

A Study on Socio-Economic Status of the Koraga Tribal Community of Udupi District

Dr. Doddamani Lokaraja. A.K

Associate Professor & HOD, Dept. of Sociology, Govt. First Grade College, Jagalur, Davanagere Dist., Karnataka, India

ABSTRACT

Koraga tribe in Udupi District of Karnataka State is aborigine. It has all the features of tribe. It has untouchability and Dalith status the Socio economic condition of this tribe is pitiable and poverty stricken even today the tribe has no basic facilities such as shelter, education and food, totally the tribe is backward in almost all basic needs. This is presented in the study of Koraga Socio-economic study.

INTRODUCTION

Thousands of communities live in our country. The culturality of the respective communities is unique, and the story of communities that have access to the basic amenities of the cultural periphery and remain firmly entrenched on the one hand, are still marginalized. Still in the jungle. Those who have settled down and deprived of basic facilities are scarce in Udupi district. The Koragas identified as the most backward community in South India. They have the characteristics that a tribal community needs. Already the social sciences have been unveiled by research. The tribe's community has their own geographical area. Tulu is their traditional language. Their tradition dress and rituals are diverse. In 1986, the Koraga community ordered three folder.

It was declared 'Scheduled Class'. Azalemba, a social evil system. The system also brought down the system. Later in 1985, the central government declared a tribal community in Udupi district. Against this backdrop, many projects have been formed. Non – governmental organization were established. There is nothing wrong. Poverty is not improved. Shame and shame. Research on this community | are studies. Yet no real history of this community is yet established. There is an attempt to expose the underprivileged siblings of the Koraga life, the image of their social and economic life, through the study of tribal tribes living in Udupi District.

Objectives of the Study :

To study of the social economical of the Koraga Tribal community.
Studying the Koraga tribal community findings.

RESEARCH METHODS

The present study will be focused on Udupi district. A query, interview, historical questionnaire for collecting data on social, economic and study of Koraga in Udupi district. Information has been collected from secondary sources Koraga tribal community text and published books and other sources.

Meaning of the Tribal Community :

Tribal means community of people who were living in a particular place, with Socio-economic religious practice.

According to sociologist R.C. Varma Tribe has specific group of people who were living in particular place, partcising their own Religious Cultural, Society, Economic practices.

According imperial gazetteer tribe means 'A group of people living in a particular place, speaking some language connection with people of their community'.

Tribe communities in Karnataka :

There are so many tribal communities in Karnataka like Koraga, Chenchu, Gond (Rajgond), Gowdalu, Hakkipikki, Hasalaru, Iruliga, Jenu kuruba, Kadu kuruba, Kaniyan, Tokre Koli, Koya, Kudiya, (Melakudi), Kurumans, Malaikudi, Maleru, Maratha, Marati, Meda, Nayaka, (Beda, Valimika) Paliyan pardhi (Advichincher), Soligar, Yerava and many more tribal communities have their own folk culture, tradition and on that they are leading life.

REVIEW OF LITERATURE

The first chronicle available about Koragas is that of Francis Buchanan (1801) who gives the general description of the Koragas and make the references to the rule of their chieftain, Hubashika for short period. The historical stories about Koragas was heard like Hinge on Hubashika as a hero, invader, Pariar King, chief of Savages, king of mountain, slaves castes, king of Karagas, Koragas chieftain etc.,

Edger Thurston (1909) gives a brief information about various customs traditions observed by Koragas about hundreds of years ago. But he does not analysis the problems, changes and development programmes of Koraga tribe.

Sturrock (1804) compiled various caste and tribes of Dhakshina kannada. This study shows Koragas are the tribes, who lives in forest and Hills of undivided South Canara district. His study reveals the some of their social institutions and practices that existed centuries ago.

H.H. Wilson in his 'Mackenzie' collection tries to give definition of Koraga tribal community.

Hayavadana Rao in his Mysore Gazeter tries to explain the brief account of cultural traditions of Koragas.

B.A. Saletore (1944) and Dr. Padhur Gururaj Bhat (1963) Explains Koragas are earlier inhabitants of Tulunadu. They give brief information about various customes and traditions observed by Koragas about a hundred years ago.

