Introduction:

Tribal population of the world has been always under pressure and danger. The civilization which claims to have conquered the nature with technology and their new socio-cultural evolutions have never to be equal when we view the tribal population who lead a life according to the laws of nature in its midst. It is evident that they may have a sociological system which can only be useful and instrumental in maintaining the harmony with the nature. The urbanized population settled in rural villages and the feudal dynasties had and continue to have a curious mysterious look at the tribal populations. The indigenous rights and situations of the tribal populations have been under the control of the civilized as they treat tribal population as an uncivilized lot in their own terms. This has resulted in severe violation of their natural right to live and progress in their own phase, compelled to cope with the systems and structures created by the modernized world. The absolute power of the state has bulldozed any kind of natural growth possibilities for them. These comments are usually found true in the last two centuries as the tribal population experienced massive expulsion and cultural attacks. Most of the time the cultural attacks on them have been religious. The tribes have been largely an oppressed group of human entity. It has found that the increased velocity of marginalization and deprivation of the aboriginals of the most of the lands of the world associated with industrialization and colonization during and after eighteenth century. (UN report on tribal 2009)

The tribal world also has been found reacted to these situations in deferent ways. Most of the time, the reactions were in terms of withdrawal, submission or flight. The few reactions which were hostile or violent have been suppressed using the power of weapon and religion. The impact of these reactions on the tribes has been divesting as they constitute the minority in number and weaker in the physical might. The economic and political forces of civilized world which often aims at profiteering even at the cost of lives of weaker and vulnerable have made the process of marginalization intense. The tribes of the world have been under tremendous pressure of proving themselves as fit to live. In the process of the fight for survival they have been mainstreamed and converted to secondary positions and slavery most of the times. The humanitarian policies and reactions by the state in the most of the countries of the world were
merely to meet the statutory requirements of the nation. The welfare and the policies of welfare in the most of the situations are symptomatic and temporary. Long lasting policies to address the needs and strategic needs for the development and progress of the ethnic groups have been not possible since the knowledge regarding the tribal populations has been partial, and also the attitude regarding the tribal population has been of unscientific in nature and ego centered with respect to the civilized world. (From the documents prepared for developmental scheme by Samagra Grameena Ashram Kaup)

The need for study of the tribal population in the initial period of the last century were naturally guided by the motives and needs of colonial political necessities and the religious ideologies of the west. An objective approach to the study of tribal is found to be lacking since for the want of proper methodology in human sciences and the possibilities but political importance to such studies not attributed except in the cases of tribes who have been resorted to political or violent actions. The subject matters like Sociology, Anthropology and Psychology have tried to expand their subject scope to study various aspects of the tribal population all over the world.

Still it is true that many of the tribal population of the world are unexplored and even in the case of tribal groups too which are studied, have been looked in to from the point of view of the civilized world’s ideologies and needs.

Thus the need for study of the tribal group in consonance with their actual objective conditions and the possible remedies to address the wrong approaches adopted to study them till now is strongly felt. It is important especially in the case of tribal groups who are facing extinction and threat of severe marginalization and issues of threat to their ethnic identities.

Koraga tribe which is a unique tribal group with a mistaken identity is always been a mystery for the researchers. Many researchers have studied deeply to know korga community for various reasons such as for social discrimination, mistaken and confused identity for severe untouchability and a tribe subjected to severe servitude. Other reasons for being a community is an evident feature of withdrawal and social inhibition. A negligible growth among the population and no political and social significance is given to strengthen socially or the political abilities and roles.
Few studies made on the Koraga tribe have recorded the important features of the community and they have tried to identify the socio cultural characteristics, language and general social and cultural features of the community with various perspectives and purpose. The real picture of the tribe who are primitive tribe, need to be established beyond the doubt because even the government records have got confused in identifying the community as in the case of any other community in India.

**Tribes of India:**

**Composition and Location of Indian tribal Population:**

Indian tribes constitute roughly eight percent of the nation's total population which accounts nearly 68 million people according to the 1991 census. One concentration lives in a belt along the Himalayas stretching through Jammu and Kashmir, Himachal Pradesh, and Uttar Pradesh in the west, to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, and Nagaland in the north-east. Another concentration lives in the hilly areas of central India (Madhya Pradesh, Orissa, and, to a lesser extent, Andhra Pradesh); in this belt, which is bound by the Narmada River to the north and the Godavari River to the southeast, tribal peoples occupy the oblique of the region's mountains. Other tribes, the Santals, live in Bihar and West Bengal. A smaller numbers of tribal people live in Karnataka, Tamil Nadu, and Kerala and in Western Indian states like in Gujarat and Rajasthan, and in the union territories, Lakshadweep and the Andaman and Nicobar Islands.

The extent to which a state's population is tribal varies considerably. In the northeastern states of Arunachal Pradesh, Meghalaya, Mizoram, Nagaland and upward, 90 percent of the population are tribal. However, in the remaining north-east states, Assam, Manipur, Sikkim, and Tripura, between 20 and 30 percent of the population is tribal population. The tribes live in more number in central India, although the tribal population accounts for only around 10 percent of the region's total population. Major concentrations of tribal people live in Maharashtra, Orissa, and West Bengal. In the south, about one percent of the population of Kerala and Tamil Nadu are tribal, whereas about 6 percent in Andhra Pradesh and Karnataka are members of tribes.

There are some 573 communities which are recognized by the government of India as Scheduled Tribes and therefore eligible to receive special benefits and to compete for reserved
seats in legislatures and schools. They range in size from the Gonds (roughly 7.4 million) and the Santals (approximately 4.2 million) to only eighteen Chaimals in the Andaman Islands. Central Indian states live the country's largest number of tribes, and, taken as a whole, roughly 75 percent of the total tribal population live over the territory. (Report of the Government of Karnataka on tribes 2010)

Apart from the use of strict legal criteria, however, the problem of determining which groups and individuals are tribal is both subtle and complex. Because it is concerned with economic interests and the size and location of voting blocs, the question of who are members of Scheduled Tribes rather than Backward Classes or Scheduled Castes is often controversial.

The apparently wide fluctuation in estimates of South Asia's tribal population through the twentieth century gives a sense of how unclear the distinction between tribal and non tribal would be. India's 1931 census enumerated over 22 million tribal people, in 1941 only 10 million were counted, but by 1961 around 30 million and in 1991 nearly 68 million tribal members were included. The differences among the figures reflect changing census criteria and the economic incentive individuals have to maintain or reject classification as a tribal member.

These gyrations of census data serve to underline the complex relationship between caste and tribe. Although, in theory, these terms represent different ways of life and ideal types, in reality they stand for a continuum of social groups. In areas of substantial contact between tribes and castes, social and cultural pressures have often tended to move tribes in the direction of becoming castes over a period of years. Tribal people with ambitions for social advancement in Indian society at large have tried to gain the classification of caste for their tribes; such efforts conform to the ancient Indian traditions of caste mobility. Where tribal leaders prospered, they could hire Brahman priests to construct credible pedigrees and thereby join reasonably high-status castes. On occasion, an entire tribe or part of a tribe joined a Hindu sect and thus entered the caste system en masse. If a specific tribe engaged in practices that Hindus deemed polluting, the tribe's status when it was assimilated into the caste hierarchy would be affected.

Since independence, however, the special benefits available to Scheduled Tribes have convinced many groups, even Hindus and Muslims, that they will enjoy greater advantages if so designated. The schedule gives tribal people incentives to maintain their identity. By the same
token, the schedule also includes a number of groups whose "tribal" status, in cultural terms, is
dubious at best; in various districts, the list includes Muslims and a congeries of Hindu castes
whose main claim seems to be their ability to deliver votes to the party that arranges their listing
among the Scheduled Tribes.

A number of traits have customarily been seen as establishing tribal rather than caste
identity. These include language, social organization, religious affiliation, economic patterns,
geographic location, and self-identification. Recognized tribes typically live in hilly regions
somewhat remote from caste settlements; they generally speak a language recognized as tribal.

Unlike castes, which are part of a complex and interrelated local economic exchange
system, tribes tend to form self-sufficient economic units. Often they practice swidden farming -
clearing a field by slash and burn methods, planting it for a number of seasons, and then
abandoning it for a lengthy fallow period - rather than the intensive farming which is typical of
most of rural India. For most tribal people, land-use rights traditionally derive simply from tribal
membership. Tribal society tends to be egalitarian, its leadership being based on ties of kinship
and personality rather than on hereditary status. Tribes typically consist of segmental lineages
whose extended families provide the basis for social organization and control. Unlike caste
religion, which recognizes the hegemony of Brahman priests, tribal religion recognizes no
authority outside the tribe.

Any of these criteria can be called into question in specific instances. Language is not
always an accurate indicator of tribal or caste status. In regions of mixed population, many tribal
groups have lost their mother tongue and simply speak local or regional languages. Linguistic
assimilation is an ongoing process of considerable complexity. In the highlands of Orissa, for
example, the Bondos, a tribe speaking Munda language, use their own tongue among themselves.
Oriya, however, serves as a lingua franca in dealings with Hindu neighbors. Oriya as a
prestigious language (in the Bondo view), however, has also supplanted the native tongue as the
language of ritual. In parts of Assam, historically divided into warring tribes and villages,
increased contact among villagers began during the colonial period and has accelerated since
independence. A pidgin Assamese developed while educated tribal members learned Hindi and,
in the late twentieth century, English.
Self-identification and group loyalty are not unfailing markers of tribal identity either. In the case of stratified tribes, the loyalties of clan, kin, and family may well predominate over those of tribe. In addition, tribes cannot always be viewed as people living apart; the degree of isolation of various tribes has varied tremendously. The Gonds, Santals, and Bhils traditionally have dominated the regions in which they have lived. Moreover, tribal society is not always more egalitarian than the rest of the rural populace; some of the larger tribes, such as the Gonds, are highly stratified.

**Economic and Political Conditions:**

Most Indian tribes are concentrated in heavily forested areas that combine inaccessibility with limited political or economic significance. Historically, the economy of most tribes was subsistence agriculture or hunting and gathering. Tribal members traded with outsiders for the few necessities they lacked, such as salt and iron. A few local Hindu craftsmen might provide such items as cooking utensils. The twentieth century, however, has seen far-reaching changes in the relationship between tribal in India and the larger society and, by extension, traditional tribal economies. Improved transportation and communications have brought ever deeper intrusions into tribal lands; merchants and a variety of government policies have involved tribal peoples more thoroughly in the cash economy, although by no means on the most favorable of terms. Large areas fell into the hands of nontribal around 1900, when many regions were opened by the government to homestead-style settlement. Immigrants received free land in return for cultivating it. Tribal people, too, could apply for land titles, although even title to the portion of land they happened to be planting that season could not guarantee their ability to continue swidden cultivation. More important, the notion of permanent, individual ownership of land was foreign to most tribes. Land, if seen in terms of ownership at all, was viewed as a communal resource, free to whoever needed it. By the time tribes accepted the necessity of obtaining formal land titles, they had lost the opportunity to lay claim to lands that might rightfully have been considered theirs. Generally, tribes were severely disadvantaged in dealing with government officials who granted land titles. The colonial regime realized the necessity of protecting tribes of India from the predations of outsiders and prohibited the sale of tribal lands. Although an important loophole in the form of land leases was left open, tribes made some gains in the mid-twentieth century. Despite considerable obstruction by local police and land officials, who were
slow to delineate tribal holdings and slower still to offer police protection, some land was returned to tribal people.

In the 1970s, the gains tribal people had made in earlier decades were eroded in many regions, especially in central India. Migration into tribal lands increased dramatically, and the deadly combination of constabulary and revenue officers uninterested in tribal welfare and sophisticated non-tribes willing and able to bribe local officials was sufficient to deprive many tribes of their landholdings. The means of subverting protective legislation were legion: local officials could be persuaded to ignore land acquisition by non tribal people, alter land registry records, lease plots of land for short periods and then simply refuse to relinquish them, or induce tribal members to become indebted and attach their lands. Whatever the means, the result was that many tribal members became landless laborers in the 1960s and 1970s, and regions that a few years earlier had been the exclusive domain of tribes had an increasingly heterogeneous population. Unlike previous eras in which tribal people were shunted into more remote forests, by the 1960s relatively little unoccupied land was available. Government efforts to evict non tribal members from illegal occupation have proceeded slowly; when evictions occur at all, those ejected are usually members of poor, lower castes. In a 1985 publication, anthropologist Christopher von Fürer-Haimendorf describes this process in Andhra Pradesh: on average only 25 to 33 percent of the tribal families in such villages had managed to keep even a portion of their holdings. Outsiders had paid about 5 percent of the market value of the lands they took.

