

Poetry section

Wish

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I wish, I wish
I had a magical power,
The power to control;
The power to capture
The ethics of this land; the evergreen
Sizzling spell of the politics;
To an undying rhythmic blues,
This pulse,
This charging toll of crimes;
This unruly compliance,
The power to control,
The power to capture as I wish

I wish, I wish
I wish I had a magical power;
The power to refute;
The power to confirm,
The naked truth of the lies; the injustice
The empirical untruth;
The Seeded misconducts,
This recline captancy;
And the repulsive principles
Needing to be control;
The power to control,
The power to capture as I wish

I wish, I wish
I wish I had a magical power;
To bring back the gone by illuminati;
The power to breakthrough within lifetime;
The emotions,
The inclinations,
The courage,
The massive fearless of the heroic audacity
The power to control,
The power to capture as I wish

I wish, I wish
I wish I had a magical power;
To wash away stray incidences
That drifted randomly;
The rudeness,
The poor evidences
Piled up imperfectly,
The false charges
The unfounded cries of the unproven
The power to control,
The power to capture as I wish

I wish, I wish
I wish I had a magical power;
The power to evict the unseen
The strength to conjugate
Invisible sentiments;
The non-compassionate intuition
The Rupturing euphoria of plenty,
Knowing no boundary;
Forgetful goodwill self-altruism,
The power to control,
The power to capture as I wish

I wish, I wish
I wish I had a magical power
The power to erase with ease,
This iniquity;
This corruption;
This duplicity,
This non-discretion,
This non-judgmental incomplete offence;
This non-allegiance,
Unfinished conduct to humanize;
This unprocessed recruitment,
The power to control,
The power to capture as I wish

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National & International News

'CIA assessed Rajiv assassination 5 yrs before he was killed'

PTI

New Delhi, Jan 29: Five years before Rajiv Gandhi was killed in 1991, the US Central Intelligence Agency had prepared a very detailed and thorough "brief" on what would happen if he is assassinated or makes an "abrupt departure" from the Indian political scene.

A 23-page report, titled "India After Rajiv ..." was put out as early as in March 1986 for comments from other senior CIA officials. The "sanitised" report was declassified recently by the Central Intelligence Agency (CIA).

The report, whose complete title is not entirely available as it is part deleted, was prepared on the basis of inputs available to the CIA till

January 1986.

The very first sentence of the report's available (undeleleted) page reads: "Prime Minister Rajiv Gandhi faces at least an even chance of assassination before his tenure in office ends in 1989." It, however, later clearly said that "assassination is the major near-term threat" to him.

Over five years later, Gandhi was assassinated at Sriperumbudur in Tamil Nadu on May 21, 1991.

The first section titled "Key Judgments" analyses and deliberates upon what likely scenario would emerge in the domestic and international political situation if there is a sudden change in leadership minus Rajiv Gandhi and the likely impact on

India's relations with the US, the then USSR and the region.

It also dealt with the threats posed to Gandhi's life by various extremist groups at that time and the likely fallout of his murder.

"If Gandhi fell to a Sikh or Kashmiri Muslim assassin, widespread communal violence probably would erupt even if strong preventive security measures - including deployment of Army and paramilitary troops across northern India - were taken by the Indian President(deleted)," it said.

Interestingly, it also names P V Narasimha Rao and V P Singh, who could be the "interim successor" and "likely candidates" in case of sudden exit by Rajiv. Rao took over

as the Prime Minister in 1991.

In a section, titled "The Threat of Assassination: Stability in Jeopardy", the report says "In our view, there is at least an even chance in the next several years of an assassination, most likely by extremist Sikhs or disgruntled Kashmiri Muslims who have targeted Rajiv," besides "a fanatical Hindu".

Since a significant portion of this section is deleted, it is not clear whether Sri Lankan Tamil extremists were also dealt with in the analysis. However, another section deals in-depth with Rajiv's mediation efforts to resolve "the conflict between militant Sri Lankan Tamils and the Sinhalese-dominated government in Colombo..."

