

THE ROLE OF CHRISTIAN MISSIONARIES IN IMPARTING EDUCATIONAL SERVICES FOR THE DALITS IN BIHAR.

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Abstract

In India, Christianity is a minority religion. The Christian religion enlightened India country not as it were within the range of instruction but in all perspectives of the individuals of India. This paper highlighted the part of Christian ministers in conferring instructive administrations to the Dalits in Bihar. Additionally, it clarifies how Christian instructive teaching has played an awesome portion in annihilating the social disaster of the Indian conventional society.

Mahatma Jathibha Phule (1826-90), a Christian was the engineer of Dalit instructive. He began a school for civilized untouchables, most rough Shudra caste (farming castes) incompetent Brahmin ladies and children as early as the nineteenth century within the civilized colonial ruling period. it was the primary school in India for untouchables, shirdras, and untalented Brahmin ladies. Mahatma Phule began an organization called the Staya Shodhak Samaj through which he emphasized the significance of education for untouchables, shudras, and untalented higher-caste Brahmin ladies. He articulated the need for advanced instruction and the procurement of logical information emphasizing that instruction was a weapon to bring approximately logical, social, devout, Mahatma watches that for the need of instruction, judgment skills weakened; for the need of judgment skills, profound quality rotted; for the need of advance, riches vanished; for the need of riches untouchables and Sudras dies and all these distresses spend from illiteracy. In this way, with the objective of upliftment of the untouchables, shudas, and untalented Brahmin ladies, he began building up schools. Through and through he set up eighteen schools between 1848 and 1852 within the regions of Pune. Afterward, he was joined by his spouse, Savitri Bai Phule (1831-97), and together they proceeded their endeavors with a Christian evangelist energy for the instructive improvement of the masses. This was taken after by a few other social reformers such as the Father of Civilization in India Baba Saheh Dr. B R Ambedkar. Mahatma Jothibha Phule and Father of Indian Civilization Baba Saheb Dr. B r Ambedkar were motivated by the Western Christian helpful, generous, and sound thoughts, and looked up the issues of improvement of untouchables, shudras, and untalented higher caste Hindu ladies to teach.

Keywords: Contingencies, Poverty, Exclusion, Powerlessness, Manifestations.

Introduction

Education isn't fair to the information of substances and activities but to a profound understanding of the meaning and esteem of everything. Instruction is the molding of the totality of one's

personality to walk within the way of truth and life. Instruction is the continuation of the creation of human creatures empowering them to develop and end up human creatures within the picture of God. Christian instruction addresses the regions of the ethical, moral, and character arrangement by talking after the illustration of Jesus. It certifies the radical goodness of the world charged with the greatness of God and it respects each component of creation as commendable of ponder and thought, able of perpetual investigation, It tests the meaning of human life and is concerned with the whole arrangement of each understudy as a person who is adored by God. Christ is proposed as the show of human life. Everybody can draw motivation and learn approximately commitment to the life and educating of Jesus, who witnesses the adore and pardoning of God, lives in solidarity with all who suffer and pours out his life for the benefit of others. In this, victory is measured in terms of advance within the quality of life. The aim of Christian instruction is the arrangement of principled, value-oriented people for others taking after the illustration of Jesus Christ. The mental arrangement incorporates a developing capacity to reason brilliantly, coherently, and basically. This empowers each one to recognize and react to the message of divine adoration, seeing God at work in His or her life; within the lives of others, and all creation; at that point reacting to this revelation through a commitment to benefit inside the community. Christian education is locked in the coming to out the weaker area of Indian society for the most part in rustic and Dalit areas. Christian teachers have possessed nearly all grounds of Dalit life, particularly instruction and well-being. They moreover presented current life and culture side by side with protecting the existing culture. the design of their work for Dalit individuals is exceptionally progressed as they take part through a devoted and profoundly prepared workforce utilizing whom they pick up certainty and willing participation and most vitally they do their work by considering it as a benefit. Fuchs (2005), in this respect, watches that welfare work carried out among Dalit communities by Christian evangelists appears to have created a community feeling with the nearby populace be that as it may, it is additionally genuine that evangelists advertised this community instruction in minister schools, primarily teaching Christian sacred texts to form their faithful subjects. ministers broadcast Christianity broadly, conveying tracts and condemning Hindu hones through talks in marketplaces and open places.

