Chapter - V

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After understanding the Korachas about their origin, different terminologies used to designate them in different parts of the state, their nature of immigrant status, regarding migration, social organization which include marriage, family and kinship, their criminal activities and also the reasons for the reduction of crime rates, the amount of change that has occurred in their way of life due to the involvement of Koracha in education, jobs and also by exposing themselves to the winds of social change, and also the drastic change in their occupation over a period of time I am going to give some concluding remarks in the form of conclusion. The Koracha under study has been studied in great detail and a detailed description has been made in the different pages of the thesis. Here the attempt has been made to know and understand the Koracha over the years both from criminological as well as anthropological perspectives. The origin of the name of Koracha, their occupation, way of life, their heritage and also the entire way of life has been systematically
depicted. The different chapters in the thesis such as introduction, social organization, crime and Koracha and social change reveals the different facets of Koracha community systematically. In the introduction chapter systematic effort was made to know the Koracha of Chitradurga in a detailed fashion, the literature on Korachas was collected both from the library and also by using the questionnaire in the field. The different settlements of Koracha at Chitradurga district were studied keeping in view both Emic and Etic perspectives. As a result it was possible for the researcher to concentrate on the different types of information available on Koracha both from primary and secondary sources. The second chapter of the thesis deals with the social organization of Korachas. The marriage, family types and also their kinship pattern has been studied systematically. Korachas have four main exogamous clans such as Kavadi, Satpadi, Menpadi and Mendrugutti with regard to the rules of commensuality and the concept of purity and pollution. It is Kavadi and Satpadi who are treated on par with each other. Again the taking and giving away the brides also has some meaning among these people. With regard to Menpadi and
Mendrugutti the first two clan people do not treat them equally because they consider these people as mere inferior and polluted ones. Korachas of Chitradurga are distributed mainly among Shiramnoru, Khandleru respectively. A few families of Korachas of Chitradurga own jewelry shops. This itself shows that their economic status is in no way inferior to any other community in Chitradurga. By the virtue of their hard work and also the means of owning cultivable lands made the Korachas to become rich. But the Korachas who own jewelry shops are among Ponnaru and Hiremnaru families respectively. The Koracha of Chitradurga speaks 'Kuluva' language which is a mixture of Tamil, Telugu and Kannada. Whenever use they it to converse amongst themselves, they in most of the cases use code language (Gupta Bhashe), which is of Kuluva only (purely Telugu in nature).

Marriage among Koracha is known for its rituals. It is arranged for five days. As one of the Koracha community rules every girl is supposed to be given to her maternal uncle only. This is mandatory also. Those who cannot do so should give some token money to the maternal uncle and only after obtaining permission from
him the marriage can be arranged with the outsider. This itself shows that right from the beginning the Korachas are known for marrying within the sect only.

Korachas are known for their festivals also. They celebrate a number of festivals with all devotion and dedication. Offering of animals to please their deity is very common among them. During the celebration of Satyamma festival, Korachas offer pig to the deity. The pig's meat will be used in preparing dishes. But the rule is the pig's mutton should not be baked inside the house. The food will be prepared outside and eaters outside only. Apart from these they also celebrate festivals like Ugadi and Deepavali with all colour and pomp. During the festival of Mahalaya Amavasya and Dasara festival they offer goats, pigs and sheep to their gods/goddesses to propitiate the wrath of dead ancestors and so on. Another specialty of Korachas is they don't offer and eat the flesh of pigs reared by themselves.

Regarding social change is concerned, over a period of time Korachas have changed considerably. This is due to the awareness they got from education
and also by freely mixing with other population in the society. They are aware of their problems and also know how to overcome those problems. Now due to the awareness they got, go to different government offices to enquire about the facilities which they might get from the government and other agencies under various schemes and projects. Added to this, the Korachas of Chitradurga district have their own political association and many Korachas have got political affiliation with different political parties in the state. As a result the political awareness has increased considerably among the Korachas of Chitradurga district. The best example for this is of former MLA by name Krishnappa (Arasikere) and Ashok Kattimani, former MLC from Badami respectively.

With regard to the criminal activities are concerned the Korachas of today are totally different from the Korachas of yesterday. The present day Korachas are of the opinion that the criminal offences will not get them good name and fame in the society. But on the other hand it mars the progress of this community. The elders and those who are economically well-off in the Koracha community tells that stealing or robbing will
not help them in any way in improving their status. But even then the youths of this community indulges in criminal and anti-social activities. When youths are being caught by the police, the elderly people of the community react harshly and they don't tell anybody to get them released from the clutches of the police people. This was the prevailing situation prevailed among the Koracha of Chitradurga district. Korachas of Chitradurga district are moving fast with regard to their overall development. Most of the Korachas have got some financial concessions from the government and improved their economic status. Because of all these reasons the study made by me by using anthropological tools of research on Korachas about their anthropo-criminological study of the Korachas of Chitradurga District becomes a valid and interesting study to explore further information about Korachas by future researchers as well.