



CONTEMPORARY RELIGIOUS STATUS AMONG INDIAN TRIBES

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ABSTRACT: *The tribal community has been living in the world from the origins, particularly in the Africa, Asia, America and Australia continents. It can be noted that they found principally in Eastern continent while most of them found in the Africa continent and later in the India. Different tribes have been living in different regions of India from ancient times. We find that the tribals are an integral part of the Indian civilization. The Scheduled Tribes are notified in 30 States/UTs and the number of individual ethnic groups notified as Scheduled Tribes is 705. The tribal population of the country, as per 2011 census, is 10.45 crore, constituting 8.6% of the total population. They have specific characteristic including tribal religion, is the most primitive type of religion found in human society. Animism, Bongaism, Naturalism, Totemism, Taboo, Magic, Ancestor Worship and Polytheism are characteristics of the traditional religion of Indian tribes. But with the contact to civilized society they have been pursuance major religions of India which have exposed through the Census data. The present article proposes to analyze data of Census, 2011 about the religious status of Indian tribals.*

Key Words: Tribes, Tribals, Scheduled Tribes, Religion, Religious Status, Conversion, Hindu Religion, Christianity

INTRODUCTION:

Man and society have been the subjects of the study in India from time immemorial. The *Manusmriti* gives an exhaustive social and structural account of the people of India. India is known to be a vast country with scanty population in the prehistoric age. During that period there were small groups of people scattered throughout the country in different regions having a characteristic look and life style. The tribal community has been living in the world from the origins, particularly in the Africa, Asia, America and Australia continents. It can be noted that they found principally in Eastern continent while most of them found in the Africa continent and later in the India. Different tribes have been living in different regions of India from ancient times. As aboriginals they lived in this country and have seen the rise and fall of the several empires. They have participated in several battles, either supporting the local rulers or resisting them.

CONCEPT:

“We find that the tribals are an integral part of the Indian civilization. Various elements in ancient civilization of India were contributed by the tribals. In the ancient literature of India their names, in the ancient language, the Sanskrit, would appear to have been, respectively (i) Nishadas, Sabaras, Bhils and Kollas (ii) Kiratas and (iii) Dasas, Dasyus, Sudras, Dramidas and Dravidas. The ancient and epic literatures, the *Vedas*, the *Puranas*, the *Ramayana* and the *Mahabharat*,

present good account about the peopling of India. All these emphasize that India is inhabited by several types of tribes or people. The tribal India lives in the forest hills and naturally isolated regions known as a rule by different names meaning either the people of forest and hill or the original inhabitants and so on. The popular names are: Vanyajati (castes of forest), Vanvasi (inhabitants of forest), Pahari (hill dwellers), Adimjati (original community), Adivasi (first settlers), Janjati (folk people), Adimjati (primitive people), Anusuchit Janjati (scheduled tribe) and so on. Among all these terms Adivasi is known most extensively and Anusuchit Janjati (scheduled tribe) is the constitutional name covering all of them.” (Vidyarthi & Rai, 1976, pp.25-26)

The constitution of India grouped these ethnic groups together as targets for social and economic development. Since that time, the Adivasi of India has been known officially as Scheduled Tribes. The report of Statistical Profile of scheduled Tribes in India 2013, has described that “Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities, who are scheduled in accordance with Article 342 of the Constitution. This Article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes. Article 342 provides for specification of tribes or tribal communities or parts of or groups

within tribes or tribal communities which are deemed to be for the purposes of the Constitution the Scheduled Tribes in relation to that State or Union Territory. In pursuance of these provisions, the list of Scheduled Tribes are notified for each State or Union Territory and are valid only within the jurisdiction of that State or Union Territory and not outside. The list of Scheduled Tribes is State/UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State. The essential characteristics, first laid down by the Lokur Committee, for a community to be identified as Scheduled Tribes are (a) indications of primitive traits, (b) distinctive culture, (c) shyness of contact with the community at large, (d) geographical isolation and (e) backwardness. There are certain Scheduled Tribes, 75 in number known as Particularly Vulnerable Tribal Groups (PVTGs), who are characterized by: (a) pre-agriculture level of technology, (b) stagnant or declining population, (c) extremely low literacy and (d) subsistence level of economy. The Scheduled Tribes are notified in 30 States/UTs and the number of individual ethnic groups notified as Scheduled Tribes is 705. The tribal population of the country, as per 2011 census, is 10.45 crore, constituting 8.6% of the total population. 89.97% of them live in rural areas and 10.03% in urban areas. The decadal population growth of the tribals from Census 2001 to 2011 has been 23.66% against the 17.69% of the entire population.” (The Ministry of Tribal Affairs, 2013, p.01)