Background:

The part of Christian teachers has been wide-ranging and exceptionally obvious in a near range of Dalits improvement but instruction is one range in which it has given particular drive to improvement. Its significance can be recognized from the words of Dominic Jala (2007), "If there's one field in which ministers among the Dalits have contributed substantially, it is instruction. It opened for Dalit individuals to quickly get to ways of coping with a fast-development world." The Christian ministers accept the rule of keeping the status quo of a libertarian society in which they include themselves by looking at everyone as a rise to in society. In a discourse conveyed at the planned castes and planned tribe region conference in 1952. India's to begin with Prime Serve, Jawaharlal Nehru, watched: "The Christian teachers went to different Dalits ranges and a few of them went through essentially all their lives there.... I haven't discovered numerous occasions of

individuals from the fields aiming to the Dalit zones...missionaries did exceptionally great work there and I am full of praise. In Bihar, the starting Christian mission was a catholic mission which made Patna the middle of its teachers' works. Hence, it was known as the Patna mission, arranged and Accomplished by the "Society of Jesus" Jesus Mission. A few missions came from time to time and made momentous Commitments to the field of instruction in Bihar. Bihar had two commission ships during the period 1813-1859, specifically Patna and Bhagalpur. At that time chotanagpur was known as the: South West Wilderness Agency." And was a non-regulated zone. During this period, different missions worked in Bihar to spend English instruction.

Conditions of Dalits in Bihar

Dalits' condition in Bihar is marked by persistent poverty, poor quality of living, and lack of services, such as safe drinking water, no proper roads, and no communication facilities. Decades of development interventions have failed to bring any perceptible changes in their living conditions. Dalit communities in Bihar occupy the lowest position on the economic scale. The rural poverty ratio for the Dalits for the period 1999-2000 was 59.8, while for the Dalits it was 38.4 (Thorat, 2009:275). They don't possess any productive assets. Land, which is an important factor in determining the power structure of rural areas, is highly unevenly distributed in the state of Bihar. "Fewer than two percent of Bihar's population own more than 20 percent of the land, whereas a massive sixty-four percent of its rural families own only 16 percent of its total land." (Ekta Parishad and Praxis, 2009:5). The land reform measures carried out by the government have failed to make any headway in Bihar, as far the Dalits are concerned. Only 12.4 percent of the Dalit communities would have benefited from land reforms (Chakravarty, 2006). The major beneficiaries of land reform measures in Bihar are the Backward Castes, namely Kurmis, Koeiries, and Yadavas. The majority of the Dalits in Bihar are landless labourers, who engage in diverse activities to make ends meet. The absence of effective land- structure. Therefore, Lieten (2003) points out that any attempt at decentralization of power without a simultaneous attempt at dismantling the class structure may not be of much consequence. With the introduction of neo-liberal economic policies, the material and social conditions of the Dalits have become very fragile. Due to a shortage of employment opportunities during the lean season, they migrate to other places, seeking employment. No other community in Bihar is as gripped by insecurity as the Dalits.

Dalits in Bihar Employment in Different Sectors

Economic Category	All Dalits	Ravidas	Dusadh	Musahar	Pasi	Dhobi	Bhuiya
Cultivation	7.9	7.9	10.3	2.7	12.3	14.8	6.6
Agr. labourers	77.6	80.2	75.9	92.5	46.5	48.1	86.8
HHI workers	3.3	2.1	1.6	0.8	12.2	9.6	1.0
Other Workers	11.2	9.8	12.2	4.0	29.0	27.5	5.6

Source: Census of India, 2001.

