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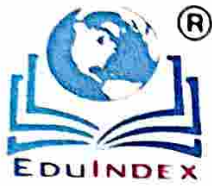
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PROFESSIONAL DEVELOPMENT OF TEACHER EDUCATORS IN NAGALAND

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ABSTRACT

The present study is stated as Professional development of teacher educators in Nagaland: An Investigation with major objectives to find the status of teacher educators' professional development and to identify their attitude towards professional development with regard to two variables were taken into account for the present study viz. type of management, professional qualifications (B.Ed., M.Ed., and Ph.D.). The researchers have been prepared the tools for this research. After the analysis, it is found that that majority of the teacher educators fall under average status of professional development irrespective of the variables chosen for the present study while there is no significant difference in their attitude towards their professional development.

Keywords: Teacher Educators, Professional Development, Attitude and Professional training

Introduction:

Professional development can be termed as a growth that occurs as the teacher moves through professional career cycle. Professional development could be acquired through in-service and pre-service teacher education programmes offered under various agencies of teacher education. Teacher professional development (PD) is often defined as, "structured professional learning that results in changes to teacher knowledge and practices, and improvements in student learning outcomes" (Darling-Hammond, Hyler & Gardner). Professional development in a broad sense refers to the development of a person in his or her professional role. Professional development includes formal experiences (such as, attending workshops and professional meeting, mentoring, etc.) and informal experiences (such as reading professional publications, watching Television documentaries related to an academic discipline, etc.) (Ganser, 2002). When looking at professional development, one must examine the content of the experiences, the processes by which the professional development will occur and the content in which it will take place (Ganser, 2002, Fielding and Schalock, 1985).

Need and Significance of the study

The quality of teacher educators is responsible for the quality of teachers, therefore the role teacher educators, his/her competence, capability and scholarship becomes vitally significant. The issue of the profile of a teacher educators should receive due attention. Continuing professional development and updating in an essential requirement for ensuring that the teachers and teacher-educators remain in active touch with the various nuances of the content and the process of education and demonstrate his/her role as a thinking practitioner of ideas and practices which influence class dynamics.

Nagaland is a state where quality concern in education has become a daily talk and the need of the hour. There are numerous numbers of teachers who are to be trained yet. While making the role of teacher education institution an utmost necessity and the role of teacher educators an indispensable one. As said earlier due importance if given to the professional development of teacher educators the whole system of education can be improved. The teacher educators, teachers, students and quality are all interconnected to one another; a change in one affects the other. Professional development of teacher educators is a means to enhancing educational effectiveness. The world of teaching is changing, the environment in which teachers work and the demands placed upon them by society are increasingly complex. Teachers and teacher educators are therefore called upon not only to acquire new knowledge and skills but also to develop their profession continuously. The education and professional development of teacher educators needs to be seen as a lifelong task. It is therefore, significant that teacher educators' professional development should be given due importance for the development of education as per the needs and demands of the society and the stake holders in education.

Review of related studies:

Anita, D. (2011), conducted a study on comparative study of Teacher Educators of Government Financed and self-Financed Colleges of Education in relation to their professional values, teaching aptitude and job satisfaction. Correlation descriptive survey method employed for the study. Teacher Value Inventory by Shamim Karim, Teaching Aptitude Test by Jai Prakash and R.P Srivastava and Job Satisfaction Scale-Meera Dixit were used for data collection. The professional values of male teacher educators of self financed colleges of education are significantly higher than the professional values of male teacher educators of government financed colleges of education. The study also found that there is a fear of insecurity among the teacher educators of self financed colleges of education. Teacher educators of self financed colleges of education are continuously upgrading themselves in terms of attending seminars/conferences, presenting research papers, writing research papers, pursuing further studies, etc. with an intention to get a job in a government college of education.

Deka Monisha (2014) conducted an investigation on facilities available for Professional Development of Teacher Educators- A Study on B.Ed. Colleges of Tinsukia District Assam with the main objectives to find out the facilities available for continuous professional development of the teacher-educators and to suggest measures for improving the conditions of the teacher-educators. Tools used i.e. Checklist, observation and unstructured interview schedule were used. Findings of the study revealed that proper infrastructure along with adequate manpower was available and for the continuous development a very less number of teacher educators were found interested. Only few teacher educators were found interested in Seminars, Refresher courses, publication, etc.

Marcel Van der Klink, Quinta Kools, et al (2015) conducted a study on “Professional Development of Teacher Educators; what they do? The study was carried out by members of the ATEE RDC “Professional Development of Teacher Educators”. The study focused on experienced teacher educators with at least 5 years and not more than 20 years of experience as a teacher educator. Participants were from the Netherlands, Israel and Japan (5 from each country) participants from other countries were also included – Australia, Czech Republic, Belgium, Slovenia, Turkey and UK. In total participants from 10 countries were included. Tools used were highly structured interview. The interview guideline comprised three sections; general background, concern during the career and professional development activities. The findings shows that all participants were currently attending learning activities such as training courses, seminars, workshops, conferences and courses about a wide range of subjects varying from teaching specific subjects to the use of Information and Communication Technologies (ICT) and pedagogical and general teaching skills. The participants were also found to be engaged in attending meetings, discussions and consulting colleagues. Activities demanding very intensive and close collaboration such as working together on innovative ideas, doing research together or team teaching, visiting schools and learning from students were mentioned less frequently. Almost all the participants were engaged in research or research related scholarly activities. In addition to research, other activities were mentioned, such as designing new courses or adjusting courses and materials. Participants experienced those scholarly activities as very conducive to their own professional development; participants indicate that these were helping them to become better teacher educators.

Namamba Adam & Rao Congman (2017) conducted a study on “Preparation and professional development of Teacher Educators in Tanzania: current practices and prospects”. The study found that teacher educators professional development range from formal to informal activities. The professional development of teacher educators in Tanzania has not been well formalised since the profession of teacher educators is characterised by low qualifications as some of them lack basic qualifications. Low professional status and development of teacher educators is caused by under qualified personnel and ineffective professional development strategies. It further recommended, teacher educators should take the initiative to develop and establish teacher education as a distinct profession with a sound professional path.