Of course, there are regional differences according to their population in India. Most of population of the North-Eastern small state likes, Mizoram (94.4%), Nagaland (86.5%) and Meghalaya (86.1%) are tribal. Their highest population is subsequently in the Madhya Pradesh (1,53,16,784), Maharashtra (10,51,02,132), Orissa (95,90,756) Rajasthan (92,38,534) and Gujarat (89,17,174) states. It is notable that the Haryana and Punjab states as well as Chandigarh and Pondicherry UTs and NCT of Delhi, have no population of STs. The two tribes, Bhil and Gond, together constitute nearly 22% of the total Scheduled Tribes population.

REASERCH METHOD:

The present article “Contemporary Religious Status among Indian Tribes” is based on the library method. Whatever data analyzes is derived from secondary source of data i.e. the books, reports and various websites. First of all it explicates the nature of traditional religious life and

then explains the contemporary religious of Indian tribal through data of Census of India, 2011.

TRADITIONAL RELIGIOUS LIFE OF INDIAN TRIBES:

Religion and Caste have been the two great determinants of the Indian history, politics and social structure or organization. “Belief in the existence of superhuman or supernatural powers is almost universal. Experiences of certain day-to-day sudden happenings, of disease, death and the unexplainable, have led tribal people into believing in other than the material visible world, i.e., in the invisible spirit word or supernatural power. They have established a kind of close relationship between themselves and this power by adjusting themselves to it in two ways, first by controlling or overpowering spirit by enchanting or practicing some techniques and canalizing the power, for good or bad, and for acquisition of the thing or object desired. We call the former magic and the latter religion. In the tribal magic is actually an integral part of their religion and magical practices may be included as a method of propitiation. The tribal world picture presents the Supreme Being or Sing Bonga, or the Bhagwan or Dharmesh as the creator of this earth and of the mankind. The tribal India has a rich stock of tribal myths and legends and the sacred occasions are explained by some myth or the other. The clan, the place and the village, all have something mythological behind them.” (Vidyarthi & Rai, 1976, p.236) Indian tribal religion is the most primitive type of religion found in human society. The important characteristics of Indian tribal religion and religious beliefs as follow.

Animism: The term tribal religion is applied today to religion previously called animism. “The tribal religion in India has long been described as animistic. Animism is that exceedingly crude form of religion in which magic is predominant element. This animistic belief is rather a universal feature of the tribal have. For them, all spots and places are holy as they are the seats of spirits. Animals, plants, trees, ponds, rivers, stones, hills or mountains are all abodes of spirits. The dead are no exception to this rule as they still exist through soul or are reborn in the shape of offspring. Among the sacred beliefs the faith in spirits is most common with the tribals and thus animism.” (Vidyarthi & Rai, 1976, p.239) Santhals, Munda or Oraon, Chenchu, Birhor, Bhils and others have believed in Animism.

Bongaism: “Bonga may rightly be called the Indian parallel of the Melanesians term Mana. Ho,

Munda and other tribes of Chhotanagpur give ample indications of their strong belief in one particular cluster of Bongas. Bonga is conceived by the Ho as a power that pervades all space. It is indefinite and impersonal to start with. That is why it is believed to take any shape or form. This power gives life to all animals and plants; it encourages growth in plants, it brings rain, storm, hail, flood and cold. It kills and destroy evils, stop epidemics, cures diseases, give currents to rivers, venom to snakes and strength to tigers, bears and wolves. Similarly among Birhors, they have a number of Birs responsible for their different purposes. Hanuman Bir being the supreme, the others are Hunder Bir (wolf), Bagh Bir (tiger), Bhal Bir (bear), Sundar Bir (hunting) and sons of Birs.” (Vidyarthi & Rai, 1976, p.241)

