Contents

Preface xv
Introduction xix

Chapter 1: Conceptual and Methodological Foundations 1
1.1. Explanation of Terminologies 1
1.1.1. The Revival 1
1.1.2. The Resistance 2
1.2. Methodology 4

Chapter 2: A Resistance Reading of Revival Movements in History 7
2.1. The Revival at Pentecost Day 8
2.1.1. An Appraisal of the Pentecost Day Revival from a Resistance Perspective 8
2.2. The Montanist Revival Movement (Montanism) 9
2.2.1. Background 9
2.2.2. Origin of Montanism 10
2.2.3. Features of Montanism 10
2.2.4. A Resistance Reading of Montanism 11
2.2.4.1. Resistance to the Secularisation of the Catholic Church 12
2.2.4.2. Resistance against the Authority of the Clergy 12
2.2.4.3. Resistance against the Patriarchal Structure of the Church 13
2.2.4.4. From Centre to Periphery 13
2.3. The Great Awakenings 13
2.3.1. The First Great Awakening (1725-1750) 13
2.3.1.1. A Resistance Reading of the First Great Awakening 14
2.3.1.1.1. Resistance against the Structure of the Institutional Church 14
2.3.1.1.2. Resistance against Colonial Oppression 14

2.3.2. The Second Great Awakening (1825-1835) 15
2.3.2.1. A Resistance Reading of the Second Great Awakening 15
2.3.2.1.1. The Resistance against the Institution of Slavery 15
2.3.2.1.2. The Resistance against the Denial of Women's Voting Rights 16
2.3.2.1.3. Power from Above as Resistance to Church Authority 16
2.3.3. The Third Great Awakening (1857-1858) 16
2.3.3.1. A Resistance Reading of the Third Great Awakening 16
2.3.3.2. A Retrospect of the Three Great Awakenings 17
2.4. The Welsh Revival 17
2.4.1. Background of the Welsh Revival 17
2.4.2. The Welsh Revival 18
2.4.3. The Last Rain of the Welsh Revival (1904) 18
2.4.4. A Resistance Reading of the Welsh Revival 19
2.4.4.1. The Absence of Denominational Barrier as Resistance to Church Tradition 19
2.4.4.2. Introduction of the Welsh Language as Resistance to the English Way 19
2.4.4.3. Dynamic Subaltern Participation as Resistance to Dull Shepherds of the Church 20
2.5. The Azusa Street Revival 20
2.5.1. The Azusa Street Revival from a Resistance Perspective 20
2.5.1.1. Speaking in Tongues and Shouting as Resistance to Established Religious Order 20
2.5.1.2. The Destruction of Racial Walls as Resistance to Social, Religious Institutions 21
2.5.1.3. Claiming of Power from God as Resistance to Ecclesial Authority 21
2.6. Korean Revival Movements 22
2.6.1. Background of Korean Revival Movements 22
2.6.2. The Great Revival (1903-1907) 23
2.6.3. The Second Wave of Revival (1908-1913) 23
2.6.3.1. Relationship of Korean Christian Revival and Politics 24
2.6.4. The Third Wave of Revival (1919-1924) 25
2.6.5. The Fourth Wave of Revival (1929-1933) 25

2.6.6. An Evaluation of Korean Revival Movements from a Resistance Perspective 26
2.6.6.1. Indigenisation as Resistance to Colonial Rule 26
2.6.6.2. Distinct Korean Way of Prayer as Resistance to Normal Prayer 26
2.6.6.3. Arrangement of Seat in Church that Resisted Established System 27
2.6.7 A Retrospect of the Korean Revival Movement 27
Conclusion 28

Chapter 3: Revival Movements among African Initiated Churches and Latin America as Indigenous, Subaltern Defiance 29
3.1. The Revival in the Mai Chaza Church 30
3.1.1. The Mai Chaza Revival from a Resistance Perspective 30
3.1.1.1. Resistance Against the Domination of the Whites 30
3.1.1.2. Resurgence of African Tradition as Resistance to Western Church Tradition 31
3.1.1.3. Women's Leadership as Resistance to Male-dominated Churches 31
3.2. The Revival Movement in the Kimbanguist Church 32
3.2.1. The Kimbanguist Revival from a Resistance Perspective 35
3.2.1.1. Stressing Africanness as Resistance Against Foreign Churches 35
3.2.1.2. Charismatic Subaltern Leadership as Resistance to Rigid Leadership 35
3.3. A Retrospect of the Revival in African-Initiated Churches 35
3.4. Revival Movements in Latin America as Resistance Movements 37
3.4.1. The Background 37
3.4.2. Revival Movements in Latin America 37
3.4.3. Revival Movements as Forms of Resistance 39
Conclusion 39

