

**CONVERSION OF TRIBAL TO CHRISTIAN RELIGION IN URUGUTTU VILLAGE OF JHARKHAND**

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ABSTRACT

Religion has become the identity of the person. Religious conversion is a process of converting or changing a person's own religion to another religion. The person changing the religion is called 'converttee' and the person who embraces the other person to change the religion is called 'convertor'. Given the fact that in the preceding few years, incidents of conversion into Christianity especially among tribals in tribal dominated states have been on rise, the topic demands a holistic in depth analysis of the subject matter from different perspectives not only academic but has to be discerned in the light of contemporary social, cultural and ecological setting concerning impact and long term implications such as religious disputes and separation on the basis of language, religion, and political interests. This research paper makes an attempt to analyse the status of Urguttu village of Jharkhand, a tribal dominated area, in relation to conversions of religion by collecting data from the tribal of Urguttu village. This paper undertakes empirical study on the concerned matter and therefore incorporates tables figure and other forms of data representation. The paper also incorporates results and findings of the data interpretation and analysis and further negates or confirms the hypothesis.

Keywords: Religion, Conversion, Tribal, Community, Christianity, Mainstream, Indigenous, etc



CHAPTER: 1 INTRODUCTION

Marx, famously disparaged religion as "the opium of the people". Divisive and fragmented politics of identity in religion, since ages has led to the disintegration of social norms governing behavior, thought, and social relationships. Religion is inseparable part of human life. Man, and religion have been engrossed into each other since long ages. Gradually, religion has become the identity of the person. Religious conversion is a process of converting or changing a person's own religion to another religion. The person changing the religion is called 'converttee' and the person who embrace the other person to change the religion is called 'convertor'. Given the fact that in the preceding few years, incidents of conversion into Christianity especially among tribals in tribal dominated states have been on rise, the topic demands a holistic in depth analysis of the subject matter from different perspectives not only academic but has to be discerned in the light of contemporary social, cultural and ecological setting concerning impact and long term implications such as religious disputes and separation on the basis of language, religion, and political interests. In wake of the recent "Religious Freedom Bill" mooted for discussed in Jharkhand is not only in contravention of the Fundamental Right guaranteed by the Constitution makers to all to not just *practise* and *profess* one's faith, but also to *propagate* it and consequently augmented disharmony, lack of cohesion, disputes and discontentment amongst Sarna (tribals not Christians) and indigenous Christian tribals and also other religious faiths. It was hyped through this Bill that the BJP government want to create division between the Tribal Group and Christian. Therefore, the conversion of the tribals also depend on the intention of the political parties. The tribals in Jharkhand form about 27% of the total population and follow either Sarna (worship of nature) and Christianity. According to the Jharkhand Religion Census 2011, the majority of the tribal population follows the Sarna religion and 4.30% of the total population is Christian. From the time period between 1991 and 2011, the Christian population of Jharkhand rose from 3.72 in 1991 to 4.06% in 2001 and 4.3% in 2011. With change in the government in the Centre or State, this divisive competition for the religious allegiance of India's poorest and most vulnerable people, marked by stridency and hate is an old phenomena but has taken huge toll on the tribal culture. The Churches on the other hand claim Christian tribals have retained their tribal identity and proudly maintain their respective indigenous dialects, while being modernized. To draw a balance between "allurement" and lawful "persuasion" seems an illusion where the political ideology has infused deep into the mindset of the tribals and losing identity is not farce in times to come. This study shall be a critical analysis of the above-mentioned factors influencing tribals with respect to their religious freedom and the deep-rooted impacts of the same.

The tribals generally face the process of Christianization because of the missionaries in the tribal areas embrace them by providing education and health benefits. In various tribal areas in India, missionaries of distinct sects of Christianity work with a view to convert them. In order to convert them into Christianity, they facilitate various social services like education and medical aid. In dominated areas of tribal population in India, practices of religious conversion are mainly carried



out by Christian missionaries. Vidyarthi and Ray have noted that the influence of Christianity on the tribals began in the Khasi of Meghalaya in 1813; in Urano of Chotta Nagpur in 1850 and in the Bhils of Madhya Pradesh in 1880. The tribals have been facing the problem of religious conversion for ages. Due to the consistent endeavor by the missionaries, regular policy stimulation by the British government, vulnerable condition of the tribals due to poverty, illiteracy, little opposition to conversion, lack of control over conversion, enticing offers and social status besides the tribal community's desire to improve economic condition are some of the factors responsible for the religious conversion of the tribals. The paramount purpose of activities conducted by the Christian missionaries has been the spreading of Christianity among the tribals. Causal effects of these factors are that many tribals have embraced Christianity as their religion. As a result, in different parts of India, tribals and several main tribal community groups have adopted Christianity in the last hundred and fifty years. Acceptance of Christianity by some tribal people resulted in the emergence of a new religious community called "Tribal Christians" with double identity - one as Christian, loyal to Rome if Catholics, to England if Anglicans, to Germany if Lutherans, and the other; simultaneously as tribal, loyal to the tribe to which on ethnically belonged. Before their adoption to the Christianity the Sarna tribals had loyalty to the Sarna faith and the tribal society. Now their religious loyalty has seen a radical change but their ethnic loyalty persists. This is complex, as religious, social and ethnic identities can't be compartmentalized, and this more so in a tribal context. But the fact remains that there is an emergence of a new community of "Tribal Christians" who are very much tribal socially, but not religiously. Tribal culture has a typical way of perceiving reality, its own thought-pattern, and practices determined by its belief system. The tribal system of belief, knowledge, and the construction of the self in relation to the tribal community, etc., are absorbed by each tribal. They experience tribal solidarity. This experience is transmitted from one generation to another. Hence Christianity, in the garb of western culture, is soon in conflict with the tribals in relation to their attitude to nature, economy, social organization, politics, art, literature, music, religion, and philosophy. The fusion of Christian faith and tribal culture creates a lot of confusion. A discourse on Christian faith and tribal culture necessarily takes into consideration the problematic of the encounter between the two. But now a days times have changed and tribals are now considered as much "faith" as in that of religions in other culture. Christian and tribal faith are a result of a God-experience. There is only one faith, both in Christianity and tribal religion. They worship an almighty and supreme God; who is known as *Dharmes* among tribal community. In Christianity, the expressions of belief are culled from sacred scriptures, dogmas, and liturgy etc. unlike tribal society that has only oral tradition to go by. The tribals express faith through primal fables, legends, and rituals. In Christianity religious education in forms of catechesis, theological teaching, and praxis facilitated the process of the assimilation of beliefs. In tribal society the processes of assimilation and transmission of beliefs, and the processes of initiating the members into the tribe and training them in the ways of the tribe, are done through socialization and re-socialization. In earlier times *dhumkuria* (youth dormitory) had been served to trained youths. The tribal society transmits its beliefs from one generation to



another by word of mouth, for instance, about the worship of one God, and village deity, who resides in the sacred grove.

In the article, the data and statistics we have presented must be regarded as the lower strata of Christian population because the infrastructure of the state is poor in the tribal regions, the areas are mostly affected by Leftist violence, and in these regions the people declare themselves in ways that are liable to subjective interpretations.