Naturalism: “Worship of nature is another form of belief which prevails among the tribals. Sun, Moon and Earth are considered the creator or supreme power. The Santhals, Mundas, Ho, Malers and Birthors of Tribal Bihar identify the Sun as Sing Bonga, i.e. Supreme God. The Santhals equate Dharmesh, the supreme deity, with the sun and regard it as husband of Dharti Mata, the Mother Earth. Among the Mal Paharias the deities are the Sun and the Earth. The Bhumijis of West Bengal also bow down before their Supreme Being, the Sun God. The earth, the Sun, the Fire and Water are regarded as deities, the great supernatural beings and are believed in by the Bondos of Orissa. Jakhri, the Earth Goddess, Wehra as Dharam Raja and the Sun is worshipping by all Kuvi Kandhas. Goddess Earth is the axis of the Marias, Murias and Abhujh Marias of Baster area who believe that the ultimate source of all life is the Mother Earth. In the Himalayan region, the Garos consider the Sun, the Moon and the Stars as spirits placed in the heavens for ruling the region. The different tribes of Arunachal Pradesh also worship the Sun and the Moon as the Supreme God. In South India the Todas and Koyas revere the Sun. The Uralis, Muthuvans, and Kanikkars of Kerala recognize the Sun as their God and believe in Prakriti Acharam.” (Vidyarthi & Rai, 1976, p.242)

Totemism: “Apart from nature as a whole the tribal people have also cognate themselves with animals and plants in the forms of totems. Totemism is a common feature of the Indian tribal population and most of them believe in their mysterious relation with some plants, besides animals. The Killi of the Hos is their clan and each clan bears a totemic object which is sacred to them. The Munda and Oraon have also totemistic clans.

The Santhals and Kharia have clans named after plants or animals or material objects. All these tribes consider that the totemic plants or animals helped or protected their respective ancestors of clan concerned or have proved to be some peculiar use or service.” (Vidyarthi & Rai, 1976, p.243)

Taboo: “Taboo is another sacred belief which is a rather negative custom of any belief. It has become superstition for the people. Touching a plough and roofing a house are taboo for the Kharia women. The exclusion of Kharia women from certain religious festivals and ritualistic observances like, their periodical segregation during their menstrual period. The Oraon women also observed the taboo of touching plough. The Sema Nagas have genna as a parallel of taboo and chini of forbidden. A person killed by a tiger is genna. A male Tharus of the Tarai area of Uttar Pradesh are denied many principal receptions. The Todas of the Nilgiri Hills do not permit their women even to enter the dairy area. In Kerala the Kadars, Mula-Pandarms, Mal-Vendans and Uralis strongly believe that when they roam in the forest dominated by Shasta they should be pure. Thus, it is evident that religious beliefs also exist in the form of taboos.” (Vidyarthi & Rai, 1976, pp. 243-244)

Magic: “Magic is an integral part of a religion of tribal dimensions. The Hos would burn faggots to raise a canopy of smoke to overhang the village; firmly believing that rain would come definitely as it pours from the clouds. The Khonds believe in human sacrifice for rain. The Korwas beat an ailing person with iron chains and insert a burning wick into nose to cure him. The Kamars and Bhunjias of the Chhindwara area overpowers their lovers by first procuring some cloths, hair or personal article of the person concerned and then conjure on it. The tribals have their own or part time magicians. Among the Hos and Kuttias the village priest is the magician for the occasion. The Khasas of Jaunsar-Bawar dance naked before sowing, during the growth of the crop and just after the harvesting season. In Kerala among the Nayadis, Paniyans, Ulladans, Odiyan, i.e. the magician, can make himself or others invisible for accomplishing a murder, maiming, etc. they believe that magic is effective in dealing with mystical powers.” (Vidyarthi & Rai, 1976, p.244)

Ancestor Worship: “The activities of ancestors are quite evident for the tribals and ancestor worship finds an important place in their religious beliefs. They believe in existence of ancestors and their interest and intervention in the worldly affairs. They are at work in their real life. The tribals

believe that unless the spirit of the newly dead ancestor is worshipped it continues to exit and appears in dreams. It always harasses its relatives to expedite the preparation for worship, mortuary sacrifice and feast. In the Himalayan tribes, among the Nagas, mithun ceremony is very important. It is totally dedicated to the spirits of ancestors. The Garos show great reverence for their ancestors. According to Jaintia belief when there is sickness in the family, prayers are offered to the ancestors to help drive away the evil. Among the Khasis the glorification of the dead in form of ancestor-worship forms an important aspect of their religious life. The underlying belief is that the dead ancestors have enough power to aid, assist and bless their descendants to grow, thrive and prosper.” (Vidyarthi & Rai, 1976, pp.245-246) The Tharu, Khasas, Santhals, Malers, Mundas, Muria, Bhils, Gaduliya, Lohars, Todas, Kanikkars, Karimpalanas, Koragas, Paniyans, Saoras etc. tribes have been believed in the ancestor worship and performed various rites related to their beliefs to grace their ancestors.

