



# Reasons of Demographic change in tribal region of South Gujarat, Tapi

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## **Abstract:**

Gujarat is officially highly religious state and having five major religious believers: Hindu, Muslim, Christian, Jain and Buddhist. Gujarat has 33 districts and 5 division among them south Gujarat having higher number of tribal populations. The overall increase in worship sites in tribal region with remarkable growth and pluralization of religious activity rapidly. This suggests that Gujarat's religious culture- tribal culture under abandonment. The present study collected online data collection, GIS data and offline interview-real time survey data. The most observations such as; secretive activities and elaborate organization, personality cult of particular tribal communities, tight control of their members, misinformation creation by claiming tribal believes to supernatural abilities; condemnation relationship between tribal leader and official church funding from overseas places that makes demographic changes in the district.

**Key words:** Tribes Population, religious activities, demographic change, worship site, religiously affiliated organizations

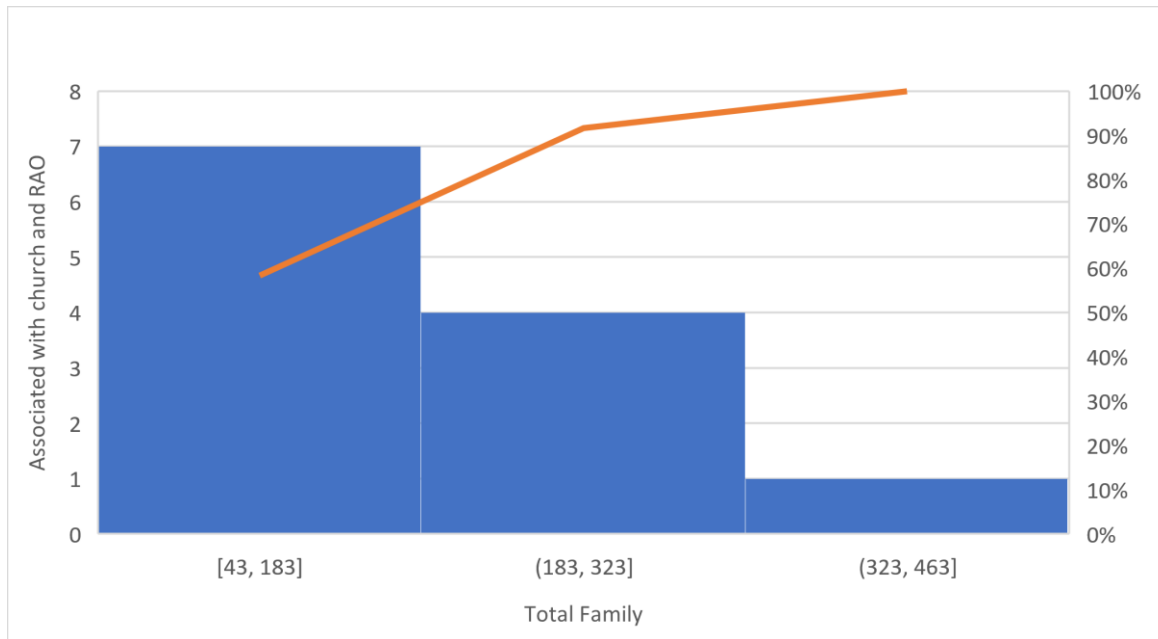
## **Introduction:**

Religious beliefs are deeply ingrained in all cultures of world and be a practice of many people in their daily life. Religious observance in India is rapidly on the rise. Indian's economic boom and rapid modernization, intellectually upraised to emergence of spiritual gap as a trigger for growing number of religious believers, particularly adherents of Christianity and traditional Hindu belief reforms and transforming. This research provide overview and opening with reform of religious demographic changes in Tapi district. Under the Indian constitution with Article 25-28 "freedom of religious belief" various different Christian missionaries in name of public trust, hospitals or cooperative societies creates unofficial sects. Tapi district was formed in 2007 out of some talukas that were separated from Surat District. The district has seven talukas viz., Vyara, Songadh, Nizar, Valod, Uchhal, Dolvan, Kukarmunda. Vyara town is the district headquarters. District has 448 villages, 2 municipality and 291 gram-panchayat. After the arrival of "Spanish Jesuits" in 1921, catholic churches have spread the most in Gujarat. Anand has been an important contributor to church expansion since the founding of the 'Comparative Church Society' (Carlos Surya, S.A. 1990). Demographic change has been noticed during 1989 that affects cultural, socio-economic in Tapi district which was formally comes under Surat district (Shah Dalichand 1989).

