

Editorial

Imphal, Friday, May 27, 2016

Checking the scourge of corruption

The scourge of corruption has been one almost everybody in the state has had the unfortunate opportunity to experience it. This all pervading social malaise has been acknowledged, reported and discussed, but till now precious little has been done to ease its frightening grip on the society. And for the intrepid few who dare tread the dangerous path to unveiling the mask of the corruptors, the conclusion has almost always been the same—engineered confusion and institutional indecision leading such laudable efforts to be an exercise in futility. That the practice of corruption has been deeply institutionalized in the system would be stating the obvious and a fact made redundant by its ubiquitous nature. The scourge is increasingly becoming a crippling experience for the state, especially at the backdrop of the increasingly volatile social atmosphere. As serious and insidious as the problem is proving to be, there has never been any worthwhile or concerted effort to remedy it. While the number of individuals openly condemning the many reports and instances of corruption has been on the rise, thanks in no small measure to social medias and other interactive platforms, institutional reforms or efforts has been sorely lacking. There is a plausible explanation for the same—that corruption is being bred and nurtured within the very system that generates power and authority. Corruption results from a structure that can be manipulated. The two might be regarded as the two sides of the same coin, given the fact that where power resides, there is bound to be corruption, for at the heart of the matter lie the irrefutable truth that corruption is a result of inequalities, of imbalances in power and authority and the insatiable urge of men to collect wealth and riches not warranted by the power and authority vested in them by the society. In other words, corruption means the practice of obtaining power, influence, or other personal gains through illegitimate means, often at others' expense. While the situation looks gloomy, there also remains the fact that corruption is a practice as old as civilization itself, and that despite the years, there are still institutions and systems which have managed to fend off or reduce the menace to a great extent. Taking a leaf out of such government institutions and systems, we need to build on the principles and procedures which will elevate the problem to a manageable level, because truth be told, eradicating corruption completely would be an impossible ideal and wishful thinking. A more pragmatic approach would be to build a sub-system of checks and balances into the system to counter the present practices and the procedures that enables such practices to continue and flourish. Another approach would be to raise awareness of the various devices made available for individuals to check the menace at the personal or individual level—the PIL (Public Interest Litigation) and RTI (Right to Information), along with a proactive and earnest print and electronic media, could prove very effective in stemming the tide and keeping things in check for now.

Contd. from page 1.....

NSCN/GPRN says they are not terrorist

"The same oppressive British laws which oppressed the Indians for centuries nonetheless failing to suppress the Indian freedom struggle must have convinced the Indian leaders of the futility of reinforcing same laws upon the Nagas for more than half a century now. It has yielded nothing else but the senseless victimization of thousands of her young promising Army officers and soldiers, who massacres the Nagas and themselves get massacred at the altar of India's false pride and ego", the NSCN statement added.

The NSCN/GPRN claimed not even a single innocent Indian civilian citizen or hurt or sabotage the interest of Indian government has been targeted by the NSCN in any part of the Globe. "There is not a single report of the Nagas damaging the properties, assets and vital installations owned by Indian citizen or the Government of India hitherto", it further added.

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Contd. from page 1

Denying ST status: Feeding the ghost from the past

Any sensible observer can see the inhumed ghost of hatred walking tall in their heart which STDCM enthusiastically tries to exorcise to permanently put an end to the age-old rift between 'ching' and 'tam'. But they have felt this exorcism rate as whipping threat on their psyche—a psyche that can be likened to the idea of lording it over highlanders as symbol of national pride—sensing it as dirtying their honour leading them to feel the need of doing away with such movements as ST demand attempting to let hill-settlers stand on par with valley residents. This act of tagging adherents of pro-ST movement with obnoxious labels like 'traitor' or ' betrayer' as widely written in Imphal based daily papers bracketing pro-ST group's attempt to blot out the proverbial line of dissection between the two ethnic sisters with the notion of crossing cultural boundary is an evident testimony to anti-ST people's willing endorsement of hill-valley dichotomy initially borne out of embracing Hinduism in the 18th century, now furthered by a constitutional line drawn in the name of ethnic inequality. Because of these secret agendas on which they rest their arguments, they often fail to hide things envisioned to hide from 'chingmee' as well as from pro-ST group making them often landed up in a dead-end with every debate they opened fallen flat. Their idea of Manipur having more than 2000 year's history with a high level civilizational order would be