Objectives of the Study: Following are the objectives formulated for the present study

1. To find out the status (in terms of levels) of professional development among Teacher Educators
2. To identify the attitude of Teacher Educators towards Professional Development.
3. To compare the professional development of teacher educators with respect to their type of institution, educational and professional qualification.
4. To suggest measures for optimum professional enhancement of teacher educators in Nagaland.

3.5 Hypotheses of the study

1. All teacher educators in Nagaland do not have the same professional development.

2. There is no significant difference in professional development of teacher educators with special reference to their educational/professional qualification.
3. There is no significant difference in the attitude of teacher educators towards their professional development in respect to their Professional qualifications.

Sample and Sampling:

The population of the present study comprised of the teacher educators of secondary teacher education institution in Nagaland. All male and female teacher educators serving in Nagaland will constitute the population of the study. There are 9 secondary teacher education institutions offering two years secondary teacher education course, 2 government and 7 private. 1 located in Mokokchung, 4 in Dimapur and 4 in Kohima

The investigator employed purposive sampling for the present study. There are approximately 80 to 85 teacher educators in the state, for the present study the investigator could collect total number of 71 samples. All population of the present study comprised the sample but due to certain unavoidable circumstances the investigator was unable to collect data from the population of the present study.

Description of the tool used:

The investigators employed self - developed questionnaire for the teacher educators to collect data on the professional development and their attitude towards professional development. The questionnaire has focused on status of professional development consisting of 40 items of Yes/No type, & attitude towards professional development comprised of 24 items on a five point scale (SA, A, UD, D, SD) with 13 negative statements and 11 positive statements and for suggestions which was of open ended questions with 8 items.

Statistical analysis:

Table-1: Status of Teacher Educator’s Professional Development

Sample size	Professional Development in Percentages		
	High	Average	Low
71	16.90%	63.38%	19.72%

Table-1 indicates that out of 100% teacher educators in Nagaland, only 16.90% have high professional development, 63.38% falls under average professional development while 19.71% of teacher educators in Nagaland comes under low professional development.

Table-2: Professional Development of Teacher Educators in terms of Percentages and Variables wise

S. No	Variables	Categories	Professional development					
			High		Average		Low	
			No	%	No	%	No	%
1	Type of management	Govt.	3	14.28	17	80.96	1	4.76
		Pvt.	9	18	28	56	13	26
2	Professional qualification	B.Ed.	8	23.53	22	64.70	4	11.76
		M.Ed.	3	11.54	16	61.54	7	26.92
		Ph.D.	2	18.18	6	54.54	3	27.27

Under the type of management, teacher educators working under Government management is found to have 14.28 per cent with high level of professional development, 80.96 per cent on average and 4.76 on low level of Professional development. With the Private establishment, 18 per cent of teacher educators have high professional development, 56 per cent with average and 26 per cent with low level of professional development.

Among the teacher educators with B.Ed. as their professional qualification only 23.53 per cent falls under high level, 64.70 per cent with average and 11.76 per cent with low level of professional development. Among M.Ed. holders only 11.54 per cent has high level, 61.54 per cent has an average and 26.92 has low level of professional development and among Ph.D. holders, 18.8 per cent has high level, 54.54 per cent has an average level and 27.27 per cent has low level of professional development.

Table -3: F- ratio values of Teacher Educator's Professional Development in respect to their professional qualification

S.No	Variable	Sources	SS	df	MS	F- value	Table value
1	Professional qualification	Between groups	371.4147	2	185.7073	2.88@	3.13
		Within groups	4390.529	68	64.5666		
		Total	4761.9437	70			

@: not significant at 0.05 level

Table-3 as presented shows the result of teacher educator's professional development in respect to their professional qualifications. It is found that calculated F-value 2.88 is less than table value (3.13) at 0.05 significant level. Which indicated that there is no significance difference between teacher educator's professional developments in respect to their professional qualification? Therefore, the null hypothesis "there is no significant difference in professional development of teacher educators with special reference to their professional qualification" is accepted. Thus, this results shows that the professional qualification won't have any influence on the Professional Development of Teacher Educators.

Table-4: F- ratio values of Teacher Educator's attitude towards Professional Development in respect to their professional qualification and subject specialization

S.No	Variable	Sources	SS	df	MS	F- value
1	Professional Qualification	Between groups	376.8798	2	188.4399	2.74@
		Within groups	4678.078	68		
		Total	5054.9577	70	68.7953	

@: Not significant at 0.05 level

At the significant level of 0.05 level the calculated F- value 2.74 is less than the tabulated value (3.13), indicating that there is no significant difference in the attitude of teacher educators' towards professional development in respect to their professional qualification. Therefore the null hypothesis, "there is no significant difference in attitude of teacher educators towards their professional development in respect to their professional qualification" is accepted. It can be concluded that the Professional Qualification won't have any influence on the attitude of Teacher Educators towards Professional Development.

Findings of the study:

It has been found that out of 71(100%) teacher educators, 12 (16.90%) are on high level of professional development, 45(63.38%) has been found to be on average professional development while 14 (19.72%) are found to have less professional development.

In regard to the type of management, secondary teacher education is dominated by private teacher educators with 70.42(50) and the least number of teacher educators in public sector with only 29.58 % (21).

Pertaining to the professional development, 47.89% (34) is occupied by teacher educators with B.Ed. degree, 36.61% (26) with M.Ed. degree and only 15.5% (11) of teacher educators has Ph.D. degree.

Regarding the professional development of teacher educators pertaining to the variables chosen for the present study, it is found that;

Among the teacher educators with B.Ed. as their professional qualification only 23.53% falls under high level, 64.70% with average and 11.76% with low level of professional development. Among M.Ed. 11.54% has high level, 61.54% has an average and 26.92% has low level of professional development and among Ph.D. holders only 18.8% is found to have high level, 54.54% has an average level and 27.27% has low level of professional development. Through the study conducted it is found that teacher educators have same attitude towards professional development irrespective of professional qualifications (B.Ed., M.Ed. & Ph.D.)

