Conclusions and suggestions

The sociological study of koragas of Dakshina Kannada district was taken up to understand and document the sociological features of the primitive tribe of the coastal Karnataka. The findings of the study are derived from the discussions based on the data collected and statistical examination of the various sets of data with respect to the association of one another to determine the unique and case specific impact of various variables. Koraga community being a primitive community only one community which has the Untouchability has a set of unique features. The social and cultural features of the community are plagued by the bad impacts of the faulty social relationship. The identity of the community is of confused status. The social roles allotted to them are based on the slavery social relationship.

- Koragas have three different clans as identified by the respondents of the study. In the study 61.6% of the respondents belong to the Onti koraaga clan, thus the Onti koraga is the major clan among koragas. Tappu koragas are 28.4% and Kuntu korags are 10% of the total population.
- It is found that majority of koraga families irrespective of the clans have bad housing condition. Onti korags have more number of dilapidated houses compared to Tappu and Kuntu koragas.
- Among the three clans Onti korgas are been inhabited in Udupi, Mangalore and karkala Taluks. Tappu koragas are found in Karkala and Kundapura Taluks. Kuntu Koragas are found in the southern part of the district in Puttur and Sullya Taluks.
- It is found that 18.4% of the respondents feel that they are tribal, where as 80.6% of the respondents feel that their identity is caste, and 1% of the population do not know their identity.
- The caste influence and the interactions have created a confusing sense of identity among the koragas which has direct effect on the sociological and cultural dynamics of the tribe.
- It is found that the koraga tribals had a strong inclination of naming themselves with the tribal names and then they had a strong desire to shift to the modern names rather than the caste based names. This indirectly suggests their tendency to avoid identification even though many of the respondents have identified themselves as caste.
As expected on the basis of data of marriage among the tribals in India and Karnataka, the early marriage and the child marriage is not found among the Koraga families. But most of the Koraga male members get married in the age group of 18 to 25 years which is early compared to the other communities in the district and the state.

The age of marriage among the clans of females is 13 to 18.

Among Tappu Koragas, the age of marriage of females in the age group of 18 to 25 years is comparatively more to other two clans.

Among Kuntu Koragas, marriage after the age of 25 among girls is not found.

Age of marriage above the age of 25 years is prominently found among the Onti Koragas compared to other two clans.

Around 25% of females and males get married between the age of 13 to 15 years and 16 to 18 years in the case of females and males respectively.

All the clans have different dynamics of marriage for female and male members and the child marriage practice and early marriage practices are changing to adult marriage pattern and this phenomenon is in tune with the legal standards prescribed for marriage.

Among the clans, the females and males married after the age of 25 is very minimum especially among the Kuntu Koragas it is very less.

The variation of income among Onti Koragas is more compared to other clans this could be because of the variation in the occupational pattern among Onti Koragas.

The Tappu Koragas and Kuntu Koragas have less income compared to Onti Koragas. This may be also because of the geographical placement of the families as Onti Koragas stay more near to the villages and city where as the Tappu and Kuntu Koragas stay away from market and city hence getting less prize for their products and labour.

Over all the economic condition of all clans of Koragas are stagnant and low which increases the vulnerability of poverty among Koragas.

It is found that the illiteracy among Onti and Kuntu Koragas are more and it is very less among the Tappu Koragas. This has to be explained further with the caste and social orientation of Koraga families. It is observed from the earlier tables that the Onti Koragas have the negative social identity and the Kuntu Koragas are most isolated from the society. Thus illiteracy among them is more compared to Tappu Koragas who have a paid servant status in the village and have not subjected.
• It is found that the primary education among Onti koragas is strong compared to other clans and it is very weak among kuntu koragas.

• It is found based on the collected facts that the Onti korgag have tried to get in to the higher educational stream and the Tappu koragas are also making their entry in to the educational process and the Kuntu korgas since they have the tendency of staying away from the mainstream society experience more hindrance to get in to the educational process,

• The employment pattern among onti koragas is tradional occupation and the cooly work where as among Tappu koragas it is Cooly work and traditional occupation .But among the kuntu koragas it is traditional occupation and cooly work is not found. The occupational mobility among the koragas is very minimal and the families have stagnated employment growth and hence the inability to adapt to the changing economic systems and structure.

• It is found that irrespective of the clans among koragas they are losing the scope for traditional occupation and shifting to Cooly work which they may not be able to sustain since the agricultural occupational opportunities are been reducing and partly are been refused to koragas since they are untouchables. The occupational mobility among koragas is very low and not satisfactory when compared to the general community and the other tribal groups in the state.

• It is found that the early marriage and the child marriage are not found among the koraga families. But most of the koraga male members get married in the age group of 18 to 25 years which is early compared to the other communities in the district and the state.

• All the clans have different dynamics of marriage for female and male members and the child marriage practice and early marriage practices are changing to adult marriage pattern and this phenomenon is in tune with the legal standards prescribed for marriage.

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• Over all the economic condition of all clans of korags are stagnant and low it is increasing the vulnerability of poverty among koragas

• It is found that majority of koraga families irrespective of the clans have bad housing condition. Onti korags have more number of dilapidated houses compared to tappu and kuntu koragas.