J&K Professor reposes faith in judiciary, SC drops contempt

PTI

New Delhi, Jan 29: The Supreme Court has dropped contempt proceedings initiated by Jammu and Kashmir High Court against a former Srinagar college professor after he pledged full faith in the system and the judiciary of the country.

A bench headed by Chief Justice J S Khehar asked petitioner Abdul Gani Bhat, who had challenged various orders of the High Court including initiating of contempt proceedings, whether he has faith in the system and the judiciary or not.

The bench told Bhat that if he was ready to make a statement that he had faith in the system, it would drop the contempt proceedings against him.

"I have full faith in the system and

the judiciary of the country. For this reason, I am before the highest court of land," Bhat responded.

The bench after recording his statement dropped the contempt proceedings against him and directed the High Court to expeditiously dispose of his pending matters.

Bhat, who appeared in person, was asked by the bench to appear before the High Court for hearing of his matters.

The apex court had earlier asked the High Court to place before it all pending matters of Bhat for perusal. In 2013, the High Court had imposed a fine of Rs one lakh on Bhat for filing frivolous petitions and using 'derogatory language' against judges who had allegedly denied him relief.

It has also initiated contempt

proceedings against Bhat who retired in 2001 from Islamia College, Srinagar.

"He has not shown even scant respect to the law and the Courts and has left no stone unturned to ridicule the Judges of the High

Court and the lower Courts by filing complaint and petition for the reason that they passed orders against him in exercise of their legal obligation," the High Court had said in an order passed in July, 2013 while initiating contempt proceedings against him.

Boat carrying 28 Chinese tourists reported missing off Malaysia

Kuala Lumpur, Jan. 29: A boat carrying 31 people, including 28 Chinese tourists, is missing off the coast of Borneo, Malaysian maritime authorities said on Sunday.

The boat left Kota Kinabalu, the capital of Malaysia's eastern Sabah state, at about 9 a.m. (0100 GMT) on Saturday bound for the popular tourist spot of Mengalum island, officials said.

It was reported missing at about 9.50 p.m. after failing to arrive at the island and a search operation was launched soon after. Sabah and Labuan Malaysian Maritime Enforcement Agency (MMEA) deputy director Rahim Ramli said. Bad weather was hampering the search effort, which covers an area of about 400 nautical square miles. "We are looking at strong winds and choppy waters," he said.

Contd. from yesterday issue

Dichotomy of peace in Manipur: A Discourse

By : Priyadarshni M. Gangte

As far as justice is concerned, we have noticed and the smell of it in different ways as propounded by authorities in eminence. Stone in his introduction, has maintained that one related tendency of social, political and jurisprudential theorists in the present century has been to seek criteria of justice of vastly simplified indeterminacy or ambiguity, such as 'fairness' and 'equality' in the hope of escaping the admitted perplexities involved in grappling directly with question of justice and peace. Whereas, Rawls opined "Justice" as the first virtue of social institutions, as truth is of systems of thought. A theory however, elegant and economical must be rejected or revised if it is untrue; likewise laws and institutions no matter how efficient and well arranged must be reformed or abolished if they are unjust. Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override.

Indian legal system is based on colonial idea is, an offshoot of the British India Legal System, how laws being received and the very reception of it is termed as Top Down Models of the British India Legal System by Baxi. Thus reception of law and endeavouring to modernize the same will not go with the every aspects of day to day life in this present society particularly that of Manipur. Even the 14th Report of the Law Commission of India way back was in 1958, emphatically stated and urged the authority to reform the existing law that should not lie in the abandonment and replacing it by another. The real need of the hour is the inculcation of a higher sense of duty, a greater regard for public convenience, greater efficiency in all those concerned in the administration of justice. Yet, in this 2017's, we still need the updation of law, i.e. an alternative law (laws) to

go with the social reality in India in general however very specifically in states like Manipur.

