CHAPTER FOUR

TABULATION, ANALYSIS AND REPORT OF FIELD RESEARCH DATA

I. ORGANIZATION OF RESEARCH DATA

The main concern of this chapter is to tabulate and analyze the field research questionnaire. The principal purpose of this field research is to focus on the educational ministry of the Baptist Missionary Society (BMS) and the Baptist Church of Mizoram (BCM) viz. objectives, hurdles, methods, practices and plans for the future of the BCM educational ministry. The researcher prepared the questionnaire according to the ethnographic descriptive method to obtain the necessary data in terms of its research objectives, which involved both descriptive and interpretative questions.

This chapter presents the educational principles and methods of the BMS and the BCM on the basis of the data obtained from respondents. The data regarding the past, present and future of the educational ministry of the BMS and BCM collected from the research population through the questionnaire are tabulated and presented in

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1 Please see the Appendix for the sample of the questionnaire. This chapter is concerned with analysis and reports. Mere analysis does not provide answers to research questions. Interpretation takes the results of analysis, makes inferences and draws conclusions about the findings. The analysis method outlined in Cohen and Manion proved helpful for in-depth analysis. The principle guidelines for this purpose are obtained from Spradley, Cohen and Manion.

An attempt will be made to find sets, comparisons and the weaknesses and strengths in the light of significant literature as well as personal experience, expertise and frame of reference. The findings are identified and organized around the perceptions of both the leadership groups separately and for necessary comparisons when the need arises. The time frame, the past, the present and the future are kept in focus in the process. The task for this analysis is to understand the respondent’s viewpoint and to interpret it accordingly. These are mutually exclusive, independent, and exhaustive. Interpretation of data can be descriptive or analytical or it can be from a theoretical standpoint.
the following pages in order of importance and percentage wherever possible with tables and graphs.

No respondent had the opportunity to influence in any significant way the response of another. A serious effort has been made to record the data from the respondent’s own point of view and to report the findings as far as possible in the respondent’s own words. Wherever the Mizo language is used its translation in English is provided. This research is from an emic perspective.

A. Classification of Respondents

The respondents consisted of members of the leadership group of the Baptist Church of Mizoram. These leaders are the representatives of the administrative department in the BCM and representatives of local churches from different pastorates. In order to maintain the integrity of the research instrument, the selection of these questions and sample-respondent-population were done in consultation with the researcher’s mentor. The reason for choosing these particular respondents is mainly due to the researcher’s personal knowledge of them. The researcher has been associated with most of the respondent leaders while in the ministry for over twenty years.

This research conducted with the approval and commission of the BCM, elicited favorable responses. This fact also contributed to the high level of respondent participation. Additional letters of encouragement from several respondents accompanied the returned questionnaire. These indications of interest have increased the value of the research data and the significance of the research subject. The level of interest demonstrated by several of the leaders has been very encouraging and thought-provoking.

It is found that several of the leaders among the respondents are placed in various positions in different capacities. Some of them have worked in urban areas,
whereas others are located in semi-urban areas in Mizoram. They are found to be recognized leaders and are knowledgeable as concerns the realities of the educational ministry of the Baptist Church. For this reason, they were chosen as respondents. A stratified sampling method was used for selecting the leadership group. Accordingly, the investigator selected fifty-four leaders for the present study. The following table shows the classification of respondents from each group having nine leaders each.

**Classification of Executive Leadership Group (EG) and Lay Leadership Groups (LG).**

<table>
<thead>
<tr>
<th>NAME OF GROUPS</th>
<th>Total no in Groups</th>
<th>Respondent Group-1 (9)</th>
<th>Respondent Group-2 (9)</th>
<th>Respondent Group-3 (9)</th>
<th>Total no of Respondents</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>EXECUTIVE LEADERSHIP GROUP (E.G.)</td>
<td>27</td>
<td>8</td>
<td>7</td>
<td>7</td>
<td>22/27</td>
<td>81.5</td>
</tr>
<tr>
<td>LAY LEADERSHIP GROUP (L.G.)</td>
<td>27</td>
<td>9</td>
<td>8</td>
<td>9</td>
<td>26/27</td>
<td>96.3</td>
</tr>
<tr>
<td>Total No.</td>
<td>54</td>
<td>17</td>
<td>15</td>
<td>16</td>
<td>48/54</td>
<td>88.9%</td>
</tr>
</tbody>
</table>

The numbers of respondents, as shown in the table above are comprised of representatives from the two selected leadership groups; the executive leadership group and the lay leadership group. Each leadership group is further divided into three categories, having nine members each. The first category of the executive group is coded EG/I, the second being EG/II and the third is EG/III. The executive leadership group (EG/I, II and III) is involved in all aspects of the decision-making process. Thus its major influence is seen in the real life -situation of church administration.

The lay leadership group (LG/I, II and III) also exercises influence but it does not occupy any official position in the General Assembly of the BCM. The lay leaders are complementary to the executive leadership group. The type of leadership differs in the two groups. The lay leadership group derives its influence from its past experiences, professions and earned leadership in the Church. The executive leaders...
receive their leadership mandate from their official appointment and election on the basis of Assembly election, conducted according to the rules and regulations of the Church. Each of these groups has provided substantial and valuable input.

**B. The Executive Group (EG) I, II & III**

**1. The Executive Group I**

This group commonly called "the General Assembly," ranks highest in the organizational structure of the Baptist Church of Mizoram. This Assembly is the most powerful decision-making body and it plays a dominant role in the administrative-ministerial function of the BCM.

The General Assembly has three-fold responsibilities under it; firstly, the Mission and Evangelism Committee, that looks after Missions, Home Missions and evangelism. Secondly, the Central Committee that handles the Administration, Finance, Property Development, Pastoral and Revival department, Employee Pension Board, Fellowship Organization and Church Relations. Thirdly, the Service Department Committee which manages the Medical and Health department, the Christian Education Department, Theological Education, General Education, Relief and Development, Communications, Baptist Literature Service and the Printing Press.²

This General Assembly Committee acts as an evaluating Board and receives reports from all the departments under each of the different committees. All the departments are accountable to the Central Committee, which scrutinizes the financial statement and grants approval for expenditures. The members of this Committee are well informed about the functions and activities of all departments. Considering the status, functions and importance of this group the researcher specifically chose these leaders to be the source of information for the research data.

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²BCM, *Compendium*, 197.
2. The Executive Group II

This group holds the second-highest position in the hierarchy of the BCM. Its members are representatives of the Area Baptist Council (ABC). These leaders are usually ordained ministers with some non-ordained individuals who are constitutionally eligible to represent the ABC. The whole of the BCM is divided into twelve ABCs. Each ABC consists of four to eight parishes, depending on the size of the parish. Each of the ABCs can send representatives to the General Assembly Committee and other various department committees.

3. The Executive Group III

This group is also known as the Parish Pastorate Council of the BCM (PPC). Its members are all pastors. Each parish is responsible for sending one representative or more to the General Assembly Committee and the ABC and other department committees as the need arises. The whole of the BCM is sub-divided into sixty parishes. Each parish consists of four to ten local churches. Each parish has a Pastor. In some cases, a probationary Pastor is appointed to assist in the ministry.

C. The Lay Leadership Group (LG) I, II & III

The second classification of respondents is called the lay leadership group. It is also divided into three categories. They are coded as LG/I, LG/II and LG/III. Each of these categories has nine members. Although these are highly influential people, they do not officially hold any responsible position in the General Assembly Committee. However, their contributions to the local church in particular and to society in general, are widely recognized.

1. The Lay Leader Group I

This group, consisting of nine leaders, represents different aspects of leadership. Some of them belong to professional colleges, or the medical profession.
Still some others are retired ministers, professionals and administrators. Their experiences and insights are valuable to provide leadership, focus and motivation in the Church. Their contribution is substantial as they are actually engaged in a variety of useful services in the Church and in the society. They are chosen on the basis of their experience and credibility. Hence the researcher selected them as research informants.

2. The Lay Leader Group II

This group mainly consists of leaders who were and are involved in the educational ministry of the BCM. Although several of them have retired from their official posts as educators, they are influential and are still ministering as educators and hold positions in Church-run schools. Therefore, even though they are retirees, they continue to hold non-executive posts and still play an important role in the Church as well as in the society. They are an important source of historical information and insights regarding the positions as heads of educational institutions of higher studies under the Church as well as under the Government of Mizoram.

3. The Lay Leader Group III

This group includes theological students\(^3\) of different colleges both in Mizoram and outside of Mizoram. Their level of studies ranges from the Bachelor of Divinity to the Doctor of Philosophy level. The colleges they are associated with are the South Asia Institute of Advanced Christian Studies, Bangalore, the United Theological College, Bangalore, the Serampore College, and the Academy of Integrated Christian Studies, Aizawl, Mizoram. They are the younger generation leaders and the researcher hopes to gain valuable insights and reflections from them on the BCM educational

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\(^3\)These theological students are those who are currently studying in theological colleges. Some of them are on deputation studies.
ministry. Thus, having selected respondents carefully on the basis of their status and leadership roles, the questionnaire was formulated.

II. CONSTRUCTION AND NATURE OF THE QUESTIONNAIRE

Questions were at first designed in English using relevant literature relating to the research objectives. These questions were carefully operationalized in consultation with the researcher’s mentor in such a way as to gain the respondent’s opinion and perceptions with regards to the educational ministry of the BMS and BCM and its prospect in the future. The questionnaire was then translated into Mizo and a research expert proficient in Mizo verified the meaning and accuracy of the translation. This was done to ensure content validity. Having made corrections and after further careful development, the researcher submitted the questionnaire to the research experts for examination. Two experts were consulted and on the basis of their advice, certain modifications were made.

The questions were of two types, the researcher-generated category and the respondent-generated category. Questions were structured into key words. Each of the respondents was coded according to the different category that he, or she, belonged to. Both close-ended and open-ended types of questions were given. The respondent-generated questions were close-ended and included probable answers for ranking, both in order of historical as well as contemporary importance.

Questions such as “A” 1, “B” 1 & “B” 2, “C” 1 & “C” 2 and “D” 1 were in the researcher-generated category and were close-ended. Whereas Questions “A-2” ; “D-2” and “E 1-4” are the respondent-generated questions and are open-ended. The respondents were asked to arrange their observations and findings according to their

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historical importance in the Educational ministry of the BMS as well as for the BCM.

The "Key" given for each of the researcher-generated questions was in order of importance. (1. "Very important." 2. "Important." 3. "Less important" and 4. "Least important"). The researcher provided the above response categories and the respondent was solicited to provide his, or her, own opinion accordingly.\(^5\)

A. Administration of the Questionnaire

The researcher also felt it necessary to ensure that the participant respondents properly understood each question. Accordingly, copies of the draft questionnaire were given to five persons for field-testing. The field-testing showed that the respondents did not face any difficulty in responding to the questionnaire. Thus, after field-testing, the modified questionnaires were ready for distribution to 54 respondents.

B. Distribution and Collection of the Questionnaire

The researcher gave clear instructions on the question sheets as to how the respondents were to respond to the questionnaire. Respondents were requested to answer the questions candidly and to return their responses within a given time period. The researcher also made clear that their answers were intended for research purposes alone. They were assured that their responses, opinions and critical insights would be treated with strict confidentiality. The researcher also explained to the respondents that all their answers were equally important for the present study. The researcher was fortunate to have had the service of Lalrinthanga, who could personally go and give the questionnaire to most of the research population. His further assistance in collecting the same from respective informants is greatly appreciated and acknowledged. This has been a tremendous help to speed up the data collection from the field.

\(^5\)Sample questions in the Appendix.
The researcher was encouraged to see the punctuality and the level of responses to the questionnaire. There was no need to send a reminder for their answers. The responses were meaningful and the description they provided was extensive. The integrity of the research instrument was validated by the consistency of the responses. Out of fifty-four possible respondents, forty-eight of them fulfilled all the requirements. The very high percentage of returned responses—89% (48/54)—indicated the high level of interest among the respondents concerning this study.

Having received most of the questionnaires within the prescribed time period, the researcher then organized the data to report the research findings. The data was coded and analyzed into different domains and taxonomy to formulate findings in relation to the research questions. The following report is based on the response of the research respondents to the questionnaire prepared by the researcher.

III. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION
A. 1. THE EDUCATIONAL GOALS OF THE BMS ACCORDING TO HISTORICAL IMPORTANCE.

As indicated in the classification chart, respondents were selected from two categories of leadership groups, namely, executive leadership and lay leadership; 27 leaders from each group, totaling 54 respondent leaders. From the executive leadership group, 22 leaders responded out of 27, i.e. 81.5%. And from the lay leadership group, 26 leaders responded out of 27, i.e. 96.3%. The table given below shows that a total number of 48 (22+26) leaders responded out of 54 (27+27), i.e., 88.89% leaders from both the leadership groups. The two groups of leaders had a clear perception of the educational goals of the BMS. Their responses provided insight to the perceived goal of the BMS in its educational ministry.
Table One: Responses of the Executive Leadership Group I, II, III (LG) Concerning Educational Goals of the BMS

Table 1

<table>
<thead>
<tr>
<th>EDUCATIONAL GOALS OF THE BMS</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Church Planting (C.P.)</td>
<td>8 (36.36%)</td>
<td>7 (31.82%)</td>
<td>4 (18.18%)</td>
<td>3 (13.64%)</td>
</tr>
<tr>
<td>2. Evangelism (E.V.)</td>
<td>7 (31.82%)</td>
<td>6 (27.27%)</td>
<td>7 (31.82%)</td>
<td>2 (9.09%)</td>
</tr>
<tr>
<td>3. Leadership Development (L.D.)</td>
<td>7 (31.82%)</td>
<td>3 (13.64%)</td>
<td>5 (22.72%)</td>
<td>7 (31.82%)</td>
</tr>
<tr>
<td>4. Social Upliftment (S.U.)</td>
<td>2 (9.10%)</td>
<td>6 (27.27%)</td>
<td>6 (27.27%)</td>
<td>8 (36.36%)</td>
</tr>
</tbody>
</table>

Graph One: Findings of the Educational Goals of the BMS (EG)

Graph 1

A majority, 68.18%, i.e., 15 (Very important 36.36% + important 31.82%) of the executive leaders identified that church planting was of importance in the educational goal of the BMS. Out of this, 53%, i.e., 8 (8 out of 8+7) executive leaders specifically identified it to be very important. On the other hand, 18.18%, i.e. 4 of the executive leaders made mention that church planting was not an important goal. And 13.64%, i.e., 3 of the executive leaders also noted that church planting was the least important goal of the BMS, which meant that 31.82%, i.e. 7 of the twenty-two executive leaders were not in favor of church planting as an educational goal of BMS.
The percentage of executive leaders who rated evangelism and leadership development as “very important” was the same, i.e., 31.82%, i.e., 7 executive leaders each. However, the combination of “very important” and “important” ratings (31.82% + 27.27%) of the executive leaders shows that more leaders chose evangelism as the important goal of BMS. Thus, little more than half, 59.9%, i.e., 13 (very important 31.82% + important 27.27%) of them admitted that evangelism was important. Out of this again, more than half, 53.84%, i.e., 7 (7 out of 7+6) of these executive leaders rated evangelism as very important.

The executive leadership group was also in favor of leadership development as the major goal of the educational ministry of the BMS. In category, 45.46%, i.e., 10 (very important 31.82% + important 13.64%) of the executive leaders rated it important. And out of these, 70%, i.e., 7 (7 out of 7+3) of them rated leadership development as very important. Interestingly, while more than half of them in the leadership group rated evangelism as of secondary importance. A number of 31.82%, i.e., 7 executive leaders out of the twenty-two respondent leaders did not regard the necessity of including evangelism as an educational goal of the BMS. Moreover, 9.09%, i.e., 2 of the executive leadership group mentioned that evangelism was least important. Also the leaders in this executive category, 54.54%, i.e., 12 executive leaders (less important 22.72% + least important 31.82%) felt that leadership development was unimportant in the goals of BMS. Thus, overall, evangelism was considered a more important goal than leadership development.

With regard to social upliftment, there was a low priority and only 36.37%, i.e., 8 executive leaders (very important 9.10% +important 27.27%) of the leaders in this category referred to it as important. Out of these again only 25%, i.e. 2 executive leaders (2 out of 2+6) accepted social upliftment as a very important educational goal.
of the BMS. Of the executive leaders, 27.27%, i.e. 6 executive leaders felt that social upliftment was not regarded important. Several others, 36.36% i.e. 8 executive leaders in this category rated the issue of social upliftment as least important. Therefore, it appears that the executive leadership group does not consider it as an important educational goal of the BMS.

From the table and the graph as indicated above, it is clear that the executive leaders have placed church planting (CP) as the prime educational goal of the BMS. Other goals have been rated accordingly. Next to church planting, evangelism is also considered to be an important educational goal. Several leaders rated leadership development at the third level of importance. It is to be observed that the social uplift of people is not clearly recognized by the leaders as an important educational goal of the BMS. Thus social uplift rates very low in the respondent’s rating and the possible reasons for this needs to be further explored.

**Table Two: Responses of the Lay Leadership Group I, II, & III (LG) Concerning Educational Goals of the BMS**

<table>
<thead>
<tr>
<th>EDUCATIONAL GOALS OF THE BMS</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Church Planting (C.P.)</td>
<td>2 (7.70%)</td>
<td>17 (65.38%)</td>
<td>4 (15.38%)</td>
<td>3 (11.54%)</td>
</tr>
<tr>
<td>2. Evangelism (E.V.)</td>
<td>13 (50%)</td>
<td>2 (7.70%)</td>
<td>7 (26.92%)</td>
<td>4 (15.38%)</td>
</tr>
<tr>
<td>3. Leadership Development (L.D.)</td>
<td>6 (23.08%)</td>
<td>4 (15.38%)</td>
<td>9 (34.62%)</td>
<td>7 (26.92%)</td>
</tr>
<tr>
<td>4. Social Upliftment (S.U.)</td>
<td>6 (23.08%)</td>
<td>4 (15.38%)</td>
<td>6 (23.08%)</td>
<td>10 (38.46%)</td>
</tr>
</tbody>
</table>
From the above table, it should be noted that a group of leaders in this category, 73.08%, i.e., 19 lay leaders (very important 7.70% + important 65.38%) have rated church planting to be important. However, out of these, only 10.5%, i.e., two lay leaders (2 out of 2+17) have indicated that the goal of church planting is very important. It is also to be reported that 15.38%, i.e., 4 of the lay leaders have not regarded it very important. Whereas 11.54%, i.e., three of this leadership group have claimed that church planting was the least important educational goal of the BMS, which means 26.92%, i.e., seven lay leaders are not positively disposed toward church planting as an important educational goal of the BMS. Considering the greater number of lay leaders who are in favor of church planting, it is tabulated that church planting is more important than evangelism according to the lay leadership group. This requires further reflection in the light of the mission objective of the BCM.

The table shows that a good number of lay leaders, 57.70%, i.e., 15 (very important 50% + important 7.70%) lay leaders have identified evangelism to be an important educational goal of the BMS. Of these, an overwhelming majority 86.66%, i.e., 13 (13 out of 13+2) of the lay leaders rated evangelism as the most important educational goal of the BMS. However, 26.92%, i.e., seven lay leaders did not regard it
to be so important. While 15.38%, i.e., four leaders of the lay leadership group also rated evangelism as the least important educational goal, which means less than half, 42.30%, i.e., 11 lay leaders were not in favor of evangelism being an important educational goal.

With regard to leadership development, 38.46%, i.e., 10 lay leaders (very important 23.08% + important 15.38%) agree that leadership development is an important educational goal of the BMS. This means that 38.46% (10 leaders) are in favor of leadership development as an important goal of BMS whereas 61.54%, i.e., 16 of the lay leaders did not see it as an important goal of the BMS. In fact, 26.92%, i.e., 7 of the leaders claimed that leadership building is the least important educational goal.