• The possession of land among different clans of koragas is very less, among clans the Onti koragas have more deprivation from land compared to Tappu korags. Overall the position of Tappu koragas with respect to possession of land is better compared to Onti and Kuntu korags.

• Over all 43.8% of the families have toilets and 56.2% of the families do not have toilets. Tappu koraga families do not have the toilet facilities and they have les toilet facility compared to the Onti and Kuntu koraga families.

• It is found that overall 53% of the houses are been electrified and the 47% of the houses are been not electrified.

• It is found that the dropout rate of children is more among Onti and Tappu koragas compared to Kuntu koragas.

• A comparison of the opinion of the different clans regarding the education suggests that the fear of inability of their children to get success in the education is more among the Onti korags followed by Tappu koragas and Kuntu korags.

• It is found that 96.6% of the families have been found to be having blood deficiency, and only 3.4% of the families do not have blood deficiency among the female members of the family.

• It is found that overall 21% of the families have tuberculosis. It is found that the among Onti koraga s 25.6% of the families have Tuberculosis and among Tappu koragas 11.3% of the families have the tuberculosis and among kuntu koraga 20% of the families have tuberculosis. The tuberculosis among most of the koraga families is drug resistant TB the families with tuberculosis is more among Onti koragas compared to other clans.

• Among the various clans we find that a total of 59.4% of the women have the tendency of abnormal fear. Among clans 74% of women of onti koraga clan and 40.1% of Tappu koragas and 22% of Kuntu koragas have the abnormal fear. Over all among all the persons have fear Onti koragas constitute 45.8% and Tappu koragas 19.2% and kuntu
koragas constitute 3.7%. The data clearly indicate that the phobia is maximum among Onti koragas followed by the tappu korags and and kuntu koragas.

- Tribal identity has negative correlation of .346 for accepting dhana from higher caste which is offered on a belief to transfer the curse and negative forces creating disease to the koraga family especially to the female. The families with tribal identity have negative inclination towards it. It suggests that the system of offering dhana and koraga families become the acceptors is the result of interaction of the tribals with caste communities.

- Over all 46.8% of total families have the people with skin infection. The number of people suffering from skin problem is a big challenge in the community.

- It is found that only 2% of the koraga families have political participation and 98% of the families do not have any political participation.

- It is found that the percentage of koraga families who are the part of cooperative movement is 17.6% and 83.4% of them are not members of the cooperative movement. Among Tappu koragas 18.3% of them are the members of cooperatives and among Kuntu koragas 24% of the families are the members of the cooperative societies.

- It is found that even after the continuous effort of the social workers the members of the koraga community are still hesitant to become the members of the organizations which shows the social apathy of the koraga community towards the social movement and the participation in the social organization. The reasons should be become both intrinsic and the factors of social prohibitions and fear experienced by the koraga community.

- Comparison of the data shows that over all the account holders in the bank are very less and among the account holders Onti koragas constitute 12.2% and Tappu koragas constitute 4.4% and Kuntu koragas constitute 3.4% of the total account holders among korags.

- The comparative analysis shows that the kuntu koragas are better among the three clans in possessing the bank account followed by Onti koragas and Tappu koragas.

- The data of alcohol use among the sub clans shows that all the sub clans of the koraga tribe have become prey for the use of alcohol. Among Onti koragas 93.5% of the families have at least one person using alcohol. Among Tappu koragas 95.8% of the families have at least one person using alcohol. Among Kuntu koragas 96% of the families have at least one member using alcohol.
• It found that 58.8% of the respondents have tribal names and 11.2 % of the respondents have the caste based names and 30% of the respondents have the Modern names .It suggests that the koraga community has the trend of continuing the tribal names and then they have shifted to the modern names rather than the caste based names which indicates that the modern systems have influenced the personal identity more compared to the caste identity.
• It is found that the younger generation has an increased tendency of moving away from the tribal names.
• It is found that the caste based naming trend is decreasing now and it had increased 40-50 years back and now the trend is decreasing and the modern names are replacing the caste based names ,this could be also indicative of decreasing influence of caste on the koragas tribe 60 years back and the trend increased and the trend is seeing a decrease again now
• Compared to the caste influence the influence of tribal and modern identities are stronger on the koragas
• The gender difference in adopting the modern names is not found among the koragas hence gender do not has any association with the changing self image of individuals among the koraga community
• It is found that trend to change to the modern names increases with education where as the trend to shed the caste based names increases with education .Education has increased the urge to shift to modernity but the feeling to stay with the tribal names has been not affected much by education.
• The families with higher income group among koragas have found to be having a greater tendency of associating themselves with modern names and hence the new concepts and tendency towards the more inclination and speed towards change.
• Koragas have been able to cope up with only the primary education in the younger generation and they have failed to consolidate and make progress in education of higher levels.
• The educational standard of koraga families is very low hence the participation in socio political process and activities of the self development is affected negatively.
• A policy of housing considering the tribal identity and needs of the koraga family has to be designed. The resources allotted for the construction is meager which prevents the
construction of quality and permanent houses. The involvement of middlemen in the construction of the houses have made the housing provisions completely useless for the community which need to be corrected.

