

Editorial

Wednesday August 8, 2018

The uneasy shift

First off, there should not be an iota of doubt on the fact that the removal of a Vice Chancellor of a university depends on whether the university in question is a state or central university. If the university under consideration happens to be a state university, only the Governor of the state, appointed as the union's representative by the president acting as the Chancellor of the university can invoke certain provisions and dismiss a serving Vice Chancellor. The case for removal of a Vice Chancellor of a central University is a different matter altogether.

To iterate the point mentioned in the editorial of Imphal Times July 10 edition, only the President of India who is the visitors of central universities can impeach a vice chancellor of a central university on the recommendation of the ministry of HRD after substantiating allegations and charges made against the VCs.

So the Chief Minister and Governor cannot officially initiate moves to dismiss or impeach AP Pandey. However, it is their moral obligation as titular and executive heads of the state to push for a speedy and transparent probe into the allegations and charges against the incumbent Vice Chancellor of Manipur University with the HRD Ministry so that due recommendations may be made to the President of India for or against the dismissal / impeachment of AP Pandey as VC.

One thing everyone in the state has a consensus on is the need to restore normalcy and regular academic functions in the University so that the students can continue with their interrupted studies.

It is also no secret that the incumbent VC has allegedly been involved in activities that go against the rules and spirit of the university and his position as an academician. The brunt of such alleged maladministration has been felt by the students, teachers as well as non-teaching staff of the university. The least that the state government can do is to step and exercise its powers to see that a committee endorsed by the agitating groups but within the terms and regulations of the university be set up to investigate and come out with the truth. Anything less and the state government will be taken for a stooge of the radical forces with political sway at the centre.

The present developments, along with the manner in which the state government has been responding to the crisis regarding Manipur University bodes ill for the students and their academic future. The whole issue has taken a dirty political hue and more worryingly, the focus of the agitation has evidently shifted from removal of ice Chancellor AP Pandey to resumption of normal academic atmosphere in the university. It has started to pitch one set of students against another. This is clearly a deviation from the core issue and it would not be such a surprise if the hands of politically motivated groups and forces are revealed.

The only way towards a lasting solution to the issue would be for the state government and the governor to force the HRD ministry to act in the best interest of the students of the university so that it may prove to be a precedent for all future VCs to remember and follow.

A counter policies to derail the democratic movement will never be solution as the core issue now has been open to the public.

Contentment Is Not That Far

There is one thing which is common among all the human beings on this planet. One could state infinite differences based on name, place of birth, occupation etc., but there is a common thread that binds us all and that very common thing is nothing but the aspiration to be fulfilled. Everything that is being stated is obvious. What is the obvious? That we are alive, this is obvious. That peace that we look for is inside of us that is obvious. Everything else, in a moment's notice, can change. The only thing that doesn't change is our strength, our beauty, our joy. We, after all, are human beings.

Mr Prem Rawat says, "Finding peace is not about climbing high mountains and becoming someone who feels and expresses no emotions. It is simply a question of looking within oneself. Real peace and contentment that you can experience does not exist somewhere else. It is inside you."

We even ask the question "Is peace possible? Do we not know that peace inherently exists in the heart of every single human being? Why are we asking can this happen? Of course, it can happen but then the question becomes why it isn't happening. It's not happening as the wars we see in the world and the disagreements we have with those around us all starts within human beings. The external wars can be temporarily ceased, but unless the conflict taking place within individuals is resolved, sooner or later it will re-ignite the external

conflicts. We should understand the first step is for individuals to nurture and practice peace within their own hearts. When enough individuals can do this, then external wars can come to an end.

War begins in the minds of human beings, conflict doesn't begin on the outside, conflict begins inside, and the resolution to the conflict is also on the inside. Conflict doesn't just happen between borders; conflicts can happen inside a country inside a town inside a house. Do you know what it like is to stop in the middle of your conflict and understand the peace that dances within you. Have you felt that feeling when you are in sync with your existence?

But somewhere in our formulas we have forgotten the most fundamental things. Who should be in the middle of humanity? Human beings! Ideas and formulas are being placed at the core of humanity where human beings are belonged to. You can see not people being addressed but formulas being addressed. When a baby cries, does the mother say, "You're not supposed to cry till the next three minutes."? This is wrong! She gets up and addresses the issue. This is who we are. We want other people to think of us as being kind! Why? Because kindness is nice, but are we kind to others, to indeed our own? Every human being on the face of this earth is a neighbour to each other because there is no other

neighbour out there, not on the moon, not on the mars, not on the Venus, not for billions of billions of miles, we don't have a neighbour. All of them are in this place called Earth!

