

Chapter 1 : Nagaland Missionary Movement | Revolv

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In his concluding statement he pleaded: You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. The Kukis become who or what they are due to the missionaries for which there is no word fit enough to express their gratefulness. While saying so, a time has come to critically assess the impact of the combined relationship of Christian mission and power unleashed by the colonial administration. This misuse of power "power over the other" has led to harm, sin and alienation. The writer is well aware of the fact that blaming the missionaries and the colonial British alone for their state of affairs will not help change their status quo. However, as a historian, my task is to present the facts as it is. It is for the people concerned to take steps to remedy their situation in the best possible way. Further, this is not to undermine the contribution of the mission toward the upliftment of the people, but to point out areas where the present and future missionaries can make good lessons from the past mistakes which is also one of the purposes of history. A Brief Historical background of the Kukis: The Meitei people belong to the valley of Manipur, and Kukis and Nagas to the surrounding hills. Manipur was formerly a princely state with a Meitei king whose influence prevailed in the plains. The Kukis are one of the earliest settlers in India. The present condition in which the Kukis found themselves can hardly remind that these people were the same people who had played proud roles in their history. A people, whose past had been a story of chieftains, warlords, with full of heroic struggles and selfless sacrifice, were now degraded into obscurity and ignominy. Denied of their place they deserved, their very existence has in recent times been threatened. Following the colonial flag, the Cross came to Manipur during the later part of the nineteenth century. Roberts [7] in the Southern part of Manipur in Churches and Christian communities are established and associations and conventions were formed as a result of their mission work. At the same time, it was also the beginning of a trouble for him and the mission work in Manipur. For the first time in the history of mission work in Manipur, the missions had to undergo a long-drawn conflict between the American Baptist Mission in the north and the newly founded independent Pioneer mission in the south from the beginning of the year Though Pettigrew himself was a victim of the colonial power in the beginning, he later collaborated with them for his survival and also other vested interests. The Baptist Mission had considered the entire state as exclusively theirs and was not pleased with the newly established mission. Not only that, Pettigrew, an Englishman who was also a former member of the Church of England that has connection with the State. Taking advantage of his rights and privileges, Pettigrew put pressure on the state government. The political agent thus refused to grant permission to Roberts who was a Welsh and not an Englishman to open another mission. However, they resisted and refused to leave. Another group consisting of nearly families of Mizoram came and settled near Saikot in Manipur and named their hamlet as Khopibung. Through these ministries the number of Christians increased and spread to villages like Hlanbung, Gelmol, Singkangphai Thingkangphai , Bualtang, Maite, etc. Pettigrew, he tried to put a stop to this mission. He therefore put pressure on the government by recalling the agreement reached with the Rajah of Manipur where no one but ABM could preach the Christian faith in the state. Accordingly, during the Annual Conference of the presbytery held in , an order was issued by the President of Manipur state darbar and handed over to Roberts asking him to quit Manipur. Dala reluctantly agreed in principle but not in practice. So with the increasing expansion of Christianity in the surrounding villages, a severe order was issued by the state government to drive out Christians from their villages and also dismantle their houses, which took place in But when the news of persecution against Christians reached the notice of the Governor of Assam it was called off. The government instead, ordered an inquiry as the incidents were viewed seriously by the British government who had granted religious liberty to its entire people. Cole in which a boundary between the Baptist and the pioneer mission was drawn at the Manipur-Cachar road. A revised boundary was drawn to this effect. Moreover, Pettigrew prevailed on the political agent to prohibit Roberts from entering the