## **Mode of operation and reason for demographic change:**

During the British rule, four different model of operated for encouraged and acceptance of the Christianity in India. Among the two were radical behaviors that observed in Goa and forced femine in west Bengal whereas

as two were very soft social target tamilnadu and Adivasi model. After freedom and during 19<sup>th</sup> century in Indian subcontinent, which is the largest concentrations of adivasis are found in a three hundred- and fifty-mile-long belt of mountains and forests which stretches from Rajasthan in the north to near Bombay in South. These areas lie either within Gujarat state, or are in districts which adjoin directly on Gujarat in neighbouring state. Here in these areas the Adivasi having different communities Chaudharis, Varlis, Dhodiyas, Gamits, Kaukani and Bhils. (David Hariman, 2002).



Soft-social Adivasi model was successful and implanted to all over India. Britishers deployed an anthropological terminology to classify these disparate people

Fig.1: Family associated with Church activity in Tapi

They operated first soft-social Adivasi model as “Bhil Corps” and by providing power of authority, position and financial stability. So due to this model Britishers were excluded timber wealth, hunting, gathering and the collection of forest product which is actual ownership of Adivasi. The notable feature of these new conversions was that the many of villages are 100% converted in where in some villages of 10-60% rate of conversion (Fig.1).

**Functioning of congregations and religiously affiliated organizations in the Christianity:**

The Christian Missionary has employed the faculty of religiously affiliated social work and education areas and programs. At the same time, the work of conversion is done by him under the guise of social work with congregations and RAOs

(Religious Affiliated Organizations). A separate toolkit is created for this and the Church provides a framework for it. Collectively related brainwashing, job internships, individual placements and rotational model placements are carried out. Enriched internship learning and recommendations for future research are offered and an ecosystem of your own is created. For education and financial development Christian

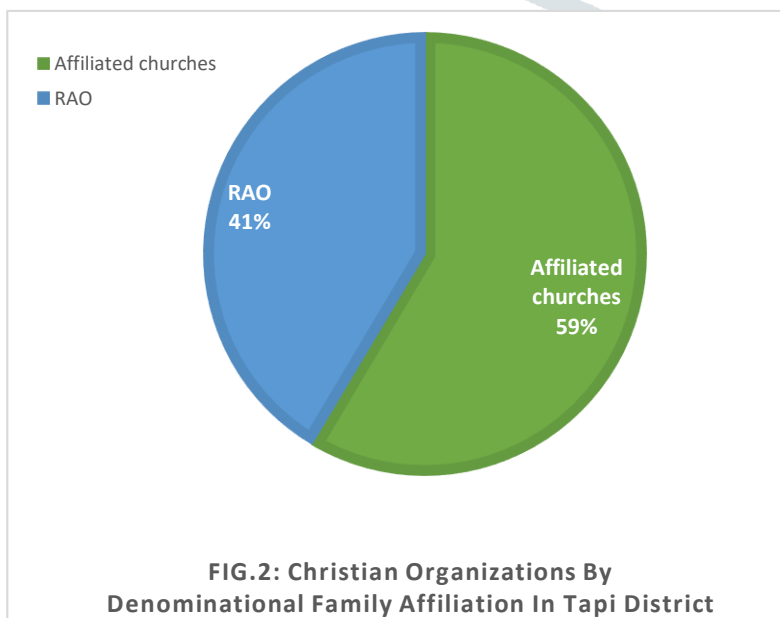


FIG.2: Christian Organizations By Denominational Family Affiliation In Tapi District

Missionary started to change kokani people’s god believe in their new God instead of their *Prakaruti Devta*

(Gayakwad, M., 2013). Later on other religion-based research on collective-related practice, and increased employment within religious-based organizations. Created and activated a group to prepare future professionals for competent social-transformation work within these settings. In Tapi District Songadh, Vyara, Dolvan, Unchal has 569 number of religious affiliation organizations has been found from denominational family affiliations (Fig.2).

### Field Education, real experience and skill development as Pedagogy:

Taking children of Adivasi and youth repeatedly to meet different missionary organizations in the name of real-time experience, field trip and hands on vocational training. Then to establish this mentality that those who adopt this religion, their economic development is good, but the children do not know that this is a funding organization. In this way the poison of mental change is slowly but surely poisoned. Government's skill-based program, dual degree program is given stipend in the name of years of real time experience and it is done by hiding it in the name of educational institution and teaching work. The survey report of Northeast region in India evident that the Catholic Church has played very significant role in imparting vocational and technical skills. Missionaries have always been ahead of their times. As a result, past pupils, alumni and the beneficiaries of their education occupying significant positions in society today (Parackal J., Chonzi B.P., 2022). These congregations/missionaries provide merit-oriented contextual financial assistance to social workers, regardless of the particular career interests of the student. As is the case with other placements, trainees participate in preparation for social work roles and responsibilities within the organization's missionary orientation and collective context, which fosters interest and financial benefits.