- It is found that majority of the koraga families have provisions of drinking water, among them 77% of the families get good quality water and the sources of drinking water open well users get maximum good quality water and the families depend on streams do not get good quality of water, families using tap water find the quality of water good compared to the families using the bore well for the drinking water.

- It is found that the possession of land among koragas is very less and the average land holding is 2.1 cents among koragas. The title of the land of koragas is not proper except the land distributed recently the titles are not clear. Koragas as a primitive tribe need to have the land and an opportunity to food production rather than the food collection habits.

- The data shows that 65.8% of the respondents among the 500 families have a desire for getting the land for agriculture where as 34.2% of the families are not desirous of getting land.

- It is found that the need for land is more strong among the koragas living in the rural area followed by the koragas living in the area near the forest and very least among the families koragas living in the urban

- It is found that 62.7% of the koraga koppa near the forest and 69.7% of the koraga koppa part of the village and 96.9% of the koraga koppa part of the urban centers have the road connectivity. Among the colonies which do not have the road facility 37% are from the koraga koppa near the forest area, 30.3% are from the koraga koppa near the villages and only 3.1% of the families from the urban places.

- It is found that the koraga koppa placed near the forest area have the limitation to accessibility to the anganwady services where as in urban area it is easily available and the availability of it in the villages is also fairly good.

- It is found that 93.8% of the families have the anthyodaya card prvided by the karnataka government for extremly poor families of the state which makes them eligible for 30 kilograms of rice every month. The other families that is 6.2% of them have the yelow card which is aslo given to the poor families. It is seen that all the families of koragas have the ration card and the provisions of ration for them.
• The educational standard of koraga families is very low when compared with the national or state level and even the educational standard is very low when compared to the other tribal groups of the state or the district.
• The educational progress of the koraga tribe is not positive. When compared to the other populations the educational standard of Koraga community is pathological and needs to be addressed with a different view and methodology.
• The statistics shows that there is mild association between family educational level and the educational standard of the head of the family, the educated heads of the families have a decisive role in educating the family. But the impact is very mild hence other factors which contribute or hinder the educational process has to be pondered over.
• The significance of the clans in the educational progress significant and the factors preventing the different clans form education achievements are not common. Detailed study of blocks for educational progress among different clans of koragas has to be undertaken.
• The Economic abilities of the koraga family do not influence the educational progress very significantly.
• Primary education among the families is not affected by the economic standard of the family.
• The higher education is influenced by the economic abilities of the family.
• Economic ability of the koraga family is a relevant factor in the educational achievement of higher level but it is not a major limiting factor for primary education.
• The feeling of negative possibilities regarding the education is a universal phenomenon among the koragas and the educational standard of the family has not made any impact on the opinion. Thus the educational progress among the koragas is not easy as the heads of the family and the elders carry opinion that the educational progress is not possible for koragas. This is due to the severe and pathological social exclusion and relationships of servitude.
• The rate of school dropout in Karnataka according to the official record of Karnataka government for primary school is 8.83% and for upper primary is 28.94% and for high school is 59.61%. Whereas among koragas the primary school and upper primary school dropout rate is 86%. Which is quite high compared the state average.
• The increase in the income level of the family does not lead to the increase in the educational retention rather it is showing a negative association

• It is found that the families where alcohol is consumed dropout children is more and it reduces with the families which do not consume alcohol considerably.

• It is found discontinuation of children from school cannot be associated with the language used at home.

• A comparison of the three different geographical placements of koragas with respect to the availability of drinking water reveals that, the korag koppa placed near the urban centers have more provisions of drinking water compared to the forest and the village settlements. The provision of drinking water for the koraga families is only 84% and still 15% of the families do not have the drinking water facility.

• Among the families near the forest area the quality of drinking water is poor compared to rural and urban area, and among the rural and urban area the quality of water among the rural koppa is better compared to the urban koppa or koraga colonies.

• The usage and availability of the toilets among the koraga families is very low and hence the need for better toilet system is mandatory to address the health hazards of the koraga community

• The correlation between the absence of toilet system in the family and the blood deficiency is evident .The open toilet system in the community is an important reason for the bold deficiency and for the many health hazards.

• The value of correlation between the blood deficiency and the alcoholism is -.46, which indicates high level of negative correlation between the two hence the two factors .Indicating the negative impact of alcoholism on the blood deficiency among the women in the community

• The association between the accepting dhana and the blood deficiency among women is significant it is found that the women who are blood deficient also have the compulsion of accepting the dhana .The health of women is affected by the both the factors together more severely compared to the women who do not have these limitations together.
• The association between habit of collecting and using foiled food also is strong with blood deficiency among the women. The cause and effect relationship between the two has to be established by an in depth and specific study.

• It is found that the skin infections are more among the families part of the village and it is less among the families near the forest and moderate among the families part of the urban settlements

• Education is an important factor controlling the skin infection among the koragas. It is found that the number of incidences of skin disease decreases with the increase in the education

• The insufficiency of the amount of water available and the inability to make use of the water to maintain the hygiene could be the reasons for the skin problems and may have to be studied further.

