

# **CHARISMA AND GENDER: REVISITING MAX WEBER'S CHARISMA IN THE STUDY OF CHARISMA AND FEMALE CHARISMATIC LEADERSHIP IN KONYAK NAGA**

**Lemwang Chuhwanglim**  
Inter Religious Studies  
Graduate School of Univertitas Gadjah Mada

**Email:** lemswang@gmail.com

## **ABSTRACT**

**T**he notion of charisma has been utilized in academic and no-academic discourses equivalent to culture of male power in many aspects. It emanates exclusive crediting charisma in gender discourse. Charisma and women charismatic leadership in organizations, institutions and churches remains concealed in many traditional societies. This culture of charisma that relegates to male power in association with patriarchal culture inevitably exists among the Konyak Naga until now. It is important to reeducating young people and church leaders in religious institution and education center that charisma has no gender bias as it is “the gift of grace” equally manifested for men and women with no gender limitation.

The role of gender in the history of religion and culture effects gender bias in almost every social responsibility sharing. The predominant projection of men as power holders in leadership, socially, religiously and in politics immensely waives charisma in women; the divine gift of grace manifested by women is submerged. In many religious institutions, spiritual gifts manifested by women remain invisible because of the men power that disallows women to express in public. Such power manipulation emerges based on culture and religion. Subsequently, charisma manifested by women and female charismatic leadership become a threat to men which repercussions in violence against women psychologically and physically. Therefore, the research aims to fragment this gender bias attributing charisma to men. This fragmentation pursues to synthesize that charisma has no exclusive manifestation for men; it is an equal manifestation, which is the divine gift of grace for men and women based on social and cultural context of people in the society. Similarly, it applies to women charismatic leadership among the Konyaks which repercussion to the transformation of religion and culture.

**Keywords:** Charisma, patriarchal, power, gender, women, men, culture

## **INTRODUCTION**

This article focuses on the Konyak tribe of the State of Nagaland Northeast India and women charismatic leadership in Konyak Naga. Konyaks. According to 2011 census Konyaks have 2, 50,260 total populations with 131 villages, covers 1.786 sq. km areas (Census. 2011. p. 19). Konyaks are indigenous people who had indigenous religion until the arrival of Baptist Christianity in 1950 (Tonlong. p. 117. 2005). Subsequently, the rapid conversion took place in 1970s under the theme “Proclamation of the Gospel” (Longchar. 1981. p. 27) as a result of the second phase of American Baptist

Christianity among the Nagas in April 1872 (Bendangjungsi. 2011. p. 40). Their livelihood depends on agriculture and predominant Konyaks are farmers. However, gradually, modern education have brought minor development by establishing towns for people and created jobs in government and private sectors.

Konyaks are artisans, skilled craftsmen; they are good at carving wood, professional blacksmith in making machetes, gun powder, head brushes, head gears, necklaces and guns. They continue to live hunting culture like many other tribes in Nagaland. Konyak women practice weaving traditional shawl and wraparound from wooden thread, pottery, knitting and traditional comb and others. Konyaks celebrate Aoleng festival in the month of April as thanks giving sign for the good paddy field and invoking God's blessing for sowing seeds.

In the early Konyak society, economic were maintained in terms of properties exchange like corn with rice, taro with millet, pig with cow, basket with other food staffs and so on. The former economic changes in the later Konyak society when the British began to introduce other things like metal implements, brass ornaments, glass beads, various textiles, tea, salt, matches, tobacco, opium, and countable pieces of cotton clothing. Subsequently, the British introduces money like silver coins and others (Haimendorf. 1969. p 427). Among many few scholars who have written about the Konyaks, Haimendorf was the first British anthropologist and officer whose writing is work for primary resources for modern scholars.

Konyaks have patriarchal society that male controls or handle household responsibilities. Women are basically house wife; women have no opportunity in any decision making in the society. However, there is certain cultural responsibility own by women like owning granaries. A son inherits household properties whereas a daughter does not. This culture continues from generation to generation until today. Patriarchy culture among the Konyaks is strengthened by Angh (King) culture (NBCC. 1997. p. 72). Angh is the chief of every village (Ganguly. 1984. p. 148), see the detail in 2.1 and he has strong authority for functioning village. Angya (queen) plays secondary role though she becomes part of Angh's family. However, the emergence of modernity through Christianity among the Konyaks has relegated Anghship culture. Angh has no authority today as powerful as in the early society. Among the Naga tribes, Konyaks are still under backward category. Konyak people live in a remote area far from the modern commercial towns and cities. Konyaks until today face improper transportation, poor infrastructure, poor electricity and water supply, poor hospitals and poor market.

Modern education has helped many young people to expose to different education systems. Numerous government and private schools have been established to help young Konyaks to earn education. There are many young Konyak professional like medical doctors, engineers and other civil servants and there are other young Konyaks who are working in private sectors. However, the decade culture and tradition in many ways remain very strong until today. This culture effects in many ways in the contemporary Konyak society such as contrasting understanding religion, traditional understanding of leadership, positions in churches, organizations and other institutions as male ownership. In such traditional society, charisma and female charismatic leadership in religious movement becomes unacceptable. The role of female

charismatic leadership in religious movement shall be discussed in the following paragraphs.

Charisma is used in a theological way in the early first century in the early Christian Church and subsequently developed as a sociological concept by Weber in the early nineteenth century. Since then, this word has been used in many disciplines such as media, academic scholarship and other popular discourses (Potts, 2009, p.1). Charisma has changed from religious term to sociological aspect from generation to generation based on the social and cultural context. Despite different meanings of charisma in different disciplines, this paper focuses on charisma from Christianity and social science perspectives. The shift has taken place in the modern era where charisma can be applied to any special individual like celebrities, entertainers and political leaders. Charismatic movements and the Pentecostalism emerged in the twentieth century as one of the striking new elements among Christianity (Hocken, 2009, p. 1). It has become one of the strongest social phenomena. It originated in the United States and expanded rapidly to Africa, Asia and Latin America and crosses denominational lines to include Roman Catholics, Anglicans and others.

