of time and that will affect to the social connection and network of the members who related to a person on the hand. On the other hand when a person doesn't have any other resources to engage in the society or lack of the other sources or they don't have many choices they used to the available source that enjoyable for them. So, automatically it had been a part of their life style. Spiritual aspect is more important to the life of a person. Even in our daily life there are some rituals and chorus has been to seen a person should do. But in every society participating or engaging to the religious activities among young generation is very poor. Tamil youth living in the up country also can be see the poor engagement in daily religious activities.

1.3. Marital state

60% of them were got married and there was 38% of youth were still not married. There were no widows, separate or live together in the study group. When inquiring the age when they got married, 5% of them got married in the age before

eighteen. 28%, a huge number of youth got married in their age of 18-22. 27% of them were married between ages of 23-27. There were no one got married after 27 of age. When we look at the statistics regarding the marital state reveal the significant fact of the life style about the Tamil youth in hill country.

The contrast between married and unmarried especially interesting when you look at age limit. The youth who live their age of 18, higher percentage of them were married. Especially they were settled to a marriage life in their very young age means that is one side of profile of their life style. Marriage helped them to be established to a normal life. When a person wanted to be educated and perform in their education they will have to pause or late their marriage. While compared with their achievement level of education can be seen the deference between the comparison of marriage rate and educational level.

2. Social & cultural Life

2.1. Participate to the public Activities.

The large number of percentage (67%) was participating to the religious activities of this study group. 42% participate to community services, and 31% contribute for their national festival. From these respondents there were 83% Hindu. These groups follow the customs, traditions, and celebrations of their South Indian Tamil descendants. (Nadarajan,1999). In general they use Hindu beliefs to guide their day-to-day lives. There are number of temples and places of worship for deities on estates and in villages, towns and other places within Sri Lanka to which they have migrated. When a place is decided to be settled, the settlers would institute, under a banyan or bo tree, a triangular shaped stone or figure of a deity, plant a weapon of a popularly worshipped god such as a spear, trident or sword and worshipped these. The main deities worshipped are, in order of popularity, the goddess Mariamman, Murugan and his consorts, Valli and Theivanai, Pillayar, Siva, Parvathi, Vishnu and Laxmi, and the goddess of wisdom Saraswati (Nadarajan, 1999). They have little contact with Buddhism, and they worship the Hindu pantheon of gods. Their religious myths, stories of saints, literature, and rituals are distinct from the cultural sources of the Sinhalese. Furthermore, a minority of the Indian Tamils-7.6 percent are converts to Christianity, with their own places of worship and separate cultural lives. In this way, the large Tamil minority in Sri Lanka is effectively separated from the mainstream Sinhalese culture and is fragmented into two major groups with their own Christian minorities (Russell R, 1990).

There were 104 registered Hindu temples in the Nuwara Eliya District, and a considerable number of Hindu associations and institutions have been established and are functioning actively. There is a serious effort at conversions to other religions as well. Many have converted to Christianity and Islam. Hindu organizations such as the Vishva Hindu Parishad try to stem the tide of conversions

(Nadarajan, 1999). The effort at conversions Hindus to other religion especially Bible and Pentecost has completely changed the life style of the Tamils who lived in up country. Among ethnicity and religious Tamil and Hindu is main of them. But comparing with other ethnicity and religion Hindus especially in up country Hindu Tamils easily leave their original religion and convert their religion from Hindu to other. One of young Tamil girl said that; “Actually our ancestors were Hindus. But now we all in our family became to believers of Bible. Pastors of the Bible help us a lot in our difficulties. After we went to the bible my father gave up his drinking. ‘

A person age of 27 expressed that; “There were seven members in our family including myself, parents and siblings. My father suddenly fallen to bed due to a severe kidney problem. We had to admit him in a hospital and he passed away with very short period. I was just 15 years old and elder child of the family at that time. We got helpless and we didn’t know what to do. We hadn’t in a position to do the funeral of our father. At that time the pastor and the Bible people helped us. They did all funeral chorus and they prayed in our every difficulties.

2.2. Use alcohol and other substance.

According to the date of the sample group of this study 33% of Tamil youth addicted to use alcohol. 66% of them did not use alcohol. Considering the nature of the consumption of the liquor of them there were 5% use alcohol in daily base. 10% used liquor several times in a week. Some were occasionally (13%) and 10% taking alcohol in the functional situations. They were spending considerable amount of money for the alcohol. Only 10% paid less than Rupees. 1000/- per month for the alcohol consumption. 12% were expensed 1000-2000 amount of money, 8% was expensed Rupees. 2000-3000 and 1% was expensed more than Rupees 4500 for alcohol per month. Numerous researches regarding the consumption of alcohol in Sri Lanka showed that the **Particulars alcohol intake of their friends or peers**. Among friends of them were taking alcohol and that percentage was 43%. 53% stated that friends are not taking alcohol. The question asking about the nature of taking alcohol and how often they taking they indicated 17% taking alcohol several times in a week, 10% taking daily, 12 were seldom, and 9% were at party or any other occasions such as wedding, new year festivals, birthday and puberty parties.

