

Editorial

Saturday, July, 21, 2018

Manipur govt. should make its own decision without taking permission from party leaders

The doctrine of running good governance lies to the integrity of the leader that leads the government. In democratic form of government govern by a hard written constitution, one can hardly see the difference of ideology among any of the political parties which are on the theatre for running a government when it comes to Indian Nation. The left wing ideologist or the right wing ideologists have nothing to for the interest of the common people as long as it has to run the government under the constitution of the country. This is being said on the logic that future of the common people and those newly merged nation to the Indian nation were never a matter of concern for the framer of the world biggest constitution.

Absolute freedom is granted to the Indian constitution, but again it is this freedom that gives opportunity to major communities to rule over the poor. The concept of secularism define in the constitution has been easily misinterpreted or perhaps misused by the majority community. Any ban on anything which one community said it is against their religious practice is made free to exercise.

India is a vast country and the concept of Hindu has been misinterpreted as communal tools to hold power to run the government. The same is with the Muslim dominated area. The majority are protected by the constitution of India in the name of protecting the minority.

It is at this hour that bourgeoisie's pseudo politicians have no worry for adopting religion of any kind for survival without even looking on whether they are worshipping the wrong god or barking at the wrong tree.

When Congress rules the nation, people living below the poverty line are the commodities for their personnel gain. Equality which has been guaranteed in the constitution appeared to have been left out for the poor and middle class people. Only the sons and daughter of the politicians were privileged to inherit the post. This cannot be denied as have been seen with the emergence of Mr. Rahul Gandhi as the only leader of the crumbling congress party.

In Manipur, 15 years of congress rule has left the people acquaintance with any alternative. It was never the ideology or the party itself that the people were soured but the governance which shattered the hopes of thousand people of the region.

When BJP replaced the congress at the centre in 2014, the state of Manipur successfully strike and hit the bull's eye to replace the same here in 2017 state assembly election.

The new government now is in the power and the Chief Minister which now led the state is trying everything to win the heart of the people by not letting down any short of proposals. He had done it and is doing. The first one year bridge the trust between the people of the state and those ruling the government.

Now with the completion of one years multiple issues plague the state giving headache to the N. Biren Singh government. One man's sent by the center and protected by the political party is roasting the state with academic activities of higher studies putting to a grinding halt for nearly 50 days. The issue sparked out of a single person called AP Pandey now spread far and wide and the issue is once more putting on fire the whole state.

Encroachers to Manipur's territory by Mynamar authority is another problem that is giving another headache to the Biren Singh government. When the matter is yet to be looked upon here comes the issue of Frame Work Agreement between the Government of India and NSCN-IM.

Statement by interlocutor RN Ravi has again panic to the people of the state compelling the CSOs to convened an emergency meeting today. The statement was serious and what makes people more surprising is that Mr. RN Ravi gave the statement to media days after a strong delegation of BJP Manipur Pradesh led by the Chief Minister reiterated its stands on the territorial integrity of the state while solving the vex NSCN-IM issues.

Fed up with crisis the coming of the new government a year back relieved the people for some times.

A competent leader think in proper way make right strategy by even challenging the higher up as it is a matter of fact that people are more important than their leader. It is time to make decision of the government in its own without taking permission from the central leadership.

After all the BJP leaders always said that the country comes first then 2nd is the party they belong too. Act for the country by protecting the state.