Law and order operations considered essential for development and nation building also shelter a whole variety of legal and extra legal police and paramilitary violence. Progressive criminality of this nature is to be sure, a notoriously global phenomenon, and the use of fatal force by security forces in India, especially through "encounters" in term of art describing civilian casualties in dealing with dacoits, extremists, militants and now terrorists is alarming on the rise. Standard-less use of force by the very custodians of people's security and well being seems in India justified as an aspect of development, here conceived in terms of reasons of state as reinforcing national unity and integration.

In Europe, more autonomy is given to publics, patients have the right to die, the system goes with globalization, whereas, in India we have only the right to life (only in name sake). There is no crime in suicide, in Switzerland, people who have been suffering from a boring prefer to die, state authorizes to end their lives. In fact, there is no fantasy it is reality, for the right to die is a basic need for them.

The role of privileged class is very important though the nature and dimension of them is for deviance. How, identifying the "Privileged Class" as the elite class (on the basis of superqualities) or the ruling class (on the basis of ownership of means of production by the traditional and nontraditional thinkers. In general the term relates to the section or strata of the society who enjoy some kind of position of power or advantage over the rest of population. This group advocates even the laws are selfishly devoid without slightest concern of the masses particularly the poorest of

the poor and weaker sections of society including destitute women - Super-discrimination. Hence, the law is repressive and negative aspect of the entire positive, civilizing activity undertaken by the State. Also while dealing with cases, the courts maintain the domination of the ruling class by the law strictly. It is particularly high in the exceptional state because of the role of social forces which the supporting classes often play in particular the petty bourgeoisie. Dr. Irengham Mohendra Singhin his article has suggested very apparently the political legitimacy is indeed central to the sustenance of Manipur identity. The existence of secessionist movements reflects a lack of legitimacy. The lack of state legitimacy relates to the rise of ethnic conflict and competing ethno-nationalism. Repressive policies to deal with ethnic dissent are counter-productive.

Like Switzerland, Manipur needs to transform itself into a multi-ethnic state with a sense of collective national identity, each community taking part in common institutions and practices, separated from a 'culturalist' and ethnic perspective. Such a circle should devise how to build a composite Manipuri identity based on equality or autonomy within the framework of the existing state of Manipur. Politicians with such broader aims in their manifestoes should be chosen to form a 'unitary' democratic government in Imphal subject to change the capital in the hill areas from time to time so that balancing the whole state regularly takes place in the widest social inclusiveness i.e. "equality indication". Manipur need a think tank or a policy institute i.e. a non-profit organisation that conducts research and engage in advocacy in areas such as economy, social policy or political strategy that will be fair to all ethnic groups, big or small. There must be 'give and take' approach rather than 'take and give' policy.

Bringing peace in Manipur deals with the following:

- 1) Student power - Proper education - education does not mean degrees only - it means a transformation of mind in understanding issues at hand. Education stabilizes roots of planning and achieving a sense of progress and development;
- 2) The idea of corruption - must cease, the Government must adopt 'Zero Tolerance' of corruption committed by officers, ministers and other sections in the socio-economic and political sectors. Rampant corruption must go;
- 3) Judicial system must be revamped;
- 4) Money meant for social development must be utilized for the same;
- 5) Opening up of economic sector;
- 6) Trade & commerce - employment generation and the urge of the youth to each a livelihood of dignity must be encouraged;
- 7) Manipur suffers from 'indignity' and callous approach of the authorities that be. It is a beautiful region with lots of potentialities these must be proved, planned and encouraged especially in the sector of tourism;
- 8) Ethnic clashes should give way to ethnic cooperation and a progress based upon mutual trust and dignified living;
- 9) The need for the armed forces will go once the various communities start living together without being afraid of each other; and From the preceding paragraphs, we come to know that peace is not cessation of war; it is a noble way of understanding the impact of wars and the way of avoiding it. Peace is a perception of avoidance of conflict. It is a way of live - Living with inconsistencies and yet not opting for violent means which normally should be the last option. If Egypt can change and bring about a political peace why can't Manipur let the youth will it and peace shall prevail. (Concluded)