• It is found that the in the families which have tuberculosis blood deficiency is also seen hence the interplay between these two factors cause more vulnerability to the koraga families

• It is found that the association between the tuberculosis and the presence of skin diseases is more .Hence the koraga families need to be treated and considered as community with multiple infections and diseases and have to be treated as community with utmost vulnerability to diseases.

• The approach to address the tuberculosis in the community needs to be multipronged to address the multiple infections simultaneously. The problem of tuberculosis in the community is very serious and existence of it along with other infections in the community is very hazardous for a primitive tribal community like korags

• The number of families with tuberculosis and alcoholism are very high hence the health hazard for the families is very high. The families which have to be addressing the alcoholism and the tuberculosis together need to have very coordinated effort to address the problem.

• Among the families who do not have the tuberculosis, 42% have the habit of using the foiled food and 58% do not have the habit of using the foiled food. This indicates that there is association between these two factors of behavior of collecting the foiled food and existence of tuberculosis in the family.
- It is found that the tuberculosis among the koraga families is influenced strongly by the social factors and followed by physical factors.
- It is found that 59.4% of the women in the koraga families have different levels of phobia. Only among 40.6% of the families’ women do not have the phobia.
- The impact of phobia on the self image, social assertiveness, ability to respond to the needs of oneself and the family etc reduces sharply. It also has a detrimental effect on the child socialization practices.
- It is found that the caste identity and the phobia among the women are associated more compared to the tribal identity. Hence the tribal identity among the koragas is not associated with fear rather the interaction with the village communities and conversion of their identity as caste has created phobia among them.
- The impact of change in the educational status is very less on the social and personal behavior of women. It is also found that the change in the educational status would not make immediate impact on the behaviors’ like phobia which are pathological hence it need to be treated and addressed by other forms of behavioral change and treatment.
- The phobia among women has a direct impact from the occupation of the family. Involving the koraga families in sanitary work makes a negative impact on the mental health of women. The traditional occupation may have to be re formulated by introducing the new marketing strategies to combat the fear among the women.
- It is found that the participation in the social organizations reduces the possibilities of the phobia and a pathological condition among women. Hence the provisions for participation of the women in the social organizations are a method and treatment to solve the phobia among women. The severe social restrictions for women and the koraga community is the main reason for the phobic reactions of women. The rude and inhuman behavior of keeping the women out by the caste community is the impact of many social and religious factors.
- The fear regarding all the other communities among the koraga community is an abnormal phenomenon. This fear is the result of continued pressure by the general community. The restrictions and the social aversion regarding the koragas has been systemized among the other community and social relationship.
• It is found that the fear of public places has the greater impact on the pathological fear among the koraga women. The fear among the korag community is a strong detrimental fear for the mental health of the koraga community especially the mental health of women.

• The excessive fear especially the fear of curse by God is so strong which cannot be contained by a mild community like koragas, hence the need for removing the factors responsible for causing the phobia among the koraga women has to be identified, and remedial measures have to be initiated.

• Involving women in the activities of ajal is detrimental for their mental health. The fact has to be further proved by conducting a detailed study regarding the psychological factors involved in the process of Dhana and the effect of it on the mental health of koraga women.

• It is found that the fearful reaction towards the people near the koppa has been a permanent feature of koraga families and the caste community also do not venture to make a equalitarian relationship with them.

• The correlation score is -0.234 between Phobia and relationship with neighborhood suggesting a negative correlation indicating that the phobia increases with the decreased relationship with the neighborhood. Hence the socialization process with the neighbor is an important need for the psychological wellbeing.

• It is proved that the infections are more in the urban koppa compared to the koraga koppa of village and koppa near the forest area, this is because the fact that the urban settlements of koragas are more vulnerable to disease because, the urban settlements of koragas are without any basic facilities and also lack the proper health services.

• The data indicates that among the families involved in sanitary work the infections are more, followed by the families involved in traditional work and then the families involved in cooly work. The infections among the government employees is very less.

• The occupation of the family has a direct link with the infections in the family. The sanitary work even though pays better is not positive from the health hazards view, since it causes increased level of infections.
• The data indicates that as the income level of the family increase the infections decrease in number. The families with high income have very less infections. The highest infections are found in the income group 7000 to 1000 per annum.

• The data shows that the poor housing condition has a strong association with the infections in the family. The vulnerability to diseases increase with the poor housing condition. Among koragas the majority of the households have very poor housing condition and hence the vulnerability for disease is more.

• The data shows that the association between the presence of toilets in the family and the infections are not closely associated and hence do not suggest the causation relationship for the diseases.

• It is found that the presence of health center do not make any difference in the appearance or cure of diseases, since most of the families do not use the services effectively and in some cases the services of the health system is not effective to reach the koraga families, which have to be studied further.

• The data indicates that there is association between the alcoholism and the infections in the family since it causes physical, economical, emotional and social vulnerable conditions leading to the infection and the progression of disease.

• The alcoholism among the koraga family is a great health hazard. It also has a strong associative reason for the causation of other diseases in the community. Thus addressing the problem of alcoholism is the primary need for creating a healthy koraga family.

• The correlation score by Pearson’s and Spearman’s method shows that there is a positive correlation between two factors of using the collected dried food and the existence of infections among the family members. The correlation proves that there is associations between these factors and the cause effect relationship between these two factors have to be studied further.

