Susheela Nada

Susheela Nada is 34 years old. She is the youngest of eight children - two sons and six daughters. Both brothers and the remaining sisters are all school dropouts who stopped their schooling before reaching the tenth standard. Her parents too are illiterate. Her father died years ago, and only her mother lives on.

Susheela Nada is the only educated person in the whole family - she has a Master’s degree in Sociology from KSOU (Karnataka State Open University) Muktha Gangothri, Mysore. Her classmates and friends motivated her to study further and complete her master’s.

She is unmarried and lives in Udupi with her widowed mother. She is independent and maintains herself by working as an anganawadi teacher in Udupi. An anganawadi is a state run pre-school. Children who go to the anganawadis are pre-schoolers, so there is no subject specific teaching.

Apart from her work in the anganawadi, she actively participates in uplifting her community and has also served as president of the Koraga Okkuta. She disseminates health information to the elderly and pregnant women of her community.
She is also a resource person who educates people on health, hygiene and social issues.

Susheela Nada has strong feminist leanings. She advocates women’s rights and women’s education stating that women centered households are better for the children and society in general.

She is the member of a self help group, which helps to empower women. She also motivates the women to become independent and earning members of their families. She feels no pressure to be married and maintains that marriage is not compulsory to live a full life. She also thinks that women should have the freedom to marry or remain single as they wish.

Susheela Nada sees lot of faults in the system and thinks only by being within the system can she make the right changes. She has resisted changing her job because she feels she can positively influence her people by continuing to work in the anganawadi.

Susheela Nada is an example of women’s empowerment, and of an ST community that is moving from the hinterlands to the mainstream. (The full interview is available on CD in the Kannada language.)
Sabitha Gundumi

Sabitha Gundumi, hailing from village Gundmi, near Brahmavar in Udupi district, has created history by becoming the first woman from the Koraga community to be appointed an Assistant Professor. Her journey has not been an easy one. After SSLC, with many financial constraints she discontinued her studies for two years and worked at an NGO, Samagra Grameena Ashram (SGA), at Pernal village. A determined and ambitious girl, she utilized her mother’s insurance amount for 3 lakhs for her studies after her parents passed away.

First, she cleared the National Eligibility Test (NET) in 2010. Next, she cleared the State-level Eligibility Test conducted by Mysore University in the first attempt in 2011. She was appointed assistant professor in January 2014 in the post-graduate department of sociology of Mangalore University. Earlier, she completed her BA by attending evening classes at Besant Evening College and went on to do her MA from Mangalore University.

Today, Sabitha is proud and happy on achieving her goal. Not an easy tasks with competition every step of the way. Mangalore University has offered her a fellowship, so she can complete her Ph.D. In addition to that, Sabitha also has won accolades from the Udupi District Koraga Seva Abhivraddhi Sangha. She was felicitated with the ‘Prathiba Award 2012’, at a function held for meritorious students by the Sangha.
Sabitha’s future academic plans include a deep, insightful study into empowerment of Koraga women. *(The full interview is available on CD in the Kannada language.)*

**Case – 3**

![Gowri](image)

**Gowri**

Gowri is a 48 year old housewife cum Koraga activist who lives in Kokkarne Village, in Kenjur, Brahmavar. She has two sisters who have studied upto 5\textsuperscript{th} standard. Her husband Girish is a daily wage agricultural worker. She has two children, one son, 17 year years old, in PUC, and one daughter, studying in 9\textsuperscript{th} standard in a Kannada medium school. Gowri herself has studied up to 10\textsuperscript{th} standard, but was unable to continue her studies due to financial constraints.

Gowri is determined that her children will face no such problem. Not merely her family but for the rest of the Koragas too, she would like them to continue to follow their dreams. Towards this goal, she has turned activist.

She supports higher education for the Koragas saying that if the next generation of Koraga boys and girls are educated, the Koraga community would change from backward to educated people.