Among the 26 respondents, 38.46%, i.e., 10 lay leaders opted for social upliftment as the important goal for the BMS ministry. However, 61.54%, i.e. 16 (less important 23.08% + least important 38.46%) of the leaders claimed that this is not so important. Of these, 62.5%, i.e., 10 lay leaders (10 out of 10+6) indicated that social upliftment is the least important educational goal.

Graph two, above shows that the lay leadership group has identified evangelism and church planting as the most important educational goals of the BMS. Thus, education is seen as the bridge between church planting and evangelism. Social upliftment and leadership development are seen as relatively unimportant goals.

Graphs one and two show that there is general agreement between the executive and lay leadership groups regarding the goals of BMS’s educational endeavor. That the two leadership groups are in general agreement is important. The implications, in this particular case need to be further explored.
IV. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION A.2: EARLY PROBLEMS OF THE MIZO DURING THE BMS MINISTRY.

The executive leaders and the lay leaders of the BCM were asked this question in order to define some of the early problems the Mizo people faced with regard to the introduction of the educational ministry of the BMS. In response to the question, 22 leaders from the executive group (EG) and 26 from the lay leadership group (LG) identified that definitely there were several problems the Mizo people faced in the days of the BMS ministry. The responses of both the leadership groups are organized under the following domains such as Religious-Tribal, Spiritual, Socio-Economic and the Educational domains.

A. Religious- Cultural - Domain

In the rank ordering of data, the religious cultural domain emerged as significant in the area of problems faced by the early BMS. According to the majority of the respondents from the executive group, persecution, opposition and differences in cultural practice were found to be key problems.

I. Opposition and Persecutions

Persecutions and opposition from the chiefs and non-Christian community created difficulties for the Mizo in the early days of the BMS. New Christians were expected to break completely from traditional religious practices and the celebration of festivals. This change in conduct aroused the apathy and anger of the chiefs and the non-Christian communities. EGI/6 mentioned that Christians were required to observe Sunday, refraining from work, and EGI/7 took care to cite that a restriction on

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6Here after the executive leader refers to EG and the lay leader refers to LG.
7EG/1/EM-3, April 26, 2004. (The Capital letters and numbers are the code numbers of the respondents. The date signifies the date of questionnaire responded).
8EG/1/EM-4, April 26, 2004.
drinking was also emphasized. The demand for a complete break from festivals and traditional religious practices was strongly opposed by the non-Christian community.

With regard to persecution, EGI/4,9 EGII/5,10 EGII/2,11 EGII/6,12 and EGIII/3,13 specifically identified that the Mizo chiefs opposed Christianity and strongly resisted its spread. Further, the chiefs and elders, supported by their subjects showed their contempt for new Christian converts and created problems for Christians in general. They reported that persecution went to the extent of expelling any new Christian from the village. EGIII/4,14 mentioned that even where persecution was not severe, the non-Christian Mizo made it apparent that they opposed Christianity and that Christians were not welcome to participate in their activities.

Threats on the part of the traditional leadership groups were apparently due to a fear of assimilation by the outside culture. LG I/2,15 observed that, “the Mizo chiefs were against the introduction of Christianity and the missionary activities.” According to LG II/6,16 “the chiefs were against the influence of foreign religion, they together with their subjects opposed Christianity. “Opposition from non-Christian Mizo was aggravated by the chiefs” as, indicated by LGII/5,17 Consequently, the early Mizo converts to Christianity who were a minority, faced problems in the early days of the BMS ministry.

LG III/6,18 LG III/8,19 LG I/1,20 and LGI/2,21 identified some problems, which existed between the Mizo Christians and the non-Mizo Christians in the local society.

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9EG/I/EM-1, April 26, 2004.
12EG/II/CM-6, April 24, 2004.
Persecution of Christians by the chiefs and the community was also identified by LGIII/7\textsuperscript{22} who also mentioned specifically that there was a “lack of religious and social freedom of individuals.” According to LG III/8,\textsuperscript{23} “Narrow-mindedness” was also a prevailing situation among the people.

2. Problems Relating to Culture

EGI/4\textsuperscript{24} mentioned the impact of the indigenous song, \textit{Puma zai}\textsuperscript{25} (a reactionary song against Christians). The whole revival of \textit{Puma zai} appealed to the native Mizo culture, as against the missionaries’ culture. The chiefs, being the custodians of tradition were patrons of the new song, which came to represent something of a cultural revival, a reactionary movement against the new religion and the translated western songs sung by Christians during the revival. There was the common belief that a change of religion would result in one’s death. As the executive leader noted, one of the leaders EGI/8\textsuperscript{26} also said that, “\textit{Pumazai} gained popularity among the Mizo and had a considerable effect upon the early Christian community.”

Aggressive opposition from the leaders hindered the work of the missionaries according to EGI/7.\textsuperscript{27} The negative attitude towards the ministry of the BMS was

\textsuperscript{19}LG/III/PG-8, April 30, 2004.  
\textsuperscript{20}LG/III/LL-1, April 22, 2004.  
\textsuperscript{22}LG/III/PG-7, April 25, 2004.  
\textsuperscript{23}LG/III/PG-8, April 30, 2004.  
\textsuperscript{24}EG/I/EM-1, April 26, 2004.  
\textsuperscript{25}This song contained ample quantities of flattery. It had an extraordinarily popular tune, which captured the minds of the Mizo who added new verses and popularized it. Like the Christian revival, its singing was accompanied by ecstatic movement. The excitement became so great while it was sung that even the young people would dance around while eating, holding their food in one hand and waving at others with the other. Liangkhai, \textit{Mizo Chanchin} 4\textsuperscript{th} edn. (Aizawl: The Mizo Academy of Letters, 1976),137. The song and its contents further aggravated early problems particularly for the Christians. The song was a cultural upsurge, increasing the singing to become a communal activity, moving from the homes to the open village squares where the people danced to the beat of the drum. Consequently, this song later came to be called “\textit{Tlanglam zai}” (Community – Dance song).  
\textsuperscript{26}EG/I/LL-2, April 29, 2004.  
\textsuperscript{27}EG/I/EM-4, April 26, 2004.
clearly indicated by EGI/3, EGI/7, EGII/3, and EGIII/7. This unfavorable attitude was primarily due to a fear of losing a leadership role and influence over the people. This was clearly indicated by the executive leaders.

The Mizo leaders’ opposition to missionary activities was commonly known. The new Christian religion and the facility of education it offered in the early days, met with strong opposition from these traditional leaders, who, in reaction developed an awareness of their cultural history and practices. EGIII/5 and EGI/6 indicated that there developed a fear of being assimilated by the Hnam dang (other culture). A fear of losing their traditional practices too dominated their minds.

The traditional leaders, attempted to protect their customs and practices, and opposed the missionaries’ activities. Any challenge from outside their culture was thus resisted. Customs and ritual practices of the Mizo, such as, ritual drinking related to religious practices posed a serious problem to the Christians. Therefore, the respondents observed an element of threat among the Mizo leadership group.

Similar to this, EGI/4, EGI/5 and EGI/2 identified the fear of losing one’s culture and the threat of losing Mizo cultural identity to the Hnam dang was an early problem of the Mizo. The Mizo suspected the missionaries in the first years of mission work as “being one” with the Kumpinu sawrkar (company men) who had come to conquer and rule. Some of the problems in the early period identified by EGII/4 and

34EG/I/EM-1, April 26, 2004.
EGIII/1\textsuperscript{38} were lack of trained leaders in the early period of the BMS ministry. More importantly, they mentioned that lack of quality among church leaders was one of the early problems. As the people of Mizoram continued to practice traditional customs, doing away with these practices was a significant problem for the Mizo, as noted by EGIII/7.\textsuperscript{39}

Some of the lay leaders, LGI/5\textsuperscript{40} and LGI/3\textsuperscript{41} indicated that, “Mizo customs and tradition made some problems” and the “difference in world-view among the missionaries and the Mizo” created problems. As LGI/1\textsuperscript{42} observed, there was a “cultural gap” and as LGI/7\textsuperscript{43} also mentioned, there was a “culture change.” The traditional leaders could not fully comprehend the complete control of the foreigners. They felt the loss of their religious and social freedom, which as individuals they had exercised freely in the past.

Lack of trained Christian leaders was glaring in the early period. With regard to education, LGI/6\textsuperscript{44} identified that, “village chiefs and chief’s clans opposed education.” LGI/3\textsuperscript{45} mentioned a similar problem, “that people influenced by the chiefs mocked the early Christians who wanted education.” The children’s active role at home with domestic chores created problems for the education of Mizo children. Moreover, there was a theological problem as one of the executive leaders EGIII/7\textsuperscript{46} mentioned that there was an “inability to understand the theological concepts preached by the BMS missionaries” among the Mizo. Thus, according to the executive leaders,

\textsuperscript{38}EG/III/PC-1, April 23, 2004.  
\textsuperscript{39}EG/III/PC-7, April 29, 2004.  
\textsuperscript{40}LG/I/ LL-5, April 23, 2004.  
\textsuperscript{41}LG/I/LL-3, June 11, 2004.  
\textsuperscript{42}LG/I/LL-1 April 22, 2004.  
\textsuperscript{43}LG/I/ LL-7, April 30, 2004.  
\textsuperscript{44}LG/I/LL-6, April 24, 2004.  
\textsuperscript{45}LG/I/ LL-3 June 11, 2004.  
\textsuperscript{46}EG/ III/PC-7, April 29, 4. 2004.
the dominant problems faced by the Mizo in the early period of the BMS related to the religious-tribal domain.

**B. Spiritual Domain**

Although there was an infrequent mention of spiritual domain problems in the early years, the executive leaders made specific reference to superstitions, fears, and ritual sacrifices as sufficiently important problems to be noted. The perception of these problems themselves seems to be very consistent according to the executive respondents. There was widespread superstition and fear of evil spirits being transmitted from one generation to another. According to EGI/8, EGI/I, and EGIII/5 the early Mizo were under the bondage of "traditional beliefs and superstitions."

These traditional beliefs and superstitions had a major part to play in the early problems of the Mizo in general, as superstitions die slowly in any society. The executive leader respondents significantly stated that religious problems were one of the most significant hurdles faced by the Mizo. Traditional customs and practices held the Mizo tightly. And any challenge from another culture was threatening, and caused problems.

**1. Animism**

EGI/2 and EGII/1 also identified that, "by religion the Mizo were animists. They attributed all sickness and misfortune to the influence of evil spirits and they offered numerous sacrifices to appease them." From time immemorial the offering of

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48EG/I/ PR, April 24, 2004.
51EG/ES-1, April 24, 2004.
52The pioneer missionaries supported this as recorded in The *BMS Annual report for 1906*. P. 213.
sacrifices to appease the wrath of the evil spirits had been looked upon as the only means of recovery. The Mizo experienced great suffering because of the fear of evil spirits, struggling endlessly in a pitiful existence. These animistic influences in life and in their worldview had created a significant problem according to these executive leaders.

LGI/4, LGI/1, and LGIII/6 repeatedly cited superstitions and fear, which involved costly and demanding ritual sacrifices as impediments to Christian life and witness. The influence of animism with its worldview was strong. Fear was a constant aspect of their lives. They were afraid to give up offering sacrifices. These lay leaders admitted that since the Mizo indulged in heavy drinking practices, to give up drinking Zu (rice beer) was a problem for many.

2. Spirituality of the Mizo

One of the executive leaders, EGII/4 mentioned “ignorance of the basic tenets of Christian belief” as one of the early problems facing the Mizo. On the other hand, according to EGIII/1, “the charismatic movements that had taken place among the Mizo enlightened the spirituality of the people. However, this had the adverse effect of creating division among the Christians within the church.”

When the Christian faith was imparted to the Mizo, it began to take root and flourished. However, one problem identified by LGII/4 was also the “ignorance of basic tenets of Christian beliefs.” LGIII/1 and LGI/5 observed that with the introduction of Christianity among the Mizo often times there came revival.

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54LG/I/LL-1, April 22, 2004.
movements. However, when, “the charismatic movements enlightened the spirituality of the people even it caused division within the church.”

The revival according to them was often, “followed with a selfish spirit causing the rise of different denominations.” The revival movement was often accompanied by an over-emphasis on Christian spirituality, which at times resulted in causing divisions within the church and separation from the mainline church. As Christianity became more “main-stream,” there was also a spirit of decline in practical Christian living. As individuals pursued life in its different dimensions tending to cater to selfish interests, the quality of Christian witness declined.

According to the lay leaders, the spiritual domain was a theological issue. The state of spiritual darkness made the Mizo unable to understand “being convicted of sin.” One of the lay leaders, LG II/3\textsuperscript{61} admitted that, “The early Mizo had no sense of sin.” The knowledge that all men without Christ were doomed to an eternal death and that an unbeliever cannot work his way into heaven was difficult for the people to grasp. LGII/3\textsuperscript{62} again made mention that the “Mizo then felt no need for salvation.” LG I/5\textsuperscript{63} also stated that, “the Mizo had difficulty in understanding the way of salvation,” taught by the missionaries.

\textit{C. Socio-Economic Domains}

Regarding problems during the early years of the BMS, the executive leadership group had identified the socio-economic domain as significant. The key issues were the overwhelming poverty, lack of economic resources and difficulties of communication and access. According to LGI/4,\textsuperscript{64} “the Mizo migrated too often.”

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\textsuperscript{61}LG/II/ED-3, April 25, 2004.
\textsuperscript{62}Ibid.
\textsuperscript{63}LG/I/ LL-5, April 23, 2004.
\textsuperscript{64}LG/I/ LL-4, April 23, 2004.
This feature of Mizo life was also stated as part of the early problem. The element of fear, like the "fear of inter-village war" was another problem mentioned by LGIII/2. In a survey of the findings from the lay leadership response to the question regarding the early problems of the Mizo, the lay leader and the executive respondents converge on this particular opinion concerning the socio-economic problems.

1. Poverty

One of the distinct problems highlighted by the executive respondent leaders was poverty as identified by EGI/1, EGI/2, EGIII/6, EGIII/5, and EGIII/1. This economic poverty of the people was one of the main obstacles to enter into the educational institution of the BMS. EGIII/4 particularly indicated that many parents could not send their children to school due to the lack of financial support. Thus most parents were unable to meet the educational needs of their children.

LGI/2, LGIII/3, and LGIII/2 also identified poverty as the main problem of the Mizo in the early period of the BMS ministry. LGI/4 and LGIII/2 particularly mentioned that many of the Mizo were too poor to afford educational expenses for their children. LGII/2, LGIII/2 and LGIII/8 indicated "inadequate finance," "financial problems," and "lack of finance and resources," as problems of
the early Mizo. Thus, the "economic problem," as cited by LGI/8\(^8\) was the main problem of the Mizo, which the BMS had encountered.

A good number of the lay leader respondents, LGIII/2,\(^8\) LGIII/3,\(^8\) LGI/2\(^3\) and LGI/9\(^4\) cited aspects of Mizo life relating to physical needs. "Backwardness in all areas of life," was the expression used for the life of the Mizo people. Other deficits identified were "housing," "health-problems," and "ignorance." According to these lay leaders, the behavior of the Mizo in the beginning of the BMS ministry seemed to be very primitive. Searching for food and indulging in drinking were the only known common pursuits. This condition often sprang out of ignorance. Personal hygiene was minimal, adding to the early problems of the Mizo.

2. Attitudes of Parents towards School

Some of the leaders, EGI/4,\(^5\) EGII/3\(^6\) and EGII/7\(^7\) mentioned that because of parents' attitudes and deep-rooted superstitions, their children were prevented from going to school. A majority of the executive leaders repeatedly included economic problems. This phenomenon seems to have had links with the (a) living conditions of the people, and other factors such as (b) pressures to do agricultural work, (c) recurring famine conditions entailing hunger and starvation, which contributed negatively to the physical well being of the people.

According to these executives there seemed to be a pathetic level of poverty. In some cases, families were compelled to refrain from sending their children to school, which caused a continuous problem. Moreover, (d) due to distance, geographical

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\(^{80}\) LG/I/LL-8, April 26, 2004.
\(^{81}\) LG/III/PG-2, April 15, 2004.
\(^{83}\) LG/I/LL-2, April 29, 2004.
\(^{84}\) LG/I/LL-9, April 24, 2004.
\(^{85}\) EG/I/EM-1, April 26, 2004.
\(^{87}\) EG/II/CM-7, April 26, 2004.
location and other minor reasons, many Mizo children could not avail themselves of
the BMS educational opportunities. Lack of monetary support for educational
materials and lack of parental interest in education were common problems, as
identified by some of the lay leaders. One of the lay leaders, LGI/488 mentioned the
problems of parents in particular that, “parents were deprived of the children’s help
during weeding and sowing time” in the agricultural field if they were sent to school.
LGII/489 admitted that, “parents were unable to understand learning at school without
daily manual work.” For this reason according to LGI/2, 90 parents who wished to
make their children assist in domestic and agricultural work refused to send their
children to school. Apart from financial constraints, many parents did not understand
the need of spending money towards the education of their children. They could not
easily grasp the value of education.

3. Attitudes toward Women

One of the executive leader respondents, EGI/191 stated that the early “Mizo
had given a low status to women,” and were ignorant of the need for education of
women. Eventually with the introduction of education, particularly when girls’ schools
were opened, the Mizo did not welcome them. Educating girls was not a desirable goal
or project according to many a Mizo. They strongly opposed it in the early period.
According to EGI/3, 92 the education of a girl was looked upon as “lerhna” (Flirting
with the opposite sex). There was a certain amount of diffidence and anxiety among
the Mizo as depicted by the executive leader. A thought prevailed among the Mizo
that higher education would lead girls astray and would ultimately bring a bad name to

the family and community. Some parents poignantly articulated some of these fears, and stopped the education of their daughters.

One of the early problems faced by women, according to EGII/5\(^93\) was that, "especially early women converts faced the additional challenges of finding a marriage partner." One of the early problems indicated by the lay leader respondents related to the negative attitude towards the education of women. According to LGII/6\(^94\) during the later part of the 19\(^{th}\) century when the missionaries lived among the Mizo, conditions were, in general, pathetic. Due to the degradation of women in the society, "they did not welcome women's education." LGIII/8\(^95\) and LGIII/6\(^96\) described the situation this way; "being a patriarchal society, the Mizo had prejudice against women, and in general a negative attitude towards education for women." One of the lay leaders, LGII/6\(^97\) observed that the "Mizo had prejudice especially for girl's upliftment." Thus, the attitude towards education for women appeared to be an important problem in the early days of the BMS ministry\(^98\).

4. Communication and Access

Many of the problems identified by the executive respondents and faced by the Mizo in the early days of the BMS had to do with the domain of communication and access. EGI/8\(^99\), EGI/1\(^100\) and EGII/3\(^101\) stated that the physical geography of the land posed a significant problem for the Mizo. Mizo villages, like many villages

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\(^93\)EG/I/CM-5, April 24, 2004.  
\(^94\)LG/II/ED-6, April 22, 2004.  
\(^95\)LG/II/PG-8, April 30, 2004.  
\(^96\)LG/II/PG-6, May 4, 2004.  
\(^97\)LG/II/ED-6, April 22, 2004.  
\(^98\)In the Mizo culture women were confined to the household and food gathering duties within the confines of the village. Right from the primitive time they were the main workforce and food earners. So both at home and in the fields they perform maximum work, possibly due to this reason the problem of education arose for them and was denied by the parents.  
\(^100\)EG/I/PR, April 22, 2004.  
elsewhere in Northeast India, are located at the highest points or spurs. The Mizo
inhabited mountainous terrain with harsh weather conditions, with a paucity of roads
and dense forests. They had to make long journeys on foot, and lived in primitive
conditions. The executive leaders expressed that due to these physical conditions,
there was no proper transportation system. In addition the lack of a good
communication system prevented the Mizo from benefiting from the educational
ministry of the BMS operating in the headquarters.

