

# Editorial

Imphal, Thursday, February 25, 2016

## Rooting for the truth

The unfortunate and potentially threatening outcome of the diktat of the Naga Students' Federation of imposing ban on the movement of all Meitei/Manipuri owned vehicles in Naga dominated areas have brought to the fore a glaring truth which cannot be ignored by any individual or group anymore. The use of the term 'Manipuri' by the student's organisation evidently points to their utter lack of understanding the complex and interesting social make-up of Manipur. Rishang Keishing, one of the youngest MPs to be elected to India's first Lok Sabha in 1952 and have had the distinction of being the oldest parliamentarian when he stepped down in 2014 at the age of 92 would not deny his identity as a Manipuri, nor would the present Deputy Chief Minister who is also in charge of Home, or any of the 60 members of the state assembly without any exception, but then it was not unexpected. Or, would it turn out to be a case of speaking too soon, given that the matter of being a Meitei/ Meitei/ Manipuri have had his share of public attention, debates and discussions, and could risk being misconstrued as an attempt to drive a wedge of social tension and mistrust amongst the diverse communities and groups inhabiting the state. To put all matters to rest, anyone born and having his ancestry in the state is accepted as a Manipuri, the present contention of establishing a base year for recognition of being an indigenous inhabitant notwithstanding. Another serious aspect that needs proper attention and timely redressal is the increasingly concerned habit of aggrieved and purportedly wronged parties of resorting on a rampage and socially disruptive activities bypassing the existing legal mechanisms. The practice has become so rampant that the legal system has become a sort of bystander and a last refuge when other options are exhausted when it should be the other way round. Perhaps that speaks of the level of confidence the public rests on the system- a natural reaction to the concept of the system shaped over the years. Despite the uncertainty and prospects of yet another social disruptions fuelled by the inaction of the state government to diffuse the issue, the fallout has also, albeit inadvertently, presented a scope for preventing the occurrence of such undesirable events in the future. It has once again shown what adequate and timely action or otherwise, for that matter by those at the helm of affairs can make or mar the maintenance of a fragile social setup. The best solution should be to get to the root of the matter and come out with the truth, for only the truth will set us free of the tensions, apprehensions and frustrations.

Contd. from page 1

## Ex-Arunachal CM Tuki likely to be disqualified under anti-defection law

The law also made a few exceptions. Any person elected as speaker or chairman could resign from his party, and rejoin the party if he demitted that post. A party could be merged into another if at least two-thirds of its party legislators voted for the merger. The law initially permitted splitting of parties, but that has now been outlawed. In the 24 years since the inclusion of this law, complaints have been made against 62 Lok Sabha MPs. Of these, 26 were disqualified. It is pertinent to note that ten of these disqualifications were after the trust vote of July 2008 (over India-US civil nuclear co-operation). Four cases were made against Rajya Sabha MPs (two in 1989 and two in 2008) and all were upheld. In state legislatures, up to 2004, out of 268 complaints, 113 were upheld. Pul, who took over as the eighth chief minister of Arunachal Pradesh and was elected a leader of the Congress Legislative Party (CLP) recently, is facing a floor test today to determine his strength in the state assembly. His claim to be the chief minister in place of Nabam Tuki received a boost

when eight loyalists of the latter extended their support to him. The floor test will take place during the seventh session of the state assembly, which will function from February 25 to February 27. Pul was sworn in as chief minister on February 19 after over three months of political instability. Tuki was chief minister from November 1, 2011 to January 26, 2016. With the joining of the eight MLAs, the strength of the Pul camp has risen to 41, including 28 Congress members, 11 BJP MLAs and two Independents. The eight are former ministers Takam Pario, Gojen Gadi, Jomde Kena and Thirong Aboh and former parliamentary secretaries Punji Mara, Jambey Tashi, Gum Tayeng and Tapak Taku. The Arunachal State Assembly has a seat strength of 58, though the original strength was 60. The Supreme Court had earlier upheld the judgment of the Gauhati High Court in resignation of two Congress MLAs - Gabriel Denang Wangsu and Wanglin Sawin - which was accepted by former Speaker Nabam Rebia.