Conclusion:

It is therefore, the need of the hour to enhance and promote higher and qualitative professional development of teacher educators and time to move from B.Ed. qualified to M.Ed./Ph.D. qualified teacher educators with which they can become a catalyst in giving practical shape towards qualitative improvement and satisfying the demands of the learners and of the society. Policy makers, the concerned department,

administrators of secondary teacher education institution should organised professional development programmes at regular intervals keeping in mind the needs and demands of the new millennium learners and the stake holders in education. Organising such need based programmes will definitely work as an enhancer, motivator and booster for the teacher educators.

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Revival Church: An Indigenous Movement in Nagaland

I. Wati Imchen

As early as 1832, the Angami Nagas resisted the British that led to a series of punitive expeditions by the latter against the Nagas. Consequently, after a careful survey, the British occupied Kohima in 1878 and made it its district headquarters.¹ This was followed by further consolidation of the British power over various other Naga tribes. Meanwhile, Dr. E. W. Clark, the first American Baptist Missionary to work in the Naga Hills, established a permanent Mission work for the Nagas in 1872. Shortly after, in 1878, C.D. King established the second Mission centre at Kohima in the heart of the Angami area. Since then, Christian conversion in the Naga Hills grew apace with, and under the umbrella of the British rule.

Scholars have written amply on the Baptist Mission in Nagaland but invariably ignored Revival Church, which is the offshoot of the dominant Baptist Churches in the state. Rikum Ao in his work *1952 Nungi Naga Revival (Naga revival from 1952)* narrates his works as initiator of revival in the Baptist churches and his justifications. The work of M.I. Luen, *The Fire of Revival*, is author's firsthand account of the second wave of revival, which occurred during the time when he was an Evangelist under Mission and Evangelism, Ao Baptist Churches Association (ABAM). *Revival In Nagaland Facts Or Fallacy?* is a scholarly work by Akumla Longkumer. It provides a peek into the facts and fallacies emanated during the most decisive time between the Revivalist and the pro-Revivalist over doctrinal issues.

The objective of this paper, therefore, is to deal with the intriguing polemics between dominant Baptist members and the broke away Revivalist. Moreover, appreciates the establishment of new churches without any external agencies popularly known as 'Revival Church' as separate denomination rather indigenously.

In 1952, a spiritual awakening of the churches in the Naga Hills came under the leadership of Rikum², who had undergone intense spiritual experience while studying theology at Allahabad. Moreover, Dr. C. E. Hunter, a committed and dedicated Baptist

missionary at Impur station³ deeply influenced him spiritually.⁴ Revival in the Christian context was a "renewal" or "awakening" among Christians. Periods of revival, for instance the Welsh revival in the early 20th century had its effects in the Khasi Hills. However, the revival in the Naga Hills, appears to have been indigenous to the extent that only external factor of influence was Rikum's visit to Allahabad.

In the month of June 1952, Rikum went to his native village, Mangmetong and started to revive the Christians. However, despite his initial effort to generate awareness, no one responded to his call for reformation. Then he went to, Longkhum a neighbouring village and preached the same message for revival to the people for about a week. One night seven people professed to revive.⁵ From the next evening several of the villagers responded to his call. Again, from Longkhum, Rikum took some of the new converts to his native village where this time a great revival took place. This wave of revival within the church members spread so rapidly and influenced the people greatly that within a short time, the Ao Baptist Churches Association (ABAM) began to condemn the revival and the work of Rikum.

In the midst of this awakening confusions and conflicts arose over the old and the new Christians; and right and wrong on the questions of Baptist doctrines. From confusions, it also led to great indifference that gradually led to harassment and persecutions. In the first instance, in 1952-53, during its Church Council meetings, the Ao Baptist Association (*Ao Mungdang*) condemned Rikum on various points and eventually removed him from the Association. Later the Ao Baptist Association realised that there was no fault in Rikum's teaching and his activities. Therefore, he was reinstated in 1954. However, in many churches, either the revivalists were removed, or even if they were not removed from the church, they were not given any responsibility nor allowed to hold prayer meetings in the church. In some villages, the revivalists were exiled from the village; some were fined heavily; and assaulted physically.⁶ But despite severe criticisms and hardships meted to them, the revivalists established their own churches with great zeal and enthusiasm. For instance, in 1962, when some of the members of the Baptist church at Mangmetong were excommunicated from the church they established the 'Christian Revival Church' (Khristan Revival Arogo).⁷ Nevertheless, the unpleasant situations that occurred wherever the

revival took place became the source of division within the church and its members that had lasting effect in the society.

Soon revival spread to other Naga tribes led by the Aos. In 1952, revival took place among the Semas under the initiative of Tiameren and some of the Christians from Longkhum village.⁸ Other enthusiastic Christians followed them. The revivalists went to preach among the Angamis, Chakhesangs and Rengmas.⁹ When a considerable number of Christians experienced the unprecedented charismatic revival, a conference of the revivalists was held at Keruma in Angami area in 1961. During the conference, 'Nagaland Christian Revival Convention' (NCRC), the first association of the Revival churches in Nagaland was formed.¹⁰ Later the nomenclature of the Nagaland Christian Revival Convention was changed to 'Nagaland Christian Revival Church' in 1967. At the initial stage, the Ceylon Pentecostal Mission supported the NCRC by way of sending their preachers. However, when the Pentecostal Mission asked them to join their mission, the NCRC severed their ties with the Pentecostal Mission in 1963. Again, from 1964, the Assemblies of God assisted the revival churches but when the latter were encouraged to join the former, the revivalist cut up their relations with Assemblies of God too in 1971. In both the cases, however, some of its members joined either the Ceylon Pentecostal Mission or the Assemblies of God. Despite several odds, the Nagaland Christian Revival Church remained a vibrant separate entity.