Improved communications, roads with motorized traffic, and more frequent government intervention figured in the increased contact that tribal peoples had with outsiders. Tribes fared best where there was little to induce non tribes to settle; cash crops and commercial highways frequently signaled the dismemberment of the tribes. Merchants have long been a link to the outside world, but in the past they were generally petty traders, and the contact they had with tribal people was transient. By the 1960s and 1970s, the resident non tribal shopkeeper was a permanent feature of many villages. Shopkeepers often sold liquor on credit, enticing tribal members into debt and into mortgaging their land. In the past, tribes made up shortages before harvest by foraging from the surrounding forest. More recently shopkeepers have offered ready credit with the provision that loans be repaid in kind with 50 to 100 percent interest after harvest.
Repaying one bag of millet with two bags has set up a cycle of indebtedness from which many have been unable to break loose.

The possibility of cultivators growing a profitable cash crop, such as cotton or castor-oil plants, continues to draw merchants into tribal areas. Non tribal traders frequently establish an extensive network of relatives and associates as shopkeepers to serve as agents in a number of villages. Cultivators who grow a cash crop often sell to the same merchants, who provide consumption credit throughout the year. The credit carries a high-interest price tag, whereas the tribal peoples' crops are bought at a fraction of the market rate. Cash crops offer a further disadvantage in that they decrease the supply of available foodstuffs and increase tribal dependence on economic forces beyond their control. This transformation has meant a decline in both the tribes' security and their standard of living.

In previous generations, families might have purchased silver jewelry as a form of security; contemporary tribal people are more likely to buy minor consumer goods. Whereas jewelry could serve as collateral in critical emergencies, current purchases simply increase indebtedness.

In areas where gathering forest products are remunerative, merchants exchange their products for tribal labor. Indebtedness is so extensive that although such transactions are illegal, traders sometimes "sell" their debtors to other merchants, much like indentured servants.

In some instances, tribes have managed to hold their own in contacts with outsiders. Some Chenchus, a hunting and gathering tribe of the central hill regions of Andhra Pradesh, have continued to specialize in collecting forest products for sale. Caste Hindus living among them rent land from the Chenchus and pay a portion of the harvest. The Chenchus themselves have responded unenthusiastically to government efforts to induce them to take up farming. Their relationship to non tribal people has been one of symbiosis, although there were indications in the early 1980s that other groups were beginning to compete with the Chenchus in gathering forest products. A large paper mill was cutting bamboo in their territory in a manner that did not allow regeneration, and two groups had begun to collect for sale the same products the Chenchus sell. Dalits settled among them with the help of the Chenchus and learned agriculture from them. The nomadic Banjara herders who graze their cattle in the forest also have been allotted land
there. The Chenchus have a certain advantage in dealing with caste Hindus; because of their long association with Hindu hermits and their refusal to eat beef, they are considered an unpolluted caste. Other tribes, particularly in South India, have cultural practices that are offensive to Hindus and, when they are assimilated, are often considered Dalits.

The final blow for some tribes has come when non tribes, through political jockeying, have managed to gain legal tribal status, that is, to be listed as a Scheduled Tribe. The Gonds of Andhra Pradesh effectively lost their only advantage in trying to protect their lands when the Banjaras, a group that had been settling in Gond territory, were classified as a Scheduled Tribe in 1977. Their newly acquired tribal status made the Banjaras eligible to acquire Gond land "legally" and to compete with Gonds for reserved political seats, places in education institutions, and other benefits. Because the Banjaras are not scheduled in neighboring Maharashtra, there has been an influx of Banjara emigrants from that state into Andhra Pradesh in search of better opportunities.

Tribes in the Himalayan foothills have not been as hard-pressed by the intrusions of non tribes. Historically, their political status was always distinct from the rest of India. Until the British colonial period, there was little effective control by any of the empires centered in peninsular India; the region was populated by autonomous feuding tribes. The British, in efforts to protect the sensitive northeast frontier, followed a policy dubbed the "Inner Line"; non tribal people were allowed into the areas only with special permission. Post independence governments have continued the policy, protecting the Himalayan tribes as part of the strategy to secure the border with China. This policy has generally saved the northern tribes from the kind of exploitation that those elsewhere in South Asia have suffered. In Arunachal Pradesh for example, tribal members control commerce and most lower-level administrative posts. Government construction projects in the region have provided tribes with a significant source of cash--both for setting up businesses and for providing paying customers. Some tribes have made rapid progress through the education system. Instruction was begun in Assamese but was eventually changed to Hindi; by the early 1980s, English was taught at most levels.

Both education and the increase in ready cash from government spending have permitted tribal people a significant measure of social mobility. The role of early missionaries in providing education was also crucial in Assam.
Government policies on forest reserves have affected tribal peoples profoundly. Wherever the state has chosen to exploit forests, it has seriously undermined the tribes' way of life. Government efforts to reserve forests have precipitated armed (if futile) resistance on the part of the tribal peoples involved. Intensive exploitation of forests has often meant allowing outsiders to cut large areas of trees (while the original tribal inhabitants were restricted from cutting), and ultimately replacing mixed forests capable of sustaining tribal life with single-product plantations. Where forests are reserved, non tribes have proved far more sophisticated than their forest counterparts at bribing the necessary local officials to secure effective (if extralegal) use of forestlands. The system of bribing local officials charged with enforcing the reserves is so well established that the rates of bribery are reasonably fixed (by the number of plows a farmer uses or the amount of grain harvested). Tribal people often end up doing unpaid work for Hindus simply because a caste Hindu, who has paid the requisite bribe, can at least ensure a tribal member that he or she will not be evicted from forestlands. The final irony, notes von Fürer-Haimendorf, is that the swidden cultivation many tribes practiced had maintained South Asia's forests, whereas the intensive cultivating and commercial interests that replaced the tribal way of life have destroyed the forests.

Extending the system of primary education into tribal areas and reserving places for tribal children in middle and high schools and higher education institutions are central to government policy, but efforts to improve a tribe's educational status have had mixed results. Recruitment of qualified teachers and determination of the appropriate language of instruction also remain troublesome. Commission after commission on the "language question" has called for instruction, at least at the primary level, in the students' native tongue. In some regions, tribal children entering school must begin by learning the official regional language, often one completely unrelated to their tribal tongue. The experiences of the Gonds of Andhra Pradesh provide an example. Primary schooling began there in the 1940s and 1950s. The government selected a group of Gonds who had managed to become semiliterate in Telugu and taught them the basics of written script. These individuals became teachers who taught in Gondi, and their efforts enjoyed a measure of success until the 1970s, when state policy demanded instruction in Telugu. The switch in the language of instruction both made the Gond teachers superfluous because they could not teach in Telugu and also presented the government with the problem of finding reasonably qualified teachers willing to teach in outlying tribal schools.
The commitment of tribes to acquiring a formal education for their children varies considerably. Tribes differ in the extent to which they view education positively. Gonds and Pardhans, two groups in the central hill region, are a case in point. The Gonds are cultivators, and they frequently are reluctant to send their children to school, needing them, they say, to work in the fields. The Pardhans were traditionally bards and ritual specialists, and they have taken to education with enthusiasm. The effectiveness of educational policy likewise varies by region. In those parts of the northeast where tribes have generally been spared the wholesale onslaught of outsiders, schooling has helped tribal people to secure political and economic benefits. The education system there has provided a corps of highly trained tribal members in the professions and high-ranking administrative posts.

Many tribal schools are plagued by high dropout rates. Children attend for the first three to four years of primary school and gain a smattering of knowledge, only to lapse into illiteracy later. Few who enter continue up to the tenth grade; of those who do, few manage to finish high school. Therefore, very few are eligible to attend institutions of higher education, where the high rate of attrition continues.

**Tribes of Karnataka**

Karnataka state is an important place of tribes. The major population of tribes in Karnataka is found in the backward regions of Karnataka. The forest habitat is been threatened by the various factors lead to eviction of them from their natural habitat. The irony of the tribal population in Karnataka is that they are a minority in the state and are placed in a scattered way. They as a sociological entity do not has any special identity. Their political power is negligible, thus is been neglected and marginalized.

**Population:**

The tribal population of Karnataka increased to 34.64 Lakh in 2001 from 19.16 Lakh in 1991. The decadal growth rate during this period is a high 80.8 per cent, caused not by a spurt in fertility rates but by the addition of several new tribes to the Scheduled Tribes (ST) category. The decadal growth rate is higher for females (81.9 per cent) than for males (79.8 per cent). The highest decadal growth rate occurred in Mysore district (around 328.0 per cent), Bagalkot (261.6
per cent), Dharwad (201.1 per cent) and Belgaum (193.0 per cent). The decadal growth rate is negative in Dakshina Kannada (-2.9 per cent). Raichur (18.1 per cent) has the highest percentage of ST population followed by Bellary (18.0 per cent), while Chitradurga (17.5 per cent), which had the highest percentage of ST population in 1991 came down to third place in 2001 on account of its bifurcation. The reverse is true of Raichur. Bellary has the highest population of Scheduled Tribes as a percentage of the ST population in the state (10.6).

**Economic status:**

Historically, the tribal economy was based on subsistence agriculture and/or hunting and gathering. However, since the tribal people treated land as a common resource, they rarely had land titles, and thus, lost their lands to outsiders when exploitation of forest resources began to take place on a significant scale. This ensured that a majority ended up as small and marginal landholders. The 2001 Census data reveals that around half the ST population is in the workforce. Women constitute about 41.7 per cent of the workforce. More than 85 per cent of the working population is in rural areas. The distribution of main workers (76.4 per cent) is concentrated in the rural parts of the state where a high 51.5 per cent work. Bellary has the highest percentage of main workers (11.5 per cent) followed by Raichur (7.8 per cent). The highest percentage of ST marginal workers lives in Raichur (11.7), which also has the highest proportion of the ST population to the total population, clearly indicating their highly precarious livelihood status.

**Land holdings:**

Tribal largely own low-productivity assets: the principal asset being their own labor. This scenario is exacerbated by their low literacy and lack of vocational skills, which pushes them into jobs with poor remuneration, where men, women and children, between them, earn insufficient wages, as represented by their monthly per capita expenditure. Urban ST's are slightly better placed than their rural counterparts. According to the 2001 Census, 7.65 per cent of ST's are cultivators, 11.86 per cent are agricultural laborers and 4.70 are in household
industry. The largest percentages of ST women are in household industries (58.80) and agricultural labor (57.90). Only 29.89 per cent of ST cultivators are women.

