

Editorial

Imphal, Friday, February 19, 2016

Egregious cacophony or engineered chaos?

'Tragic' sounds a trifle lame to describe the present state of affairs of our state, even though the feeling in the hearts of the general public cannot be far from it. The Government has shown, in fits and spurts, that things can and do happen if the rulers so put their minds and hearts to any task, which begs the very relevant and necessary question: is the Government deliberately keeping the state on tenterhooks with engineered chaos and calculated mayhem? Nothing that has been done by the development of the State so far looks and feels systematic or sustainable- from the various infrastructures being constructed with shoddy workmanship and dubious results, to the haphazard and stop-gap measures in terms of the essential services being provided, mostly on paper to dispense off with the official requirements without ever taking the trouble or the initiative to check on the efficacies of such schemes and welfare measures. The reality we are undergoing today is a cry from the trumped up reports and statistics that make up the records meant for display at the centre, the most obvious result being the promotion of Manipur from the least developed state category to the less developed one without having nothing to show for it. Yet the Government, in its quest to prolong the reign, have failed to address the situation with pragmatic solutions and progressive steps that would steer the state in the right direction of inclusive growth- the most prominent shortcoming being the failure to harness the potential of the youths- the future of the state. According to housing and housing census data 2011, the number of youths between ages 18-22 in the country is 149.36 million. That's about one-fifth of the total electorate of 725 million estimated by the Election Commission. Stating that almost, if not all, the problems ailing the present society can be remedied by molding the youths of today to bring about the still elusive change and progress would not be an exaggeration. No amount of resources or materials can effect change or usher in progress unless those who are to direct and utilize these resources be prepared and groomed to take on the responsibilities and challenges with confidence and determination. A radical mental revolution based on progressive thinking and broadened outlook beyond self preservation and personal enrichment, tempered with the spirit of equality and infused with the dignity of labour is the panacea for our society long festered with enmity, greed, doubts and subdued mindset. The Government should make the most and invest in the one true asset it ever has- the teeming youths who are still at tenterhooks regarding the realization of the innumerable promises and assurances to become a reality.

4 naxals killed in encounter in Jharkhand

Ranchi, Feb. 19: In Jharkhand, four naxals have been killed in an encounter with the CRPF at Ghagana-bera of Taimara Ghati in Bundu of Ranchi district. The bodies of four naxals, including one female naxal, have been recovered along with their assault rifles and ammunition. Two jawans of CRPF, Govind Singh and Saddam, were also injured in an encounter with the naxals. The encounter started yesterday night and

more than thousand rounds of fires were used by both sides. Police used 51 mm mortar firing as well. The encounter lasted almost entire night. In another incident, Naxals have blown off the Newadi Panchayat Bhawan building under Latehar Sadar police station last night. Quoting police sources, AIR correspondent reports that around 150 Naxals participated in the attack.

Agartala car workshop gets tech savvy

ANI Agartala, Feb. 19: An automobile workshop in Tripura capital Agartala has become tech savvy to develop the skills of local youth and provide them with job options. The upgraded workshop, supported by TATA Motors Ltd., was inaugurated at ITI Indranagar. "Tata Motors help in playing a pivotal role in helping the youths from Northeast India and help in finding them the job through skills upgradation. It started when we responded as Tata group to requirement from the government of Assam to upgrade ITI's in some of the Assamese areas. Today, we have completed the upgradation at Nagon, Tinsukia and we have moved on to other states," said Biswanath Sinha, Associate Director, TATA Trust. Along with TATA Motors Ltd, Bosch, Fleetguard, Wabco, TATA Technologies, Castrol, JK Tyres and ZF Steerings are

actively providing training to students on latest technology. Chairman of the National Skill Development Corporation believes the centre will help students sharpen their understanding of modern vehicles. "Industry related standards, a new state of the art workshop with modern instruments which will give the students understanding of the modern vehicles so that everyone can drive on road safely. Also, I have been told that the intake capacity of the ITI Agartala may go from 350 to 770 plus," said S Ramadoran, Chairman, NSDC and NSDC. In the age of globalization and cut throat competition, students are expected to have extraordinary skills. The workshop will help students from the Northeastern region to get better know how of latest automobile technology and face future professional challenges.

