
ANALYSIS OF RELIGIOUS CONVERSION AND ITS IMPACT ON THE TRIBALS OF INDIA VIS-A-VIS ANTI CONVERSION LAWS

Abhishek Kumar, Bharati Vidyapeeth New Law College, Pune

ABSTRACT

The controversy over conversion in India dates to the creation of the Constitution, which expressly guarantees everyone the right to practise any religion they want. States are increasingly passing legislation that makes it more difficult for people to change their religion.

We explore the topic of conversion and anti-conversion legislation in this reading list.

Introduction

A nation, community, culture, or person cannot exist without a religion. Since the beginning of time, religion and man have been intertwined. There are many distinct religions practised by individuals worldwide. Human life cannot be separated from religion. It is not distinct from or unrelated to human life or human customs. Additionally, it aids in the management of human existence. Human existence is unimaginable without religion. Religion so imparts moral principles such as honesty, compassion, almsgiving, justice, kindness to nonhuman animals, love, righteousness, tolerance, sympathy, feelings, righteous deeds, devotion, faith, kindness, and so forth. Man makes an effort to adhere to his or her own religion by engaging in devotional rituals, prayer, and worship. Every religion has a set of sacred texts, such as the Geeta, the Kuran, the Bible, the Avesta, and others, that lead the way to righteousness and define man in the proper meaning.¹

¹ Brojendra Nath Bannerjee, *Religious Conversions in India* 269-70 (New Delhi: Harnam Publications, 1982).

² Ibid

The people who are termed as tribals in India are integral and inseparable part of India followed their own religion in the past but directly or indirectly left their original practise or faith of numerous reasons. Sociologists can conduct research on this subject. Religious conversion has already occurred and is now occurring in several tribal states or regions. Because it results in the non-tribalization of the tribal people, and because the tribal identity and culture are in danger of being obliterated, it might be referred to as a contemporary social problem or even a national issue.²

Religious conversion is the process of abandoning one's own religion and converting to another. A "convert" is someone who adopts a different faith, while a "converter" is someone who persuades others to do the same. This behaviour is referred to as vatal (contaminating one's faith) or "conversion" in common parlance and is seen as a negative action. In India, the conversion of indigenous people is a distinct socioeconomic concern.²

India has seen various attempts of religious conversion either by choice of the people or through the misuse of "propagation" of religion protected under Article 25 by various organizations. To prevent those various states such as Madhya Pradesh, UP, Arunachal, Orissa etc. came up with preventive laws for such illegal conversions.³

Religion has a crucial role in determining how people behave, and the state is required to balance the needs of the individual with those of the community. However, today's world is plagued by religious conflict, which has led to legislation banning conversion therapy.

The state of Karnataka has revived the religious conversion debate by resurrecting an old bill that has been put on hold repeatedly over the years due to the intense degree of controversy it consistently generates. The Anti-Conversion Bill, however, has been passed for the first time in the state this time around thanks to a majority government led by Basavaraj Bommai of the Bharatiya Janata Party. The justifications for the need for this bill in all of India's states are extremely nebulous. Politicians frequently claim in the media that India's minorities may surpass the Hindu majority due to ongoing forced conversions.⁴

² H.M Seervai, Constitutional Law of India 1289 (Universal Law Publishing, 4th edition, 2013)

³ C.Y. Glock, "The role of deprivation in the origin and evolution of religious groups", in R. Lee and M.E. Marty (Eds.), Religion and social conflict: Based upon lectures given at the Institute of Ethics and Society at San Francisco Theological Seminary 24-36 (Oxford University Press, New York, 1964).

⁴ Ibid

Politics and religion have never been a popular topic of discussion. In the past, we have observed the Indian subcontinent as a region where tolerance and acceptance have battled against exclusion and division. Many people question Why do we always worry about our religious identities?