### Define and conceptualize social work with circles and RAOs:

First of all, a fictitious corporation is organized, but the purpose remains the same, religious conversion, and this purpose may be set forth in the articles of incorporation, the group prayer, the name of the scholarship, etc. to meet these organizational needs in name "The message of Jesus" (Daksha Vyas, Navin Modi, 1993, 89). The missionary activities started for education, hostel and school at Navapur under the "Team Mission". First, they brought teachers from

well-known English schools and trained few people. Later started to prepare vernacular language speaking teachers. (Acharya Survanshi, 1999). It is run as a missionary mission of the programme, and develops competence in professional social work practice in systems that benefit from students and supervisors in the field (Fig.3). As a result of the emphasis on integration of religious faith and practice, an increasing number of students are interested in field internships at RAO.

### Publication of various literature:

By organizing professional groups carefully and significantly focused on the scientific method and positivist models, the Church continues to provide a safety net of social services, often under the pretense of a non-denominational setting, and by creating groups of writers for congregations and even for their own communities.

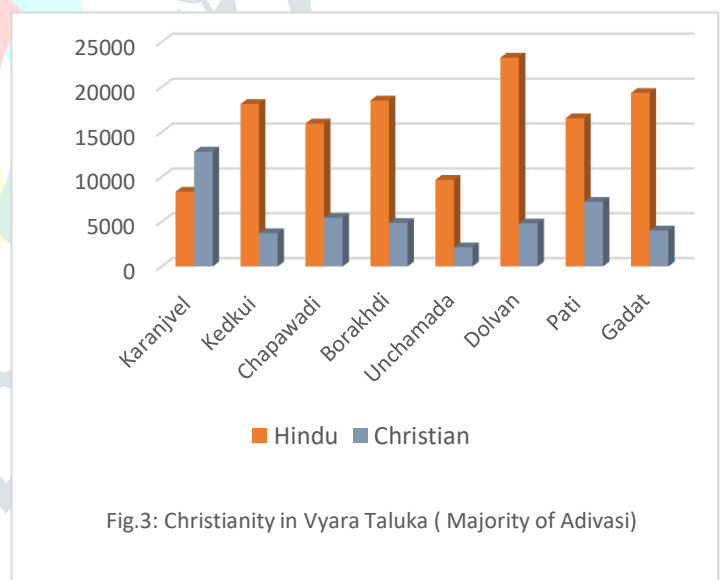
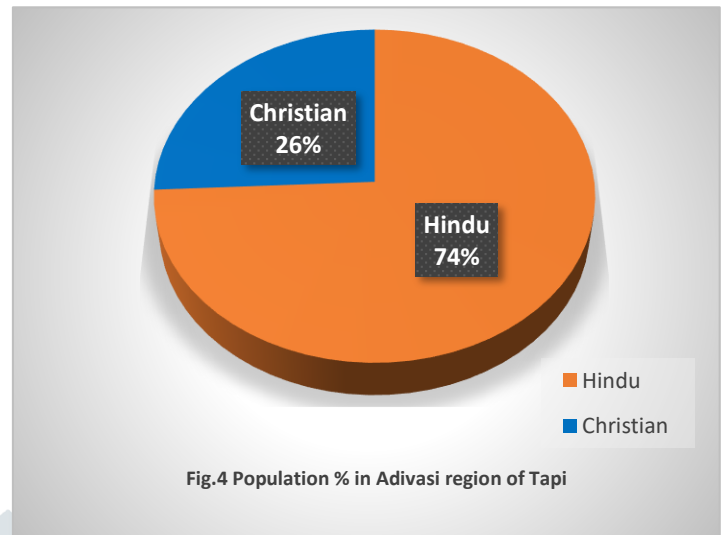


Fig.3: Christianity in Vyara Taluka ( Majority of Adivasi)

Seventh Day Adventist mission organized general conference at sabbath school for adult education. This literature prepared by international Sabbath school with “The message of Jesus” (Melgosa Julian, 2011). This literature having monthly, six-monthly publication in vernacular languages viz., *Dut; Jivan*.

