
THE PROGRESSION OF INDIGENOUS LEARNING IN JHARKHAND AND THE TRAINING OF CHRISTIAN EMISSARIES

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ABSTRACT

This essay seeks to show the beneficial effects of Christian missionaries operating in various parts of India without harboring any hatred. Everywhere missionaries go, it is seen that the people are well educated, especially the poor, destitute, exploited, and disadvantaged segments of society. These people were given hope, and these missionaries have been trying to help them politically, socially, economically, and educationally. Qualitative data from two Jharkhand State villages, Itki and Bhagwanpur, which are situated in the Ranchi and Deoghar districts, was used in this study to examine the role of missionary schools in tribal education. Several relevant topics were found. The information was collected in 2006 and 2007 from students in the age range of 6 to 14. However, the data also included the perspectives of a wide range of people, such as local administrators, elected officials, leaders from both tribes and non-tribes, and representatives of non-governmental organizations.

It attempts to concentrate on unexplored research areas. This research is the first of its kind to analyze the role of Christian missionaries in the development of education in the Indian state of Jharkhand through empirical analysis. The study's conclusions have policy ramifications for understanding how they have influenced the tribal population of Jharkhand's access to schooling. This research also verified that the tribal population in Bhagwanpur village had significantly lower levels of education than that of Itki, since the village had only one government school.

The Adivasi people were our predecessors. Nonetheless, most scholars these days, Asian and Western alike, use the term "tribe" instead of "Adivasi." Given that they were India's original indigenous people, it is pernicious to them. The term "Tribe" in Indian contexts alludes to the British Legacy. The Adivasi people are, in fact, part of the variegated makeup of Indian society. Ancient Indian literature is full of examples of this kind of evidence. The social and cultural structures of the Adivasi people were unique. They managed to separate themselves from the so-called mixed (Hybrid!) civilization. Despite the region's rich history, foreign rule has consistently overlooked Chotanagpur's educational system and that of the surrounding area, which includes a sizable chunk of Eastern India. There are still many historical remnants from the sixth-century B.C., when Lord Buddha and Mahavira lectured here. In terms of the Protestant Movement, Eastern India paved the way for religious awakening in almost all of India. But sadly, this glorious past had turned into a trap. Questions about the indigenous education system plagued the medieval and British Raj periods. To better the lives of those who had not broken any laws, they made the decision to do nothing. Their own indigenous educational system was all they had to rely on. Tribal education was thus mostly based on customary forms of informal instruction in order to maintain and transmit their culture from generation to generation.

Key Words: Demonstrate, Bhagwanpur, Adivasi People, Diverse, Contexts, Chotanagpur, Surrounding.

1. INTRODUCTION

A Christian mission is a planned initiative to share Christianity. Missions (conversion to Christianity, or from one Christian faith to another) sometimes involve sending individuals and groups, known as missionaries, across boundaries, most often geographical ones, with the goal of preaching. This include humanitarian work, especially with the poor and disadvantaged, and evangelism, which is the dissemination of ideas in an attempt to convert others to a new set of beliefs. Short-term, long-term, relational, and missions solely focused on helping those in need are the primary categories of mission trips. A person may also choose to dedicate their entire life to a mission. Missionaries can preach the Christian faith (and sometimes administer sacraments) and work on humanitarian programs that improve health care, education, economic growth, literacy, and orphanages. The "Doctrine of Love," which many missions claim to respect, is one of the Christian principles that permits aid to be given without the necessity for religious conversion. Christianity has had a significant impact on the cultural transformation of the Tribes in modern-day India. Following the arrival of the Christian missionary in the hilly regions of the northeast, tribal religious conversion had started. Missionaries introduced Christianity and western education, which abruptly exposed people to the outside world. The missionary brought about changes in the tribal people's way of life, including their total renunciation of their religious beliefs. As a result, many began to convert to Christianity, which offered them fresh hope and serenity. Christianity has altered all facets of life, including the social, political, and economic. Not only have social changes been noted in statistical data, but people have also felt them in their thoughts. Christian missionaries have greatly improved the lives of many people, particularly among Christians of tribal ancestry, via their

constant efforts in the fields of health, education, agrarian relations, economic and social mobility, and social mobility. With an emphasis on health and education, Christian missionaries have been involved in almost every facet of tribal life. Additionally, they introduced modern living and culture while preserving the preexisting custom. In addition, they approach working with the tribal people in a very creative way since they perceive it as a service. They hire dedicated, highly skilled individuals who give them confidence and willing cooperation. Numerous scholars of education have praised the part Christian missionaries performed in educating the Chotanagpur Adivasis, or tribal people. According to anthropologist Sachchidananda (1967), who has extensive knowledge of the missionaries' operations in the area, Christian missionaries have pioneered the field of tribal education. Their level of dedication to the cause is extraordinary. Teachers receive instruction in the local tribal language. They gain the trust of the villagers. Their workload is noticeably higher than that of other teachers. The tribal people acquire a zest for learning from them. All of these qualities should be modeled after by the ones who work for different educational institutions.

Although Pannikar (1963) was a staunch opponent of Christianization in India, he freely admitted that missionaries' work among the aboriginal tribes may have helped to create the social care legacy that today's India has inherited. If special provisions for the welfare of Adivasis and tribal communities were included in the Indian Constitution and if the State and the Center are making great efforts to bring people up to the level of the rest of India, then a great deal of credit for such measures must go to the missionaries. In this case, it's important to distinguish between Christian education and institutions connected to churches. A church-affiliated school is limited to functioning within the framework of the educational system and offering Christian instruction to the most disadvantaged and least fortunate elements of society who are still awaiting their conscientization and freedom.