Alcohol consumption has a major impact on today’s health mostly affecting the youth. Many young people struggle with drinking. Alcohol is a part of young people’s lives now. Partying, drinking socially with other young people is considered cool. The media creates a lot of images of young people drinking and promotes drinking as being fun and popular. Consumption of alcohol may lead to accidents, violence, suicide, and sexual involvement. main reason behind the poverty of the rural and estate communities were alcohol consumption. This state linked to create many problems and it’s negatively influenced to the advancement of social and

personal life. But comparing with previous old generations in the hill country the young generation of current were significantly less consumer of alcohol. This condition positively linked with their life style.

2.3. Accidents and conflicts

20% of the youth had experienced accident or conflict and 80% were not. Most of them involved to the family incidents. The rate was 9%. 5% were friends, 2% were neighbors, and 3% were police. According to the above data, it is showed that the young people in upcountry were experienced peace in their environment and they did not experiencing much conflict. Conflict happened around the family circle and less with neighbor and friends. Normally, Tamils in hill country are innocent and very rarely attach or made conflict with other communities. But conflict in their owned communities and families are frequently happening and it is a part of the daily life.

3. Career life

3.1. Job/Career

81 percent of respondents of this study were occupied in a job and out of this 81% of the youth 33 percent had a permanent job. 67% had temporary jobs. Among this youth 19% of youth hadn’t occupy in an employment. Observing the nature of the career which they engaged many of them (33percent) worked in the private sector. 15% were worked as trade laborers. 7% of responders had self-employment. In addition to above jobs there were business owners, pavement venders, coolly workers, three wheeler drivers and laborers. Significantly there were 12% of youth worked in the government sector. In the plantation sector, labor is the dominant segment in the country’s economy. It is a main earner of overseas exchange and the major business. Low-priced labor is one of the vital elements of its accomplishment. Therefore these planters were attached this people as a laborers in the plantation sector and poorly paid since period of colonial time. But now everything has changed and the youth of this generation gradually moving to the other phase in the economy. We cannot directly state this phase is indicated the positive development of their life. There may many reasons behind this change. Anyway all these caused to change their life style. Anymore hill country youth are less attached with the plantation sector. Plantation area youths watched for other opportunities. A substantial number of Tamil youth were worked in the private sector and particularly they had to chance to get the jobs in government sector too. The people who living many couples of years like slaves in the plantation sector and marginalized from the other communities now slightly growing and this will make them to think and go ahead further. All these have contributed to shape their life style.

3.2. Income

Income is significantly influenced to a life style of a person. In this study population the highest percentage that 21% income level was 15,000-20,000 rupees. 12% income was

5000-10,000/- per month. 17% earning 20,000-25,000 rupees, 14% was 25,000-30,000/- 14% earned 30,000- 40,000/-, 14% earned 40,000-50,000/- rupees per month. There were 4% of them earned more than 50,000 rupees per monthly. Based on the cultivation of cash crops, labor is the dominant factor and cheap labor is one of the essential ingredients of its success. Hence the immigrants Tamil laborers were bonded and underpaid in the history. The minimum wages ordinance was extended to plantation labor in 1927 marginally raising the wages that had not changed since the 19th century. This daily wages was 41 Cents. in 1933. Owing to trade union activities it was raised to Rupees 17/83 in 1983, Rupees 72/24 in 1993 and became Rupees 101 in 1998. The wages of female workers was less than males but has been equalized since 1984.

But now there can be seen huge change of the income of the Tamils especially, Tamil youth now be able to earn more than their ancestors. Furthermore they are not a part of plantation or estate. They rather became independent and they were able to getting job outside from the estate sector. This is remarkably contributed to change their style of life. Even though there was an increase in wages, the quality of life is not satisfactory. They still not much expose to the world that they can contribute more to and they couldn't be able to innovative. Earning more money or becoming rich is not enough for a healthy life style. They have to achieve many things to reach that level.

VII. CONCLUSION

The study demonstrated that the life which Tamil youth in the up country lived has been changing when comparing with past decades. Marginalization of plantation youth was not accepted from communal spaces. They have chance to free from poverty and disadvantages of poor life conditions. There some doors have opened to reach to new dimension of the world. But they should have a capacity for it. Many basic facilities had been provided to the plantation sectors and some youth has been reached to the better level of life condition. Some youth experienced the disadvantages of poverty but most prominently, in their very inadequate ability to, if they so wish, change beyond the limited life and work the area they lived. Especially their lower capacity to live and enter for works outer that they lived. The education level of the up country Tamil youth has enhanced histrionically compared to the education that their parents, who were not even measured Sri Lankan people, expected. Employments are available in the private and other sectors than plantation sector to them, but for many of them lived a monotony life and there were not to be seen the keen on the education. Save for the future or looking or thinking of the advancement of future has not been sufficiently considered. The lifestyle of these young people were finding the limited source of pleasure or fun in an unhealthy ways and not know the idea of the life style that could contributed to having permanent financial security , prestige in the society or able individual in the society.

IX. SUGGESTIONS

According to the research findings, providing substantial programmes to improve the diverse capabilities of the youth in hill country will be imperative. They will benefit from proving a support to change their life style which they currently lived. Most significant element is changing attitudes of the youth in the up county. Changing attitudes will contribute to change many thing in their life including the life style.

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