state or carrying on work. Thus, Roberts had to rely on native workers. Pettigrew made a hasty trip to the south and even offered the pioneer mission workers double the wages but did not have any takers. Missionaries as active agents of the Empire Often the missionaries acted as agents of the empire in various ways. Pettigrew was made Superintendent of Schools for the whole of Manipur. Downs noted that his service to the government also gave him an influence which stood the mission in good stead as his continuance in Manipur depended upon the goodwill of the government. He and his school teachers along with some senior students successfully carried out the census. This exercise enabled him and his colleagues to explore more of the areas he had not visited earlier which were considered to be a gain. However, his close proximity with the government made people to think that he was a salaried government servant and not a poor missionary independent of the colonial government. Manipur being under their rule, the British wanted as many labours as they could find. Higgins, the president of the Manipur State Durbar was entrusted to organize a contingent for the labour corps in France. However, when Higgins failed in his mission, the political agent asked the help of Pettigrew who had supervised the mission work from Guwahati. Pettigrew became active in recruiting the labour corps in which he could muster a strong contingent of men, of whom were from the Tangkhul Nagas. About non-Christian Kukis joined the war efforts due to the efforts given by Ngulhao Kuki, a native evangelist. In this effort, Dr. Crozier, a medical missionary of the American Baptist Mission Society, volunteered himself as medical officer in the Kuki Punitive Measures from June. His purpose was, according to Lal Dena, to win the favour and confidence of the state durbar that refused to permit his entry as more than two missionaries were not allowed to work in the state at the time. Until the First World War the mission station was in Ukhrul. But the increase of converts and establishment of more and more Churches in many areas of Manipur necessitated finding a more central location of the mission for easier communication and speedy supervision. Though the state Durbar had strongly opposed mission extension, yet, by virtue of the services of Pettigrew towards the global war as officer in the British army and also recruiting a Labour Corps for France, and Dr Crozier who served as Government medical officer during the Kuki Rebellion, the mission was given permission to purchase land at Kangpokpi on the Imphal-Dimapur road and also financial support amounting to Rs 2, to be granted annually for mission work. Missionaries exacerbate ethnic divide among converts Conflicts between the Naga and Kuki in Manipur seemed to have existed during their pre-Christian and pre-modern period. Downs seems to toy the Naga line that the problem started when the nomadic Kukis began to move into an area which the Nagas regarded as exclusively theirs. He further opined that the situation was intensified by two organized political movements – the Kuki Rebellion Rising of and the Kampai movement among the Zeliangrong Nagas ten years later. Pettigrew and Dr Crozier which were partly theological and partly personal antagonism. This eventually divides the state into two spheres of influence. In the early years the two communities sank their traditional hostility in a sense of common identity and the paramount significance of the evangelical task ahead of them. However, this fragile unity between them gives way to division on associational fragmentation. The Baptists in Manipur held a conference at Ukhrul in for the first time, which was, attended both by the two tribal communities. This was rechristened in as the Manipur Baptist Convention within which there were three associations, viz. Tribalism emerged as an important factor and there became an increasing pressure for the formation of associations along tribal lines. As a result, a division came between the two communities at the Annual Standing Committee of the NWBA prompted by the feeling that the successors of Dr. Further, the missionary Rev. Thus, in spite the reconciliation efforts made by Anderson, Pakho Kuki and Seikholet Singson Kuki, the final division took place and each formed their own associations. Downs pointed out two events of the early years that are remembered by the Kuki Baptist Christians as having disrupted their development. The first was the school strike at Kangpokpi in and the subsequent closure for one year where most of the students were Kukis. Due to high-handedness of the then headmaster who was a Meitei, the students demanded his resignation. When the missionaries did not succumb to their demands, the students were the sufferers but that generated ill-feeling among the members of the tribe. Crozier from the mission in While there are very many positive impacts of the western-cultured Christianity vis-a-vis colonialism, it is not without problem whatsoever. This may be explained from political, social, economic and religious factors. Politically, it brought a wider nation-state political dimension which

contributed to the erosion of traditional customary laws and norms. Also, though Christianity helped the tribals to cope with the process of modernization, it is at the same time, one of the factors responsible for the alienation of Kuki tribals from their culture. Yet with the process of globalization, a significant shift is taking place in the perception of tribal culture. The Western-cultured Christianity has wiped out a whole way of life, erasing centuries of tradition, customs and wisdom. It has caused people to hold their own religion in contempt and look westwards to an alien culture. Modernity has brought in a new form of culture. People no longer sing traditional songs or dance since they are considered to be primitive and belong to an uncultured way of life. As such it has destroyed their spirit of self-dependence as it has to look always for support from the west or elsewhere to sustain their newfound culture in all respects and thus suffered from economic exploitation and deterioration. Whatever the colonialists failed to erase in the political, social and economic realm, the missionaries picked up and seemed to make sure that all that are left of the Kuki culture are ruined through the newfound religion. They did this through their otherworldly theological perspectives. They perceived the salvation of human as the central theme of Christian mission and theology. Also, the salvific work of Christ is viewed from the anthropo-centric perspective. It was God who loved His people, not the world, that, He incarnated in Jesus Christ to save and give power to the helpless. This understanding indirectly supports the view that regards nature without any religious significance. It promoted dualism between the spiritual and the material, heaven and earth, giving so little importance to the thing of this material world or even regarding it as evil. On the whole, it failed to meet the deepest needs of the tribal people. The Gospel that missionaries brought during the 18th and 19th centuries was otherworldly, anthropocentric and detached from the soil. It was a spirituality mainly centred on humanity and their salvation. Acceptance of new faith was understood as rejection of the traditional festivals, songs, dances, sacrifices; the western norm of Christianity was condemned as evil and thus abandoned many valid traditional values.

Chapter 2 : The Contributions of Christianity to the Kukis | Kuki International Forum