Some of the executive leaders EGI/8,\textsuperscript{102} EGI/1\textsuperscript{103} and EGI/3\textsuperscript{104} similarly
expressed the same problem of communication and access. According to them, the
hilly terrain and scattered location of the villages created major difficulties for the
Mizo. Villages were at varying distances from schools in other villages. The distance
between some of the location of schools and the village of the school-going children
was sometimes as much as five to ten kilometers. Other obstacles to education were
the lack of footpaths and poor communication systems. Thus children were often
deprived of schooling and the opportunity to realize their potential.

According to LGII/7\textsuperscript{105} and LGII/6\textsuperscript{106}, communication and access problems
were two areas of early difficulties resulting in backwardness in almost all spheres of
Mizo life. Lack of proper communication and inadequate facilities because of the hilly
terrain and scattered location of villages created problems preventing the Mizo from
benefiting from the early BMS ministry.

According to the lay leaders, during the rainy season, trees and grass invariably
outgrew the approach road to the schools and this made it difficult to reach the village

\textsuperscript{102}EG/I/ EM-5, April 27, 2004.
\textsuperscript{103}EG/III/PC-1, April 23, 2004.
\textsuperscript{104}EG/III/PC-3, May 1, 2004.
\textsuperscript{105}LG/II/ED-7, April 27, 2004.
\textsuperscript{106}LG/II/ED-6, April 22, 2004.
where the schools were situated. Apart from this, due to the appalling physical condition of school buildings, the children faced all sorts of odds.\textsuperscript{107} Torrential monsoon rains could easily bring down the entire structure of the schoolhouse within moments. Thus, "communication barriers between different villages," were some of the responses used by the lay leaders, LGII/5,\textsuperscript{108} LGIII/7\textsuperscript{109} and LGIII/6,\textsuperscript{110} to express the problems of the early Mizo. Problems relating to communication were mentioned by some of the lay leaders LGIII/1,\textsuperscript{111} LGI/2\textsuperscript{112} and LGI/5.\textsuperscript{113}

LGII/3\textsuperscript{114} described it thus, "there was a cultural and linguistic gap between the Mizo and the missionaries," and LGIII/2\textsuperscript{115} as "no other means of communication except verbal communication." LGI/3\textsuperscript{116} and LG I/\textsuperscript{117} opined that the absence of a means of communication from one village to another was a very important issue. They emphasized that even if there were some paths to village schools, the poor condition of the roads and paths created immense difficulties. Thus lay leaders highlighted communication problems and poor transport infrastructure.

5. Excessive Drinking

The executive leadership group noted problems relating to the social life of the Mizo. Excessive drinking of rice beer and its consequences created a significant problem for the early BMS ministry according to EGII/2\textsuperscript{118} and EGIII/4.\textsuperscript{119} Many

\textsuperscript{107} The children, facing all odds, would often reach their schools wet and drenched while the dilapidated condition of the school buildings added to their woes as they settled for their lessons.
\textsuperscript{108} LG/II/ED-5, April 22, 2004.
\textsuperscript{110} LG/III/PG-6, May 4, 2004.
\textsuperscript{111} LG/III/PG-1, April 22, 2004.
\textsuperscript{112} LG/I/LL-2, April 29, 2004.
\textsuperscript{113} LG/I/LL-5, April 23, 2004.
\textsuperscript{114} LG/I/ED-3, April 25, 2004.
\textsuperscript{116} LG/I/LL-3, June 11, 2004. What the lay leader means here as verbal communication is not very clear. However, it could be the limitation of literature in the beginning of the early period of the BMS.
\textsuperscript{117} LG/I/LL-1, April 22, 2004.
\textsuperscript{118} EG/I/ES-2, April 25, 2004.
resisted giving up their drinking habit. Smoking was common and the attraction to return "to old life" practices among the Mizo Christians was noted by EGII/4\textsuperscript{120} and EGIII/1.\textsuperscript{121} According to these executive leaders, drinking was a grave social evil among the Mizo in general. The Mizo wasted away their crop stores of rice for brewing their own beer. Excessive drinking also destroyed family bonds and lowered, in general, the level of morality. LGI/2\textsuperscript{122} also mentioned the prevalence of alcohol abuse. People found it difficult, "to give up alcoholic drink to become Christians." The only course open for the converts was to abstain from it.

There was also an indication given by some of the lay leaders, LGIII/4\textsuperscript{123}, that the village schools received very little attention from the missionaries. Teachers were compelled to look after village schools. Due to pressure on the teachers to be engaged in cultivation, sometimes the teacher spent many days in "Ramriak" (spending days in the cultivated area away from school) and the students suffered due to long absence of the teacher.

One of the points an executive leader, EGII/7\textsuperscript{124} raised was that, "There were the problems of Christianizing some of the important Mizo culture." EGII/1\textsuperscript{125} mentioned that Christians were deprived of almost all social activities of the village due to their resistance to join in drinking and feasting ceremonies connected with sacrifices. Some of the issues related to early problems identified was an over estimate

\textsuperscript{119}EG/III/PC-4, April 16, 2004.
\textsuperscript{120}EG/II/CM-4, April 23-26, 2004.
\textsuperscript{121}EG/II/PG-1, April 22, 2004.
\textsuperscript{122}LG/I/ LL-2, April 29, 2004.
\textsuperscript{123}LG/III/PG-4, April 24, 2004.
\textsuperscript{124}EG/II/ CM-7 April 26, 2004.
\textsuperscript{125}EG/II/ES-1, April 24, 2004.
of the foreigners, as EGII/6\textsuperscript{126} mentioned that there was an “overestimate of Sap (the white people).”\textsuperscript{127}

**D. Educational Domain**

In a survey of the findings from the executive group, their responses pointed to early problems pertain to the educational domain.

1. Illiteracy

EG II/3,\textsuperscript{128} EGI/4\textsuperscript{129} and EGI/2\textsuperscript{130} repeatedly stated that the predominant problems of the Mizo people were related to their illiteracy. According to them, as in many other mission fields, illiteracy in the early period of missionary operation was one of the earliest problems of the Mizo. EGII/2\textsuperscript{131} identified ‘ignorance’ as the main problem faced by the Mizo in the early BMS ministry. Illiteracy and ignorance posed a formidable problem for the education of the Mizo. EGI/1\textsuperscript{132} noted that a lack of understanding of the value of education was also the problem.

According to EGIII/6,\textsuperscript{133} the “Mizo people in general did not know the importance of school education.” There was also an indication from the EGII/1\textsuperscript{134} respondent that the “Mizo disliked to send children to school.” According to EGII/4,\textsuperscript{135} though “the missionaries had focused on introducing literacy by means of school system, there was a lack of elementary teaching facilities.”

\textsuperscript{126}EG/II/CM-6, April 24, 2004.
\textsuperscript{127}The white person here stands for a foreigner who came and lived in Mizoram. These foreigners could be either the British rulers of India, who occupied the Mizo Districts or they could be the missionaries who also came from the West.
\textsuperscript{128}EG/II/CM-3, April 29, 2004.
\textsuperscript{129}EG/I/EM-1, April 26, 2004.
\textsuperscript{130}EG/I/AGS-1 May 2, 2004.
\textsuperscript{131}EG/II/ES-2 April 25, 2004.
\textsuperscript{132}EG/I/PR, April 22, 2004.
\textsuperscript{133}EG/III/PC-6, April 24, 2004.
\textsuperscript{134}EG/II/ES-1, April 24, 2004.
\textsuperscript{135}EG/II/CM-4, April 23-26, 2004.
2. Higher Education

Another problem area faced by the Mizo people identified by the executive leadership group concerned the provision for Higher Education. Five executive leaders, EGIII/3,136 EGII/7,137 EGII/2,138 EGI/7139 and EGIII/6140, clearly mentioned that it was difficult in general, "to do higher studies," as there was lack of facilities. Thus, the lack of provision for continuing education and the lack of a structural administrative set-up in the Mizo Districts had created problems for young Mizo aspirants.

LGII/8141 mentioned that, "there was a lack of understanding about the mission policy pertaining to educational practice and values, as these were not yet clarified."

According to LGI/6,142 no serious efforts were made by the Mizo to pursue higher studies- "Further studies for early Christians were not encouraged by even missionaries." This lack of provision for further studies had created misunderstandings among some of the early-educated Mizo. For a long while there was no High school within Mizoram territory. Thus, in the early years there was an inadequate provision for continuing education for the Mizo.

3. Language

The executive leaders highlighted language-barrier problems. Language problem was the key issue and EGII/6,143 EGI/5,144 EGI/6145 and EGIII/7146 shared almost the same ideas indicating that "language problem," "relationship gap due to

140EG/III/PC-6, April 26, 2004.
141LG/II/ED-8, April 24, 2004.
142LG/I/LL-6, April 24, 2004.
143EG/II/CM-6, April 24, 2004.
difference in language,” and “linguistic barrier,” as the main problems the Mizo faced. Moreover, EGII/6\textsuperscript{147} mentioned that, “there was a wide gap between the teachers and the pupil.” “Lack of structural administrative set up” was also another problem as stated by EGII/4.\textsuperscript{148} One of the early problems mentioned by LGI/5\textsuperscript{149} was “the nature of the Mizo, whose love for change and new things.” Some students slowly drifted away from school, deceiving their teachers and parents.

According to Lay leaders, LGII/6,\textsuperscript{150} LGII/7,\textsuperscript{151} and LGII/4,\textsuperscript{152} “the language barrier” between the Mizo and the missionaries was a problem. For some of these lay leaders, cooperation between missionaries and parents was not satisfactory at the beginning. According to LGII/4\textsuperscript{153} also, illiteracy and ignorance posed a formidable problem among the Mizo in the early history of the educational ministry of the BMS.

One area that LGIII/7\textsuperscript{154} and LGIII/3\textsuperscript{155} clearly identified as an early problem was with regard to the policy of the Government. That upon the establishment of British government over Mizoram, the social needs of the people with particular reference to the education of the Mizo was barely realized, neither was the society conscious for the need. They specified that, “the Government has no specific plan for Mizo people,” and further stated, “the Government had no principle for the Mizo people for education.”

They observed that the Government had no interest at all in providing education for the Mizo; moreover, in the early days, it appeared to be making no adequate plans for providing education for the Mizo. Thus, the laissez-faire attitude

\begin{itemize}
\item \textsuperscript{147}EG/II/CM-6, April 24, 2004.
\item \textsuperscript{148}EG/II/CM-4, April 23-26, 2004.
\item \textsuperscript{149}LG/I/LL-5, April 23, 2004.
\item \textsuperscript{150}LG/II/ED-6, April 22, 2004.
\item \textsuperscript{151}LG/I/ED-7, April 27, 2004.
\item \textsuperscript{152}LG/II/ED-4, April 23, 2004.
\item \textsuperscript{153}Ibid.
\item \textsuperscript{154}LG/III/PG-7, April 25, 2004.
\item \textsuperscript{155}LG/III/PG-3, April 20, 2004.
\end{itemize}
towards education for the Mizo on the part of the British Indian Government during the early period of missionary work was the main problem as identified by each of the two leadership groups.

4. Attitudes of Parents towards School

According to the responses of LGII/1, the Mizo lived by a set of cultural values, which served as an effective instrument to pass on basic information, and instilled practical ethical values. Their socio-economic, political and cultural principles and values were implemented in community life. Therefore the people were not aware of the need for education. For a few families, superstitions and beliefs of their elders resulted in parents refusing to send their children to school. Beliefs and values thus prevented or disrupted the educational process of many children.

A cultural bias against school education, due to a general ignorance about it, led to parental opposition to sending the children to school. There was a lack of understanding in the importance of the value of education offered by the missionaries. Some of the respondents, LGII/4 and LGII/8 stated that many of the Mizo did not see the importance of education and were unaware of its benefits. Many of the villagers showed no signs of a desire to change their lives or pattern of living.

According to LG II/1 initially, parents developed a strong dislike for the idea of sending their children to school, because to many of them it was difficult to understand the necessity of sitting in a school classroom without doing daily manual work. They could not grasp its meaning and thought that going to school was a waste

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156 LG/II/ED-1, May 1, 2004.
159 LG/II/ED-1, May 1, 2004.
of time and a sign of laziness. Lay leader LGII/8\textsuperscript{160} mentioned that the, “Mizo simply did not welcome education in the beginning.”

According to LGII/4\textsuperscript{161} the presence of educational institutions initiated by the missionaries posed a problem for the people in general because they did not know the importance of education. The school was accused of harboring “anti-social activities.” Therefore, not only parents, but also chiefs and elders mocked early Christians and condemned them for sending their children to school. Children generally, for family business, were expected to engage in manual labor in Mizo agrarian society. Several children attended school irregularly and there were dropout cases due to domestic responsibilities including the care of young babies. The responsibilities of looking after infants and younger siblings presented problems for school-age children.

LGII/4\textsuperscript{162} affirms, “Unsound economic conditions prevented many of the Mizo from availing proper medical help and they tried performing many sacrifices, which often failed to bring early relief, and made them economically poorer to send their children to school. Sometimes, prolonged illness or death in the family forced the child to leave studies.” LGII/8\textsuperscript{163} identified, “inability to send their children to school due to lack of money,” as one of the main problems of the Mizo parents.

5. Paucity of Educational Institutions

The Mizo parents had not only a problem of sending their children to school. Lack of educational institutions in the Mizo villages was one of the main problems as identified by LGII/2\textsuperscript{164} and LGII/5.\textsuperscript{165} Even though, the Mizo eventually began to

\textsuperscript{160}LGII/II/ED-8, April 24, 2004.
\textsuperscript{161}LGII/II/ED-4, April 23, 2004.
\textsuperscript{162}LGII/II/ED-4, April 23, 2004.
\textsuperscript{163}LGII/II/ED-8, April 24, 2004.
\textsuperscript{164}LGII/II/ED-2, April 23, 2004.
\textsuperscript{165}LGII/II/ED-5, April 22, 2004.
realize the importance of education, scarcity of schools in the then Mizo Districts deprived many of the Mizo of an education.

Moreover, "there was no school within the easily accessible areas" for many children according to LGII/8. Most of the Mizo from far-flung villages could not come to the mission station at Serkawn for education or to other villages where schools existed. Therefore, non-availability of schools within the reach of villages was the main problem with regards to the early educational ministry of the BMS according to LGI/6. Many Mizo lived in inaccessible, rain swept villages and were thus deprived of educational opportunities. Therefore, as LGII/5 observes, "remoteness of the school" was a problem for many.

Even the existing educational facilities in most places were very poor and limited in the early missionary period. According to LGII/8, "Modern teaching aids were not available." Moreover, an inadequate number of native teachers and missionaries were the common problem cited by LGII/2 and LGIII/5. Thus, a dearth of teachers and limitations in funding too were some of the obstacles according to LG III/3. LGIII/7 opined that "absence of modern educational facilities" was a problem

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166LG/II/ED-8, April 24, 2004.
167LG/II/LL-6, April 24, 2004.
V. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION

B.1. REASONS FOR THE INVOLVEMENT OF BCM IN EDUCATIONAL MINISTRY (EG).

Respondents were asked to give their reasons, from their observation and knowledge, as to why the Baptist Church of Mizoram involved itself in educational ministry. The table given below indicates their responses.

**Table Three: Responses of the Executive Leadership Group of I, III, & III (EG) Concerning Reasons for BCM’s Involvement**

<table>
<thead>
<tr>
<th>REASONS FOR BCM’S INVOLVEMENT</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Biblical Mandate (B. M.)</td>
<td>11 (50 %)</td>
<td>6 (27.27 %)</td>
<td>3 (13.64 %)</td>
<td>2 (9.09 %)</td>
</tr>
<tr>
<td>2. Member Care (M.C.)</td>
<td>3 (13.64 %)</td>
<td>11 (50 %)</td>
<td>8 (36.36 %)</td>
<td>-</td>
</tr>
<tr>
<td>3. Response to People’s Need (R.P. N.)</td>
<td>7 (31.82 %)</td>
<td>5 (22.73 %)</td>
<td>10 (45.45 %)</td>
<td>-</td>
</tr>
<tr>
<td>4. Political &amp; Economic Influence (P.&amp;E.I.)</td>
<td>1 (4.55 %)</td>
<td>-</td>
<td>1 (4.55 %)</td>
<td>20 (90.90 %)</td>
</tr>
</tbody>
</table>

Graph Three: Reasons for the Involvement of BCM in Educational Ministry (E.G.)

**Graph 3**
More than 77%, i.e., 17 (very important 50% + important 27.27%) of the executive leaders strongly believe that the BCM was involved in educational ministry because of a conviction that the Bible commands them to spread the gospel. Of this group, 64%, i.e., 11 executive leaders (11 out of 11+6) rated the biblical mandate to be a very important reason.

However, 13.64%, i.e., 3 of the leaders did not regard it as very important. About 9.09%, i.e., 2 leaders of executive leadership category claimed that the biblical mandate was the least important reason for involvement in education, which means 22.73%, i.e. 5 of the executive leaders do not believe that the BCM involved in educational ministry because of a conviction that the Bible commands them to spread the gospel.

A majority of them, 63.64%, i.e., 14 (very important 13.64% important 50%) of the respondents also feel that the BCM was involved in educational ministry due to its concern for its own members. Some 36.36%, i.e., 8 executive leaders however felt that this was not an important reason for BCM’s educational work.

When the executive leadership group of respondents was asked whether the BCM was motivated by a desire to respond to people’s need for education, more than half of them, 54.55%, i.e., 12 executive leaders (very important 31.82% + important 22.73%) felt that such a motivation was an important reason, and 45.45%, i.e., 10 of them felt it was not an important reason. It was however noted that 31.82%, i.e., seven of the respondent leaders felt that the BCM was strongly motivated by a desire to respond to people’s need while none said that this was the least important reason. This motivation to respond to people’s need seemed to be an important reason behind BCM’s educational initiatives. Why are the rest of the executive leaders silent about this?
Was BCM motivated by its desire to get political and economic influence? Most of the respondents 90.90%, i.e., 20 executive leaders strongly stated that such a motive was least important in the BCM’s agenda. Only just 4.55%, i.e. one leader felt that this motivation was very important for the BCM and equally another 4.55%, i.e. just one, felt that it was a motivation of less importance. This factor needs to be examined further.

From the above table and graph, it is clear that the leadership respondents (EG) rated Biblical mandate to be very important which the BCM involves in the educational ministry. Overall, the executive leadership group considers the biblical mandate and care of the members as the most important reasons for the BCM’s involvement in educational ministry. Their responses however discount the presence of any political motive in their venture.

