

Editorial

Imphal, Thursday June 22, 2017

Expecting some appreciable act

Behavioural experts have, time and again, extolled the virtues of positive reinforcement- of the benefits of appreciating a right move or action, however small, over the detrimental effects of criticism and discouraging remarks. The same views have increasingly been used in the fields of education and different forms of therapeutic practices. The same idea would undoubtedly work, if the experts are to be believed, for our much maligned and harassed government. Looking at the bright side to start with, the ruling government had been able to stabilize the fiscal deficits and financial instabilities faced by the people of the state during the time of the previous government. Progress has been made, and is still making strides towards development in various fields including power, public amenities, water and other necessary public infrastructures in the state. All these efforts are worth appreciating, and have been felicitated by various social organizations and groups on many occasions. Getting the consensus of the entire population of the state is an almost impossible task, given the different and often contrasting views and opinions professed by each group of people or community. Nevertheless, efforts are still apparently being made to cater to the greater good of everyone. This unenviable task being borne by those in governance should be something everyone of us should bear in mind while dispelling our opinions and views on matters relating to public governance.

Yet having said that, it is a sign of human adaptability and progress that one should learn from mistakes- the sooner the better. It is also another unique human trait- perhaps the most important one that distinguishes ourselves from the rest of the animals is the ability to rationalize and control our emotions and thoughts. The present scenario unfolding in front of the public regarding the handling of public affairs by the representatives of the people still leaves much to be desired. The collective dilemma of the present government is obvious in the confusing and often self-contradictory ways things are being handled. There is a visible lack of transparency and responsibility in all spheres of public service, while the law and order issue still plagues the common people no end despite the assurances from the government of making remarkable strides in this regard. For those of us who cannot afford personal escorts or unworthy of state-sponsored security measures, the ground reality is still frightening and fraught with danger- from both sides of the ideological and political divide. The most disconcerting questions plaguing the minds of the general public is: why is there still an apparent lack of cohesion and coordination between the different departments and sections of the government? Why has the general public been unable to shed the uneasy, insecure and suspicious feelings for the state and central security forces ostensibly deployed to safeguard the common public? What earnest and sustainable measures have the government taken up till date to address the burgeoning educated unemployed and qualified people in the state? How much of the long-drawn plans and policies regarding the development of commerce and industries have been implemented so far? Are there any plans and policies to guide and support the pioneering entrepreneurs and industrialists whose endeavours will decide the future industrial and commercial prospects of the land? Why couldn't or shouldn't the state government open a dedicated grievance cell to entertain and address genuine complaints and issues concerning the various departments from the distanced general public if its much publicized claims of the ongoing efforts to improve governance is sincere?

The bewildered public is still seeking an explanation to these and many more apparent discrepancies in our society, and still hoping that perhaps the government would be earnest enough to answer these nagging questions, and own up to its mistakes and blunders. The entire population of Manipur will whole-heartedly appreciate such a bold gesture.

Name changed

I, the undersigned, Ratan Dugar, son of Late Ganesh Dugar of Shree Automobile M.G Avenue, Imphal do hereby declared that, I have wholly renounced, relinquished and abandoned the use of my old name Ratan Kumar Dugar, as I have assumed my new name Ratan Dugar.

Sd/-
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S/o (late) Ganesh Dugar
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The 'Post-Truth' of Globalisation: Finance Capitalism and the Naga Question

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By : Dr. Malem Ningthouja

The Nagas, whose 'aboriginal homeland' is traced in the currently established administrative segments in North-East India and North-West Myanmar, are involved in decades old movement to create a sovereign 'nation state', to be reportedly based primarily on the ideological framework of 'Christian democracy'. This movement, which has been taking place in time and space can be located in the historical context of absolute domination by finance capitalism that keeps the Nagas at the bottom of 'global' hierarchy (or globalisation). This paper briefly highlights the colonial relation of production that underdeveloped the Nagas, the trend of co-optation with the capitalist world order and the historical task to overcome it. Historically, when the British capitalist rule, in the 19th century, began to exert domination through monopoly use of violence, administrative arrangements and cultural diffusion in various forms and degrees, the Naga 'village' communities, depending on the proximity and access to market interactions with others, were found socially organised into varying degrees of primitive communism and corresponding stages of freedom. However, they could not remain isolated and insulated for long. They were gradually mapped and incorporated into the colonial capitalist grid. Subsequently, against the backdrop of changes superimposed by the British, many Nagas become co-opted with the British rule. Several Nagas took part in the imperialist wars. Their

homelands became devastating battle fields of the Second World War. After 1945, during the decolonisation era, the 'movement' towards Naga integration and sovereignty became a historical course.

The wheel of the history of co-optation has been continued in various forms and perceptions. Co-optation is manifested in the context of 'underdevelopment' and the role of subordinate partner in the larger framework of 'global' finance capitalism. The visible trend is being discussed as follows:

(1) Topographically, the Nagas inhabit geo-strategically important buffer along the international border regions of India and Myanmar. This region— which is rich in labour, carbon reserves, precious minerals and stones, forest products, market potential, potential of military bastions and international inland transit route for flow of capital and commodity— became the target of occupation by the States that acted as facilitator of economic plunder by finance capital.

(2) Economically, the capitalism transplanted from above had outgrown Nagas' primitive communism and the relative freedom. It places the Nagas in a colonial relation of production, where the 'external' monopoly market forces retarded the development of the mode of production, which is the preconditions of building an economic self-reliant Naga economy. Underdevelopment and economic dependent on commodity import, therefore, renders the Nagas weak and vulnerable.

