



# A Socioeconomic and Educational conditions of Koragas (With reference of 100 selected families of Koragas in and around Kundapura in Udupi District)

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## ABSTRACT:

The Koraga tribe is a primitive tribe or to say is one the oldest tribe of the region is found mainly on such regions on the part of Dakshina Kannada and Udupi districts of Karnataka and the Kasaragod district of Kerala, south India. These areas in Karnataka, are altogether often referred to as Tulu Nadu. They are also found in small numbers in adjoining districts of Uttara Kannada, Shimoga and Kodagu. The Koraga are classified by the Government of India as a Scheduled Tribe.

The Koraga, who numbered 16,071 according to the 2001 census of India, have their own language, classified as an independent Dravidian language, which is strongly influenced by Tulu, Kannada, Malayalam, languages commonly found in their area.

Tribal community is an integral part of Indian society. India has the second largest tribal population in the world next to Africa. Tribal population add upto 8.6% of the total population of the nation as per 2011 census. It means their population is more than 20 crores. In Karnataka we have 50 Tribal communities especially Soligas, Gondas, Valmikies, Jenu kurubas, Hakkipikkies, Marathi, Malekudiyas, Kadukurubas, Kammaras, Meda, Todas and others. The Jenukurubas and Koragas are considered as Primitive, vulnerable or aboriginal tribes of the regions. In an undivided South Kanara we have observed Four major tribal communities namely Marati / Marati Naiks Malekudiyas, Kammaras and Koragas. The population of these four tribals is less than 2 lakh.

**KEYWORDS:** Koraga Tribe, Total Population of Tribe, Scheduled Caste, Marati Naiks Malekudiyas, Kammaras and Koragas

## OBJECTIVES OF THE STUDY

The specific objectives of Research paper is as follows:

1. To describe the Socioeconomic and Educational conditions of Koragas
2. To observe the transformation from tribal character to caste system in the above spheres of social life.

**SLANT OF STUDY:**

The information regarding the Research paper has been collected both by primary sources and secondary sources. They are as follows:

The **participant observation and Interview** schedule are used in this study. **Group discussion** was organised to gain information about the various aspects of the way of life of Koragas. The information related to the past history was obtained through the **records maintained** by administrative bodies. The data was collected from various secondary sources like journals, census report, Encyclopedias, Manuals, Records maintained by the social welfare departments.

**SCOPE OF STUDY:**

The scope of the study is restricted only for the 14 selected villages and 100 koraga families of Kundapura Taluk, Udupi District. The total population of 100 selected families is consisting of 377 males and 381 females totally 758 members. The detail of selected villages, families, male and female population is as follows.

**Table No: 1 List of selected villages, No. of families and Gender wise distributions of members of family**

Sl.No.	Name of Villages	No of families	Gender wise Distributions of Members of families		
			Male	Female	Total
1.	Halady	08	30	34	64
2.	Koteshwara	15	68	59	127
3.	Kumbhashi	05	23	27	50
4.	Jadkal	15	50	56	106
5.	Bijady	06	15	19	34
6.	Haklady	04	16	12	28
7.	Golihole	02	04	05	09
8.	Kalavara	08	27	25	52
9.	Amavasebail	04	28	24	52
10.	Hallihole	05	18	17	35
11.	Nada	06	20	24	44
12.	Gujjadi	12	38	40	78
13.	Keradi	05	18	22	40
14.	Vandse	05	22	17	39
	<b>Total</b>	<b>100</b>	<b>377</b>	<b>381</b>	<b>758</b>

**REVIEW OF EARLY LITERATURE:**

The existence of the Koraga community. Can be traced through the works of various scholars, Anthropologists, Christian, missionaries, census enumerators, Ethnologists, Sociologists was studied for the presenting the paper done by from early 18<sup>th</sup> century which includes.