CHAPTER:2 REVIEW OF THE LITERATURE

- In the article of *Tribals in Jharkhand: Religion and Identity Politics* by Anant Kumar (Vol.49, Issue No.5 Economic and Political Weekly), it was mentioned that historically, tribes in Jharkhand follow Sarna Dharm (religion) and worship nature, particularly trees. However, with the advent of Christianity in the 19th century, a good number of tribals adopted or were converted to Christianity. The Christian population in Jharkhand is about 4.1 percent (Census 2001), of which majority is tribals. Thus, the majority of tribals who later adopted or converted to Christianity also follow many traditions of tribal culture such as celebration of Sarhul, Karma, and other festivities.
- In another article of Jhakmak Neeraj Ekka named *Christianity and Tribal Religion in Jharkhand: Proclamation, Self-Definition and Transformation*, The revolt of 1857, aimed at overthrowing the British rule also included vehement and violent opposition of the missionaries. Missionaries could escape by fleeing the place but the new Christians had no choice but to face the consequences for their faith in the Lord of the cross. Though the brutality and resistance around this time was vigorous and more inescapable, yet none of the new believers succumbed to the demands of the persecutors to renounce their faith. Instead, their confident and calm tolerance of the persecution became evidence of a divine power in their lives. It is pertinent to take note that these native tribal Christians converted from tribal religions to Christianity yet the resistance and oppression came from the individuals who were not even tribals.
- In the article of *Impact of Christianity on the Uraon of the Chainpur Bell in Chotanagpur: An Analysis- of Its Cultural Processes* by Keshari N. Sahay, A handful of aboriginals might have been genuinely moved by the preachings of Christianity, no doubt; but for a majority of them it was not the preachings, but protection and defense from landlords and other such privileges, that motivated them to enter the Christian fold. It was realized that previous missionaries had had little success because they had confined themselves to purely evangelical work and had not paid any attention to the temporal needs of the people. So, the missionaries changed their approach and began to attract people by giving them temporal advantages, which ultimately led to mass conversion to Christianity.
- In another article of conference of *Church History Association of India (CHAI)*, it was said that since the 19th century, the Church has been engaged in education and community development of the Dalits and Tribals/Adivasis many of whom also responded to Christian evangelization through conversion. The missionaries opened schools and the Dalits considered conversion to be a viable approach of securing better educational opportunities and for further developing life possibilities. The case of Chotanagpur offers a specimen analysis of the impact of Christian education among the tribal people. This region comprises 29 tribes, and the major tribes are Santals, Kharias, Mundas and Oraons, who, over the centuries were marginalized by the non-tribal, exploiting intruders into their homeland. When the Christian gospel of liberation was preached to them, they gladly



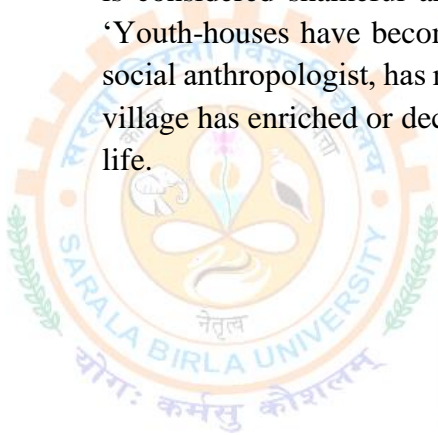
accepted it and subsequently became agents of change from within. What is noticed today is the immense social transfiguration among the Christian Tribal society: they have shifted from a barbaric, jungle-inhabited, agrarian society to a bureaucratic and civic society owing to the educational and occupational mobility.

- In the article of *Tribal Religion/S Vis-À-Vis Impact of Other Religions* by Ashiwini Srivastava, Contact of tribal societies with non-tribal societies in India has often disturbed the traditional set up of the former. Their institutions were frequently immensely affected if not rendered quite useless, and the entire fabric of their customary life was at risk of disintegration if no new initiatives were attempted to make these people track down their bearings and strike out for another new method of survival. Definitely, in such situations, there have regularly emerged sacred guru or prophets, who professed to be supernaturally inspired and proclaimed to their people a message from above, and cause them to take on new norms of existence in preparation for an ecstatic existence in this world in the near future. Unbelievers were threatened with exclusion from sharing this happy future or even with dire destruction.
- In the article of “*Religious Conversion among Tribes of India: Reflections from Sociology*” by Dr. Vinay N. Patel (2017), Religious conversion has created a harmful influence on the tribal Youth-houses, Panchayats, traditional folk dances, festivals and values among other things. Their eccentric and native culture which we call tribal culture has been brush aside and a new life style as well as new cultural transformation has arisen. In innumerable cases, religious conversion has put the converted tribal in a ephemeral and perplex situation. After the conversion, they have neither been in a position to completely accept the Christian culture nor given up their original tribal culture totally, which created an uncertain path for innocent tribals. A feeling of dislike and hatred towards their original culture has developed. For instance, the converted Gond tribals mark the traditional ‘Youth-houses’ with a feeling of abhorrence. In numerous tribal communities in India, ‘Youth-houses’ are still a symbol of distinct feature of the tribal society.
- In the article of “*Christianization, Hinduization and Indigenous Revivalism among the Tribals of Gujarat*” by Lancy Lobo (2003) the ‘de-tribalization’ or ‘assimilation’ of the tribes of Gujarat—either by incorporation into Christianity or inclusion into Hinduism—against the backdrop of the burgeoning politicization of the entire issue of conversion. Tribals of Gujarat have the following faith-based typologies: those persevering traditional belief systems, those converted to Christian religion and those who have Hinduized themselves and following a number of sects both classical and modern. Even though, the tribals in Gujarat are on the margins of faith, yet they are ignored section of society in terms of their identity, economy and polity.
- In the article of “*Christianisation among the Oraons of Chotanagpur*” by Sanjay Kumar (1990), Towards the middle of the 19th century the Oraons of Chotanagpur were backward, illiterate, exploited and oppressed by the landlords and moneylenders, and looked for a



saviour who could end their problems. A psychological atmosphere was set beforehand and the ground was ready for change when the Christian missionaries showed up on the scene. The Oraons witnessed that their old gods and spirits could afford no relief or protection against their manifold economic miseries nor could the Bhakti cult (whether Mahadeo Bhakti or Vishnu Bhakti or Kabir Bhakti) be of much use to them in their worldly struggle. But the proteges of the foreign missionaries secured protection from future molestation, though not always relief from existing troubles. At the time of acute economic distress or agrarian discontent there was mass conversion to Christianity in among the Oraons.

- In the article of “*Considering Individual Religious Freedoms Under Tribal Constitutional Law*” by Kristen A. Carpenter(2005), A ‘Youth-house’ is a mandatory community organization and peculiar kind of group in a tribal community. Unfortunately, the religious conversion has nearly abolished the Youth-houses as a result of its harmful influence on the traditional tribal life. In some of the tribal communities, participation in Youth-houses is considered shameful and a sign of backwardness while in some other communities ‘Youth-houses have become stronger as a reaction to the process of conversion. Mill, a social anthropologist, has noted that a glance at a ‘Youth-house’ can tell us whether a tribal village has enriched or declined. Youth-houses can reflect the total reflection of the tribal life.





CHAPTER 3: THEORETICAL FRAMEWORK

FUNCTIONALIST THEORY

The tribals are basic functionaries in the society. They maintain the ethos of the culture. The preservation of culture is the main aim of the society because of their extinction of conversion. They tribals are close to the ecology and conservation of environment. Their culture are more oriented towards nature which helps to preserve the same.

CONFLICT THEORY

Tribals culture and their society does not come under the main stream of the society. Therefore, their interest generally gets into confliction with the interest of the other mainstream society. Apart from this, when the tribals convert from their religion and custom and tries to adjust in the different religion then tribals face conflicts in accommodating to the society.

INTERACTIONALIST THEORY

When the tribals convert from their own religion and customs to the customs and practices of other religion, they not only try to be the part of mainstream but tries to develop themselves with interacting to other community people. Through this, they get more interconnected to the world and get interacted with the other society.

In the present research, the conversion of the tribals leads them to come out from their basic culture and make them modernize. And this leads to support the Functionary Theory, on the other hand, the tribals when get converted to Christian, there comes the conflict between the culture the tribals used to follow before and after getting Christianized. Also there becomes conflict when the conversion creates problem in validation of their non-converted tribals ancestor's documents. But at the same time this conversion leads to more interaction of tribals to those of the mainstream members and this leads to functioning of the Interactionalist Theory.



CHAPTER 4: SIGNIFICANCE OF RESEARCH PROBLEM

This study considers the impact of Christianity on the tribal culture and points to the existence of five cultural processes: oscillation, scrutinization, combination, indigenization, and retroversion, which are loosely associated with progressive phases of Christianization. Each of these processes is discussed in detail, with a description of how the initially culture of the converts become unstable and finally regains stability as succeeding generations blend the new ideologies with the old one, validating and readopting numerous old beliefs and thoughts; and practices that were initially relinquished. The set of processes discussed here might have wide applicability in study of the impact of Christianity on native people and has to be understood in the light of contemporary social, cultural and ecological setting concerning impact and long-term implications such as religious disputes and separation on the basis of language, religion, and political interests.