(3) Naga political economy became

infested with counter-productive (pre-capitalist form) of accumulation of wealth by the upper class who relied on the State and finance capital for economic and political powers. Instead of direct investment in constant capital (commodity production) for extraction of surplus value; they serve as the agents who extract a portion out of the absolute super value of the capitalist plunder in Naga soil. This trend of *rentier bourgeoisie*— whose wealth are derived from the overall capitalist plunder, corruption, illicit trade, and usury capitalism— perpetuates the colonial situation.

(4) Capitalist rent (grant or fund for keeping Naga subsistence economy functional), particularly in the Indian segment of Naga homeland, had trickle-down effect in descending manner at various levels among the middle and lower classes. While the Naga 'national' movement is yet to materialise 'sustainable development' agenda, people adopted individual course to fulfilling economic demands. Competition for employment in 'private' and 'public' sectors and the culture of begging fund from the State treasury and capitalist institutions became widespread. As land and productivity had not been improved, many became disoriented (alienated) from their land (or homeland) in search of other better means of earnings. Emigration for education and white collar jobs in the Indian metropolitan cities and elsewhere become rampant. They, thus, became the fodder feeder of the capitalist service sector and physically disoriented from the

Naga 'liberation' movement. (5) There is a bulk of co-opted reactionary political barons, counter-revolutionary Naga 'intellectuals' and opportunist NGO activists, who became influential in serving as the mouthpiece of bourgeoisie democracy and finance capitalism. On the other hand, the Naga 'national' leadership had not comprehensively addressed the structural constraints that are responsible for the material conditions of underdevelopment and the corresponding growth of individual opportunism and sectarian forces that keep the Nagas perpetually disunited. When the crucial ideological questions have not been raised and when the subversive roles of internal agencies have not been exposed; there is no effective check and balance against the tendency of ideological corruption and adventurist political demagogue, which often culminated in promoting counter-revolution and sectarianism amongst the Nagas. This makes the Nagas highly vulnerable to divisive forces. As a result, the subjective conscience to build a pan Naga stable community could not be converted into an objective reality. This is the 'unique' characteristic feature of all underdeveloped colonial and semi-colonial societies where capitalist plunder takes place with the support of an extensive network of local agents who operate in the guise of development and globalisation.

(To be contd...)
(The author is a historian and associated with the International League of People's Struggle.)

National and International News

3 Lashkar terrorists killed, Army officer injured in gunbattle in South Kashmir's Pulwama

Srinagar, June 22: Security forces killed three Lashkar-e-Taiba terrorists today in an encounter in Pulwama district located in South Kashmir. An Army officer

was also injured during the six-hour operation. The encounter started on Wednesday evening in Kakapora area of Pulwama. There were

intelligence inputs that three local men, who had joined the banned terror group Lashkar-e-Taiba, were holed up inside a house in a densely populated locality.

The three terrorists were identified as Majid Mir, Shriq Ahmad and Irshad, Ahmad. One of them, Majid Dar, was involved in a number of killings including that of sarnaph of Kakapora and district president of Pulwama. Searches are on in the area but the firing has ended, a spokesperson of the state police was quoted as saying by news agency IANS.

While the encounter in Pulwama was on, two Hizbul Mujahideen terrorists were killed in Sopore township of Baramulla district in north Kashmir. Two AK rifles, five magazines, 124 rounds, a hand grenade and a pouch had been

found at the encounter site, a police official said. The encounter in Pulwama is the first successful counter-insurgency operation in the area, which is believed to have large presence of local terrorists aided with a strong-network of over-ground workers, he said.

It is also a big blow to the Lashkar, that of one of its key leaders, Junaid Mattoo, on June 17. Mattoo was killed in an encounter at Arwin village in Anantnag, South Kashmir. The terrorist had been involved in several attacks on security forces in south Kashmir. Two others were killed in a joint operation by security forces.

This is the second successful operation against the terror outfit within three days.

Pakistan tightens business, work visas for Chinese nationals

New Delhi, June 22: Pakistan has announced new rules to tighten visa issuance - especially business and work visas - for Chinese nationals, reported Pakistani media. Pakistan's interior ministry announced these new visa rules for those from China on Wednesday, a week after it said the two Chinese nationals recently killed in Balochistan+ were "preaching" Christianity illegally and in violation of their business visas.

The tightening comes in the form of extra layers of security, through requirements like endorsed letters from chambers of commerce, as well as through clearances required even from Chinese authorities, in some cases.

Chinese nationals seeking business visas for Pakistan would have to show an invitation from a body recognized by Pakistani missions in China. Dawn wrote. That invitation has to then be certified and endorsed by a recognised chambers of commerce and industry. Further, Chinese nationals will need a letter from commercial attaches and other designated officers of Pakistan who are posted abroad for the promotion of business activities, the Nation reported.

The ministry also decided to become stricter on long-term visa

extensions for Chinese citizens already in Pakistan. The powers of regional passport offices to grant visa extensions are to be immediately withdrawn. All cases of extension to business visas will now be dealt with at Pakistan's immigration headquarters in Islamabad.

In addition, Pakistani embassies and missions in China would be authorised to issue only one-year multiple-entry work visas for Chinese nationals coming to Pakistan to work on projects. Even those will be issued only after the Pakistani mission receives security clearance from Chinese authorities. On June 8, ISIS claimed responsibility for the killing of the two Chinese nationals+ who had been abducted in Balochistan's Quetta on May 24.

Last week, Islamabad said the murdered duo were preachers working for a South Korean Christian organization. The abductees "were engaged in preaching under the garb of learning Urdu from a Korean national", Pakistan's interior ministry said.

Interior minister Chaudhry Nisar was quoted as saying that while foreigners' security is certainly Islamabad's responsibility, those who visit Pakistan "are equally bound to abide by the terms and conditions of their visas".

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