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Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. It attempts to give an overview of Christian Leadership that begins with the planting of churches to the emergence of leaders and some of the concern that accompany these. On the occasion of the St. Rajendra Prasad, the first President of India said: Thomas came to India when many of the countries of Europe had not yet become Christian, and so those Indians who trace their Christianity to him have a longer history and a higher ancestry than that of Christians of many of the European countries. And it is really a matter of pride to us that it so happened. This percentages seem to indicate that majority of the North East India are believers. However, a different picture occurs when we consider the national population. It can be observed that despite the long history of Christianity in India, its following remains to be a minority when considered in light of the national population. According to census, the total population of India hits 1. When India got independence from the British rule in , the number of western missionaries gradually declined due to political reason. As a result, there was a great demand to raise local leaders to fill the vacuum in leadership. An indigenous Indian mission existed in the s, however, Western mission agencies continued to train the local for indigenous works until the local leaders could train their own people. There was unity and understanding among all the mission organizations and churches irrespective of different denominations, theologies, and traditions within the country. They all worked together to fulfill the Great Commission of Christ. The India Missions Association IMA was founded in and has grown into the largest missions association in the world with more than organizations sending out nearly 50, Indian workers. However, George observed that in s there was a great shift from cross-cultural missions to Mono-cultural missions. The cross-cultural mission seemed ineffective due to language and culture barrier. On account of this the visionary leaders trained local leaders as church planters and sent them back to their own people groups. This strategy proved very successful in several areas because the local leaders reached their own people group. After a few years however the work was discontinued. Firth explained that the American Baptist arrived in Assam from Burma Myanmar in and established a permanent Christian community. This can be accounted by the united work of many mission agencies, Snaiting and George summarize them as follows: Clerk, and Godhula Brown in Goldsmith explains that in a joint leadership conference was held in Assam, and decided to form a church body for the region, hence the Assam Christian Council ACC was established. This Association is an important link between the Christians in the North East and those on other parts of the country and the world. Unfortunately, the rapid growth and significant developments in the region suffered for a time due to the sudden withdrawal of foreign missionaries. This happened due to the Naga insurgency which began in mid s, the Mizo insurgency followed which began in mid s. The insurgent were demanding sovereignty for the states. The Government of India asked the foreign missionaries to leave the politically sensitive North East region. It was a great challenge for the indigenous leaders as they took over 2 the leadership. This sudden transition immensely affected the leadership. The missions and churches were paralyzed for awhile. The situation compelled the locals to embrace the great privilege of leading their own people and reaching other to people group as well. As a result they developed local leaders and generated local resources to support the mission works. They built leadership structure under the initiative of local leaders. The church which was supported by foreign mission became an emerging sending church. The leader plays a vital role in shaping and developing people. He is the person responsible to cast vision and make mission. Even though the leader has a great responsibility to lead his people, he has no freedom to implement according to his own ideas. Many ministries are started however by visionary and committed leaders. This is the present challenge for Christian leaders in North East India. It is imperative to reconsider the importance of mentoring successors, and developing leaders for the future generation. A leader usually takes the responsibility and initiative to resolve conflict. If two parties fail to agree with each other, a third party, a neutral, or a commission team is formed to deal with the problem and

bring about reconciliation. The North East Christian leaders have been under pressure both internally and externally. Apart from leadership conflict inside the church, the leaders cannot run away from insurgency problem, ethnic conflict, the political arena, and social issues. It is always challenging and often ambiguous to lead the people. Most of the leaders are directly or indirectly involved in making peace and harmony in the region. Christian leaders have strong spiritual authority, and they are holistically oriented; but, many leaders in North East tend to misuse their leadership power and authority. There is a superiority complex, where some look down upon their subordinate and also suppress the growth of juniors. There is lack of mutual trust and mutual support hence the utilization of member resources is very limited. And some leaders always intend to retain their leadership position and authority, and expect to be served instead of using their power and authority to serve others. Leaders must reconsider their leadership style. They must understand that following the example of Jesus Christ, they are to serve the people and impact the society. It is true that Christianity in North East India had reached a hundred years. The churches have been growing rapidly and numerically. However, when we look at the present leadership scenario, there is no unity among the leaders. The Christian leaders could not control the growing enmity between the tribes, communities, and other ethnic groups. The identity crisis continues to disturb human relationship. The churches leaders are filled with this tribalism mindset as well. It is a high that Christians leaders re-examine the environment of the present leadership in North East India. Who will build this broken society? What is the vision and mission of the church and its leaders? Where and how did we start? Where are we headed to? Do we continue to impact and transform our society? Do the leaders stand firm on the truth? In the leadership of today, love and compassion, call and commitment, and the passion to dig out, live out, and give out the word of God are lacking. Politics, power, position, jealousy, and hatred are prevailing even in the Christian leadership. India is waiting for a godly servant- steward leader, a man of integrity, Christ-like character, competence, a visionary, a man of prayer, people and relationship oriented, and sensitivity to the leading of the Holy Spirit and the needs of people. ISPCK, , ix. Beginning to , vol i San Francisco: Harper Collins, , Winter and Steven C. William Carey Library, , George, Christianity in India through the Centuries Secunderabad: Authentic Books, , ISPCK, , Jeyaseelan, Impact of the missionary movement in Manipur New Delhi: Scholar Publishing House, , O.

Chapter 3 : Christianity in Manipur - Wikipedia

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The contributions of Christianity can be seen in their religious system, their sociological system, and their political system. Religiously, the Gospel of Christ transformed the spiritual life of the Kukis, nullified the superstitious beliefs, and eradicated demonic powers among the Kuki people. In a social context, the coming of Christianity made inroads in education, improved the economy, and introduced civilization to the Kukis. And politically, the coming of Christianity raised political consciousness, brought into being political organizations, and marked the dawn of social organizations to the Kukis.

The Spiritual Transformation of the Kukis

The first and foremost contribution of Christianity to the Kuki people is eternal life through faith in Jesus Christ. In times past, the British and some tribes had frequently waged war against the Kuki people, which resulted in different kinds of sicknesses and brought poverty to these people. Moreover, the devil also oppressed them in different ways, like sickness. In the midst of all this chaos and spiritual darkness, the coming of Christianity turned their situation upside down. Christianity tamed the wild tribes, the Kukis, and also blessed them with a new heart and new life. Among the Kuki-Chin groups, for example, the pagan way of worship is gone. Ancestral worship has also been abandoned.

The Nullification of Superstitious Beliefs of the Kukis

The Kukis believed that certain places such as bug trees, rocks, thick forests, riversides, and graveyards were the abode of demons and responded to them with great fear. Brackish springs were believed to be the abode of demons and were prohibited for cultivation. They observed different kinds of taboos in order to attain a good life in this world. Their lives were bound with the fear of superstitions. The fears and superstition are no longer seen, mainly because the Kuki people can now pray to God whenever they feel afraid or uncomfortable. Jeyaseelan notes that stillbirths and twin-births were regarded as a bad omen to parents among the Kuki-Chin-Mizo groups. The practice of offering food to the spirit of the dead has been removed by the gospel of Christ as the people now understand that human spirits do not roam the earth. Christians began to condole with the grieving families by giving firewood, clothing, rice, sugar, salt and money, according to the ability of the mourners.