Gowri observes that the Koragas, while embracing modernization, have actually become closer as a community thanks to the commonplace cell phone.
She is in favor of exogamous inter-caste marriages, but cautions that girls and boys should develop relationships based on common sense and intelligence rather than mere physical infatuation. Another point she drove home was for the rights of widows – she advocates bindi use for widows, since logically girls wore them from childhood.

She is a beacon of common sense herself. She bats for Koraga pride saying Koragas should not follow other communities blindly to improve their social status but make their own rules. She has contested an election at the panchayath level to uplift her people but lost by a narrow margin because of lack of funds and popular support.

Case -4

Ravi

Thirty one year old multi tasker Ravi holds three jobs – he is employed in a Xerox shop; he also works in a printing press as a technician, and, early morning and after sunset, he works in a gym. Ravi’s father died 10 years ago and Ravi’s mom now lives with him. He has three brothers and one sister; all three brothers dropped out before 10th standard and work as daily wagers. His sister completed her 10th standard and works as a tailor. Ravi is the only one who has completed his PUC.

Ravi needs to work in the three jobs as he supports his mother and also had additional responsibilities like his sister’s marriage and mother’s frail health. Ravi is
not married as he has not yet met the ‘right girl’. His brothers are married and live separately.

Ravi is a teetotaler, and rues the fact that many Koraga youths waste time getting drunk. Ravi would like Koraga youth to become main stream by working with NGOs and getting proper guidance.

Case – 5

Dr. Babu

Dr. Babu is the first Koraga to attain a Ph.D. His thesis is in the field of applied chemistry, and was submitted to Mangalore University. Pursuing higher studies was not an easy task. Babu’s parents are Matthadi and Chomu of Kalmanja village. He is the seventh of nine children. None of his sisters went to school. He finished his PUC from Ujire, SDM College, with a first class. Next, he studied B.Sc. from Canara College in Mangalore. In 1999 - 2000 he got his M.Sc. degree in Applied Chemistry from Mangalore University. To support his education dream, he worked as a coolie during holidays. For a while, he served as invigilator in the valuation department of Mangalore University. Next, he worked as a chemistry lecturer in MGM College. He registered for research in October 2003 and completed his Ph.D. within 6 years. Even though Dr. Babu belongs to the Koraga community, he has never felt his ST status to be a hurdle.
Appendix – 2

INTERVIEW SCHEDULE

SOCIO – ECONOMIC SURVEY

1) Name of the respondent:

2) Age:

3) Sex: Male/Female

4) Marital status: Married/Unmarried/Widowed/Divorced/Separated

5) Educational level: Primary/Secondary/College/Illiterate

6) Employment-Occupation:

7) Income per month: 1000, 1001-3000, 3001-5000, 5001-10,000 and above

8) Type of family: Joint/Nuclear/Extended

9) Do you own a vehicle? Yes/No?

   If yes, two wheeler/four wheeler?

FAMILY DETAILS

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SOCIAL CONDITIONS

1) For how many years have you lived in your present home?

2) Did your ancestors migrate to your present neighborhood?

   Yes/No?

   If yes, place of origin. Reason for migration:

3) Do you have the following modern amenities?

   TV/radio/mixer grinder/fan/fridge:

4) Are your children going to school regularly? Yes/No?

5) To which sub caste do you belong?

   I. Ande Koragas
   II. Kuntu/Vastra /Kappada Koraga
   III. Soppu Koragas
   IV. Any other?

6) Which languages/dialects do you speak?

7) What type of occupations did your ancestors follow?

8) Are your family members engaged in government jobs?

9) Do you have any constitutional position in your district?
ECONOMIC CONDITIONS

1) Are you engaged in any of these occupations?
   
   I. Basket making
   
   II. Mat making
   
   III. Cane splitting
   
   IV. Coir making
   
   V. Skinning dead animals
   
   VI. Sanitary work

2) Do you own land? Yes/No?

   If yes, how many acres/cent do you have?

3) How much of it is under cultivation?

4) Is this land hereditary? Yes/No?

   If yes, how did you get to possess it?