cheapened after Meitei has been listed as ST under Indian constitution is the basis of their fear—the fear of being dishonored. But it seems that they never think the same civilization they are boasting of now is the product of cumulative efforts made by both 'ching' and 'tam'. And it also seems that they never mind shouting being scheduled tribe or tribe as of lower socio-cultural order' adding insult to injury hitting where it hurts most to hill-people. They appear not to be able to grasp the simple fact that, what they really need now is not to trash *chingmee* nor ST champions but removing their age-old idea charged with vedic values that make them obsessed of losing honour blocking all the ways leading to a new civilizational order based on justice and equality as longed by all—both hills and valley.

Based on their view that takes being ST as downward slide, one thing becomes more than clear that there are still odds and ends of old evil practices driven by orthodox meitei Hindus' jingoistic attitudinal traits that has once spawned ill treatment on highland lasses who have been married to any meitei family.

These people are so cut off from objective realities in which they are being set that they often speak of post-modern values based on neo-liberal economy while they keep themselves shut inside a cocoon packed with values anchored to casteism that came along with Hinduism making them think it incorrect (or impure) to stand where highlanders are standing now, that

is being ST. If that cannot be read as I said above, why these people are shouting "being ST would make us inferior group" in every ST demand related meeting and public discourses? This point they frequently mention during their speeches has brought me the idea of 'honour killing' enabling me to exactly say the genre in which these movements (anti-st movement) belong to.

This kind of thinking associates with illusions of 'moving forward' while they actually are traversing with reverse gear as they caged themselves in the past fastening against a static pole reading the past in the light of excessively twisted casteist narrative.

By doing thus, they are not only hampering possibilities we can achieve or attain but they are also encouraging violent acts that may lead us all to a point extremely close to what we may call mutual destruction.

As everybody sees, since long there is a war going on in *Kanglei* which can be meant as some sort of historic effort to remove the baggage of history

(*The idea expressed here is purely of the author, and has nothing to do with the ideology of Imphal Times. We welcome every constructive argument even though it is against the ideology of Imphal Times*)

Admit Card & Mark Sheet Lost

I have lost my original class X Admit Card and mark sheet bearing Roll No 23700 of 2013 issued by Board of Secondary Education Manipur and Admit card of COHSEM of the year 2015 bearing Roll No. 1999 on the way between Ningombam to Thoubal Bazar on 12-05-2016. Finders are requested to handover the same at the undersigned.

Sd/
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Thoubal Ningombam, Thongli Leikai
Contact No. 8014782476

Contd. from yesterday issue

Hijam Irawat and political movements in Manipur and the Surma valley

(iii) Women's organization

Irawat worked not only among men but also among womenfolk. Wherever he went he built up the Mahila Atmarastra Samiti (MAS). The units of the MAS at Patharkandi, Hailaakandi9, Silchar, Lakhipur, Ramnagar etc. which were built up under his guidance were strong units.

In the second half of 1944 while Irawat was under detention in the Silchar jail, an artificial crisis of scarcity of yarn occurred. A massive agitation was launched against the scarcity of yarn by the womenfolk consisting of the Meitei, the Bishnupriya and the Burman communities under the initiative of the Mahila Atmarastra Samiti. Irawat had planned the agitation and also guided it from the jail. WLomen from Ramnagar Tooko, Borkhola, Joypur, Boaljuri etc. participated in the said agitation. In the course of the agitation Irawat sent Tonjam Sona to visit the venues where Jayadeva singing were performed during the Kang festival of the Manipuri community. Tonjam Sona took the opportunity to deliver speeches to the audience either before the start of the Jayadeva singing or at the close of it. Thousands of women assembled at the Gangabid (formerly known as Thangampat). The women masses went up on a delegation to the Deputy Commissioner of the Cachar district. The D.C. arranged to make available the yarn to the weavers after a week.