In order to answer these concerns, a variety of psychological and social analyses may be useful. Although the Indian state is not allowed to interfere with religious practises or their spread, it does so when allegedly religious conduct endangers the safety or welfare of its inhabitants. India has recently seen a significant polarisation in the way that the state favours one religion over another and links it to specific nationalist ideology.⁵

History of conversion in the pre-independence era in the tribal society

Rajputana ascent to positions of power provided a precedent for indigenous people to follow. Many tribes joined the caste system over time with the help of the Brahmans. The ruling class, however, was limited to the most prominent tribal families. The vast majority joined the lower caste jatis.⁶ It is equally important to understand that due to demography shift and early Islamic kingdom ruling in these areas for a long period many prominent tribes of Punjab, in the Sind (South Pakistan presently and part of Unified India pre independence), and the North-West frontier (Now known as Pashtuns) had already embraced Islam at a young age. They persisted in opposing the caste system. The orthodox Hinduism-prescribed uneven social structure was not well-liked in these places.⁷

Social transformation among tribal people is intimately tied to the emergence of states. Below are two instances of this significant period in our history:

1. Known as the "country inhabited by Gonds," the Gonds dwelt in a huge forested area known as Gondwana. They engaged in shifting agriculture. The sizable Gond tribe was subdivided even further into numerous smaller tribes. There was a Raja or Rai for each clan. Large states' rise altered the makeup of Gond society. In general, a society that was equal gradually became separated into social classes that were

⁵ Supra 3

⁶ Ahmad, Furquan and Konoorayar, Vishnu and Puttaiah, Puneeth and Pillai, K. N. Chandrasekharan, A Study of Compatibility of Anti-Conversion Laws with Right to Freedom of Religion in India (October 12, 2008). Available at SSRN: <https://ssrn.com/abstract=2359250> or <http://dx.doi.org/10.2139/ssrn.2359250>

⁷ Ibid

unequal. The Gond Rajas granted Brahmans land grants, which increased their power. The Gond chiefs wanted to be regarded as Rajputs at this point.

2. The Ahoms used to worship their own tribal deities. But the influence of Brahmans grew during the first part of the seventeenth century. The king donated territory to temples and Brahmans.

Tribal people and members of civilisation headquartered in Varna occasionally mix. Both communities changed and adjusted as a result of their relationship. Many of them eventually assimilated into caste-based society throughout time.

For the purpose to safeguard unethical conversion of the general Hindu population living in the mainstream society and the tribals in the tribal area various princely States whose king were Hindus legislated various laws to prevent religious conversion and to avoid conversion to Christianity especially among the tribals⁸. Numerous Laws were made by such kingdoms in the decades of 1930s & 1940s naming

- The Raigarh State Conversion Act of 1936
- the Surguja State Apostasy Act of 1942
- Udaipur State Anti-Conversion Act of 1946

Timeline and analysis of religious conversion among tribal post independence

Hinduism, Buddhism, Sikhism, and Jainism are four of the major world faiths that originated on the Indian subcontinent. In India, as the census of 2011, religious demography shows that there are total 79.80% of the population is Hindu in the total population, 14.23% are practising Muslims, 2.30 percent are Christians, 1.72 percent are Sikhs, and the remaining 0.70 percent are Buddhists, and 0.37 percent are Jain.⁹

India adopted Constitution in the year 1950 and the earliest anti conversion laws, proindependence were:

⁸ <https://www.thehindu.com/sunday-anchor/Propagation-without-proselytisation-what-the-law-says/article60320820.ece>

⁹ Infra 12

- The Indian Conversion (Regulation and Registration) Bill 1954
- the Backward Communities (Religious Protection) Bill 1960
- the Freedom of Religion Bill 1979

However, due to lack of consensus among the parliamentarians these bills were not passed by parliament. The NDA government strengthened the anti-conversion statute in 2015. The high penalties for breaking the law relating to converting to a different religion without permission was reintroduced. All efforts are futile, however, if the Ministry of Law and Justice classifies the relevant legislation as a state matter that falls within the seventh schedule of the Constitution's state list.