The Cessation of Demonic Persons and Powers among the Kukis

The Kukis in their pre-Christian dispensation believed that some among them were controlled by a demonic power. The child of a demonic person also automatically became a demonic person. If a man who was clean from demonic power married a girl who was demonic, he would become demonic within three years. But if the girl was free from this power and the boy had demonic power, the girl would become demonic as soon as she stepped her leg across the doorway. Not only the parents but also their offspring shared the demonic nature and identity. But after the coming of Christianity, these kinds of people have slowly decreased in number by the Spirit of Christ, because the Spirit of Christ is greater than the spirit that was with them I John 4: After the coming of the Gospel to the Kukis, demonic powers and demonic persons were slowly filtered out. The Kukis also removed satanic boxes, demonic powers and gave eternal life to the Kukis. According to Thangchungnung Singson, sorcery, divination, and sacrifices to the evil one were removed after the coming of Christianity to the Kukis. A report about Christian education in Manipur throws light on this. The report is reproduced as follows: Four or more Kuki boys are now in the school, and it is hoped that in the next three years, or probably before, they will be ready to act as teachers and preachers for this great and promising tribe. For some years there has been a hostel for Kuki boys at Imphal, who attend the school under Mr. There are at present about twenty of these boys in the school and hostel, and it is understood that there would be no objection to a missionary to the Kukis taking charge of this hostel and superintending the moral and spiritual needs of the boys. The trained pastors and evangelists passed on their knowledge to the churches which resulted in the formation of Sunday schools among the churches. This was the first gospel portion published among the Kukis in Manipur. In , he along with Dr Crozier, translated the Gospel of Matthew. Thus, education became one of the best instruments for the proclamation of the Gospel and church planting and its growth among the Kukis. Some vernacular Bible schools were established and now there are more than 5 Bible schools among them. At present, there are

a good number of Kuki who are outstanding officers, MLAs, MPs, scholars, theologians, and politicians in the world. These are the fruits of the seed sown by Rev. William Pettigrew and his successors among the Kukis.

The Contributions of Civics and Economy to the Kukis The influence of Christianity on the life of Kuki people include stress on personal cleanliness and hygienic living, ways of dressing, and the building and furnishing of houses. The Kukis used to offer their domestic animals to the spirit to appease him whenever they became sick. This practice greatly hampered the economic life of the people. Nevertheless, the coming of the Gospel removed it totally and they were economically uplifted. The missionaries taught the Kukis how to cultivate more crops like bananas, pineapples, sugarcanes, oranges, mangoes, etc. They were also taught a better trade within themselves and to others. Carpentry work, handloom industries, poultry, piggery, etc were introduced to them. Alice Pettigrew extended great help to build the women folk in giving training in such things as stitching, weaving in modern loom, knitting and so on.

The Contribution of Civilization and Modernization to the Kukis The history of civilization among the Kuki people can be traced back to the advent of Christian missionaries. Christianity brought a new awareness and concern to the Kukis urging the society to move into new dimension towards modern civilization. They were exposed to the nation of India and to other foreign countries which helped them to see and adopt a better standard of living. Modernization implies the rationalization or institutional structure given to the Kukis. Their civilization involved factors like the introduction of cash for money, the availability and use of unknown commodities, modern education, medicine, newspapers, books, model for new lifestyle, and new judicial and political systems. It paved the way for further development, which may reach out, to many existential angles. Gradually, as the number of educated men increased, their tribal consciousness became deeper and deeper, and even though they did not know how to form an organization, they knew that they were one family. They came to know that none of the Indian kings conquered their identity and land. They could request the government to make the roads better, to keep the government schools active, and to supply them the schemes that were destined for them without disturbances. The Kukis, being conscious of their position in the state, started contesting the MLA election within the states. They were fully conscious of their nationality, identity, and their ancestral land. They have toiled for their rights since the coming of Christianity. They hoped that their political movement would definitely liberate them from their plight and achieve their God given their ancestral land in His own time. Many movements for self-determination in the region were led by Christians who sometimes sought the support of the general public for their movements, describing them as something akin to a Christian crusade; the peace movements also were initiated by the churches and the leaders of movements who rejected the separatism of the rebels were also Christians. Most of them were formed in order to achieve their political objectives. Some of these organizations have died out in history. Thus, the social and student organizations were germinated among the Kukis in a great number. Some of the student organizations formed in their post Christian dispensation are: These student organizations primarily focused on the educational uplifting of the Kukis. Some social organizations for various areas were also formed in Manipur. These organizations have a concern for maintaining their customs-cultures and unity among them by having an area wide conference once in awhile. In this way, the Kuki people maintained their oneness since the dawn of Christianity among them.

Chapter 4 : Missionary - Wikipedia

CHAPTER-V Impacts Since the advent of Christianity along with education, a number of significant changes have taken place, which had an impact on the lives of the hill tribes of Manipur.