VI. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION

B.1. REASONS FOR THE INVOLVEMENT OF BCM IN EDUCATIONAL MINISTRY (LG)

The following table shows that more than 80%, i.e., 21 lay leaders (very important 65.39% + important 15.38%) affirmed that the biblical mandate is an important reason for the BCM’s involvement in educational ministry. The importance of the biblical mandate is evident by the fact that 65.39%, i.e., 17 leaders from the lay leadership group rated it as “very important.” However, it should also be observed that 19.23%, i.e., 5 of the lay leaders said that it is less important. None of the members however said that the biblical mandate is the least important.
Table Four: Responses of the Lay Leadership Group I, II, & III (LG)

TABLE 4

<table>
<thead>
<tr>
<th>REASONS FOR BCM's INVOLVEMENT</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Biblical Mandate (B.M.)</td>
<td>17 (65.39%)</td>
<td>4 (15.38%)</td>
<td>5 (19.23%)</td>
<td></td>
</tr>
<tr>
<td>2. Member Care (M.C.)</td>
<td>4 (15.38%)</td>
<td>15 (57.69%)</td>
<td>7 (26.93%)</td>
<td></td>
</tr>
<tr>
<td>3. Response to People's Need (R.P. N.)</td>
<td>5 (19.23%)</td>
<td>8 (30.77%)</td>
<td>12 (46.15%)</td>
<td>1 (3.85%)</td>
</tr>
<tr>
<td>4. Political &amp; Economic Influence (P.&amp;E.I.)</td>
<td></td>
<td></td>
<td>1 (3.85%)</td>
<td>25 (96.15%)</td>
</tr>
</tbody>
</table>

Graph Four: Reasons for the Involvement of the BCM in Educational Ministry (LG)

In relation to the responsibility to nurture Church members, the lay leaders affirmed that nurturing church members is a responsibility of the BCM and hence 15.38%, i.e., 4 lay leaders have identified it to be very important. 57.69%, i.e., 15 of the lay leaders agree that member-care is important. However, 26.93%, i.e., 7 of the lay leaders have stated that this is less important. Despite the fact that some of them
regarded it less important, none of the respondents agreed to the statement that it is least important. Therefore, member care is considered to be important.

It is found that the respondents were equally divided in their opinion as to whether the BCM educational activities were a response to people's needs. Half of them, 50%, i.e., 13 (very important 19.23% + important 30.77%) of the leaders felt that helping people in their need is an important reason for the BCM to be involved in educational ministry. The other half, 50%, i.e. 13 (less important 46.15% + least important 3.85%) of the lay leaders had doubts about the primacy of this reason. Where only 19.23% of the lay leaders opt for the "very important," and even fewer leaders view the reason as "least important," the opinion is clearly split between "important" and "less important." Hence, the opinions are equally divided.

No lay leader however felt that a desire for political and economic influence was important for the BCM. Only 3.85%, i.e., just 1 of the lay leaders suspected that it could be a reason of "less importance" while 96.15%, i.e., 25 lay leaders strongly rejected this suggestion.

Overall, from the above table and graph it appears that the lay leadership groups take the biblical mandate and member-care as the most important reasons for the BCM involvement in the educational ministry, and strongly discount the presence of any political motive. Both the executive and lay leadership groups are divided however, on whether the BCM initiative comes as a response to people's needs.

VII. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION B.2.

INDEBTEDNESS OF THE BCM IN EDUCATIONAL MINISTRY (EG)

More than 68%, i.e., 15 leaders (very important 31.82% + important 36.36%) of the executive leadership group feel that the BCM is responsible for meeting the spiritual needs of the people. Five leaders only (22.73%), feel that this is "less
important” or “least important” and two executive leaders (9.09%), “Least important.” It is clear from this, that the BCM had a sense of indebtedness to meet the spiritual needs of the people.

**Table Five: Responses of the Executive Leadership Group I, II, &III. (EG) on Indebtedness of the BCM**

<table>
<thead>
<tr>
<th>INDEBTEDNESS OF THE BCM</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Spiritual Need (S.N.)</td>
<td>7 (31.82%)</td>
<td>8 (36.36%)</td>
<td>5 (22.73%)</td>
<td>2 (9.09%)</td>
</tr>
<tr>
<td>2. Social Transformation (S.T.)</td>
<td>7 (31.82%)</td>
<td>8 (36.36%)</td>
<td>6 (27.27%)</td>
<td>1 (4.55%)</td>
</tr>
<tr>
<td>3. Educating Church Member (E.C.M.)</td>
<td>8 (36.36%)</td>
<td>5 (27.72%)</td>
<td>7 (31.82%)</td>
<td>2 (9.09%)</td>
</tr>
<tr>
<td>4. Government. Context (G. C.)</td>
<td>_</td>
<td>1 (4.55%)</td>
<td>3 (13.63%)</td>
<td>18 (81.82%)</td>
</tr>
</tbody>
</table>

**Graph five: Indebtedness of the BCM in Educational Ministry (EG)**

More than half of the executive leaders 68%, i.e., 15 (very important 31.82% + important 36.36%), and an equal number opting for spiritual need, consider the BCM to be indebted to the society, to bring about social transformation. More than 27%, i.e.,
6 (less important 27.27%) of the respondents feel it is unimportant while 4.55%, i.e., just 1 leader in the executive group find it least important.

According to the above table, 64.08%, i.e., 13 of the respondent executive leaders (very important 36.36% + important 27.72%) regarded that BCM is indebted to educate its members. And almost half of these leaders 31.82%, i.e., 7 in this executive category have also expressed that this is less in importance in the BCM educational goal while 9% i.e., 2 (9.09%) executive leaders of this group also regard it as "least important."

With regard to the Government context,\(^{174}\) none of the respondents say it is very important. Only 4.55%, i.e., 1 executive leader, however, agreed that the BCM is engaged in educational ministry for this reason and on the other hand, 13.6%, i.e., 3 respondent executive leaders say that this was not the case with the BCM. A large number of respondents 81.82%, i.e., 18 of the leaders from the executive group also affirmed that this assumption was not the motivation for its educational ministry.

The table and graph above show that there is a general agreement overall within the executive leadership, in identifying the BCM to be indebted to its members to meet the spiritual needs of the people and to contribute to social transformation through the educational ministry. The executive leadership group also significantly admits the importance of educating church members, whereas the majority of the executive leaders rate the importance of involvement in Government-sponsored education as insignificant.

\(^{174}\)By "Government Context," I mean that it was generally perceived that the Government-run schools do not fully satisfy the expectation of the public and thereby the BCM is actively participating in educational activity to ameliorate the situation or to address this issue by opening church-run schools.
VIII. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION B.2.

INDEBTEDNESS OF THE BCM IN EDUCATIONAL MINISTRY (LG)

With the purpose of identifying the BCM’s obligation to its constituency, the lay leadership groups were asked to rate their views and observations. A majority, 73.08%, i.e., 19 (very important 19.23% + important 53.85%) of the lay leaders felt the obligation of the BCM towards educating its church members as important.

Table Six: Showing the responses of the Lay Leadership Group I, II & III (LG)

<table>
<thead>
<tr>
<th>INDEBTEDNESS OF THE BCM</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Educating Church Member (E.C.M.)</td>
<td>5 (19.23%)</td>
<td>14 (53.85%)</td>
<td>5 (19.23%)</td>
<td>2 (7.69%)</td>
</tr>
<tr>
<td>2. Spiritual Need (S.N.)</td>
<td>13 (50%)</td>
<td>5 (19.23%)</td>
<td>7 (26.92%)</td>
<td>1 (3.85%)</td>
</tr>
<tr>
<td>3. Social Transformation (S.T.)</td>
<td>7 (26.93%)</td>
<td>7 (26.93%)</td>
<td>10 (38.46%)</td>
<td>2 (7.69%)</td>
</tr>
<tr>
<td>4. Government Context (G.C.)</td>
<td>-</td>
<td>1 (3.85%)</td>
<td>5 (19.23%)</td>
<td>20 (76.92%)</td>
</tr>
</tbody>
</table>

Graph Six: Indebtedness of the BCM in Educational Ministry. (LG)

However, a total of 26.92%, i.e., 7 lay leaders (less important 19.23% + least important 7.69%) expressed that this was not so important. Despite these expressions
of indifferences, towards educating church members, a majority of the lay leaders expressed that it was an important obligation of the BCM.

The above table shows that 69.23%, i.e., 18 (very important 50% + important 19.23%) of the lay leaders admitted that the BCM is indebted to meet the spiritual need of its members. Only 3.85%, i.e., one leader, said that the educational obligation of the BCM is very minimal in respect to meeting the spiritual needs of the members. And from this same category, 26.92%, i.e., seven lay leaders are of the opinion that meeting the spiritual needs of the members is less important. Therefore from the above table, it is clear that a sense of indebtedness to meet the spiritual needs of people is still very strong in the BCM.

Social transformation was important for more than half of the lay leader respondents, 53.86%, i.e., 14 (very important 26.93% + important 26.93%). With 50%, i.e., seven lay leaders (7 out of 7+7) rating it as very important, seems highly significant. Contrary to this, 38.46%, i.e., 10 of the leaders affirm social transformation to be less important and a few of them 7.69%, i.e., two leaders do not see the importance of it. However, the realization of the importance of social transformation is evident as more than half of the lay leaders declared it to be so.

Twenty respondents, 76.92% did not agree with the statement that the BCM is educationally indebted to its constituency in the context of Government-sponsored education. Nevertheless, 3.85%, i.e., one leader of this category, says it is important and still 19.23%, i.e., five of the leaders say that the BCM involvement in Government-sponsored education is less important.

The graph reveals that educating church members is the most important reason for the BCM to fulfill its indebtedness to its constituency. The second priority for more than 50% of the respondents is to meet the spiritual needs of members. Social
transformation is regarded third in order of importance in the BCM educational indebtedness to the constituency. The lay leaders in turn stated that the Government context was least important.

In the over all findings of the research according to graphs five and six, there are some variations in the historical importance that the two leadership groups gave. While the executive leaders ranked the spiritual needs of people as of prime importance, the lay leaders rated it as of secondary importance. Educating church members is the priority for the lay leaders whereas educating church members ranks third in the executive leadership group. Nevertheless, the importance of meeting the spiritual needs of the members takes the highest priority.

IX. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION

C.1. EARLY METHODS AND PRACTICES OF THE BMS (EG)

Concerning the early methods and practices of the BMS educational ministry, the respondents from the executive group, 59.09%, i.e., 13 of them (very important 40.91% + important 18.18%) stated that the clue to the early method of educational ministry was the establishment of a central model school with plans for extension.

Table Seven: Responses of the Executive Leadership Group I, II&III. (EG)

<table>
<thead>
<tr>
<th>METHODS AND PRACTICES OF BMS</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Model School Extension (M.S.Ex.)</td>
<td>9 (40.91%)</td>
<td>4 (18.18%)</td>
<td>4 (18.18%)</td>
<td>5 (22.73%)</td>
</tr>
<tr>
<td>2. Holistic Education (H.Ed.)</td>
<td>8 (36.36%)</td>
<td>5 (22.73%)</td>
<td>3 (13.64%)</td>
<td>6 (27.27%)</td>
</tr>
<tr>
<td>3. Encouraging Girls Edn. (E.G.E.)</td>
<td>3 (13.64%)</td>
<td>8 (36.36%)</td>
<td>8 (36.36%)</td>
<td>3 (13.64%)</td>
</tr>
<tr>
<td>4. Residence School &amp; Co-Education. (R.S/Co.Ed.)</td>
<td>2 (9.10%)</td>
<td>8 (36.36 %)</td>
<td>6 (27.27 %)</td>
<td>6 (27.27 %)</td>
</tr>
</tbody>
</table>
A majority, 69.23%, supported this venture i.e., 9 (9 out of 9+4) rated it as the most important method. Quite a few leaders from the executive group, 40.91%, 9 of them (less important 18.18% + least important 22.73%) claimed that the establishment of a model school was not an important early practice. However, a majority of the executive leaders thought that the model school was significant in BMS history.

This table also shows that holistic education occupied a position of second rank in the minds of the leaders. A little more than half, 59.09%, i.e., 13 executive leaders (very important 36.36% + important 22.73%) say that engaging in holistic ministry in different dimensions of educational activities was very important. Among them, 13.64%, i.e., three executive leaders regarded it as less important and several of the respondents, 27.27%, i.e., six leaders say that a holistic ministry was not emphasized. This explains why fewer than half, 40.91%, i.e., nine (less important 13.64% + least important 27.27%) of the leaders in this category are not convinced of the importance of a holistic ministry of the BMS. Since a greater number of leaders acknowledged the holistic ministry as the earlier practice, the significance of its importance is valid.

One of the early practices of the BMS was to encourage the education of girls and this appeared to be very important to half of the executive leaders, 50%, i.e., 11 of them (very important 13.64% + important 36.36%). More than 27%, i.e., three (3 out
of 3+8) rated the education of girls as very important and the BMS took important care to achieve this end. However, an equal number of 11 leaders (less important 8.36% + least important, 13.64%) have also expressed that encouraging girls’ education was historically not important.

With regard to the development of residential schools and the introduction of co-education, 45.46%, i.e., 10 executive leaders (very important 9.10% + important 36.36%) regarded the initiative as important. However, more than half 54.54%, i.e., 12 (less important 27.27%+ least important 27.27%) of the respondent executive leaders considered it as non-important. The role of residential schools and the encouragement of co-education cannot be ignored, however, as there were 9.10%, i.e., two executive leaders who affirmed it as very important. Among the executive leaders the high percentage of those who think this practice is unimportant is to be noted and the reason for this needs to be examined further.

Hence, from the above graph seven it is evident that as far as the executive leadership group is concerned, the most important method and practice of the early BMS was the establishment of a central model school with plans for extension. Holistic education was regarded as secondary to the model school and it would be of significance to research the practice of holistic education for future educational proposals. Encouraging the education of girls takes the third rank out of four and the establishment of residential schools and co-education is considered as least important, historically.

X. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION

C.1. EARLY METHODS AND PRACTICES OF THE BMS (LG)

A large percentage, 69.24%, i.e., 18 (very important 46.16%+important 23.08%) of the lay leadership group identified the establishment of a central model
school with plans for extension as important in the educational method and practice of the BMS. From this leadership category, 30.26%, i.e., 8 lay leaders (less important 15.38% + least important 15.38%) however denied it as an important practice of the BMS.

Table Eight: Responses of the Lay Leadership Group I, II, &III (LG)

<table>
<thead>
<tr>
<th>TABLE 8</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>METHODS AND PRACTICES OF BMS</strong></td>
</tr>
<tr>
<td>1. Model School Extension (M.S.Ex.)</td>
</tr>
<tr>
<td>2. Holistic Education (H.Ed.)</td>
</tr>
<tr>
<td>3. Encouraging girls Edn. (E.G.E.)</td>
</tr>
<tr>
<td>4. Residence School &amp; Co-Education. (R.S/Co.Ed.)</td>
</tr>
</tbody>
</table>

Graph Eight: Early Methods and Practices of the BMS (LG)

Of the leaders who said that the establishment of a central model school with plans for extension is important, more than 66.67%, i.e., 12 lay leaders (12 out of 12+6) strongly supported this. The table shows that 15.38%, i.e., 4 leaders, in this category indicate that this system of central model school is not considered important.
The practice of holistic education was regarded as important by a majority of 57.69%, i.e. 15% (very important 42.31% + important 15.38%) of the lay leaders. 73%, i.e., 11 of these leaders (11 out of 11 + 4), rated this method and practice as very important. However, 15.38%, i.e., 4 of the leaders did not regard it as important. Twenty seven percent (26.92%), i.e., 7 of leadership in this category, claimed that holistic education was the least important practice in its educational ministry.

With regard to the method and practice of encouraging the education of girls, 42.31%, i.e., 11 (very important 7.69% + important 34.62%) of the leaders claimed that it is important. Out of these, 7.69%, i.e. two identified that girls’ education is very important. However, a number of leaders, more than half in this lay leadership group, 57.69%, i.e., 13 (less important 34.62% + least important 23.07%) leaders did not consider it so important. Out of this, 23.07%, i.e., 6 leaders considered that girls’ education was the least important in their educational method and practice. It is to be noted that the introduction of women’s education is a key issue to be further reflected upon.

Among the lay leaders, 34.61%, i.e., nine (very important 3.84% + important 30.77%) were in favor of this method and claimed that establishing a residential school and introducing co-education was important. Out of this, 3.84%, i.e., one of the respondent leaders believed that this practice is very important. More than half of them, 65.39%, i.e., 17 lay leaders (less important 34.62% + least important 30.77%), are of the opinion that the establishment of residential schools and co-education were not very important. About 53%, i.e., 9 (9 out of 9 + 8) of these rated that residential schools and co-education were not important. This indicates that though the respondents acknowledged the practice of residential schools and co-education, the lay leadership group did not give much importance.
The graph shows that the early methods and practices of the BMS were first, to establish the model school; second, to engage in holistic education for the common good; third, to encourage girls' education; and fourth, to develop residential schools and to introduce co-education. The overall findings from both the leadership groups have identified identical methods and practices of the BMS and indicated that meeting the spiritual needs of the members was their first priority.

XI. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION

C.2. WAYS OF BMS PIONEERING EDUCATIONAL MINISTRY (EG)

The following table portrays the pioneering educational enterprises of the BMS in order of their historical importance as affirmed by the executive leadership group. The leaders were asked to rank their answers according to their knowledge and observation. All the executive leaders, 100% i.e., 22 (very important 86.36% + important 13.64%) affirmed as important and that the BMS pioneered literacy in Sunday school ministry. This indicates that the Sunday school introduced by the BMS served two major functions; literacy and school ministry.

Table Nine: Responses of the Executive Leadership Group I, II, and III (EG)

BMS Pioneering Educational Ministry (EG)

<table>
<thead>
<tr>
<th>MINISTRY CATEGORY</th>
<th>Very important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Literacy &amp; Sunday School Ministry (L.S.S.)</td>
<td>19 (86.36 %)</td>
<td>3 (13.64 %)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2. Monitorial System of learning and teacher Training (M. L.T.T.)</td>
<td>-</td>
<td>10 (45.45 %)</td>
<td>5 (22.73 %)</td>
<td>7 (31.82 %)</td>
</tr>
<tr>
<td>3. Extra-curricular &amp; Missionary Emphasis (Ex. C/M/E.)</td>
<td>3 (13.64 %)</td>
<td>5 (22.72 %)</td>
<td>11 (50 %)</td>
<td>3 (13.64%)</td>
</tr>
<tr>
<td>4. Value Education (V.Ed.)</td>
<td>-</td>
<td>4 (18.18 %)</td>
<td>7 (31.82 %)</td>
<td>11 (50 %)</td>
</tr>
</tbody>
</table>

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None of the executive leaders affirmed the monitorial system of learning and value education as a very important method and practice. Its importance was recognized however by almost half, 45.45%, i.e., 10 of the executive leaders agreed that the monitorial system of learning and teacher training was important. More than fifty percent of the executive leaders expressed the opinion that this monitorial system of learning, pioneered by the missionaries was insignificant today. There could be several reasons why this question is disregarded by most of the executive leadership respondents.

According to the above table, 36.36%, i.e., 8 (very important 13.64% + important 22.72%), of the executive respondents have observed that the BMS pioneered extra-curricular activities and emphasized missionary work as important. Of these executive leaders, 13.64%, i.e., three of them opined that this practice was very important. Moreover, several other leaders from the executive group, 22.72%, i.e., five of them consider that extra-curricular activities and missionary emphasis are important. A total of eight executive leaders saw the importance of these activities. However,
more than half 63.64%, i.e., 14 (less important 50% + least important 13.64%) of the executive leaders in this category say that extra-curricular activities and a missionary emphasis were not an important pioneering practice of the BMS.

While 18.18%, i.e. 4 leaders, of the executive respondents observed that BMS pioneering work in imparting value education through formal and non-formal means was important, none of them considered it to be very important. On the contrary, 81.82%, i.e. 18 (less important 31.82%+least important 50%), of the executive leaders said that this method of education was not important. 50% i.e. 11 of the leaders in this category said that this practice is least important.

Overall, in the BMS pioneering educational ministry, the above tables and graphs reveal that the executive leadership group considered the beginning of literacy in Sunday school ministry as of greatest importance. Encouraging a ministerial system of learning and teacher training in the early educational ministry of the BMS placed was second in importance. The graph indicates that incorporating extra-curricular activities and missionary emphasis was regarded as of less importance, and that of value education as least important.