The nexus between religion, secularism, and the constitution of India

AS per our preamble Our constitution is secular in nature. So why we have so many laws on the religious practise and anti-conversion. The answer is that Indian subcontinent from the start was a religious society with religious value deep rooted in our consciousness and at the same point of time we were also secular and respectful towards people of other faith.¹⁰

Article 25 states that everyone has an equal right to religious freedom, including the ability to exercise, profess, and spread one's religion. Article 27 prohibits being forced to pay taxes whose revenues are used to finance the costs of a certain religious group.¹¹

Religious Demographics

The research has shown that the religious demographics have remained largely consistent since the partition. As discussed above in the paper the percentage of Hindus is 79.8% and Muslims is around 14%¹². Since Independence it has not changed significantly but the population of Hindus due to numerous reasons has come down by 4% and the percentage of Muslims has risen by 4%, between the period of 1951 to 2011. The proportions of Indians who practised other religions remained largely unchanged. Due to disparities in fertility, Muslims are expanding a little faster than other populations. Nevertheless, a few of powerful individuals

¹⁰ Vijay Nambiar, "India: How Secular" Economic and Political Weekly 947 (1964)

¹¹ M P Jain Indian Constitutional Law Paperback – 4 February 2018 by M.P. Jain (Author), Justice Jasti Chelameswar (Editor), Justice Dama Seshadri Naidu (Editor), Lexis Nexis, 8th edition

¹² Census of India 2011 available at <https://censusindia.gov.in/census.website/data/HH2011>

keep accusing minorities of attempting to take over the nation with other denominations. The fundamental national ideals and the country's most sacred geometries were also put to the test by demographic shift.¹³¹⁴

It has been observed that the news, digital media, and social media have evolved into a means of disseminating polarising propaganda that elicits specific responses from the public and influences their belief in all insinuations about minority communities. A "threat perception" of the other is established by the way the story is structured.¹⁵

Impact of religious conversion on Reservations

The lack of reservations to Scheduled Caste individuals who convert to other religions has been mentioned by academics as another concern in the conversion debate. The Constitution (Scheduled Castes) Order, 1950, as well as its two revisions from 1956 and 1990, assert a causal link between caste and religion.¹⁶

These acts stipulate that a person cannot belong to a Scheduled Caste unless they are a Hindu, Sikh, or Buddhist; caste is therefore thought to only exist and survive among the religious communities. This presumption has been the subject of legal disputes, frequently involving Christian converts and their descendants whose Scheduled Caste membership was contested due to a change in their faith.¹⁷

The Supreme Court has upheld the idea that caste existed and was related to religion. The succeeding decades, however, saw significant changes in how caste and religion were perceived. Conversion is opposed by some who see it as subversion, an evil, or "adharma." However, conversion may also be for the converts a protest oppression, both religious and secular, as well as an ambition for progress, both spiritual and otherwise.

Those who support conversion see it as essentially being illuminating, saving others by sharing their convictions and views. The process of altering social identities and upholding human

¹³ South Asia Human Rights Documentation Centre. "Anti-Conversion Laws: Challenges to Secularism and Fundamental Rights." *Economic and Political Weekly* 43, no. 2 (2008): 63–14. <http://www.jstor.org/stable/40276904>.

¹⁵ Iyadurai, Joshua. "Religious Conversion: A Psychospiritual Perspective." *Transformation* 31, no. 3 (2014): 189–93. <http://www.jstor.org/stable/90008219>.

¹⁶ Ramesh Kamble. "Contextualising Ambedkarian Conversion." *Economic and Political Weekly* 38, no. 41 (2003): 4305–8. <http://www.jstor.org/stable/4414127>.

¹⁷ Ibid

dignity is always difficult, but too frequently the converts' agency is ignored even when they do endure hardships as a result of their conversion.¹⁸

Although converts, like all people, do have conflicting motivations, this does not take away from their inherent autonomy. A productive strategy would involve responsive politics, economic fairness, religious reform, and cultural rebirth rather than fighting to preserve the old status quo. In the same way that a community has the right to its own language and culture, protection against proselytization is now appropriately recognised as a response to the right to its own religious heritage.