CHAPTER 5: RESEARCH METHODOLOGY

The methodology proposed to be adopted by the researcher in this work, is ‘doctrinal’ as well as empirical in nature. The research is analytical in nature. The researcher, for the purpose of this study, will rely on various sources of information, both primary and secondary, Articles published in various journals, Text-books, Law Journals, Judicial Pronouncements, and websites etc. Uniform mode of citation will be adopted to write the paper.

UNIVERSE OF THE STUDY

The present study consists of the population of Uruguttu village of Jharkhand state as the universe of the study and tribal people and adivasis both the indigenous Adivasis and the converted adivasis of the same village was considered as the sample.

SAMPLING DESIGN AND SIZE

Sampling was done among the rural, tribal, adivasis population of Uruguttu village of Jharkhand. The respondents were collected through Snow-ball Non-Random Sampling Method as one tribal family help the Research Investigator to get other respondents and this method help to produce characteristics in the sample that are proportional to the overall population. For the study the sample size was total 20 respondents.

RESEARCH DESIGN

Qualitative research was undertaken primarily to support the design of the interview schedule, and confirm causal relationship among the research objectives and data collected. Explanatory research design will be used in order to determine the nature of the problem, and will help to establish relationship among the phenomenon. It focuses on explaining the aspects of the study in a detailed manner and helps in understanding the problem more efficiently.

METHODOLOGY OF DATA COLLECTION

For the purpose of the study and data collection two main sources of data was used:

1. Quantitative Method: For the purpose of finding and collecting the data, Interview Schedule was made and questions were asked to the respondents on the basis and that interview schedule. The data collected after the interview schedule was analysed and quantifies in the form of tables and graph as shown in the proceeding pages of the study.
2. Qualitative Method: The observation Method was also simultaneously carried out by the Research Investigator in the field of Uruguttu village.



RESEARCH OBJECTIVES

1. To study the socio-cultural framework of indigenous tribals and the process of Christianization along with socio-economic dimensions of the unregulated conversion and its impact in light of political ideologies.
2. To examine and analyse the difference between “allurement and coercion” and “professing and propagate” religious freedom in light of pronouncements and study ethico-legal perspectives of conversion of tribals into Christianity.
3. To explore the complexities of conversion in terms of adaptation and accommodation with the advent and spread of Christianity among tribals.
4. To analyse how fight for religious identity among tribals leads to violence, lack of cohesion, disharmony and religious disputes.
5. To provide suggestions and recommendations to rationalise religious freedom but without degrading tribal culture or having deep rooted adverse impact.

RESEARCH HYPOTHESIS

1. Christianity has deep rooted impact on indigenous tribal culture in terms of sociological, economic and political setting.
2. Existing Laws and political ideologies have acted as institutional perpetrators and propagators have also impacted cultural framework of tribals and has spread Christianity.
3. Lack of economic resources and poor living conditions have led to tribal conversion because of missionary incentives.
4. Fight for religious identity in present times being of utmost importance and compromise in fundamental rights by government intervention have negatively impacted peace and harmony amongst tribals.
5. The advent and spread of Christianity is sociological process and has led to modernization of tribals.

CHAPTER 6: DESCRIPTION OF VILLAGE URUGUTTU

Urgutu is a village situated on the outskirts of Ranchi, approximately 20 km from it and around 10 kms away from Kanke block. The village is not that densely populated with a total population of around 4000 people which include 1000 households where the majority of the population professes Islam as a religion, but the other set of population of community were Mahto, Adivasi and Oraon. The village has 2 gram panchayats and these panchayats are implementing MNGREGA but people are not getting wages on time. People in the village are not well educated but they do have basic knowledge of what rights and duties are endowed upon them. The village is under-developed and most of the population lives in kachcha houses. The Research Investigator could find only one pakka house and that was of Mukhiya ji of the Village. Their main source of drinking water is from tube wells. Because of lack of irrigation facility, the farmers of that village were more inclined towards single crop cultivation. The people in the village do not have proper source of income as most of the population is unemployed and the people are engaged in occupations like rack-picking, welding, daily-wage work, etc. the most who are employed does the agriculture work. The majority of the population live below the poverty line.



People have little or no excess to technology and maximum of the houses do not have televisions, refrigerators, or even mobile phones as a matter of fact. One notable feature of this village is that it is well electrified and the electricity is available for more than 18 hours a day. The people of the village celebrate festivals with great deal and enthusiasm which include festivals like Sarhul, Sarana, Deepawali, Durga Puja, Ramadan, Eid, etc.

Some of institutions present in the village include, one primary and secondary school (with a total strength of 500 students) and health sub-centre. People- Teacher Ratio is not maintained in these schools. Participation of girls in school is more than boys in all the class. The participation of woman in various practices and activities of the village is very prominent. They take active participation in the village panchayats. The village has a weak local governance as the panchayats are not held regularly and the issues of people are generally not heard or sidestepped. One of the major flaw in the village includes that the schemes and initiatives initiated by the government do not actually reach out to the poor. They are given assurances as to the implementation of the benefits but what they are left out with is despair and a lot of troubles.



CHAPTER 7: FIELD OBSERVATION

During the empirical research, the Research Investigator came across many observations relating to the research problem of the study while collecting the quantitative data.

The first observation made by the Research Investigator was that all the population of all the religion of the village lives in harmony and the upper caste don't create social strata problem for the lower caste. They live in the same place, use the same well and nothing is segregated. Untouchability is not much prevalent in this village. Adivasis people and Brahman of that village live together.

The tribals of this village are extremely poor. They are poorer than the Muslim and other communities of that village. Adivasis of that village are not exposed to the outer and modern world. Therefore, most of them was knowing much about the conversion of the tribals to other religion especially Christianity. They do not know that there are tribals also who converts their religion. Some of them even heard about the conversion process but neither witnessed nor experienced. The topic of conversion of tribals to Christianity was very knew to them and this was because of lack of exposure to them. All the tribals in this village have the same idea of prioritizing their identity as anadivasi and all of them neither knew about the conversion process nor want let it happen in their family.





While asking the relevant question to the respondents, the Research Investigator observed that tribal women are with sharper mind than the tribal men. Women answers were more logical than the men answers.

Tribals of the study village want to educate their children but due to lack of economic resources they could not send their children to the school. One of the respondent said that “*pen kharidne ka paisa nai hai toh padane kaise bhje..*” Secondly, the work and occupation tribals inherently do requires more hard work, more labour but income out of that is very less so they require their children for as their helping hand. There are young boys who are pursuing their B.com and B.A from the nearby college called S.S.Memorial, Ranchi but they do not attend the regular classes. They remain in their house, they neither do any part time job nor go to attend classes.



CHAPTER 8: LIMITATION OF THE STUDY

There were certain difficulties and hurdles faced by the researcher while conducting the research. Following are the list of certain limitations:

- **Paucity of time:** The sociological field trip was conducted in a day where a researcher could spend only 4-5 hours with the respondents. Conducting a particular survey in the limited time for 4-5 hrs is totally insufficient.
- **Limited Respondents:** Though the sample size was limited and only 20 respondents interviewed for the purpose of the research. It is pertinent to note that the rural population comprises of 4000. Thus, the sample size of 20 might be inconsistent at a certain level.
- **Language Barrier:** The maximum population of the village was illiterate and they even had difficulty in comprehending Hindi. Thereby, there was a limited language barrier which lead to an obstruction in the communication between the researcher and the respondents.

CHAPTER 9: DATA ANALYSIS AND DATA INTERPRETATION

AGE	FREQUENCY	PERCENTAGE
0-25	7	35%
25-40	5	25%
40-60	6	30%
60+	2	10%
TOTAL	20	100%

Figure 1

The table 1 demonstrates the age of the sample population. Maximum are young age group population. They consist of 35% of the total sample population. The minimum age group from whom the responses are collected for the study are 60+ age group members. But through this table it can be seen that every age Adivasi was taken into consideration.