Koraga Tribal Community Social, Economic lifestyle :

Tribal communities in Karnataka are the most backward social, economic, educational and political communities. They live in Udupi, Dakshina Kannada and Shimoga districts in Karnataka. It is located in Kasaragod district in the state of Kerala, adjacent to Karnataka. In the Udupi district, the Koragha community is known as the Soppu, Korag, Symbol and Kappada Karkar. The language, customs and rituals of these classes vary slightly to some extent. The people of Udupi district live in forests, hills, forests, and rural areas, building huts, vodu and shared houses. The house is called "Hill" by the Cuppa and the Shepherd, while the "Hill" is the "Hill". Koragas will make a meal of rice or saffron porridge.

As well as being a vegetarian and carnivorous, they often use prey in the wild along with hunting. Non-fish use food. Their clans are baskets, weaving, wood-fired baskets, coconut fiber, hogs, as well as wild fowl, hive in the hills. Herbs are a collection of medicinal fiber root and bark. Along with these are wages, agriculture, toilet cleaning, hospital cleaning. Cleaning in rural areas. Young people also work as a salesman in grocery stores, hiring, running autos, growing vegetables. Still others, a teacher, a woman named Sneha is specially engaged as a doctor. Women are also involved in household chores. Plus going to clean in toilets. The hardworking people are aware of the lack of their lives by working in someone else's home and also working on land. There are examples of landowners who used them for life.

It is a matter of happiness that the children of Koraga community are getting education in Udupi district in the recent past. In Udupi district, the koragas are celebrated with their home gods, "Koragajja" or "taniya" once a year. This practice is particularly good for fluttering. The Koruga tribal community speaks the Koruga language and also speaks Kannada. In Udupi district, women have more status than men in the Karagara community. These are celebrated with great fervor when the girl is born more than the male and has a special status for the females. Shri V. Ganesh of Koragha community has founded "Makkala mane (Home of Children)" in Kumbha Sree Gram Panchayat in Kundapur Taluk, which has 18 children from the Koraga community, engaged in social service education and cultural activities.

FINDINGS

Mentioned below are some of issues we can observe from the study of Udupi District Koraga tribal community.

- 1) The Koraga tribal community has the status of Dalits.
- 2) Tuber is used as food is the commonly.
- 3) In Udupi district, they are working in toilet cleaning with clan traders.
- 4) They have immense devotion to the religious of their community.
- 5) The Koraga community has a special honor for girls.
- 6) Children of the tribal community are attending school in the recent past. But going to undergraduate and graduate, postgraduate education is rarely found.
- 7) is a social, economic, educational, political and cultural backward tribal community.
- 8) It is special that the youths are engaged in different occupations in the tribal community.

CONCLUSION

Although 74 years of Independence has come to an end, the life of Koraga in the Udupi district has been very difficult and tranquil. Their poverty, pain, hunger, and ambiguity are wasted on their lives. Government and association organizations need assistance. First and foremost responsibility of Government has to uplift the tribal.

REFERENCES

- [1]. Ananthakrishna Iyer, L.K. The Mysore Tribes and Cast (Mysore; The Mysore University, 1930; rpt.1998 New Delhi : Mittal Publications),
- [2]. Elwin Verrier, The Religion of Indian Tribes (Bombay: Oxford University press,1981),
- [3]. Ghurye, G H, The scheduled Tribes (Bombay: Popular Prakashna 1959),
- [4]. Nanjundayya, H V, The Ethnographic Survey of Mysore (Bangalore : Government, Press,1906)
- [5]. Singh, K S, The Scheduled Castes (Delhi; Oxford University press,1993) People of Indian National Series, vol.2
- [6]. Singh, K S, The Scheduled Tribes (Delhi; Oxford University press,1993) People of Indian National Series, vol.3
- [7]. Thurston. (Ed), Ethnography Notes in Southern India, 1906, Govt. Press, Madras.
- [8]. Gazetteer of Bombay presidency 1888, Bijapur District Vol. XXIII, Government (Control press Bombay).
- [9]. Risely H. Censes of Indian Report Kol:1:218.
- [10]. Baines JA. Censes Indian Report 1891 : 1(1):158
- [11]. Sturrock J. Madras District Mannual south kanara 1894, 265.
- [12]. Ramachandra Changes in Kinship and Family among Koragas : A case study of selected villages in Kundapur Taluk, Udupi district. IJAR 2019 : 5 (12) : 208-2017
- [13]. Dr. K.M. Metry, Budakattu Kulakasubugalu (Tribal occupations) prasaranga Kannada university Hampi, Vidyanarya, Karnataka.

PHOTOGRAPHS OF THE KORAGA TRIBAL COMMUNITY