**Housing:**

The percentage of tribes living in permanent houses (43.7 per cent) is lower than the corresponding figures for SC’s (51.1) and all households (54.9) according to the 2001 Census. About 39 per cent dwell in semi-permanent houses compared with 35.6 per cent for all households and 36.6 per cent for SC’s. A higher percentage of rural ST’s live in semi-permanent houses (43.4) than urban ST’s (23.1) who live predominantly in permanent houses (66.9). There is little difference between ST’s and all households, with reference to building material used. A high percentage of ST’s (84.4 per cent) owned their houses, compared with 78.5 per cent for all households. House ownership is highest in rural areas (91.9 per cent). This can be attributed to the very progressive state and Centrally-sponsored housing Programmes (Ashraya, Ambedkar, Indira Awaas), which clearly have had visible outcomes. (Report of Government of Karnataka on tribes of Karnataka 2001)

**Sanitation:**

An unsanitary environment contributes to the proliferation of disease, leading to high morbidity rates, which reduces productivity and affects the earning capacity of individuals. The poor sanitary condition of ST households is highlighted by the (2001 Census data,) which shows that 79.71 per cent of households do not have latrines and 61 per cent do not have any kind of drainage facilities. A high 90.3 per cent of rural ST households and 41.7 per cent of urban households do not have latrines, although it must be noted that the rest of the population is not well situated either, since the state averages are 82.5 per cent for rural and 24.8 per cent for urban areas. About 42 per cent ST households have a bathroom in the house, as against 58.9 per cent of the total population at the state level and 36.1 per cent at the all-India level. In Karnataka, ST’s have better sanitary facilities than their counterparts at the all-India level, but this is only a matter of degree. A low 11.18 per cent of ST settlements/villages have community latrines, about 30.5 per cent of households have open drains and only 8.6 of households have closed drainage. A high 58.0 per cent habitations lack storm water drains.
Koragas of Dakshina Kannada-a brief introduction:

Koraga the name has been derived from the Tulu word ‘koraga’. The name has a negative connotation of black magic and mystery associated with it. The primitive tribe are been subjected to cultural and social subjugation and discrimination. The tribal population which usually has the forest habitat when forced to live with the castes and religious communities often has to fight for the survival and the identity. The feudal cultural fabric has made the community to bury the tribal culture and beliefs under the might of the feudal religious systems managed by the major and powerful communities of the district. The community ethos and identity derived from the ethnic origin have been erased. The historical and mythological explanations proposed by the community leaders and the scholars of various streams including sociologists, anthropologists and development workers have been superficial in explaining the natural conditions and vulnerabilities of the community. The efforts of the various researchers and policy makers even from the British period has been limited and not been addressed on the socio economic realities of the community, thus has suffered by the limitations of practical use and adoptability to the community. The community which is been subjected to the pressure of caste discrimination to the extent of subjecting itself to slavery, has undergone the slavery.

The development efforts of the government and the other agencies have proved not effective. Korags have been termed as a group with little scope and social space for development. The British government had called them as scheduled caste, in the old madras province. The confusion and dilemma of the various governments and the various social science streams like sociology and anthropology. The impact of the traditional caste and religious subjugation of the community has created an image of pathogenic social condition in the community. The psychological impact of this condition has made the community completely surrendered to the condition of slavery attitude.

Koragas Profile:

Koragas are classified as primitive tribe by the government of India, Based on the population dynamics of showing a decline in their growth. The tribal group is been termed as one facing extinction. They have been called as caste by the traditional and local communities. They represent bad omen and magical power to the local communities. Their relationship with the local communities does not differ much from the traditional relationship of scheduled caste.
Demographic profile:

Total population: 21,000 according to the senses 2001

Total No of families: 4321

Male female ratio; 1000:986

Historically, Koragas are believed to be the aboriginals of the district. They have 3000 years of history according to Dr. Shivarama Karantha. They are been identified as an important community by the famous gazetteer of the Dakshina Kannada. The caste and tribal book written by Thurston refer their name in the tribal account. The folklore of the community and the other communities of the district refer to them as an important part of community life.

Koragas are most of the time are identified with slavery and the black magic power. The community profile refers about their forest origin. The mythological stories refer them as the primary group in the district. They claim themselves as the ancestors of all the races. The historical mythological reference regarding their exile to forest after being defeated by a Brahmin king called Maura Sharma is also discussed as an important event in their vulnerable situation in the social fabric.

The efforts to understand them as a tribal group and react to them as an ethnic group has not been very much encouraged. The question of identity is an important one in deciding and understanding their development and socio economic conditions.

The koragas origin of Name:

The name koraga has been seems to be referred by different authors in different ways. Many authors and scholars have associated and analyzed the name with different sources. According to the traditional belief among the people of Tulunadu the word koraga is associated with the condition of the people where in the tribe lives in utmost untouchability and social exclusion. They are termed as bad omen. The word Ga”is terms of ridiculing to call the uncivilized excluded people without any social status usually the people of untouchable communities are called by a suffix Ga. The earlier authors have given various reasons for the name koraga. The senses report of India 1901 refer to koragas as the people of forest and suggest that the name suggest only the man or human being. There is version claiming the name to be
referring to the people worshiping sun. The origin of the term koraga is also associated with the habitat of the koraga families which is called koppa. The term koppa in Tulu suggests the place with community living.

**Geographical placement of koragas:**

Koraga community is basically found in the coastal Karnataka, including the district of Kasaragod of Kerala and few families in the neighbouring districts of the Dakshina kannada district such as Chikmangalore and Shivamogga the families said to be migrated from the district for the purpose of employment in the coffee estates of the above districts during the British period. However the majority of the families are found in the eight taluks of the undivided Dakshinakananda district. The distribution of population taluk wise is given in the table below.

**The Topographical features of koppa:**

Koraga habitat is called Koppa in Tulu language. The koppas of koaragas are usually found in the three geographical areas.

1. Near the forest and away from the village

2. Part of the village and associated with the village activities but houses are built away from the houses of the caste Hindus

3. Part of the urban area, become part of urban area either it was the part of the village system and become the urban area over a time in some cases the families of koragas have migrated from the village for sanitary work and settled in the town. It is found that the koraga habitat is placed outside the village and the town and the general communities do not make a voluntary visit to the families for any reason. It is not found any other community members come and have a close association with the families of the koraga families.

The placement of koraga koppa in a distance place from the village or the main habitat of the general community is due to some important reasons, like the koraga community is a self centered community do not venture to establish a profit based relationship with any communities around. Similarly other communities have only the relationship of servitude and the relationship of religious pollution and prohibition with the community. The dual negation of possibilities of establishing a relationship based on traditional village based relationship or the ability to
establish an egalitarian relationship is been ruled out in the both the sections of the community. The traditional village relationship has only used the community as an untouchable work force and as suppliers of the important implements of agricultural aid like rope and baskets. The placement of the families in a strategically distance place and attributing a set of sociological sanctions and provisions for the place of residence has lead to the restriction of the geographical shift of the community and hence has added to the movement in the other areas of social life, especially the employment and the economic reorganization, in the context of the changing socio economic and political systems. The involvement of the government systems like panchayth to provide new place of residence and the new housing system in koragas have been noticed and the most of the traditional housing is been replaced by the government provided two roomed Pacca house. But the colony nature of keeping the koraga families away from the main village has not changed, even in the case of newly established hamlets called colonies instead of the traditional koppa the sociological and religious pollution and prohibitions is been not removed. It is hard to find any hamlet established with a planning of addressing the social exclusion and the possibilities of building a new social identity to the koraga community. The traditional beliefs regarding the social and geographical distance from the koraga community has been more strengthened in the case of newly established colonies of koragas.

The koraga koppa are usually the places of dry land without any fertility, even in the case of provision of land the possibilities of getting the sources of water is scanty. The placement of the koppa in dry and the area near to burial ground and the neglected places is the common feature. We cannot find a single koppa of the koragas near the prominent places of the village especially near the famous religious places. The topographical placement of koragas in a outcasted way has further strengthened the negation of the availability of the other resources like water raw material for the occupation electricity and the provisions of schooling, transport and the other modern amenities, even though the present integrated tribal development plan has tried to provide roads to each koppa the provisions of electricity to the colonies is found but in the most of the cases the connection is terminated due to the nonpayment of the electric bill or the for the similar reasons.

The placement of the houses and the general provisions of the koppa is also not according to any planed resons and provisions rather it is been done to subscribe to the provisions of the government schemes and with a intrinsic neglect towards the any kind of provisions for the
human dignity based placement not considering the various needs of a indigenous community and the need of the various sections of the society especially of women and the children.

Most of the colonies are placed in such way that the members of the colony have been negated with an opportunity to interact with the other community especially the children which would have lead to a new possibility of establishing a new social relationship of egalitarian and democratic model. And the community is also denied with the opportunity of the provisions for collecting the raw material for the traditional occupation hence we can see a large shift and migration of the community towards the sanitary and municipality based jobs today.

Most of the koraga families have a general opinion of being neglected due to their placement in the village and also the dependency on the other feudal lords for the raw material is also an important complaint. Traditionally koragas were placed under the feudal lords of the village and the place of residence and the housing were allotted by the feudal lords to them. In few cases the temple service of beating drum and doing the traditional service at the temple become the mandatory job for the koragas hence the provision of place of residence is been provided by the temple authorities. The system of unpaid and servitude based relationship with the land lord and the temple is found to be strong till today many families of the koraga identify themselves as the property of a particular feudal lord or the temple for example the kerekadu colony of Mulky who believe that they belong the property of the Mulky feudal lords. Thus they deny the chance of movement and the most of the families never get the legal rights of the land they are living thus the system of servitude and the need for the dependence on the feudal system for the survival and the placement continues.

The placement of houses in the government built colonies are also not been done on the basis of any scientific base rather it is done based on the criteria of allotment of the house sites, the placement of a tribal families in the two roomed houses built without any space between the houses and without any landscaping.

**Houses of Koragas:**

The house of koragas is also called as koppa in Tulu language. The houses of the community traditionally built with an indigenous knowledge, technique and reasoning. Each house use to have three parts built separately. The area of living and food preparation, the area
for work and the area for the care of pregnant, children and the women during the time of pollution associated with life cycle changes especially the menstrual cycle. The house was traditionally built by the bamboos and the thatched with the locally available materials. The placement of the houses use to be in a distant place from one another, each house use to have a self decided territory which had created a sense of self boundary and self identity among the families. The place of the worship of koraga Taniya or Neecha the traditional deity of koragas use to be in a common place in the koppa. The traditional house use to be built as per the belief and the needs of the traditional conditions of the community. The traditional house use to have a separate place for the implements of work.

**Implements in Koraga koppa:**

The important implements in a traditional koraga koppa or house are very few the implements can be classified based on the utility of them as the implements used for the work, implements and utensils for the food preparation and the implements for the other life cycle activities. Among the implements used for the work the important one are listed below,

- Sickles of three types, Mande kattee, peenchlu katte and the elya katee the three sickles are used for the three different functions to collect and prepare the baskets and other traditional products.
- Kodanti (A hammer prepared out of wood) used to beat the shell of the coconut to get the thread which was used by women to make coir from the coconut shell.
- Dante (Strong stick) Which was used to hunt the tortoise.
- Kabe (An instrument made of the rubber tied to a V shaped stick which is used to hunt the birds.
- A pit to make the coconut shell to decay to get the fibre for coir making.
- Muttale (cap made of areca nut leaf) The cap used to cover the head of the men to carry the raw materials from the forest, the Muttale is the traditional symbol of koraga male and photographs captured by the British anthropologists have revealed that all the koragqa males use to wear the muttale. The koragas are expert in making Muttale.
- Sonta katee, a sickle used to carry in the waist tied to a belt made of cloth used only by the male members of koraga community.
Implement of cooking

- Kara, (Pot) The pot used to cook the rice usually made of mud, now replaced with aluminum. The pot used to cook rice is called ganjida kara.
- Bisale (pot to cook curry) the pot made of mud used to cook curry, various types an size of them is used to cook different curries.
- Kailu (A spoon) The kailu is made out of coconut shell. The koragas are experts in making kailu and they use to supply the same to other families of the village also.
- Battalu (Plate) The koraga family use to use two types of plates for eating the food one made of mud and the another made of leaf of areca nut.

Other instruments related to life cycle activity:

The implements or the materials used to by the koraga families are very few compared to the other communities and the most of the materials are prepared by the koragas themselves.

- Paje (Mat) the mat made out of the two types of materials collected from the village is used for all occasions by the koragas. They use it for sleeping, offering a mat to the guest when he enters house to sit is the symbol of respect to the guest.
- Mane (Furniture made to sit), the four legged small wood piece made to sit on the ground. Mane is also an furniture with lot of traditional and sociological importance. Mane is used in the all the occasions of the life cycle especially during the marriage, the ceremonies associated with the first menstrual cycle of the girl, worship of the koraga taniya, offering the homage to the diseased once in a year etc.
- Uje (a instrument made of rope) it is used to keep the cooked food safely without the reach of the animals and children tied to a high place.
- Chimni-The lamp used in the night burnt by pouring kerosene oil which is been disappearing these days.

It is important note that the koraga family will have only instruments and utensils required for the bare minimum existence and the many instruments and materials which are the integral part of the village life in the coastal districts are not found.
in the koraga families since the community is not engaged in the production of food rather they are the food gatherers.