On 28 February the ban imposed by the Manipur State Durbar on Irawat lapsed. After taking leave of his beloved comrades, Irawat left Silchar for Manipur on 3 March 1946. III. POST-SECOND WORLD WAR POLITICAL MOVEMENT IN MANIPUR

Having arrived in Manipur on 4 March 1946, Irawat met Laikharam Khaugradient and Karan Bidur and the three of them discussed to organize a meeting of the public workers on 7 March 1946. On the said day a meeting of the public workers was held at the residence of Bidur at Wangkhei, Imphal, which reorganized and expanded the

INDIA where the Manipuris will be able to freely develop their own educational, cultural, political and economical aspects freely. If those Manipuris residing in the neighbouring places of Manipur are willing to come inside the Free Manipur State enjoying equal rights then their places will also be included inside the boundary of the Free Manipur State. And the people of Free Manipur State will decide by votes whether such a Free Manipur State will be alone or will affiliate to any province of Free India."

On 21 August 1946 a joint meeting of the Manipur Praja Sammelan and the MPS resolved that in order to cope with the emerging political situation, the two organizations be united into a strong political organization and be named the Manipur Praja Sangha (MPS). A Working Committee of 21 members were elected. Bhubansana Rajkumar was elected the President, Gouramani Sharma as the Vice-President, Irawat as the General Secretary, T. Ibombi and T. Gouramani as the Joint Secretaries and Prapat as the Cashier. The Manipur Praja Sangha was basically composed of urban activists. For organizing the rural masses, Irawat concentrated on building up the Manipur Krishi Sammelan. On 16 May 1946, at the second session of the Manipur Krishi Sammelan, Irawat was elected as the President. Maimom Madhumangol and Okram Ibomcha Kabiraj were re-elected as the General Secretary and the Assistant Secretary respectively. The second session changed the name of the organization from 'Manipur Krishi Sammelan' to 'Manipur Krishak Sabha' (MKS). The MKS became the single peasants' organization of Manipur.

On 4 October 1946 a joint meeting of the three political parties, viz., (i) the NMM, (ii) the MPS, and (iii) the MKS was held at Imphal to form a single political party of Manipur. However, the meeting turned out to be a conspiracy to negate Irawat from the political life of Manipur. Irawat's nomination from either the MPS or the MKS was rejected. He

was also not allowed to speak at the said meeting. Irawat walked out of the meeting along with his supporters of the MPS and the MKS. Only the twelve persons who stayed in the hall formed the Manipur State Congress. The NMM ceased to exist from that day.

The MPS was reorganized after Bhubansana joined the Manipur State Congress. The re-organized MPS celebrated the anniversary of the Nupilan on 12 December 1946 at Keishamthong, Imphal. This was the first-ever celebration of the Nupilan held in Manipur. The MPS prepared and distributed a cyclostyled list of those protest-marchers who were hurt as well as those who were imprisoned in the course of the agitation.

On that very day Maharaja Bodhachandra announced his declaration for the formation of a Constitution Making Committee. The MPS organized protest meetings in January 1947 against the biased, ambiguous and undemocratic manner in which the election was notified. Inspite of these protest meetings the election of the Constitution Making Committee was held on 20 January 1947. In October 1947 the draft Constitution was completed. In March 1948 Rules for Election under the new Constitution were completed. On 9 April 1948 the programme of work for the Manipur State Election, 1948 was notified. The election to the Manipur State Assembly was to begin from 11 June 1948.

After the election to the Manipur State Assembly held in June-July 1948 the party-wise break-up of the total seat of 53 is – (1) The Manipur State Congress – 14, (2) The Manipur Krishak Sabha – 5, (3) The Socialist Party – 3, (4) The Manipur Praja Samba – 12, (5) Hill Areas – 18, and (6) Nominated – 1. The MKS contested in 23 seats and won in five. The following are the elected candidates of the MKS:-

1. Hijam Irawat - Utlou
 - 2.Takhebampan Bokul - Pangeli
 - 3.Ayekpam Angahal - Nambol
 - 4.Maimom Madhumangol-Pungdombang
 - 5.Thokchom Shyamo - Kakching
- (To be contd.....)