- **H.H. Wilson** in his 'Mackenzie' collection tries to give definition of Koraga tribal community.
- The first chronicle available about Koragas is that of **Francis Buchanan** (1801) who gives the general description of the Koragas and make the reference 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 koragas, koragas chieftain etc.

- **Sturrock** (1804) compiled various caste and tribes of Dhakshina Kannada. This study shows that Koragas are the tribes, who lives in forest and Hills of undivided South Kanara District. His study reveals the some of their social institutions and practices that existed centuries ago.
- **Edger Thurston** (1909) gives a brief information about various customs traditions observed by Koragas about hundreds of years ago. But he does not analyse the problems, changes and development programmes of Koraga tribe.
- B.A. Saletore (1944) and Dr. Padhur Gururaj Bhat (1963) Explains Koragas are earlier inhabitants of Tulunadu. They give brief information about various costumes and traditions observed by Koragas about a hundred years ago.
- Karnataka Government has published a brief account of the life and cultural practices of Koraga tribes in the form of reports in South Kanara District Gazettes (1973) ed. by K. Abhishanker) A hill tribes living in isolation.
- Dr. Mohammed Peer and Dr. V. Heggade (1982) in their evaluation report on the impact of various developmental programmes implemented during the decade 1980-1990 for the social and economic development of Koraga tribes in undivided South Kanara have briefly highlighted the present conditions of Koragas. Their report on Koragas based on the data obtained from households drawn from South Canara.
- **Hayavadana Rao** in his Mysore Gazetter tries to explain the brief account of cultural traditions of Koragas.

Apart from the studies available in the form of monographs, a few recent attempts have been made by various researches writes author of regional Language (Kannada) to contribute articles and write-ups in chronicles on of Koragas communities, in a most general way. Which includes ups in chronicles on incurring condition development.

Sri Ramakrishna T. Shetty : Koraga Grammar (1975), Prof Amrith Someshwara : Koragas (1982), Dr. Ramakrishna Shetty : Koragaru Adunudi (1985), Dr. Purushothama Belimale : Karavali Janapada (1990), Ondu parichayatmaka Kriti (1990), P. Kamalaksha : Dakshina Kannada Jilleya Harijana Mattu Girijanara Samajika Itihasa. (1994), Dr. Hi. Chi. Boralingayya : Karnataka Janapada Kalegala Kosha (1996), Dr. Arun Kumar : Seeme (1996), Dr. Gayathri Navada : 'Virachane' (1997), Dr. A.V. Navada : Koraga Budakattu Abhiruddhi Kalpane and Tulu pole (1997), Vasudevan C. : Koragas, 'The forgotten of the primitive tribes of Tulunadu (1998), Dr. Indira Heggade : Tulunadina Koragaru Samajika Arthika Sthitigati (2007), Dr. Raghavendra Acharya : Samajika Badalaraneyalli Koragaru, Unpublished Ph.D. Thesis, Kananda University, Hampi (2010), Sri. Gunapala Shetty : Mouna Matadidaga (2012), Dr. Gangadhar Daivadnya : Koragaru Samakalina Spandana (2012) , Dr. Hi. Chi. Boralingaiah and Dr. A.S. Prabhakar (ed) Karnatakada Budakattu Sachitra Kosha (2013), Dr. K. Sundara Naik : "Social transformation among the tribals of Dakshina Kananda" A article was published in Budakattu Adhyana kannada Vishwa Vidyalaya. (2011), Dr. K.M. Metri : 'Budakattu Kulakasabu' (2002) Forest Bloosoms and the concert Jungle and 'Shukshma Adivasigalu (2017), Dr. Aravinda Malagati and

Dr. Odeyar. D. Heggade : 'Koraga Jananga' Vishlasyonatmaka Adyayana (2007), Dr. H.J. Lakkappa Gowda : Karnataka Budakattugalu, Dr. A.V. Navada : Koragaru and Tulu Polle (2013)