EDUCATION	FREQUENCY	PERCENTAGE
Literacy	14	70%
Illiteracy	6	30%

Figure 2

This table 2 demonstrates the literacy rate of the sample population. Here, the Research Investigator considered those as a literate who have passed class 8. The maximum is literate population. Many were those who have done their Matric. Maximum population were from 0-25 years and maximum is literate, so we can conclude from table 1 and table 2 that maximum young were at least literate.

OCCUPATION	FREQUENCY	PERCENTAGE
Student	6	30%
Agriculture	5	25%
Driver	4	20%
Unemployed	3	15%
Others	2	10%
Total	20	100

Figure 3

This table demonstrates the occupation of the respondent which will further demonstrates the socio-economic condition of the individual. The maximum is from the students and the reason

behind this is because the new generation will understand more whether they will continue being the adivasi or will convert themselves. The socio-economic condition of the agriculture, driver and unemployed people was extremely poor and they could not afford their children to go to schools. In the category of 'Others' which consist of pot-making, jute-works, etc and there altogether 10%.

FAMILY TYPE	FREQUENCY	PERCENTAGE
Nuclear	4	20%
Joint	16	80%
Extended	0	0%

Figure 4

This table 4 demonstrates that the out of 20 respondents, most of them are joint family and only 20% consist of Nuclear family. In the village the joint family is more prevalent. Extended families were negligible and there was not even one extended family in the village. There are more joint families because they could able to divide and work and pay.

MONTHLY INCOME	FREQUENCY	PERCENTAGE
0-5000	5	25%
5000-10,000	11	55%
10,000-20,000	3	15%
20,000+	1	5%
Total	20	100%

Figure 5

This table 5 demonstrates the income status of the respondents. Maximum were from 5000 to 10,000 per month income group. They consist of 55% and the economically moderate families were very less. Only the 5% of the population was above 20,000. Many respondents were from BPL category. Some of them were even not having proper clothes to wear. Situation of the study village regarding standard of living is very low. Also, many adivasi grievances were related to poverty and lack of economic resources.

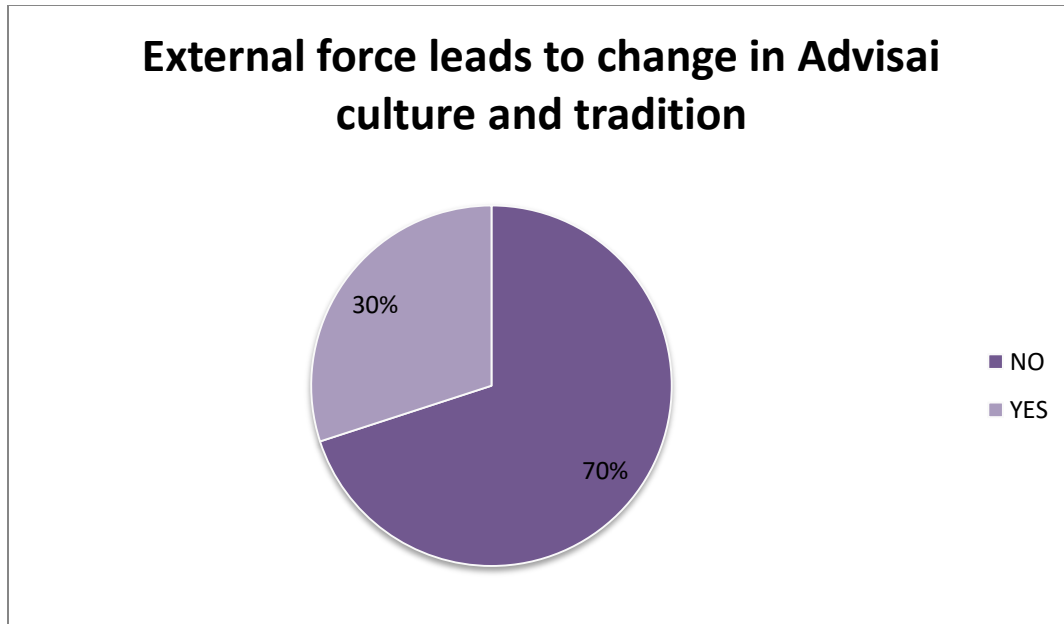


Figure 6

This graph depicts the whether the external forces leads to change in the core nature of adivasi tradition and culture. Most of the respondents said that there is no external forces which changes our culture and tradition. This shows that they are unknown to the outer situation of the adivasi who get influenced by many different other culture and tradition and this harms their own culture and tradition.

MODERNIZATION IMPACTING THE CULTURE OF ADIVASIS	YES	%	NO	%
	7	35%	13	65%

Figure 7

This table shows that people of the study village don't believe that there is any effect of modernization in their culture, tradition. They are avoidant of what are happening. They are unable to ascertain the changes happening around them because of the lack of awareness about the problems.

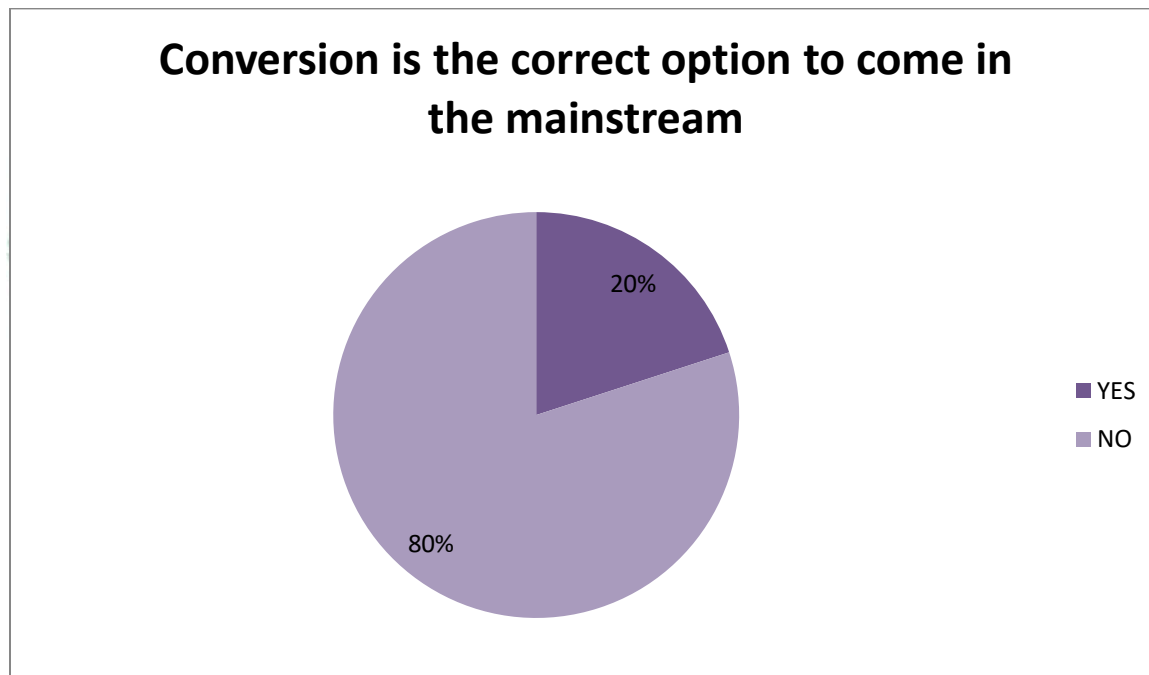


Figure 8

This graph depicts the number of people responding to the conversion happen because they want to come to mainstream. Majority of them said that conversion is not the correct option to be in the mainstream. Many tribal's feel that they are excluded from the main world so to be the part of it they converted from adivasi to Christian. Majority of respondents replied in negative that no one should go to other religion because of the loopholes in ours; rather, they should have focused on correcting the loopholes of our religion so that adivasi people per se get developed. The people converting should think of collective benefits rather than individual development.