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## Distorted idea of 'Leibak-Ningba'

By : Kh. Ibomcha

The biased, deceptive and jaundiced characterization of Kanglei-people's idea of 'Ireipak' and their jumbled understanding defining 'Leibakningba' or rather the love of his or her nation can be scrutinized in a correct perspective if we refer the phenomenon to the fast-track collapse of Kanglei political economy or rather our actual way of living and its cultural superstructure erected on the former as its basis. If one makes critical observations on the issue based on rational plane, you will not be far to understand Kanglei society as pitting itself with wads of frayed-in values destroying inner elements constituting its uniqueness as a distinct group of people to the extent of demeaning Kanglei spirit of nationalism often strangled by what can be called external influence. Bale of paradoxes that came along with Vaisnavism in post-Pamheiba era and merger of Manipur to the union of India which had been misinterpreted by some among us as people's historical vocation turned out a recipe for disaster making us downright clueless about almost everything including ontological questions associated with 'who we are' and 'where did we came from' besides transforming us a group of people feeding ourselves with food grains imported from Delhi, an economically dependent group. In so doing we had undermined our resilient social structure we had before the two ill-fated historical episodes occurred engendering complete destruction of her economic base on which Kanglei republic lived, grew and progressed thus leading the society to more thorny point where we were made to happily merge into the larger superstructure of 'bigger other' riding roughshod over us even the

values they spoofed us seemed to be a bit alien to our sensibilities still partially connected to the soil. In other words feeding ourselves with imported grains and mistaking Arjun as our forefather have made us a people delinked from real roots, thereby distorts our idea of 'LeibakNingba' disassociating even our psychic components from where it should be anchored to. So lack of connecting our thinking process with economy is the epicenter of our distorted understanding defining our national character, which in turn impacts negatively on one's inner being entirely deforming the idea of 'Eikhoi' and 'Makhoi'. Consequently, their idea of nationalism will be shrouded in the smoke of misperception of taking 'them' as 'us' asking question, in what nation do we really belong to? When one's concept about oneself, or rather the self, has been vulnerable to displaced and misplaced loyalty to a group entirely different from them as respects culture, history and race, it is quite natural for the former to have distorted notions about everything beginning from nation, nationality and to even patriotism. Such distorted notion of 'patriotism' as evidently reflected in a press communique handed out by Meitei nationalist Party (MNP) can be traced to Delhi's continued policy of impregnating Indian nationalism into the minds of Kangleichas through proselytization of values latched on Indic culture certifying 'idea of HindutavaIndia' making us passionate takers of the same idea developing our nerves and tissues fully grown feeding on grains imported from Delhi, providing clothes woven outside making us strongly believe in the theory that we can never stand as a nation without India as we don't

have any resources whereon our own political economy can base. "Love your country. You country is the land where you parents sleep, where is spoken that language in which the chosen of your heart, blushing, whispered the first word of love" are lessons we learnt from those killed not for 'singing Jana Ganamana' when they were told to do so. I think they belong to us, for they spoke the same language I speak and had the same nose I have. Since the day I began to put in efforts to rediscover our roots - nation and nationality, a thought kept on haunting me asking questions 'why some of our old men often insists us to say 'jai hind' while our hearts feel that we belong to here in (Kangleipak), not here in India. Why these people, always pretending to be who they are not, having flat nose seem to be so interested imposing on us to sing 'Jana ganaMana' with people having high and elongated noses with whom we feel alienated. Here what I want to remember to my reader is the fact that nationalism or rather the notion of patriotism, distorted or normal, can be understood by linking the idea to the values of the historical epoch with its specific mode of production which produces values unique to phase. 'Mechakharemeepisette, meewangle' is a phrase quoted from Manipur sumanglela "lanpungpungkhoh" that hit the stage in the early 90s which correctly defining the political economy of kangleipak in the post-annexation era and its culture grown on the economy. Feeding ourselves with grains imported from india makes our people shying away from what we consider as foremost task of owning national allegiance that is, kanglei people's allegiance to Kangleipak.

This gives the reason to introspect why distorted notion of leibakningba where they take loving Kangleipak as anti-nationality needs to be traced in our inability to feed ourselves or our sons and daughters with grains produced within our own economy. If we are trying to define the idea of 'leibak-ningba' through the same parameter adopted while defining or rather characterizing the idea of nationalism or anti-nationalism used by right wing Hindu-fundamentalist, what we are doing is nothing less than teaching ourselves how to hate and forget our ancestral values by copying sense and sensibilities not inherent to their being and pasting the same on our minds overwriting or erasing elements that really build us. And this cannot be taken as new idea or rather progressive one, and we have been observing such things as this for a long time, now reaching to such a stage where we have been taught to stop eating ngari and begging drinking coirune so that you will not tagged with label 'anti-national' demeaning kanglei definition of 'leibakningba'. But such perceptual imposition of alien idea of loving one's own leibak, in contrasting manner, has often been negated by Kanglei young blood. So with the notion of feeding our sons and daughters with imported grains we can measure the degree of nationalism we may expect from them if we take the idea of dialectical relationship between culture and economic base as given. So, understanding or discussion on what constitutes the words 'Eikhoiginat' in our socio-political context including our economy can in all possibilities help us define the notion of 'LeipakNingba'.