Hocken and Gordon D. Fee, consider other way in which the Apostle Paul used the term (Fee, 1994. p. 15) noting that the Greek term charisma which means *charis* in referring to *gift of the spirit*. Paul used charisma to refer to the *Spirit of God, Holy Spirit, Spirit of Christ* that manifested upon human being as a gift in the form of speaking in tongue and other manners “Mark 16:17. And these signs will accompany those who believe: 2. in my name they will drive out demons; they will speak in new tongues.”

Hocken discusses charismatic movement that emerged in different society like March for Jesus in Britain in 1987, The Hope Churches in Thailand in 1981, Veneyard Church 2006, Dr. Patrick Dixon Charity group, The Jesus Army in England, Hillsong Church one of the most religious effective worship leader and many other charismatic movement that take place among older churches and denominations. To draw a closer look at these charismatic movements, it seemingly understood that these movements do not belong to any existing denomination. Thus the study needs to be done in their initiative in the society.

Haya Dayan argues that Weber’s approach to charisma has been used by many people to analyze Charismatic leadership in many disciplines, but Weber theorized his charisma only from a psychological perspective. For Haya Dayan, charismatic leadership goes beyond the psycho analysis to become social phenomenon (Haya Dayan, 2012, p.5). In fact, charisma is not just a psychological aspect but it gives significant contributions to sociological concerns as social phenomenon action, power, and influence and also to social symbolic meaning, the social construction of reality, and transformation.

I will use Max Weber approached to the Sociology of Charisma and its authority to analyze the case study of the article. I have selected Weber’s charisma as an entry door to analyze the case of female charismatic leader, who claims to receive charisma which leads to rapid growth of the adherents among the Konyaks. Though Weber’s charisma focuses on sociology of charismatic leadership without giving important to charisma in Christianity, the research inevitably aims to bring the two differences together to see religious, social,

politics and cultural phenomenon of charisma that shapes formation of new religious moment among the Konyak Nagas.

Weber developed three types of authorities. In his essay “The Three Types of Legitimate Rules” published in 1958, explains how three types of authorities – Traditional authority – Charismatic authority – Legal authority work in society (Weber. 1958. p. 215); a) traditional authority is the authority which is found since time immemorial tradition that can be passed on to successor. It is the authority from heredity that transfers from generation to generation. This authority predominantly exists in a patriarchy society. It functions more of servant completely depends on the Lord. It happens in such away for the authority is grounded in established traditional belief. b). Charismatic authority is obtained through devotion sanctity and it is based on individual extraordinary characteristics. It inspires followers to accept the command than orders. For Turner, this authority is a divine and supernatural power that manifest upon individual from God. Many new religious movements come under this authority. It is the authority of the special personal *gift of grace* (charisma), based on fully personal devotion who trusts in revelation (Turner. 2003. p. 2). c). Legal - rational authority, also known as Bureaucratic authority. This authority is based on a belief of the content of legal law or rational law which sets uniform principles. This authority is found in office set up mostly in the modern state where bureaucracy works in politics and economic. This authority is made predominantly through rationalization agreement to remain obliged in institution, organization, office and others and it connects to capitalist society which has rational characters rules, means ends and others.

Max Weber’s charisma focuses on extraordinary develops in a person according to the competency of *him* - “produced artificially” in an object or a person through an extraordinary means (Weber, 1966, p. 2) or this can be called as developed charisma. However, though it is a developed charisma Weber says that even the developed charisma existed prior to the development in a person and the germ is intrigued and awakens by some ascetic or other means or else it will remain dormant. In the same way even in the development of religion Weber says the form of religious doctrines of grace existed prior to the formation of religion and he calls the natural form of charisma as the features of folk religion (Ibid). It continually exists among many religious leaders and followers and becomes an authority and power among leaders in different aspects like religion, society, culture and so on. The charismatic communities under charismatic leaders are more independent in their environment that may contrast others and they are supported mostly by themselves. In terms of economy contribution among the communities are made by volunteers. This type of voluntary contribution and support are primarily based on their religious belief (Weber.1978. p. 154).

In this article I aim to analyze the general identity of charisma by emphasizing on gender equality in charismatic leadership. It brings to new perspective of understanding charisma as *gift of grace* manifests by both men and women equally. Many scholars have done injustice to charisma as men oriented gift or men power and abandoned women. Charisma does not exclusively choose men to manifest or men as the only eligible human being for charismatic leadership. In almost all religions, men are most credited with the manifestation of Charisma (*the gift of God*). Both in the primal and modern

societies women are often limited to secondary leadership roles or are only followers. Men are proclaimed as the only ability to make difference in lives in society and revocable being in every decision making (Daft. 2008, p. 3). Among the Konyaks women cannot be ordained as priest or pastors. This form of discrimination is especially common in Asia. Most missionaries, evangelists, youth directors, choir directors, musicians are also men. Moreover, male preachers, missionaries and prophets are the known people who receive charisma, the manifestation of the *spirit of God* as gift to reveal God's message that ordinary people cannot obtain. This tradition of crediting charisma to men extends to politics, culture and social structure, academic and psychological implantation. *He* who has charisma speaks the truth to power before anyone else with no fear (Veesser. 2010, p.5). Charisma breaks down if "HE" disapproves the mission-fail to convince (Weber. 1968. p. 20). Weber and many scholars used the gender *He* to refer to a person with charisma.