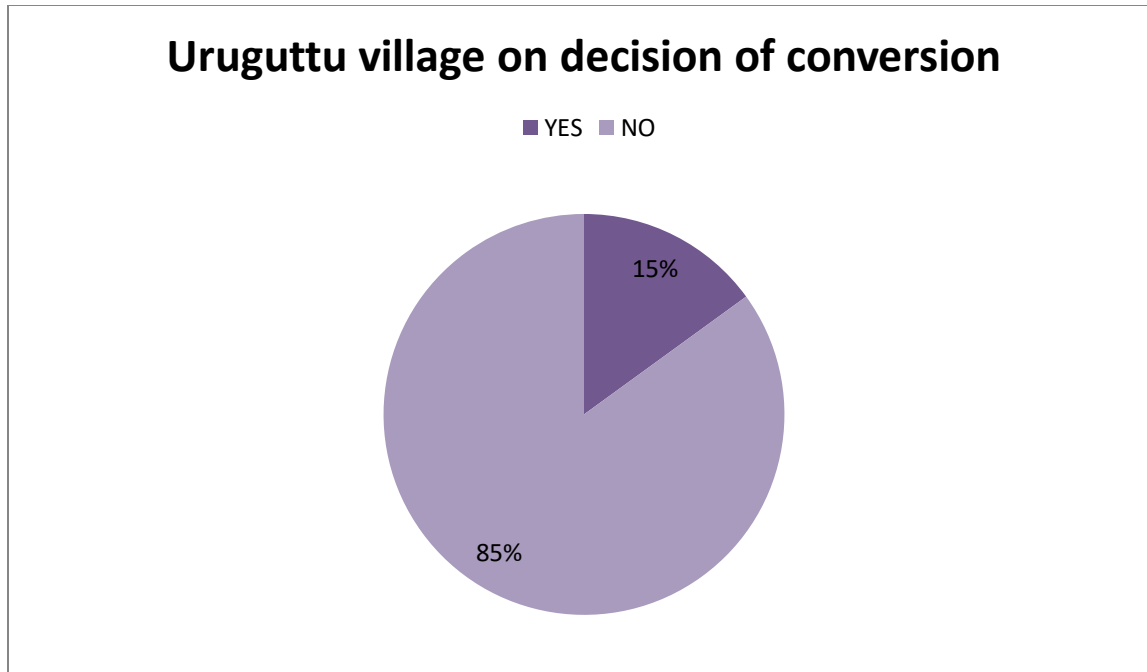


Figure 9

In the research filed, the research investigator also inquired that whether the adivasi of Uruguttu village ever want to opt for conversion. This was to test the psychological condition of the villagers regarding the conversion. The result was that many of the villagers were reluctant to change their religion for conversion. Only 15% of the population wanted to convert and their reasons who because of education and health benefits given to them in the missionary schools and colleges. They wanted to convert because they prefer getting educated over holding the status of adivasi. But majority of the adivasi of the study village despite of extreme economic dearth is reluctant to convert their religion and this consist of 85% of the study population. This shows that the villagers are that exposed to understand the benefits of the conversion and hold their orthodox notions.

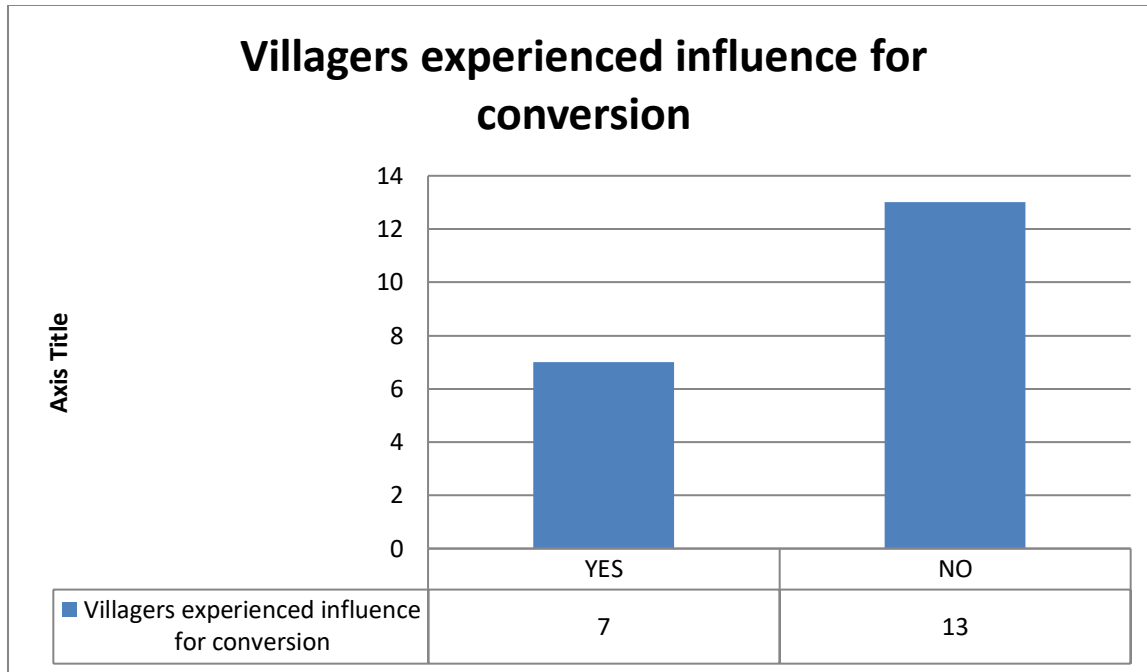


Figure 10

This graph depicts that the Uruguttu Villagers have ever experienced that people of other religion is trying to persuade or influence them to convert to their religion through any means. If there is yes to their answers then what are the ways through which they try to influence and whether they got influenced or not. Through the field trip it was come to the knowledge of the research investigator that the people of the study village was not much exposed to different situation of the world. Students who went outside the village for the study purpose experienced the influence from the missionary institution that if they get convert their religion they will get reduction in the school/college fees. Other 65% of the respondent never experienced any conversion.

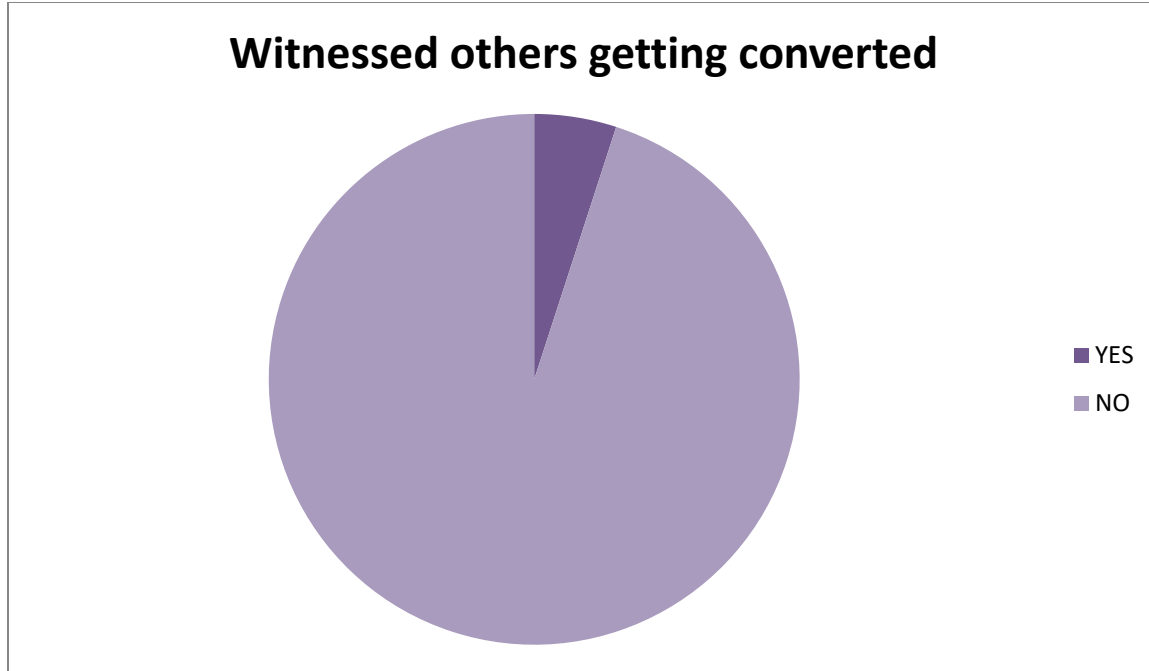


Figure 11

This pie chart tries to show that the people are neither got influenced nor they have witnessed that any other people are getting converted. Out of 20 only 1 respondent has witnessed that their neighbor of their previous residence got converted and later she faced problems in the documentary papers. On the other hand, there are 19 people who have not seen any other people be it their relatives, friends, etc who get converted. This shows that people of the study village do not have the tradition of conversion. They have only heard of the conversion and not seen.