Polytheism: “It is evident from the account given above of the different beliefs prevailing among the tribals of India and their religious practices that they practice polytheism. Most of the tribes have a cluster of spirits and super beings and identification of different powers with different deities is made accordingly. Some deities are held responsible for their village, general health, rain, grain and so on. All these deities have their own respective departments and areas of influence, effect and control, as well as nature of actions. The tribals believe in many gods and goddesses, and have diverse methods of worshipping, depending on their traditions which show an attachment to polytheism. Different names, different forms and various responsibilities have been attributed to these gods and deities. Animistic gods, Bongas,

nature and the ancestral spirits are their premise with which they are preoccupied.” (Vidyarthi & Rai, 1976, p.251)

The above description of religious belief of Indian tribes refer that all the tribes have its own religious beliefs and most of cases it different from other tribes. We can derive the general picture from the above description is that their religious beliefs relates to natural things, trust in power of things or people which nurture around them. They accepts, recognize and realize the power of natural things and then developed own religious beliefs. Of course, their religion has been changing through the contact with civilized society of India as well as attempts of conversion of them. There are other factors too like, Christian Missionaries and social welfare activities by reformers, illiteracy-unemployment and poverty of tribes, greed and lobbying by leaders, low social status and exploitation political power, government job, work far from their community, sanskritization, cultural transmission and so on have been fostering them to convert religion and adopt one or other religion.

RELIGIOUS STATUS OF INDIAN TRIBALS:

Many Indians belonging to these populations adhere to traditional Indian tribal religions, often syncretized with one or more of the major religious traditions of Hinduism, Buddhism, Islam or Christianity and often under ongoing pressure of cultural assimilation. Contemporary tribal communities have a great variety and complexity in their religious beliefs and practices which explain in every Census of India. The census of India, 2011 explicit the contemporary picture of their religious status of Scheduled Tribes in India. The article intends to analyze that data and clarify regional differences and contemporary religious status as well as pursuance of their traditional religion

RELIGIOUS STATUS OF INDIAN TRIBALS

State/U.T.	Hindu	Muslim	Christian	Sikh	Buddhist	Jain	Other	N.S.	Total
Andaman & Nicobar	156	1,026	26,512	0	85	0	344	407	28,530
Andhra Pradesh	5,808,126	28,586	57,280	890	608	644	810	21,129	5,918,073
Arunachal Pradesh	97,629	3,567	389,507	245	96,391	441	358,663	5,378	951,821
Assam	3,349,772	13,188	495,379	387	7,667	424	12,039	5,515	3,884,371
Bihar	1,277,870	11,265	32,523	150	252	123	10,865	3,525	1,336,573
Chhattisgarh	6,933,333	8,508	385,041	620	1,078	312	488,097	5,913	7,822,902