The historical culture of crediting power to men continues until today. This credit has demarcated the role charisma predominantly embeds in men and concealed women as incapable of its manifestation. One of the plausible trends in society of charisma manifested in women repercussions towards often gender violence. Religiously, in Christianity, the role of men is constantly portrayed both in religious text, religious institution, family and society. This teaching and practice have conjoined the tradition and culture among the Konyak where patriarchal society remain the forerunner every day. This religious teaching empowered culture to stand against charisma in women. The unacceptable culture of women leadership in patriarchal world remains effected to female leadership in churches and other major organizations.

### **Charisma and Gender Culture in Christian Tradition**

The supremacy of males in a family began in the Bible which has been subsequently interpreted by many Bible followers in different social context from generation to generations. Adam (male) as the first creation and Eve (female), the second creation or the helper of man (Genesis 2:7) has reinforced the male dominion culture. This interpretation resulted in subjugating role of women in charismatic leadership. Like many gender inequalities prevailing many social, religion, politics and cultural aspects, manifestation of charisma in women remain suppressed which directed to underprivileged women leadership. Similarly, among the Konyak Churches, women with charisma and charismatic leadership have no opportunity in many aspects and remain subjugated.

The story of Adam and Eve in the book of Genesis is the threshold drawing line between men and women in society. In the Book of Genesis 2: 4-21 God made man first to obtain authority upon everything in this world. God sent charisma upon Adam and put him in the Garden of Eden. However, eventually Eve is considered to have been created from the ribs of Adam. This narrative of God's creation remains the predominant knowledge of who controls society. The identity and resonances of Eve in the Old Testament remains as secondary story. This leads to describe predominant society under patriarchal world and continue to portray the charisma received by Abraham, Isaac and Moses. As mentioned in the Holy Bible, the story of male dominated society which is termed as patriarchal world constituted covering approximately 400 years dating half of the first millennium till the conquest of

Canaan in 13<sup>th</sup> century BCE. Subsequently, the exodus from Egypt during the reign of Ramesses II took place under charismatic leadership of men. Out of total 66 Book and Letters in the Old and New Testament Bible, there are only two books which are written about the role of women (Ruth and Esther). The remaining 65 books narrate the story of men leadership who led and rule different tribes and nations based on the charismatic authority manifested from God.

This contributed to the development of patriarchal societies. This Christian teaching has exaggerated the role of men beyond the limit of compromising equality with women. The theory of patriarchal culture is interpreted and implemented by both men and women in terms of exclusive men responsible over society in almost every aspect. This interpretation repercussions in human society negatively where the role of women is kept behind the curtain. Patriarchal culture from religious teachings developed historically and continues to prevail in a family where especially a child begins life. Male dominance emanates from the family where among boys and girls are taught separate and responsibilities. Girls and women are not allowed to participate in activities where men and boys participate. It is a taboo for women to engage in men's activities and this taboo remains as an invincible cultural norm which prevents women from having equal opportunities in the family and in public, institutions including the church.

Traditionally, Christians have read scriptures, including those concerned with charisma, from a patriarchal perspective. Scriptures are read in such a way that the conclusion is that God sends charisma exclusively to men. However, there are women in the Bible who clearly received charisma from God. Most significantly, there was a matriarchal society in the Bible which should have been focused on as being as important patriarchal authority. For example, Genesis 29 vividly describes how Jacob spent under the predominant social atmosphere of Rachel and Leah, who were daughters of Laban. Sarah and Rebecca received charisma by conceiving children according to the revelation from God. Mary, the mother of Jesus was an inevitable story of obtaining Charisma when virgin birth took place. These are the stories of how women received charisma. Moreover, there are other women including like Ruth, Esther and others who lived according to the revelation manifested from God.

### **Education of charisma and gender responsibilities in family**

One of the fascinating arguments that can be put forward today concerns the cultural and religious education that parents impart to children at home. It remains a common trend that the issue of equality and equity between men and women is constantly directed to schools, offices, and other businesses. However, the primary root of such education emanates from family is been ignored. For example, among the Konyaks, a male child is accepted as the gift of God to lead a family and female child is just a usual birth. Families strongly emphasize the culture of patriarchy in which female child remains less important. Konyak Naga parents do not allow daughters to speak loudly, do not allow them to sit on the head chair, do not allow to kick something, do not allow them to eat the head of animals, do not allow them to throw spear, do not allow them to react brothers or to climb a tree and so on for they are meant for men. Such cultural education in family spreads outside family like school,

church, street and other public place where women are suppressed and their power remains unrecognized. Like other male prophets in the Bible who were heroes through manifestation of charisma in leading communities and brought liberation, there were women like Deborah and Jael who held charismatic leadership who were chosen by God to save her communities from the captivity of leaders from Canaanites (Judges 4-5). However, such story remains invisible in families which weaken from delegating equal acknowledgement for role of men and women. Such negligence inflicted acceptance of women charismatic leadership in Church among the Konyak Nagas.

Weber's approach to patriarchal authority and traditional cannot be avoided in this case. Weber analysis of patriarchy refers to natural leader whose power functions as daily routine and has no officeholder or occupation such as Angh, ritual performers and others. The natural leaders usually hold power of specific gifts of body and spirit which is believed to be a supernatural that cannot be accessible to everyone (Weber. 1968, p. 18). Traditional charismatic authority as Weber mentions the autocratic tradition under which a man controls larger community/village with no office or organization exists under patriarchal power; such rule and authority emanates from tradition of clan and tribe from the ancient time (Weber. 1978, p. 227). In addition, Weber uses the term "he" when it refers to charisma. According to this theory, charisma is exclusively found only among men. This primal education and understanding of charisma has been carried among the Konyak Naga which repercussions in suppressing opportunity charisma manifested by women. This theory of male domination leads to cultural and traditional antagonistic when women come to power in holding leadership whether divine or men power.