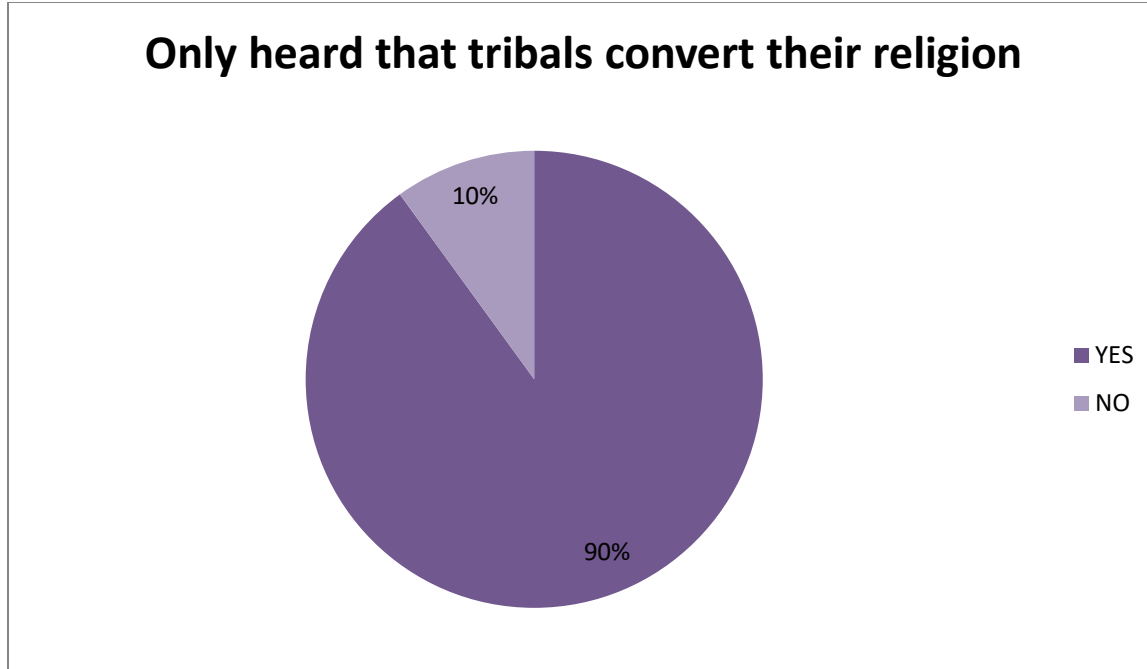


Figure 12

This graph shows the level of exposure of the tribals in the study village. They only have heard about the conversion that this something which exist but not in high frequency. They do not see it as a major problem. 90% have only heard and 2 respondents have seen people converting. This shows that people of study of the village was not exposed to the real scenario, they were confined to their own villages and the village was not that developed to analyze the happening of the outerworld.

Situation Given: suppose there is a missionary school, which will reduce the fees of your child/yours if you convert yourself into Christian, then whether you will convert or not?

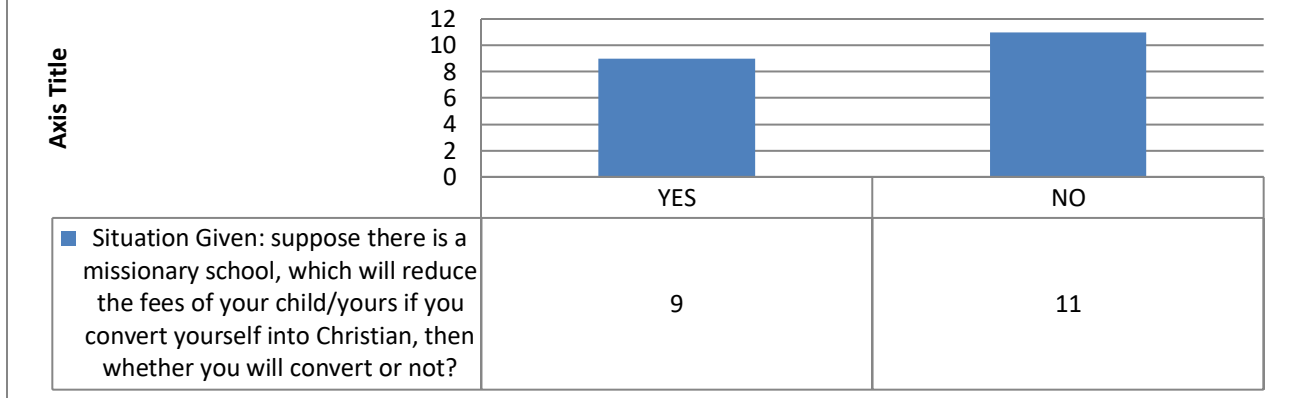


Figure 13

In this graph, a situational question was asked to the respondents. For some the education is more important and therefore they will change their religion if they get reduced fees for study. This shows that the major problem with the adivasi is the poverty. Had there been situation where adivasi are well-off, they could have faced no need for conversion. 9 respondents out of 20 respondents said that in such circumstances come then they will change their religion. On the other hand, all the respondents who were above the 40 years were generally completely reluctant to change their religion for any reasons. For them being adivasi is more important than getting education.

CORRECT IN CONVERTING THEIR RELIGION	YES	%	NO	%
	1	5%	19	95%

Figure14

This is another table to show the thinking perspective of the respondents. The majority of them thinks that conversion of other religion from adivasi is not a good idea and also it simply shows that it is not acceptable and incorrect. The 95% of the respondents were agreeing that conversion is not a correct option and only 5% opted for a good option.

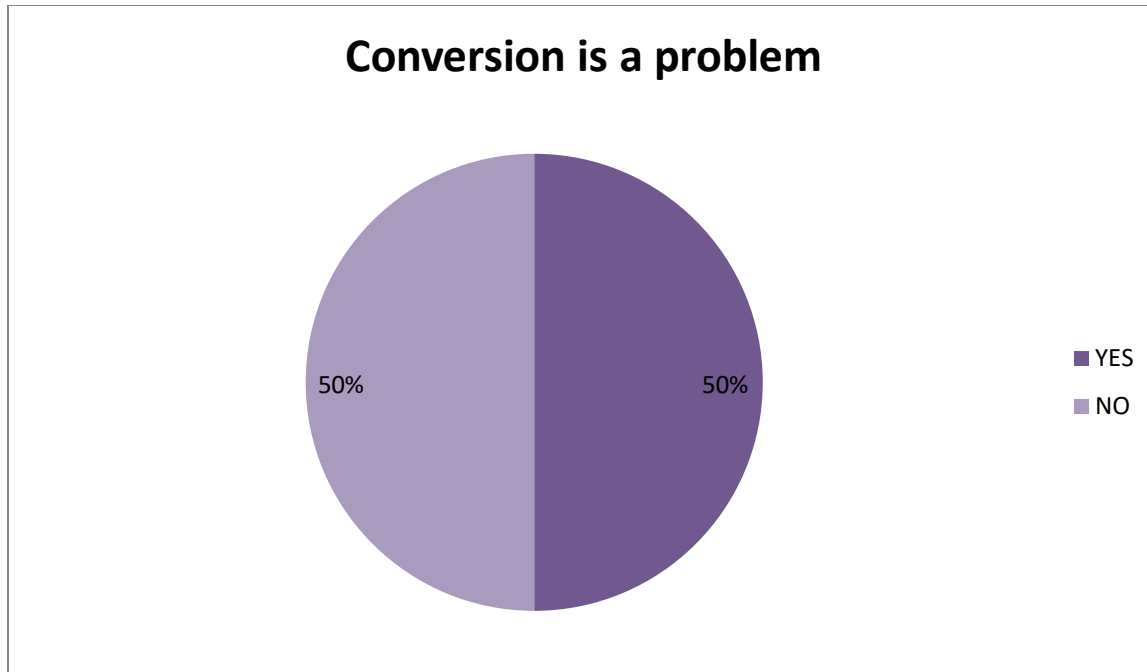


Figure 15

The present pie-chart shows that whether the tribals of the study village take conversion as a problem. From this graph shows that the half of the tribals known that conversion is a problem and other who said that conversion is not a problem for the society is because they don't have that knowledge that conversion is a problem for their society. There is much lack of awareness among them.