**Employment of Koraga tribe:**

As the koraga community is termed as a nomadic community by many writers, during 19th century, the occupation of the tribal group was basically producing the products using the forest materials. The occupation of the koraga families in the traditional village system were,

- Basket weaving using the material available from the forest.
- Coir making by the female members using the shell of the coconut.
- Agricultural labor in the house of land lords.
- They are also termed as the messengers in the village system.
- Few families of koraga have found to be taken up the profession of cleaning carcasses in the village of dead animals.
- Few families of koragas are been termed as the slaves of the land lords and the temples.
- Few koraga families have involved in agriculture the total who have involved in agriculture is not more than five families.

**The traditional products of Koragas:**

Koraga community produces the different kind of products according to the place of residence the type of raw materials available and the demand by the villagers; following are the products of koraga community.

1. Kaante (The big baskets made by the arms of the palm tree)
2. Kuruve (the small basket made by arms o palm tree)
3. Kalase kuruve (the small basket to measure 14 kg of rice)
4. Ellya kuruve (basket of small size made of palm tree arms or creepers)
5. Tadpe (Made of creepers of specific type used to clean the rice and other items)
6. Saranedydyakuruve (A special small basket used for preparing a special dish)

7. Tatti kudpu (A product of creeper used to drain the water from cooked rice)

8. Korambu (A product made of bamboo to use during rainy season)

9. Kuttari (A product of creepers to keep the chicken and other domestic animals)

10. Paje (mat weaved using various materials)

11. Coir made by females using the shells of coconut, the various types of coir are been made by the female members as per the requirements of the village members

**The pricing and economy of the traditional products:**

The koraga families involve in the traditional occupation as a source of livelihood, they do it on daily basis. The economy of the product is daily economy. The families usually depend upon the land lords or the other villagers for the provision of raw materials. Many families have a condition to sell products only in the specified village and violation of this rule can lead to a dispute and should be solved by the land lord. Temples of the village have a right to get the products free on the occasion of the village festival. The traditional products are the source of livelihood for korags and the shift of occupation to other source is very difficult among the koragas. The products are usually given away in the village on the basis of barter. The koraga women and men go from house to house to sell the products. In the most of the cases the sale will be one sided where the buying party will get the product for as cheap as possible since the bargaining capacity of koragas are very weak. Apart from this the koragas are made to sit outside the boundary of the house and are not supposed to violate the law of untouchability. In case of temples the products of koragas are cleansed with a religious process to avoid pollution.

In most of the cases the koraga will get grains, oil or cloth and sometimes money as the price of the product. Recently the system is replaced by the sale to the specific shops in the village and the buyers buy it from there. Five cooperative societies of koraga women are been organized by an NGO to make the purchase and sale of the products transparent and profitable to koragas.

**The Dress and the attire on special occasions:**
The koragas are said to be the people wearing only the Adda kuntu meaning the people who wear only the cloth around their waist nothing to cover the upper part of the body. The men and women both wear only this attire and on the special occasions they wear sari as the other caste does. The saree is worn in a different fashion by the koragas. It is said that earlier the koragas used to collect the cloth left on the dead bodies of the caste Hindus and use them as the koragas are believed to be having magical power they can use this cloth. The koraga women still have the habit of collecting the cloths from the graveyard. Now a day the cloths of the general community are used by koragas also. No families with the traditional dress are found now. But the koraga women still get cloths from the upper caste families as Daana.

The ornaments:

Koragas have very limited ornaments compared to any other communities in the district. The important ornaments are following.

i. **Manisara**: The special ornaments made of beads and are worn by the women to cover the full neck and the upper part of the body; this is the traditional ornament of the koraga women earlier it was believed to be made up of bone of the animals.

ii. **Onti**: Onti is the ornament used by the women to wear in the ear as earrings made by the locally available materials and some times of silver and in rare cases the gold. It is believed that the main feature of the clan Onti koragas is the habit of wearing this ear ring.

iii. **Ole**: It is also an ornament used by women to wear in the ear the ole is a big circled ornament made up of metal or locally available materials.

iv. **Kalungura**: The ornament made of metal or the silver used to wear in the finger of the leg by the women who are married.

v. **Karimani**: Mani or the kari mani is the necklace of black beads tied by the bride to the bride groom during the marriage. Traditionally it is believed that the karimani was tied by the head of the family.

vi. **Men’s Bendole**: Koraga men also use to wear a special type of ear ring to the ears now the system is vanishing instead few males wear small ear ornament of silver or the artificial metals to the ear.
Food system among koragas:

Koragas are basically the food collecting tribe the food system among them is formed according to the seasons and availability of the materials in the nature. The main staple food of koragas is cooked boiled rice as most of the communities of the district do. But it is told by the elder generation that the main food of the koraga community was the roots and a leaf collected from the forest. Apart from this the koragas have the habit of eating the cow’s meat as staple food. They have the habit of collecting the body of the dead cows from the village and use the meat to eat and the remaining part of the meat is dried and kept for the rainy season. The koragas have the habit of hunting to a limited sense they hunt tortoise, Koraga youths are experts in tortoise hunting and the meat of the tortoise is the main additional food for the koraga community, the tortoise hunting is the main entertainment for the koraga youth. They make tortoise hunting as the part of celebration of all the festivals and the important life cycle activities such as marriage. The koragas hunt tortoise with special skill they can identify the movement of tortoise by the indicators of its leg mark. They use a special stick designed for the same to discover the tortoise. They carry the caught tortoise to house and kill them by dipping in hot water. Sometimes they tie the tortoise to the branches of the tree or the places near to the house and keep them for few days.

Apart from this they use many leafy vegetables during the rainy season, the main vegetables they use during the rainy season are the one collected from the forest, even though they have a flair for vegetables the main staple food is the meat Koragas have forced to have another habit of collecting foiled food, this habit is been very detrimental for the health of the tribe and source of infections to the community.

i. The food is offered to the koraga couple by the upper caste in the name of Panchama daana, which is believed to be for avoiding all the evil effects on the donor especially the pregnant women, and the persons with illness.

ii. Food donated for the alleviation of the bad effects of black magic, the person who believed to be or declared to be having disease due to the effect of black magic would transfer his disease to the koraga family by providing a daana of food of cooked rice mixed with the hair and nails of the person with disease.
iii. Koraga women are allowed to collect the foiled food from the left over leaves after the marriage and religious functions of the caste people, they collect the food left over in the leaves thrown out and collect them in the big baskets and carry home, certain part of it is used fresh to feed the children and the remaining part is dried in the sunlight and stored for the use of rainy season. The habit of this food collection is justified by a story by the koraga community. They say that once the Brahma called the both the sister only two daughters of him and gave some task to them the elder could not complete it the younger completed it the elder was asked to eat the left over by the younger. The younger sisters sons become Brahmins and the elder sisters sons become koragas. Another justification for the same as described by the koraga women is that the koragas are the aboriginals of the land and they are elder to every population on earth hence they can eat the leftover of other people like the mother eating the leftover of the children. These stories serve as only the effort of the community to avoid guilt and inferiority of the community since they eat the leftover food. The dried leftover food is served as an important dish for even the guests during the rainy season. It is called NONA in the koraga language.

iv. Toddy: Toddy is the main beverage of the koraga community the term it as an important beverage, the new born child after one week is given drops of toddy. Both men and women drink toddy on special occasions the toddy is served. Toddy is also used to offer for the koraga Taniya. Now a day the Toddy is replaced by the arrack supplied by the government. Koraga community is severely addicted to the alcohol and is a severe problem of the community today.

The food habit of the koraga families is very traditional and insufficient with respect to the nutritional values and requirement. The physical growth of children is severely affected. The food habit during the sensitive period of life cycle of the women is also not prominent as of other communities; hence the need for modernizing the food habit by adding more vegetables and other additives is must. The possibility of using cow’s meat is also has reduced severely these days due to various reasons such as severe shortage of cattle in the village, general ban on the use beef, religion and sense of pollution and prohibition associated with use of beef etc.
The world view and beliefs:

Koraga community is a primitive tribal community which has a set of world views and beliefs regarding the life of the members of the community, the relationship between the community and the nature and the relationship between the community and other communities.

The important world views which guide the koragas value system and life can be listed as below,

- Koragas are the first human beings on earth, other people have been created by god Narayan Devaru through them. It happened after a big flood where a couple of brother and sister were floating in a Dholu and they were asked to live like husband and wife by God and hence all the people on earth got born.
- The world is created by God and the death is not the end the kule the soul of dead joins the family members of 16 generations after death.
- Koraga is the senior most in the world hence he has all the abilities and the rights to control all the natural and human phenomena.
- Koragas have a special ability of moving in the forest and to trace the lost animals or things through the koraga taniya.
- Koraga is not supposed to destroy any natural creepers when it has to be used care should be taken to see that the plant is not cut from the root and left to sprout again.
- Koraga Taniya is the omnipotent God and has the ability to control the whole affairs of human life.
- They have a strong belief that the upper cast have to be kept away from the affairs of the family hence they have different names for different caste in their own language.
- which identifies them according to their characteristics for example, the Christian is called kanchidaye, Bunts are called Aradayee, Scheduled caste members are called Emedaye Brahmins are called Parnedaye etc. Most of these names are of ridicule for the retaliation of ill treatment of the koraga community, which only the people knowing the koraga language would understand.
- Koraga families have strong belief of being the servants of village; they claim themselves to belong to the land lords and the deity of the local area.
• They believe that beating drum and doing the service of the temple is part of their religious duty failing to do so will invite the curse of the God.

**The sociological features of koraga community:**

Koragas are found to have a specific and well defined social system among the community. The important social institutions and the social phenomena are explained below.

**Clans:** Even though the koragas are termed as the people of forest and untouchables by the caste community, they have a well defined identity among themselves. Koragas are been considered to be having specific sub clans as Tappu, Onti & Kuntu koragas. The existence of this sub groups can be clearly identified by the few sociological characteristics. The inter clan marriage prohibition is very important among them. The difference in the language and the nature of the employment and the raw material used for the products, the relationship of the community with the other social groups and communities, involvement in the village activities role and participation in the socio political activities of the village, the traditional dress pattern, the difference in the life cycle activities etc are very significant and differ considerably among the clans. The presence of the sub clans in the community has been a hindrance for the involvement of the community to build the strong social and political organization among the community. However there is a small disagreement among the koraga leaders regarding the sub clans they attribute the difference to the geographical factor. Koraga families of each clan have clear idea and belief of superiority among the clans. Each clan claims the superiority over the other clan. The different authors have failed to identify any clear base for the difference of clans in the community. The phenomena of existence of three clans among the koraga community are worth understanding to understand the sociological and cultural aspects of the community including the language. Clans among the koaragas have a clear demarcation for the utilization of various socio economic infrastructures provided by the service providing agencies or the government.

**Life cycle activities and beliefs:**

Koraga tribe has a set of belief and attributes with respect to life cycle activity. They believe that they belong to the aboriginal community.
**Birth:** The birth is considered to be the gift of God. The community rejoices the birth of a child; the maternal uncle has a prominent role of naming and arranging for the socialization process of the new born. The first child of a couple is to be born in the house of the mother of the lady. The child birth is carried out by a traditional birth attendants, now a days the most of the birth takes place in the hospitals. It is reported that the birth of a child is the most auspicious event and the birth of both boy and girl is viewed with the same importance. Most of the families give primary importance to the female. The birth of child is considered to be bad omen for the whole family and the thirteen days after the birth cleansing the ban on having any type of auspicious function is vacated. The ban applies to the whole family where the child is born. Soon after the child is born the reminiscent of the placenta are taken away from the home and are buried under the jack fruit tree. It is for according to the belief that the amount of milk in the mother increase. The first milk of the mother is not given to the baby traditionally. The place of birth will be in a shed separately built for it in the traditional system but, now the system has changed to be either in the hospital or in the house. The delivered mother will not be allowed to go out for minimum of seven days. She will not be given water to drink and will be kept in a dark room. A dish specially prepared will be given to her apart from the medicine prepared at home the medicine is prepared with many plant ingredients.

