

Poetry section

Woman

By- Dr. Nunglekjam Premi Devi
Independent Scholar

Oh! What a beauty creation
That man has never doubts; chasing her
That man has inflicted too much burden on her;
She's all but a mother; creator
She's all but a giver of love,
She's all a mentor; a teacher
She's all a protector; a guardian
She's all but shadows define;
She's all but an absorber
She's captivating and she's engaging
She's man's benevolent, tenderly
She's helping and she's charitable;
She's too neighborly; humane
She understands and all is considerate
That man never ignore her tolerant
Those men never free her favoring unbiased.

Oh! What a beauty creation
That man has never doubts; chasing her
That man has inflicted too much burden on her;
She's soft; she's good
She's innocent; she's touching
She's shaping and she's determine
She's too confirm but she's all learn
She's attracting and she's all gaining
That man captures her unevenly; without fail
That man seizes usually rapidly and repeatedly;
She's all comforting and all consoling
She erases all pains and she's all securing;
She's all understanding and all comprehensive
That man's pride would befall her image;
That man's ignorance would detach her unrest.

Oh! What a beauty creation
That man has never doubts; chasing her
That man has inflicted too much burden on her;
That man has loosened upon her chastity;
That man has untied her many times;
That man has unwrapped her bosom for welfare; charity
She's all but a merciful humanitarian
She's all but a compassionate being,
She's bears and transports her move to exchange;
She's all a mother to man's succeeding;
She's all love and all kind-hearted;
She's all loving and all addressing pleasant;
That man could never dare to neglect her;
That man could never sympathize her mistakes.

Oh! What a beauty creation
That man has never doubts; chasing her
That man has inflicted too much burden on her;
That man has tugged her along life's miseries;
That man has drag her emotions to corrections,
All she does is never cried nor call for her sorrows;
All she does is bleeds for her kind;
That man ceases to shower benediction upon her;
She's a muse still she's a woman too.

Nagas Neo-resistance Approach

By- Dr. Aaron Lungleng

The exotic Nagas are different from Indian besides, she was never been under the control of any suzerain state, thereby, the Nagas proclaimed the Tri junction of China, India and Myanmar as the *Land for Christ*. Sir Robert Reid, the Political Agent of Manipur who later become the Governor of Assam said, "The Nagas are not Indian in any sense of the world, neither in origin, nor in the language, nor in appearance, nor inhabit outlook".

The Nagas have stood their ground and staged their protest against aggression ever since the colonial era (British rule) and still persistently rebelling after the withdrawal of the notion of colonialism in the globe. In sweat and blood they have rebelled, in prayer and tears they have addressed their grievances to the world community, yet they are still subjugated by the modern day colonialist (India and Myanmar) but, trading the Nagas with their act in the most brutal convention. However, "the faith in the world community support for humanity is questionable as a hope against hope" for the struggling people for self-determination. "Might is Right" sounds rhetoric, but, stands still true, Indian democracy type is a blasphemous democracy that strayed from the Gandhian ideal of democracy, but the worst enemy to conflict settlement- now and forever, the weak and the poor will always be the victim of the influential injustice. International peace and justice of the global community needs to investigate the cry of the Nagas for they would not able to do nothing when everything cannot be undone. Where is an Indian right to claim Nagas as Indian or the whole of the Northeast ethnic groups of the Mongolian stock? When the Indian national anthem out rightly and distinctly made her position clear that she (Bharat) is the hearts of the Punjab, Sindh, Gujarat, and Maratha, Odisha and Bengal of the Dravidian racial stock bounded by the Himalachal and the hills of Vindhya. The "Survival of the fittest" is a phrase that originated from Darwinian evolutionary theory as a way of describing the mechanism of natural selection. The biological concept of fitness is defined as reproductive success. In Darwinian terms, the phrase is best understood as "survival of the form that will leave the most copies of itself in successive generations". Social Darwinists claimed that "the survival of the fittest" is interpreted as "an ethical perception that sanctioned cut-throat economic competition" which justify laissez-faire ("Leave it to us" or "Let us do it") in economics, war and racism. Critics of the theories of evolution argued that "survival of the fittest" provides a justification for behavior that undermines moral standards by letting the strong set standards of

justice to the detriment of the weak. It is also suggested that "survival of the fittest" implies treating the weak, even though in some cases of good social behavior - co-operating with others and treating them well - might improve evolutionary fitness. Applying this concept to human society, Kropotkin presented mutual aid as one of the dominant factors of evolution, the other being self-assertion, and concluded that in the practice of mutual aid, which we can retrace to the earliest beginnings of evolution, thus we find the positive and the undoubted origin of our ethical conceptions; and we can affirm that in the ethical progress of man, mutual support and mutual struggle not communal struggle - has had the leading part. In its wide extension, even at the present time, we also see the best guarantee of a still loftier evolution of our race.