Obviously, the Nagaland Christian Revival Church is an indigenous church that has emerged from the very Baptist church introduced by the American Baptist Missionaries. But the fateful misunderstandings that underwent in its formation are indeed sad in the history of Christian mission in Nagaland. Besides varied unpleasant incidents that followed the commencement of revival in 1952, the destruction of the revival churches by the dominant Baptist Christians in some villages undoubtedly marked an unparalleled reactions ever occurred in the Naga Hills. From the inception of Christian mission in the Naga Hills i.e. from the time of Dr. E. W. Clark, there are no recorded evidences where churches were destroyed by the non-Christians. Till such time that only the Baptists were operative in the Naga Hills there was little tension. However, as mentioned, the arrival of the Catholic Mission brought an element of suspicion and tension which at times found expression in the persecution of early Catholics in the Naga hills. After

the revival of 1952, the persecution of the Christians of the revived churches became more intense.

The second wave of revival occurred in 1976. It was not new to the Nagas. In 1952, some Naga tribes witnessed a mass movement, which considerably reformed many lives and churches. So also, hostilities and schisms occurred amongst the Christians. Even so, the revival of 1976 was phenomenal. This time, the wave of revival shook the Baptist churches in general and the Ao Baptist Churches Association (ABAM) in particular.

In 1970s, people of Nagaland prayed in every church seeking God to revive its people and churches. For six years, a 'Chain of Prayer' organized in all the Ao Baptist churches pleading the Lord to send Revival to all the churches of Nagaland. But when suddenly revival restarted in Ao area it almost weakened ABAM. In May 1970 Mr. M.I. Luen, an Evangelist under Mission and Evangelism, ABAM, organized a "The Hour of Revival" at Anaki in Ao area.¹¹ It was an eventful programme in terms of people responding spontaneously and claimed to have unique experiences. At the end of the revival programme, the congregation pledged to proclaim God's power and carry the flame of Revival to all the people of Nagaland.¹²

An organization known as Lay Evangelistic Fellowship (LEF), which came to be known as International Evangelistic Fellowship (I.E.F) later led by some prominent church leaders including a few ABAM staff spearheaded the movement. However, besides changing the lives of many individuals and community in general, which was good, a series of problems trailed. Many people were confused and drifted away due to alleged wrong teachings and practices. The much-awaited Revival of 1976 rapidly engulfed the entire Ao Churches. The waves of revival touched its neighbouring Naga tribes like the Semas, Sangtams, Changs, Phoms and others, including churches in Manipur. Two distinct groups— the *pro-revival* and *anti-revival* emerged within ABAM and in local churches. People began to question the genuineness of its Church leaders openly. An air of animosity slowly prevailed amongst the Church leaders.

Consequently, letters inundated ABAM office, mostly seeking clarification on Revival and its stand. Some major doubts raised during the revival were: Is it Baptist revival or Pentecostal? Whether the Old Testament necessary or not? What happened in Acts chapter 2 relevant and necessary to the churches today or not? And so on.¹³

All these were serious matters of concern that deserve immediate response yet with valid explanations. Perhaps, for ABAM, this was the most difficult time.¹⁴

Often the stand of ABAM and their letters were misinterpreted or widely alleged. Here is a letter simply to illustrate how miscommunication often led to bitter feelings amongst church leaders. In April 1978, Mr. Nihovi Sema, Supervisor of Sema Baptist Diamond Jubilee sought clarification from the Executive Secretary, ABAM about some of the Bethesda preachers and Lay Evangelistic Fellowship. In his letter he asked, "Whether they are serving the Lord under ABAM and if not whether their independent organization was permitted by ABAM; whether they are contributing fund towards ABAM; whether the Bethesda people are bound by the rules and regulations of ABAM; and whether the so called Lay Evangelistic Fellowship is under ABAM." Further, in the same letter he alleged that the Bethesda preachers have created confusion in Sema Baptist churches leading to split in many churches through their preaching. "When we questioned them," Nihovi further mentioned, "the preachers, they said that they are serving the Lord under ABAM and giving full co-operation to ABAM and also giving fund contribution to ABAM and there is no question of any misunderstanding arising between them and your ABAM. For the reason mentioned above, I request you in the name of our Lord that you will reply me honestly as early as possible."¹⁵

It was a letter written by a prominent church leader, perhaps, with good intention, which deserves timely attention. Hence, Lanumeren, the Executive Secretary of ABAM replied, "For your information I would like to inform you in short that the Ao Baptist Arago Mungdang (ABAM) has no official relationship with these groups as a recognized organization. It is very unfortunate that churches are in confusion and split through their preaching. It is no wonder to be so if we stray away from the right path and from the word of God. So let us always maintain the word of God as our guide and the source of our strength for unity and love among our churches and people."¹⁶

This succinct letter created a lot of misunderstanding and confusion in Sema Baptist churches as understood from the subsequent letter written by Lanumeren to Rev. S.A. Shihoto the Field Director, SBAK. The people misconstrued the letter. Lanumeren wrote, "I am very sorry to learn that my letter created lots of misun-

derstanding and confusion in Sema Baptist churches today which I neither expect nor meant. When Mr. Nihovi wrote to me that through the preaching of Bethesda preachers confusions are created in Sema churches and Sema churches are split I cannot feel happy and cannot write that I am happy for that. That is why I wrote to him that 'It is very unfortunate that churches are in confusion and split through their preaching'.¹⁷ It was without doubt, an explicit letter,

As mentioned, invariably, much of the responsibilities were laid upon the Executive Secretary. Initially the situation was definitely chaotic and it was not getting better. Akumla Longkumer has aptly captured the effects of revival in Nagaland in her work, *Revival In Nagaland Fact or Fallacy?* Certainly, there was a genuine need for proper biblical teaching. Therefore, in the midst of the upheaval within the churches Lanumeren the Executive Secretary (ABAM) tried inviting well-known theologians to speak during Bible Conferences and in other similar programmes. "It was the late Rev. K. Lanumeren Ao, Executive Secretary of Ao Baptist Churches Association (ABAM)," said I. Ben Wati, "who suddenly invited me to speak on Revival at a large Bible Conference at Impur. In the short time available, I prepared short messages on revivals in the Bible and in church history. I was not aware that revival had started in some villages of Ao tribal area, and that there were two groups, one pro-revival and the other anti-revival. As I spoke from day-to-day facts, people came and told me what I said was right, but I did not realize that they were from both the groups! I was simply relating facts and principles from both the Bible and church history."¹⁸ In doing so, ABAM in general was vehemently criticized as anti-revival while the then Executive Secretary was personally slammed.¹⁹ Although this prayer item was later deleted when some church leaders of that particular church objected, it nevertheless, transpired some sort of diverse views amongst the people. But more significantly, it indicated the tremendous pressure under which Lanumeren steered the Association with the support of many like minded people within and outside of ABAM.