On the twenty eight day a black thread will be tied to the waist of the baby, after this the baby will be transferred to the cradle. The naming ceremony of the baby is done after this. Usually the name will be given by the maternal uncle of the baby. Everybody repeats the name in the ears of the baby and a special food will be arranged on the occasion like other communities. After three months of the first delivery the Baby and the mother is sent to the house of the husband this is called “Thottilubale barpuna”, in Tulu and along with the new baby few house hold th things are given to the new house. (collected from koraga leaders)

**Maturity of Girl:** The maturity of the girl is a celebration among the koragas. Traditionally it is believed that the sexual maturity was the readiness for marriage soon after the sexual maturity the girls use to be married. The first menstrual cycle is termed as Ame or Soothaka for the family after five days of the cycle, the tradition of celebrating is arranged in the family. The girl will be given a bath with the water of turmeric and she is made to wear new sari. She is made to sit in the lap of the maternal uncle. It symbolizes
the act of readiness for the marriage. Girl will have ban for going out after the maturity. Most of the koraga families the schooling of the girl is stopped for this reason. The maturity is considered as polluting and the girl is kept away from the main house traditionally she was made to sit out in a shed constructed for the same. All the women in their menstrual period are considered as polluting and are asked to stay out during that period.

**Marriage (BIRDU):** It is called birdu in koraga language, the preparation for marriage starts with a proposal by the traditional leader of the boy’s family to the girl’s family, if the proposal is accepted by the girls Gurikara and the maternal uncle, the further process of marriage contentious. Among koragas the marriage provisions and prohibitions are clearly identified. The marriage with in the same Bali that is derived from the same mother is prohibited. The inter clan marriages are also were not held but there is no specific ban on the marriage. (Collected from Koraga leaders)

The ceremony of marriage is held for three days. The ceremony starts with the Muhututra and both the boy and the girl will have madarangi at their respective houses. The madarangi is giving a bathe to the bride and the bridegroom after applying oil in the shadow of a coconut tree the coconut tree is perceived as the symbol of prosperity and productivity. After this the boy and girl will be fed with special eatables and the family will have celebration by music and dance at night.

**The engagement:** The engagement is the formal agreement between the two families to enter in to a marital relationship. After the initial agreement between the Gurikaras of both the families the date for engagement will be fixed. The girl’s maternal uncle and the Gurikara of the girls family along with the other relatives minimum five will visit the boys family, they will be welcomed by the Gurikara of the boys family, offered to sit on a mat. They will be offered with the water to wash themselves and the Ganji water will be served to quench the thirst. After that the formal discussion of the engagement begins and the Gurikara of the girl’s family would request for the acceptance of the proposal and the Gurikara of the boy’s family accepts the proposal. As a symbol of the acceptance the exchange of betel leaf and areca nut takes place between the two gurikara(called bacchire pagpuna)The betel leaf and areca nut has a special significance for the mutual agreement of the marriage, once the marriage is agreed upon after exchanging the betel leaf it is not
possible to cancel the agreement. The boy has to pay a minimum Tera or dowry to the
girl. The date, the amount of Tera and the function of marriage are fixed. The date of the
marriage will be fixed by avoiding the Soothika or bad omen in the families of the both
parties the bad omen refer to the birth, death or the first menstruation of girls in both the
families. Marriage will be solemnized in the boys’ house, the place and the arrangement
for the marriage will be done by the boy.

Marriage: Marriage ceremony begins with the bridal procession to bride grooms house
after the madarangi in the previous night in the respective house of both bride and the
bridegroom. The procession once reaches the brides home, is welcomed to the pendal by
the Gurilkara of the bride groom with other relatives with utmost respect the procedure of
addressing each member of the procession is fixed each of them have to be addressed
separately and the respective members will be offered with the water to drink and the
traditional betel and the areca nut pieces. After this the function of marriage begins with
the formal invitation offered to everybody with the both the Gurikaras.

1. The bride and brides group will be given betel leaf and the areca nut which they have
to hold till the end of the marriage.

2. The bride and the bride groom will be given a separate bathe at the coconut tree
top.

3. The bride wears the wedding sari offered by the bride groom.

4. The Gurikaras of both the parties invite the girl and the boy for Dhare. The dhare is
pouring water keeping the hands of the bride in the hands of the bridegroom three
times in the bottom of a coconut tree in the eastern region of the house.

5. Tying the mani. The Mani will be tied by the gurikara of the bride groom to the bride
it I said that mani(bead ) is not black the mani is the symbol of the marriage ,

6. The kalungura will be inserted in to the middle finger of the leg of the both the legs of
the bridegroom.

7. The marriage gets completed with this ceremony followed by a lunch offered to all
the participated. The lunch includes the beef as a main dish.

8. The bride and bridegroom return back to the brides’ house after the marriage and the
couple lives there for one week later they may visit the bridegroom’s house.
9. It is traditionally the system that the bride groom has to live with the bride’s parents and matrilocal family and the family can visit and stays in the bridegrooms’ house as guest.

**Death:**

Death among the koraga is considered to be the natural way of joining the elders of the family. The death is mourned by the whole family. The death message will be given to all the family members through the messenger. This is important not only for the intimation of death but also for the family members to be aware of the soothika or the pollution due to death which prevents the whole family form doing any auspicious activities. The dead body is buried among the koragas. The dead body will be given a bath and placed in the house head facing the east. The body is kept on a mat made by the koraga community. The koraga community members related to the person dead assemble in the place and the grave to bury the dead body will be prepared by the members of the family. The dead body will be offered respect by watering the mouth by the water and pouring the rice to the mouth. The gurikara of the family of the dead will be performing the main role of purifying the body and offering prayers. The dead will be cleansed with spraying water using the leaves of mango tree. The water will also be sprayed on the all the people. Once all the relatives of the dead arrive the process of burial begins, the body will be taken to the place of the burial and the body will be taken three rounds around the pit. The pit is prepared always east west direction and the pit will have a structure a horizontal pit inside the same pit. The body will be slowly kept in to the pit and the body will be moved to the pocket like structure in the pit. The body has to be kept head to the west and the leg to the east and a set of materials like, rice cloths a pot and betel leaf and water will be kept with the body. The body would be covered by leaves of mango tree and with the mud till the pits gets filled. The pit is covered by a heap of mud and on the heap a betel leaf and water will be kept. The family members return to the house and all assemble in the front of the house and the Gurikara of the family invites the soul of the dead to be there in the pit for three days and to reappear when called for next time. The gurikara sprays the water by dipping the mango leaves in the water.

After the three days of the death the Gurikara and the family members assemble and the Gurikara invites the soul of the dead to the family and offer the rice and water to it on the eleventh day after the death, the function of Bojja is performed where all the relatives of the dead
would assemble in the house and they prepare the dishes especially the dish prepared of green pumpkin. All the items are served in a banana leaf to the dead in the front house the soul will be invited by the Gurikara and the soul will be asked to accept the offerings and join the ancestors of 16 generations which is called padinajkulekkulu which is considered to be the guiding force for all the affairs of the community. (Collected by the interview schedule from koraga leaders)

**Yearly ceremonies after death:**

Every year on a specified day the souls of the dead from the family is invited to the family to offer Agelu is done by all the communities in the Tulunadu. The Agelu is offering the specially prepared dishes for the dead and inviting them to the family and then they believed to be happy and after Agelu the Gurikara would request them to go back to their respective places and come again when called for, and whenever there is any kind of requirement for the family. (Collected from Koraga leaders through Interview)

**Koragas in the village system:**

Even though koragas are the indigenous tribe, now they have been converted as an integral part of the village system in the district. It is said that once upon a time the Koragas were rulers of the land. The king named Hubashika of Koragas was ruling the land. The entire tulunad was his kingdom. The invasion of the king Mayurasharma of Kadamba dynasty defeated the king Hubashika and drove the whole population to the forest and making them to give up all the privileges’ of a king and the followers of the king Hubashiaka were put in to slavery. This is a story described by the koraga leaders and even the other writers like Ayyppan, Thurstone recognize the existence of this story among koragas. The factual basis for this is unable to trace since no historical evidence to support this claim is available. The community level evidences to prove that the koragas were once the rulers of the land is also not available like the presence of any families of rulers or the other stories to support this story. No physical evidences like the place of ruling or the historical evidences like the different instruments of ruling, or the weapons or the other political systems of ruling is not available. Hence the factual base of their ruling history cannot be confirmed except the period of Mayurasharma.

The social interactions of koraga can be perceived by the condition of the koraga community is pathetic. Koraga community lives in a socio cultural political condition which is
not congenial for the normal existence of any community. The koraga community today as shown by many studies and the report of censes is a population which is been declining continuously and only one community in the district to do so. The social relationship of the community with other communities is of servitude.

**Attitude regarding the koraga community:**

The caste communities especially the upper castes act with a negative and neglectful attitude towards koragas. The Brahmins usually consider the koragas as the most untouchable. The koragas are termed as Chandalas and Panchamas who according to the prathiloma marriage rule are the one who is born to the mother of the lower caste for the father of upper caste. The amount of social aversion and the untouchability towards the koraga community is severe and of highest human antogony. The koraga leaders and families term this as “we are considered as even lower than the dogs and other animals”. The koragas are not considered to be eligible for sight for upper caste people who are considered as most bad omen. Thus they are not supposed to be seen publically in front of the upper caste when they start the journey. There is sub division termed as Ande Koragas among Koragas who are called to be named so since they are made to wear a bottle like structure on their neck to spit in the same to avoid polluting the public place by their saliva. The amount of social intolerance regarding koragas in the caste communities of the district is of utmost regret and creates a social condition preventing from any kind of freedom for the community.

It is believed that koraga families have been sold in the district as slaves. The families have been sold and brought openly in the market. Even today many families of koragas are considered to be the private property of the certain land lord families of Bunts and jains. They have restrictions over physical and occupational mobility. They have to be obliging for the agricultural and other work requirements of the land lord first. Few families of korags are also having an obligation to perform the duties assigned to them by the temples and the priests of the temples.

**Koraga, a servant of the village:** Koragas are termed as the servants of each village. The traditional village of the district has a system called Ajal which has a set of prescribed duties for the each caste. The duties are been managed by the Bunts of the village especially the family of guttu. The upper caste have the superior duties, for example the Billava’s have the duty of
providing the medical service. The carpenters have the duty providing the instruments to the whole village. Koragas ajal is a social and religious obligation on koragas to perform certain tasks in the village. The violation of the ajal duties would lead to the following punishments

1. Ban and expulsion from the village.

2. Ban on the family to get employment in the village.

3. Ban to collect the raw materials for the occupation

4. Physical punishment for violation of the duties assigned.

5. Fear of curse of the God on the family.

6. Fear of the curse on the future generation of the family.

7. The fear of losing the social privileges like employment and the right to participate in the village festival.

8. The fear of losing the special privileges given by the temple and the land lords.

These fears and bans on koraga community make them to be obedient and perform the duties assigned to them. The duties of ajal assigned to them are following.


2. Dholu service in the village temple during the festival.

3. Giving messages of the village festivals and special occasions like He bufellow race to the villagers by beating drum in the whole village and they are permitted to collect the rice and materials given by the villagers as remuneration for the service.

4. Duty of providing the require baskets and other materials made of creepers required for the village temple free of cost.

5. Duty of serving as the watchdogs for the paddy fields which are meant for the bufellow race during night which is called Pani kulluna.
6. Duty to run in bare foot in the paddy field prepared for Kambala to ensure the safety of the place for the buffalos.

7. Duty of beating drum during the village celebrations of botha worship or the special occasion of festivals of the different caste based systems.

8. Duty of beating drum in the place of death of the upper caste.

9. Duty of beating drum in the place of the ceremony for the dead of the upper caste.

10. Duty of providing the material required for the agricultural work of the families of guttu for cheap or free of cost.

11. Responsibility to accept Panchama Dhana from the upper caste to alleviate them from the evil forces.

12. Duty to look after the cattle of the land lord.

13. Duty to perform the agricultural tasks of the land lord as per the instruction of the land lord.

14. Duty to guard the properties of the land lord.

These tasks are assigned to koraga families with a system which s utmost fear towards the God and goddesses and the land lord of the village. There are instances where koraga families are been expelled from the village for having found not subscribing to the duties assigned to the koraga families. The tasks of ajal have a detrimental effect on the self identity and the free living of the community the general impact of the ajal system on koragas is devastating they have made to undergo a severe social isolation with untouchability. Koraga is the only tribe who has been subjected to untouchability and slavery of this nature in the country. The impact of ajal duties on the koragas social and cultural identities can be listed as below.