The valley people entered into a political alliance with the British-India when the Burmese invaded the state in 1817. Finally, the state was totally ruled by the British-India after the Manipur-Anglo war in 1817. William Pettigrew, an Edinburgh, Scotland, who had been educated at Livingstone College, London, came to Manipur in 1817 for mission and stayed there for thirteen years, of which Pettigrew was one of the first missionaries. During that time he was twenty-one years old. He was an energetic and enthusiastic man with full passion to preach the Gospel. Pettigrew took notice of Manipur because of the Anglo-Manipur war in 1817. He along with his friend J. Craighead attempted to enter Manipur right after the war. However, unfortunately their request was rejected because of a political reason. In the absence of Major Maxell, the chief political agent of Manipur, Mr. Pettigrew requested a permission to enter the state to A. P. Ponteous, who was then an officiating political agent in Manipur and his request was granted in 1817. As soon as he got the permission, he came to Imphal, Manipur in February and immediately he established a small school in the capital. He was very excited to minister to the valley people, particularly the Meiteis who embraced Hinduism at that time. However, Maxwell advised him to work with the tribals in the hills of the state. Pettigrew was also an officiating state officer in all matters during that time; he worked closely and got in touch with state higher authorities. So after six months' labor in the valley, he left the Meiteis who reside in the capital, Imphal, and went to track for exploring the hills villages. At first he approached the chief of Senvon Kukis tribals to provide a place for mission; unfortunately he turned down his request. And then he went to Mao Song Naga Tribal in Mao Song and asked to buy a plot of land to establish his mission. Unfortunately they denied his permission again. They shifted their mission to new places after every three years. Pettigrew should leave Manipur or be sent back home as he completed his three years' stay in Manipur. It was a hard time for Pettigrew and he had no other option; he thus applied for membership to the American Baptist Missionary Union in Assam in 1820. Pettigrew united the Sibsagar Baptist Church and sought ordination at the hands of the church, and 2nd, that we cordially endorse Mr. In 1820, the executive committee of the American Baptist Mission Union at Boston also accepted the recommendation of the Assam Mission Conference and decided to take over the work in Manipur from the Arthington Aborigines mission and appointed Pettigrew as a missionary to Manipur. Thus this is how the mission of the American Baptist began in Manipur. This time he went to the northern part of the state and reached Ukhrul District, Nagas. Soon after he reached, he started to build a mission bungalow and established a new school again. In the end of the year, he went up to Kolkata in connection with the printing of the Gospel of John for the first time in Manipur and also got married with Alice Gorcham in November. The school was a government school under state education department. The whole expense for the construction of the school was being borne by the State authority. Nothing was expended from his mission union and no objections were raised towards the ministry, even though the Christian truth was being taught in the school. Intentionally, he wrote books for the aim to inculcate Christian truth. The school was filled with singing Christian songs and prayer everyday. Especially on Sunday, the villagers came together for singing and listened to the Gospel. In 1822, by His grace, twelve out of thirty students were won to Christ. He went to the southern part of Manipur and there with the help of Kom students of the Teba and Longkhubel tribes, he could preach the Gospel to many villages. By His grace, through their endeavor, altogether there were believers all over the state. With regard to this progression and establishment of church organization, the Manipur Christian Association was founded in 1822. With the rapid growth of mission, the association was restructured and then the Manipur Baptist Convention (MBC) came into being in 1822. Impact of the Missionary Movement in Manipur: Model Basti, New Delhi: Scholar Publishing House P Ltd. History of Christianity in Manipur. A History of Manipur Baptist Convention. Scholar Publishing House P Ltd, 1,

Chapter 5 : Christian Leadership in the Context of North East India | Eimi Theological Forum

The growing increase in local churches and the widening on the frontier of missionary movement necessitated the formation of (what was known as) the Manipur Christian Association in November , the first of its kind and its initial convention was held at Ukhrul in