By : Aheibam Koireng

The immediate question arises out of the mob justice is the sense of justice, that how far is the act justifiable? Who are the criminals and who are the victims? Who justifies it? The mob itself is a very temporary irrational force of gathering, without any proper coordination and understanding. The logic of means and ends of an action cannot be justified by swarming up in few moments. An action in order to be justifiable needed a proper coordination of the means and the ends to be employed before steps are taken up. Mob from the sociological point of the view is a short gathering of people who got into involved in a sudden upheavals or upsurges. It probably seems to have more negative impacts rather than the positive ones. Contextualising the situation in Manipur society especially, mob justice is the dichotomy of the solidarity which instigates a sense of fear psychosis to the whole of the family members of the culprits rather than bears the heat of social justice by the culprits themselves alone. Dismantling houses, ravaging properties and destroying the belongings of the culprits are the major ways of punishing the culprits through mob justice. It is an exemplary type of repressive punishment to the culprits so that the other members in the society could learn a lesson. It warns other members of the society to forbid replicating the same act or other heinous crimes.

Once a policeman remarked, "a mob has no heads, we were being taught like that in our training." The intrinsic meaning being very clear, people in a mob are irrational. This perspective may probably be the immediate cause for the time and again act of brutality of the state forces over the people who got involved in mobs or other types of sudden upsurges. Whenever there are social collectives or solidarity in movements, they might have interpreted it from the mob angle and so usually discharged with aggressive acts to subdue them. The traditional methods employed in controlling are arresting the trouble makers, using tear gas, lathi charge, deploying more military personnel creating an atmosphere of militarization etc. In a turbulent society like Manipur, sudden upheavals become very common and so mob control mechanisms also needed to become more strategic rather chaotic or inhuman.

Crime and Punishment
Crime in the simplest term is an anti-social element. A criminal is one who is known to have committed an anti-social act or crime. Consequently, who bear the blow of the crimes, are considered as victims. He/she is the one who is unfortunately associated with a crime or an undesired consequence, the outcome of which people treated him as the injured or the hurt one. Margery Fry, Priestly and Philip Priestly were the pioneers who advocated that crime simply ought not to be viewed as "violation of legal order" but as a violation of the rights of the individual victims.

Generally victims are perceived as the weak in relation to the offender and blameless for what happen. Influenced by the modus operandi of an 'ideal victim', the social attitude over these two distinct categories as per se, is the binary opposites. People have an aggressive attitude towards the offender and a sympathetic view towards the victims. Traditional societies are governed by strict social mores and sanctions. Customary laws provide ways of sanctioning against the anti-social acts. They stigmatised the culprits as an exemplary phenomena. Traditional ways of punishing culprits may be far from legal approval. And at some point of time such customary laws overtook and turn out to be destructive and disapproving. 'Mob Justice' is a prominent traditional way of settling crimes and a violent way of punishing offenders. It justifies an anti-social act through another heinous act. It implies approval of the Hamurabi's code "an eye for an eye, a tooth for a tooth." Criminals are punished through another criminal act.

Mob justice doesn't take into account the innocent dead and near ones of the accused. The dire consequence of the crime committed is made to bear by the whole family members of the culprit including the aged, women and children. When houses and belongings are burnt, dismantled, ravaged, ex-communicated or made to banished from the society, the fear psychosis that gripped the rest of the family member's minds and has an intense negative impact. Children, in particular are traumatised. In the sole attempt to stabilise a criminal act, the whole family members, except for the culprit, again become victims of the trauma. The fear psychosis inflicted by such irrational act is really criminalising. Thus mob justice is rather a victimising act rather than sympathetic towards the victims.

