

Editorial

Imphal, Friday, February 12, 2016

Media freedom: Is there ?

The advancement in information technology has made today's world a 'Global village' - the term first coined by Canadian-born author Marshall McLuhan. Man born at the extreme corner of Far East Asiatic countries knows, cry and pray for the kind of disasters that happen in Middle East countries or in Latin America. Installation of internet technologies to cell phones which every human being can afford makes the people of our Earth-whose circumference is estimated at about 40,075 Kilometer staying at a communicable distance. Now every human being equipped with cell phone can now talk or stay in touch with any of their friends or relatives staying thousand miles away. Point bringing here is about the changes in the theory of mass media in relevance to today's journalism. The very concept at which the older generation considered 'proximity' as a characteristic of news is somewhat losing its foot.

Professor M.L Stein, the then chairman of Department of Journalism, California State University, Long Beach, California in his book "Shaping the News" in 1974 wrote that people are more interested in what happens in their neighbours. The one time presumption that 'a dog fight on Main Street is of more interest to our readers than fifty thousand foreign troops killed in battle somewhere' seems to have no relevance in today's society. Readers are now interested about happenings at distance places if the subject matters is his or her interest.

However, another characteristic of news - 'Prominence' on the hand is becoming a matter of more interested subjects for almost all readers. People now want to know what had happen to their leaders, celebrity or the bureaucrats irrespective of where they stay or which country they reside. Every news readers are eager to know the story of successful personality.

Points bringing up here are not to lecture on what is news and what should be reported but this is an attempt to make some of our critic to understand on why the newspaper especially the kind of ours often published story about real heroes or events that happen far far away from our state. Sometimes a mere insignificant event at which some people are of vested interested are often left of and the result is not always good for we in the media fraternity of Manipur state in particular. The other kind of pressure that the media persons sometimes remain helpless is their intentions to get publish their story.

Manipur or say Imphal is not a safe place for even VIPs who are escorted by security personnel days and night. It is an open secret that almost all the politicians including MLAs or Ministers or even the Chief Ministers have linked with the UGs, the only thing we don't have is the proof. So, what would be the security of those working with the media if in case, some of the individuals or rebels force us to publish stories of their interest. Being taken up this profession, we always stand with our ethics and there is no question of compromising our ethics while publishing stories. But when the government said that this should not be published and this should be published then where is the freedom of speech provided under the constitution of our country. Government machineries can invite news editors and can discuss about the content on objectivity reason but should in no way dictate the media on what or what not to publish. Calls of bandh or blockade by any organisation are in some way an essential news items for media houses living in conflict zone - because it is for the safety and security of the common people that the government machineries cannot guarantee safety. We have PCI guidelines, local code of conduct and this should be respected.

Bottom line is that media should not be harassed at any cost for any reason because we chose this profession not merely to earn for living but with full intention to serve our nation.

LOST

I have lost my SBI Pass Book bearing Acc.No. 30445257516 on 9th November 2015 on the way between Thoubal to PAONA BAZAR, Imphal. Finders are requested to handover the same to the following undersigned.

SD/-

Yumnam Ibohail Singh
Thoubal Sabantongba Mayai Leikai, Thoubal
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Imphal Times is looking for an experience sub editor with excellent writing skill in English who can read Bengali written script. Working hour is 12 noon till 3 pm. Honorarium is Rs. 3000 p/m. Preference will be given to candidate who had already work in English daily as desk editor. Age no bar, and Imphal Times have no problem with those candidates working in other newspaper at night shift.

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National & International News

Missing Snapdeal employee Dipti Sarna returns home, police to figure out her whereabouts

Agency
Ghaziabad, Feb. 12: A 25-year-old Snapdeal employee Dipti Sarna, who went missing from Ghaziabad on Wednesday returned home. The Ghaziabad Police will interrogate her, who was reunited with her family after 30 hours, to figure out her whereabouts when she went missing. "She went missing around 30 hours ago and over 200 police personnel were on duty searching the area. She called her parents using a passenger's phone after she boarded a local train from Panipat," Ghaziabad Senior Superintendent of Police (SSP) Dharmendra Singh told the media here. Meanwhile, Ghaziabad Superintendent of Police Salmantaj Patil said the girl is fine and back home, adding, "She has not been subjected to any physical harm."

Patil further said that they would question her once she is back to normal. Dipti's family breathed a sigh of relief on having their daughter back. The girl's father thanked the police for launching a massive operation to ensure she returned home safely. However, Dipti's mobile phone and handbag remain missing. Snapdeal had launched #HelpFindDipti to locate the 24-year-old who went missing from Ghaziabad on Wednesday. City SP Salman Taj Patil said that Deepti was on her way from Vaishali metro station to the old bus stand of Ghaziabad where her father Narendra Sarna, a resident of Kavi Nagar, was waiting to pick her up. Sarna told the police that when the auto crossed the Hindon river bridge, Deepti called him and gave

him the location. She was also heard shouting at the auto driver for taking a wrong route, he said, adding thereafter her phone was switched off. Upon information, police swung into action and launched a manhunt to search the girl. Ghaziabad police launched a search operation in the jungles of Morti near Raj Nagar extension, where her last location was traced to. Ten teams of Ghaziabad Police were involved in the search operations. Uttar Pradesh Chief Minister Akhilesh Yadav, had instructed the Ghaziabad SSP to personally head the search operation. Ghaziabad Police were involved in the search operations. Uttar Pradesh Chief Minister Akhilesh Yadav, had instructed the Ghaziabad SSP to personally head the search operation.

