



CULTURAL GENOCIDE OF TRIBAL COMMUNITIES IN INDIA: A SYSTEMATIC AND CONSTANT APPROACH

Philosophy

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ABSTRACT

European Christian missionary activities and energies were directed at the “civilizing mission” through spiritual conversion of Indigenous people. These “civilizing” activities were systematically spread in all over India. European concessionary companies strategically established the tenor for cultures, power, territories, and oppressions of state led colonialism. Euro-American Christian missionaries were involved in the everyday activities of working at health, education and environmental consciousness. Beyond preaching the gospel, they also opened and then directed formal primary schools that compelled colonial cultural norms in the name of religious salvation and intellectual development. While missionaries activities varied greatly and manifold than can outlined here, they had a deleterious impact on indigenous culture and religious believe and own faith. These missionaries had diverse modes of adaptation, acquiescence, reinterpretation for deculturing of tribals and converting in “new faith”.

KEYWORDS

Christian missionary, Conversion, Indigenous culture, Deculturing tribals, religious adaptation.

Systematic Cultural Changes

A Christian Mission is set systemic conceptualization and exertion to escalation of Christianity in India. Mission involved in sending individual and groups, called missionaries, across the boundaries, most normally geographical edge, for the purpose of proselytism or conversion. Evangelical missionaries who are financed by international fundamentalists preying of sentiments of weak and gullible tribals. Cultural paradigms have both dimensions behavioural and structural. Various tribal community has own believes, culture and social structure. Christian missionary penetrating in this structure and low confident tribals are easily accepted this new culture and spiritual belief (Trivedi, R; 2024). Christianity has been a powerful agency of cultural change among the Tribes in modern India. These revision in tribal culture introduce by English East India Company's Charter in 1813 and 1833, though initially fairly small scale. But gradually it penetrated deep into the backward and inaccessible tribal areas. The concept of Christianity in India having deculturing tribes of India. These cultural things, then, become very effective instruments for deculturing as they become very effective instruments for conversion in tribals.

Historical trauma has been described as group traumatic experience resulting from genocide-dispossession of lands, forced removal and compulsory schooling-and the affects of which are cumulative and persist over generations, engendering an epidemic of domestic violence, drug and alcohol abuse, suicide and depression (Brave Heart 2003). Decolonization projects are diverse, but deculturing or inculturing is a structural phenomenon, it's psychological effects are life long and permanent (Fanon, 1967). The Native communities are making themselves anew through the multi-logical strengths of their religious traditions to regenerate as peoples and assert their sovereignty.

New Religion in India

It is in this particular context that one would understand the existence of Christian ashrams in India, for here, the fusion of Indian and Christian religion materiality is seen in its most vibrant manifestation. Christian ashrams try to depict the Christian religion through the cultural symbolisms that could be found in traditional Indian religion. This effort for inculturation, did not produce the desired effects, some villagers and community resistance among change the identity and consider the identity as pride (Clifford 2013; Nagel, 1995). Ironically, another modus oprendy, the new cultural manifestations of Christian ashrams attract a good number of foreigners, who, in their own respective countries, already belong to the categories of both practicing and non-practicing Christians, though most of them belong to the latter category. A foreigner from either America or Europe, who has already been saturated by Christianity in his/her respective countries, is always in for a good surprise as they visit the Christian ashrams in India. The fusion of the rich cultural traditions of Christianity seen from a totally different light. This overwhelming experience causes eventual change to the foreigner visitor as well cultivate confidence and attraction of tribal people.

Inculturation is the dynamic relation between the Christian message

and a particular culture, an insertion of the Christian life in a cultural community where it takes root and produces new riches (Gnanapragasam, 1988). Church creates design for living of live of tribes by (i) a plan (ii) consisting of a set of norms, standards and associated notions and beliefs (iii) for coping with the various demands of life (iv) shared by a social group (v) learned by the individual from the society (vi) organized into a dynamic (vii) system of control.

In Church, it is not always be easy to recognize their specific Christian identity and cultural contribution. The Church adapted the culture of particular region where it was spread, especially in the early centuries. The culture of the church and its deculturing practices differ from place to place. The church creates variety of pilgrim of god, adapts the change according to the time and tribe culture (Saldanha, 1987).

Inculturation and Evangelization

Inculturation through Christianity is related to evangelization. Evangelization is the spreading of the Gospel till the ends of the world. Rayan defines inculturation as, “An insertion of the faith into the life stream of people and the expressions of the faith-life in terms of concrete historical existence, as well as the insertion of people's life into the faith at levels deeper than the of its particular expressions” (Parry J,1994). This shows that the inculturation should be the method of evangelization in today's world. People understand better what is filtered through their culture. Hence the gospel has to be spread though the cultural idiom of the people (Kavunkal; Hrangkhuma, 1994).

The Christian missions have always been engaged in what is today called the process of inculturation or contextualization. The Indian church has to undergo a radical transformation to respond to the needs of the Indian people. The liturgy or the way of worship also helps the people to know Jesus and his church. People are more comfortable with the local liturgy for example, local rituals, local way of praying, local symbols, local vestments etc. Through this supreme manifestation of the mystery of the church and most efficacious means of fulfilling inculturation and genocide of tribals. Tribal community are primarily intended for recognised an indigenous identity meaning that they acknowledge the long-standing relationship between tribes and surrounding states-districts tribes also. Collectively churches creates “becoming process” of regenerating religious empower by changing their native religious belief. In this process, churches decentralized power authority (political and spiritual) but also statis claims with the land and community of tribal people. Evangelization articulated the tribal people of India through modernisation metaphysical logics (Cortassel, 2012).

CONCLUSION

Framing decolonisation, systematically genocide of tribals as a process of becoming “new religion” during native residential people become silent. This urban religion reforming community, social structure with native metaphysics with new dimension, it forces and affect tribes deeply interconnected cycle of new religious belief and community creation. Christian church still continuous to grow as faithful tries to live a Christian life within context to tribal culture background. Christianity has always been at the forefront of change,

and it will not stop now. Deculturation will happen precisely because it is the only way for religion to respond to the growth that is initiated by the movement of church missionaries. To create native metaphysic has deeply interconnected cycle of “new religion” creation, a dynamic process of becoming repositions people as new religion birth, death and asymmetrical relationship with other tribes of India. Due to this deculturation and decolonisation, India is passing through cultural genocide of Indian tribes of all states.

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