The above survey of the studies on Koraga tribes indicate that many attempts have been made in tribal studies on the way of life, changes and strategy of development. The reports published on the Koragas in the form of various articles are neither complete scientific nor Exhaustive. Therefore, these publications do not provide educational condition present economic and educational condition adequate information on Koraga community. However, these publications shows that the Koraga tribes have attracted the attention of Christian missionaries, Social reformers, Administrators, Anthropologists, medical scientist, sociologists and others. Hence, in the present study, an attempt is made to focus on the changes that have occurred among the Koragas and the factors like modern education, influence of western culture, Brahmins and upper classes way of life associated with these changes. For the purpose of study I have taken up the 100 Koraga tribal families of 14 villages of Kundapur taluk, Udupi District.

## MEANING AND ORIGIN OF KORAGAS

The Koraga are a tribal community who are basically found mainly in the Dakshina Kannada, Udupi District of Karnataka and Kasaragod District of Kerala State. They are also found in small numbers in almost all districts of Karnataka. The Koragas are classified as a Primitive Tribes Groups by government of India.

The name 'Koraga' have many phonetic variations.

As for **Campbell** refers to them as 'Koras' or Koragars. While **Francis Buchanan** Calls them 'Corar' or 'Corowar'. It would appear to us that due to the Tulu accent of the term, the Koraga might have been referred by Buchnan as 'Corar' and 'Corowar'.

Therefore the earlier writers have referred Koraga, Korgas, Korar, Corar, Koragars to mean the same community. While the others have used 'Koragar' the Kannada Plural for Koraga. Likewise some authors have referred to the tribe as 'Koragars' the plural form in English. As In **Kannada** the word Koraga is the singular and 'Koragaru' is in the plural, in **Tulu** 'Korage' is used in the singular and 'Koragare' in the plural and in **Konkani** the word 'Korgo' is used in Singular and 'Korgar' and 'Koragaranche' in plural.

In the term Koraga 'Kora' the first part of their name refers to the 'sun' and the name may have originated from their conventional worship of the sun. There is a possibility that their name is a corruption of 'Koruvar' which in Tulu means the people of the hills. The etymological meaning of the 'Koraga' is not very clear.

- In the first census report of 1871 relating to South Kanara district. It was reported that they are properly 'no hill tribes' living exclusively in the forest of undivided south kanara with the exception of malekudiyas.
- In 1881 census report they were recognised as 'aboriginals'
- In 1891 census Koragas were treated as 'Forest and Hill tribes of South Kanara'
- In the census of 1921, 1931 and 1941 they were classified as 'Depressed classes'.
- In 1951 census they were classified as 'Scheduled Caste'.

- From 1961 to 1981 census report they were re-classified as 'scheduled Tribes'
- In 1986 they were classified as 'Primitive tribe groups'
- Koragas are called in different ways by different scholars, Sociologists Anthropologist and others.
- According to Ramappa Varmika 'Koragas' belong to slave class.
- Sir Herbert Risley called them 'aboriginals'.
- Dr. Elwin V. calls they were 'Original inhabitants of a land'.
- J.H. Hutton calls 'Primitive Tribes'.
- G.S. Ghurye describes them as so called 'Backward Hindus'
- Social reformer Jyothi Rao phule called 'Adipraja'.
- Narasimha Mehta, A Gujarath Saint called they were 'Girijana'
- Other Social reformer called Adivasis, Vanavasis, Antyaja
- Today we use the term 'Scheduled Tribe'.

Since the concept of untouchability has its roots in the ideas of cleanliness and hygiene it is the life style of Koragas who used to eat dead animals and the left over foods has forced other to keep themselves away from them. In Dakshina Kannada Koragas are considered as untouchables and the practice of social distance, keeping out of personal and social contact is followed in case of Koragas. Hence, Koragas are not allowed to mingle with others in any of the social functions as well as they are also not allowed to enter into places of worships the persons who touches a Koraga are considered to carry the risk of impurity.