Chapter 4: Issues of Perspectives on the Writing of the Revival Movement 41
Introduction 41
4.1. Colonial Perspective 42
4.2. Missionaries' Perspective 43
4.3. The Perspective of Ecclesial Leaders 45
4.4. History from Below Approach 46

4.5. Threats Common to Select Revival Movements 47
4.5.1. Attack on Regimented Leadership Presents a Threat to Church and Social Institutions 47
4.5.2. Claiming of Power from God 47
4.5.3. Division in the Church 47
4.5.4. Loss of Balance 48
4.6. The 'Unspoken' Signs of Resistance 48
4.6.1. Decent Dress in Public Gathering 48
4.6.2. Gossip 48
4.6.3. Withdrawal from the Church 49
Conclusion 49

Chapter 5: Revival and Christianity in Mizoram 51
5.1. Tensions between Missionaries and the Mizo Community 53
5.1.1. The Banning of Religious-cultural Constituents 53
5.1.2. The Introduction of a New, Westernised Way of Life 54
5.1.3. Power Struggle between the Chiefs and Missionaries 56
5.1.4. Indigenous Perspective of the Coming of Missionaries 57
5.2. The First Decade of Revival in Mizoram (1906-1915) 59
5.2.1. The First Revival Stirring 59
5.2.1.1. Mizo Participation in the Mairang General Assembly 59
5.2.1.2. Mizo Delegates Reached Mizoram 59
5.2.1.3. Advancement of the Revival and Subsequent Persecutions 62
5.2.1.4. Characteristic Features of the Revival 63
5.2.1.5. The First Revival Stirring from a Resistance Perspective 64
5.2.1.5.1. The Desire to Have Indigenous Workers 64
5.2.1.5.2. *Puma Zai* (Songs of Puma) 64
5.2.1.5.3. Freedom of *Bawi* (Slaves) as Resistance to Oppressors 68
5.2.1.5.4. Indigenous Expressions as Resistance to Foreign Mission 69
5.2.2. The Stirring of 1913 69
5.2.2.1. The Revival and its Advancement 70
5.2.2.2. Characteristic Features of the Revival 71
5.2.2.3. A Resistance Reading of the 1913 Stirring 72
5.2.2.3.1. The Use of Mizo Drum against the Will of Missionaries 72

5.2.2.3.2. A Resurgence of Mizo Traditional Value, a Resistance to Modernisation 75
5.2.2.3.3. Emergence of Revisionist Groups as Resistance to Established Church 75
5.3. Second Decade of the Revival Movement (1916-1925) 77
5.3.1. The Background 77
5.3.2. The Stirring of 1919 77
5.3.3. Theme and Features of the Revival 79
5.3.4. A Resistance Reading of the Stirring of 1919 80
5.3.4.1. Lay People's Participation as Resistance to Church Leaders 81
5.3.4.2. The Widespread Use of Drum as Resistance to Missionaries 81
5.3.4.3. Kawlkhuma's Movement for Autonomy 82
5.3.4.4. The Headway of Indigenous Songs Resisted Western Hymns 83
5.3.4.5. *Beihrual* as Resistance to Established Pattern of Worship 84
5.4. Third Decade of the Revival Movement (1926-1935) 85
5.4.1. Characteristic Features of the Revival 85
5.4.2. A Resistance Reading of the Revival during 1926-1935 87
5.4.2.1. The Resurgence of Indigenous Dance as Resistance to Western Style 87
5.4.2.2. *Hlim Sanna* and *Pian Tharna* as Resistance to Church Authority 87
5.4.2.3. Publication of *Mizo Kristian Hla Thar Bu* as Resistance to Western Hymns 88
5.5. Fourth Decade of the Revival Movement (1936-1945) 88
5.5.1. Kelkang Stirring, 1937 89
5.5.2. Characteristic Features 89
5.5.3. Persecution 90
5.5.4. A Resistance Reading of the Kelkang Revival 91
5.5.4.1. Prophecy against British Imperialism 91
5.5.4.2. Resistance against Church Leaders 92
5.5.4.3. Certain Dance Strategies as Resistance to Non-revivalists 92
5.5.4.4. Feeding the Public as Resurgence of Mizo Spirituality 93