Regional Ways of Survival Before Christian Missionaries Came in:

Once Christian missionaries arrived, the area's indigenous population, who were the original inhabitants, were facing incredibly challenging social and economic conditions. Their existence was quite similar to that of slaves because of the limitations imposed on them by the King, landlords, moneylenders, and tax collectors. A number of armed uprisings had place before they were put down by political force, and the majority of the land was unlawfully taken from the peasants by force and fraud. With the strong leadership of Baptist Hoffman, Sylvain Grosjean, Constant Livens, and others, the Christian missionaries successfully took advantage of the Adivasi's grievances to win their trust by helping them to escape such severe conditions. The result was the extensive conversion of the Adivasi to Christianity, which profoundly changed the community's power dynamics. It was a social revolution that brought about many other changes in addition to religious upheaval.

It must be noted that accepting the missionaries' offer of Church membership was conditioned on receiving education, not an exclusive offer. All people, regardless of caste, class, ethnicity, or religious affiliation, could now access education. It did not mean that education was restricted to converts. However, those who converted to Christianity were given extra consideration. The most important finding of the numerous studies on missionary education is that non-Christians benefited the most from Christian education.

The Impact of Christian Missionaries on Education in India India is a country where the Hindu population is larger than the Christian population; yet, the Christian community is small but well-established across the country. The only plausible reason for this was that educational establishments were only created for members of the upper caste in the Hindu caste system or, in the case of the Varna system, for twice-born castes that were marginalized, exploited, and illiterate. As a result, these people were socially isolated in every aspect of society. Because of this, the Christian missionaries came across and recognized the hierarchical system that was prevalent in Indian society, and they also found a way to assist these individuals.

The British authority pledged not to obstruct missionary work prior to the Charter Act of 1813, but on occasion openly opposed it. This was because of concern that missionary education in English may offend Hindus about religious conversion, leading to discontent among the Hindu community and eventually create problems for the Company. In the end, Parliament included a missionary section in the British-era Charter Act of 1813, highlighting the advancements made in Indian education. Christian missionaries were able to propagate their faith and the use of English thanks to the Charter Act of 1813, which granted permission to travel to India for the purpose of fostering moral and religious advancement.

Also, an important clause in the act allocated a minimum of one lakh rupees per year for the introduction and advancement of scientific knowledge among the inhabitants of the former British colonies in India, the promotion and revitalization of literature, and the advancement of educated natives in India. The act, however, was ambiguous about how the money was to be applied to the improvement of education. The Charter Act of 1813 is also known as the East India Company Act of 1813. An Act of Parliament in the United Kingdom reaffirmed the charter of the British East

India Company, therefore consolidating the company's power over India. The Charter Act of 1833 created rules for the long-term presence of foreign missionaries in India to carry out their educational work, as well as increasing the annual educational stipend from 10,000 pounds to 100,000 pounds. Appointed by the Government of India Act of 1833, Lord Macaulay was the first Law Member of the Governor General's Council. His persuasiveness in convincing the Governor General to replace the East India Company-sponsored educational institutions' use of Sanskrit or Arabic with English beginning in the sixth year of education laid the foundation for multilingual colonial India.

The impact of Christian missionaries on the system of higher learning in Jharkhand

After the initial Christian missionaries came in Jharkhand in 1845, the country's civilization has experienced major changes. In 1845, the first Lutheran missionaries came in the region, led by Rev. Gossner. Their homeland was Germany. Following the arrival of Jesuit missionary Constant Livens, popularly known as the Apostle of Chotanagpur, in 1885, Catholic missionaries made their way to the area in 1868 and rapidly made an impression. There were only three middle schools in India in 1857, the year of the First War of Independence: the English School of Kishenpur (now Zila Schools of Ranchi), founded in 1834 by the British administration; a Lutheran Elementary School for Boys; and a Bethesda Middle School for girls. This deserves special attention. The final two were conducted by Lutheran missionary for the children of new believers.

2. CONCLUSION

The activity of Christian missionaries in Jharkhand and throughout India has had a significant impact on the educational growth of the tribal community. Actually, a diverse range of missionaries have worked or are currently working in different parts of the country to assist the holistic development of the marginalized tribal and Dalit communities. The various ways in which they have helped Jharkhand's tribal people learn have been discussed in this article, but in most of these cases, it has been found that they have been deeply involved in both their everyday lives and, as a result, their education. It seems that missionaries approach their work with a very practical mindset, looking at things from the inside out and reacting accordingly. Additionally, the researchers' own analysis showed that missionaries have been essential to the tribes' education because there is just one government school in this hamlet. It also demonstrated how much less educated the tribes are than Jharkhand. Therefore, one may argue that Christian missionaries have had a major impact on tribal life. Christian missionaries are solely responsible for the health, education, and rebellious status of the tribal community in Jharkhand and the other states that have tribal regions. The tribe's huge contributions to the lives of the impoverished cannot be easily disregarded or dismissed. I will always be appreciative of Christian missionaries for their efforts in the areas of employment, education, and health since they have helped to uphold human dignity and bring people's fundamental rights to equality.

3. REFERENCE

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