Reasons for religious conversion

1. **Casteism and unequal treatment in their former religion** – It is one of the primary reasons why people convert. It is often seen that people belong to backward communities of any religions are more prone and vulnerable to change their religion. It is not just a phenomenon which is seen in 20th or 21st century but it has been seen since the period of ancient kingdoms of India. Buddhism and Jainism opposed the idea of caste system in Hinduism where they originated and people who opposed caste system converted into Buddhism and Jainism around 2000 years back. Similar pattern was seen during the rise of Sikhism and post-independence when the Indian society was embroiled into various social evils it was again the major factor. The first law minister Dr. Ambedkar himself converted into Buddhism.¹⁹²⁰
2. **Poverty and lure of money** – it is also a major factor which has resulted in religious conversion, though the method of including people has been mostly unethical and unconstitutional which propagating religion and influencing people for religious conversion.²¹

¹⁸ Gupta, Charu. "Intimate Desires: Dalit Women and Religious Conversions in Colonial India." *The Journal of Asian Studies* 73, no. 3 (2014): 661–87. <http://www.jstor.org/stable/43553340>.

¹⁹ Sarah Claerhout, and Jakob De Roover. "The Question of Conversion in India." *Economic and Political Weekly* 40, no. 28 (2005): 3048–55. <http://www.jstor.org/stable/4416875>.

²⁰ Testimony of Katrina Lantos Swett, Vice Chair USCIRF, Before the Lantos Human Rights Commission on the Plight of Religious Minorities in India 5 (Apr. 4, 2014), [https://www.uscifr.gov/sites/default/files/India testimony TLHRC April 2014 FINAL.pdf](https://www.uscifr.gov/sites/default/files/India%20testimony%20TLHRC%20April%202014%20FINAL.pdf).

²¹ Saurav Datta, India's Mass Conversion Problem, *Al Jazeera* (Jan. 4, 2015), <http://www.aljazeera.com/indepth/opinion/2015/01/india-mass-conversion-problem-20151274531627294.html>.

3. **Self-choice** – It can be due to inter religious marriage or accepting a faith by their own choice. The exact data of religious conversion post-independence can be found in official Indian gazette. Infact ancient kings such as Chandragupta Maurya and Ashoka accepted Jainism and Buddhism by their own choice.

Law made by various Indian state on anti-conversion

The momentum of the social conflict of interests between converted religion and converting religion began with the conversion of tribal societies to other religions. It has led to the industrialization, urbanisation, and westernisation of cultural rituals, occupations, and traditions, having negative effects on tribal ethnicity and values. Tribes have begun to embrace western clothing and customs, such as the Christian institution of marriage.

For instance, in the Khasi tribal tradition of matrimonial customs, the youngest daughter inherits property from her mother, but if the Khasi convert them to Christianity, they are unable to claim the inheritance of property without asserting their legal claim in court. While being reliant on local natural resources for their existence, many tribes earned a living through agriculture, hunter-gathering, or herding.

The tribes that lived in forests, hills, and deserts in the past have kept their freedom and distinctive cultures. Tribes today are forced to live outside of forest areas due to the stringent enforcement of the legislation.²²

8 State have enacted anti-religious conversion laws and UP has enacted anti conversion laws which led to series of debate and discussion all over the country among the intellectuals on its constitutionality and prospective misuse it apparently posed. In this paper, we will discuss 2 of such laws.²³ The primary goal of the regulation was to protect weaker or more influential groups in society, such as women, children, members of the lower castes, and untouchables, from changing to a different religion from that of their ancestors. imposing heavy punishments, such as penalties of up to 50,000 rupees and three years in prison, if the converted people are women,

²² POORVI SHARMA AND PURUSHARTH DIXIT, An Analysis of State Anti-Conversion Laws in India, INTERNATIONAL JOURNAL OF LAW MANAGEMENT & HUMANITIES [ISSN 2581-5369] Volume 4 | Issue 3 2021