### **Nomenclature**

The names of Koragas are interesting and peculiar. Traditional minded Koragas prefer to use the traditional names of their ancestors. There is also a practice of naming the child after the grandparents in the male and female line

The nomenclature is a part of Kinship system, constitutes a relation between generations. The various common names maintained in the lineage or family line shows that there is some significant similarity among the kinsmen. This further strengthen the bond of kinship.

It is interesting to note that certain names among traditional Koragas are commonly used for both boys and girls. They were originally worshippers of the sun and they are still called after the names of the days of the week - It as follows:

**Table 02: Traditional Names of Koragas**

Sl.No.	Days	Names
1.	Monday (Somavara)	Thoma, Soma
2.	Tuesday (Mangalavara)	Angara
3.	Wednesday (Budavara)	Budhe, Budha
4.	Thursday (Guruvara)	Guruva
5.	Friday (Sukravara)	Thukra, Tankara
6.	Saturday (Shanivara)	Taniya, Saniya, Chaniya
7.	Sunday (Adithyavara)	Aitha

Few names represent the names of both Flora and Fauna e.g.,

**Males:** Koraga, Pakira, Appu, Domba, Bomma, Hoova, Kampara, Kalu, Tukka, Nakura, Pijina, Tabura, Kupula, Chaniya, Chinkra, Chinkra, Naga, Tankara

**Females:** Nagi, Kakke, Korapolu, Tarmbe, Tambe, Bage, Kusu, Akku, Gubbi, Negi

Transition from tradition to modern secular nomenclature.

## **ECONOMIC CONDITIONS OF KORAGAS**

### **(A). Koragas Settlement Patterns:**

Koraga are mostly situated in the rural areas. Due to their low status in the rural areas, the Koraga settlements are located in the outskirts of the village, where they form group of their own or even separate hamlet. Since, the caste Hindu do not mix with them, they are forced to have their separate colonies far away from other houses.

The primitive shed used by the Koragas was called Kotta (Kotya - Tulu) or Koppa. The Koragas give reason that they were cursed by the spirit. (Bhuta) Kallurtti thus were not supposed to live in decent houses. They should not live under a roof, Koppa is a primitive structure, and a sort of improvised hut made of bamboos and covered with grass or coconut leaves.

The traditional Koppa is fast disappearing from the scene and now the community men resides in houses made of mud huts with thatched or Mangalore tiles roofs. In the cities and towns the design and construction of the houses of Koragas follows the same regional patterns as found among the communities belonging to lower economic and social strata.

### **(B) Age wise distribution of Koraga family**

Age is an important factor which plays a crucial role in deterring the nature of action by an Individual. The success and failure of any actions depends largely on age factor. In this context the study of age reflects the attitude and opinion on the various aspects of social life. It is necessary to know the age compositions of the members of 100 families to provide guidance and training regarding the action and interactions of tribal community.

**Table No - 3:** Age wise distribution of family

Sl.No.	Age Group (yrs)	Age wise distribution of members of the family		
		No of Male	No of Female	Total
1.	0-06	21	32	53
2.	07-17	120	142	262
3.	18-40	119	102	221
4.	41-60	90	71	161
5.	61 and above	27	34	61
	<b>Total</b>	<b>377</b>	<b>381</b>	<b>758</b>

The above Table No. 3 explain that majority of the members are between the age group of 07-17 years. The group which have higher number of female members are tend to be very active. The Data also shows that out of 758 members of family 221 people belong to the age group of 18-40 years. These members can be productive, pro-active to the group.

### (C) Housing Patterns and ownership

In the present study the house ownership patterns explain that out of 100 family respondents 80 families lived in their own house. Where majority of family headmen reported that they live in Government sanctioned lands and built houses. It is observed during the field work that Indira Awas Yojana, Pradhana Mantri Awas Yojana, Basava Vasathi Yojana, Ambedkar Yojana has helped these families to have their own shelter. The pattern of houses ownership explains us about the socio-Economic status of Koraga community. It is due to the traditional barriers on them as well as their life style which made them as more migrant community as.