This trend has exacerbated in the last decade as NSCN-IM seems to seek a negotiating leverage from the deepening hill-valley divide. Naga integration or South Nagalim movement which captured public discourse after the June Uprising in Manipur has a long genesis. These events in Nagaland impressed upon the contiguous tribal areas of Manipur, particularly Mao sub-division of Manipur North District. The gradual influence from the neighboring state of Nagaland was witnessed among the Mao Nagas. Athiko Daiho¹ was the pioneer of this Naga integration movement in Manipur. Seed of Restlessness in Manipur During 1946, Manipur witnessed a political turning point when many leaders of different political parties came to know of a British plan to give freedom to the princely kingdoms. Many leaders wanted Manipur to form a democratic country, while some wanted constitutional monarchy. Political parties like Praja Samelini, Praja Mandal, and Manipur State Congress pressed the demand for establishing a legislative assembly. On November 20, 1946, the then king of Manipur, Maharaja Bodhachandra, declared the formation of a constitution-making committee with 21 representative members of the hills and the valley people. Phizo might have believed that his demands could strengthen with the involvement of Naga people of Manipur and Arunachal Pradesh. He was later joined by Athiko Daiho. His proposal was rejected. He explained his contention from many points of view. So, Hills matters do not come under the State Durbar as a whole. One was represented by the Naga chiefs and their allies who had not changed their traditional values and outlook. But it did not mention secession either from Manipur or India. The political upheaval of the hill people in your state has attracted the keenest interest and close attention of the Naga National Council. As hill men we have interest in them; as neighbor, we are equally interested in your people and your state. Naturally, as a freedom fighting organization the NNC observes, with great sympathy, all the freedom fighting forces. No action need be taken. In a resolution of Naga National League NNL under his president-ship, Daiho stated that the organization shall primarily speak on behalf of the Nagas of Manipur but pledged itself to stand together with other hill tribes in the state as well as outside it in order to demand self-determination of the hill peoples in general without in any way injuring the general interests of Assam or India. As the first strategy, a no-house-tax campaign was started. In the following month, Daiho declared himself as leader of the Mao Nagas and did not pay tax to the state government. Instead, tax was collected by him for the Provisional Government. They forcibly broke through the Mao Gate and allowed lorries full of potato to cross the state gate without paying duties, even seized members of the state police and tortured them. Daiho may enter into an agreement with the Government of India on behalf of the Mao and other allied Nagas of Manipur in connection with their right to self-determination. Later when Daiho refused to appear before the Hill Bench of Manipur Court, the state authority rushed to arrest Daiho. War cries were heard on the arrival of the police with the crowd gesticulating and shouting anti-state slogans. An attempt to peacefully arrest Daiho failed as the mob did not allow the authority to pass through the barricades they had built. Assam Rifles took to force with lathi charge. After about 50 minutes, mob became very tense, and as soon as the police confirmed that some unlicensed arms were to be used by the followers of Daiho from the nearby jungle, Assam Rifles opened fire resulting in two deaths and two wounded. Later, Daiho along with Medoli and Loili were arrested from the area. They were later kept in Calcutta jail. Meanwhile, an event of historical significance was building up. Manipur was merged into India in 1951, thus diverting the first movement for the Naga integration or secession of Naga inhabited areas from Manipur for the time being. Threat to Territorial Integrity of Manipur The threat to territorial integrity of Manipur started around with the upsurge of ethnic secessionism. Mao Nagas started an agitation to integrate Mao areas with Nagaland. In Manipur, there were two agitations after But other Nagas and Kukis of Manipur did not participate in these movements. The Nagas of Manipur did not participate in the plebiscite of which was regarded as the bedrock of Naga independence movement. Their non-participation in

the plebiscite was regarded as a unique feature of the politics of the Nagas of Manipur. Peace talks were started on the issue after a ceasefire agreement was clinched between the FGN and Government of India in Muivah and Isak Swu. Muivah as General Secretary, marking a new phase in the Naga independence movement. The year saw NSCN breaking up into two factions: The expanded area includes four districts of Manipur mentioned above, five districts of Assam parts of Sibsagar, Golahat, Jorhat, Karbi Anglong, North Cachar Hill districts and two districts of Arunachal Pradesh Tirap and Changlong, with a section of Myanmar territory. The gulf between different factions seems to be increasing day by day. Without a peaceful settlement between the two major factions, larger peace settlement seems a distant dream. Naga Integration and State Politics in Manipur Though the movement for integration of Naga-inhabited areas started in Mao area of Manipur, this became an important political issue in the state politics of the late s. One of the most prominent political leaders amongst those who gained political mileage out of the issue, Rishang Keishing²⁵ carried forward the movement with overt and covert agendas. Though the root of the Naga movement was germinated by Daiho at Mao, it was nurtured by Keishing with the formation of the Naga Integration Council at the fag end of the s. With this politics in tow, Keishing could create a record of sorts by winning state assembly elections from Phungyar assembly constituency consecutively from to The Naga Integration Council, formed with the aim of promoting integration of Naga-inhabited areas, was later converted into United Naga Integration Council in Since then, Keishing has carried forward the Naga agenda as a political weapon to build up his political career. Incidentally, he was the longest serving Chief Minister of Manipur until he was removed in Largely, this was due to the delaying tactics of the Government of India. Both the parties do not seem to be sincere in their approach, though both make claims of progress and sincerity. It seems that political leaders at the Centre, unable to find any amicable solution, are so far engaging in delaying tactics. On the other side, NSCN-IM merrily continues all their routine activities like taking illegal taxes from the vehicles, demanding huge amounts from the capitalist and business community and other forms of violent extortion except engaging the Indian armed forces militarily. The Government of India finds it convenient to look away from all these goings-on instead of enforcing its writ for maintaining law and order. In the meanwhile, the pot of factional feud and hostility among Naga militant groups is kept boiling. In Manipur, though, several Naga civil society organizations loyal to NSCN-IM have started implementing new strategies of organizing democratic movements since Bandhs, strikes, blockades, and non-cooperation movements²⁶ of various kinds mark the main components of the new movement that is seemingly aimed at affecting public order and hopefully, earning leverage for a peace settlement with NSCN-IM. Gradually, as a new strategy, NSCN-IM is seemingly entering into state politics, directly or indirectly, by reversing its pre-ceasefire stand of boycotting and banning elections in the hill districts. This was done to strengthen the peace process and also to achieve some political points for negotiation. Thus, the Naga problem has become a major political issue for the entire state. The Naga integration movement continues to play a major catalyst in this respect leaving no stone unturned in its efforts germinate and consolidate oppositional democratic politics along ethnic lines and furthering hill-valley divide in Manipur. In the foreseeable future, too, there will be no dearth of leaders and organizations to keep the pot of Naga integration politics boiling. This, of course, is easier said than done. Imphal Free Press 8th year of publication, , p. Suisa, quoted in S.