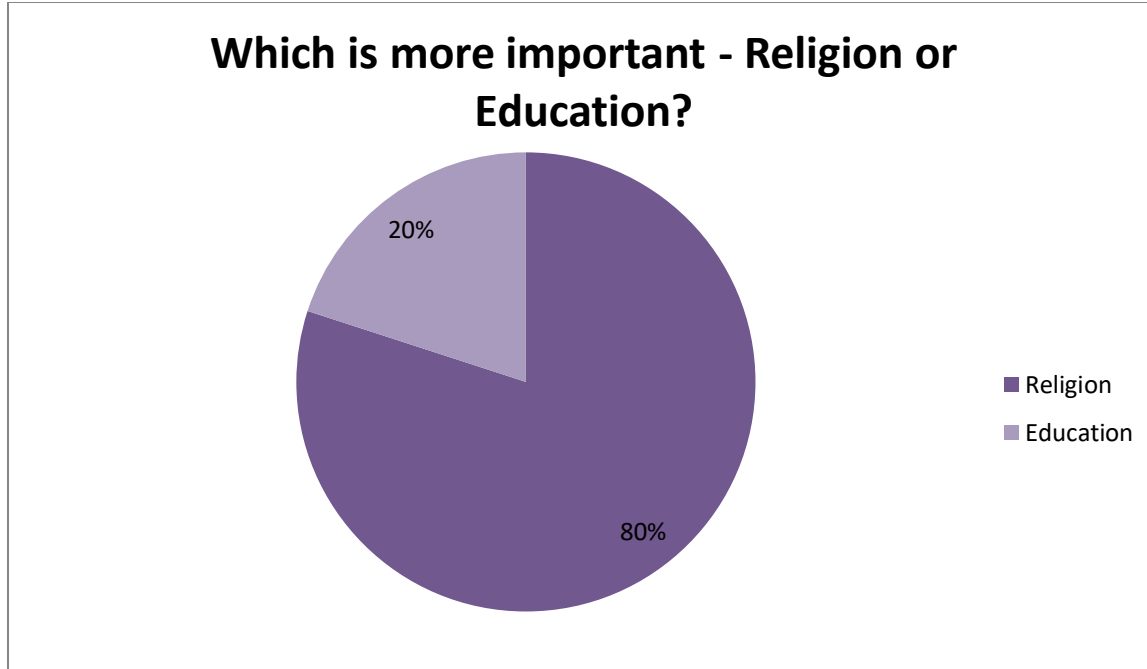


Figure16

Through this pie chart it is cleared that people of the study village are more religion oriented rather than education oriented. 80% of the population of the sample said that when matter comes to choose between the religion and education, they will go for religion. The answer was such because they have still does not realize the significance of education and could not able to catch their root problems.

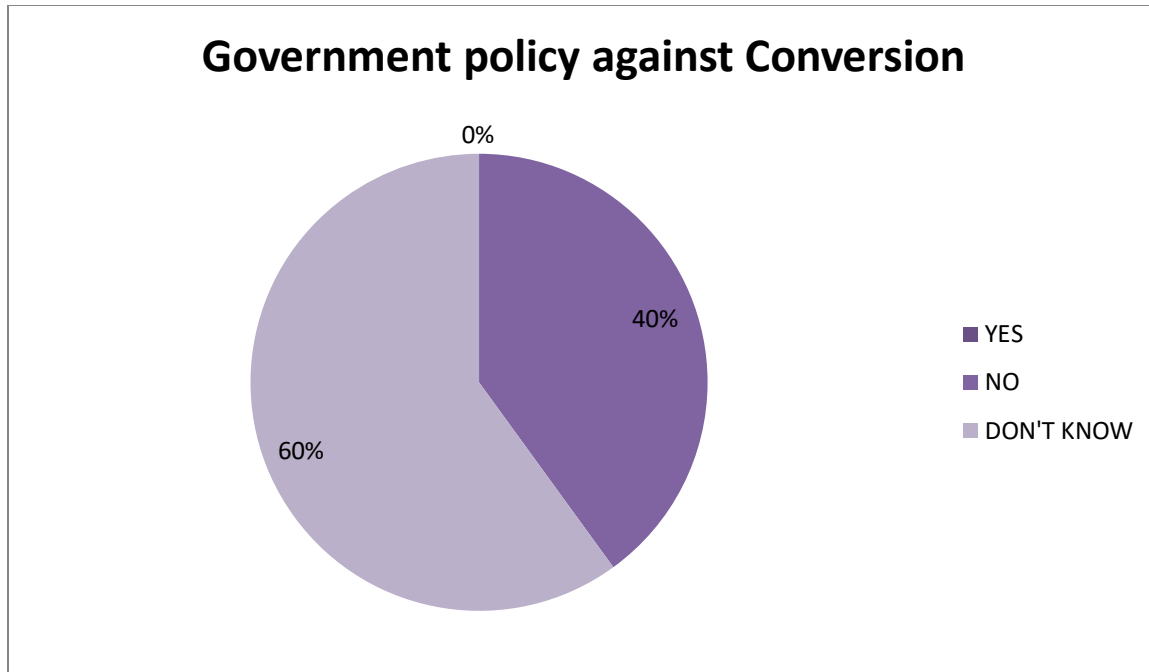


Figure17

This graph shows the level of awareness among the people in the study of the village. The awareness regarding the government initiative against the conversion. Also the data shows that 60% of the population of study does not know that there is any other initiative and also, there is no respondent who said that there is government policy against conversion. 40% of them said no their answers.

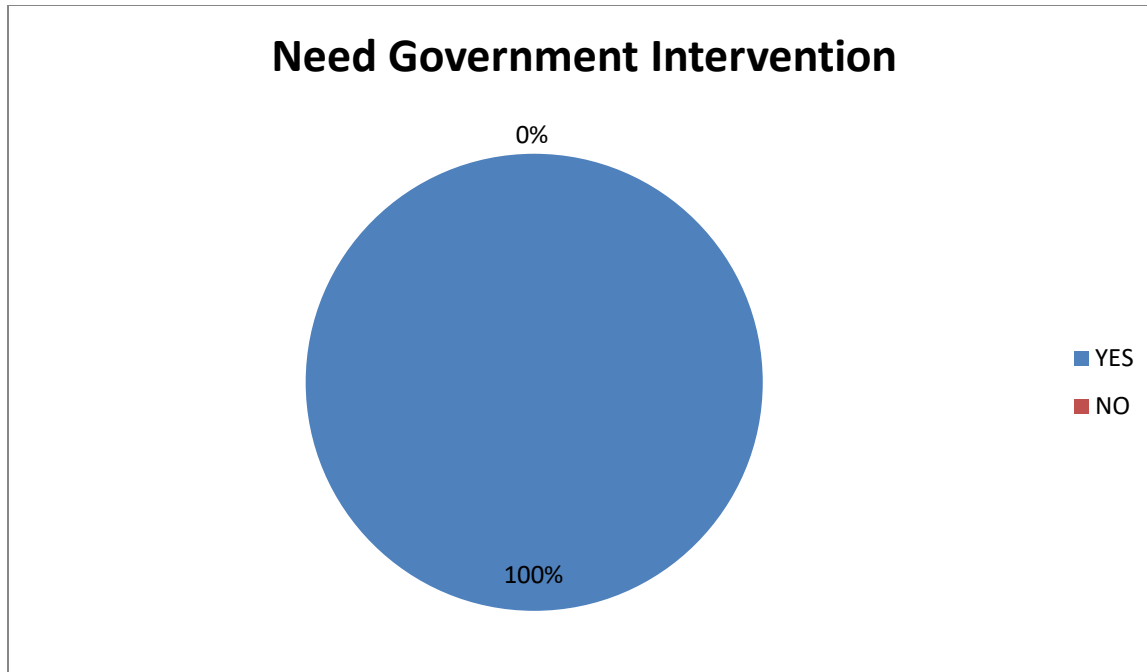


Figure18

This graph shows that all the tribals need government intervention to solve the problem of the conversion. All the 100% want the government to start a policy which could help the tribals to not to convert themselves to the other religion. Also, to preserve their heritage, culture and tradition they want the government to intervene inbetween.