**Table No 4 :** Data of Housing Patterns

Sl.No.	Types of Houses	No of Houses	Percent
1.	Thatched Hat	02	
2.	Tiled	59	
3.	R.C.C (Half)	21	
4.	R.C.C (Full)	18	
	<b>Total</b>	<b>100</b>	

**The Table No 4:** Shows the types of Houses owned by families (Respondents) which helps us to know their standard of living and Economic conditions. Out of 100 family respondents most of them (59%) lives in tiled houses. Only (2%) family respondents lives in thatched huts. Only 21 families lives in half RCC and half tiled houses. The 18 families who are reported in RCC. In many cases the RCC houses are not completely built. Due to poor earning capacities it is difficult for them to build complete RCC houses.

The house ownership among the 100 families (Respondent). It in well known fact that house ownership pattern helps us to understand the economic status of the family.

**(D) Occupational Status of Koraga:**

According to Gurulingaiah "Occupation not only exhibits the economic position of a person but also represent the social status of an Individual. The socio-economic life of a particular group or individuals is predominantly determined by the nature and types of occupation. Occupation of tribal people is generally classified into traditional occupation and non-traditional or modern occupations. Traditional occupation are those occupation which are associated with the community. Even though occupational changes have taken place among the tribes today they depend on traditional occupation for their livelihood, such as food gathering, hunting, shift cultivation, cattle rearing and handicrafts etc."

During the field work it was observed that majority of the members continued their traditional occupation i.e. Basket making out of 570 members 64 males and 122 women totally 186 (32.63%) persons continued their traditional occupation Basket making. Most of them are working as daily wage earner like agriculture labourers, Mason, coolie, plantations, construction sites, working at factories etc. Only some of the members of family after their retirement are still engaging in the traditional occupation. Basket making, collecting forest products and tribal handicrafts. About 14 men and 82 women totally 96 persons have mentioned their occupational status as beedi rolling. Beedi Industries is one of the earliest Industries in the district involving large number of women belonging to the lower strata of the society. Since beedi rolling can be done sitting at home it is very convenient for women as well as for tribal women to carry out their regular activities along with beedi rolling.

**Table No 5:** Occupational status of the family members of villages:

Sl.No.	Occupation	No. of members of family Engaged			Percentage
		Male	Female	Total	
1.	Basket Making	64	122	186	32.63
2.	Agriculture	03	04	07	01.22
3.	Agricultural Labours	46	16	62	10.87
4.	Mason	24	-	24	04.21
5.	Cooly (Helper to Mason)	48	12	60	10.52
6.	Petty shop	07	-	07	01.22
7.	Beedi rolling	14	82	96	16.84
8.	Driver	08	-	08	01.40
9.	Working at factory	39	03	42	07.36
10.	Working on contract basics at private companies	37	-	37	06.49
11.	Government Employee	05	06	11	01.92
12.	Retired Employee	06	01	07	01.22
13.	Engineer (I.T.I.)	07	01	08	01.40
14.	Teacher (Anganawadi)	02	07	09	01.57
15.	Tailoring	-	06	06	01.05
	<b>Total</b>	<b>310</b>	<b>260</b>	<b>570</b>	<b>-</b>



**EDUCATIONAL QUALIFICATION OF KORAGAS:**

Education is considered to be the basic institution which connects individual effectively to the social system. It is not only considered as basic institutions but also important factor in bringing about changes in the quality of life of people. As it is observed from many research studies, that education is powerful factor which brings changes in the lives of women. Higher the level of education of women, greater will be the possibilities of her accepting the modern values in the changing socio-cultural sphere. Education plays a significant role in improving the social status, quality of life, social awareness and economic life situation of tribal people.

It but we are aware as the fact to at education in India has remained outside the reach of large section of the population, especially for the marginalised sections of the Indian population specially for tribal's.