Chapter 6 : Zeliangrong Movement Contribution of Rani Gaidinliu By Soihiamlung Dangmei

8 L. Jayeseelan, *The Impact of Missionary Movement in Manipur* (New Delhi: Scholars Publishing House,), 9 Lal Dena, *Christian Missions and colonialism: A Study of Missionary Movement in North East India with Particular Reference to Manipur and Lushai Hills*,

Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. But until the end of the 19th century, they were not allowed to enter the state, because of strong opposition from the Raja and the people. Moreover, the British official had to maintain status quo in religious matter and Mr. Maxwell, the then- political agent of Manipur was fully conscious of the fact. Reverend William Pettigrew was the first foreign missionary to arrive in Manipur on 6 February With the consent of Mr. Portious, the acting political agent as the political agent major Maxwell was on furlough , Pettigrew was able to establish a school at Imphal at Moirangkhom , [clarification needed] named after himself as the Pettigrew Lower Primary School. After six months of working among the Meitei people, he was not allowed to continue his work in the valley. This happened when the then-political agent major Maxwell returned from furlough. From December until December , Pettigrew searched for a suitable location for his new mission. First, he turned to the south and approached Kamkholun Singson, a Thadou chief of Senvon village, in December But as Pettigrew and his teaching was not welcomed by the chief, the missionary proceeded towards the northwest to the Mao areas. Here too, he faced the same treatment he met in the south. Not only this, he was warned by the village authorities to leave the place as soon as possible. In his search for a suitable location, he came to Ukhrul and went as far as Paoyi now Peh to the north; and on his return from Paoyi, he came up to Shirui mountain and further to Khangkhui. In fact, as far as conversions are concerned, the two communities of the Kukis and the Nagas were the first to have received Christianity. In , twenty-five new converts were added. By , the Christians numbered seventy. The Ukhrul mission school was attended both by the Nagas, koms and the Kuki-chin-mizo as well. They were the first among the kom and Kukis to receive their schooling in the Ukhrul mission school, the first mission school in Manipur. In , Pettigrew was appointed as the superintendent of the first real census of the hill tribes of Manipur, as he had already learnt to deal with the tribes of Anals , Thadous , Tangkhuls , Mizos and others. For the second time, Pettigrew went to the south and preached the gospel for two years, i. When the need for more missionaries arose, Reverend and Mrs. Fox came from America to Ukhrul in During the first five years of stay, Fox opened the gate for higher education. In , nine students of Ukhrul Mission School were baptized. Among them, the names of four koms and Kukis were included viz Teba kilong kom, Longkholel kom, Helkhup kuki and Jamkithang kuki. During the next few years, other Kuki students were converted. He also wanted to baptize the Christians of Tujangwaichong village. Before he left for his country, as he was not able to reach the village, he asked them to meet him at Karong. The villagers, accordingly, came to the place accompanied by their chief, Songjapao Kipgen. Seeing the Kuki chief, the missionary was delighted and on the 12 December , Fox baptized twelve persons, including the chief at the Karong river. It was established at Karong by declaration, due to time constraints faced by Fox. Longkholel Kilong was appointed the first evangelist among the Koms. Through his endeavour, the Langkhong church was established. The Magui church, which is the oldest, came into existence through Nehseh, the first convert among the Thadou-Kukis. In June of the same year, as demanded by the villagers, Pettigrew established Lower Primary School in Tujangwaichong and deputized Ngulhao Thomsong as teacher " with the initial enrolment of thirteen students. Through the invitation of Longkholel kilong karung and his co-workers, churches were established in Songphel Khullen in Tamenglong district, Tongkoi and Kachai village in Ukhrul district. Longkholel was appointed by Pettigrew as an evangelist for the west district of Manipur in He propagated the good news to every wild tribes he came across and converted many people. He had greatly influenced his family and relatives, so his whole family converted. His uncles Choison Kilong and Yampu Karung Kilong and their entire families along with his aunts and their families accepted Christianity and were baptized by Fox at Kaishamthong Baptist Church in With the help of these converted relatives and Semkhopao Haokip, they established the Makokching Baptist church on 7 March , the fifth Baptist church in

Manipur. The growing increase in local churches and the widening on the frontier of missionary movement necessitated the formation of what was known as the Manipur Christian Association in November, the first of its kind and its initial convention was held at Ukhrul in . After the war was over, Pettigrew was convinced that the mission centre should be moved to a more convenient place in the valley as the Ukhrul centre was quite isolated from the rest of the state. In consideration of the contribution made by the missionaries and the native Christians towards the global war and the Kuki Punitive Measure KPM, the state government had granted a land for the new mission headquarters at Kangpokpi on the Imphal-Dimapur Road. In , when Pettigrew was on furlough, Crozier[who? Before he started his mission works at Kangpokpi, Crozier first went to some Kuki-dominated areas and met the two Kuki chiefs of Sangnao Sitlhou clan and Santing. Crozier informed the two chiefs about his intention of establishing a mission centre. He promised to connect their villages by road, provided the chiefs granted the needed land for the same. But, one after another, the two chiefs refused to accede to his request. So, in November, the Croziers moved to the new centre and was joined later by Pettigrew in . Thus for the first time, Crozier started the first missionary dispensary and leper asylum at New Mission Station on 7 November. A Middle English School and orphanage were also established. Followers include Meitei Christians. Protestants mostly Baptist outnumber Catholics in Manipur.

Chapter 7 : Why Did the s Explode with Missions | Christian History Magazine

marks the beginning of missionary activity in Manipur that plays a crucial role in the diffusion of Christian faith among the tribal people of Manipur. Manipur state presents a variegated combination of the hills and the plains.