Panic in Karachi following two grenade attacks

ANI
Karachi, Feb. 12: Residents in Karachi, Pakistan, were in a state of panic on Friday following two grenade explosions. The explosions occurred in the Gulshan-i-Iqbal and Karimabad areas of Karachi, reports Dawn. Police and Rangers cordoned off the areas to conduct investigations, reports the Dawn. It was confirmed that one policeman was injured in the Gulshan-i-Iqbal area blast, but no casualties were reported from the Karimabad area. A lookout has been issued for the suspects involved in the two attacks.

Cold tightens its grip over Kashmir Valley

PTI
Srinagar, Feb. 12: Intermittent snowfall continued in the upper reaches of the Kashmir Valley even as the mercury across the region plummeted by several degrees, intensifying the cold wave today. The fresh snowfall prompted the authorities to issue a medium danger avalanche warning for high altitude areas, while snow clearance operation has been started to restore snapped road links and provide basic amenities like power and water to the people, officials said. The reports of intermittent snowfall continued from the upper reaches but the plains, including Srinagar which received light snowfall last evening, witnessed improvement in the weather. A MET office spokesman said the night temperature across Kashmir and Ladakh slipped below the freezing point with the famous skiresort of Gulmarg, which was covered by over one-and-a-half feet of fresh snow, emerging as the coldest recorded place in the division.

At least 52 people killed, 12 injured in Mexico prison riot

ANI
London, Feb. 12: At least 52 were killed and 12 have been injured in a riot at Topo Chico prison in the Mexican city of Monterrey involving inmates belonging to rival drug cartels. Jaime Rodra-Guez, the Governor of Nuevo Leon State, which encompasses Monterrey, confirmed

the death toll, reports Guardian. 'During the clash several prisoners set fire to the food storage and sleeping areas,' Rodra-Guez said. It was not immediately clear how the victims died but the Governor said there had been no gunfire. Rodra-Guez said that one of the factions involved in the violence was led by a leader of the Zetas

cartel, Juan Pedro Saldivar-Far-A-s, known as 'Z-27'. Los Zetas, founded by a group of former special forces soldiers, were originally the Gulf Cartel's enforcement wing, but turned on their former masters in 2010, triggering a vicious war for territory which has wrought havoc across north-eastern Mexico.

CRPF jawan injured in pressure bomb blast

PTI
Raipur, Feb. 12: A CRPF jawan was today injured in a pressure bomb blast triggered by Naxals in Chhattisgarh's insurgency-hit Bijapur district police said. The incident took place when a team of paramilitary was patrolling to ensure security to the under-

construction Bijapur Ghati-Kongpalli road that goes through restive dense forests, a senior police official said. When security forces were cordoning off a patch, around two kms away from Kongpalli, a Central Reserve Police Force jawan inadvertently stepped over a pressure improvised explosive device (IED) triggering

the blast injuring him, the official said. Constable Neeraj Kumar belonging to CRPF's 170th battalion sustained injuries in his leg and was rushed to a local hospital of Bijapur from where he was being shifted to Raipur for further treatment, he added.

Contd. from previous issue

Luingaini: Unique festival for peoples with Unique History

According to Prof. Gangmumei Kamei, identification with the Nagas has been a process of pan-Naga identity. The term 'Any KukiTribe' was deleted from the list of Scheduled Tribes of Manipur in 1956. In the years that followed, there was a deep internal crisis of identity amongst the Kuki-Chin speaking tribal population. A number of the bridge-buffer communities that were oscillating between the Naga and the Kuki-Chin constellations were converted into the Naga fold by the Nagaisation process and they joined the Naga movement. The Nagaisation process was also greatly strengthened by the Naga insurgency. Marings have come to identify themselves as Naga at the instance of Church leaders and the Naga hostiles.