Primary education has been made free for all in our country and the tribes are getting a special incentives packages to make them avail the benefit of education. Women education was encouraged by providing financial assistance, through scholarship. In spite of these programmes things did not change because most of the programmes of the government have not reached to the tribal communities.

The table shown above highlights the fact that women in Koraga tribe had access of education up to the primary level. Out of 705 respondents 158 women and 94 men studied up to primary level. This also reflects the fact that school drop out for girls is a very general trend. Generally it is associated with the factors like family and social position enjoyed by the women, general attitude towards education in particular for women education, availabilities of schools and infrastructural facilities, longer Distance, taboos and social restrictions on women so on.

On the other hand, out of 705 respondents 46 women and 21 men totally 67 members of 100 families had never attended school. We can say that there is negative trend towards the higher education of girls in Koraga tribes selected for the present study. It is only 3 women had attained the post graduation level of education.

**Table No 6:** Data of Educational Qualification of Koragas

Sl.No.	Education	No of Respondents		
		Males	Females	Total
1.	Primary	94	158	252
2.	Primary / Secondary	78	102	180
3.	High School	67	45	112
4.	Pre-University	17	26	43
5.	Graduation	28	13	41
6.	I.T.I./Diploma	04	01	05
7.	Post Graduation	01	02	03
8.	Engineering	-	01	01
9.	Medical	-	01	01
10.	Illiterate	21	46	67
	<b>Total</b>	<b>310</b>	<b>395</b>	<b>705</b>

Table No 6: Shows that Educational Qualification of 100 families (respondents). It is well known fact that in India girls education gets least priority among any social groups it is true in the case of Koraga tribal women that formal education for Koraga tribal women never welcomed by the community. Since their life around the nature and their activities related to the social living never demanded for formal education.

### REASONS FOR THE SCHOOL DROPOUT AND ILLITERACY

1. There are so many reasons for Dropout and illiteracy the main reason is poverty and patriarchy system.
2. In most of the interior villages there are more dropouts due to lack of schools near their house they have to travel far so this leads to dropouts of girls and the primary school children sufficient transport facilities available in the country and it also adds on to accessibility.
3. Sometimes the education system in our country also is the reason for dropout example. This schools becomes toxic to student barking students are suspended for minor infections or placed in “remedial classes”.

Many of the school lack adequate guidance are selling and the curriculum is not relevant to the needs of the students being taught.

4. Even lack of interest of a student can also be the reason for dropout of children.
5. Students parents are illiterate because of that reason they do not know the value of education
6. Inadequate Hostel facility
7. Health issues amongst tribal students this is one of the reason to leave the school
8. Class system has been affected on tribal community.
9. Their freedom has been snatched by disciplinary rules in schools.
10. Lack of interest.
11. Child marriage and psychological implications made them feel insecure.
12. Lack of teaching faculty to teach the children and understand their psychological condition.
13. Quality of the food supplied in schools is very poor
14. Because of the Nuclear family system children are supposed to work to feed themselves.
15. Because of religious rules, they migrate to various other places to take part in 'Kola', Nema and 'Jaatra' during festive seasons like 'Shravana' and 'Navavatri' and return before raining season.
16. Parents refuse to use systematically provided education for their children due to which literacy rate of these communities in Kundapura is very low.
17. There are many Koraga welfare organisations in Kundapura straining hard to convince Koraga people to send their children to school related to which they keep conducting meetings, discussions, pertaining to welfare of the children.
18. It gives them the knowledge about grammar of Kannada and English language.

Government has to take some interest the pigment of tribal community. As per the field work or survey the literacy rate of Koraga tribe and caste in the selected villages.

**The statistics as follows:**

- Primary students 252
- Higher primary 180
- High School 112
- University 43 graduation 41 post graduation 3 diploma and 67 are illiterate.

It is shown that no changes have been taken place amongst the people regarding their part in getting into education at Higher levels.