Among the Dalits, the economic situation of Musahar, Bhuriya, Mehtra, Dom, Rajwar, Nat, and Holkors is extremely bad. The Maha-Dalit Commission, headed by Vishwanath Rishi, suggested

several measures to improve the economic conditions of these including total BPL coverage for Maha–Dalit families, the establishment of a grain bank, extending employment guarantee schemes for 200 days a year, providing special loans, Indira Awas, providing free textbooks, uniforms, food and scholarship to the children, etc, (Prasad, 2007). But these suggestions are yet to be implemented. According to Serra (2004), the inability to face life contingencies, poverty, exclusion, and powerlessness are manifestations of a lack of social capital in the Indian context. This is fully applicable to the Dalit communities in Bihar. “The Dalits in Bihar are likely to be around three times poorer than the upper castes and appreciably poorer than the other backward castes and Muslims,” says the World Bank report (1994). That is why Mendelsohn and Vicziany rightly say. “in ameliorating poverty, the state is said to have failed the Scheduled Caste” (Mendolsohn and Vicziany, 1998:47).

Remnants of feudalism can still be seen in Bihar, And the Dalits have been the worst victims of this feudal structure. The exploitative nature of feudalism has barred the Dalits in Bihar from improving their economic situation and forced them to become a landless community. They lack collective, and participation, and they are constrained. As a result, they remain untouched by the various government schemes and programs.

Educational Situation of Dalits in Bihar

According to Khan, “the spread of education among the weaker sections of society is an essential pre-requisite to their all-round development and assure them benefits of various safeguards under the constitution” (Khan 1980:46). The Dalits in the states of Kerala, Haryana, and Tamil Nadu, scored higher on the indicators of literacy, health, housing and infant mortality, than their counterparts in Bihar (Mendelsohn & Vicziany, 1998). The marginal increase in literacy among the Dalits since independence reveals that they are yet to take advantage of modern education. There exists a substantial gap between the educational status of the Dalits and that of the general population in Bihar. Nearly 35 percent of school children in Bihar belong to Dalit communities (Aga Khan Foundation 2007:23). unfortunately, only 34.5 percent of the Dalits in Bihar complete primary school. The pervasiveness of high illiteracy among the Dalits in Bihar is a stumbling-block to their employment opportunities in the public and private sectors. As per the 2011 census SCs in Bihar have made rapid progress in terms of literacy. Data showed that literacy among SCs in Bihar increased from 28.5% in 2001 to 48.6% in 2011. A jump of 20.2% revealed that different attempts to promote among the Dalit communities in Bihar have started producing results.

Health Status of Dalits in Bihar

In Bihar, the Dalit settlements, particularly in rural areas, lack proper toilet facilities, and medical facilities. The existing health facilities in the state are far below what is required as per the national norms. The absence of health facilities in the state has affected the Dalit communities more than others. The non-Dalits because of their improved economic condition have access to private medical care. But the Dalits are left to fend for themselves. Less than 10 percent of the Dalit women

in Bihar receive institutional delivery care (Thorat, 2009: 116). The Table vividly brings out the sharp inequalities in health between the Dalits and the non-Dalits in Bihar.

**Neo-natal, Infant, and Child Mortality
The rate for Dalits and Others in Bihar**

Health Indicators	Dalits	Others
Infant mortality rate	86.3	61.2
Neonatal mortality rate	52.8	37.2
Child mortality rate	52.0	29.9
Under-five mortality rate (per 1,000)	133.8	89.3
Percentage of children undernourished	58.5	43.1
Percentage of children with anemia	83.5	76.8

Source: Report of the Task Group on Development of Scheduled Caste and Scheduled Tribes, Government of India, (2005).

Political Situation of Dalits in Bihar

It is a well-known fact that Dalits have not served in leadership positions both at the macro-level and micro-level. It was hoped that the passage of the 73rd Constitutional Amendment would encourage the Dalit communities to participate in rural governance. Despite the 73rd Constitutional Amendment Act, the balance of power in rural areas of Bihar seems to remain intact. Dalits are increasingly alienated from the governance process. This miserable socioeconomic, political, and health condition of the Dalit communities in Bihar not only raises serious questions about the quality of rural governance existing in the entire state but also highlights their alienation from the institutions of rural governance.

The conditions of Dalis sometime recently the Entry of Christian Missionaries.