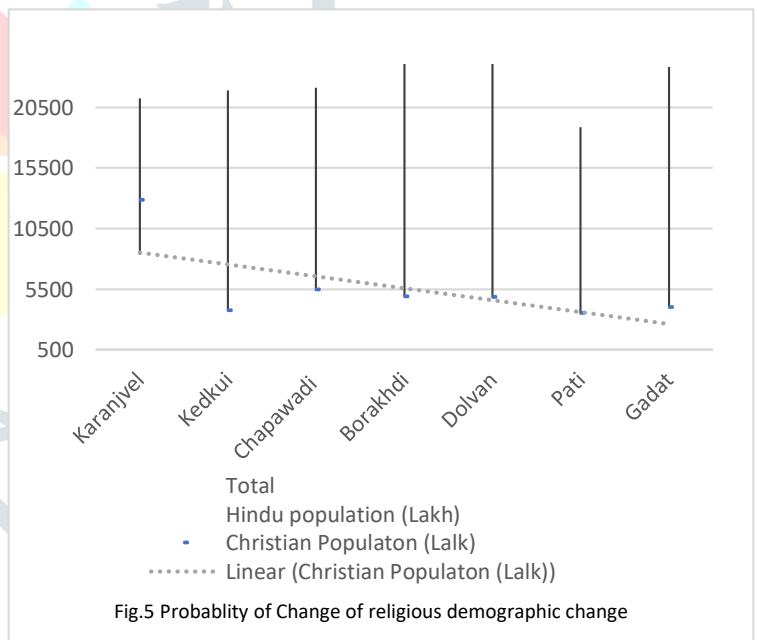
### Same religious congregation model:

It is also observed that some special program's curriculum focuses on the intentional development of post-religious faith and related practice as well as field internships in congregations and RAOs together constitute the integration of religious belief and practice. This emphasis is not on a traditional social work field of education, but rather on an additional area of social work practice and competency that can further strengthen theological roots under the pretence of economic practice. Due to this model second generation of the family started to practices Christianity, that makes demographic changes (Fig. 4). The program has worked to develop regional education opportunities in RAOs and congregations through several models, gradually strengthening their roots and connecting them to Christianity.



### Networking and multi-layer organization model:

During this model, a minister is made, he creates small circles and associates the person with religious belief, then sends each person of the same circle to different companies, social centers, backward and rural areas and makes him the minister of that group and helps other people. Works to connect with religious belief. This is a potential model for collective powerful social action that seems endless with micro, messo and macro actions. This model is part of most circles. These opportunities present both strengths and challenges in a setting where much work is done by



many people who are responding to their faith through service opportunities and where motivational models are often based on religious texts rather than codes of morality are due to his simplicity and religious faith, people become influential and keep joining him. The mathematical predicted model shows the continues increasing the population of Christian in this Adivasi region (Fig.5). Gadat to Karanjvel continuous increasing the Christian population. The demographic change in this region is significantly correlated with  $>0.05$  p value.

### Alienation of tribal lands:

The state government issued a separate ordinance under the Bombay Land Revenue Act (1897) for Scheduled Areas in 1961, according to which Scheduled Caste people in villages included in Scheduled Areas cannot directly sell, mortgage or gift their cultivable land to non-tribals and so on. It is a condition to get the prior

approval of the Collector before doing so to prevent alienation of tribal lands. In fact, the land has gone into the hands of non-tribals in one way or another. There is a provision that no agricultural land can be transferred to non-farmers in every area of Gujarat State where the Mumbai State Act and Agricultural Act is applicable. Under the 1961 Act of the State, the surplus government land allotted to Scheduled Castes and Scheduled Tribes cannot be transferred in the name of another without the prior approval of the Collector. So, missionary started another model to have home churches and house meetings. Slowly this home turns to church by providing much-needed services in a situation in which state provision was woefully lacking.

### Conclusion:

Compared to the earlier white missionaries, they were far more tolerant in their view of other religious traditions. They started other religious practices and performed in Christianity too viz., *mariyam garaba*, *ishu ni navaratri*, *uma mariyam mandir*, *mariyam mata melo* etc. They made very few attempts to convert, and though the Adivasis respected to Christian *Padaries*, pascal and baptised into Christianity. Only in last two decades of twentieth century, the significant change in respect to development of religious change in tapi district. The remarkable demographic change occurred in the region with missionary activity where they are carried out for the most part by evangelical protestants belonging to organizations such as the Pentecostals and Evangelical Church of India. The missionaries carried with gradualist approaches with its cautious attitude towards baptism and emphasis on the building of institute to provide education, economic development and allopathic medical care. They told the Adivasis that their old deities could no longer protect them, only prayer to Jesus. These missionaries of the colonial period to now with new Indian missionaries who became a agent of civilizational progress. The slow progressive approaches and modes openly will be consolidation in the future, that Adivasis will perhaps yet not to be seen.

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