XII. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION C.2. WAYS OF BMS PIONEERING EDUCATIONAL MINISTRY (LG)

The following table shows that more than 96%, i.e., 25 (very important 80.77% + important 15.38%), of the lay leadership respondents affirmed that the BMS pioneered in literacy development and Sunday school ministry.
Table Ten: Responses of the Lay Leadership Group I, II, & III (LG)

BMS' Pioneering Educational Ministry (LG)

Table 10

<table>
<thead>
<tr>
<th>MINISTRY CATEGORY</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Literacy &amp; Sunday School Ministry. (L.S.S.)</td>
<td>21 (80.77 %)</td>
<td>4 (15.38%)</td>
<td></td>
<td>1 (3.85 %)</td>
</tr>
<tr>
<td>2. Monitorial System of learning and Teacher Training (M.L.T.T.)</td>
<td>3 (11.54 %)</td>
<td>14 (53.85 %)</td>
<td>5 (19.23 %)</td>
<td>4 (15.38 %)</td>
</tr>
<tr>
<td>3. Extra-curricular &amp; Missionary Emphasis (Ex. C/M.E.)</td>
<td>-</td>
<td>8 (30.77 %)</td>
<td>13 (50 %)</td>
<td>5 (19.23 %)</td>
</tr>
<tr>
<td>4. Value Education (V.Ed.)</td>
<td>2 (7.69 %)</td>
<td>1 (3.85 %)</td>
<td>8 (30.77 %)</td>
<td>15 (57.69 %)</td>
</tr>
</tbody>
</table>

Graph Ten: BMS' Pioneering Educational Ministry (LG)

Graph 10

The overwhelming majority of 80.77%, i.e., 21 out of these 26 lay leaders identified that this statement is very important. The fact that there were none who said this Sunday school category was not important, and only, 3.85%, i.e., one lay leader respondent, who said that this was least important is to be noted. Thus there is a near-unanimity in the perception that literacy through the Sunday school ministry was of prime importance in the BMS ministry.

In contrast, the observation of the executive leaders where only 10 of them agreed with the importance of the monitorial system of learning and teacher training,
the lay leaders affirmed that a monitorial system of learning and that of introducing
teacher training have high importance. This is supported by a number of lay leaders,
65.39%, i.e., 17 (very important 11.54% + important 53.85%). It should also be noted
that among the lay leaders, 19.23%, i.e., 5 leaders regarded it as less important and
15.38%, i.e. 4 leaders, in this lay leadership category regarded it as of least importance.
This affirms that a monitorial system of learning and teacher training is recognized as
important by a majority of lay leader respondents.

No lay leader agreed that the extra-curricular activities and missionary
emphasis of the BMS was very important as pioneering educational practice. Only
30.77%, i.e., 8 of the respondents agree with the statement that this was a pioneering
ministry of importance. However, over 69.23%, i.e., 18 lay leaders (less important
50% + least important 19.23%), did not consider this aspect of BMS ministry as
important.

The respondents are divided as to affirm whether the BMS pioneered in
educational ministry with regard to values education. The lay leaders 11.54%, i.e., 3
(very important 7.69% + important 3.85%), of them indicated that values education
was an important pursuit of the pioneering ministry of the BMS. Nevertheless, the rest
of the respondent lay leaders 30.77%, i.e., 8 of them, affirmed that values education
was not an important concern and more remarkably, more than half 57.69%, i.e., 15 of
the leaders in this category, considered this part of BMS ministry as of least
importance.

Overall, the research findings from the above leadership groups, the executive
group and the lay leadership group, bear similarities with regard to the ministry
category in ranking the order of the historical importance. However, a close analysis as
shown in the tables and graphs reveal that the lay leadership group favors the monitorial system of learning decidedly more than the executive leader respondents.

XIII. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION

D.1. THE PRESENT EDUCATIONAL STRATEGY OF THE BCM (EG)

With the purpose of clarifying and defining the present educational strategy of the BCM, the respondents were asked to give their opinion. From the table below, it is evident that a majority of them strongly advocate the English medium of instruction in the educational ministry.

**Table Eleven: Responses of the Executive Group of Leadership I, II, & III (EG). The Present Educational Strategies of the BCM (EG)**

<table>
<thead>
<tr>
<th>STRATEGIES OF BCM</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Medium of Instruction in English (M.I.-EN.)</td>
<td>5 (22.73 %)</td>
<td>10 (45.45 %)</td>
<td>5 (22.73 %)</td>
<td>2 (9.09 %)</td>
</tr>
<tr>
<td>2. Targeting People for Education (T.P.G.)</td>
<td>11 (50 %)</td>
<td>3 (13.64 %)</td>
<td>2 (9.09 %)</td>
<td>6 (27.27 %)</td>
</tr>
<tr>
<td>3. Financial &amp; Human Resource Investment (F&amp;H.R.I)</td>
<td>5 (22.73 %)</td>
<td>5 (22.73 %)</td>
<td>5 (22.73 %)</td>
<td>7 (31.81 %)</td>
</tr>
<tr>
<td>4. Evaluation System (Ev.S.)</td>
<td>1 (4.55 %)</td>
<td>5 (22.73 %)</td>
<td>10 (45.45 %)</td>
<td>6 (27.27 %)</td>
</tr>
</tbody>
</table>
A majority of the executive leaders in this category, 68.18%, i.e., 15 (very important 22.73% + important 45.45%), accepted the importance of introducing English as the medium of instruction in the educational institutions. Only seven leaders 31.82%, (less important 22.73% + least important 9.09%) of them considered it not important. Thus, the motivation for the BCM to introduce English medium schools is strong.

More than 63.64%, i.e., 14 (very important 50% + important 13.64%), of the executive leaders claimed that the BCM’s strategy for targeting select people groups is important. Of this group of leaders, more than 78%, i.e., 11 executive leaders (11 out of 11+3) rated the selection of the people group strategy very important. None of the other strategies adopted by the BCM match this in importance. On the other hand, a good number of leaders, 36.36%, i.e., 8 leaders (less important 9.09% + least important 27.27%), in this executive leadership group did not regard it as very important. Of the twenty-two executive leaders, 27.27%, i.e., 6 of them, claimed that this strategy was the least important.
The group of executive respondents seems to be divided with regard to the BCM being motivated by a desire towards long-term financial and human resource development. Almost half of them, 45.46%, i.e., 10 executive leaders (very important 22.73% + important 22.73%) felt that such a motivation was a valid one. A little more than half 54.54%, i.e., 12 (less important 22.73% + least important 31.81%), of them felt that this emphasis was not important. However, it is important to note that 45.46%, i.e., 10 of the respondents, claimed that the long-term financial and human resource investment strategies were a considerable motivation factor to be significant here.

Just a few leaders of this executive leadership category, 27.28%, i.e., 6 of them (very important 4.55% + important 22.73%), stated that the evaluation system implemented by the BCM was another important strategy. Among these leaders, 4.55%, i.e., 1 of them specifically mentioned that this strategy was very important. The majority of the executive respondents, 72.72%, i.e., 16 leaders (less important 45.45% + least important 27.27%) however, admitted that this system was not important in the BCM’s educational strategy. 45.45%, i.e., 10 of executive leader respondents claimed that developing a system of evaluation was not of less importance.

The graph indicates that while the strategy of placing an emphasis on English medium education is important, the strategy of targeting select groups for education ranked a close second as an important strategy. While recognizing the importance of evaluation systems, the financial investment and human resource development is rated next to the targeting select people groups for education.

XIV. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION D.1:

THE PRESENT EDUCATIONAL STRATEGIES OF THE BCM. (LG)

The following table shows that more than 53.84%, i.e., 14 (very important 46.15% + important 7.69%), of the respondents have affirmed that targeting people
groups for educational ministry was an important strategy of the BCM. The importance of this is evident by the fact that 46.15%, i.e., 12, rated it as “very important.” However, it should also be observed that 46.16%, i.e., 12 lay leaders (less important 11.54% + least important 34.62%), consider that this strategy is not important.

Table Twelve: Responses of the Lay Leadership Group I, II, &III (LG)

TABLE 12

<table>
<thead>
<tr>
<th>STRATEGIES OF BCM</th>
<th>Very Important</th>
<th>Important</th>
<th>Less Important</th>
<th>Least Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Targeting People for Education (T.P.G.)</td>
<td>12 (46.15%)</td>
<td>2 (7.69%)</td>
<td>3 (11.54%)</td>
<td>9 (34.62%)</td>
</tr>
<tr>
<td>2. Medium of Instruction in English (M.I. -EN.)</td>
<td>2 (7.69%)</td>
<td>12 (46.15%)</td>
<td>9 (34.62%)</td>
<td>3 (11.54%)</td>
</tr>
<tr>
<td>3. Financial &amp; Human Resource Investment (F. &amp; H.R.I.)</td>
<td>6 (23.08%)</td>
<td>5 (19.23%)</td>
<td>8 (30.77%)</td>
<td>7 (26.92%)</td>
</tr>
<tr>
<td>4. Evaluation System (Ev. S.)</td>
<td>2 (7.69%)</td>
<td>6 (23.08%)</td>
<td>6 (23.08%)</td>
<td>12 (46.15%)</td>
</tr>
</tbody>
</table>

Graph Twelve: The Present Educational Strategies of the BCM (LG)

Lay leaders are divided in their opinion to affirm whether the BCM’s educational strategies need to be still relevant or not with regard to the question of emphasis on the English medium of instruction in its educational institutions. More
than half 53.84%, i.e., 14 (very important 7.69% + important 46.15%), of the leaders identified it as important. Nevertheless, the other half, 46.16%, i.e., 12 (less important 34.62% + least important 11.54%) have doubts about its importance as an educational strategy.

With regard to long term financial and human resource investments, some of the lay leaders in this category, 42.31%, i.e. 11 (very important 23.08% + important 19.23%), of the lay leaders have stated that the practice adopted presently is important. On the other hand, a few lay leaders, 30.77%, i.e. 8, recognized it as less important and some 26.92%, i.e., 7 of respondent leaders, claimed that it is of least importance. Even the number of leaders claiming this strategy to be unimportant is quite high; the very fact that there are 42.31%, i.e. 11 (very important 23.08% + important 19.23%) of the leaders’ support for it, proves that the strategy is strong.

A significant number, 69.2%, i.e., 18 (less important 23.08% + least important 46.15%), of the lay leaders are of the opinion that the evaluation system adopted by the BCM is irrelevant and only 7.69%, i.e., 2 of the leaders, assert it to be very important. In spite of the fact that a significant number have disregarded the importance of this strategy, the relevance of this strategy is not totally negated because 7.69%, i.e., 2 of the leaders, have judged that this strategy is very important.

The graph shows the historical importance (for the LG) of the educational strategy of targeting select people groups. An equal emphasis on English medium of instruction is given unlike the executive group’s observation. Long-term financial and human resource investments are considered moderately important, while developing systems of evaluation is regarded as least important.

Overall, the graph indicates that there are dissimilarities in the order of importance according to the responses of each of the leadership groups. Lay leaders
give most importance to targeting people groups, while the executive leaders rate the same strategy as second in importance. Lay leaders rank the medium of instruction on English as second in importance while the executive leaders consider this strategy to be of prime importance. The other two BMS initiatives, long-term financial and human resource investment and developing systems of evaluation are qualified as of importance by the two leadership groups.

XV. TABULATION AND ANALYSIS FROM THE RESEARCH QUESTION

D.2. OTHER EDUCATIONAL STRATEGIES OF THE BCM

This is an open-ended question given to discover other educational strategies undertaken by the BCM from the perspectives of the leadership respondents.

Following are the responses of the executive (EG 22) and lay leaders (LG 26). The responses indicate that there are several perceived operative strategies within the educational ministry of the BCM. Some of the strategies mentioned by all the 48 leaders are similar and some of them are unique and specific. First of all the responses of the Executive leadership group are given under the following domains: Social transformation, Educational, Human Resource Development, and Religious Education and Evangelism.

A. Social Transformation

The executive leadership group affirmed that the BCM has adopted strategies to broaden its educational initiatives to include a social transformation goal. A significant number of them, EG III/3,175 EGIII/1,176 EGI/3,177 EG I/4178 and EGII/5179

specifically mentioned that the strategy of the BCM was “social upliftment” or “to transform social life.”

EGII/4 \(^{180}\) identified that with the purpose of achieving this objective, the BCM, “engages educational system as a means to upgrade social and economic condition of the people.” EGIII/5 \(^{181}\) mentions that, “the BCM encounters the subalterns especially those in the mission field.” Similar to this citation, EGI/7 \(^{182}\) affirms that the BCM has a “target people.” EGI/5 \(^{183}\) also mentions that, “by having a close relationship with the target people” the BCM achieves its purpose. EGI/4 \(^{184}\) also described the strategy of the BCM as “targeting people” and “adopting educational policy for tribe by tribe education.”

1. Selecting People Groups

EGII/4 \(^{185}\) identified the strategy of “inculcating primary education for selected groups.” EG II/1 \(^{186}\) affirmed that the BCM is giving “emphasis on practical work to school education.” EGII/3 \(^{187}\) indicated that the “non-formal educational method is being practiced especially in villages.”

2. Adult Education \(^{188}\)

One of the executive leaders, EGI/6 \(^{189}\) affirms that the BCM places, “emphasis on Adult education in the mission field,” with the aim to promote social upliftment.

\(^{182}\)EG/I/EM-4, April 26, 2004.
\(^{184}\)EG/I/EM-1, April 26, 2004.
\(^{185}\)EG/II/CM-4, April 23, 2004.
\(^{186}\)EG/II/ES-1, April 24, 2004.
\(^{188}\)Bhatia and Bhatia, *A Book of Education for Beginners*, 35.
\(^{189}\)EG/I/EM-3, April 24, 2004.
B. Educational System

1. School Strategy

This utilitarian concept of the mission school is very prevalent among the majority of executive leadership respondents. The mission school is regarded as the effective means and method to produce leaders, pastors and social workers in the society. The idea that mission education produces leaders is the key issue and the mission school gives the general impression that the graduates of such institutions will contribute substantially to the accomplishment of the educational goals of the BCM.

It is to be noted that the majority of the executive leaders are aware of the strategies of the BCM educational ministry. For example, EGIII/5\(^{190}\) reported that, “the BCM still follows universalization of education in most cases.” In the process, as indicated by the executive leader, EGI/2,\(^{191}\) the BCM follows the pattern of the Government school and gives a “secular education.”

With regard to the system of education, EGII/6\(^{192}\) admitted that, “there is more or less a similarity with the Government school and private school.” However, with the strategy of the BCM, there is a sign of improvement and, “individual competition is gradually developing in study,” according to EG 11/5.\(^{193}\)

2. Establishing a Residential School:

EGI/1\(^{194}\) particularly mentioned that the BCM is compelled “to establish Residential school education since various obligations become compulsory.” According to EGI/5\(^{195}\) the strategy in education, adopted by the BCM is for the,

\(^{191}\)EG/I/ AGS-1, May 2, 2004.
\(^{192}\)EG/II/ CM-6, April 24, 2004.
\(^{193}\)EG/II/CM-5, April 24, 2004.
\(^{194}\)EG/I/PR, April 22, 2004.
\(^{195}\)EG/I/EM-2, April 27, 2004.
“provision of better infrastructure especially in the remote areas.” EGI/7196 mentions that the BCM “takes particular care to make use of the local resources” in its educational work.

3. Emphasis on Quality Education

The BCM, according to EGII/4,197 EGI/3,198 and EGI/4199 made an attempt to improve school education, and stated that there is “induction of qualitative educational system.” EG II/3200 and EG I/1201 also affirmed that, “the BCM is trying to provide quality education from kindergarten to college level for future leadership development.” “Practicing a grading system,” is another strategy mentioned. EGII/1202 indicated that, “Special emphasis is to be on practical work.” Special attention is paid to games and sports and group activities, and other educational possibilities are being explored to improve quality education. Therefore, business or job-oriented educational initiatives, which encourage self-employment, are also recognized.

4. English Medium School

EGI/7203 mentioned that one important strategy was “Anglicization.” Similarly, EGI/4204 mentioned that there is a significant motivation for the introduction of English medium schools as a strategy. The establishment of boarding ministries at Lunglei and Aizawl by the BCM are important strategies according to EGIII/4205 in this regard. EGII/2206 mentioned a similar strategy, such as residential English schools being
opened up by the BCM in suitable towns and villages. EGIII/I\textsuperscript{207} and EG I/5\textsuperscript{208} have thus recommended, "more budgeting for the educational ministry" and that the BCM should become involved in a "holistic educational ministry."

\textit{C. Human Resource Development}

\textit{1. Leadership Development}

Out of the twenty-two executive respondents, EG I/4\textsuperscript{209}, EGII/5\textsuperscript{210} and EGIII/6\textsuperscript{211} emphasize that leadership development is an important strategy. These leaders stated that the educational ministry was operated with the particular aim to build up future leaders for the church. They looked at the educational ministry primarily from the mission "perspective, and thereby regarded educational ministry as a producer of leaders for the church."

It was realized that for the BCM to fulfill church planting as a goal in mission requires time. As more leaders are developed through the educational ministry, churches are planted. \textit{The general perception is that the educational ministry produces leaders to meet the growing demands of the society and thereby helps to achieve the objective of the BCM. Thus, the educational ministry is the main means of preparing individuals for leadership. It is found that students become actively involved in diverse activities of the educational program. They discharge various responsibilities and therefore, have opportunity to come forward and lead. They receive training for leadership in this manner. Their talents are recognized and developed. Thus a leadership development strategy accomplishes the objectives of the BCM.}

\textsuperscript{207}EG/III/PC-1, April 23, 2004.
\textsuperscript{208}EG/I/EM-2, April 27, 2004.
\textsuperscript{209}EG/I/EM-1, April 26, 2004.
\textsuperscript{210}EG/II/CM-5, April 24, 2004.
\textsuperscript{211}EG/III/PC-6, April 24, 2004.
2. Emphasis on Job-Oriented Education

EGI/3, EGI/1, EGI/6, and EGI/II/1 have indicated that the BCM is aiming at "self-support with self-sufficiency in the future of students." They identified that the "job-oriented education and quality education to meet national and state demand," is being emphasized. According to these leaders, the inclusion of "skill training program e.g. carpentry, tailoring in education," are the strategies adopted towards the fulfillment of the BCM educational ministry. These strategies are affirmed as significant for producing self-employment. EGI/8 and EGI/5 have also indicated that the BCM strategy of taking steps towards placing, "emphasis on science and technology," giving importance to "computer studies, etc," improves its educational goal.

EGII/3 defined one of the BCM strategies as, "to provide non-formal education in some areas to meet the present need of the people." BCM's involvement in non-formal education has been undertaken as a result of interest in providing Christian teaching to those who are outside the purview of formal education. This strategy is designed for targeted groups to meet their spiritual and educational needs. There is flexibility in the design of the curriculum and the scheme of evaluation in this system. EGI/II/2 indicated that the strategy of the BCM is to "give awareness and challenge the Government schools in their failure to produce good citizens."

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218 EGI/II/CM-3, April 29, 2005.
3. Teacher Training

EGI/6 expressed that the training of teachers formed an important part of educational strategy. He was of the opinion that the BCM needs to attach much importance to the teacher. The success or failure of the educational process rests upon the individual teacher. Emphasis on sending teachers for in-service training at the government training-center is given by the BCM. Some of the executive leaders, EGII/5 and EGIII/2, have gone further to say that giving proper training to teachers outside Mizoram (other than the Government training-center in Mizoram) would produce qualitative results for the BCM. This would enhance the quality of teachers and thus promote the quality of education so that students would be equipped to study or work in an international setting.