²³ UN Human Rights Council, Report of the Special Rapporteur on Freedom of Religion or Belief, Asma Jahangir : addendum : mission to India, 26 January 2009,

minors, or members of the backward castes (ST/SC).²⁴

The first being The Orissa Freedom of Religion Act, 1967²⁵²⁶

1. It was passed in the year 1967.
2. It was the first law legislated in India on the ground of illegal religious conversion or anti-conversion laws.
3. Section 3 of the Act, no one shall directly or indirectly use force, inducement, or any other deceptive means to convert, seek to convert, or aid in the conversion of any person of religious faith to another religion.
4. It had One-year jail or fine up to Rs. 5,000 or both, depending on how it is violated.
5. Police with the rank of Inspector is empowered to detain the accused without warrant and conduct investigation.
6. If the individual who converted is a woman, a child, or a member of the ST or SC community, then the imprisonment is up to two years in prison and a fine of Rs. 10,000.

Madhya Pradesh Freedom of Religion Act, 1968²⁷

1. Following Orissa, MP become the second state in the country to legislate such laws.
2. In this Act instead of the word “Inducement” the act used the term "allurement," which means providing a person who has converted with a gift or gratification in cash or kind or grant material benefit in either monetary or non-monetary terms.
3. The Act prescribed the same enforcement as that provided under Section 3 of the Orissa Freedom of Religion Act, 1967. The regulation listed under punishment is identical to the state statute listed above. The District Magistrate must be notified of the conversion

²⁴ Dr. Iqtidar Karamat Cheema, U.S. Commission on International Religious Freedom, Constitutional and Legal Challenges Faced by Religious Minorities in India 4 (Feb. 2017), [https://www.uscifr.gov/sites/default/files/Constitutional and Legal Challenges Faced by Religious Minorities in India.pdf](https://www.uscifr.gov/sites/default/files/Constitutional%20and%20Legal%20Challenges%20Faced%20by%20Religious%20Minorities%20in%20India.pdf).

²⁵ <https://advocatetamoy.com/2020/07/28/the-orissa-freedom-of-religion-act->

²⁶ /#:~:text=No%20person%20shall%20convert%20or,person%20abet%20any%20such%20conversion.

²⁷ <https://cjp.org.in/wp-content/uploads/2017/12/MADHYA-PRADESH-DHARMA-SWATANTRYAADHINIYAM-1968.pdf>

by the priest performing the ceremony or the person who has converted within seven days.

Criticism of Anti Conversion Law

The Anti-Conversion law restricts conversion to one's preferred religion as well as the practise, propagation, and promotion of that faith, which violates people's right to privacy. Furthermore, it punishes harshly those who convert from weaker groups in society under the false idea that they have not received any explicit or implicit permission to do so. The need that a religious conversion ceremony be approved by the District Magistrate prior to conversion also obstructs people's right to privacy.²⁸

Because charges of illegal conversion by converts made by less powerful members of society do not require supporting evidence to prove harm committed to them or communities, the rate of arrest is higher than the percentage of conviction. It fosters an atmosphere of suspicion of criminal activity and fear of retaliatory prosecution. The USCIRF report, which was published in 2017, details the following instances:

1. Minority religious leaders were concerned about being detained and charged with violating anti-conversion laws. For instance, four other tribal women and Catholic nuns were imprisoned on grounds of possible conversion-inducing.
2. When the pastor of God of Church was slain by the mob in Ludhiana, Punjab, on the suspicion of persuading others to convert, Christians protested.

Supreme Court verdict on Anti Conversion Law

In the landmark case of *Rev Stainislaus v. State of Madhya Pradesh*²⁹, the legal issue came before the honourable apex court that whether the freedom to practise and spread one's faith also includes the freedom to convert to a different religion as per its laws of interpretation of Statues. For the laws made by MP and Orissa the court maintained the legality of the anticonversion law.

²⁸ Indian Law Institute, A Study of Compatibility of Anti-Conversion Laws with Right to Freedom of Religion in India 31 (2007) (submitted to India's National Commission for Minorities)

²⁹ *Rev Stainislaus v. State of Madhya Pradesh*, SC AIR 1977

The court noted that Article 25(1) of the Indian Constitution grants the right to religious freedom to all people of India and universally applicable to all the religious faith and beliefs in India. Furthermore, the term "propagation" in Article 25 should be understood to mean peaceful persuasion without coercion and does not include the right to convert anyone to one's religion. If compelled, allurements, inducement, or use of fraudulent force that is not prohibited by operation of law would result in public disorder.³⁰

Now the paper will focus on the religious conversion and its issue among the tribal people.