TESTING OF THE HYPOTHESIS

1. From the data collected and analysed the hypothesis that the Christianity has deep rooted impact on indigenous tribal culture in terms of sociological, economic and political setting has been falsified in the case of Uruguttu village.
2. From the data collected and analysed the hypothesis that the existing Laws and political ideologies have acted as institutional perpetrators and propagators have also impacted cultural framework of tribals and has spread Christianity has again been falsified on the ground that such propagation has not been reached to the study village yes and therefore the data does not support the given hypothesis.
3. From the data collected and analysed the hypothesis that the lack of economic resources and poor living conditions have led to tribal conversion because of missionary incentives has been testified correctly. The data support the hypothesis.
4. From the data collected and analysed the hypothesis that the fight for religious identity in present times being of utmost importance and compromise in fundamental rights by government intervention have negatively impacted peace and harmony amongst tribals has been not proved because the data does not support the concerned hypothesis in the study village.
5. From the data collected and analysed the hypothesis that the advent and spread of Christianity is sociological process and has led to modernization of tribals has been disproved as the study village has not been modernized and there was no correct respondent to testify the concerned hypothesis.



CHAPTER 10: SUMMARY OF THE KEY FINDINGS

- The concerned villagers are unknown to the outer situation of the adivasi who get influenced by many different other culture and tradition and this harms their own culture and tradition.
- People of the study village don't believe that there is any effect of modernization in their culture, tradition. They are avoidant of what are happening. They are unable to ascertain the changes happening around them because of the lack of awareness about the problems.
- Only 15% of the population wanted to convert and their reasons who because of education and health benefits given to them in the missionary schools and colleges. They wanted to convert because they prefer getting educated over holding the status of adivasi. But majority of the adivasi of the study village despite of extreme economic dearth is reluctant to convert their religion and this consist of 85% of the study population. This shows that the villagers are that exposed to understand the benefits of the conversion and hold their orthodox notions.
- Through the field trip it was come to the knowledge of the research investigator that the people of the study village was not much exposed to different situation of the world. Students who went outside the village for the study purpose experienced the influence from the missionary institution that if they get convert their religion they will get reduction in the school/college fees. Other 65% of the respondent never experienced any conversion. people of the study village has not the tradition of conversion. They have only heard of the conversion and not seen.
- People of study of the village was not exposed to the real scenario, they were confined to their own villages and the village was not that developed to analyze the happening of the outerworld.
- . For some the education is more important and therefore they will change their religion if they get reduced fees for study. This shows that the major problem with the adivasi is the poverty. Had there been situation where adivasi are well-off, they could have faced no need for conversion. 9 respondents out of 20 respondents said that is such circumstances come then they will change their religion. On the other hand, all the respondents who were above the 40 years were generally completely reluctant to change their religion for any reasons. For them being adivasi is more important than getting education.
- Despite the fact they unaware about the condition prevailing in the tribals society, they need government intervention for helping them out for the tribal issues. There are very less government intervention or policies regarding the holistic development of the tribal community.
- The major problem faced by the tribals are poverty, education, and especially liquor in the study village.



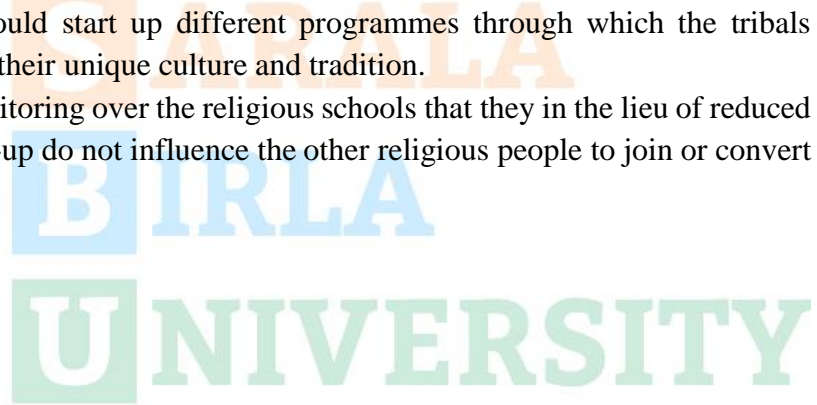
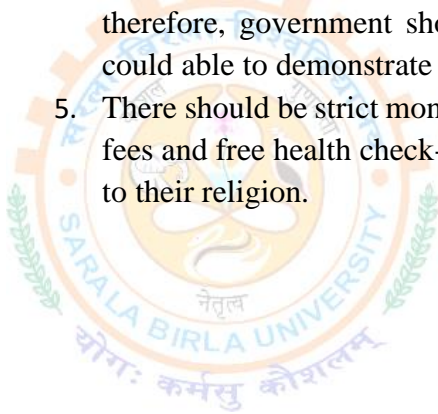
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CHAPTER 11: RECOMMENDATION AND SUGGESTIONS

Some of the recommendations in order to solve the problems of Conversion problems are as follows:

1. Awareness must be spread among the people of the other village. People in the study village does not face any problem of conversion but at the same time they are unaware of the circumstances and situations prevailing outside their village. They should have the knowledge so that the same does not happen with their family in the future.
2. In the village of Uruguttu, the main concerned of the villagers were to overcome the problem of liquor, poverty, education, electricity.
3. Apart from the Uruguttu village, there are many other villages where conversion is a problem. There the government should have the specialised policies against conversion and intervene in between for controlling the same. Because there are areas where conversion is a major problem.
4. Through the conversion process, it hampers the culture and tradition of the tribals and therefore, government should start up different programmes through which the tribals could able to demonstrate their unique culture and tradition.
5. There should be strict monitoring over the religious schools that they in the lieu of reduced fees and free health check-up do not influence the other religious people to join or convert to their religion.





CHAPTER 12: CONCLUSION

This study considers the impact of Christianity on the tribal culture and points to the existence of five cultural processes: oscillation, scrutinization, combination, indigenization, and retroversion, which are loosely associated with progressive phases of Christianization. Each of these processes is discussed in detail, with a description of how the initially culture of the converts become unstable and finally regains stability as succeeding generations mix the new ideologies with the ancient one, vindicating and reacquiring numerous old beliefs and practices that were initially relinquished. The set of processes discussed here might have wide applicability in study of the impact of Christianity on native people and has to be understood in the light of contemporary social, cultural and ecological setting concerning impact and long term implications such as religious disputes and separation on the basis of language, religion, and political interests.

Under the influence of conversion, there have been changes in social life of the converted tribals where the reflection of negative (harmful) influence is clearly visible. The facts really confirmed that conversion has facilitated the tribal to adopt the pattern of westernization, but, as Roy notes, the design of change during the English rule had become more appealing and it proved to be more benevolent change among the tribals. Notwithstanding, after Independence, there was a retreat. The converted Christians have initiated to intentionally collaborated and cooperated with the non-Christian tribals in the movement of rehabilitation. They have begun to create their original identity through the traditions and values they held before conversion. The converted tribals have started to shower dignity and significance to traditional institutes, incredible men of their tribe, not forget to mention *Birsa Munda*; traditional social customs and traditions; celebration of traditional festivals and dances - the distinct elements of tribal culture. There are trends to new side of inclination which lead the converted and non-converted tribals to develop and establish new forms of social and political organizations.



CHAPTER 13: REFERENCES

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