D. Religious Education and Evangelistic Strategy of the Church

With regard to religious education, EGI/2 stated that the BCM is giving a strong emphasis to this area in its school ministry. The introduction of Christian music is one of the particular strategies in school education. EGII/5, EGIII/6 and EGII/6 reported that, “church planting” is the goal of the BCM and hence the educational methods employed in the BCM educational institutions are evangelism-oriented. “Christian principles are inculcated through a daily morning devotional period, through religious camping, Scripture classes and Christian music.”

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221 EG/1/EM-3, April 24, 2004.
226 EG/II/PC-6, April 24, 2004.
227 EG/II/CM-6, April 24, 2004.
According to EGI/1, EGI/3, EGI/7 and EGI/8, in order to encourage biblical principles to flourish in the minds and hearts of the students, there is an "emphasis on Christian ethics," and on "Biblical teaching and teaching on integrated Christian education." This emphasis focuses on the evangelistic strategy of the BCM educational ministry. EGII/4, EGII/6 and EGII/2 stated that introducing both moral education and teaching of scripture are important aspects of BCM and for the development of the students' spiritual growth.

EG II/6, EGII/3, EGII/4 and EGII/1 admitted that the "film ministry in the mission field of the BCM" and "engaging in holistic approach of mission" proves to be an important strategy for the upliftment of the people. According to some of the executive leaders, EGIII/6, EGIII/5 and EGII/1, the "work of social upliftment" paves the way for evangelization of the people and the spread of the gospel. EGII/2 and EGII/3 identified that the "establishment of theological education for the purpose of producing leaders and missionaries" is a significant strategy of the educational ministry of the BCM.

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228 EG/I/PR, April 22, 2004.
233 EG/I/CM-6, April 24, 2004.
235 EG/I/CM-6, April 24, 2004.
239 EG/III/PC-6, April 24, 2004.
E. Findings of the Lay Leaders Regarding the Educational Strategies of the BCM

Many responses from the executive leaders are similar to the responses of the lay leadership group (LG) as regards the BCM strategy. However, the researcher prefers to give a detailed report of the findings of the lay leaders under the following headings.

1. Social Transformation

According to LGI/8, LGI/4, LGIII/6, LGIII/1, LGIII/4 and LG III/9, the involvement of the BCM for the “upliftment of the individual,” “people group,” in “Mizoram” as well as in the “mission fields” is an important strategy. LG II/4 affirmed that, “imparting secular education for the upliftment of social and political position” is another strategy. LGII/5 mentioned that, “Consciousness of right stirs up discipline gradually.”

2. Rehabilitation Center

Some of the lay leaders, LGII/5, LGI/3 and LGII/6 highlighted the BCM initiative for a rehabilitation center for alcoholic and drug addicts. According to these lay leaders, given better infrastructure and committed personnel, this strategy can be expected to yield a good result.

261
3. Adult Education

LG III/5\textsuperscript{255} highlighted the provision for the practice of adult education among the selected target group of people. This strategy helps to improve the social and spiritual development of the people. The masses of people, who missed or had no opportunity of availing themselves of the privilege of schooling, have the chance for remedial education in this scheme. Adult education imparts skills in reading, writing and simple arithmetic and serves as a powerful auxiliary to compulsory education.

F. Educational System

1. Formal Education

To a good number of the lay leaders, giving educational opportunities through formal education to less-privileged people is a prominent strategy. Introduction of other mission schools among a selected group of people beginning with the Primary level is a common strategy as indicated by LGI/8\textsuperscript{256} and LGIII/9\textsuperscript{257}. The observation included that this system prepares the minds and hearts of the students and parents to struggle with perseverance and much effort is needed to see the potential of children realized in this. Students are seen as the primary beneficiaries of the educational ministry of the BCM. Two of the lay leaders, LGII/4\textsuperscript{258} and LGIII/6\textsuperscript{259} affirmed that formal education is “enabling the local people to be self-sufficient.” The goal of the BCM then, “to develop human resource investment,” is thus being realized.

\textsuperscript{256}LG/I/LL-8, April 26, 2004.
\textsuperscript{257}LG/III/PG-9, May 18, 2004.
\textsuperscript{258}LG/II/ED-4, April 23, 2004.
\textsuperscript{259}LG/III/PG-6, May 4, 2004.
2. Establishing a Residential English School

LGI/5\textsuperscript{260} and LGI/1\textsuperscript{261} mentioned the necessity of establishing residential schools with strict discipline beginning with Pre-Primary with a provision for upgrading up to High school level. Residential schools are expected to be discipline-oriented, providing good character-building education. The need to give priority to the English medium of instruction is noted by almost all the respondents. The majority of the respondent lay leaders emphasized the role of English medium schools in comparison to vernacular-medium education.

3. Emphasis on Quality Education

Some lay leader respondents admitted that the quality of the education system is more or less the same in the Government-run schools and in the private schools. Therefore, the introduction of a superior quality education is an important strategy to be implemented by the BCM. Offering an education that is academically oriented and yet not losing sight of the spiritual dimension of growth is an important strategy according to LGII/8, \textsuperscript{262} LGII/6\textsuperscript{263} and LG II/5.\textsuperscript{264}

LGIII/3, \textsuperscript{265} LGII/7\textsuperscript{266} and LG I/1\textsuperscript{267} also further mentioned that the BCM is trying to provide quality education, from pre-Primary level to the higher Secondary level, thereby generating future leaders. LG III/2, \textsuperscript{268} LG II/8\textsuperscript{269} and LGII/3\textsuperscript{270} made mention that the BCM through school education has placed special emphasis on “planning to raise children of good character through the educational ministry” as well.

\textsuperscript{260}LG/I/LL-5, April 23, 2004.
\textsuperscript{261}LG/I/LL-1, April 22, 2004.
\textsuperscript{262}LG/II/ED-9, April 24, 2004.
\textsuperscript{263}LG/II/ED-7, April 22, 2004.
\textsuperscript{264}LG/II/ED-5, April 22, 2004.
\textsuperscript{266}LG/II/ED-8, April 27, 2004.
\textsuperscript{267}LG/I/LL-1, April 22, 2004.
\textsuperscript{268}LG/III/PC-2, April 21, 2004.
\textsuperscript{269}LG/II/ED-8, April 24, 2004.
\textsuperscript{270}LG/II/ED-3, April 25, 2004.
as “creating a sense of belonging in the management of the school.” Further, a suggestion was made in “giving admissions to promising students” for higher studies. In such cases, the BCM may provide financial support to the promising students in order for them to continue further studies.

LGII/2\textsuperscript{271} identified that an “average standard is maintained in all schools of the BCM.” LGII/8,\textsuperscript{272} mentioned that the “BCM school puts emphasis on quality rather than quantity.” However, LGII/7\textsuperscript{273} from the same category is skeptical about the emphasis on quality and affirms that, “Quality improvement in education is not given priority at the headquarters level.”

4. English Medium School

Another perceived strategy of the BCM indicated by the lay leaders is the introduction of English Medium schools to enhance the quality of education. LGI/8,\textsuperscript{274} LGI/6,\textsuperscript{275} LGM\textsuperscript{276} and LG II/4\textsuperscript{277} opined that “the introduction of English medium schools rather than those in the vernacular” is an important educational strategy. According to these lay leaders, English-medium schools and quality education seem to be closely related. It is presumed thereby that the introduction of English-medium instruction, seen as imparting quality education, would enable the development of human potential and prepare individuals to be self-sufficient. Accordingly, LGII/9\textsuperscript{278} indicated that, “improving quality education helps individuals to face the world.” LGII/2\textsuperscript{279} identified that, “emphasizing English medium school would develop human

\begin{itemize}
  \item \textsuperscript{271}LG/I/LL-2, April 29, 2004.
  \item \textsuperscript{272}LG/II/ED-8, April 24, 2004.
  \item \textsuperscript{273}LG/II/ED-7, April 27, 2004.
  \item \textsuperscript{274}LG/I/LL-8, April 26, 2004.
  \item \textsuperscript{275}LG/I/LL-6, April 24, 2004.
  \item \textsuperscript{276}LG/I/LL-4, April 23, 2004.
  \item \textsuperscript{277}LG/II/CM-2, April 26, 2004.
  \item \textsuperscript{278}LG/III/PG-9, May 18, 2004.
  \item \textsuperscript{279}LG/II/ED-2, April 24, 2004.
\end{itemize}
resource investment.” LGIII/5\textsuperscript{280} also asserted that, “Quality education produces committed leaders in the society.”

LGII/6\textsuperscript{281} indicated that, “introducing leadership training” is an important strategy in this category. LGII/3\textsuperscript{282} mentions the need for “preparing leaders for the coming generation to face the challenges of the new millennium” as important strategy. One strategy that is suggested by LGI/7\textsuperscript{283} is that there should be a concentration of mission schools in a particular place. “Instead of opening institutions in various places, it would be better to open institutions in two or three particular places which could be models for Mizoram.”

5. Holistic Education

LGII/9\textsuperscript{284} observed that “holistic education for the highest common good is to be aimed” and also mentioned that “text-book based education” was not sufficient. The strategies include BCM implementing “skill-training program, e.g. crafts, music” and “organizing seminars on various issues educating the members for leadership roles.” LGIII/3,\textsuperscript{285} LGIII/7,\textsuperscript{286} indicated that the BCM is “giving educational opportunities to less-privileged people.” According to LGI/2\textsuperscript{287} and LGIII/2,\textsuperscript{288} the collection of school “fees are also fixed at a minimum rate in few of the BCM schools and in several cases no fees is collected.” Thus the lay leaders specifically reported that a nominal fee is collected in some of the mission schools whereas some of the schools are run without collecting any fee.

\textsuperscript{281}LG/II/ED-6, April 22, 2004.
\textsuperscript{282}LG/II/ED-3, April 25, 2004.
\textsuperscript{283}LG/I/LL-7, April 30, 2004.
\textsuperscript{284}LG/I/LL-9, April 24, 2004.
\textsuperscript{286}LG/III/PG-7, April 25, 2004.
\textsuperscript{287}LG/I/LL-2, April 29, 2004.
\textsuperscript{288}LG/III/PG-2, April 21, 2004.
LGII/2, LGIII/9 and LGIII/8 particularly identified other BCM initiatives. They are, to “nurture a person spiritually and academically,” and “equip people, to be eligible for the church and society.” One of the lay leaders, LGI/5 specifically mentioned that there is a strong competitive spirit for learning among the students and this interest is on the increase. This leader specified that, “Church institutions with sports and church music must be established and good relationship among the staff is compulsory.”

LGII/3 and LGI/4 observed that an integrated approach is needed in the BCM educational ministry to prepare church members for future leadership. For some reason, one of the lay leaders, LGII/5 mentioned that, “the joint partial powers of the BCM and the Government is not the best” to run an institution.

Vocational education is the need of the hour according to LGII/3 who stated that the BCM is obliged to meet the demand of the complicated and specialized vocations of the present society. This leader emphasized that necessary efforts are being made by the BCM to develop schools that offer vocational training, especially at the secondary school level.

One important strategy mentioned by the lay leader LGI/5 is “the establishment of good institutions by BCM up to degree level in Mizoram.” In line with this, LGIII/4 desired “education for higher intellectual pursuit.” LGI/7 suggests, “Our traditional system of teaching needs to be renovated.”

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One new strategy to be implemented by the BCM according to LGII/8\textsuperscript{300} is “developing English medium schools under each pastorate level by providing financial assistance.” LGIII/3\textsuperscript{301} and LGIII/4\textsuperscript{302} explicitly stated that the introduction of English Medium Schools is an important strategy.

6. Extra-Curricular Activities

Co-curricular activities occupy an important place in the educational strategy of the BCM as admitted by the lay leadership group as well as the executive leaders, LGII/6,\textsuperscript{303} LGI/7,\textsuperscript{304} LGIII/4\textsuperscript{305} and EGI/5\textsuperscript{306} and EGII/6.\textsuperscript{307} These activities are helpful in bringing out the best in students, and they form an integral part of the educational program of the BCM. Introducing these activities has had great educational value for the students in various dimensions. The majority of the leaders have indicated that overall, the BCM strategy is holistic in nature.

G. Human Resource Development

1. Information Technology

A good number of the lay leadership respondents give the impression that the BCM recognizes the educational value of giving technological training in school to empower students and educators and this may function as an important strategy in the educational ministry. One of the lay leaders, LG III/4\textsuperscript{308} observed that the church’s “educational ministry has rather neglected the development of higher intellectual

\textsuperscript{300} LG/I/ LL-7, April 30, 2004.
\textsuperscript{301} LG/II/ED-8, April 24, 2004.
\textsuperscript{303} LG/III/PG-4, April 24, 2004.
\textsuperscript{304} LG/II/ED-6, April 22, 2004.
\textsuperscript{305} LG/I/LL-7, April 30, 2004
\textsuperscript{306} LG/III/PG-4, April 24, 2004.
\textsuperscript{307} EG/I/EM-2, April 27, 2004.
\textsuperscript{308} EG/II/CM-7, April 24, 2004.
\textsuperscript{309} LG/III/ED-4, April 23, 2004.
pursuit,” and more stress needs to be on training people in information technology; hence more students need “access to computers.”

H. Religious Education and Evangelistic Strategy of the Church

Incorporating Scriptural teachings into the school curriculum is vital according to many lay leader respondents. A majority of the lay leaders have identified that the BCM’s work in school education is to support the church’s “mandate to spread the gospel and train students. They have perceived that the BCM understood an education-mandate with the objective of teaching Christian principles, familiarizing students with Jesus Christ’s teaching and ministry, to the end that they would have head and heart knowledge of Him.”

According to eight of the lay leaders, LG I/4, LG I/9, LGII/5, LGII/4, LGIII/1, LG III/4, LG III/6 and LGIII/7, the aim of the BCM education is, “to spread the gospel,” “to evangelize,” or “to use education as an important tool for evangelism” or “bringing people to the knowledge of Christ.” To this end, there is a strong emphasis on spiritual development in the BCM institutions, encouraged by morning devotions, camps, scripture classes, and evangelistic campaigns accompanied by Christian music. Without this strategy, no church could do its ministry effectively.

LGI/6 and LGII/6 stressed “reviving Christian studies and inculcating Christian values and principles to the students in school” as an important strategy.

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310 LG/I/LL-9, April 24, 2004.
313 LG/III/Pg-1, April 22, 2004.
317 LG/I/LL-6, April 24, 2004.
LGI/II/2\textsuperscript{319} and LGI/6\textsuperscript{320} stated that “moral education classes is an important strategy.” Some of the lay leaders have emphasized, “Scripture class” and “developing value system based on Christian principles among the pupils” as a significant evangelistic strategy, LGII/8\textsuperscript{321}, LGIII/3\textsuperscript{322} and LGII/3\textsuperscript{323}.

The BCM regards as very serious the deterioration of discipline among students. Accordingly, good character formation through religious instruction and development of value-based personality strength personality is one of its chief objectives. In support of this, LGII/2\textsuperscript{324} and LGIII/9\textsuperscript{325} emphasized the need for a “holistic education” “to nurture a person spiritually and academically.”

According to LGIII/5\textsuperscript{326} the aim of the educational ministry of the BCM “can be both social as well as religious. The social aim of education is that it should prepare an individual to build a happy, prosperous and disciplined society.” Therefore, the aim of the BCM ministry is to build society through the building of young individuals, physically, mentally, academically and spiritually so that they may be capable of adapting to the changing trends in education today.

1. Establishment of a Theological College

LGI/1\textsuperscript{327} and LGIII/5\textsuperscript{328} have mentioned the establishment of a theological college by the BCM, to train and prepare leaders and missionaries. This institution serves as a strategic center. It aims to provide a holistic theological education in preparing students for “dynamic future leadership.”

\textsuperscript{319}LG/II/ED-6, April 22, 2004.
\textsuperscript{319}LG/III/Pg-2, June 15, 2004.
\textsuperscript{320}LG/I/LL-6, April 24, 2004.
\textsuperscript{321}LG/II/ED-8, April 24, 2004.
\textsuperscript{323}LG/II/ED-3, April 25, 2004.
\textsuperscript{324}LG/II/ED-2, April 24, 2004.
\textsuperscript{325}LG/III/PG-9, May 18, 2004.
\textsuperscript{326}LG/III/PG-5, July 15, 2004.
\textsuperscript{327}LG/I/LL-1, April 22, 2004.
\textsuperscript{328}LG/III/PG-5, July 15, 2004.
The research question "E" has four separate aspects to which significant responses were received with meaningful suggestions from the respondents. In response to the first question relating to the future of evangelism within the educational ministry of the BCM, the responses of the executive group (EG) "I," "II," and "III" with the lay leadership (LG) group "I," "II," and "III" are reported in the following.

A. Future of Evangelism

First of all, the responses of the executive leadership group "I," "II," & "III" are presented. EGI/1\textsuperscript{329} envisaged the future of evangelism in terms of,

(a) Employing devoted missionaries as teachers,  
(b) Teaching subjects like scriptures, moral lessons, missions etc.  
(c) Understanding of educational ministries to re-define it in a way that a good Christian education is the essence of ministry.

One of the executive leaders, EGI/2\textsuperscript{330} envisioned the need, "To re-emphasize evangelism, training, equipping evangelist teachers (ET) practically."

EGI/3\textsuperscript{331} observes the future of evangelism in the educational ministry of the BCM and says,

(a) In the mission field, education is one of the main instruments for evangelism, which we practice today.  
(b) But inside Mizoram -education is not so much an instrument for evangelism. Even today, the request for educational institutions from the younger churches and non-Christians ring loudly in the ears of the BCM.

EGI/4\textsuperscript{332} perceives the need of the present hour and suggests, "The BCM has to establish its headquarters for an education center, and not simply to ensure education but a qualitative improvement in it as BMS pioneer missionaries did." An observation

\textsuperscript{329}EG/I/PR, April 22, 2004.  
\textsuperscript{330}EG/I/AGS-1, May 2, 2004.  
\textsuperscript{331}EG/I/AGS-2, April 22, 2004.  
\textsuperscript{332}EG/I/EM-1, April 26, 2004.
towards the failure of the educational ministry of the BCM towards evangelism is also noted by EGI/5\textsuperscript{333} when he mentioned that, “In some remote places educational ministry of BCM in evangelism is a failure. As such there is little hope of success in the future of evangelism within the educational ministries. Direct evangelism is far better. It is also much less expensive.” Similarly, EGI/6\textsuperscript{334} expressed his opinion about the future of evangelism,

It seems to me that the future of evangelism within the educational ministries of the BCM will be decreasing/diminishing if our system is not changed. Therefore, emphasis must be given on the importance of education as a means of evangelism both inside and outside Mizoram. Almost the same attitude is portrayed by EGII/2\textsuperscript{335} when he says,

Our work of evangelism within the educational ministry is slowly declining. There is a danger that the BCM will simply run a school neglecting Evangelistic zeal. For BCM, education itself is not an end, but a means to evangelism.

EGII/6\textsuperscript{336} also asserts that, “The future of evangelism with the educational ministry of the BCM is deteriorating because the commitment of the workers as well as the people is in-sufficient.” “Quality education, particularly English Medium School, will become more and more important and effective. This however, should give importance to cultural values of the people,” is the perception expressed by EGII/7.\textsuperscript{337} Similarly, EGIII/3\textsuperscript{338} admits, “Quality education to be emphasized.” EGI/7\textsuperscript{339} affirms the importance of education and advocates that, “the future of educational ministry depends on the quality of education we give.”