• The table of correlation demonstrates that there is significant association between the two variables of accepting dhana and the existence of infections among the koraga families. The cause and effect relationship between these factors has to be established by a detailed specific study. The practice of accepting Dana is not positive and desirable for the health of the koraga families, hence the programmes of health education should expand even to include the social behaviors and evils among the koragas.
• The increase in the political participation is found only among the families involved in coolly work since they have a greater interaction and association with the local communities and people.

• It is found that the political participation among koragas is not associated to higher economic abilities rather the families who got political representation is from the middle level income groups. Among koragas the political position is not been given on the basis of economic abilities because the position is given by the political parties for the fulfillment of the minimum requirement of the legal requirements.

• When compared with the statistics of the total population, the number of the women having the phobia is more in the families which do not has political participation, and on the contrary it is found that the phobia among the women is very less among the families which have political participation.

• It is found that the political participation and the membership in the local bodies have reduced phobic reactions among the women members of the koraga community.

• It is found that among the families who have political participation the habit of saving is more and among the families which do not have the political participation the number of families having bank account is very few. The fact shows that the habit of getting entry to the financial institutions gets motivated in the koraga families which have the political participation.

• It is found that among koragas participation and membership in the local bodies does not lead to utilization of the position and the opportunity to get the developmental programmes of the government. Even though the koraga members are given chance to participate in the local bodies they have been not successful in getting the facilities available in the local bodies to their benefit.

• It is found that the political participation decreases the habit of collecting the foiled food, and using the dried collected food.

• It is found that the use of beef has been influenced strongly by the participation in the political process, the membership in the local bodies has influenced the food pattern and the koraga families who are members of the local body have a decreased tendency of using he beef in the diet.
- There is a very mild association between the participation in the political system and the opinion regarding the language. The positive opinion regarding the language is little better among the families which have the political participation.
- It is noted that the koraga families do not vary in the matter of fear regarding the other caste even though few families have the political participation, the membership in the local bodies has not brought any change in the behavior of the koraga community they still have strong fear regarding the other caste in the village.
- The data proves that among the families which have the political participation the untouchability at public places is comparatively less compared to that of the families which does not have the participation in the local political bodies.
- A comparison of the data shows that the obligation to beat Dhol is more among the families which do not have the political participation, thus the political role changes among koragas leads to the increased social respect and decreased obligation to obey the mandatory social roles and responsibilities given to them.
- The data clearly shows that the families which have the political participation have developed a clear sense of feeling of equality hence have started opining that the traditional and obligatory duties have to be replaced. The political participation enhances the concept of equality and sense of need for free and fare means of providing opportunities instead of adhering to the roles assigned by the feudal system.
- It is found that the political participation in the family does not change the opinion regarding the menstrual cycle and the socio religious sanctions and prohibition against the women during the menstrual cycle. The fact is that the koraga community cannot be influenced easily to modify the social behavior regarding the opinions regarding the pollution caused by the menstrual cycle as traditionally believed.
- The data proves that among the families which have the membership in social organizations the caste identity is getting replaced by the tribal identity, this is because the membership in the developmental organizations which promotes the tribal identity.
- It is proved that there is not much difference between the families who have the membership in social association and the educational standard of the family. Hence it can be concluded that among koragas the membership in social organization is not based on
the educational standard of the family and education has not facilitated the participation in the social organizations.

- It is concluded that the membership in social organization is more among the families engaged in traditional occupation and the cooly work, the mobility in occupation do not promote better participation in the social organizations.
- It is found that the koraga families of lower income group have the greater participation in the social organizations and the families with higher income have less tendency to participate in the social organizations.
- The comparison proves that among the families which have the participation in social organizations the fear of public places is comparatively less and the tendency of having fear of all the public places has been less among them and the fear of specific places like the religious places have been remained.
- It is found from the fact that the untouchability at public places has been not altered or the behaviors of untouchability is not been changed among the public and general community even after the koraga family members started participating in the social organizations.
- A comparison of the fear among the families participate and do not participate in social organization, it is found that among the families who participate in the social organizations the fear of severe nature such as the fear of curse by god and all the fears regarding the various aspects of threat is more. The participation in the social organizations has started helping the koraga families in containing the social fears they use to experience and due to which they use to obey all the social rules and roles imposed on them.
- It is found that the participation in the social organization is a strong factor to modify the behavior among the koragas to make them aware of the social roles and to make them liberated from the traditional roles given to them which makes them the slaves of the village.
- The data proves that the association with the social organizations has influenced the behavior of accepting dhana among the koraris and hence the koraga community can be liberated out of this evil practice by providing more scope in the social organizations and most of the families influenced are the one which actively participate in the community.
based organizations created by the NGOs’ working for the development of the community.

- It is found that among koraga the families visiting the neighborhood is very few it is only 9.8% of the total population, among them the families which have the participation in social organization is 53.1%, hence it is evident that among koragas the social distance from other communities can be reduced by enhancing the participation in social organizations. Especially the role of koraga community based organizations in this matter is decisive and important.

- It can be noted that the overall participation of koraga families in the cooperative system is very less.

- It is found that the most of the families participating in the cooperative societies are from the rural area and the koraga family residing near the forest area. This is because the cooperative societies are for the sale and promotion of the traditional occupation of the koraga community.