Dadra & Nagar Haveli	175,305	242	2,658	15	12	4	54	274	178,564
Daman & Diu	15,207	125	16	0	1	1	0	13	15,363
Goa	99,789	531	48,783	20	62	18	12	60	149,275
Gujarat	8,747,349	34,619	120,777	1,262	1,000	1,266	3,412	7,489	8,917,174
Himachal Pradesh	307,914	37,208	275	294	45,998	54	23	360	392,126
Jammu & Kashmir	67,384	1,320,408	1,775	665	100,803	137	1,170	957	1,493,299
Jharkhand	3,245,856	18,107	1,338,175	984	2,946	381	4,012,622	25,971	8,645,042
Karnataka	4,171,265	44,599	12,811	802	472	1,152	665	17,221	4,248,987
Kerala	431,155	18,320	32,844	42	44	18	376	2,040	484,839
Lakshadweep	44	61,037	3	4	2	10	4	16	61,120
Madhya Pradesh	14,589,855	33,305	88,548	1,443	1,796	852	584,338	16,647	15,316,784
Maharashtra	10,218,315	112,753	20,335	2,145	20,798	1,936	93,646	40,285	10,510,213
Manipur	8,784	4,296	1,137,318	209	2,326	288	11,174	3,027	1,167,422
Meghalaya	122,141	10,012	2,157,887	301	6,886	254	251,612	6,768	2,555,861
Mizoram	5,920	4,209	933,302	62	91,054	343	751	474	1,036,115
Nagaland	15,035	5,462	1,680,424	175	4,901	500	3,096	1,380	1,710,973
Odisha	8,271,054	15,335	816,981	1,019	1,959	448	470,267	13,693	9,590,756
Rajasthan	9,190,789	13,340	25,375	663	445	622	1,376	5,924	9,238,534
Sikkim	40,340	369	16,899	72	136,041	125	12,306	208	206,360
Tamil Nadu	783,942	2,284	7,222	84	50	45	55	1,015	794,697
Tripura	888,790	2,223	153,061	250	119,894	318	768	1,509	1,166,813
Uttar Pradesh	1,099,924	21,735	1,011	264	353	410	2,404	8,172	1,134,273
Uttarakhand	287,809	1,847	437	364	1,142	7	9	288	291,903
West Bengal	3,914,473	30,407	343,893	1,003	220,963	876	774,450	10,888	5,296,953
	84,165,325	1,858,913	10,327,052	13,534	865,927	12,390	7,095,408	206,546	104,545,707

Source: Census of India, 2011

The above table indicates the religious status which pursuance by different Indian tribes according to Census of India, 2011. It shows that respectively the Hinduism, Christianity and Buddhism are the most prevalent religions along with their traditional tribal religion among Indian Tribes. The Indian Tribes are the most ancient

native of India while India and the Hinduism are the indispensable from the Indian culture. So it is clear from above table that the Hinduism is most prevalent religion among the Indian tribals along with their traditional tribal religion. The table demonstrates that most of Indian tribals (80.5% from total tribals of India) have faith in the Hindu

religion. The Hinduism is spread over entire Indian tribal geographical areas except the Northeastern states. The numbers of the highest population of tribal Hindus according to the states is successively in the Madhya Pradesh, Maharashtra, Rajasthan, Odisha, Gujarat, Chhattisgarh, Andhra Pradesh, Karnataka, West Bengal, Assam and Jharkhand states. If we analyze the data of its proportion of followers of the Hinduism against the total numbers of Scheduled tribes population in each state then we can find the highest proportion of Hindu adherents are subsequently in the states and UTs like, Rajasthan (99.48%), Daman & Diu (98.98%), Tamil Nadu (98.64%), Uttarakhand (98.59%), Karnataka (98.17%), Dadra & Nagar Haveli (98.17%), Gujarat (98.09%), Maharashtra (97.22%), Uttar Pradesh (96.97%), Bihar (95.60%), Madhya Pradesh (95.25%), Andhra Pradesh (89.14%), Kerala (88.92%), Chhattisgarh (88.62%), Odisha (86.23) and Assam (86.23%). Thus, it may say that the Hinduism is the most widespread religion among Indian tribals in different states and UTs where their most of population have been living. It indicates that the most of Indian tribals lived in the West, Central, East and South India is believers of the Hindu religion.

The Christian religion is the second popular religion which has pursuance by Indian tribals along with their traditional tribal religion. Almost 10% of Indian tribals have confessed the Christianity which mostly popular in Northeastern states. The numbers of highest population of devotees of Christianity among scheduled tribes according to the states is sequentially in Meghalaya, Nagaland, Manipur, Mizoram, Odisha, Assam, Arunachal Pradesh and Chhattisgarh states. The proportion of followers of the Christianity against the total numbers of population of STs in each state then it is successively in the states and UTs like, Manipur (97.92%), Nagaland (96.21%), Andaman & Nicobar (92.92%), Mizoram (90.07%) and Meghalaya (84.42%). The data of the table explains that the tribes and tribals live in the Northeastern states have mostly adhered in the Christianity. The table clarifies that some of Indian tribals have followed the Islam religion (1.78% from total tribals live in India) mostly in Jammu & Kashmir state and Lakshadweep UTs while the Buddhism (0.83% from total tribals of India) is mostly prevailed at the Northeast and the East states like, Sikkim, Tripura, Arunachal Pradesh, Himachal Pradesh, Jammu & Kashmir and Mizoram. The table express that the Sikhism and

the Jainism are unfavorable religions among Indian tribals.