\textsuperscript{333}EG/I/EM-2, April 27, 2004.
\textsuperscript{334}EG/I/EM-3, April 24, 2004.
\textsuperscript{335}EG/II/ES-2, April 25, 2004.
\textsuperscript{336}EG/II/CM-6, April 24, 2004.
\textsuperscript{337}EG/II/CM-7, April 26, 2004.
\textsuperscript{338}EG/III/PG-3, May 1, 2004.
\textsuperscript{339}EG/I/EM-4, April 26, 2004.
EGI/8 suggests, “With the introduction of moral education, inculcating Christian values on important issues of life, and scripture as one of the subjects and promoting Gospel meeting in the school program, evangelism will still be effective.”

EGII/1 affirms that, “evangelism will still play a big role in the BCM educational ministry because the mission of the church is church planting, winning souls and transforming the society through the gospel of Jesus.” EGII/3 admits, “Since education is well-accepted in societies, the BCM is to continue educational method for evangelism, it is still in demand as well as relevant to meet the situation.”

EGII/4 sees the future of evangelism with suggestions,

(a) Balancing academics with character and vocational building will be very important.
(b) Success or failure will be determined by the effectiveness of evaluation and supervision.
(c) The future of BCM educational ministry will in great measure depend on the quality and improvement of the teaching and methods.

EGII/5 anticipates the effectiveness of the educational ministry of the BCM with particular emphasis on giving quality education,

Education is carried out mostly for backward areas and non-evangelized people inside and outside Mizoram. Now the tendency is that education will be carried out even among the Mizo and among Christian or church people because of the fact that the government almost totally failed to carry out proper quality education. E.g. One of Government Primary schools at Serkawn has only 12 students while teachers are ten in number. Almost all the Government Primary/Middle/High schools in Mizoram have less students in comparison with Private/Mission schools which are of English Medium.

EGII/6 admitted the importance of school as an important means of evangelism, “Education, especially the school, is one of the best means for propagating the gospel. Moreover, one’s faith can be ingrained in the heart of the students.”

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345EG/II/CM-6, April 24, 2004.
EGIII/1\(^{346}\) opined that, "The educational ministry of the BCM is mainly confined to Chakma and Bru communities who are unreached by the gospel," and there is a big scope. EGIII/2\(^{347}\) favored education for evangelistic strategy and stressed that,

Education is the most appropriate and relevant means for winning the people for Christ, to do justice to education is utmost important, because education itself can be considered as a mission.

EGIII/4\(^{348}\) has the similar view, "Education is the main method to reach people with the gospel. It will continue be an effective means of evangelism especially in the mission fields even in future." EGIII/5\(^{349}\) comments that, "Saffron issue and Pluralistic context of India makes evangelism more difficult. This situation compels the BCM to be more inclusive in its approach." EGIII/7\(^{350}\) opined, "Evangelism will continue to be an indispensable part of the ministry by the BCM because it forms the very foundation of the educational ministry of the BCM."

The lay leaders' responses are similar to the executive views. Hence LGI/1,\(^{351}\) insisted, "Evangelism will continue to occupy a central place within the educational ministries of the BCM especially in the mission fields." LGI/2\(^{352}\) suggests, "Moral teaching should be emphasized at every stage of the institution starting from the Primary to the college level." LGI/3\(^{353}\) looked at the evangelistic aspect and observes,

In Mizoram excluding Home Mission Area, I do not see much importance given to education. In Mission Fields, there is much scope for students, and families through students and outreach programs.

\(^{347}\)EG/III/PG-2, April 21, 2004.
\(^{351}\)LG/I/LL-1, April 22, 2004.
LGI/4<sup>354</sup> reminded that, “BCM should keep in mind that all its educational institutions are unique and that their prime motive is to spread the Gospel over other factors.” LGI/5<sup>355</sup> is particularly concerned with evangelism in relation to the appointment of teachers and makes suggestions,

In every educational ministry-appointment should be made to the authority and the teachers-really born-again with a deep passion for soul, and a part of the usual subject, gathering, crusade, and camping be scheduled occasionally, at least once in a week.

LGI/6<sup>356</sup> perceives the future of evangelism, “There is a good scope for evangelism within the educational ministry of the BCM,” while the LGI/7<sup>357</sup> sees the need for a specific goal and voiced,

We need to have a specific target and goal to be achieved in our educational strategies. New policy may also need to be framed for future strategies. Job-oriented courses like I.T. and attractive courses to meet the need of today’s youth are introduced.

LGI/8<sup>358</sup> also suggests in line with this, “The BCM has to establish its headquarters for educational center, not simply education but qualitative improvement as BMS pioneer missionaries did.” One of the Lay leaders, LGI/9<sup>359</sup> clearly indicates the prime task of the BCM educational goal,

Educating students is the aim and responsibility of BCM but more important is to evangelize the students and the people. More stress need to be given to evangelization. Better training be provided to existing evangelist teacher, and the “Recruiting Board” of BCM should take more care in recruiting missionaries in future. Only spiritually, physically and educationally competent/qualified persons be recruited in the days to come. Otherwise the standard of education the BCM provides may not be superior to that of education the Government school provides.

LGII/1\(^{360}\) is doubtful of the effectiveness of the school education for future evangelism, as direct evangelism does not seem to be the present practice when the comment reads,

> Since evangelism cannot be done much through teaching, (statistics need to be collected as to how many have believed through education). I find education in mission fields, help the natives in education and enlighten them to know our Lord only by implications, but not to let them accept him. So education is not so helpful for evangelism.

LGII/2\(^{361}\) suggests a curriculum change for future evangelism, “To inculcate Biblical teaching in the devotional period; to demonstrate Christ-like life among the students and praising God in all activities.” LGII/3\(^{362}\) also envisages, “The BCM to train the new generation to better equip for evangelism and various jobs through its education system.” LGII/4\(^{363}\) looks at the BCM with regard to future evangelism and opines that,

> Unless the BCM emphasizes on a pragmatic system, educational ministry will not challenge the fast changing world. Priority should be given for vocational streams and comprehensive and a compulsory evaluation system must be introduced.

LGII/5\(^{364}\) observes that,” in the curricula of the schools, no religious instructions are included. Thus, the need for preaching and teaching (evangelism) in the gospel meeting of the school cannot be over-emphasized.” LGII/6\(^{365}\) also acknowledged that, “Education is one of the most effective means used as means of evangelism in the mission field, and therefore, must be continued with expansion.” LGII/7,\(^{366}\) also viewed that “Evangelism, through education will continue to play a major role in the future ministry of the BCM, entailing a qualitative improvement at

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\(^{360}\)LG/II/ED-1, May 1, 2004.  
\(^{361}\)LG/II/ED-2, April 24, 2004.  
\(^{364}\)LG/II/ED-5, April 22, 2004.  
\(^{365}\)LG/II/ED-6, April 22, 2004.  
home and at mission fields.” LGII/8\(^{367}\) envisioned its effectiveness and assert that; “Students who are brought up in Christian schools, are likely to be in the leadership positions and play effective roles in preaching the Gospel to youngsters and even to the non-Christians.”

LGIII/1\(^{368}\) perceives future evangelism with the need, “to have a clear policy and plan for the educational ministry.” LGIII/2\(^{369}\) also envisaged that, “Most of the students studying in the mission schools under the BCM will have opportunity to come to know the saving knowledge of Jesus Christ.” The observation of LG III/3\(^{370}\) about the educational ministry of the BCM however is dim in relation to evangelism and maintained that; “Educational ministry is now more of a means of nourishment and empowerment for the new converts, who are evangelically less significant.” On the other hand, LGIII/4\(^{371}\) emphasized that “education should not be considered as the tool for evangelism alone. The liberation and uplift of the needy should be given first priority in education, then comes evangelization.”

LGIII/5\(^{372}\) finds it hard to express the future evangelism of the BCM vividly and admits, “The difficulty faced by those who are in the leadership positions with the respective responsibilities are great. However, if a deliberate attempt is not made, there is a danger to produce Christ-less educated folk.” The lay leader, LGIII/6,\(^{373}\) anticipates that the educational ministry of the BCM “shall bring further social transformation, with people of well-trained personalities, for both the social and the religious cause, which is the need of the hour today.”

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\(^{367}\) LGII/ED-8, April 24, 2004.
\(^{368}\) LGIII/PG-1, April 22, 2004.
\(^{371}\) LGIII/PG-4, April 24, 2004.
\(^{373}\) LGIII/PG-6, May 4, 2004.
According to LGIII/7, the future is dim, “the BCM as a whole tends to forget the core intention of the educational ministry evangelism, which is given less importance.” LGIII/8 shares the same thought and laments,

Though we give much sincere effort in educational ministries, the zeal of winning souls has been declining. Therefore, educational ministry should always aim at winning souls, without that evangelism and educational ministry would be separated.

LGIII/9 expressed the need to reaffirm where the BCM stands in its educational ministry, “in the context of education, evangelism is meant to help students to prepare for the fullness of life.”

**B. Contribution towards Nation Building**

In response to the contribution towards Nation building, the responses from the Executive leadership group “I,” “II,” “III” affirm that the BCM can play a vital role provided its educational ministry focuses on the following suggestions provided. The executive leader, EGI/1 believes that the educational ministry will contribute to the nation, (a) “by producing qualified persons to serve the nation. (b) Certain kind of training should be offered at school that may lead to respect the nation.”

EGI/2 states that, “today’s young people are the cream and the crop of the nation. As we educate the young people in the right way, we prepare them for service of the nation.” EGI/3 also asserts that, “the godliness principle of life results in every good work and this good work in every area of life is emphasized in schools, contributes to nation building in all directions.” EGI/4 affirms, “The educational ministries of the BCM will be the prime model in building up human resources and

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abilities." EGI/5 suggests, "by having quality education system within and outside Mizoram. And by introducing more practical subjects like work experience (W.E.), etc."

EGI/6 foresees character formation, which will eventually contribute to the society in particular and the nation in general, (a) "by introducing regular scripture subjects," (b) "by introducing regular music class," (c) "to include additional subject for awareness of Drugs/ HIV." According to EGI/7, the educational ministry, (a) "Adds to the literacy rate" (b) "promotes human potential" (c) "promotes employability." EGI/8 envisages an important contribution, "By giving emphasis on the importance of national days, national anthem, national integrity and Unity in diversity."

According to EGII/1 "Through the knowledge and new ideas gained in schools, people may improve their living conditions, their environment, stop their evil habits or practices and take serious steps for the development of the nation." EGII/2 thinks that the BCM contributes to the nation, "by producing educated, dynamic and accountable scholars/ theologians to challenge or give constructive advice to national leaders and by giving teaching and training students to be good citizens." EGII/3 envisions that, "BCM educational ministries especially among neglected and backward classes is to bring about social, political and economic transformation and also national integrity."

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381 Eg/I/EM-2, April 27, 2004.
382 Eg/I/EM-3, April 24, 2004.
383 Eg/I/EM-4, April 26, 2004.
384 Eg/I/EM-5, April 27, 2004.
EGII/4\textsuperscript{388} admits that, "The intrinsic value based education has the double
effect or result in the making of a nation building precisely by developing a total
person and harnessing their full potential." EGII/5\textsuperscript{389} affirms that, "Most of Mizoram
Chief Ministers and Gazetted officers of previous decades were products of Mission
schools at Serkawn and Sikulpui Kawn, Aizawl." EGII/6\textsuperscript{390} says, "The BCM schools
help people, the way to become good citizens and develop the right attitude towards
other people in India. Thus, BCM can contribute a lot through its education." EGII/7\textsuperscript{391}
oberves that the BCM helps the nation, "by preparing people through education to
become responsible leaders of the society."

According to EGIII/1,\textsuperscript{392} the BCM educational ministry can contribute to the
nation, "by producing most of the politicians and Government servants in Mizoram."
EGIII/2\textsuperscript{393} expects an increase in the contribution to the nation, "Through the BCM’s
participation in the education policy for the nation, such as eradicating
illiteracy/ignorance." EGIII/3\textsuperscript{394} hopes to contribute to the nation as, "It offers quality
education to students."

EGIII/4\textsuperscript{395} suggests a "policy be evolved so as to give quality education both at
home and in the mission field." EGIII/5\textsuperscript{396} asserts that contribution to the nation can
be achieved, "by secularizing its aims and approaches." EGIII/6\textsuperscript{397} opines that, "The
educational ministry of the BCM needs to uplift people socially, and this gives the

\textsuperscript{388}EG/II/CM-4, April 23, 2004.
\textsuperscript{389}EG/II/CM-5, April 24, 2004.
\textsuperscript{390}EG/II/CM-6, April 24, 2004.
\textsuperscript{391}EG/II/CM-7, April 26, 2004.
\textsuperscript{392}EG/III/PC-1, April 23, 2004.
\textsuperscript{393}EG/III/PC-2, April 21, 2004.
\textsuperscript{394}EG/III/PC-3, May 1, 2004.
\textsuperscript{395}EG/III/PC-4, April 16, 2004.
\textsuperscript{396}EG/III/PC-5, April 20, 2004.
\textsuperscript{397}EG/III/PC-6, April 24, 2004.
spirit of patriotism." According to EGIII/7, there can be a contribution to the nation by the BCM educational ministry in the following ways,

(a) It will contribute towards the literacy of the populace in a small yet significant way.
(b) It will imbibe moral and civic values in its students, which will contribute to the building up of a healthier society.
(c) It will produce quality students who will contribute their skill and intellect towards the development of the nation at various levels.

LGI/1 specifically mentions, by producing the first Mizo MLA in Assam, two Chief ministers and some executive members of Mizo District Council, two of the first Mizo MPs and by raising many good leaders in secular and religious life, the BCM contributes to nation building.

LGI/2 also anticipates contribution to the nation, "by giving moral instruction through which students may become good and loyal citizens." LGI/3 admits, (a) "producing educated people" (b) "uplifting groups of people" and (c) "by opening doors to wider knowledge and awareness." LGI/4 perceives, "students from the BCM School will, and can be good citizens of the country, serving the nation in various fields of high capacity."

LGI/5 has expressed the similar view with some other leaders,

Naturally, there are a number of ways for BCM to contribute to nation building - e.g. the three Chief Ministers of Mizoram and other high-ranking ministers and officers were already the product of BCM school educational ministry.

LGI/6 commented, "The BCM contributes to nation building by pioneering educational ministry among the backward classes of people in Mizoram e.g. the

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399 LGI/LL-1, April 22, 2004.
404 LGI/LL-6, April 24, 2004.
Chakma, the Bru etc.” According to LGI/7\textsuperscript{405} “Moral reformation can be best achieved through educational ministries of BCM which is also important for nation building.” LGI/8\textsuperscript{406} anticipates, “The educational ministries of the BCM can be the model in building up human resources with Christian principle and practices” for nation building. Similar to this, LGI/9\textsuperscript{407} advocates, “By educating and evangelizing the people the BCM can contribute to nation building.”

LGII/1\textsuperscript{408} made a number of suggestions for the development of individuals, community, state, and the nation,

(a) The BCM should have its own run schools probably aided by the Government.
(b) Teachers should be well trained in all aspects – knowing how to prepare their lessons; how to teach effectively so students of various mindsets may understand.
(c) Dedication and commitment of teachers should be developed.
(d) Quality education should be emphasized.
(e) Interpersonal relationship should be maintained. Self-discipline and cooperation should be emphasized at all costs.
(f) Students should be cared for, and discipline should be maintained among them.

LGII/2\textsuperscript{409} also suggests a number of means by which nation-building can be contributed to, (a) Delivering class lectures on Political science or civics, (b) By teaching on participation in nation building and (c) By teaching about citizenship of a nation.

LGII/3\textsuperscript{410} “the majority of the former political leaders had been trained by the BCM and the Church. The BCM is now continuing this work.” Different leaders repeatedly cite this idea. LGII/4\textsuperscript{411} suggests, “Educational ministry must be economic-
oriented, with a program for work, development and production. The overall programs
need to inculcate a spirit of self-support" for the good of the nation. LGII/5^4^ also
stated," many of the ex-students of the BCM schools have been ministers and MLAs of
our State. In the same way the present and future students of the BCM schools will
contribute to nation building."

LGII/6^4^ advocates, "The BCM must contribute to producing leadership with
quality and Christian values; and for this it should have an institution for higher
studies, and start a hostel ministry in towns." LGII/7^4^ has a high opinion about the
implementation of moral instruction as a factor contributing to nation building and
suggests, "Responsible persons having moral values are needed nationwide. BCM
schools must emphasize moral values."

LGII/8^4^ sees the possibility of nation building, "With competent leaders from
Christian schools and students of today in BCM schools will be good citizens and
leaders of the church and the state." LGIII/1^4^ asserts, "a qualified and trained teacher
is needed." LGIII/2^4^ also admits that "by producing public leaders, technically
trained persons, pastors and missionaries and evangelists who fear the lord," will
contribute to nation building. LGIII/3^4^ opines that, "by removing ignorance through
educational ministry leading to social upliftment, a key factor towards nation building
is effected."

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^4^LG/II/ED-6, April 22, 2004.
^4^LG/II/ED-8, April 24, 2004.

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LGIII/4\textsuperscript{419} says, "Nation building is possible by training and producing potential leaders." LGIII/5\textsuperscript{420} expects, "If education emphasizes Christian involvement in society along with evangelism." LGIII/6\textsuperscript{421} anticipates contribution to nation building, (a) By establishing more training grounds of different disciplines with a view to develop future leaders with skills and (b) By giving equality to both men and women.

LGIII/7\textsuperscript{422} suggests, "Instead of establishing many sub-standard schools in many places, highly specialized institutions may be established in few places, which will be more effective." LGIII/8\textsuperscript{423} comments,

The Syllabus made by the Government which has been used, helps students to give importance to nation building. Imparting Christian teaching of obedience towards the nation and administrators helps in the nation building.

LG III/9\textsuperscript{424} suggests “The BCM School should try to make students excellent in their educational endeavors” so that they could become professional workers in the area of science and technology and human relations.

C. Anticipated Change in the Overall Educational Ministries of the BCM

The changes anticipated by the executive leaders are reported first. EGI/1\textsuperscript{425} anticipated (a) a shift from result oriented to employee-oriented education and (b) more emphasis on quality education giving special attention to the economically poor students with academic potentials.

\textsuperscript{419}LG/III/PG-4, April 24, 2004.
\textsuperscript{420}LG/III/PG-5, July 15, 2004.
\textsuperscript{421}LG/III/PG-6, May 5, 2004.
\textsuperscript{422}LG/III/PG-7, April 25, 2004.
\textsuperscript{423}LG/III/PG-8, April 30, 2004.
\textsuperscript{424}LG/III/PG-9, May 18, 2004.
\textsuperscript{425}EG/1/PR, April 22, 2004.
EGI/2\textsuperscript{426} exclaimed, "I am afraid we are losing sight of the main purpose of our educational goal, and are minoring in the majors and majoring in the minors."

Again EGI/3\textsuperscript{427} suggests that, "it should be different—in curriculum, and discipline, in style and courses. The schools should produce skillful and competitive students."

EGI/4\textsuperscript{428} is silent about this issue. EGI/5\textsuperscript{429} also expects, (a) "a change of curriculum/syllabus" (b) "change of our educational system" and (c) "change in infrastructure."

The executive leader EGI/6\textsuperscript{430} also expresses similar expectations, (a) a change in curriculum and syllabi as time requires, (b) conducting an exchange of practice teaching with other better schools (c) having exposure tours both for the teachers and students.