In their patriarchal culture, women to obtain opportunities like leadership, further studies, ownership of properties, public speech and so on were underprivileged. In their tradition and patriarchal authority, men should remain in the front line in family, society, church and other social activities and women are kept suppressed.

#### **Angship (Kingship).**

Angh are traditional Konyak Naga leaders and are sometimes described as kings (Ganguli. 1984. p. 13). Their authority is rooted in charisma. Here, Max Weber's theoretical discussions are informative concerning the historical development and institutionalization of charismatic authority in Konyak Naga. Such charismatic power focuses to devote in leading in violent conflict of own community with another than leading peaceful struggle (Weber, p. 24). For Weber Angship evolves from charismatic heroism, it is true that its authority is different from political domination. Angship charismatic authority existed more in war and violence society among villages. Though Angh does not have charisma like Weber said, Angh does utilize charismatic authority based on personal decision upon community and very rare case that he authorize based on the consensus decision making of community leaders. However, Angh authority is not necessary to create violence as Weber stated; perhaps it appeared in the early society but not in contemporary Konyak society. Like Weber says, Angship predecessor holds charismatic power which remains different from any other leaders in community, moreover, holds the patriarchal head of family and village.

In the case of Anghship (Kingship), men exclusively are given position to become Angh (King) and rule villages (Haimendorf. 1969. p. 52). Angh has authority upon the entire village in decision making over land ownership, warfare, community activities, building community house, church, meetings, land issues, common participation in harvest and selection of leaders in village development program, colonies and so on. Anship remains as one of the strong factors of cultural practice on men ownership in society. It constitutes the hierarchy of men as the head of every family, institution and other social organization.

This strong factor induces common men and women to place women in second place among the Konyaks. It subsequently becomes antagonistic between women charismatic leadership and usual church leaders. People in this region failed to realize that women can be manifested by the gift of God. There are many women who have charisma in the form of prophesy, speaking in tongues, visions, dreams teller, healers and many other miracles take place through them. However, their charismatic events are given less important by the predominant men. Sometimes, these women are been mocked as evil possessors or self-style charismatic leaders which leads to discrimination, rejection, excommunication and condemnation by the church leaders, social organization leaders and followers of the major groups. Similarly, women who are known to be manifested by charisma *the gift of God* perform things beyond human comprehension and they are known the act of Charismatic authority. However, such charismatic leadership is rejected by discerning them as anti-Gospel as well as against the culture of male leadership in Churches.

For a woman to become such charismatic leader among the Konyak people becomes the toughest moment since time immemorial. This tradition and culture continues to avail less opportunities for women to lead communities and other main organization in any localities. There are many cases among the Konyaks where churches and local bodies oppose women leadership equivalent to men leadership. It is clear that opposing women's leadership emerges from the culture of patriarchal culture. Considering the Angh leadership as the only head of community, every family is psychologically hegemonized by such cultural education; the distinction between male and female child is too far that women child cannot obtain same status in the family and society. With the birth of Angh culture which controls the entire community and village, it gives chain of birth of what Weber calls pure patrimonialism. According to Weber patrominiasm is a person who has governance power to control administration. Such governance does not necessary have formal office functionaries and it has no formal mode of organization. It could also be a power obtains from hereditary. For Weber the primary support of patrimonial power emerges from slave or people (Weber, p. 232 & 234). Such power is adopted by ordinary men in Konyak society on individual interest to suppress women in many aspects. Men explicitly claim that in the history of their foreparents that women were not allow to do this and that, therefore, women has no authority to lead society and family or not even allowed to obtain any ownership or power.

It is assumable that such tradition and social norms effects religious sphere where women leadership remains opposed among the Konyak Nagas. Moreover, it is assumable that such cultural norm is being strengthened by the

Old Testament teaching in the Bible. In fact a dominant scriptural text found in the Old Testament inevitably reflects a patriarchal culture and social organization of the ancient Israel. The subjugation and suppression of charisma and women by the Konyak Church Association and organization is relevant that the Biblical teaching reinforces the Konyak patrimonial culture in the current post-modern society. The society and ownership of properties and leadership, subsequently inherits by son (Penner. 1998, p. 14). This predominant role of patriarchal culture in the Old Testament continues to supports almost every society in the world to discern that leadership in social, politics and religion belongs to men. Many religious leaders and lay people among the Konyak people have failed to identify that matriarchy culture did exist in the Old Testament. For example, Genesis 2:24 describes the man leaves his parents and goes to his wife.

### **Charisma and Women in Konyak Naga**

Women who manifest charisma among the Konyak Nagas constituted since the beginning of Christianity in 1950. The rapid revival and crusades on spiritual awakening programs bloomed so strong that many Konyak Anghs, who held high respect culturally revered as saints (Welman. 2007. p. 44) (kings) were converted to Christianity, followed by villagers under the authority of Anghs. Charisma, the *divine gift of God* manifests in the form of prophesy, dream, vision, speaking in tongue and so on, women among the Konyaks manifested it like speaking in tongue, vision, dream interpreter, divine healing and others. Most significantly, these charismatic women establish few prayer centers established in Konyak land as a direction of divine charisma. However, regardless of numerous women who received charisma, they remain unrecognized and not ordained in churches until today. One of the explicit reasons for deordaining women is based on the collaborated strong teaching of interpreted religious text and culture that men rule society.