Different religions in the tribal communities:

Tribes of India practise their own unique original religion, however as Vidyarthi and Ray point out, just 4.19% of the country's overall tribal population does so. More than 89% of the indigenous people practise Hinduism. They have adopted Hinduism as a result of their diplomatic approach to other Hindu populations. Tribals who have converted to Christianity make up to 5.53% of the population. Christian missionaries have won them over to Christianity. A social issue has resulted from this conversion.

In Lakshyadwip, the tribal people are Muslim. It is thought that they were originally Hindus who moved to Lakshyadwip and stayed there. They embraced Islam in the fourteenth century. The Gujjars in the northern Himalayan region are likewise devout believers. Tribal Buddhists include the Bhot of the north-western Himalayan region as well as the Bhutiya, Lepcha, Chakama, and Naga of the north-eastern Himalayan region. The conversion of the tribal people to Christianity has turned into a problem—a social issue—because it has had a negative impact on the tribal community, a negative impact on the nation, and it has caused conflict among the converted tribal people.³¹

Religious conversion of the tribal

Missionaries from various Christian sects operate in various tribal regions of India with the intention of converting the locals. They offer social services like healthcare and education in an effort to convert them to Christianity. Christian missionaries carry out activities of religious

³⁰ Supra 12

³¹ Vinay N. Patel, *Religious Conversion among Tribes of India: Reflections from Sociology*, *Int. J. Ad. Social Sciences*, 2017; 5(1):01-04. doi: 10.5958/2454-2679.2017.00001.9

conversion in the vast majority of tribal communities in India.³²

Religious conversion initially started at the individual and family level and was challenging, like climbing a hill. In 1850 A.D., it took the German missionaries up to five years to convert four tribal members. In order to increase the activity of religious conversion, Christina missionaries placed a strong emphasis on offering humanitarian aid in a few selected tribal communities. In addition to decreasing illiteracy, these services included administering orphanages, health facilities, programmes to improve the tribal people's economic situation, and education institutions for the development of education. Even now, such initiatives are constantly being made. As a result, religious conversion grew more widespread, straightforward, and easy over time.

The missionaries' efforts, the British government's encouragement, the tribal community's desire to improve economic conditions, illiteracy, poverty, little resistance to conversion, lack of control over conversion, alluring offers, and social status are a few of the factors that led to the religious conversion of the tribals. The spread of Christianity among the tribals has been the primary goal of the operations of the Christian missionaries. As a result of these various circumstances, a large number of tribal peoples have converted to Christianity. As a result, during the past 150 years, Christians have converted many tribal communities in India as well as individuals from specific tribal locations.

According to estimates, tribal people make up 1/6 of all Christians in India, Christians have primarily congregated in the North-East Himalayan region. In some areas, the percentage of tribal Mizo, Garo, and Naga people varies from 0% to 0% of the total population. One-tenth of the tribal people in Madhya Pradesh and Bihar practise Christianity. There are many tribal groups, such the Khariya, Munda, Urano, etc., that practise Christianity. There are a few isolated tribal communities in Madhya Pradesh and Orissa that practise Christianity. In Rajasthan, Gujarat, and Maharashtra, the influence of Christianity through religious conversion on the tribals is less pronounced than in south India. The Toda tribe has a 50% conversion rate to Christianity.³³

³² Dave, J. K. Tribals of India, 1st edition; 2012 - 2013, Anada Book Depot, Ahmedabad Page No.: 92-97
Gaurishankar, Dubey, Roy, Sahay, N. K. Vidyarthi and Ray.