EGI/7\textsuperscript{431} says, "Ethnic and cultural awakening" make the "Mizo missionary teacher's assignment more difficult in the mission field." EGI/8\textsuperscript{432} states that "the BCM is planning to start a college of science and technology with a view to prepare the students for the developing and changing world," which will eventually contribute towards building the nation. EGII/1\textsuperscript{433} anticipated changes through the BCM education so that,

(a) People may be aware of their social duties such as communal harmony, protecting the environment and participating in community development.
(b) The church may become an agent of change in the overall transformation of human life.

EGII/2\textsuperscript{434} suggests,

(c) Giving more emphasis to establish more English medium schools within the state of Mizoram.

\textsuperscript{426}EG/I/AGS-1, May 2, 2004.
\textsuperscript{427}EG/I/AGS-2, April 22, 2004.
\textsuperscript{428}EG/I/EM-1, April 26, 2004.
\textsuperscript{429}EG/I/EM-2, April 27, 2004.
\textsuperscript{430}EG/I/EM-3, April 24, 2004.
\textsuperscript{431}EG/I/EM-4, April 26, 2004.
\textsuperscript{432}EG/I/EM-5, April 27, 2004.
\textsuperscript{433}EG/I/ES-1, April 24, 2004.
\textsuperscript{434}EG/I/ES-2, April 25, 2004.
(d) Our present priority is to run schools in the mission fields. But there is a new challenge and consciousness to do mission work within the home state.

EGII/3 anticipate changes in the area of (a) “social upliftment, and national integration” (b) “qualitative leadership in the society and in the church” and (c) “economic and political development as a whole.” The executive leader EGII/4 expects (a) diversification of educational policies to particulars (b) development of education from general to specific and (c) upgrading of existing institutions.

EGII/5 suggests that,

(a) Primary and Middle schools run by the BCM among the Chakma and Bru should be converted into English Medium.

(b) The English Medium schools among the Mizo be promoted and encouraged, because all the parents intend to send their children to English Medium Schools. Of course, English is very important to pursue higher education in any line.

EGII/6 expects changes in the BCM educational ministry, “by producing reliable people in the contemporary world by giving the knowledge that can be utilized to transform the society.” EGII/7 anticipates change with “high quality education with emphasis on social ethics to replace the present, status quo education. Vocational education should also be given emphasis.”

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EGIII/1 anticipated “academic progress, as evangelism and education go hand in hand, this will impact BCM work.” EGIII/2 anticipates changes in

(a) “A Change in approach-from Mission/evangelism centric to social transformation.” (b) “Quantitative to qualitative education.” EG III/3 also indicates

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438EG/II/CM-6, April 24, 2004.
that “social transformation and right understanding of education” will affect development in the educational ministry of the BCM. Changes anticipated by EG III/4^443, are the establishment of “a post for a highly qualified-educational expert under the General Secretary or the Associate G/S to look after the educational ministry of the BCM both at home and the mission field.”

EGIII/5^444 anticipated changes when, “emphasis is given to higher, and technical education.” EGIII/6^445 emphasizes the effectiveness of the educational ministry of the BCM among the non- Mizo and asserts, “due to the success of educational ministry outside of Mizoram (Mission fields), the members of the BCM expressed a desire to have more institutions within Mizoram.” EGIII/7^446 expects that “the educational ministry of the BCM will become more organized, developing both quantitatively and qualitatively.”

LGI/1^447 expresses anticipated change, “in the overall educational ministry of the BCM towards better quality and job-orientation.” LGI/2^448 also raised his view that “If all the BCM elementary schools are taken up by the State Government of Mizoram, the BCM may like to hand over their schools to the Government.”

LGI/3^449 anticipates that, “emphasis in training for, and using Information Technology (IT)” would be of help for changes in the educational ministry of the BCM. LGI/4^450 suggests change in the types of schools, “instead of mediocre-quality educational institutions established here and there, it is high time to start Public school type institutions to impart quality education,”

LGI/5 warns that, “the BCM should not be greedy to establish too many institutions, but those already existing should be looked after with single devotion, seeking real maturity and fruitful products.” LGI/6 is of the opinion that, “depending on the executive body, educational ministries of BCM can change a great deal towards higher education even up to the College level.” LGI/7 admits that, “an Education standard under the BCM has very much declined over the past twenty years.” LGI/8 anticipates, (a) “changes in the standard of living in rural areas,” (b) changes in the economy in rural areas” and (c) Changes in increasing literacy percentage” in the future of the educational ministry of the BCM. LGI/9 shares this similar idea and suggests,

Concentrating educational centers, in a few selected places, better infrastructure, trained teachers and better facilities and initiate better plans and objectives. Initiate education for evangelism, church planting, and nation building, which is holistic in nature and job-oriented.

LGI/II admits that, as of now, the position is grim and hence, if no steps are taken to do as suggestions given below, there will hardly be any change for progress in the present set up. The respondent’s suggestions are,

(a) Appointing qualified and well-trained teachers  
(b) Skills in the methodology of teaching-learning process  
(c) Dedicated and committed educators  
(d) Qualitative education should be emphasized and not quantitative  
(e) Good leaders who are capable of building good relationship with others should be appointed.  
(e) Disciplinarians and sincere workers should be appointed for the all round development of students.

452LGI/II/LL-6, April 24, 2004.  
455LGI/LL-9, April 24, 2004.  
LGII/2\textsuperscript{457} focuses on following three areas for change, (a) “developing good and right relationship between humans and God (b) overall development in all aspects of life (c) social-economic-cultural and political upliftment.”

LGII/3\textsuperscript{458} asserts “there is a plan to up-grade the educational ministry by involving the BCM in schools and collegiate education to produce more qualified youths.” LGII/4\textsuperscript{459} opines, “Its educational motives shall also lead towards economic sufficiency. Untrained teachers should be trained.” LG II/5\textsuperscript{460} envisions, “My hope and wish is to impart quality education, with emphasis on technical studies making BCM headquarters, the Oxford of Mizoram.” LGII/6\textsuperscript{461} affirms that,

(a) BCM should continue to prioritize education even in Mizorm itself
(b) Produce leadership with quality and Christian values,
(c) Have an institution of higher studies, and begin a hostel ministry.

LGII/7\textsuperscript{462} also proposes that, (a) BCM schools need to change to have quality education, and (b) to recruit teachers carefully. (c) Well-trained staff (e.g. foreigners) higher salaries and better facilities are needed. LGII/8\textsuperscript{463} indicates his anticipation for overall change in the educational ministry of the BCM as he states,

(a) Changes in the standard of living in rural areas.
(b) A better knowledge of the economic situation of the people.
(c) Increasing rate of literacy.

LGIII/1\textsuperscript{464} emphasizes that the spiritual life of the teacher and the evangelist-teachers is important. LGIII/2\textsuperscript{465} anticipates that, “the educational ministries of the BCM will consolidate the Baptist churches in Mizoram.” According to some LG
human personality development should take priority rather than academic achievements,” for change. They further indicate that, “more educated people, of course, is necessary but there is a great danger of making that itself as the goal of our educational ministry.” Hence, suggested, The BCM must stand on its own in running the educational ministry rather than being dependant on others, working in partnership with others making an agreement with the local people for the same. The BCM must provide sufficient and adequate number of teachers.

In the light of the present situation LGIII/4, anticipated the future of the educational ministry of the BCM and concludes, “I do not anticipate considerable change in the educational ministries of BCM.” Whereas LGIII/7 specifically mentions his expectation, “It is my anticipation that the BCM gives equal importance to its own people in Mizoram as well as in the mission field, so that we can produce more leaders and efficient personnel for the mission fields.”

LGIII/8 sees the need for re-examining the curriculum and further suggests (a) “a revision of curriculum on the basis of the standard of Christian moral teaching as well as international standard.” (b) “Practical studies to be in focus.” LGIII/9 is silent about the future ministry of the BCM.

D. Concrete Ways of Developing the BCM Educational Ministries for the Future

Leaders of both the groups have suggested specific ways by which the future BCM educational ministry is concretely developed. EGI/ suggests,

(a) Making teachers training programs compulsory for the BCM teachers at its theological college, AICS.

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(b) Employing a theological graduate for counseling, devotion and Scripture lessons.
(c) Making the BCM pay all expenses of its institutions in order to stop any outside interference apart from syllabus, examinations and Board of Education requirements, etc.

EGI/2 brings out the need of "re-evaluating the BCM educational programs and the over-all curriculum." EG I/3 further asserts (a) church members must be made conscious of the importance of education (b) BCM should introduce a centralized or residential schools and (c) and improve the quality of the staff. EGI/4 did not contribute any suggestions. EGI/5 anticipates change, (a) by developing the BCM Education system to Quality education standard. (b) Implementing more Biblical/Practical subjects and (c) having more efficient teachers, and giving more in-service training.

EGI/6 suggests for future development (a) "establishing a Christian college" (b) "introducing a technical course in the college," and (c) "having better boarding facilities for boys and girls." EGI/7 is convinced that "the most important way of concreted development is establishing a Christian College." EGI/8 lists some steps to be taken; (a) establishment of a quality teacher-training institute, (b) more programs like Refresher’s course, consultation programs, etc for teachers. (c) a Model school at the headquarters.

EGII/1 anticipates development to take place when the following measures are considered,

- Improving the quality of the educational standard of the schools.

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481EGII/ES-1, April 24, 2004.
(b) Giving more financial assistance to schools for research purposes.
(c) Supplying modern equipment for teaching process.
(d) Training teachers in various disciplines and appointing qualified persons.
(e) Close supervision of the school.

Similarly, EGII/2\(^*\) suggests,
(a) Working out of proper plans and well documented objectives and goals before the BCM schools are opened,
(b) Appointing an educated, integrated and dynamic person as the head of the school before the school is introduced.
(c) Allotting a higher budget towards the development of educational ministry so as to attract the principals and teachers of high caliber, and also to equip schools with better facilities.

EGII/3\(^*\) has the following suggestions for improvement,
(a) Provide quality education from the beginning
(b) Establish technical education centers for vocational and skill training, and other useful trades.
(c) Provide education with spiritual nurturing programs.

EGII/4\(^*\) outlines two ways for the BCM to develop in its educational ministries,
(a) Organizing and harnessing all local available resources. NGO support and Government funds may be sought to invest for infra-structural development.
(b) Orienting the whole system of teaching-learning process under an expert body, which shall supervise, scrutinize and evaluate the whole scheme of teaching from time to time, including the daily performances.

EGII/5\(^*\) opines concrete development of the educational ministry of the BCM with the following measures adopted by the same

(a) All the schools of BCM outside and inside of Mizoram should be converted to the medium of instruction in English.
(b) More theological graduates may be engaged to teach in schools.
(c) The standard and quality of schools should be upgraded by sending more teachers for training wherever possible to equip them to work in the English Medium schools.
(d) Budget for Education may be increased yearly by the BCM. These implementations may help the BCM to produce more leaders in the Government of Mizoram and of India besides producing leaders for the Church to extend the Kingdom of God.

\(^*\) EGII/C-3, April 29 2004.
\(^*\) EGII/C-4, April 23 2004.
\(^*\) EGII/C-5, April 24 2004.
EGII/6\(^{486}\) expects the BCM (a) to review the syllabus (b) to change examinations oriented method of teaching to integrate learning-teaching method and (c) to give emphasis to moral reformation. EGII/7\(^{487}\) also expressed anticipated change, by “emphasizing quality, vocational and moral education.” EGIII/1\(^{488}\) points out that “Educational ministry of the BCM needs to have a qualitative improvement for future.” A change in approach from evangelism–centered to a social transformation orientation is anticipated. A quantitative to qualitative educational approach is the focus for development according to EGIII/2.\(^{489}\) EGIII/3\(^{490}\) suggests (a) formation of an education board (b) Employing committed teachers (c) Good financial management and administration procedures. EGIII/4\(^{491}\) anticipated concrete developments with the following requirements from the BCM,

(a) Provide quality, plus holistic education.
(b) Evaluate the practice of the BCM method of education in Mizoram.
(c) Introduce Residential schools.
(d) Introduce an Education Board. This is very necessary in the context of the Mizo society at present.

EGIII/5\(^{492}\) advocates, “Qualitative growth. Instead of opening new educational institutions, the BCM must develop the existing ones.” EGIII/6\(^{493}\) is firm with the idea of educational focus, “We need to give more importance to quality education, not to quantity. Selection of the target people and sites for educational centers need to be considered with providing better equipments etc.” EGIII/7\(^{494}\) foresees the development-taking place with points noted,

(a) The BCM should seek affiliation to central boards (e.g. ICSE, and CBSE)

\(^{486}\)EG/II/CM-6, April 24 2004.
\(^{487}\)EG/II/CM-7, April 26 2004.
\(^{488}\)EG/III/PC-1, April 23 2004.
\(^{489}\)EG/III/PC-2, April 21 2004.
\(^{493}\)EG/III/PC-6, April 24, 2004.
\(^{494}\)EG/III/PC78, April 29, 2004.
for its education within Mizoram and in its mission fields.
(b) The BCM should evaluate the performance and dedication of its educational
workers and offer periodic training to improve their efficiency.
(c) The BCM should try to concentrate on established institutes, and should not
be hasty in establishing new institutes.

Similar expectations are received from the lay leaders. LGI/1\(^495\) anticipates
crude change (a) "by appointing best possible teachers who are trained" (b) "by
opening technical institutions" and (c) "by making provisions for better infrastructure."

LGI/2\(^496\) perceives that "the BCM may open standard, comprehensive schools with
English at important centers, rather than mediocre schools, in every village," LGI/3\(^497\)
explicitly makes his point saying,

I like to see all the BCM educational ministries practically under
girded by a Biblical worldview, not by occasional scripture lessons and
camping programs, but integrated in all the subjects-science,
geography, history etc. taught in the school.

LGI/4\(^498\) wishes that "BCM should establish educational institutions imparting
quality teaching and all-round education to be at par with the best in the country, even
if it means more expenditure." LGI/5\(^499\) insists that "The BCM develops its educational
activities inside Mizoram and in the Mission fields with a deeper sense of passions for
soul-winning," LGI/6\(^500\) is convinced that the BCM educational work will best be
developed (a) by improving the basic education at the Primary school level and at the
middle school level, (b) by equipping the faculty, and (c) in providing more funds for
education.

\(^495\) LG/I/LL-1, April 22, 2004.
\(^496\) LG/I/LL-2, April 29, 2004.
\(^500\) LG/I/LL-6, April 24, 2004.
LG I/7\textsuperscript{501} asserts, “We need to reaffirm once again that good education is the basic ingredient to fulfill our aspirations in the social and economic life of the people.” LGI/8\textsuperscript{502} suggests that the BCM should aim at “developing prospects rather than merely surviving and managing schools. Collecting school fees for better infrastructure and facilities will help.” LGI/9\textsuperscript{503} shares similar views saying that there can be concrete development by improving the quality of teachers and better infrastructure with facilities. LGII/1\textsuperscript{504} suggests that the ministry could be developed,

(a) By the BCM having its own run schools probably aided by the Government. This is to be supplemented with teachers who are well trained and not simply degree holders.

(b) A teacher needs to be efficient in all aspects—knowing how to prepare his/her lessons, how to teach effectively so that students of various mindsets may understand. Give importance to dedication and commitment of teachers.

(c) Quality not quantity should be emphasized. Good understanding, acceptance of heads and each other, self-discipline and cooperation should be emphasized at all cost

(d) Students should be cared for, and they should be the subjects of our concern, at the same time, discipline should be maintained among them. If these can be done and fulfilled, the BCM will surely have success in the ministry through education.

LGII/2\textsuperscript{505} opines that if emphasis is given to

(a) encouraging human potential,
(b) the dignity of labor/ hard work,
(c) inculcating true Biblical teaching to the students,
(d) providing effective leadership for nation building,
(e) commitment to God, humans and work and
(f) eradication of examination oriented educational system,

there will be a concrete development in the future of education of the BCM.

\textsuperscript{502}LG/I/LL-8, April 26, 2004.
\textsuperscript{503}LG/I/LL-9, April 24, 2004.
\textsuperscript{504}LG/II/ED-1, May 1, 2004.
\textsuperscript{505}LG/II/ED-2, April 24, 2004.
LGII/3\textsuperscript{506} also affirms that “The BCM could consolidate its educational ministry among the weaker sections of society in Mizoram and its mission fields by running schools only at strategic places and by opening new technical or vocational colleges.”

LGII/4\textsuperscript{507} anticipates, “Clear vision, uniform code, missionary zeal, good preparation of resource persons, uniform financial support and firm strategy,” for development. LGII/5\textsuperscript{508} agrees that, “The BCM aims at quality education. Achieving this aim rests on the sacrificial services of the teachers with God’s blessing.” LGII/6\textsuperscript{509} suggests,

The BCM should start “Hostel ministry” in the towns, Lunglei and Aizawl in the first instance, and expand later in the other towns. The BCM should start a college of its own at Lunglei; and an institution for vocational training for boys and girls at matriculate level.

A very similar view is shared by LGII/7\textsuperscript{510} who suggests that,

(a) The BCM must have a good Christian college.
(b) Technical Education should be given priority
(c) Making arrangement with our Baptist brothers and sisters of advanced countries to have exchange programs and
(d) More funds may be allotted to improve our existing institutions

LGII/8\textsuperscript{511} anticipates the development of future education of the BCM,

By aiming at attaining an awareness of development prospects rather than survival prospect in managing schools and taking school fees in order to have better infrastructure and facilities for the students.

LGIII/1\textsuperscript{512} indicates that, “There must be a well thought-out plan and proposal. A good position in finances and the government’s support is necessary.” LGIII/2\textsuperscript{513} bluntly

\textsuperscript{506}LG/II/ED-3, April 25, 2004.
\textsuperscript{507}LG/II/ED-4, April 23, 2004.
\textsuperscript{508}LG/II/ED-5, April 22, 2004.
\textsuperscript{509}LG/II/ED-6, April 22, 2004.
\textsuperscript{510}LG/II/ED-7, April 27, 2004.
\textsuperscript{511}LG/II/ED-8, April 24, 2004.
\textsuperscript{512}LG/III/PG-1, April 22, 2004.
\textsuperscript{513}LG/III/PG-2, June 15, 2004.
suggests, “By starting a College for Arts and Science,” development will be effected. LGIII/3\textsuperscript{514} and LGIII/4\textsuperscript{515} opine that improvement in the BCM education will come,

(a) By improving the quality of the teachers, and thinking not in terms of quantity but in terms of quality
(b) By giving more funds for education,
(c) By having educationalists head the department of BCM education.

LGIII/5,\textsuperscript{516} LGIII/6,\textsuperscript{517} and LGIII/7\textsuperscript{518} view the future of the educational ministry,

To make an all-out effort to maintain a balance between spiritual and physical aspects of Christian teachings in schools. To continue with an increase interest in elementary education up to the highest level possible and by continuing the ministries among the people with people of devotion and conviction for the cause of the gospel. By providing better education to its members, by creating a separate body to look after this ministry and by selecting only mature and highly qualified workers.

LGIII/8\textsuperscript{519} also suggests, “Practical teaching, and studies must be emphasized in order to help students make use of what they learn in a practical manner.”

LGIII/9\textsuperscript{520} affirms the importance of education “as all-round development and therefore emphasizes that it is better to develop a person in all aspects, not only spiritually.”

Substantial findings are reported in the direct speech of the respondent leaders as careful attention was given to record the responses faithfully and authentically. Sincere effort was made to capture the perceptions and opinions of the respondents.

\textsuperscript{515}LG/III/PG-4, April 24, 2004.
\textsuperscript{516}LG/III/PG-5, July 15, 2004.
\textsuperscript{517}LG/III/PG-6, May 4, 2004.
\textsuperscript{518}LG/III/PG-7, April 25, 2004.
\textsuperscript{519}LG/III/PG-8, April 30, 2004.
\textsuperscript{520}LG/III/PG-9, May 18, 2004.