In the history of Christianity and Old Testament period there were numerous women who received charisma which God authorized them to reveal. In the Old Testament Bible women who were manifested charisma, namely: Mariam in Exodus 15:20, Deborah in Judge 4:4, Huldah 2 King 22:14, Isaiah's wife in Isaiah 8:3, Rachel in Genesis 30:24, Hannah in 1 Samuel 2:1-10, Abigail in 1 Samuel 25:28-31. In the New Testament there are: Anna in Luke 2:36-38, the four daughters of Philip in Acts 21:8-9, Elisabeth in Luke 1:41-45, Mary (Mother of Jesus) Luke 1:46-55. In addition, there are two women who were considered as false prophets namely, Noediah in Nehemiah 6:14 and Jezebel in Revelation 2:20. These women had charisma as much as other male prophets had, however, tradition and cultural authority kept them concealed from becoming charismatic leader in society. Many patriarchal society stereotype that there was no history of religious teaching and culture on women ruling society.

Woman like Mariam in Exodus 15:20 are described as the prophetees and a poet who leads the community of women in the desert. She raised her voice in the form of song to acknowledge the gift and blessing of God given to the public, and she represents the public voice. Like David, the king of ancient Israel, the successor of Saul mentioned in the first book of Samuel, who killed Goliath, the giant man in the Bible, Mariam was also a musician and dancer. Her prophesies was associated with music and dance. She is also known as the

savior of Moses who was almost killed by Pharaoh, King of Egypt, who controlled the population of the Jewish population. Like Mariam, Deborah also had “a gift of music” At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment” (Judges 4:4-5).

Like other male prophets in the Bible who God called them to save and lead the people, Deborah made her ministry during the time when people of Israel were oppressed by Jabin, one of the kings of Canaan. Through the direction of charisma from God, Deborah urgently called Barak and together she led the army of Israel to fight against the oppressors. Eventually, as she led the battle, she was called “A Mother in Israel”.

Hulda is another woman who manifests charisma in the Old Testament time. She is known as a woman who delivers the word of God to the Temple and palace leadership in Jerusalem. She also prophesied the fate of King Yoshiyahu and the people in Judah during the last moment of the Kings. Noadiah is described as prophesying in the period of the return to Zion along with other prophets. Similarly, other women mentioned above had different activities under the manifestation of charisma from God. According to the history of charisma and women in the Bible, their charismatic authority and prophesy inspired both men and men during the circumstances when required divine knowledge of vision, initiative, education, responsibility for public adherent and belief and the competency to express the linkage between the word of God and people.

However, the tradition of Godly authority as male, many people during Old Testament time have failed to give important to the charismatic authority of women in different communities. Most of the Old Testament are written from the men’s perspective as (priests, kings, warriors, clan leaders, and so on), most rigorously in the narrative texts. For this reason, relationship between sexes and role of women in the ancient of Israel remains obscured (Penner. 1998, p. 14). This tradition of ignoring women charismatic authority in society continues to be interpreted by people from generation to generations which give less important to charisma in women. Many religious leaders among indigenous communities legitimize the Biblical history to connect to time immemorial indigenous tradition and culture to suppress women. Many local churches in Konyak area implement the same teaching and approach to women who manifest charisma. This being the reason, until today, no church in the entire Konyak area has ordained or accepted women as pastor or church minister. It has been predominantly forgotten that charisma is manifested both in men and women. According to religious text and phenomena found in almost every indigenous community, women have their space to express the charismatic authority. However, generally, women neither have place in leadership, public activism, positions of authority, nor in spiritual, legal or ritual leadership. Such modern response to women charismatic leadership on the other hand contradicts the biblical teaching and tradition.

Similarly, the women charismatic authority who claim are directed and authorized by God to prophesy and convey message to people remain antagonism in the society. Among the adherents of women charismatic leadership, the contrasting phenomenon to the common Konyak Church tradition is the acknowledgement of the charisma manifest among both men

and women. According to these adherents, God speaks and uses men and women equally to spread His message in different ways. There are different ways of charismatic activities which is purely known as the charisma from God or divine calling to men and women. Accordingly, men and women speak and implement upon the people in the group for the people to follow whatever God says through the messengers whom He has chosen to use. In addition, charisma for them does not categorize among children, adult and old people. God uses anyone according to His will and the context of the people. Based on such believe, the group has equally appointed men and women for different activities and responsibilities within the community. For instance, there are women who prophesy for different purposes like marriage rule, fasting and prayers, delegation of manual work, preaching, visiting places for sanctification, waiting for the gift of God in a particular time and day, interpretation of prophesy, revelation of divine words and so on. Similarly, men have different responsibilities delegated according to charismatic authority manifest from God.

One of the quickest responses to women who manifest charisma, from major churches among the Konyak people, is the accusation of women charismatic authority as unusual phenomenon. The powerful charisma manifests in women repercussions in women powerful leadership among the Konyak. Churches in Konyak area follow the modern Christian teaching which derived from the western world. Approaches to women charismatic leadership in this society elucidates that women have no right to be manifested by charisma. In contrast to the church's approach, the will of God to sends charisma has no differentiation between men and women. When divine authority continues to manifest in women, they cannot resist as expected by male dominated churches. There is a similar case in the context of African charismatic movement where woman who were spiritually manifested by charisma and who implements the divine power from above has been considered as demon possessed women. This accusation and declaration among church leaders takes place with fear of women leadership. Soothell, an African scholar in *gender and charismatic movement* narrates the story of women manifested by Charisma in African church. Women who are manifested by Charisma which goes beyond the limit of the norm set by men may remain dangerous. Churches legitimize to distinguish between legitimate and illegitimate charisma. A pastor in one of the African churches excommunicate a women who was manifested by charisma in the midst of the congregation declaring her as agent of darkness which means illegitimate power (Soothill. 2007, p. 225). Similarly, women charismatic leadership who are members of the Konyak church appears threatening to church. Subsequently, church and local organization antagonize women charismatic as out of Christian teaching and practice. Churches in collaboration with local organizations defame such leadership and movement as anti-Gospel. The church antagonism toward the female leadership includes culture, politic and social norms which inflicts upon the leadership. Culturally, male leadership remains threatened in the emergence of women charismatic leadership.