We know that democracy is few servings many, and today democracy has become many serving a few. That's not democracy. We are not politician, but we are human beings who hold very close to their heart the fundamental principles and the possibility of peace on this earth. Whatever happens, peace needs to be given a chance to flourish. That's the only thing we haven't tried in a long time! And then people have more questions, where is peace? What is peace? Absence of war. No! War happens because people lose respect for each other. Idea, principles, definitions, rules become more important than people and when that happens, that war, it not only inflicts you physically, but that war will inflict you mentally. Peace is in the heart of human beings not in the minds of human beings. So humbly putting to a simple fact - contentment is not that far away from us! Peace is not that far from us, never has been, never will be; peace is not a luxury, the process of peace is not of creation but of discovery.

We share this time on this planet, it is incumbent upon us to use our resources, intelligence and the goodness of our hearts to bring forth peace on this planet earth regardless how impossible it may seem. There is one power we have and that is our resolve and ingenuity that can

overcome any obstacle, and no obstacle is big enough in front of our resolve and our determination. We have invested in the past and we have invested in the future, it is time to invest in the present because you may not know this, that's where you will hang out the most, not in the future and not in the past. It is the investment of now that is going to fundamentally affect the future generations. The seeds we sow now are the crop of the next season.

One day at a time, one person at a time, making that resolve for peace is what's going to change the face of humanity, when human beings have properly been placed in their place where they belong right. Right now, they are at the bottom, they don't belong there, they belong at the top. Systems should serve humanity, not humanity serves the systems. This is the possibility. The window needs to be opened and the nightingale needs to be invited and the songs soothe our existence.

Mr. Prem Rawat is an International Speaker and Ambassador of Peace. He is the founder of humanitarian organization The Prem Rawat Foundation (TPRF), which addresses fundamental human needs of dignity, peace and prosperity. His message is available on www.premrawat.com and www.rajividyakender.org.

Tikendrajit: The Lion of Manipur

By - Dr. Lokendra Arambam

.....Contd. from previous issue

A Dark Page in 'Indian' History After the occupation of the sacred capital, the British forces organized a systematic destruction of the legacies of the kingdom. The sacred caves of the ancestral serpent dragon were filled up with sand and clay. The brick lion figures at the gate of the Kangla Ultra were blasted with dynamite. The space of the female deity of Nungoibi where human and animal sacrifices were held was also blasted. The brick walls surrounding the capital site were destroyed. The occupying army started looting the villages for forcing the collection of paddy. The citizen representatives of the four territorial divisions (Pana) were forced through whip-lashes to carry salt and flour for the occupying forces beyond the frontiers of the state. The domestic animals under the former care of the princes, namely the elephants, horses, cows and buffaloes were sold in auction and were purchased by British Indian subjects and traders. The ancestral properties in land and private homesteads of the princes were confiscated. Fisheries were leased out and there was a period of artificial famine when salt, fish and grains were not available. Thefts and burglaries abounded.

The heroes of the Manipur war were tried summarily through a military court manned by British military and civil officials and British Indian laws were enforced on the conduct of the trial and systematic hangings till death for the murder of the British officials were meted out to direct perpetrators and those who abetted the murders. A British Indian Subedar named Niranjana, who sympathized with the Manipur cause was hanged. A native ethnic called Chirai Thangal from the northern hills who massacred two British telegraph officials was also hanged. So also a patriot from the village of Kangmong speared the Political Agent Mr. Grimwood to death. Pukhramba Kajao, his charmed spear is still worshipped in secret in his native village. As regards the trial of the more

important leaders of the struggle, namely the Yubara/Tikendrajit, the octogenarian Thangal General, the king Kullachandra and other princes and higher officials, the entire conduct of the trial and the punishments were severely criticized by later scholars, lawyers and historians. To cite a few: John Parratt and SarojNaliniParrat, in their study of Queen Empress Vs Tikendrajit Prince of Manipur: The Anglo Manipur Conflict of 1891 (1992), revealed that the special court was in no way a court established on the basis of British law in India, nor were the procedures of the British law followed. None of the prisoners were represented by counsellor by anyone at all familiar with the law. Indeed the request of Tikendrajit to call a defence counsel from Cachar were peremptorily rejected. Furthermore, each of the accused was subjected to a cross-examination of a kind wholly at variance with normal legal practice. Again, the trials were conducted in three languages English, Manipuri and Urdu, and the records were kept only in English. In the case of the Manipuri witnesses for the prosecution, each witness was allowed to state his evidence, speaking for two or three minutes at a time, and it was then translated in summary into Urdu. The quality of the translation was poor, and was several times corrected by the trader, and on occasion, even the President of the court himself found fault with the Urdu interpreter. The statements signed by witnesses were thus in many cases not in the language in which they were given, and the accused princes were also induced to sign statements in English, a language which none of them understood. There is, as we shall see subsequently good reason to believe that at points especially in the trial of the Yubara - these written records did not always accurately represent what the accused wished to say. There were also occasions on which it is clear that the prisoner did not understand the questions put in