5.6. Fifth Decade of the Revival Movement (1946-1955) 94
5.6.1. The Publication of *Harhna Hruaina* (Revival Guide/Manual) 94
5.6.2. Autonomous Movements in the Church 95
5.6.2.1. Analysis of Indigenous Songs 96
5.6.2.1.1. A Resistance Song against Missionaries 96
5.6.2.1.2. A Resistance Song against Western-Translated Songs 97
5.6.2.1.3. A Resistance Song against the Church's Institution and its Laws 97
5.6.2.1.4. Resistance Songs against Theologians 98
5.6.2.1.5. Songs Depicting Mizo's Desire for Freedom 99
5.6.3. The Gospel Mail 99
5.6.4. A Resistance Reading of the Revival in the Fifth Decade 100
5.7. Sixth Decade of the Revival Movement (1956-1965) 101
5.7.1. Social, Political Situation of Mizoram 101
5.7.2. *Pian Tharna* 102
5.7.3. The Revival in the Sixth Decade from a Resistance Perspective 103
5.8. Seventh Decade of the Revival Movement (1966-1975) 103
5.8.1. Social Background 103
5.8.2. An Analysis of the Relationship between the M.N.F. and Revivalism 104
5.8.3. The Revival amidst "the Troubles" 105
5.8.4. Women, Mizo Ethnic Nationalism and Revival 106
5.8.5. The Relationship of Revival and Politics in Mizoram 107
5.8.6. A Resistance Reading of the Revival in the Seventh Decade 108
5.9. Eighth Decade of the Revival Movement (1976-1985) 109
5.9.1. Revival among Freedom Fighters 109
5.9.2. The Revival in 1984 109
5.9.3. A Resistance Reading of the Eighth Decade of the Revival in Mizoram 111
5.9.4. Transformations in Mizo Spiritual Outlook as a Result of Revival 111
5.9.4.1. *Pian thar Harhna* (Revival of New Birth) 112
5.9.4.2. Evangelical Period with Emphasis on Campaigns and Retreats 115

5.9.4.3. *Hnehna Nun* (Victorious Life) 116
5.9.4.4. Resistance Bears Fruit in the Church 116
Conclusion 118

Chapter 6: Revival in Mizoram as Resistance Movement from 1987 to the Present 121
6.1. The Revival in the Ninth Decade (1987-1995) 123
6.1.1. The Background 123
6.1.1.1. Wounds and Scars of the Troubles 123
6.1.1.2. Revoking of the Geographical Demarcation Line of B.C.M. and M.P.C. (1984) 124
6.1.1.3. The Mizoram Accord, 1986 126
6.1.2. The El-Bethel Revival (1987-1993) 127
6.1.2.1. Features of the El-Bethel Revival 128
6.1.2.2. The El-Bethel Revival: The Reconciliation of *Mi Hlim* and *Piang Thar* 129
6.1.2.3. A Resistance Reading of the El-Bethel Revival 130
6.1.2.3.1. Resistance against Theologians and their Preaching 130
6.1.2.3.2. The Resistance of Women 131
6.1.2.3.3. Resistance against Parents of the Family 132
6.1.2.3.4. Resistance against Sluggish Church Leader 132
6.1.3. *Siam Thar Lehna Harhna,* Revival of Regeneration (1989-1995) 133
6.1.3.1. The Revival Manifestation 133
6.1.3.2. Features of the Revival 134
6.1.3.3. A Resistance Reading of the Revival 134
6.1.3.3.1. Uneasiness over Lenient Church Standard as Resistance 134
6.1.3.3.2. *Damna Inkhawm*, A Resistance to Western Medicine 135
6.1.3.4. Mizo Revival and the Resurgence of Traditional Values 136
6.1.3.4.1. Pardoning of Debts 136
6.1.3.4.2. Fellowship and Social Concern 136
6.1.3.4.3. Community Feast: The Avatar of *Khuangchawi* of the Pre-Christian Era 137
6.1.3.4.4. *Hnehna Puan*, the Resurrection of Mizo Ancestral Value 138