Culturally, though women are given opportunity for theological studies in the current society, pastoral leadership remains unavailable. This is because in their culture, women were not allowed to go beyond the status of men in education, leadership, ownership responsibilities, household position and

decision making. Any women charismatic leadership would remain as demon possessed. Like Soothill argues that one of the reasons why African new churches reject African culture is because the primary perceived it as the influence of satanic culture or demon power (Shoothill, p. 223). In addition men fear that women's leadership would damage the values of culture and produce irresponsible men. Similarly, Konyak churches fear of losing men's responsibilities and legitimize the argument that the any new female charismatic movement embeds infringe traditional, cultural and religious law.

### **Common social Approach to role of Charisma**

Common people have failed to understand that charisma is accessible to everyone according to the will of God. It is different from the institution and governmental authority where men predominant remain front line to have power. Charisma is designated to chosen one among both male and female, young and old, and able and disable person. Charisma gives one of the best examples of equality among humanity without making any distinction among caste, clan, poor, rich, male, female and so on. However, it has been demeaned by patriarchal culture which disallows to flourish as divine power authorizes. Division of gender by social, culture and politics have deplored the harmony of charisma, authority and leadership. In addition to culture, politics and religious distinction of charisma and gender by male rulers, scholars strengthen the culture of patriarchal authority right exclusively in many scholarly writing in academic and non-academic spheres. This discipline has become one of the barriers to culminate women from utilizing charismatic authority at home, public place and religious institution. Predominant male power scholars suppress the freedom of women from implementing and expressing charisma manifest in them at public space both in written and oral form.

There is an assumption that many have failed to argue on the issue of unequal opportunity avail between men and women in the context of implementing charisma in society; or many have ignore such issues as less significant than other gender issues. This article significantly drawn to intrigue the approaches to the role of charisma between men and women and to what limitation is has been considered equally manifestation in men and women. The argument points out that charisma does not select men alone to be manifested to rule church and society spiritually and politically. In European context the growth of women in theological studies intrigues a new challenge for the Orthodox Church. These women have to get opportunity to exercise profession in their local Church (Jones Ian *et\_al.* 2008, p. 56). Similarly, one of the factors that charisma in women is discerned invisible in patriarchal dominant Konyak churches perhaps is due to fear of women who are growing more in numbers in theological studies, who at the end would inevitably avail to become church leaders. Unlike in the early church when predominant men are qualified to further theological vocational and degree theological studies, currently, women have equalized in theological studies from many prestigious theological colleges and universities.

### **Pedagogy of Charisma**

Common education of charisma is taught and propagated as derived from

Man's image that is God and it manifests only in men. This education has been circulated among many churches where hundreds and thousands of members come together to worship. The way in which implicit and explicit education of the notion of charisma is construed beyond the church has become tangled in social and cultural psychology of the people. Such pedagogy of charisma instigates towards marginalizing *the gift of God* upon women in the society. Treating charisma based on gender leads to manipulation of charisma among church leaders and lay people, which prevents equal access to freedom of spiritual gift and equal platform of religious leadership. Such pedagogy of imparting the knowledge of charisma in society more like traditional theological knowledge leaves women unprepared to respond to it.

One of the questions that people may ask is "Will charisma in women function differently in spiritual life of the people?" The comparative questions of competency of leadership which differentiates between men and women negatively escalate the issue of manifesting charisma. Such question leads towards enmity, competition, distinction, selection, manipulation and many other unhealthy phenomena in churches and society. The authority of charisma is inevitably associated with the word 'leadership'. When women obtain charisma, it implants the quickest thought among men that women would become leader of the church which is traditionally and theologically not recommended. In this case, the battle of leadership becomes one of the major reasons to reject women charismatic authority. Leadership issue has become antagonism between men and women because of the definition of leader in terms of holding and implementing authority upon followers than defining leadership in terms of serving, helping and disciplining followers. Power relations remains entangled in understanding charisma and gender among religious leaders.

Susan Shaw, a women theologian statement like "God speaks to us, too" significantly implies that charisma is manifested to both men and women in every church and community (Shaw. 2008, p. 1). Such statement emerges based on the culture and leadership in religious sphere where women are considered as who do not receive charisma and to obtain religious leadership remains less privileged. Many Christians believe that the status of women which remains underprivileged is found only in orthodox Christian church. However, this is untrue because the wide diversity of culture incorporates the norms and interpretation of religious texts in the context of patriarchal tradition and authority. Leonie Leveris, a feminist theologian argues that women charisms/charism should be acknowledged and utilized by orthodox churches (Leveris. 2005, p. 81). It is not the orthodox Christians that focus on the patriarchal tradition and authority but the entire Christian community and church practice it. It has become almost common norms among entire Christians. Similarly, Konyak church argues and gives less importance that women is incapable of leading church and its charisma does not play significant role in spiritual arena. Among them argues that women would mislead church due to lack of courage and the charisma in them is not genuine. Konyak church legitimizes certain scriptures from the Book of Revelation where when second coming approaches, there will be many false prophecies. This legitimization induces towards disbelieving upon equal manifestation of charisma between men and women.