5) Do you produce enough for your needs? Yes/No?

   If no, what other sources of income do you have?

6) Types of housing? Tiled/thatch/R.C.C.?

7) Do you get any funds for economic rehabilitation from: Cooperative society/NGO/government/other sources?

8) Have you undergone any type of training for your present job?

   Yes/No, If yes, specify:
9) Are you member of any committee: Government/non government/others?

10) Are you member of any self-help group: Yes/ No? If yes, specify:

11) Are you a member of any political organization?

12) Are there any changes in your traditional crafts and occupations?

        Yes/No?

13) If yes, what is the reason: technology/ non availability of raw materials/poor marketing /no proper skill?

14) Do your traditional products have demand in or out of the country?

15) Is there any voluntary agency working for the welfare of your community?

        Yes/No?

16) Do your children go to school: government/private/other?

17) Do your children get scholarships for education?

        If yes, what sources?

**RELIGION**

1) Do you worship Hindu gods and goddesses? Yes/No?

2) Do you have your own god? Yes/No?

        If yes, what are the gods?

3) Do you have non-traditional methods of worship?

        For e.g., bhootha, ancestor worship, spirit possession, black magic, bali.

        If yes, what are the non-traditional gods/ spirits you worship and the practices you have?

5) Are the festivals celebrated by both men and women?

6) Any places/rituals where women or men are prohibited from going/participating?

9) Who normally conducts the rituals? Elders, village chiefs, priests from the community or outsiders?

10) Any family festivals where the whole family participates?

**MARRIAGE**

1) Are there any rituals at the time of marriage? Yes/No?

a) How are the marriage negotiations initiated?

b) Who initiates the marriage negotiation?

   I. Parents of the bridegroom
   
   II. Parents of the bride
   
   III. Any other

2) Who officiates for the marriage rites?

   I. Poojari/priest from own caste
   
   II. Poojari/priest from other castes
   
   III. Any other

3) Does the bride or groom have independence to choose their own partner?

4) Are registered/love/inter-caste marriages common in your community?

5) Can widows or women who separate from their families get re-married?

6) Are separation and divorce common in your community?
LITERACY AND EDUCATION

1) Do you have a school in your neighbourhood? Yes/No?

2) Do you know about Government schemes such as scholarships, free books, bags and clothes? Yes/No?

3) Do you think Koraga girls should get education? Yes/No?

4) Do students from your community finish their education – 10th, PUC, Bachelor’s degree, or higher level?

PRESENT HOUSING PATTERNS

1) House: Own / rented / government provided / any other

2) Type of house: Mud / tiled / terraced

3) Walls: Bamboo/brick without plaster/ plastered/ others

4) Floor: Mud/ cement/ tiled/ other

5) No. of rooms (specify):

6) Water: Open well/ tube well/ corporation tap/ others

7) Kitchen: In living room / in separate room

8) Type of cooking: Fuel/ LPG/ others

9) Garbage: Open dumping/ burning/ composting

10) Do your family members depend on modern amenities for daily work?

11) Are there any changes in your present and past status?

12) If yes, what exactly is responsible for your changes?
FOOD/HEALTH CARE

1) What is your staple food?

2) How often do you eat in a day?

3) Do you observe any changes in the type of food you consume from past to present? Yes/ No? If yes, specify:

4) What has influenced the changes in your food habits?
   
   I. TV
   
   II. Movies
   
   III. News print
   
   IV. Friends/colleagues
   
   V. NGOs

5) Where do you go for health care during illness: Home medicine/ private clinic/ government hospitals/ PHCs?

6) Do you/ your family members go for antenatal checkup after pregnancy?

7) Where is the delivery conducted: At home / government hospitals/ PHCs/private hospitals?

8) If at home, who conducts the delivery: Koragas/ non-Koraga trained dais (midwives)/ANM (auxiliary nurse midwife)/doctors/self?

9) Do you follow family planning methods: Yes/No? If yes, what: Natural/ condoms/laparoscopy/ tubectomy/ tablets/ anything else?