According to him, the revival, which although shook the association intensely was the greatest blessing received by the Ao churches during his tenure. "The mighty works of the Holy Spirit was witnessed truly", he said, "so also was the works of the devil". Many people not only misinterpreted the Bible but also openly preached that the Bible was not required. The prevalence of such

wrong teachings increasingly misled believers in many churches including the educated. However, except for few careless and neglectful, many received blessings through revival.

Evidently, many church leaders seriously felt that some kinds of reform really needed in all the churches in Nagaland. The Nagas therefore, fervently prayed for it, no doubt. But when the much awaited revival broke out, besides ushering in of many positive changes in the lives of many Christians including several non-Christians, it also created a great deal of confusion amongst the people due to unprecedented teachings often misleading the believers that caused needless resentment mostly amongst the leaders. Perhaps, the Church leaders were not adequately prepared for such unprecedented reaction. Especially when the so-called 'Born Again', particularly those lacking sound biblical knowledge, overtook the pulpits liberally it perceptibly misled many people. Quite interestingly, the evident inability of those leaders spearheading the revival, to control their zealous converts had become one of the potent causes of discord. The damage control measures thus became a primary task implementation of which fomented a lot of misunderstanding between the pro-revival and ABAM. Several prominent church leaders like Rev. Longri Ao and Rev. I. Ben Wati sincerely intervened and mediated between the pro-revival leaders and ABAM. A letter written by Rev. Longri, the Executive Secretary of Nagaland Baptist Church Council (NBCC) to Lanumeren, Executive Secretary ABAM, narrates his profound feelings relating to the recent revival and his meetings with some prominent revival leaders like Takumeren, S. Bendang and Lanu Longchar. Rev. Longri wrote, "I understand that, amongst you there is nothing against each other. A little bit of Revival occurred earlier, but revival like this time had never happened in our land. This time it is very different. We, you and I and other church and association leaders who are chosen to lead under certain guidelines, time has come to be shaken by this revival. Now the common people having received the Holy Spirit began to preach and perform great things, and our inability to adjust with them I can perceive, is the only one. It was just human and full of limitations that might lead one to go astray. Hence, correction is needed for each other. However, without attending the revival if we just try to correct other's mistakes it would only bring further misunderstanding. And for which people would presume that we are against revival."²⁰ Rev. Longri genuinely

that the revival, which came to the Nagas, was truly from God. He therefore, specially appealed to Lanumeren, Temjen and Likum who were responsible leaders in ABAM to remain impartial and try to take care of the entire members of the churches under prayerfully. He further encouraged them that if they honestly believe that the revival was for the Nagas, truly sent by God with love, then everyone should openly involve in it and give corrections when found extremely deviating from the Bible. Unless they are involved, all their efforts to tell the good things would be in vain. Rather, people would consider them hypocrites which was more dangerous. Rev. Longri therefore, suggested conducting a combined retreat for all the ABAM Staff and the LEF/Bethesda group.²¹

Likewise, Rev. I. Ben Wati also shared the same burden with the Executive Secretary of ABAM. He said, "We all have our prejudices and our weaknesses, but we should show our willingness to be the first to come to some reconciliation. I sensed a strong spirit and underground movement against ABAM in my recent trip and we must take the initiative to invite those who are not happy with us." I. Ben Wati therefore, suggested meeting both the groups at Clark Theological College taking advantage of the forthcoming seminar scheduled in August 1985. In a joint letter addressed to Rev. Rikum Ao and Rev. Lanumeren, he wrote, "The Ao churches which is the body of the Christ has a sore and in the heart of the churches there is a disease."²² In response to the letter cited above, Lanumeren replied, "Rev. A. Rikum and I sat about one and half hours during the conference and discussed about your letter. I have found a soft corner in him about the matter. As an initial sharing, we neither dug deep nor touched on any specific issue of the matter. We did not even point out any strategic point for negotiation. But we have agreed to make it a matter of prayer. I can presume that the crisis will be not the problem itself but the hard core of the people on both sides."²⁴ Essentially, many such practical propositions received frequently from elders and well-wishers became indispensable for Lanumeren in managing the existing situation.

Time, being the greatest healer, it took almost a decade for the people to reconcile and began to accept the real meaning of Revival. Steadily, people realized that it was not Revival, which they were so against but certain unprecedented elements generally quite unacceptable were the main reasons for much dithering. Over the years, people began to appreciate Revival in all the Bap-

tist churches, and today, it is the desire of every church to have revival regularly. Quite visibly, 'Revival' was good for the church and for the people. Today Revival churches have become almost indistinguishable with the Baptist churches. While some Revival churches merged with the Baptist churches, many others continue to maintain their distinct denomination.

Notes and References

- 1 *Reports on the Administration of North East India 1921-22.*
- 2 Rikumpaba, son of Aotsulak from Mangmetong village, was born in November 1920. Interestingly, although, Rikum was dismembered briefly by his church and the Association he never left his Baptist membership nor joined the breakaway revival churches.
- 3 Impur station: The American Baptist Mission Centre for the Nagas located at Molungyimsen in the Naga hills was shifted to a new site called Impur near Mokokchung subdivision in 1894.
- 4 The day C. E. Hunter left Impur, before his departure he went to his bathroom locked himself inside and prayed aloud for the Nagas for almost three hours. He left the Naga Hills with heavy heart and he died on the way before reaching home. Cf. Rikum, *1952 Nungi Naga Revival* (Naga revival from 1952).
- 5 *Nagaland Christian Revival Otsü 1952-1977, (The History of Nagaland Christian Revival 1952-1977)*, p.1.
- 6 S. Daniel Ao, *1952 Asentenshi Tera aser Sungjang (The Root and Fruit of 1952 Awakening)*, pp.52-53.
- 7 *Khristan Revival Arogo Mangmetong (Christian Revival Church Mangmetong), Kum 25 Tsungda Otzu (Silver Jubilee) 1962- 1987*, pp. 3-5
- 8 *Nagaland Christian Revival Otsü 1952-1977, op.cit.*, p.11.
- 9 *Ibid.*, pp.10-11. For further reading on revival in Nagaland: Rikum, *Op.Cit*; Akumla Longkumer, *Revival In Nagaland Facts Or Fallacy?*, 1986; I. Ben Wati, *Revival Indang (About Revival)*, 1990.
- 10 *Nagaland Christian Revival Otsü 1952-1977, op.cit.*, p.13.
- 11 M.I. Luen, *The Fire of Revival*, Authentic books, Secunderabad, 2009, p.23. At Anaki, the revival was held from May 6-9, 1976 during which understandably many felt the touch of the Holy Spirit in various ways.
- 12 M.I. Luen, *op.cit.*, p.25
- 13 Letter undated, to the president Ao Theological Conference from Rev. S. Litsa Sangtam.