### **Inclusive of Language**

Language spoken in church influences even outside the church; language which are predominantly found in text dominates religious leaders and lay people to copy and paste in everyday communication. It plays important role in shaping human psychology and everyday way of life. It shapes the culture of community which remains as norm upon people in the community. Language creates division as well as unity, barriers, demarcation and other pros and cons ramifications. The role of language in this case is basically to focus on how every word that is written in religious text is utilized by orthodox and liberal religious leaders in church among the Konyak people and others parts of the world. Such usage of word becomes legitimization to justify men's predominant authority in church leadership through power. This power eventually ramification towards paying less attention to equal manifestation of charisma between men and women.

As highlighted above, language forms traditional society which often focuses on gender specific. This application can be seen in the frequent indication of prophet-like figures, such as prophets, shamans, and those possessed by a spirit. Distinctively, the Jewish and Christians Bible provides references of prophet and charismatic authority leaders with preoccupied mind with male figure and forget that female figure are mentioned as well in chapters and verses like female prophets are clearly designated as such (Judg 4:14; Exod 15:20; 2 Kgs 22:14; Isa 8:3; Neh 6:14; 2 Chr 34:22) (Stokl & Corrine. 2013, p. 24). When the message of miracle, prophesy and revelation which manifest in the form of charisma are delivered, the subconscious of common people project male figure without even a slight thought about women. This imagination and projection of male figure is articulated in words that spread quicker among community. The chain of language becomes cannot be controlled by people and this languages go on shaping culture, norm, tradition and so on.

Language is utilized in two ways, i.e written and spoken. Written language is one of the communication skills used in different parts of the world. Unlike in the pre-modern world, written language became more significant and powerful in the post-modern world among many indigenous community in religious sphere, to pass on messages from one person to other through letter writing, media, magazines, and books. Believe it or not, the first history of writing appeared five thousand years ago in Egypt, in the Mesopotamia region, and in China (Martin, 1994. ix). Both written and spoken languages in religious sphere make tremendous impact on construction of gender role in religious leadership. It intrigues the issue of gender equality in religious leadership and particularly in this dissertation, the issue of understanding equal manifestation of charisma in men and women.

Until today, the issue of sharing religious leadership in church is argued based on the maintenance of the role of gender inequality in Konyak Church which draws from Biblical text and church tradition. It is logical to see the argument like church leaders cannot utilize Bible to legitimize oppression and marginalize women in society (Fischer & Puerto. 2011, p. 6). This approach has made men both within and outside the church to increase the weight of tradition to neglect women's charisma and leadership. It becomes stronger than the message in the text and widespread among the common people. The tradition of discerning women charisma and leadership, which is part of divine

revelation and social interpretation lacks critical analyze of the text both in the Jewish and Christians community. Such tradition ramifications towards generalization of gender bias role in church in favor of patriarchal tradition.

The inclusive language and inculturation of language from the Bible should be based on gender-fair when exposes to social, cultural, theological and anthropological interpretation. Theology Inculturation elucidates the presentation and re-expression of the Gospel bases on human rights and cultural integration without oppression (New Catholic Encyclopedia. 2004. p. 1). Without which, the negligence of charisma manifests in women would always remain plausible which ensues violence and conflict between women charisma and male leadership; the tradition would become stronger as precedes church among the Konyak indigenous people. The interpretation of language in the tradition of Jewish and Christian Bible which overtones on patriarchal tradition covers many common illiterate church members who do not know how to read and write. These illiterate members develop blind faith of their innocence on what is been preached, taught and interpreted by male religious leaders. Subsequently, such gender bias knowledge about charisma and prophecy in the religious text is carried out within family contagiously fixes it in the minds of children. One of the important things that Konyak Church and religious leaders need is the urgent special attention to the education of interplay between theological and ideological positions in regards to gender and the important issue of social status of men and women within and outside the church. There is no harm for the Konyak church and religious leaders to rethink of the language used in religious text which has gender bias. It is inevitable and important for the Church to rearrange the language in the Bible contextually, for example; to rearrange the discrimination language like “he” to address human being which includes both genders. Scholars in different disciplines use the gender ‘*he*’ to indicate the role of charisma and charismatic leaders. Benedict Anderson relied on male examples in this analysis of charismatic leadership (Sukarno, Hu Chi Minh, Gandhi, Nehru, Castro) and so on (Anderson. 2006, p. 78). Moreover, the Church needs an urgent promulgation of the history of female prophetess and their charismatic leadership in the early Jewish and Christian history. Such rearranging language on the other hand should not be projected as distorting religious text. It brings substantial and essential components to the study of the role of gender equally in manifesting charisma. Such rethinking and rearranging language genuinely produces acceptance of women charisma and obliterate any untoward violence and conflict.

It is logical that sacred text of the early Jewish and Christians emanated in patriarchal traditional did not just support the gender bias language but reinforced it by the interpretation based on rationality (Shil. 1981, p. 96). The traditional authority of language in the past found in the Old Testament and New Testament Bible did not just vanish. It keeps reviving every now and then in different contexts and influences people to utilize it in society mostly to suppress other gender; forgetting that female charismatic leadership who manifest charisma in the society like African American who become prominent and acceptable even internally (Billingsley. 2008, p. 7) have been forgotten by indigenous community like Konyak Naga Church leaders. Moreover, such tradition of language which is written in the voice of male dominated society becomes stronger as people rationalize it in their interpretation. Their

rationalization has added more perspectives to utilize it by legitimizing their own interest. In this case people who are culturally suppressed remain below this tradition and if anyone who is culturally suppressed (women) leads society through the manifestation of charisma becomes a target or prey of the male leaders, supported by innocent women. A tendency to legitimize sacred text into personal interpretation authority against any unwilling leadership which appears a threat to tradition attitudes of predominant male leadership intrigues towards gender bias to delineate the genuine and false charisma among religious leaders. For this reason, usage of language in interpretation of charisma in modern Christian tradition should be carefully rechecked and reformulate in non-discriminatory ways. Like religious symbols are formulated as social and cultural dynamism, language is formulated in association with social, religion and cultural dynamic to manipulate as well as promote positive repercussions. The semantics of language found in sacred text about charisma should be utilized proportionately with no bias upon to which it manifests based on the authority of divinity. The authority of divinity does not appear to exclusive gender for its nature is equal sharing.