Before the entry of teachers, there were schools in India but as were several, and the quality of instruction was destitute. The ministers accepted that the presentation of Christian instruction would be a successful implication of rousing Christians. Through an unused framework of instruction, they brought an unused framework and activity. Christian service had a capable effect on cutting-edge India. The commitment of Christian evangelists has had an undying effect on the instructive advancement among the individuals of Bihar in common and Mithilanchal in specific. Numerous sorts of ministers worked or have been working in different parts of the nation for the all-inclusive improvement of Dalits, who are denied uniformity of opportunity. Christian ministers recognized numerous schools for the advancement of Christian instruction in the Darbhanga Area. These schools are Heavenly Cross School, Darbhanga; Sacred Cross Pre-primary School, Madarpur; Madonna English School, Darbhanga; Khrist Jyoti Vidyalaya, Darbhanga and Heavenly Cross Religious Community School, Ashapur. Currently, research work has talked about different shapes of the commitment in teaching the individuals of Mithilanchal locate either specifically or in a roundabout way but in most of the cases it has been found that they have been specifically included with their day-to-day exercise and subsequently their instruction. The

approaches of minister work appear to be exceptionally reasonable as they work as an inside by looking at people's issues and after that acting appropriately. The evangelists have played a key part in instruction among the individuals of Mithilanchal. In addition, it clarifies how Christian instructive teaching has played an awesome part in killing the social disaster from the Indian conventional society.

The appearance of the Christian ministers, and the social and financial conditions of the Dalits, the first pilgrims of the arrive, were ones of incredible trouble. Their life was nearly like that of slaves, a circumstance forced by the Lord, proprietors, moneylenders, and charge collectors. Through and a few equipped uprisings look put were smothered by political drive. The Christian evangelists, beneath the charismatic leadership of Consistent Lievens, Sylvain Grosjean, Baptist Hoffman, and the like, skillfully utilized the disappointments of the Dalits to win their certainty by making a difference them spare themselves from such onerous conditions. The result was mass transformation among the Dalits to Christianity, which considerably changed the control relations within the society. It was a social insurgency that brought numerous more changes, in expansion to devout alter. It may be famous that instruction did not come as the sole offer from the teachers but maybe it came with the acknowledgement of participation of the church. But this does not cruel that as it were those who changed over were taught; instep. It opened up instruction to all, independent of caste, course, color, and devout affiliations. Be that as it may, particular treatment was given to those who changed over to Christianity. Most critically, the diverse thinking about teacher instruction has affirmed that those who benefitted most from Christian instruction were non-Christians.

Conclusion

The commitment of Christian evangelists within the Dalit regions has had an undying effect on the instructive improvement among the individual Dalits of India in common and in Bihar in specific. There are, in truth, numerous sorts of ministers who worked or have been working in the balance of opportunity. This paper has examined the different shapes of their commitment to teaching the Dalits of Bihar either directly or in a roundabout way but in most cases, it has been found that they have been specifically included in their day-to-day exercises and consequently their instruction. The approach of ministers appears to be exceptionally coherent as they work as an inside by looking at peoples' issues and after that acting in like manner. Scholars have also found that the ministers have played a key part in instruction among Dalits, as was seen in the case of the town of Mithilanchal. In this way, it can be said that the commitment of Christian teachers is colossal in the lives of Dalits. The entire credit goes to the Christian teachers for instruction, well-being, and rebellion status of the Dalits in express country regions of Bihar and the other states of Dalit ranges. The Dalits cannot fair disregard and overlook their monstrous commitments to the lives of poor individuals. Unending appreciation and gratefulness to the Christian Evangelists within in field of instruction, well-being, and jobs, making them mindful of their fundamental break even with rights and giving the respect of lives. Usually, the genuine meaning of the Christian life and mission is to be the benefit of the slightest and the final. Without a doubt,

the Dalits and the lower segment of the individuals, in Christianity got to be a hero from otherworldly and social devils. One of the imperative things that the Christian ministers emphasized was the humanization of life in all angles of all individuals notwithstanding caste, religion, race, and locale. The commitment of the Christian missions to spearheading cutting-edge instruction in India has been both subjective as well as quantitative.

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