6.1.4. Celebration of the Gospel Centenary (1994) 138
6.1.4.1. A Resistance Reading of the Gospel Centenary Celebration 139
6.1.4.1.1. The Making of the Biggest Drum, a Resistance against Foreign Domination 139
6.1.4.1.2. Community Feasts at Local Churches, a Resurgence of Mizo Custom 140
6.1.5. A Retrospect of the Resistance of the Revival in the Ninth Decade 140
6.2. The Revival in the Tenth Decade (1996-2005) 141
6.2.1. The Background 141
6.2.1.1. The Prevalence of Abusive Substances in Society 141
6.2.1.2. Celebration of Diamond Jubilee of Young Mizo Association (1995) 141
6.2.1.3. Schism in the United Pentecostal Church 142
6.2.2. *Siam Thar Lehna Harhna,* Revival of Regeneration (1996-2005) 142
6.2.2.1. The Founding of *Kohhran Pavalai Pawl* (2004) 142
6.2.3. The Anointing Revival (2001-2005) 143
6.2.3.1. The Revival Manifestation 143
6.2.3.2. Characteristics of the Revival 144
6.2.3.3. A Resistance Reading of the Anointing Revival 145
6.3. The Revival from the Eleventh Decade to the Present (2006 to the Present) 146
6.3.1. The Background 146
6.3.1.1. Emergence of Hindi Television Serial 146
6.3.1.2. Popularity of Love Songs 147
6.3.1.3. Tumultuous Wave of the Truth Mission Evangelical Fellowship 147
6.3.2. *Harhna Kum Za Lawmna,* Celebration of Revival Centenary (2006) 148
6.3.2.1. The Celebration 148
6.3.2.2. Celebration of Revival Centenary from Resistance Perspective 148
6.3.2.2.1. The Resistance against the State Government 148
6.3.2.2.2. Resurgence of Mizo Traditional Dress as Resistance to Western Dress 149

6.3.3. The Kelkang Revival (2013-2020) 149
6.3.3.1. The Revival Manifestation 150
6.3.3.2. Features of the Kelkang Revival 151
6.3.3.3. A Resistance Reading of the Revival 154
6.3.3.3.1. From Centre to Periphry 154
6.3.3.3.2. Challenging the Urban Aggressive Economy 155
6.3.3.3.3. Ecological Concern of the Revival Movement 156
6.3.3.3.4. The Resurgence of Mizo Traditional Spirituality 157
6.3.3.3.5. Resistance to Hindu-Indian Nationalism 158
6.3.3.3.6. The Revival Resisted the Selling of Liquor by the Government 159
6.3.3.3.7. A Retrospect of the Resistance Movement in the Kelkang Revival 160
6.4. Resistance Activities as Movements of the Indigenous People 160
6.4.1. Traditional Healing as Resistance Movement to Modern Medicine 160
6.4.2. The Resurgence of the Mizo Dress Code as a Resistance Movement against the Western Attire 161
6.4.3. *Hnehna Puan*, a Persistent Movement of the People 162
6.4.4. The Movement of Indigenous Songs and Singing 163
6.5. An Evaluation of Mizo Christian Spirituality 164
6.5.1. Essential Characteristics of Mizo Christianity 164
6.5.1.1. More and More Culturally-rooted Christianity 164
6.5.1.2. Worship as a Source of Emancipation and Freedom 164
6.5.1.2.1. Community Building in Worship 164
6.5.1.2.2. Singing and Dancing as Expressions of Freedom 164
6.5.1.2.3. Worship as a Stress-Relieving Activity 165
6.5.1.2.4. Mizo Indigenous Music as Spiritual Therapy 166
6.5.1.2.5. Physical Expressions in Worship 166
6.5.1.3. Community Feast - an Event to Share and Express Solidarity 167
6.6. The Canvass 167
6.6.1. Revival and Politics: Are Revivalists Politically Inspired? 167
6.6.2. Churches vis-a-vis Revivalists 169

6.6.3. Freedom and Liberty, the Core of Tribal Ideology 170
6.6.4. Being Mizo and Christian Concurrently 172
6.7. A Critique of Revivalists 173
6.7.1. Revivalists Have the Tendency to Become Authority Rather Than Learners 173
6.7.2. Stressing Personal Feelings More than Collective Decisions 173
6.7.3. Revivalists Tend to be Subjective and not Objective 173
6.7.4. Lack of Balance 173
6.7.5. The Desire to Rise above Others 174
6.8. Suggestions and Strategic Directions 174
6.8.1. Spirit-led Churches 174
6.8.1.1. Active Pastors in Place of Mediocre Ones 174
6.8.1.1.1. Mind of the Scholars 175
6.8.1.1.2. Heart of the Pastors 175
6.8.1.1.3. Passion of the Evangelists 175
6.8.1.1.4. Life of the Saints 175
6.8.1.2. More Community Participation in the Church 175
6.8.1.3. Worship Services 176
6.8.1.4. Empowerment of Women 176
Conclusion 177

Chapter 7: Concluding Evaluation 181
7.1. Findings 181
Concluding Reflections 183

Bibliography 185