The construction of language in religious tradition with a male focus did not only conceal women charismatic leadership but also suppressed the name of women in public space. There are woman like Aimee Semple McPherson, an independent woman in the American world who manifest charisma and started the prominent evangelist career that Pentecostal church began to grow strong in American Society in 1918 (Billingsley. p. 18). There are many female spiritual leaders who receive charisma in many churches who are kept off of the plat form by the male political, cultural and religious dominated world. This happens because of language construction that women cannot become the leaders of church no matter how they claim to manifest charisma.

Theological and sociological definitions of charisma have ignored each other that brought to complexity of understanding charisma in association with social phenomenon through charismatic leadership. Theology focuses on exclusive manifestation of divinity and sociology focuses on individual's abilities to become charismatic leaders. Such two paradoxical discourses have kept scholars more complex towards understanding the meaning of charisma in analyzing social phenomena in an academic discipline. I called these definitions as traditional charisma in theology and sociology. Therefore, charisma is neither exclusively a divine gift nor exclusively sociology which is personal extraordinary characteristics that emerge on its own. It is in fact the equal emergence in reaction to the action of one another. Charisma as divine gift is a response to the demands of social, politics and cultural change based on the needs of a group or community in the society. It is important for the academic and non-academic discourses to understand charisma as reaction to social and cultural action of the people in general. This paper can make immense contribution to the Konyak people to revisit the equal manifestation of charisma between men and women with further gender bias and subjugation.

### **Bibliography**

Bendandjungsi.(2011). *Confession Christ in the Naga Context: Towards a Liberating Ecclesiology*. LIT Verlag.

- Billingsley. Scoot. (2008). *It's a New Day Race and Gender in the Modern Charismatic Movement*. University Alabama Press.
- Daft. Richard L. (2008). *The Leadership Experience*. South-Western Cengage Learning.
- Dayan Hava and Chan Kwok-bun. (2012). *Charismatic Leadership in Singapore: Three Extraordinary People*. New York: Springer.
- Fischer. Irmtraud and Mercedes Navarro Puerto. (2011). *The Bible and Women An Encyclopaedia of Exegesis and Cultural History*. The Society of Biblical Literature.
- Ganguly. Milada. (1984). *A Pilgrims to the Nagas*. New Delhi: Oxford & IBH Publishing CO.
- Geertz C. (1983). *Centers, Kings and Charisma*. In C. Geertz, *Local Knowledge*. New York. Basic Book.
- Haimendorf. Christoph Von Furer. (1969). *The Konyak Naga The Indian Frontier Tribe*. Holt, Rinehart and Winston.
- Hocken. Peter. (2009). *The Challenges of the Pentecostal, Charismatic and Messianic Jewish Movements The Tensions of the Spirit*. England: Ashgate Publishing Limited
- Jane E. Shoothill. (2007). Ed. Paul. Gefford. *Gender, Social Change and Spiritual Power: Charismatic Christianity in Ghana*. Koninklijke Brill NV, Leiden
- Jonathan Stokl & Corriene L. Carvalho. (2013). *Prophets Male and Female: Gender and Prophecy in the Hebrew Bible, The Eastern Mediterranean and Ancient Neareast*. The Society of Biblical Literature.
- John. Ian. *et\_al.* (2008). *Women and Ordination in the Christian Churches: International Perspectives*. New York: T & T Clark
- Leone B. Liveris. (2005). *Ancient Taboos and Gender Prejudices: Challenges for Orthodox Women*. England: Ashgate Publishing Limited
- Longkumar. Akumla. (1981). *A Study of the Revival Movement in Nagaland*. University Microfilm International.
- Nagaland Baptist Church Council – NBCC. (1997). *From Darkness To Light*. Kohima Press.
- Nagaland. (2011). *District Census Handbook Mon*. Directorate of Census Operations Nagaland.
- Potts. John. (2009). *A History of Charisma*. Palgrave Macmillan.
- Steyrer J. (1998). *Charisma and the Archetypes of Leadership*. *Organization Studies*, 19/5, pp. 807-828.
- Penner. Carol. (1998). *Women and Men: Gender in the Church*. Waterloo: Herald Press, Ont. N2L 6H7.
- Shil. Eward. (1981). *Tradition*. The University of Chicago Press.
- Susan M. Shaw. (2008). *God Speaks to us, too: Southern Baptist Church Women on home, church and society*. The University Press of Kentucky.
- Veesser . H. Aram (2010). *Edward Said: The Charisma of Criticism*. New York: Routledge
- Turner, Victor. (1982). *From Ritual to Theatre: The Human Seriousness of Play*. New York City: Performing Arts Journal Publications.
- Weber. Max. (1968). *Charisma and Institution Building*. The University of Chicago Press.
- Weber. Max. (1966). *The Sociology of Religion*. London: Methuen.

- Weber. Max. Roth. Guenther & Wittich. Claus. Ed. (1978). *Economy and Sociology: An Outline of Interpretative Sociology*. University of California Press – Berkely. Los Angeles. London.
- Welman Frans. (2007). *Out of Isolation: Exploring a Forgotten World Uncovering a Culture in Conflict*. New Delhi: HPC.