Examples of Mob Justice
The last two months of August and September 2015, there has been tremendous agitations going on in the valley districts of Manipur in plea with the demand of implementation of ILPS (Inner Line Permit System) in the state. Unprecedented disturbances caused due to prolonged situation of sudden road blockades, protests, rallies, burning piles of tyres, demonstrations and the consequent deployment of the traditional method of mob control mechanisms by the state actors. The psyche of the public become overtly sensitised that they readily swing into violence like demonstrations, or even if not in straight fights, the heavy exchange of slingshots by the youths with the rubber bullets and tear gas shells from the military personals become visibly and insanely high. Youths involved in such destructive acts whole day long, for many weeks become disarray that in sensitive zones fights broke out among themselves. Here is a short story of a traumatic child in the mob justice out of personal experience. During the agitating months, some

Mob Justice: A Lacuna in the Social Movement

Generally victims are perceived as the weak in relation to the offender and blameless for what happen. Influenced by the modus operandi of an 'ideal victim', the social attitude over these two distinct categories as per se, is the binary opposites. People have an aggressive attitude towards the offender and a sympathetic view towards the victims. Traditional societies are governed by strict social mores and sanctions. Customary laws provide ways of sanctioning against the anti-social acts. They stigmatised the culprits as an exemplary phenomena. Traditional ways of punishing culprits may be far from legal approval. And at some point of time such customary laws overtook and turn out to be destructive and disapproving. 'Mob Justice' is a prominent traditional way of settling crimes and a violent way of punishing offenders. It justifies an anti-social act through another heinous act. It implies approval of the Hamurabi's code "an eye for an eye, a tooth for a tooth." Criminals are punished through another criminal act.

Mob justice doesn't take into account the innocent dead and near ones of the accused. The dire consequence of the crime committed is made to bear by the whole family members of the culprit including the aged, women and children. When houses and belongings are burnt, dismantled, ravaged, ex-communicated or made to banished from the society, the fear psychosis that gripped the rest of the family member's minds and has an intense negative impact. Children, in particular are traumatised. In the sole attempt to stabilise a criminal act, the whole family members, except for the culprit, again become victims of the trauma. The fear psychosis inflicted by such irrational act is really criminalising. Thus mob justice is rather a victimising act rather than sympathetic towards the victims.

Examples of Mob Justice
The last two months of August and September 2015, there has been tremendous agitations going on in the valley districts of Manipur in plea with the demand of implementation of ILPS (Inner Line Permit System) in the state. Unprecedented disturbances caused due to prolonged situation of sudden road blockades, protests, rallies, burning piles of tyres, demonstrations and the consequent deployment of the traditional method of mob control mechanisms by the state actors. The psyche of the public become overtly sensitised that they readily swing into violence like demonstrations, or even if not in straight fights, the heavy exchange of slingshots by the youths with the rubber bullets and tear gas shells from the military personals become visibly and insanely high. Youths involved in such destructive acts whole day long, for many weeks become disarray that in sensitive zones fights broke out among themselves. Here is a short story of a traumatic child in the mob justice out of personal experience. During the agitating months, some

youths indulged in fights, for which the mob labelled them as traitors and were deemed to be punished by the mob with their 'style of punishing'-dismantling houses, ravaging and thrashing (which is equivalent to the primitive term 'flogging') whoever resisted. The mob snowballed and the fury spread like wildfire. Family members of the culprits started running for life, seeking refuge in neighbours. Children were traumatised and started crying out of fear. We run out for any possible help, there I was made to experience an unforgettable shock of life. A boy, a son of the culprit (as the mob labelled so) was seen bitterly crying in a corner, trying hard to subdue his own voice. I started convincing, hoping he felt safer. At that moment he uttered a few words in voice so broke up.... "Mamaya, (a formal way of addressing to the second aunt of a family who has many aunts), eikhoi papado meena harkhriya (meaning, my father will be lynched),..... (still breaking down and in a shaking voice),eikhoi yumdo mei tharanyie, ei yang kijeiyie... (meaning, our house will be ravaged, I am very afraid). Tears rolled down the cheeks of the kid and I stood amidst in the scene, failing to give myself a satisfactory answer to what 'justice' means. The only answer I can give that child was, just a sentence which the boy felt, as a pack of lies "mamaya lehrisidi, ichagi" (meaning, mamaya is here for you, my son).