³³ Supra 31

Religious conversion - A problem:

Conversion to other religions is a concern for India's indigenous people. Through social services, economic support, etc. and other alluring offerings, Christian missionaries engage in the practise of religious conversion of the tribal people. As previously stated, the primary goal of Christian missionaries is to use the aforementioned strategies to convert tribal people to Christianity. Under the effect of numerous efforts by Christian missionaries, it is evident that the spread of education and the quality of health among the tribal peoples have improved. Furthermore, a model of a Westernised life pattern has been given to them. However, religious conversion among tribal people has also produced some influences on tribal communities that have proved detrimental for both the tribal community and Indian culture at large.³⁴

These influences are:**A. Partition and segmentation:**

The process of split started as a result of religious conversion among the tribal people. The tribal civilization was split into two groups, representing the Christian and non-Christian tribes. Such two segments of the same tribal community became culturally, socially, and cognitively distinct from one another, and a sense of distinct identity developed.

Due to religious conversion, tribal society began to fragment in another way as well. As a result of this change, various cast groups emerged. These communities started to divide along religious lines and into several Christian denominations. A single religious authority as well as the Church started to rule over various segments of the tribal group. Different Christian sects and their churches brought tribal communities together on a social and religious level.

As a result, the original tribal communities split off from the various religious groupings. **B. Vertical division and segmentation due to status:**

The process of separation and segmentation that emerged as a result of religious conversion split the tribal culture vertically and also in terms of social station. In other words, two parallel sectors of the same community arose as a result of religious conversion. They lost touch with

³⁴ Supra 31

one another on a social, cultural, religious, and mental level.

C. Decline of traditional tribal culture:

Among other things, religious conversion has had a negative impact on tribal Youth-houses, Panchayats, traditional folk dances, festivals, and values. Their original culture, which we refer to as tribal culture, has deteriorated, and new ways of living and cultural practises have appeared. The majority of the time, religious conversion has left the converted tribal members in an awkward and temporary condition. They have not been able to fully embrace Christian culture or give up their traditional tribal culture since their conversion. They now have a strong disdain and even hatred for their native culture. For instance, the traditional "Youth-houses" are hated by the converted Gond tribal.

D. Cultural conflict:

The pattern of westernisation that has been supplied to the tribal Christians as a result of religious conversion includes western values and morality, as well as religious unity and education. Due to conversion, tribal Christians have given up their previous tribal religion, grown more westernised, and have begun attending church and worshipping in the Christian manner, accepting Christian theology, adopting Christian marital practises, and other practises. Conflict between the traditional tribal customs and traditions and the Christian customs and traditions embraced by the converted tribals results from such westernisation. For instance, among the Khasi tribal people, it is customary for the youngest daughter to inherit property from her mother; but, after becoming Christians, the Khasi must file a court case to receive their inheritance. This suggests a clash of cultures.

Hindu rites are frequently used in tribal marriages. When a tribe adopts Christianity, they execute a Christian ceremony, but they also carry out their own tribal rituals either before or after. They are unable to approve or reject the new Christian rite as a result. This incident points to a significant cultural conflict brought on by conversion.

E. Emergence of New cultural processes:

Conversion causes tribal traditions and Christian ones to mingle, and as a result, new cultural processes have formed and given rise to various groups of converted Christians. Five different types of cultural processes have arisen among the Uranv tribal peoples, according to K. N.

Sahay. These five phases are: a swinging or inconsistent process; a process of cultural review; a process of cultural fusion; a process of cultural conversion to "nativitism"; and a process of rehabilitation.

Conclusion

The social lives of the converted tribal members have changed as a result of conversion, and these changes are clearly reflected in a negative (damaging) influence. True, conversion has given the tribal people a model of westernisation, but as Roy points out, the model flourished during British control and was more successful with the tribal people. However, there was a retreat following Independence. Converted Christians have begun to consciously work alongside tribal members who are not Christians in the rehabilitation movement.

The customs and beliefs they upheld prior to conversion have helped them start to define their original identity. The converted tribal have started to value the very elements of tribal culture, such as the great men of their tribe, the old social conventions, festivals, and dances. Both converted and non-converted tribal members are creating new kinds of social and political organisations as a result of movements in new directions.