The 'others' category of the table is more important because notable Indian tribals (6.79% from total tribal population) have indicated that they didn't profess any Indian religions which have many implications. There may be varied reasons behind it and it will be subject of the future researches. Tribal consciousness, tribal movement, retain their own identity and traditions, cultural influence of leaders and not as much of contact with civilized society may be the reasons for conserve their traditional religion. The category is more significant in the Northeastern states like, Jharkhand (46.4%), Arunachal Pradesh (37.7%), West Bengal (14.6%), Meghalaya (9.8%), Chhattisgarh (6.2%), Odisha (4.9%) and Madhya Pradesh (3.8%) where the notable proportion of tribals have adhered the other religions and persuasions mostly their own tribal religion.

So curiosity of explain the data of Census, 2011 which analyzed the other religions and persuasions of Indian tribals. Of course it focuses on only such states where notable tribals have stated about other religions and persuasions. According to the analysis of Census, 2011 the most of tribal of Jharkhand (97%) have stated persuasions of other religions who confess the Sarna religion while the remaining tribals have pursued many other tribal religions like, Adi Bassi, Adi, Dubub, Ho, Saranath, Nature religion etc. The most of tribal from the Arunachal Pradesh (89.38%) have stated devotion to other religions who are pursuance of Doni Polo/Sidonyi Polo religion while the remaining other tribals have adhered other tribal religions like, Tribal religion, Rangfra religion and other. The tribals from the West Bengal who stated following of other religions have pursued mostly Sari Dharma (63.69%), Sarna (34.10%), Santal, Adi Bassi and many other tribal religions.

There were variations about other religions and persuasions in Meghalaya where more than half of tribals have specified the pursuance of other religions have followed Khasi religion (54.07%), Niamtre religion (32.17%), Songsarek religion (07.66%) and so on. The most of tribal from Chhattisgarh who have indicated devotees of other religions are pursuance the Gond/Gondi (74.82%), Adi Dharm or Adim Dhamm (17%) while the remaining other tribals have pursued other tribal religion. The most of tribal from Odisha who stated believers of other religions have followed the Sarna (84.75%), Adi

Dharm (11.11%) and others. The most of tribal from Madhya Pradesh who have specified to disciples of other religions have followed Gond/Gondi (98.41%) while the few tribals followed other tribal religion. Thus, notable tribals have been adhered their tribal religion, but most of tribals (93% from total tribal population) pursued either the Hinduism or other religions. It may be result of religious conversion taken place by various facilitated factors.

CONCLUSION:

The article intends to analyze data of Census, 2011 about the religious status of Indian tribals. The data of Census, 2011 have provided the most of the India tribal profess the Hindu religion while notable population confess the Christianity and the Islam religion instead of their tribal religion. There may be numerous reasons behind the fact and it will be the focus of future tribal researches. The data indicates the social transformation as well as social changes taken place in Indian tribals, rather it may be religious change and broadly it is cultural change among them.

The report published in Indian Express is notable in this reference about religious conversion among Indian tribals. "Christian and Muslim tribals remain one of the fastest growing demographic groups according to figures released by the Census department this week. The number of tribals who adhere to the Christian faith has grown by 63 per cent from 63.90 lakh in 2001 to 1.03 crore in 2011. The number of tribals who proclaim they to be Muslims has also grown by 51.6 % from 12.25 lakh to 18.58 lakh. The total number of tribals who profess the Hindu faith has also grown by 39 % from 6.04 crore to 8.41 crore. The pinch has however been felt by those who do not belong to these three dominant faiths and are animists. Their numbers have declined from 1.64 crore in 2001 to 0.78 crore in 2011" (2016, April15). The

judgment of Supreme Court of India is decisive which clarifies that a member of a tribe despite his change in religion may remain a member of the tribe if he continues to follow the tribal traits and customs, a Bench comprising Chief Justice V.N. Khare, Justice S.B. Sinha and Justice S.H. Kapadia said in a recent judgment (2004, February 08). That means they are secured their status as a Scheduled tribes by constitutional provision though religions transformation. The religious changes among them facilitate other social changes as well as social transformation of the Tribal society.

I propose some issues which will be proper for current situation and must be search it in sociological context.

- What and why Indian tribal abandons their traditional tribal religion?
- What the root of Hinduism has laid in the traditional tribal religion or vice versa?
- Why they have been converting their religion? Why they became Hindus, Buddhist, Christians or so on?

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