The source from where they derive the authority to grant punishment is doubtful. If the strength of solidarity be sublimated that way, then it will be a lacuna in social movement which will degenerate the essence. There have been numerous cases of mob justice turned out ugly. Some such examples are on 16th April 2015, a husband who has been driven out of the locality on charge of killing his own wife, found her cremated wife living a new life with a new partner. Laishram Chaoba, from Thoubal reported a missing report of his wife Naobi on August 22, 2011. Three days later, a death body of a young girl was found floated in the Ithai Barrage. Assuming the death body as Naobi's, the family members of the girl, relatives and a JAC forcibly cremated the body in the husband's courtyard. He along with his father were convicted of murder. Their house were dismantled and burnt by the mob. They lead a miserable life taking refuge at a relative's place. Surprisingly, after 4 years, the husband found out the cremated wife living a new life with another partner at Nongdam Tangkhul Village at Ukhrul district. Be it coincidence or fate, the question now arises is Laishram Chaoba, the first husband set forth before the mob justice dealers is the identity of the woman cremated at his courtyard and the price of the mob justice at which he lost his house.

Lynch mob strikes again: man killed for 'stealing' calf in Manipur in another ugly face of mob justice where a school Headmaster was lynched by mob on 4th

November 2015, when he was seen near a missing calf from a shed. This was a case which propagated foul smell in the act of labelling a headmaster as a thief and a case which meted with state wide shutdown.

Moral policing is another way of forcibly dealing justice by the mob. 'Keina Katpa' is a traditional way of dealing with sex scandals. Whoever convicted of having illicit relations and get caught were prone face the fate. Sometimes many people seems intimate in relationship and except for the siblings, society interpreted it as illicit. As a lesson, they would be made to 'keina katpa' (keina means 'bride', katpa means 'offering', altogether offering of bride). In case of youths, their personal lives are put under a social radar and whenever they seems to exhibit intimacy with an opposite counterpart, they will be caught and made to indulge the act. Parents in many cases have shown strong resentments in such acts. The resentment may not be simply, because their kids got married early or immature.

But the main reason behind everyone try running away from such facts is that 'keina katpa' in usual sense does not possess a positive meaning, it implies a way of labelling for being lustful, incontinent or loose moral. The sense of stigma associated with such acts is very high. The shame to be bear by the family is disgusting. Many times, young girls who unfortunately fall prey of such acts try committing suicide out of shame and stigma. Who are we that would blindly justify the relationships in someone's personal life? It is a derogatory act and we should respect privacy of someone else's life.

Conclusion
In today's world, people are looking into more restitutive laws as inhuman. The change from the traditional organic society to the modern mechanical society is marked by the change in the law enforcement system in the society. The more society advances towards modernisation, the more restitutive it becomes in penalising the criminals. The repressiveness in penalising marks the primitiveness of the society. Mob justice being a short span and disorganised one fails to accommodate the diverse views and interest. It has a low level of tolerance also. In fact, it itself can be perceived as an act which originates out of disorder evolving from within a vicious circle of disorders. What are the acts which the mob justice perceives as breaking of order? And can the act of mob justice restore order or was the order ever broken? Who is the victim and who is the culprit and how the order is maintained needed a thorough understanding by the mob justice. My plain intention is not to justify the mob justice as right or wrong, but let's observe whether it is justifiable. If I say something that sounds guilty, someday I may fall prey of the same act. But I would set forth that this act is a serious impediment in the social movement whereby the system itself falls within the anarchy.

National & International News

Pakistan lodges FIR against unknown persons

Islamabad, Feb. 19: Pakistani authorities have lodged an FIR into the Pathankot terror attack case, officials said on Friday, after weeks of probe into the strike that led to the postponement of Indo-Pak foreign secretary-level talks. The FIR was registered at Counter-Terrorism Department (CTD) centre at Gujranwala in Punjab province on Thursday.