There are 67 students who have left the school in the middle of the academic year, in the beginning 544 students got admitted for 1 to 10th class so when we observe these are the reasons for their absence.

**FINDING AND SUGGESTIONS**

Government has to provide the facility for the students of Koraga community besides government has to provide like Scholarship, uniform, model School including give some facilities for the student of their parent in order to uplift the condition of theirs and make their lives and the condition better and also provide good hospitality and shelter where is it possible in the School and outside the premises and we need to find out the reason why these are the students are living the school and to find out the solution to make them to come school. To create such atmosphere for them to have good education and need to inculcate virtues of life. So from the society and NGO's have to contribute to make them most civilized and educated in the society by doing this way we can make their lives prosper and happy.

'Makkala Mane' at 'Dr Ambedkar Nagar in Kumbhashi, is organising various programme for the educational welfare of the Koraga children in Kundapura.

- a. The organisation, tries to impart the importance of education to parents and children of Koraga community.
- b. It conducts counseling to the children who are absent for the programe.
- c. It organises them programes on Various topics such as need and importance of cleanliness, Handicrafts / arts, including sports and cultural activities.
- d. Koraga community is not developed to the expected level but slowly they are reaching to the mainstream of the society. It is one of the saddest part of the development.
- e. Koraga's culture & tradition has been changed by the modern touch, by the influence of Shista Parampare, their customs & tradition like baptism (Cradle Ceremony), Marriage, House Warming Ceremony, Funeral & Role of priest involved in their various aspects of the way of life.
- f. Koraga language has been declaiming because of the influence of modern education.
- g. Though Government has prohibited "Ajalu Paddhathi" but still it is practice in remote & interior place and in traditional Koraga families.
- h. Government has to provide initiative to establish Koraga Tribal Research study centre either in Udupi district or South Canara district.
- i. Government & NGO's have to organise programmes not for the sake programme, instead of that positive & qualitative programmes have to oraganise for the upliftment of Koraga community.

- j. For the development of Koraga community to train their skills, government has to appoint & train people within their community to teach & train their people.
- k. Government has to sanction minimum 3 to 5 acres of land for agriculture and motivate them to do agriculture.

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## ಕನ್ನಡ:

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೨. ಡಾ. ಅರವಿಂದ ಮಾಲಗತ್ತಿ ಮತ್ತು ಒಡೆಯರ್ ಡಿ. ಹೆಗ್ಗಡೆ : 'ಕೊರಗರ ಜನಾಂಗ', ವಿಶ್ವೇಷಣಾತ್ಮಕ ಅಧ್ಯಯನ, ಪ್ರಸಾರಾಂಗ, ದ.ಕ.ಜಿಲ್ಲಾ ಪರಿಷತ್ತು ಮಂಗಳೂರು, ೨೦೦೭
೩. ರಾಮಕೃಷ್ಣ ಟಿ. ಶೆಟ್ಟಿ : ಕೊರಗರ ಆಡುನುಡಿ (ನೇತ್ರಾವತಿ ದ.ಕ. ಜಿಲ್ಲಾ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನ) ೧೯೮೫
೪. ಪಿ.ಕಮಲಾಕ್ಷ : ದ.ಕ. ಜಿಲ್ಲೆಯ "ಹರಿಜನ ಮತ್ತು ಗಿರಿಜನರ ಸಾಮಾಜಿಕ ಇತಿಹಾಸ", ಕನ್ನಡ ಪುಸ್ತಕ ಪ್ರಾಧಿಕಾರ, ದ.ಕ. ಜಿಲ್ಲೆ ಮಂಗಳೂರು, ೧೯೯೪
೫. ಡಾ. ಪುರುಷೋತ್ತಮ ಬಿಳಿಮಲೆ : "ಕರಾವಳಿ ಜಾನಪದ", ಪ್ರಸಾರಾಂಗ ಮಂಗಳಗಂಗೋತ್ರಿ ೧೯೯೦
೬. ಡಾ. ಪುರುಷೋತ್ತಮ ಬಿಳಿಮಲೆ : "ಕೊರಗರು ಒಂದು ಪರಿಚಯಾತ್ಮಕ ಕೃತಿ" ಕನ್ನಡ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ ಮಂಗಳೂರು ೧೯೯೩
೭. ಡಾ.ಹಿ.ಜಿ. ಬೋರಲಂಗಯ್ಯ : ಕರ್ನಾಟಕ ಜನಪದ ಕಲೆಗಳ ಕೋಶ, ಪ್ರಸಾರಾಂಗ ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ ೧೯೯೭
೮. ಡಾ.ಹೆಚ್.ಜಿ. ಲಕ್ಷ್ಮಣ ಗೌಡ : 'ಕರ್ನಾಟಕದ ಬುಡಕಟ್ಟುಗಳು', ಕರ್ನಾಟಕ ಜಾನಪದ ಮತ್ತು ಯಕ್ಷಗಾನ ಅಕಾಡೆಮಿ ಬೆಂಗಳೂರು ೨೦೦೦
೯. ಡಾ.ಕೆ.ಎಂ. ಮೇತ್ರಿ : "ಬುಡಕಟ್ಟು ಕುಲಕಸುಬುಗಳು" ಪ್ರಸಾರಾಂಗ ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ ೨೦೦೨
೧೦. ಡಾ.ಕೆ.ಎಂ. ಮೇತ್ರಿ : 'ಸೂಕ್ಷ್ಮ ಆದಿವಾಸಿಗಳು', ಕರ್ನಾಟಕ ಆದಿವಾಸಿ ರಕ್ಷಣಾ ಪರಿಷತ್ (ರಿ.), ಬೆಂಗಳೂರು ೨೦೧೭
೧೧. ಡಾ. ಗಂಗಾಧರ ದೈವಜ್ಞ (ಸಂ) : ಕೊರಗರು - ಸಮಕಾಲೀನ ಸ್ವಂದನ ಪ್ರಸಾರಾಂಗ ಕ.ವಿ.ವಿ. ಹಂಪಿ ೨೦೧೨
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೧೩. ಗುಣಪಾಲ ಶೆಟ್ಟಿ : 'ಮೌನ ಮಾತಾದಾಗ', ಸಮಗ್ರ ಗ್ರಾಮೀಣ ಆಶ್ರಮ, ಪೆರ್ನಾಲ್ ಉಡುಪಿ ೨೦೧೨
೧೪. ಡಾ. ಇಂದಿರಾ ಹೆಗ್ಗಡೆ : "ತುಳುನಾಡಿನ ಕೊರಗರು", ಸಾಮಾಜಿಕ, ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ, ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ ಹಂಪಿ, ಬುಡಕಟ್ಟು ಅಧ್ಯಯನ ಸಂಪುಟ ೨೦೦೭
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೧೬. ಗಾಯತ್ರಿ ನಾವಡ : 'ವಿರಚನೆ', ಎನ್.ಆರ್.ಎ.ಎಂ.ಎಚ್. ಪ್ರಕಾಶನ ಕೋಲೇಶ್ವರ, ಕುಂದಾಪುರ ೧೯೯೭
೧೭. ಡಾ. ನಾವಡ ಎ.ವಿ. : ಕೊರಗ ಬುಡಕಟ್ಟು ಅಭಿವೃದ್ಧಿ ಒಂದು ಪರಿಕಲ್ಪನೆ, ಹಾಸನದ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನದಲ್ಲ ಓದಿದ ಪ್ರಬಂಧ ಹಾಸನ ೧೯೯೭
೧೮. ಡಾ. ನಾವಡ ಎ.ವಿ. : "ತುಳು ಪೊಳ" ಶೋಧನಾ ಪ್ರಕಾಶನ, ಮಂಗಳೂರು ೨೦೧೩