- It is found that the majorities of the families of koragas who are yet to be the members of cooperatives societies, are from the rural and forest areas. The participation of these families in the cooperative is essential for the strengthening of the families in the traditional occupation, and to strengthen the economic behavior of saving and planning among the koraga families.

- It is found that among the families who participate in the cooperative system most of them are educated, but the families who do not participate also have primary education and more hence the educational progress has not made any impact on the participation of the family in the cooperative system.

- The membership in the cooperative societies has to be improved among the families which do not have the membership. Among the families who do not have membership in the cooperative societies, 37.1% of the respondents are basket makers and 56.8% of the families are involved in cooly work. The need for inclusion of these families in the cooperative movement is necessary.

- A comparison proves that the participation in the cooperative societies promote the participation in the self-help groups and similarly it is true that the participation in self-help groups promote the participation in the cooperative societies and the other economic
institutions. Hence it can be concluded that the introduction to one of the financial institution promotes the participation in the other institutions among the koragas.

- It is found that the participation in cooperative societies promotes the participation in the social organizations and incase of koragas the families which are the members of the social organization have the tendency to participate in the cooperative societies. The promotion of the participation as done along with organizing the koraga tribe hence the participation is complimentary to each other.

- It is found that the participation of the koraga families in one financial organization leads to the participation in other organizations also is true. Thus to promote participation of koragas in the financial organization, the initiation of the process with the participation in one institution is found to be promoting the participation in the other institutions.

- The data proves that there is a clear association between the membership in the cooperatives and the opinion regarding the language. The families which are members of the cooperative have a positive opinion regarding the koraga language.

- It is found that the untouchability in the public places among koagas is quite high even among them the families who do not participate in the cooperatives experience more untouchability compared to the families which have membership in the cooperative societies.

- It is found that the families which have the membership in the cooperative have comparatively better economic abilities compared to the families which do not have the membership in the cooperative and less economic abilities have greater tendency to become the slaves and find very less opportunity to become independent and resist the compulsion to become the drummers in the village which is a traditional role assigned to koragas which treats koragas with utmost ridicule and neglect.

- It is found from the data that the families which have the membership in cooperative society hence an increased economic independence have the stronger opinion to end the ajal practice compared to the families which do not have the participation in the cooperative system. Hence the economic independence of the families leads to the better abilities among the koragas to negate the compulsions of social roles and the imposed social roles on the koraga families.
• It is found that among the families which have the association with the self help groups’ majority of the families are from the rural areas and very minimum number of families participates from the urban areas.

• The data shows that the opinion regarding the educational achievements has not influenced by the participation in the self help groups much. The opinion regarding the educational achievements of the children has been not influenced considerably by the economic ability of the family. Thus the educational achievements among the koragas is not influenced by the economic abilities of the family. To change the opinion of the community regarding the education the possibilities of creating awareness regarding the need for the education has to be initiated strongly.

• It is found that the women who are the members of the self help group have phobic reactions less compared to the women who are not the members of the self help group, but the impact of the participation in the self help group is very less on the phobic reactions of the koraga women. The social exposure of greater level is required to facilitate the removal of the phobic reactions from the minds of the koraga women.

• It is found that among koragas the participation in the self help groups has lead to the new behavior of expanding the economic behavior by possessing the account in the other financial institutions especially the banks.

• It can be concluded that the families which have started participation in the self help groups have developed awareness against the use of alcohol and the families which does not have the participation have the habit of using alcohol more compared to the families which participate in the self help groups.

• The participation in the self help groups decreases the behavior of using foiled food since it increases the economic accessibility and also increases the social acceptance.

• The data shows that there is a moderate influence of the participation in the self help group on the opinion regarding the language. The positive opinion regarding the language is desirable but overall only 13.4% of the population has a positive opinion regarding the language and 85.4% of the families have a negative opinion regarding the language.

• It is found that the participation in the self help groups has not influenced the phobic reactions regarding the public places and the difference between the families which
participate and do not participate in the self help group does not make any difference in the ability to react to the society without fear.

- The feeling of untouchability at the public places is been not affected by the participation in the self help group. This could be due to a important reason that the self help groups of koraga women are made of their own members and the intercommunity groups are not created.

- It is found that among the families which participate in the self help groups the tendency to yield to the practice of going to receive the dhana is influenced by the participation in self help groups. The women who are the members of these groups are showing a decreased tendency to obey the traditional role of become receptors of the evils and bad omens of the caste Hindus.

- It is found that among the families which participate in self help groups the opinion to terminate the practice of ajalu is more strong compared to families which are not the part of self help groups, hence the participation in self help groups facilitate the social assertiveness and a need for independent living keeping the ajalu practices away from the community.

- It is found that among the families which participate in the self help groups has the better social ability to visit the neighboring families hence an increased social ability.
Suggestions

Koraga community is the only tribe in the country which is primitive and untouchable. Alienated from the land and social relationship, haunted by Untouchability, plagued by diseases, and subjected to conditions of social and cultural discrimination. A community which has lost all the hopes on the survival subjected to servitude to such an extent that the younger generations also has lost hope of building any new identity. It is the need and responsibility of the civil society and the government to make drastic and voluminous changes in the life of koragas to compensate for the irreversible damage caused to mild community which is primitive and cannot build any socio economic abilities to cope with the drastic changes brought by the society. The adjustment of a primitive community to the educational technical demands of the society is a big challenge for the koraga community.