In the early part of 2002, the NSCN-IM suggests a number of tribes in the Naga fold as 43. Instances of tribes being encompassed within the Naga fold is still an ongoing process. The simple example of it is the Peace Process Annual Calendar, 2008, MIP, Government of the Peoples Republic of Nagalim, in which the number was expanded to 68. Among those tribes from Manipur are: 1. Anal; 2. Angami; 3. Ao; 4. Aimol; 5. Chiru; 6. Chothe; 7. Inpui; 8. Kharam; 9. Kom; 10. Lamkang; 11. Liangmai; 12. Maram; 13. Mao; 14. Maring; 15. Mayon; 16. Monsang; 17. Poumai; 18. Rongmei; 19. Tarao; 20. Wung Tangkhul; 21. Thangal; 22. Zeme. Sajal Nag (Naga Identity: Formation, Constructing Expansionism, eds., Thomas, C.J., Dimension of Development in Nagaland, Delhi, 2002) stated that the Naga identity in the 1940s included the Karbis and Nepalis but excluded all the sub-tribes of Manipur. The present Naga tribes of Manipur did not know the term

Naga as late as 1940s, Shimray stated. He recorded his boyhood experience when he and his father were called Naga by a retreating Japanese troop during World War II. He and his father told the Japanese troop that they were Tangkhuls and not Naga. The Nagas in Manipur did not take part in the 1951 plebiscite, which was considered as the bedrock of the Naga independence movement. In 25 January 1952, the Nagas in Nagaland under the banner of Naga National Council (NNC) launched civil disobedience movement. As a part of it, the first Indian elections of 1952 were successfully boycotted. On the other hand, in Manipur all the ethnic groups took active part in the said elections and a Tangkhul was elected from the Outer Parliamentary Constituency. Later, the Gol made an agreement with the NPC in 1960 and subsequently formed Nagaland as the sixteenth state of the India in 1963. It is noteworthy that many of the prominent leaders of the tribes who were later to be identified as Nagas stuck to the stand of remaining with Manipur instead of acceding to Nagaland. The All Tribal Delegation went to Delhi in May 1970 for demanding statehood of Manipur. The members of the said delegation include: 1). Daiho, Ex-Finance Minister, Manipur Assembly, 1948 2). Stephen Angkang, Ex-President, Tangkhul Long 3). K. Kalanlung, President, Zeliangrong Regional Council 4). Shoukthang Ashon, Ex-MLA, Nagaisation process, according to Gangmumei Kamei is still ongoing. Considering the diversity in the emergent Naga Nationhood, there has been remark that Naga Nationhood is more like a marriage of convenience rather than socio-

historical process. Divorce can follow any time. Zeliangrong is a nomenclature of the three sub-tribes, Zeme, Liangmei and Rongmei. This nomenclature is formed by the initials of the three sub-tribes, Ze for Zeme, Liang for Liangmei, and Rong represent Rongmei. But Puimeu who were included as the sub tribe of Kabui in the scheduled tribes list of Manipur asserted that they cannot be identified as 'Zeliangrong' as Puimeu had not been represented in the nomenclature. Zeliangrong has aspiration for exclusive ethnic homeland of its own. But the Puimeus who together with the Rongmeis formed main groups within the Kabui did not take part in it. They now prefer the ethnonym, "Inpui" instead of Zeliangrong. Among the constituent Naga tribes, the Naga identity has shown fragmentation at the intra-tribal level. It is evident when the Puimeis wanted to break away from Zeliangrong and the Khoibus from Marings. Lui-Ngai-Ni represents only the three biggest communities in the present Naga fold, that also in head-middle-tail order corresponding to their population size, the head represented by Tangkhul festival 'Luir'. Lui-Ngai-Ni, in public notice, remains a political festival, observed only at the district headquarters where Naga Community based lobby groups used its festive ambience to further their political machinations like severing of ties with state government, separate administration, etc. Social-gatherings, songs, colorful dances, glittering fashion shows and rejoicing continuously passes on to be the highlight of the Lui-Ngai-Ni with this time also TR Zeliang and Lal Thahawla respectively the Chief

Minister of Nagaland and Mizoram taking part in it which is to start with invocation in probably Tangkhul dialect by Tangkhul Headman of Ukhrul/Hunphun village. Even then, the festival in this present layout is no tribute to those who are now in heavenly abode or on their twilight years being in advancing old age, but in their prime time 30 years before or so, have contributed all what they have, their head, heart and hard labour in assembling Lui-Ngai-Ni so that the Manipur Nagas of the present generation joins the 'comity of nations' with a 'common festival' which will be the 'national festival'. Why because? It has not been filtered down to and no community at the present Naga fold observes it at the festival level. The countdown of this festival begins from 1987 as this festival, though not with its present name, was first observed in the year 1987 in its proto format as 'Naga Seed Sowing Day'. The festival doesn't in anyway help in concretizing the Naga identity which is still at the abstract level. With only three communities being represented in the etymology of Lui-Ngai-Ni, the issue of 'exclusion' and 'inclusion' is very much there. Correspondingly, it doesn't seem to serve any purpose in boosting the morale and strengthening the bond of Naga solidarity. Therefore, our fellow native brethren, the Manipur Nagas as people with unique history needs to review and scrutinize whether the present form of Lui-Ngai-Ni requires redefinition, reconfiguration or a reinvention of altogether new festival, with all the qualities of uniqueness so that all the tribes in the colorful Naga identity will not feel left out and collectively share and cherish an encompassing and inclusive feeling. (Concluded)