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Christian Social Thought: The Baptist in Nagaland

I. Wati Imchen

Churches in northeast India have diverse influence on the socio-cultural life of the communities. There are different emphases of Christian preaching. The American Baptist missionaries from the very beginning emphasized on practical Christianity which greatly enthused the Nagas thereby gradually formed the basis of their social concern. For instance, today under the Ao Baptist Churches Organization (ABAM) there is a Social Concern Committee that deals with both secular and religious issues in the society.

In 1872, the American Baptist Foreign Mission Society established its mission in the Naga Hills. While church growth was clearly a social process, the social thought of the Christians typically found expressed effectively to the government, civil authority and community since its beginning. At first, issues like headhunting and slavery inherited from the pre-colonial era, were dealt vigorously to be contained. Churches in Naga Hills went through a severe process of secularization, particularly after the Second World War. During this period, enlightened Christians were involved in various socio-political issues that were troubling the Nagas. Hence, in the second half of the 20th century, new social problems linked to liquor, substance abuse and immorality formed the basis for church's reformation. Consequently, through the concerted effort of the churches, the government was constrained to pass 'The Nagaland Liquor Total Prohibition Act' in 1989. In recent times, the church has commenced the huge task of reforming the state election system under the theme 'Campaign for Clean Election'. Today, among the Christians there is a growing sensitivity towards solving social problems vis-à-vis a better society.

Scholars have written amply on the Baptist Mission in Nagaland but invariably ignored the dynamics of the Christians social thought. The work of M.M. Clark, *A Corner In India*, published in 1907, is the first book of its kind, which contains immense historical materials. In her book, Mrs. Clark not only provides a firsthand account of the American Baptist Mission work in the Naga Hills but also narrates the life and culture of the people with whom she was associated for many years during the formative period. Both P.T. Philip and Joseph Puthenpurakal in their works *The Growth of Baptist Churches in*

Nagaland (1976) and *Baptist Mission In Nagaland* (1984) respectively, deal exclusively with the advent and the growth of Baptist missions in Nagaland. There have been a large number of studies on the tribe produced by social scientists. Early 20th century British administrators and a missionary wrote a number of very useful monographs. These books are J.H. Hutton's *The Sema Nagas* (1921) and *The Angami Nagas* (1921); J.P. Mill's *The Ao Nagas* (1920); *The Lotha Nagas* (1922); and *The Rengma Nagas* (1937); and W. C. Smith's *The Ao Naga Tribe of Assam* (1925). These writers were observing Naga society at an early stage of Christian activities spreading among the Nagas and they have given their opinions. The Nagas did not have their history presented in any detail until M. Alemchiba published his work *A Brief Historical Account of Nagaland* in 1970. This gives a general history of Nagaland. Hokeshi Sema's *Emergence of Nagaland: Socio-Economic and Political Transformation and Future* (1984) narrates his personal observations of the socio-economic and political conditions of Nagaland. V.K. Nuh's *Nagaland Church and Politics* (1986) deals with conceptual aspect of the Church and politics and summarizes the role of the church in Naga politics.

It is observed that the general policy of the Government towards the Nagas was minimum interference with the existing customs with maximum protection for property and life¹. However, this policy had to confront with the attempts made by the American Baptist missionaries to introduce changes in Naga life style most of which would come as a result of their response to the acceptance of Christianity. In the early years of Mission activity it appeared that the Naga society was considerably affected by the new faith. But, in course of time Christianity became the preferred agent of acculturation².

Christian missions played a remarkable role in abolishing headhunting and other sacrifices among the Nagas. It liberated the people from the anarchy of incessant warfare among the villages. Clark an American Baptist Missionary made great efforts to stop headhunting. The Christian missionaries taught the people that killing of human beings was an act against God who was Creator and of all living and non-living things in the world.³ Likewise, their emphasis upon the love for neighbours and enemy provided an ideological base for a new social order. In this way the missionaries seemingly inculcated the idea to the people that headhunting was not only a sin against God but necessary for peaceful coexistence. Thus, Christian missions played an important role providing a new basis for new relationship among villages and tribes. Today Christians of different tribes gather

together. In earlier times they would have been warring against one another. Thus, evangelism and a new social structure fostered a sense of regional identity that in most cases had not existed before, which in turn provided a foundation for modern conception of political identity.

Slavery was prevalent in all the Naga societies though the legal conditions of slave ownership varied from tribe to tribe. Both the missionaries and the British administrators made tremendous efforts to abolish slavery in the Naga Hills. The means by which the missions and churches influenced society was the Gospel for a new life style. So, the pioneer missionaries strongly opposed the various types of slavery prevalent among the Nagas. A beginning was made in 1876, when Molung village was established. Clark and the villagers passed a resolution not to call any slave as slave but to consider everyone in the village equal in status.⁴ Gradually other villages adopted this where Christianity went. The widespread practice of slavery was abolished in the Naga Hills by the first half of the 20th Century through the efforts of the missionaries and the Naga Hills District administration.⁵

There are areas in which Christian missions altered the life style were the opposition by the church to the use of opium, tobacco and liquor, since the missionaries stressed upon personal cleanliness and hygienic living condition initially. But as with many lifestyles it was difficult for the missionaries to have very personal watch of the use of stimulants. But with the coming of Christian missions and more particularly during the revival movement in the 1950's, smoking of tobacco and consumption of rice beer reduced significantly. There was drastic change in the attitude of the Nagas towards food and eating habits.