It attempts to give an overview of Christian Leadership that begins with the planting of churches to the emergence of leaders and some of the concern that accompany these. On the occasion of the St. Rajendra Prasad, the first President of India said: Thomas came to India when many of the countries of Europe had not yet become Christian, and so those Indians who trace their Christianity to him have a longer history and a higher ancestry than that of Christians of many of the European countries. And it is really a matter of pride to us that it so happened. This percentages seem to indicate that majority of the North East India are believers. However, a different picture occurs when we consider the national population. It can be observed that despite the long history of Christianity in India, its following remains to be a minority when considered in light of the national population. According to census, the total population of India hits 1. When India got independence from the British rule in , the number of western missionaries gradually declined due to political reason. As a result, there was a great demand to raise local leaders to fill the vacuum in leadership. An indigenous Indian mission existed in the s, however, Western mission agencies continued to train the local for indigenous works until the local leaders could train their own people. There was unity and understanding among all the mission organizations and churches irrespective of different denominations, theologies, and traditions within the country. They all worked together to fulfill the Great Commission of Christ. The India Missions Association IMA was founded in and has grown into the largest missions association in the world with more than organizations sending out nearly 50, Indian workers. However, George observed that in s there was a great shift from cross-cultural missions to Mono-cultural missions. The cross-cultural mission seemed ineffective due to language and culture barrier. On account of this the visionary leaders trained local leaders as church planters and sent them back to their own people groups. This strategy proved very successful in several areas because the local leaders reached their own people group. After a few years however the work was discontinued. Firth explained that the American Baptist arrived in Assam from Burma Myanmar in and established a permanent Christian community. This can be accounted by the united work of many mission agencies, Snaiting and George summarize them as follows: Clerk, and Godhula Brown in Goldsmith explains that in a joint leadership conference was held in Assam, and decided to form a church body for the region, hence the Assam Christian Council ACC was established. This Association is an important link between the Christians in the North East and those on other parts of the country and the world. Unfortunately, the rapid growth and significant developments in the region suffered for a time due to the sudden withdrawal of foreign missionaries. This happened due to the Naga insurgency which began in mid s, the Mizo insurgency followed which began in mid s. The insurgent were demanding sovereignty for the states. The Government of India asked the foreign missionaries to leave the politically sensitive North East region. It was a great challenge for the indigenous leaders as they took over the leadership. This sudden transition immensely affected the leadership. The missions and churches were paralyzed for awhile. The situation compelled the locals to embrace the great privilege of leading their own people and reaching other to people group as well. As a result they developed local leaders and generated local resources to support the mission works. They built leadership structure under the initiative of local leaders. The church which was supported by foreign mission became an emerging sending church. The leader plays a vital role in shaping and developing people. He is the person responsible to cast vision and make mission. Even though the leader has a great responsibility to lead his people, he has no freedom to implement according to his own ideas. Many ministries are started however by visionary and committed leaders. This is the present challenge for Christian leaders in North East India. It is imperative to reconsider the importance of mentoring successors, and developing leaders for the future generation. A leader usually takes the responsibility and initiative to resolve conflict. If two parties fail to agree with each other, a third party, a neutral, or a commission team is formed to deal with the problem and bring about reconciliation. The North East Christian leaders have been under pressure both internally and

externally. Apart from leadership conflict inside the church, the leaders cannot run away from insurgency problem, ethnic conflict, the political arena, and social issues. It is always challenging and often ambiguous to lead the people. Most of the leaders are directly or indirectly involved in making peace and harmony in the region. Christian leaders have strong spiritual authority, and they are holistically oriented; but, many leaders in North East tend to misuse their leadership power and authority. There is a superiority complex, where some look down upon their subordinate and also suppress the growth of juniors. There is lack of mutual trust and mutual support hence the utilization of member resources is very limited. And some leaders always intend to retain their leadership position and authority, and expect to be served instead of using their power and authority to serve others. This self-centered style of leadership leads to conflict and division in the church. Leaders must reconsider their leadership style. They must understand that following the example of Jesus Christ, they are to serve the people and impact the society. It is true that Christianity in North East India had reached a hundred years. The churches have been growing rapidly and numerically. However, when we look at the present leadership scenario, there is no unity among the leaders. The Christian leaders could not control the growing enmity between the tribes, communities, and other ethnic groups. The identity crisis continues to disturb human relationship. The churches leaders are filled with this tribalism mindset as well. It is a high that Christians leaders re-examine the environment of the present leadership in North East India. Who will build this broken society? What is the vision and mission of the church and its leaders? Where and how did we start? Where are we headed to? Do we continue to impact and transform our society? Do the leaders stand firm on the truth? In the leadership of today, love and compassion, call and commitment, and the passion to dig out, live out, and give out the word of God are lacking. Politics, power, position, jealousy, and hatred are prevailing even in the Christian leadership. India is waiting for a godly servant-steward leader, a man of integrity, Christ-like character, competence, a visionary, a man of prayer, people and relationship oriented, and sensitivity to the leading of the Holy Spirit and the needs of people. ISPCK, , ix. Beginning to , vol i San Francisco: Harper Collins, , Winter and Steven C. William Carey Library, , George, Christianity in India through the Centuries Secunderabad: Authentic Books, , ISPCK, , Jeyaseelan, Impact of the missionary movement in Manipur New Delhi: Scholar Publishing House, , O.