The cultural instruments of the koraga community are converted as the instruments of slavery and ridicule, for example the dholu of koraga is considered as the symbol of ridicule and a person who is not socially productive will be asked to go for dholu beating referring to it as no value of its own. The dholu and the chende of koragas are considered to be the instruments of low cultural value and are seen with the untouchability. Koragas are not allowed to sit or go with the other artists in any social function neither their instruments are been allowed to be presented
with other instruments. They are asked to stay in a distance place from temple to beat drum during the festivals of the village temple. The remuneration to the kioraga team is arbitrary and they do not have any right to claim the remuneration.

The dholu is mandatory part during the death ceremony of the upper caste. They are asked to stay away from the house in a distant paddy field and beat the drum. The remuneration for this will be meager, many times and many times only alcohol is served as remuneration. The number of days dholu is beaten for dead is the prestige for the family of the diseased. But the koraga family which beats the drum will be offered with the minimum wages. The place for rest also will be in the field, no special provisions for food or drinking water will be made. The presence of koraga is only known through the noise of the drum. Other than that the koragas presence will be totally neglected and forgotten.

The koragas are made to be employed for burning the big fire work called Kadoni. The kadonis made up of iron pipe specially constructed for the purpose of this. The kadoni has to be filled with the gunpowder and the series of them joined together by a common wick is burnt to produce big noise during the festivals and even during the death of the rich people. This task has highest risk of losing one’s life. There are instances where the man employed for the kadoni is dead in the last five years there are three incidences of death of the person employed for the same. The person is not entitled for any kind of medical help or the compensation what so ever.

The koragas are made to clean the carcasses of the dead animals. The koraga family is asked to clean the carcasses as servants and the payment for the same will be lesser.

The impact of this on koraga community is devasting. Koragas are considered as servants. The koraga children have associated themselves with the servitude of the village and do not mind to change the role model to become school going child.

Koraga women are the objects of ridicule in the village they have to carry the traditional products to the village and sell it for the price quoted. She is not supposed to bargain, many times the products are exchanged for the cheap goods or grains. It is considered that the koraga women are responsible for the provision of materials and their labor is never considered as a serious one.
The koraga youth are often used for the cleaning works in the village and asked to work for the exchange of toddy or cheap money rather than a decent pay for the work.

The impact of the ajal system on the koraga community is the slavery. The community has lost all the tribal systems and the indigenous abilities and been converted as untouchable group.

The scheduled caste groups in the district also consider the koragaas as untouchable’s. Most of the scheduled caste groups do not dine or allow the koraga to enter their houses or mix with them in the public places.

Ajal duties are performed by koraga families for the fear of the god and Goddesses. The ajal duties as assigned by the feudal land lord of the village has to obeyed the fear of expulsion, loss of employment and the fear of inviting the curse of God, makes the koraga families vulnerable. They have severe social pressure with psychological inhibition for changing the habitat or the employment. Thus the koraga tribe do not mind to shift from the place of residence and also do not mind to utilize the land and other resources offered to them. The inability of the koraga tribe to make use of its ability to use the resources for the utilization of the schemes allotted by the government is also due to the effects of the ajal system.

Cultural instruments: The cultural instruments of the koraga community are specific and unique. As any other tribal group, they possess a set of instruments related to music. Most of them are been created by themselves. Following are the instruments used by koragas to entertain themselves.

1. Dholu: Dholu is constructed by the korag men using the wood of jackfruit tree for the base. The middle part of the big wood of jackfruit tree are carved out and the length of the wood would be usually 2-3 feet. The wood after carved in the shape of the dholu, same will be dried to a required level. The dholu is created by using the skin of cow and the oxen. The skin collected from the dead animal will be seasoned by dipping in water and drying it in the sun, after removing the unwanted parts of the skin. The skin dried to required level will be tied on the both the sides of the carved wood. The skin of the cow is tied to the left side and the skin of oxen to the right side. The skin would be tied using the thread made out of skin of the cow or cattle. The left side is beaten by the hand and produces a mild sound where as the right side is beaten by a
stick specially made for the same. The making of dholu is a special skill most koraga men are experts in it. But there are few members in the community who are experts in preparing the same.

2. Chende: Chende is a smaller instrument made of skin. Chende is also made of jack fruit tree wood. The procedure of making the chende is also same except the skin used to tie, the skin used on both the sides of the chende are made up of the skin of oxen only. The chende is also beaten by two sticks made for the purpose. Only one side of the chende will be beaten, the sound of the chende is of high frequency where as that of Dholu is of high bass.

3. Chavala (Tala): Chavala as called by the koraga is the instrument made of metal brass and the two pieces of it are tied by a thread the chavala or tala is used along with the dholu and chende.

4. Oonte(Kolalu)Flute: The flute is made of bamboo piece cut with care to be used for it. The piece of the bamboo will be made with three or five or seven holes, usually the koragas use a flute with three holes. The koraga men are expert in preparing flute also and prepare them when they are free and the need for instrument arise.

The beating of Dholu: Dholu is a famous instrument in the coastal karnataka. All the social, religious and familial occasions require the Dholu, the Dholu is beaten in various occasions in different ways. The different styles of Dholu beating are called different Takk. Each takk has a specific tala and shruthi. Following are the some of the important takks of dholu which conveys a particular emotion to the listener as per the situation.

1. Birdeda takk is the Dholu beaten for the marriage.

2. Savuda takka is the dholu beating for the sad occasions.

The dholu beating is learnt by the children naturally and there is no specific training for it. The ability of the koraga children and youth to learn music is not been used much by the development efforts and the thinkers. The ability of the community for music and the dance is utilized only for the entertainment and servitude of the caste community. The music of koraga is always seen with neglect. Most of the time koraga artists are made to standout and keep their instrument out of the important places. There is a belief that the music of Koragas especially the sound of Dholu has the special ability to drive away the evil forces that is why most of the time
the dholu is beaten in front of a bridal procession and the previous day of Kambala (the oxen race).

**Language:**

Koraga language is an independent Dravidian vernacular as identified by most of the researchers like Buchanan, Ayyappan, Thurston and the report of the senses 1901. All the researchers have confirmed that the language is widely spoken by koraga families at different areas. The language has a secret nature since it is not spoken publically. Koragas speak the koraga language among themselves. Now a days the language is been neglected by the koraga youths for two reasons. One is that the language is not required for the social contact and interactions since koragas are bilingual most of them have a knowledge of at least two languages other than the koraga language. The primary reason is the inferiority attached to the koraga language. The language is considered to be secret one and shouldn’t be spoken in public. Most of the families deny initially the knowledge regarding the language and if being asked to speak they show a behavior of shame and try to avoid the situation by escaping from the place.

The youth of the present day have not been trained in koraga language even though they know the language. The efforts of the koraga federation and the NGO like Samgra Grameena Ashram have brought the rethinking on the language and the feeling of inferiority is replaced by sense of belongingness.

Koraga language has two important divisions among Onti or nadusalu Koragas and the Tappu or Moodayee koragas. Even though the majority of the words used resemble each other there is considerable difference among the way of expression and speech. The clans claim themselves that the language of their usage is superior to the other sect. Linguistically the scholars have not identified any considerable differences among the both the sects of knowledge. The koraga language is in a state of decomposition today as the language do not has any usage in the wider community and the koraga families also do not use it. The language which is identified as the important of the Dravidian language is getting extinct along with the tribal population. The language will disappear if the same state of the tribal group with the slavery is continued.
Developmental Efforts of Koraga Community:

The condition of koraga community with respect to its socio political condition is very pathetic. The economic condition of the koraga tribe is very poor, especially in the situation where the tribal group is facing a difficult situation of not able to shift to other occupation and have lost the economic feasibility of the traditional occupation.

The developmental efforts of koraga community can be identified in few phases over the last few decades, especially the efforts after the British invasion and during the freedom movement and social reform in India and the phase after the freedom. The developmental efforts among koragas can be classified as below.

1. Early social reform movements and koragas.

2. Governmental programmes and initiatives.

3. Efforts of Nongovernmental organizations.

4. Efforts by the koraga community based organizations.

1. Early reform movements:

The efforts of change among koragas and among the other community regarding koragas have begin in the early decades of the last century. The early efforts were to include the koragas in the main stream of society. The efforts began in the district with the Kudmul Ranga Rao who was a freedom fighter and Gandhian who argued for the integration of the community with social and religious institutions of the district. Ranga Rao initiated a effort of rehabilitating koaraga families with permanent settlements. He took initiative to provide permanent settlement for nomadic and the families which were kept outsides the village He gave a settlement for koraga community in a place called Kudmul Garden which was one of the early settlement of Korgas on the District. Ranga Rao also made attempts to provide the religious participation for koraga community. He initiated measures of co dining of Koragas with other community members in public, because at that time and even today the communities practicing untouchability has kept the marginalized communities out of the purview of sharing food with marginalized and eating with them or sitting with them to eat, which was a failure due to non cooperation of general community and members of koraga community itself.
Efforts of Karnad Sadashiva Rao:

Karnad Sadashiva Rao was also a freedom fighter and a Gandhian. Who had made specific efforts for opposing untouchability and to prove equality of all, which was a great idealistic during the freedom struggle. He arranged for codining in Mulky where koraga families were invited to eat together with the general community leaders in a same pedal. The effort had failed since the koraga members stayed away and opposed the move. Rather it is reported that they rushed to collect the foiled food, which was become a great hindrance for the efforts of him to reform the community.

The efforts of foreign missionaries to reform community were centered on conversion of koraga families to Christianity. The Pavoor of Kasargod district is a good example for this where a monk called Alexander Camisa had converted more than three hundred families to Christianity later a monk called P. P Crasta had involved intensely to initiate and sustain activities of Change among the converted families. They established a new church and school for the converted members apart from providing land to them. But the tragedy is that the other Christians did not accept them as equal and till today they are been kept away from other social groups including the Christian families of the area. This effort has made little changes in the economic condition of the tribal families apart from being able to be complete primary education; they have shown little progress in occupational mobility.

Apart from this many philanthropists have made efforts to mobilize the community towards a free and dignified community which did not give many benefits. Madras government of British rulers had considered the community as scheduled caste and had considered them as an uncivilized group and did not make any specific efforts of development or reform. The evidence of any specific governmental efforts to change or reform the community is not available. However the community is considered as the most backward and one with utmost need for governmental support .But no efforts were made to change the condition of the families of koragas.
Government’s Efforts:

The governmental efforts after independence are important in the change and development of the koraga community. The important among them are following

1. Government declared the community primitive after being found the population of the tribe is showing a declined growth rate of around -0.25% between two censes and the general condition of the tribe is very poor and without any social or economic progress.

2. Provisions of various developmental programmes especially the following programmes by central and state governments.

3. Various legislations and legal measures.

I. Developmental schemes of Government:

1. Housing programme : Various housing schemes like Inidara awaz yojna Ambedkar housing scheme, Mahatma Gandhi housing scheme, Morarji housing scheme. The reach of this housing schemes are quite good. But the problem in the implementation and planning are the following as identified by the respondents and the koraga leaders.

   - Lack of planning of the model house the housing is planed with two rooms and no other provisions, no attention is given to the requirement of a tribal family with traditional and occupational, sociological requirements and prescriptions.
   - The locations of the houses are the same as that of the traditional placement that is outside the village.
   - The Grouped houses concept is not applicable to the koraga families as they were living independently in a house constructed according to their traditional beliefs and ethos.
   - The cost of the house is fixed at a very low level it was Rs 20000 now has increased to Rs One Lakh which is a very small amount and insufficient for construction of a decent living place.
   - The scheme expects the koraga family to share the margin money and construct the house. Economically and logistically it is a very high expectation from the koraga families hence, most of the houses are constructed by the contractors and middlemen which is of very low quality.
- Housing schemes are been implemented through local bodies which many times fail to identify the koraga families with actual need of housing, and the construction done by the contractors are very poor. Hence most of the houses are in dilapidated condition.