With the disappearance of certain old habits such as drinking rice beer, new habits of eating opium and drinking tea too developed as substitute.⁶ The attitudes of the missionaries to social questions tended to be dominated by the issue of alcoholic drink. The result was temperance movement, which effectively meant total abstinence. For instance from the time when Reverends Perrine and Haggard joined the Mission at Impur in 1892 and 1893 respectively converts were strictly forbidden to touch alcohol in any form among the Angas. In other words, teetotalism was often regarded as the outstanding precondition of a Christian. Perhaps only Dr. Rivenburg who was in charge of Kohima station did not enforce total abstinence of rice beer among the Angamis, as a requisite of Church membership.⁷ For

this reason, in 1940 C.R. Pawsey the then Deputy Commissioner of the Naga Hills, asked Rev. Anderson to clarify why rice beer was banned in Mokokchung while in Kohima it was not prohibited. He further alleged that the Semas life had deteriorated since they had become Christians.⁸ True enough the impact of such stringent prohibition was experienced at Molung village, which was the first Christian village in the Naga Hills, established by Clark in 1876. In that village within a period of about 15 years, many Nagas had turned to the habit of eating opium.⁹ One simple reason was that the Mission had forbidden alcoholic liquor and their converts had taken to opium as a substitute.¹⁰ Therefore the government blamed the Christian missionaries for not preserving the aspects of Naga culture, having immense rich traditional values, and which were practiced since time immemorial past.

Since mid 1950's when the Nagaland Baptist church Council (NBCC) was formed, its most significant contributions were matters relating to prohibition, election and peace. One of the aims and objectives of NBCC was to "Give expression to the Christian view point in the moral and social life of the country".¹¹ As early as the mid-forties the Naga Hills Christian Church Advisory Council had passed a resolution on prohibition and it stressed even on exclusion from Christian fellowship of those who used to drink wine or indulge in any kind of intoxicant.¹² When the Naga Baptist Church Council met at Mokokchung in 1962, it was resolved to appeal to the Governor of Nagaland to abolish liquor in Nagaland. Instead, the widespread sale and use of liquor throughout Nagaland prevailed. This startling condition was viewed gravely by the Christians. Therefore, the NBCC during its Annual session held at Kohima in 1966 unanimously decided to send a well-represented delegation of church leaders to the Chief Minister of Nagaland and the members of his Cabinet to take drastic actions to curb the menace of liquor in Nagaland. During the meeting the following resolutions were adopted:¹³

1. Resolved that all liquor shops and bars in Nagaland should be closed down by the end of 1966, by cancelling all licenses now possessed by the dealers.
2. Resolved that the Government of Nagaland should give assurance to the Naga people that no Bill for legalized manufacture and sale of any kind of spirituous liquor will be passed by the State Legislative Assembly.

3. Resolved that the *rum* quota annually received by the Nagaland State Government from the Centre under the item "Guest Entertainment" should be immediately discontinued.
4. Resolved that all the fourteen Naga Baptist Associations should, in their Annual Sessions, seriously discuss the above resolutions and take positive actions by creating "An All-out Movement" until the objective is fulfilled.
5. Resolved that all the Christian Women Societies throughout Nagaland be urged to organize themselves into "Dry Forces" to combat the manufacture and sale of liquor so detrimental to the peace and security of every Naga home.

In 1969, the NBCC formed the Nagaland Central Committee on Liquor Prohibition to persistently demand the government for liquor prohibition. This was followed by demonstrations and protest movement organized in various towns in Nagaland. When the churches remained unrelenting to their objective, the government finally passed the Nagaland Liquor Total Prohibition Act 1989. However, passing of the Act was seemingly a success narrative but the effective implementation of the Act and seriousness on the part of the government was quite daunting.¹⁴

The introduction of new political system in Nagaland during the post Independence period and particularly after the formation of Nagaland State, ushered in General Election. A system alleged to be associated with unfair means, liquor, money, immorality etc. by the church. Consequently, the NBCC resolved to call for a clean, fair and peaceful election in Nagaland. However, every election seems to exhibit further abuse of the system both by the politicians and the general public. Therefore, considering the rampant undemocratic practices during election, the church constantly appealed and prayed for fair and clean election.

Christianity and literacy made rapid progress and this exposure to a common cultural affinity awakened the dormant sense of communality among the Nagas. They became aware of the changes that were taking place in a rapidly changing world. They have realized that their interest and outlook should go beyond the limits of the village and their own tribe. Consequently, a few educated Naga leaders organized themselves into an organization and formed the Naga Club in 1918, with a view to safeguard the administrative and social aspirations of the Nagas. Later, some tribal organizations such as

those of the Lotha and Ao were formed in 1923 and 1928 respectively.¹⁵ The political consciousness among educated Nagas was first expressed when the Indian Statutory Commission members visited Kohima in 1929. A delegation of the Naga Club, the only existing Naga organization, submitted a memorandum to the Commission. In this they expressed their unwillingness to be made a part of Assam in any new constitutional arrangement the British might establish. Further the Nagas urged the Commission that when the British leave India, the Nagas should be reverted to the independence they had enjoyed before the British came.¹⁶

During the post independence period the Nagas have witnessed a series of intense political upheaval, which has affected almost every aspect of the Naga society. By 1955, the Naga leaders could mobilize an armed force and began assumed hostilities with the Indian Army. Hostilities intensified and in retaliation for the actions of the Naga undergrounds, the Indian forces began to commit atrocities against the villagers.