## National & International News

### JNU row: SC to hear tomorrow plea for action against lawyers

**PATNA, Feb 25:** The Supreme Court today agreed to hear tomorrow a plea seeking contempt action against three lawyers who were allegedly caught on camera "bragging and boasting" that they had beaten up JNUSU President Kanhaiya Kumar and others, including journalists, in a court case. "Let it be listed tomorrow before the bench concerned," a bench comprising Chief Justice T S Thakur and Justice U U Lalit said when lawyer Prashant Bhushan sought urgent hearing of the matter filed by another advocate Kamini Jaiswal on the issue. Bhushan said that a bench headed by Justice Chelameswar had fixed another pending matter on JNU issue for hearing on March 10 and the instant plea needed to be heard urgently. The plea, which was yesterday filed in the apex court, also sought a direction to set up a Special Investigation Team to probe the incidents of violent attacks on some journalists, students, teachers, defence lawyers and Kanhaiya on February 15 and 17 by some advocates in the premises of Patiala House courts here during the hearing of the sedition case involving the JNUSU leader. The plea was filed in pursuance of an oral observation by a bench headed by Justice J Chelameswar, which is hearing the matters arising

out of violence in the trial court premises in the JNU case, that the allegations are fresh ones and hence, a fresh petition is required to be filed. It has sought "suo motu contempt proceeding" against lawyers Vikram Singh Chauhan, Yashpal Singh and Om Sharma on the ground that they have allegedly been caught on camera talking about the attacks.

It alleged that the lawyers have interfered in the "administration of justice" and willfully violated the orders passed by the apex court on February 17.

## GOVERNMENT OF MANIPUR DIRECTORATE OF COMMERCE & INDUSTRIES

### NOTICE Imphal, the 22<sup>nd</sup> February, 2016

No. HL-286/C&I/2015: In pursuance of the decision of the Programme Committee in its meeting held on 19-02-2016, interested Weavers, Artisans, Entrepreneurs, Small & Medium Enterprises, society, NGOs, Association, service provider, hotel and individual are invited for Online Registration to participate in the First "Manipur Industrial Expo, 2016" from 4<sup>th</sup> April to 10<sup>th</sup> April, 2016 at Lambokhongnangkhang, Imphal under the theme of "Make in Manipur Campaign" in this 2016 edition. Details are shown hereunder:

Sr	Category of stall	No. of stall
1	Handloom products	100
2	Handicrafts products	100
3	Small & Medium Enterprises products	80
4	Packaged Food Products	30
5	Food Court for various industrial food items	95
6	Promotional Programme, like, Social Programme, Automobile, Army etc	15
7	Service provider like, healthcare, IT, Tourism, Tour Operators, etc	100
8	Industrial tools, appliances, equipment and mechanized machines	80
9	Cocoon Mela of Sericulture Department	50

- 2.0: The participation fee for Food Court is Rs. 5000/-, Rs. 1000/- for Exhibition and Rs. 10,000/- for sponsored stall (NSIC, APEDA, Govt. Deptt./Agency) and Rs. 1.00 lakh for Promotional Stalls (Auto Expo, Private Health Care Service providers, Govt. Deptt./Agency). Fee will be accepted in A/C of the ECOM at SBI, Imphal Secretariat, A/C No. 35315308011 of SBI, IFSC Code No. SBIN0004562 and MICR code 795002003. Entry is free.
- 3.0: Applications shall be accepted both in hard copy and online registration. The hard copies shall be received and register online by the respective district offices. Selection of online registered applicants will be conducted in case the applicants exceed the stalls to be allotted.
- 4.0: Last date for submission of online application is 19-3-2016. Please visit [www.dcmimanipur.gov.in](http://www.dcmimanipur.gov.in) for Online Registration. Bank deposit slip/challan should be submitted within 19-3-2016 to the Directorate HQ.

Sd/-  
 (B. John Tlangtinkhuma)  
 Director of Commerce & Industries,  
 Manipur

IT-Bill/25-2-2016