10) Do you consume toddy/alcohol as a custom? Yes/ no?
    
    If yes, regularly/ occasionally/ never?

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AWARENESS OF DEMOCRACY

1) Do you feel that any member of your community needs to take political leadership?

2) Are you aware of democratic rights?

3) Have you ever voted? Yes/No?

4) Have you attended rallies?

CHANGE AND DEVELOPMENT

1) What changes have you observed in Koraga marriage tradition?

2) Does the present generation follow traditional practices?

3) Have you observed any new practices in health care?

4) Do you observe any economic changes in your community?

5) Have you observed changes in food habits in your community?
Appendix – 3

Acceptance letters for journal publications

Borneo Journal of Medical Sciences

Dear Sandesh K S

I am happy to announce that the editorial board accepted your research manuscript entitled "ALCOHOL DRINKING HABITS AND ITS REPERCUSSIONS ON FAMILY, HEALTH AND JOBS AMONG THE TRIBAL KORAGA COMMUNITY IN AND AROUND UDUPI DISTRICT, KARNATAKA, INDIA" in BORNEO JOURNAL OF MEDICAL SCIENCES, Malaysia (ISSN1985-1758).

The reviewers have critically commented and accepted the same will be published in the forthcoming 2014 issue.

Your submission is a well-thought out piece of writing and follows many of our guidelines. You show a great understanding in your content, create fantastic imagery, and evoke many complex emotions in your writing.

We congratulate you again on your acceptance into BORNEO JOURNAL OF MEDICAL SCIENCES, Malaysia and we look forward to reading more of your publications in scientific literature.

Best regards

Author of correspondence:
Sandesh K S
kutbyad1987@gmail.com
Assistant Professor and Head of the Department
Department of PG Studies in Social Work, NMC, Sullia, Kurunjiag, India.

Date: 05.06.2013

Chief Editor

(Dr. Arnold John D’Souza)

Copy to: Co-Author - Dr. M. Annapurna
Professor, Department of Studies in Anthropology
Mysore University, Mysore, India

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Tel: 6088-321 000 Samb Ext 61312 Fax: Ext 61312 (Pjgpt Dekan/Dean\Office)
E-mail: jpt@umms.edu.my Laman Seawang: Website: http://www.umms.edu.my
Dear Sandesh K S,

I am happy to accept your research paper entitled "KNOWLEDGE ON BREAST FEEDING PRACTICES AMONG TRIBAL KORAGA COMMUNITY MOTHERS IN AND AROUND UDUPI DISTRICT, KARNATAKA" in BORNEO JOURNAL OF MEDICAL SCIENCES, Malaysia (ISSN1985-1758).

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Best regards.

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Date: 12.09.2013

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12/9/13
Appendix – III

THE KORAGAS IN PICTURES

Koraga lower income urban residence

Elderly Koraga woman from lower income residence
Koraga middle income urban residence

Koraga higher income urban residence
Middle income Koraga rural residence

Kitchen interior – note the gas stove placed on the floor
Three generations of Koragas – grandparents, mother and three school going children

Koraga family headed by a widow (in blue sari)
Modern day Koraga groom and bride – Note the *Dabboo* (the gold waist belt) and red brocade sari, both an outcome of more cash flow and following other communities’ wedding rituals

The wedding ceremony – note the tattoo on the groom’s outer eye, a typical old fashioned Koraga custom.
Basket making – a Koraga traditional occupation

Common cooked rice strainers woven by Koragas
Mariamma Bhootha sthana in Udupi frequented by Koragas

Bhootha sthana Koraga poojari with researcher outside the Bhootha sthana
Koraga graduate with nephew outside her house – note tablet and TV in the background

Koraga Class IV bank employee at home in her verandah
(note the two wheeler she uses)
Koraga group discussion in Kenjur, Udupi district – Note there are more women participants than men
Big Bazaar, one of a growing number of malls in Udupi

One of the buildings in the Manipal University campus, where Koragas are employed in sanitation works