2. Programme by integrated Tribal development programme (ITDP): The Integrated tribal development is the special department created by the central and the state government for the single window management of all the welfare and the developmental programmes of the tribal. In Karnataka the department has been instituted in the year 1996. The important programmes of the department for the koraga development are the following

1. Housing.

2. Irrigation.


4. Animal husbandry schemes in association with the department of animal husbandry.

5. Educational support programmes especially the scholarship for the students and the special incentive for the parents.

6. Financial aid for the development of the traditional occupation.

7. Financial aid for the self employment.

8. Schemes for the nutritional support programme other than the one organized by the Department of women and child welfare.

9. Special health scheme of free medical checkup and monitoring the diseases.

10. Special monitory support programme for the students going for higher education.

11. Programme of providing agricultural land to the tribal families.

Programmes by Other departments: Other governments department and the important programmes of those departments are listed below.
Social welfare department:

- Programme for scholarship.
- Programme for self employment.
- Programme for provision of housing.
- Programme for providing agricultural land.

Programmes of department of Agriculture

- Programme of irrigation.
- Programme for provision of agricultural support programme.
- Programme of raising horticulture nursery.

Programmes of Department of Horticulture:

- Programme of small scale horticulture plots.
- Programme of raising nurseries.
- Programme for drip irrigation.

Programmes of department of Forest

- Housing.
- Nursery.

Impact of governmental intervention: Governmental intervention with the koraga tribe has been not successful as the statistics and the situation explain. Most of the families have been successful in getting the housing programmes, while most of the other programmes which are land based are been not utilized by them since the availability of cultivable land is nil among koragas. The impact of governmental programmes and policies can be reviewed as below.

The programmes a review:

Most of the developmental programmes are land based hence cannot be utilized by koraga families for the want of land.

Most of the agricultural and horticultural programmes require having source of water and irrigation which is at scarce among koraga families.
Most of the developmental programmes require the marginal money and initial investment from the koraga families who lack any ability to do so.

The developmental programmes invite for a meticulous planning and coordination with the multiple factors of the nature which is not possible for the koraga tribes as a primitive tribal group.

The social relationships of koragas are servitude based hence most of the time the other communities misuse the provisions for koraga families and get the programmes allotted for the koraga families.

The programmes like road and drinking water unit to the villages have been used by the other communities in the name of the koraga families.

The programmes like diary unit and the implements for agriculture like instruments and the tractor and tiller are used by other communities in the name of kioraga families. There are plenty of incidences where the implements are used by other families in the name of koragas.

The educational and economic requirement for the few programmes like self employment and training programmes for employment are not met hence the programmes are only declared and not used.

Most of the developmental programmes are used by other tribal groups in the district who are socially and educationally strong compared to koragas.

The reservation for koraga families for the political and appointment in most of the local bodies and the governmental organizations are either not used by the koraga families due to their inability and insufficiency of ability to meet the required criteria.

Most of the reserved posts for tribal families are been used by the other tribal groups in the district, rather than the koragas.

The negative and neglectful approach of the implementing agencies towards the koraga families are a big impediment for the involvement of koraga families in the developmental programmes.
The inability of koraga families to respond to the needs of the developmental and reservation policies, their involvement in the ajal practices of the village, their non-involvement in the programmes are also reasons for the failure of the governmental efforts for the economic and social development of the koraga families.

The inability to study and involve the koraga families in planning and implementation of developmental programmes is also an important reason for the failure of the reach of governmental programmes.

The programmes and activities of the various programmes framed by the governmental agency are not suitable to the conditions and requirement of the koraga families hence do not match with the actual socio-economic condition and social abilities of the koraga families.

Most of the programmes are meant for palliative and temporary benefits of the families rather than the long term and resource creation in the community.

The governmental approach is based on a policy and programmes based on the findings and the policies at the national level which do not take into account the local conditions and requirement of the primitive tribe, especially the koraga tribe which has severe untouchability.

Most of the general communities in the district including the other untouchable communities have a negative approach and social antagonism towards koragas hence the koraga community needs are often not reflected in the local bodies.

The governmental approach to development is only intended for economic development, the social and health needs of the community are not taken into consideration, especially the factors like the massive blood deficiency in the community, and the fact that the community is depleting in number year by year.

The developmental programmes have failed to include and support the traditional skills of the community, hence most of the families of koraga community have failed to keep up the traditional occupation and become the scavengers in the village and urban based organizations.
Policy level needs and condition of koraga community:

The koraga community has a set of problems with the policy level inclusion. Following is a discussion regarding the existing policies and the implications of them on the koraga community.

- Koraga community is been considered as tribal and primitive by the British and most of the indeginious scholars.
- The madras province government had called koraga scheduled caste and included them with the other scheduled caste groups.
- The government of India had declared the tribe a primitive tribe based on the fact of depleting population growth.
- The koragas are protected by the policies of special protection meant for tribal groups and the general policies governing tribal.
- The policies of atrocities against scheduled tribe and caste is applicable to koragas.
- The provision of separate departments at the central and state governments is applicable to koragas.
- The policy of providing special educational and social support through reservation and programmes is applicable to koragas.

The policies of the government are been implemented through programmes with legal provisions. Most of the times the programmes have lead to the alienation of the resources and the legal provisions have lead to protection and sense of security for koragas. The legal provisions have made space for the community to get out of the clutches of the traditional land lords and the village systems. The policies of providing the tribe independent and separate social entity and the economic provisions even though has not converged in creating much resource in the community has lead to creation of space for the community.

The confusion in the government agencies regarding the identity of the community has lead to a social crisis and identity crisis among the community.

The policy and programmes of the government has been ineffective to some extent for the following reasons.

- The confusion among the policies of the state and the central governments and the historical approach of calling koragas as scheduled caste and tribe is a conflicting identity
which has created a challenge of identity for the community since koragas are the only community even being the tribal have to undergo the punishment of social exclusion and untouchability.

- The policy and intervention in changing the status of the community from that of slavery to an independent one is been not evident. Enough legal provisions to protect the community from the servitude especially that of servitude with respect to the traditional land lords and the temples in the village has not been affected any way; hence the koraga community is still compelled to attach themselves strongly with the compulsory roles allotted to them in the village.
- The positive provisions of the policy of calling koraga primitive tribe have not converted in to the programmatic benefits and the social acceptance and the reaction has been not initiated in any form.
- The legal provisions of protecting the natural habitat of primitive tribes and providing them the protection from evacuation and alienation has been not effective in the case koragas since most of the families were already the part of the feudal system of the village.
- No special provision is given for promotional programmes for health and education has been initiated.
- No special provisions to protect the traditional skills and abilities of the koraga youth have been formulated.
- The policies of the central and state government have not lead to corresponding changes in the policies of the local bodies.
- The attitudinal changes in the other communities regarding the tribal community has not changed the social relationship based on the social exclusion and untouchability become more strong since in the place of agrarian relationship of symbiosis the new relationship of the sanitary worker of the cities and the village has evolved and no policy level intervention to prevent a primitive community to become the sanitary workers of the villages and the modern cities and the organizations have been taken.
- The social evils of alcoholism and addiction are the result of increased social exclusion and involvement in the sanitary work. No policy or programme level measures to protect the primitive community from the condition of addiction have been initiated.
• The policy regarding the preservation of cultural diversities and the ethnic identities has been not covered by the policy provisions or programmatic provisions.
• The policy forming bodies at the local level do not have enough knowledge regarding the nature and problems of the primitive tribes hence fail to address the problems of the koraga community with a clear and definite intervention plan.
• The legal provisions for women and children of koraga tribe especially for the health and education are not clear and decisive. Hence the educational progress and the anemia among women are not satisfactory.
• The policy regarding the primitive tribe is not clear in terms of social status and the legal provisions rather it has named a group of people with depleting population as primitive tribe but no policy and legal provisions specially in the social relationships and status including political participation has been made.

Developmental efforts of voluntary organizations:

Koragas are been considered as the indicator of development of the district especially the human development of the district. The voluntary efforts to change the social and economic condition of the koraga tribe has been a part of many missionaries in India. The commendable and currently relevant one is found in Pavoor of kasaragod district of Kerala, where the koragas are converted to Christianity and efforts to change their occupation and economic activities have been initiated a century ago. But the situation of koragas is still same except the fact that they have been converted.

Other than this the serious efforts to change the life of koragas have been not recorded by any nongovernmental organization till recently. The NGO called Samagra Grameena Asharam in the leadership Of Devdas shetty initiated in the year 1989 has done a commendable effort to modify the life of koragas of Udupi and Dakshina kannada District.

Other than this the organizations involved themselves in the developmental efforts are the following.

Spoorthy organization of Kundapura

Organisation of neo literates by a parish priest called Lawrence d’souza
The efforts of voluntary organizations can be classified as below:

- Most of the organizations have taken up the education to koraga families as well as the children as their main focus and the educational support programmes included mainly the support for school going children in terms of economic benefits.
- The Samagra Grameena Ashram kapu has been working with a right based approach which has created the following important shifts in the koraga Community.
  a. Created koraga community organizations from village level to district and state level.
  b. Created link of the koraga community through networking with other tribal groups and working organizations in the state.
  c. Wider and specific programmes for increasing the educational standard of the koraga families including adult literacy, Educational camps for children ,special coaching programmes for school going children ,special school and hostel for children, re schooling for the dropouts ,Efforts to change the provisions and policies of the government for education succeeded in creation of separate hostels and separate school at madya padavu for koragas.
  d. Economic development programmes :
    - The efforts to strengthen the traditional occupation by providing the coconut fiber and machines for coir making to the women.
    - Created self help groups and cooperative societies in the districts to provide the raw material and to market the traditional products.
    - Initiated special skill training to modify the traditional skills and to produce the products which suits the requirement of the modern markets.
    - Initiated training programmes for youth for various self employment schemes and skill enhancement programmes.
    - Programme for women to organize themselves in to self help groups and creation of thrift groups.
• Provided support for creation of irrigation facility in the existing land and to develop horticulture and food crops especially cultivation of jasmine is been promoted among more than one thousand families.

• Programmes for mother and child health by providing education on health problems and providing service of medical help in the necessary cases.

• Training and educational programmes for participation in the local bodies.

Policy level issues and interventions:

The intervention of NGO has made the following policy level changes and the theoretical reorientation in the community.

• New approach to the developmental thought of koragas, based on the firm belief that the koragas are primitive tribes and the developmental approach should consider their inability and limitations of capacity to organize and coordinating between the human and environmental factors. They cannot make effective coordination of various tasks required to accomplish a task especially one involving the social association and interaction with other communities as easily as the other communities do both due to the primitive nature and the severe social exclusion.

• The natural food collecting habit of the tribal have to be replaced to the food production activities for which the tribal have to be provided with the land and water resources at their disposal hence providing agricultural land to koragas is the first step to make them involved in the developmental tasks.

• Enough training, time and skill training has to be given to the community to reorient it to the food producing activities from food collecting habit and nature.

• The social exclusion especially the ajal activities of koragas are impediments to the self image and the faulty identity of the koragas hence has to be reformed and the internal changes in the community and the changes in the other communities is must hence a movement to pressurize government to pass new legislation has been initiated and a new law preventing the ajal practices of koraga has been introduced in the Karnataka assembly.

• The policy to provide land to korags to facilitate the developmental programmes has begun and the social movement for land including the direct action of acquiring the
government and forest land has been a great change agent among koraga families who due to this got united and learnt to raise the voice for the benefit and facilities for the community.

- The community based organizations have made a charter of demand including the re consideration of planning process and the various plan components of the development programmes of various departments.
- Mass mobilization against use of alcohol and treatment for families and individuals affected and addicted to alcohol is been a part of the social movement among koragas.
- The issues of gender imbalance and the discrimination within the community due to the faulty tribal laws and mostly due to the influence of the patriarchal values and systems of the general community is been addressed ,the process of organization and the various aspects of the community programmes have been in accordance with the gender balance norms.
- The gender equity and the up gradation and fine tuning of the process community organization. Reforming the traditional legal system to facilitate to address the marital conflicts and the desertion and multiple marriages in the community which is increasing now.
- A community based organization of selected community leaders in the name of court for koragas has began and the approval for the same is been accorded with the formal justice system through janatha courts in Udupi district.
- Efforts to promote the tribal identity in the place of distorted caste identity are been very strong and the various activities including the festival of land have begun. In the leadership of the koraga federation the celebration of right to land and the right to have tribal identity have been strong.
- The identity to prove the tribal origin ,the community leaders have associated themselves with a new religious identity called Adhi dharma ,which is the natural way of worship of nature and non institutionalization of religion, without the rule of pollution and prohibitions for participation.
- The change of the policy with respect to the ajal activities which lead to the formation of ajal banning legislation also has lead to community reorganization of re thinking on the
use of the cultural instruments and hence formation of artists troops which are performing in the various famous forums and functions now.