To apply "survivor of the fittest" in Nagas revolutionary struggle for self-determination; any group(s) or struggle society that cannot innovation people's based principle and mandate; that cannot redefined their nationality and socio-cultural and geopolitical boundaries, unaware of global responsiveness; lack of competent people with new ideas, models, visions of share living and those who cannot foresee the oppressors malicious maneuvers of "divide and rule"; overweight by "ism" (the "I" and "thin") cannot withstand the test of time but inevitable to become the history of the distant past. Taking the anarchists view and the concepts of "survival of the fittest" into the revolutionary movement, it is they, who support *co-operation rather than competition*. The fittest is he who not necessarily *the best at competing individually, but often the community made up of those best at working together*. In the animal world we have seen that the vast majority of species live in societies, and that they find in *association the best arms for the struggle for life: Darwinian sense- not as a struggle for the sheer means of existence, but a struggle against all natural conditions unfavorable for the species in which individual struggle for mutual aid to attain the greatest development, are invariably not necessary to numerous but the most efficient that open to prosper further progress*. In order to defeat tyranny, emphasized on land and national identity consciousness alone does not serve the contention, but the undivided strength, mutual trust and love should be the forerunner. The common struggle should focus on encouraging the movements for positive change. Negative advancement cannot be termed as a development approach in any way it is self-destructive. A struggle people should advocate to create a

platform to the younger generations for proactive initiatives and compulsion on shoulders national responsibilities with integrated vision and reconciliatory philosophy for the sake of their shared future instead of misleading and sowing hatred between brothers. The fundamental duty of the elites and the younger generation is to protect and serve the nation in any capacity otherwise what is elite and young for? The young Nagas generation should love the nation rather than self-comfort from the providence of the advisories. The present younger generation skeptical to patriotism could rightly attribute to our elders mistrust and ethnocentric behavior. Nagas are at present weaker to his opponent therefore, in order to wage a defeating war, sawing discordant; misleading through articles, subjective to self; indoctrinating relegation among the common brother etc. Is what today so called learned/social leaders, political/group leaders wants the younger generation to inherit? Are these the best powerful weapons to waylay the oppressor for achieving the long cherish Nagas dream to live as free people?

No, the sacred and secret weapon I consider is to ally with one's brothers. Take notice, no human tangle on the earth's surface without any roots as the floating cloud. Therefore, one must find the biological and bridge socio-cultural breaches first. In pursuit of political, social, economic and cultural rights- one faith and one God are the utmost requirement for collective life on earth or life after death.

Are the Nagas ready to take the consequences of the makeover?

A common saying goes, "history repeats itself". Likewise, should the Nagas made a fine classic to such statement? Everything changes in due course of time, but change has no definite connotation. Change may alter into either good or bad because "beauty is deceitful". Cease fire and any agreement signed with the Gol cannot be taken into confidence as experience taught us. Therefore, as a free people, are Nagas ready to accept Indian constitution and consolidate into Indian union or ready to give a counter befitting reply that will disintegrate the princely kingdoms and cut the bottle neck in case, she repeats her deceitful conducts of buying time to dwindle the movement and the latter term as an appeasement policy further term the struggle for self-determination or national defense to terrorism so that they could launch a wipe out operation.

Beware if the bad moon rises! 20 long years of cease fire and hundreds times of talks yet solution to the protracted political issues retain to Indian five year political advancement. On the other hand, 20 years might have given Nagas an

opportunity to prepare in human resources, military strength as well as developed a weapon to counter with nuclear weapons. Because, air must be controlled by air, water by water and fire with fire, a man should fight a man not to a child- healthy and mighty cannot torment the weak, lest he lack moral, who knows his brother may be loftier than the imposter! The course of Nagas struggle for self-determination dated back to the formative period commonly known as Nagas Club (1918-1939). Though, the Nagas club ended up by submitting a memorandum on behalf of the entire Nagas on November 10th January 1929, to exclude the Nagas from any constitutional framework of India. Nevertheless, it gave birth to the Nagas national consciousness. The second phase of development can be seen in the establishment of the Nagas Hills District Tribal Council (NHDTC) on 1st April 1945 under CR. Powsey, the then Deputy Commissioner of the Nagas Hills. It campaigned for integration of Nagas Territories to create a sovereign Nagas State however, it ended up unsuccessfully.

Later, the Nagas Hills District Tribal Council (NHDTC) reorganized into a political organization called the Nagas National Council (NNC) on the 2nd of February 1946. Mayangnokcha Ao was elected as the President. During the period of the NNC (1964-1975) Nagas polity attained the highest peak that was to establish a sovereign independent Nagas country. It was the worst of time yet the best of time to settle Indo-Nagas conflict. It was during NNC time, the foundation of signing an agreement laid for peaceful Indo-Nagas settlement between Gol and the Nagas. The 9 Point Agreement/ Hydari Agreement that recognized the right of the Nagas to develop themselves according to their freely expressed will yet, the 9 point agreement is taken as non-existent after gaining control of Nagalim through military might by the modern day colonialist (India).

Soon as the slogan of sovereign states "a completely natural independent" was raised with the indomitable spirit that spark for the Free Nagas Nation and self-determination, India shrewdly designed a divide and rule policy inherited from the British colonial rule which resulted to the birth of the "non-ever sectional demand" (the present Nagaland state) by carving out a selected area of ancestral Nagalim to doze off Nagas dream as a free people once and for all. Indian policy of disintegration was materialized by the Nagas moderates commonly known as the Nagas People Convention (NPC) in 1963. Further, they (the Indian Nagas) tried to assimilate and acculturate all the Nagas be it revolutionaries or the general civil Nagas into the mainstream of India. The first cease fire (Sept. 1964- Oct 1967) between the two nations (India-Nagas) reached at the intervention of R. Suisa (ex-MP & Tatar Hobo Member of the NNC), Bertrand Russel, Rev. Michael Scott and the churches of Nagalim on 6th Sept. 1964. AZ. Phizo head the NNC who since 1956 been in the overseas seeking foreign assistance in attaining Nagas Independence while Smt. Indira Gandhi holds the government of India who succeeded the first Indian Prime Minister. Indo-Nagas entered into cease fire for the second time in 1972 but, abruptly broke out in 1957 without any lasting solution. According to Mullik (My Year with Nehru), the efforts of the peace talk proposal failed because Gol refused to withdraw its Army from the Nagas areas and the Nagas refused for negotiation of a political settlement within the constitution of India.

(To be continued on next issue)

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