Following suggestions are only the primary identification based on the ideas evolved based on the analysis of data and the discussions and experience during the field visits for data collection. The research scholar has an experience of working as a social worker for more than ten years among koragas through a social organization called Samagra Grameena Ashram.

- Koraga tribe is a primitive tribe the identity of tribe has to be declared specifically by all the government agencies especially the local government agencies. The need for identity is the biggest problem of koraga community.
- A wide spread education programme for the general community to make the wider changes in their attitude regarding the community, the new identity of koragas has to be strengthened to protect them from the severe untouchability and social exclusion based on the faulty social identity of a caste and panchamas.
- The efforts to give them a status of caste has to be curbed by promotion of tribal identity
- The unique social and religious features of Koraga tribe has to be recognized through a state law and recognition of the rights of the koraga families to observe the traditional cultural and religious practices.
• Administrative changes regarding the identity of the koragas has to be brought immediately mentioning koraga as a primitive tribe with an independent language, religion and cultural identity.

• A wide educational programme among the koraga families strengthening the identity of tribe and negating the roles of untouchable and slaves of village.

• The educational groups among koraga children strengthening the identity and negating the images of a group as the last section of society has to be undertaken.

• The traditional names and the clans of korags have to be considered as the important identities of their social and cultural rights.

• The social institutions of koragas based on the tribal values have to be promoted.

• A separate legal body at the local level to recognize and promote the following social systems among koragas has to be initiated.
  • A)Traditional marriage system
  • B)Abolition of restrictions on movement and occupation selection
  • Abolition of compulsion to be the part of slavery practices such as Ajalu and Dhana
  • Abolition of using koraga women for collecting the foiled food and providing the service of scavenging in the village
  • Abolition of using koragas as the scavenging workers in the village and cities and municipalities including the private hotels and institutions
  • Special social cell of koragas and the local bodies to promote the justice system of koragas and recognition of rights of koragas to posses and continue the indigenous justice system
  • Provision of special protection for the cultural instruments and usage of it only for the needs of the community.
  • A special programme for social development of koragas which includes the justice system marriage system, and indigenous rights to have access on the natural resources.
  • The policy declaration to provide the rights of indigenous people as declared by the UNO
  • Legal and administrative and economic provisions to protect the koraga community as a primitive tribe
- Special academy for development of economic abilities including the new models of economic transactions and system to educate koragas on the system of money and transactions
- Provisions has to be created to provide for the sustainability of usage of land and resources for food production among koragas
- A special initiative to form economic and community law for assets and economic systems in the community, and to educate the community through special educational programme.
- The social exclusion and fear among koragas has a devasting experience for the koraga community, created abnormal fear especially women are found to be having a peculiar disease created due to excessive social isolation and fear. Immediate psychological intervention to treat the affected and a programme to prevent further damage to the women and children of the community has to be initiated.
- The excessive inferiority and fear among koraga families in general especially among the Onti koragas has to be also dealt with a planned psychological intervention.
- A comprehensive organizational and psychological treatment plan has to be planned to protect the community from the social phobia and psychological disorders created due to excessive social aversion and fear.
- Special motivational and preventive psychological techniques to prevent and protect children from getting the pathological self image and social fear has to be initiated along with the normal schooling and child development programmes in Anganwady.
- Shift of consumption of habit of alcohol from the traditional habit of consuming toddy has to be avoided
- The use of alcohol is almost a pathological addiction in the community it has a association with all the social events among the koraga families and the general community provide alcohol for their services and has a very negative image of koraga for drinking alcohol this has further strengthened the association of koraga with alcohol even though the other communities use and sell alcohol more compared to koragas since koragas do not have a strong social ability to resist the faulty image imposed on them. It is urgent need to restructure all social occasions of koragas without alcohol and project a self image that alcohol is not the part of the koraga image.
• The comprehensive and family focused treatment for the addiction to alcohol along with strong educational programmes has to be initiated

• The families suffering from alcohol has to be declared as the families in emergency and complete social and economic and health support should be given to these families.

• A special programme to combat the impact psychological and economical pressure on women due to use of alcohol by men in the family has to be initiated.

• Programmes delink the children from use of alcohol has to be imitated and community systems which permits the children to use and have access to alcohol has to be integrated in to the educational programmes against alcohol.

• Health problems among koraga families are in the stage of a natural disaster. The declining population of koraga family is associated with severe anemia and Tuberculosis, especially the drug resistant tuberculosis.

• Immediate and comprehensive treatment plan to protect the community from decline in the population has to be initiated. The measures to protect newborn from death complete maternal health programmes and compressive and guided dietary programmes on the family based approach has to be initiated.

• The treatment plan for tuberculosis in association with superior medical systems with follow-up for not less than 25 years has to be initiated.