- The cultural symbol of servitude to the dholu is been replaced by the symbol of dignity where in the cultural instruments have been increasingly used for the functions and gatherings of the community rather than the usage for the other community functions.
- The language has been accepted as the asset of the community and the efforts to speak the language publically have begun which was a taboo in the community till the process of the cultural reorganization.
- Few publications in the leader ship of the ngo leaders and the koraga federation has began to give voice to the developmental and cultural issues of the community like PEENCHLU a publication by the Samagra Garameena Ashram the NGO regarding the right and model required to address the developmental problems of the koraga community especially a tribal community with primitive tribal characteristics.
- The koraga dwani, published by the koraga federation in the leader ship of the koraga youth is a similar initiative in the recent time and published privately.

The impact of this interventions on koraga community is been positive and the policy changes and the change of approach by the government and the local bodies including the inclusion of the koraga leaders in the programme formulation and creation of a number of new set of programmes especially the programmes for the economic development of the community has taken up.

The community has asserted itself to identify itself as tribal group shedding the caste image completely. The efforts of the community leadership to create a new cultural identity for the community have resulted in improved self perception and confidence among the children and hence the schooling activities are completed in a better way. The number of school enrolment and the number of children opting for the high school and higher education is increasing. The job of servant in the village is decreasing, but leading to scavenging in the cities which is a worrying point from the view of tribal identity and the developmental needs of the community. Especially in a condition where the population is decreasing and the alienation from the natural habitat is increasing due to urbanization.
Review of Literature.

“To clearly understand the tribes, their language and lore requires a prolonged investigation before forming theories.” The primitive people have not only accepted opprobrious names the etymology of which they did not know but have even condescended to yield to the whims of the dominant race in accepting wrong names imposed on them through the ignorance of the former. Stith Thompson, "Advances in Folklore Studies," (Anthropology Today: International Symposium on Anthropology, ed. A.L. Kroeber) (New York, 1952).

For the purpose of research Varrier Elwin had divided Gond tribes into three distinct classes, i.e., old Gond aristocracy, Hinduised Gonds, and those resisting alien culture but not completely out of its influences. In describing the Gond tribes, Elwin says: Their religion is characteristic and alive; their tribal organization is unimpaired, their artistic and choreographic traditions are unbroken; their mythology still vitalises the healthy organism of tribal life.” The study of the tribal characteristics of koraga tribe can prove that the tribal identity can survive in spite of pressure and subjugation of the community and denial of expression for their cultural identity. (Verrier Elwin, as quoted in Social Service Quarterly, XXVIII, no. 3 (1942)).

To the Murias, sexual cohabitation was not immoral. It was to be "performed by the right people (such as a chelik and motiari who were not taboo to one another), at the right time (outside the menstrual period and avoiding forbidden days), and in the right place (within the ghotul walls where no 'sin' could be committed)." But for the field worker to obtain information about "the right place" was a formidable task. This suggests the need for careful and exhaustive methodology in studying the primitive tribes. The koraga tribe is been perceived through the eyes of the mainstream society and their social institutions are been often defined without careful and exhaustive methodological interventions. Koraga community considered to be one which keeps tactful distance from the main stream society through intentionally developed language and codes. (Muria and their Ghotul. –verrier Elwin)

Koragas` are identified as the primitive tribes of Dakshina kannda by the declaration of the government of India in 1982. The declaration was in the wake of the situation that this tribal population is on the verge of extinction. Various theories try to explain the reasons for the extinction of the tribal groups in the country.
Koragas are considered as the aboriginals of the district by various authors and the historians. Dr shivarama karantha in his book on history of the district refer koraga community having three thousand years of history.

Thurston in his famous book *Tribes and Caste of South India* refer koragas as the most primitive and mild tribal group dwelling in the forest in the canara district. He identifies deferent clan distinctions and linguistic peculiarities of the tribe. The work of Thurston suggests a need for the exhaustive study of the tribal group.

The gazetteer of the Madras Government refer koragas as the Scheduled Caste of Canara district and consider them as Scheduled Caste for all administrative purpose.

The extents to which the changes have been taken place among various tribal groups have been recorded by various studies. Even though the real account of changes among the tribal populations is yet to be studied.

According to Khan and Zaheer (1991:65) ‘very little studies have been carried in India and hence we have little knowledge about the process of change taking place in them or the impact of welfare measures provided to tribals’.

But it is evident that the studies and the amount of governmental and voluntary inintiatives taken place among the tribes have created enough literature on them. The volume of it is comparatively less and accessibility of it also not beenaas easy as thaqt of other subjects and areas.

Thakur(1990) in his study of Lepehas of Darjeeling observes that slow change in their food and dress their world view and outlook is been observed. He observes that this change has not changed their traditional beliefs and the code of conduct the study clearly suggest that the changes imbibed in the food and dress pattern have not influenced the core aspects of the tribal entity.
Mujumdar (1980) in his study “some aspects of urbanization in Garo hills,” found that the economic changes have been taken place only in the urban population except for a small population of rural area who have indirect contact with the economic structures of the city.

According to Aiyappan (1977) in his study of the three tribes of Attapady valley named Mudugal, Irulas and Kurumbas until very recently they had very little contact with the people of the plains since the connectivity to the area was difficult. But the construction of road to the tribal area leads to a new form of relationship with the outer world and the corresponding changes in their socio cultural milieu.

Haimendorf (1977) in his study says the development of communication and the road to the tribal areas have lead to abridgement of their independence.

The studies conducted in Dakshina kannada by various authors like Thurston (1909), Iyer (1935) Gowda (1992) Peer (1991) etc, have considered various aspects of change among the tribal communities. The following studies have been very elaborative on koragas.

The book *Koragas of Dakshina kannada* by Dr Mohammed peer presents the developmental problems of the tribe. The book also provides insight regarding the various sociological cultural conditions of the tribal community. It proves the strategic intervention needs of the community based on the ethnic identity.

Dr. Vasudevan Nayar in the book koragas of Dakshina kannada refer to the ruling relationship of the tribal population. The book analyses the need and problems of the community in the wake of evolving sociological and the cultural situations. The book also tries to analyses the political and economic conditions of the koraga tribe. The need for more scientific studies and the interventions are suggested by the book.

But none of these studies and books have dealt the subject matter of the sociological changes and social movements among koragas and the theoretical base to understand a tribal group who have considerably a long history of connection with the main stream feudal society and still has managed to protect the tribal identity is been studied to understand the tribal dynamism.
Methodology.

The sociological study of the koraga tribe, declared as primitive tribe of the coastal district, identified as one of the most ancient community in the coastal part of Karnataka, has always been a mystery for the researchers. The confused identity of the tribe, the plight of the koragas from any kind of interaction, the natural tendency among them to hide themselves from the main society and any kind of intervention by any outsider are the challenges experienced by all the scholars conducted study on koragas.

Apart from the reasons of the withdrawn community and confusing status of the community, the myths and the severe social prejudice against the koragas, severe social discrimination and systems of pathological untouchability against the most primitive tribe of Karnataka are further hindrances for the factual and objective study of the tribe.

The present study has considered all these limitations of objectivity and has evolved a participatory methodological systems to illicit the data from the community.

Objectives of the Study.

1. To collect and describe the topographical and general condition of the koraga families.

2. To describe the sociological features of koraga community with respect to the various clans and topographical placements.

3. To describe the Health and educational status and problems of koraga families.

4. To analyze and describe the participation and problems of koraga families in social and political organizations.

5. To analyze and describe the social problems of koraga families and to suggest interventions and policy changes.

Scope of the study:

Geographical scope: The study has collected facts from 500 families of seven Taluks of undivided Dakshina Kannda district now become two districts called Udupi and Dakshina Kannda after the rescheduling of the districts in Karnataka. The families from which the data is
collected are distributed over three topographical areas as Koraga families staying as part of villages, koraga families inhabited near the forest and the koraga families living in the forest.

**Sociological scope:** The families to collect the sociological facts have been chosen to represent the following sociological features,

- Three clans as identified by the community leaders and previous researchers such as Onti Koraga, Tappu koraga and Kuntu Koraga.
- Families who are involved in various types of occupations.
- Families involved in various kinds of social roles especially the Ajal duties.
- Koraga families who speak different forms of koraga language.
- Koraga families who have different kind of social associations, such as membership in membership in community organization, self help groups and cooperative societies.

**Population and Sampling of the study:**

The unit of analysis for the study is individual family of koragas. A number of families selected for the collection of primary data regarding the various sociological features of the community is 500 across the coastal district.

**Sampling:** The families were identified by the data gathered from the detailed survey conducted regarding the general condition of the community by the team including the research scholar. The final list of 500 families were selected by stratified random sampling by taking seven Taluks as primary strata and randomly selecting koraga koppas from each Taluk. The final selection of families to collect data was done on the basis of convenience and judgment of the research scholar to provide scope for the proper representation of the other sociological attributes suggested in the scope of the study.

**Tools of data collection:**

The tools of data collection were designed by the research scholar to suit the needs of the collection of data. Following tools of data collections were used in the study.
• An interview schedule designed and tested through a pilot study among 25 families to collect the general condition and sociological features of the koraga families.

• A guided interview schedule to collect data regarding the important social institutions from the koraga leaders of koraga federation and the Gurikara of the various clans.

• Discussion with the articulate Gurikara to consolidate the data regarding the various occupational, linguistic and rituals in the community.

**Process of data collection:** The research scholar has collected data from the selected families using the interview schedule. The answers were recorded personally by the research scholar over a period of two years. The discussions with community leaders were held during the visit to various koraga koppa by the research scholar and the facts were recorded on the spot.

The data collection process was by personal visit of the families selected for study. The head of the family was consulted for the data; in cases where the head of the family was not available the spouse of the head of the family was consulted for gathering the data. The head of the family is considered as the Mother or the maternal uncle.

The Gurikara is a traditional leader of the family, selected through a customary process in the community. The leaders of the community are the youths who have taken initiatives to organize the community youths and women to identify the various needs of the community and are the part of political activism as part of the organization in the community.

**Plan of analysis:**

The plan of analysis is derived based on the objectives of the study. The data fed to the computer was analyzed by bivariate table to describe and evaluate the significance of each variable studied in the context of another variable which is closely related to it or has a significant impact on the variable selected for description. The bivariate tables were described with respect to the interaction and impact of variables on each other and are examined on the light of established theories or the previous similar studies to arrive at new conclusions and inferences. These inferences are recorded at the end of each discussion of the table and are considered for drafting a set of final conclusions and suggestions.
**Schematic Plan of the Report:**

The findings of the study are presented in the following schematic form, which are called as chapters in the report.

Chapter I: Chapter one includes the introduction regarding the sociological features of community, review of literature, definitions of various terms, methodology of the study

Chapter II: Chapter two explains the basic socio economic condition of the koraga community, the sociological features and social relationship of the community by analyzing the data gathered from the individual respondents.

Chapter III: Chapter three examines the unique identity of koraga community of three different clans and the various sociological, social political, occupational and economic conditions of the clans; the chapter examines the various factors and the interrelationship of them with respect to the clans.

Chapter IV: Describes the health and educational conditions and problems of the community. The health condition of the community is presented with respect to various health hazards of the community.

Chapter V: The social and political condition of the community especially the social exclusion and practices of untouchability is explained. The Ajal practices and its impact is described. The political participation of the community is narrated.

Chapter VI: Conclusions and suggestions are presented based on the analysis and the suggestions to provide the policy level interventions. Suggestions to have social work and programme level intervention in the community are also presented.