It was in 1960 that Rev. Michael Scott first came to know about the plight of the Nagas¹⁷. Rev. Michael Scott soon took up the Naga matter. By 1963, several Naga underground leaders arrived in London.¹⁸ Armed conflicts and hostilities continued with increased intensity more significantly after the formation of Nagaland state. So in the midst of uncertainties, the leaders of the churches in Nagaland thought that they should not remain spectators, but to do something to bring peace into the decade long hostilities¹⁹. Subsequently, under the sincere efforts of the Naga Church leaders a peace mission was established comprising of B.P. Chaliha, Jayaprakash Narayan and Michael Scott. On 6 September 1964, Lal Bahadur Shastri, the then Prime Minister of India formally announced peace and suspension of operations in Nagaland.²⁰ The cessation of hostility and dawn of peace in Nagaland was celebrated by the Nagas as an event of great significance and accomplishment of a long desired for peace. It was also an opening enabling both the Indian Government and the Nagas to further negotiate and talk to solve the long-standing problem between the two.

That Christianity has come to stay in Nagaland there is no doubt. Foreign Missionaries have long since gone but their impact on the Nagas is evident in many ways. Christianity has been inculturated into the Naga life style. The changes in Naga society as the study has shown has spread over the past one hundred years and more.

Some social change in the society was brought about by conviction of the missionaries that it was good for the Naga society. Some other changes, which were brought about by a combination of missionary and government efforts were as if imposed on Naga society. There were still other changes which the Nagas themselves adopted for they believe that it was good for their society. Changes in the society are continuing but what has occurred to bring the society to the contemporary situation undeniably had tremendous influence from Christian missions and the Christians concern for their own society.

Notes and References

- 1 Letter to Mr. R.B. Longwell, Impur by Hutton, the Sub-Divisional Officer, Mokokchung, Naga Hills dated Impur 5 February 1916.
- 2 F.S. Downs, *Essay on Christianity in North East India*, Indus Publishing Company, New Delhi, 1994, p.180.
- 3 In spite of Clark's efforts head-hunting continued upto 1888 in the Ao area. There were two major feuds among the Aos between the years 1886 and 1888. The first feud took place in 1886 when the villagers of Merangkong raided Dekahaimong (Molungkimong). Rev. Rivenburg who was charge of Molung in the absence of Clark, urgently sent messengers with tragic news to Sibsagar and to the Sub-Divisional Officer at Wokha. On receiving the news, a force arrived from Sibsagar to guard Molung under the command of Greer. As a punishment for the raid Merangkong village was burnt. The second incident occurred between Mongsenyimti village and the people of trans-Dikhu Chang tribe when the latter raided on June 23, 1888, and killed 148 persons of whom 15 are said to have been men 30 women and the rest children. According to Alexander Porteous, the then Deputy Commissioner, Naga Hills, he received the dreadful news from Rev. Clark.
- 4 A.Olem Kilep, *Nokinketer Mungchen.*, p.44.
- 5 Christoph von Furer-Haimendorf, *The Naked Nagas*, Methuen & Co. Ltd., London, 1939, p.137; J.P. Mills, *The Pangsha Letters, An expedition to rescue slaves in the Naga Hills*, p.32.
- 6 J.P. Mills, 'Effect on the tribes of the Naga Hills District of contact with civilization', *Census of India, 1931 vol. 1- India*. p.147.
- 7 Letter of E.W.Clark, Impur, 15 March 1900 to Dr. Balbour, Secretary Missionary Union, Boston.
- 8 Letter of C.R. Pawsey, DC, Kohima dated 26th April 1940 to Mr. Anderwith
- 9 A.W. Davis, S.D.O, Mokokchung reported in 1890: "Molungting called by the Aos Noksen tlangba or Molungyimsen is a village of 83 houses. It is an offshoot from Dekhahaimong. Here resides the Revd. E.W. Clark. Many of the villagers are Christian and many also are "Khanigas".
- 10 J.P. Mills, *op.cit.*, p.147. There was a general belief amongst the Konyaks that the British introduced opium to them in order to undermine their lives since the Konyaks were found to be very intelligent and fearful that they might be defeated by the Konyaks. However, much prior to the British occupation of the Naga Hills, the traffic on opium and its ill effect has already become a serious issue for the British Government even in Upper Assam and its adjoining areas. Therefore, it's unlikely that the British introduced opium instead possibly by the early missionaries and evangelists who worked amongst the tribe expressed casually to impress the people.
- 11 Renthly Keitzar, *Triumph of Faith in Nagaland*, Published by NBCC, Kohima 1987, p.56.
- 12 Renthly Keitzar, *op.cit.*, p.17.
- 13 Renthly Keitzar, *op.cit.*, pp.18-19.
- 14 In 2010 when the Nagaland government's move to partially lift the prohibition on Indian Made Foreign Liquor to generate additional revenue the Church opposed to it. Accusing the government of encouraging sale of liquor, the Baptist Church blamed it for not implementing the prohibition act. The state government, however, maintains that the excise department does not have enough staff to implement the prohibition. The NBCC alleged that the state government had intentionally allowed abundant flow of liquor on important occasions or festivals, making a mockery of the act and undermining Nagaland's so called "Christian state". The government has called for a consultation with Naga organisations and the Church on the issue though several rounds of talks in the past had failed to convince the Church. The convenor of NBCC Liquor Prohibition Committee, Rev. Kari Longchar, said they were prepared to stand for the act through democratic means based on moral and spiritual authority. "However, one thing should be clear and understood; that the NBCC will not tolerate any move to either do away with the act or relax the use of liquor legally," Rev. Longchar said. *The Telegraph* July 2, 2010
- 15 M. Alemchiba, *A Brief Historical Account of Nagaland.*, p.165.
- 16 IOR, MSS:EUR F 77/154: A & B Memoranda- Assam (Chairman's Copy).
- 17 Rev. Michael Scott's Press Statement, January 21, 1962, London
- 18 They included General Kaito, and General Mowu, the Commander-in-Chief. They made a good impression in England, breaking the initial disadvantage imposed by Phizo's connection with the Japanese and the Indian national Army during the Second World War. One of them had the Burma Star and was feted by the Burma Star Association in London
- 19 M. Alemchiba, *A Brief Historical Account of Nagaland*, p.202.
- 20 V. K. Nuh, *The Naga Chronicle*, pp.248-249. Cf. S.K. Chaube, *Hill Politics In North East India*, pp.165-167.