• Emergency help to protect the community from become pray to other infections such as severe skin infections ,Sexually transmitted diseases and various communicable diseases has to be initiated and the comprehensive treatment plan for minimum 25 years with all possible assistance for treatment has to be initiated

• Comprehensive rehabilitation plan for the families infected by tuberculosis has to be initiated through health department in association with the welfare agencies.

• The provision and education to use wet toilet in each family has to be guaranteed.

• Complete de worming programme for continuously for minimum of ten years has to be initiated

• Complete child protection plan including supportive protein and vitamin supportive diet has to be planed for minimum of 25 years.
• A special team and programme to support primitive tribes to coordinate and supervise the health and social development has to be initiated with enough powers and economic provisions.
• The current housing plan has a severe shortcoming of catering to shelter rather than housing a comprehensive rehabilitation plan including the provision of land and a housing plan suiting the traditional, health and logistical needs of the community.
• Civil amenities like electricity and transport facility has to be increased and guaranteed.
• Drinking water facilities to the koraga koppa and also to the newly established rehabilitated koppa’s has to be ensured to protect the community from diseases and also the enough provision of water has to be made to initiate new behavior of keeping the body and surrounding clean which they were unable to do due to shortage of water.
• A comprehensive plan to promote production of food material in the available lands and continuous support to promote agricultural learning among koragas.
• There is a strong need for social inclusion and promotion of participation of koraga families in various social organizations the participatory membership for the families in the social and religious organizations of the village.
• The social and financial participation of koraga families has to be strengthened qualitatively by continuous education and social campaigns.
• A public awareness programmes to change the attitude regarding the koragas has to be initiated and public involvement in promoting the participation of koragas in social organizations has to be strengthened.
• Koraga children and youth should be provided with a special provision for participation in the village level youth clubs and children’s activities conducted by various organizations.
• Political participation in local bodies and membership in political parties has to be strengthened.
• Special provisions and systems to strengthen the quality of social and political participation of the koraga community have to be initiated at local level.
• Occupational stagnancy and limited mobility has lead to the social disintegration among koragas. There is a urgent need for skill development academy for koragas which should make them self sufficient in various skills.
• The traditional occupation has to be supported by subsidy and structural creations
• Provisions of raw materials and marketing systems has to be strengthened
• New market trendy products have to be designed as alternative products where the same raw materials can be used and enough employment opportunities can be created.
• Employment opportunities have to be created in such a way that the social exclusion is avoided.
• It is urgent need that the koraga community has to be rescued and emancipated from the scavenging and all types of cleaning works.
• Koraga community has to be declared as a community in danger and the employment occupations which have the occupational hazards especially the occupations which lead to social servitude and health and emotional hazards. The koraga youths employed in the sanitary industries and places suffer from the fear, inferiority and a compulsion for addiction especially the alcohol.
• The village placement and the relationship with the neighborhood are negative and pathological among koragas. The placement of the koraga koppas and promotion of neighborhood groups where koraga families are placed is an urgent requirement.
• The educational progress of the koraga children is very negligible. The community does not have any association with the educational system rather it has a phobic relationship with school and schooling. Most of the koraga families see school as alien system. Children joining school are not integrated in to the system rather they often feel compelled and forced to be in the system.
• A special educational plan which can prepare koraga children to cope with the educational needs has to be introduced
• Koraga children need to be guided for education based on a objective study of the skills and intelligence and should be linked to the occupational needs including the up gradation of traditional music system.
• The educational system should have a possibilities of periodical evaluation by which the koraga children can be guided to cope effectively.
• Protective programmes which can protect the children from getting in to the services of the village and emotional involvement with the Ajalu duties and practices.
• A comprehensive educational programme for the community to promote the education among the koraga families has to be initiated.

• A family support programme to support children involved in schooling has to be initiated.

• Schooling for koraga children in private and English medium schools has to be ensured.

• Specially trained teachers to handle the problem of koraga children who encounter problems in the educational system need to be arranged.

• The development programmes of the primitive tribe have been not in tune with the needs and condition of the people. Koraga families are unable to manage the developmental programmes planed for them by the government.

• It is suggested that the developmental planning of the koragas has to be with the utmost care and involvement of experts.

• The programme implementation process which can bring association and abilities to control and manage resources and integration of the new behavior in the community is important hence the process of implementation has to be slow and progressive with specific aims of behavior change along with the fixed targets of the new behavior economic and strategic indicators.

• The components of programmes have to lead to food production and formation of new behavior in the community.

• The community should be able to contain the compulsion of pressure to be the part of servitude and the development efforts should have components of sustainable social and economic components which can be managed by the community effectively.

• The koraga family has to be facilitated to achieve the social reorganization and restructuring the family process in such a way that the community may be able to evolve new and transformed social behavior for utilization of resources allotted and the resources available in the community.

• The youths and the traditional leaders of the community have to be organized in to developmental groups to promote the new systems and organization in the community which does not has any ability to reorganize itself when required for.

• The economic and cooperative systems should have appropriate inclusion for the community participation. And the economic provisions for the community should be appropriate and considerate of economic behavior and abilities of the community.
• Special legal protection and provisions for the community with respect to the use of resources and the land and water has to be initiated.

• A coordinated implementation of developmental and legal provisions is required and educating the koraga families regarding the governmental and legal system is required to be taken up.