According to a CTD official, the FIR was needed to start police and judicial proceedings on the basis of evidence collected in connection with the attack for which India has blamed Pakistan-based Jaish-e-Mohammed (JeM) militant group. India has identified Maulana Masood Azhar as the mastermind of the attack. It has also blamed his brother Rauf and five others for carrying out the attack that killed all six terrorists and seven Indian soldiers. The FIR number 06/2016 was lodged under sections 302, 324 and 109 of the Pakistan Penal Code, and sections 7 and 21-I of the Anti-Terrorism Act. Nobody has been named in the report lodged on the basis of information provided by India's National Security Adviser Ajit Doval that four attackers probably crossed from Pakistan into India and attacked the airbase on January 2. The attack led to the postponement of a scheduled meeting between foreign secretaries of Pakistan and India in

January in Islamabad. Since then, no date has been fixed for talks. The FIR also shows the telephone numbers contacted by the militants during the attack. A police official said that after the registration of the FIR, any accused can be presented before the court for start of a formal trial. According to intelligence officials, about a dozen suspects were arrested

in Pakistan following the attack. The FIR has reportedly been registered on the recommendations of a six-member special team probing the attack. Last month CTD police Gujranwala had presented three JeM militants before an Anti-Terrorism Court (ATC) for possessing jihadi literature. The suspects were arrested by CTD from a seminary run by JeM in

Contd. from page 1

Manipur Civil Services Examination, its

Also high time for changing the present examination pattern (syllabus)
It goes without saying that the present pattern of the MCS main examination needs to be changed in view of its apparent failure to provide a "level playing field" as a result of the undue advantage enjoyed by a few optional subjects like Public Administration & Education and the other changing realities of the times including the fact the Union Public Service Commission (UPSC) had discarded the present pattern still followed by the MPSC three years back in 2013 and adopted a new pattern/syllabus since then. While no pattern of the examination can completely be free from some inherent weaknesses, there should be a continuous endeavor to improve it as recruitments play a very vital role in the overall scheme of things for achieving the myriad goals

of good governance. What can be the best pattern that we can think of? It will not be an easy question to answer. Won't it be a good idea to adopt the same pattern followed by the UPSC so that our candidates will have an added advantage of preparing for both the examinations by studying the same syllabus? Won't it be in the interest of fairness and of providing a better level playing field if the number of common papers (General Studies Papers) is increased, thereby increasing their share in the total marks while the weightage given to one or two optional subjects is reduced? There may be several better options before the MPSC: If it desires to improve the pattern in its quest to recruit the most deserving candidates. Where there is a will, there is a way. Hope the MPSC looks into these issues this time along

with the present issue relating to eligibility criteria. **Relying on hopes**
One is reminded of Emily Dickinson's line on hope: "Hope is the thing with feathers that perches in the soul and sings the tune without the words and never stops at all." So it is this hope - that the selection process may be fair someday; that the MPSC may someday rise above suspicion like Caesar's wife; that the examination process may someday provide a level playing field to all and that the most deserving candidates may win - which still gives hopes to a large number of candidates to write this examination again and again with doubts & uncertainties in their minds and hopes in their hearts. Hope that the MPSC succeeds beyond expectations this time, using the present experience as a blessing in disguise.

WHENEVER YOU SEE CONSTRUCTION AND MINING EQUIPMENTS, JUST THINK OF US

A SOLUTION FOR EVERY CONSTRUCTION EQUIPMENT



Automobile Engineering Works-1
R K WORKSHOP
New Checkon Road, Purana Rajbari
Imphal East,
Manipur - 795 001

Authorised dealer **BEML Limited**
(A Government of India Mini Ratna Company under Ministry of Defence)

Letters, Feedback and Suggestions to 'Imphal Times' can be sent to our e-mail: imphaltimes@gmail.com. For advertisement kindly contact: - 0385-2452159 (O)