cross examination. The method of the trial was also peculiar, and in this respect similar to those presided over by Political Officer Maxwell, in that the court first heard the evidence for the prosecution before stating the charges against the prisoner and receiving his plea. It comes as no surprise, therefore, that as far as we can tell neither Col. Mitchell nor Major Ridgeway, nor even civil officer Davis (who should surely have known better) had any knowledge whatsoever of legal matter. This was indeed "a special court", set up without reference to due penal procedure and which (as far as one can tell from the transcripts) made up its own rules as it went along. This does not argue well for the impartiality (John Parratt & SarojNaliniParratt 1992, p. 132-33).

ManomohanGhose, born in Dhaka and educated at the Lincoln Inn, appealed to the Excellency, the Viceroy in Council on behalf of Kullachandra Singh, Maharajah or regent of Manipur and Tikendrajit Bir Singh, Yubara or Senapati of Manipur having been pleased to permit a submission of the written representation on behalf of the princes on the 25th July, 1891. The two prince brothers had been charged along with others as waging war against the Queen Empress of India and abetment of murder of four British officers as well as murder, and had been sentenced to death. After the sentence had been announced, a final representation in writing was allowed, which was taken up by this advocate of the Calcutta High Court. The vital aspects of the legal defence raised by ManomohanGhose was: *The Manipur Princes were not, and could not have been tried under the Indian Penal Code, or any other British law. Nor was the court which tried them constituted under any legal authority derivable from any act of parliament, or any legislative enactment of the Governor General of India in Council. I, must therefore take it that in creating this special tribunal at Manipur, the government of India was simply exercising the rights of a conquering sovereign power, for the purpose of*

bringing to justice persons accused of committing grave offences but who, not British subjects, are not triable by British courts, and are not governed by the municipal law of British India

There can be no treason under the English law by a person who is an alien, unless he happens to owe temporary allegiance by residence in the country. A person who is not a British subject, cannot be guilty of treason so long as he resides in a country which is not British territory.

Is Manipur British territory, and do the ruler of Manipur and his subjects in Manipur owe allegiance to Her Majesty the Queen in the sense in which that expression has been understood under the English law of treason and the Indian Penal Code?

The English never acquired Manipur by conquest, but that our government entered into certain treaties with the former rulers of Manipur whereby certain amount of protection was promised in Manipur on certain conditions. Manipur paid no tribute to the English. The state has all along been governed by its own laws; the raja of Manipur exercising sovereign authority over its subjects. The state has its own executive, which is independent of the British Government. No doubt the Government has by treaty protected the ruler of Manipur from foreign invasion, and since the time of Chandra Kirti Singh accorded to the Raja support, to enable him to resist effectively any internal rising. Do these facts tend to destroy the character of Manipur as a sovereign state? It is scarcely necessary to point out the sovereignty of a particular state is not impaired by its occasional obedience to the commands of other states, or even the habitual influence exercised by them over its councils. It is only when this obedience, or this influence, assumes the form of express compact, that the sovereignty of the state inferior in power is legally affected by its connection with the other.

(Contd. on page 3)

Advertisement at Imphal Times

Imphal Times is an English evening daily published in Imphal. The newspaper bearing RNI No. MANENG/2013/51092 also runs a web page www.imphaltimes.com and is also the first news organization to launch **Android App** in the state of Manipur. We also have a team to promote our news content through Social networking site like Facebook, Twitter, Instagram etc.

Besides our hard copy circulation our web site is visited regularly from across 152 different countries around the world and the number of visitors reached 5000 to 10,000 per day. Around 32000 plus individuals had downloaded our Android App.

Rate quotation for Advertisement in Imphal Times media group
For hard Copy publication - Rs. 40 per square cm (Front page) and Rs. 20 per square cm (back and page) excluding GST.

For details call 9862860745 or email us at imphaltimes@gmail.com.

Letters, Feedback and Suggestions to 'Imphal Times' can be sent to our e-mail: imphaltimes@gmail.com. For advertisement kindly contact: - 0385-2452159 (0)