ASPECTS OF PAMHEIBA'S RELIGIOUS CONVERSION AND ITS IMPACT: PERSPECTIVES ON CONSTRAINTS AND CONTRADICTIONS OF DEVELOPMENT

By: H. Indrakumar

Contd. from previous issue

Constraints and Contradictions

Psychological Factor

In a gathering of tribes and communities having different cultures, different languages and dialects, and different ethos and patterns of life-styles, it is quite natural to feel, act and react either consciously or unconsciously with certain degrees of emotions and passions on the part of the participating members identifiable to each other through the above mediums. When this identifiability is disturbed or affected through the feeling, action and reaction, the very idea of alienability sets in. Here psychological relationship will be regulated in two-prong way that the reciprocal identifiability of ideas and realities of each other should necessarily be defined in terms of oneness without even slightly creating any possible detectable fallibility. There are cases of foreigners issue raised by youth and students. The term 'foreigner' has two psychological aspects viz., objectivity and subjectivity. The former is concerned with the task to find out the foreigners themselves, fix a base year for identification and demand for nullification and deportation, whereas the latter is concerned with the wave of consciousness in the minds of the Meeteis about their apparently precarious conditions created by being deprived them of equal facilities and adequate opportunities. Actually this introspection touches upon the subject of life-line the maximum harvests of which go to the 'outsiders'. This case is a psychological reaction against whom the Meeteis are not made available to feel and act with a sense of Indianness. Consequently a cold war is broken out as there has been the clash of interests between the Meeteis and the outsiders' as regards the recent orientation towards structuring superiority-inferiority complex. The Meeteis have more idealistic superiority based on human values. Whereas the outsiders can exhibit a false assumption of superiority based on economic values, even those who follow the Bamonik rules used to take upon themselves as superior to the Meeteis. On the contrary, it is said that their false pride of assuming to have belonged to a Hindu sect has so far been branded as the crows imitating the peacock of the proverbial story. To a Hindu origin, casteism is still found more important than the impression of the ideals enshrined in the Preamble of the Indian Constitution. The outright rejection by the Meeteis of foreign elements duly carried by the outsiders asserts itself to be the subservient to the restoration of Meetei values and spirit. It is correct to say that all the Indians are foreign to the eyes of Meeteis. It is correct to blame the foreignness of those whose false pride and wrong views have misplaced the superior mentality of the Meeteis to a level of falsifiability of this identity. Recognition of reciprocity has almost been disturbed and the lack of reciprocal understanding renders emotional integration doubtful, and leaves it uncared for. Falsification of the Meetei identity is a great blunder. The huge import of non-indigenous elements have unnecessarily substituted for the indigenous values. Most diksha people are in the habit of using borrowed foreign words pretending to be well-versed in such alien tongue and assuming as such as their own whereas these are actually not. Most literate and illiterate, educated and uneducated have already followed blindly the way they have not understood clearly.

This aspect of falsifiability of identity is derived from pretence and hypocrisy being developed through the extra-societal level of a bipolar religio-cultural conflict system.

The concept of Aryanising the Meetei ethnicity is self-falsifying. It is to inflict loss of veritable popularity of Meeteism and is to aggravate the identity crisis. The worst thing is that of psychophancy which is used to advocating Aryanisation and Hinduisation of the Meeteis based on biased historiography or literature and misconceptions. This psychological dimension has added difficulty to the already injured identity of the Meetei. For instance, two brothers of the same parents are compelled to perform two separate 'Lanna Thouram' or shradha of their deceased parents on the basis of sheer belief that one belongs to Meeteism and the other Hinduism. What a cold war is going on in between the two is a matter of identifying themselves as belonging to different socio-religious systems. One is seen to undermine his ethnic identity and the other is endeavouring to take care of his own national identity. This relationship may not be taken as a minor case, for the state of affairs occasioned under the given circumstances may lead to strained relationship between the two. It is worthwhile mentioning how I wonder what the psyche of the multitude is still numb and dumb. Some do not know the truth and some have the sensation of falsehood, but both parties do not come out with responsibility. Even though some have the sensation of truthfulness, they are hiding behind the screen so meekly and submissively that they are helpless. The outsiders know that the diksha people are apt to be parasitic amid they treat them in whatever way they want to make because they are obeying diksha principles. On the other hand, the popular psyche here is helpless to raise its echo since the people are overburdened with outsider debts.

Religious Factor

To fabricate any religion for the sake of securing spread or getting better of other indigenous religions or faiths will go against the norm of guaranteeing the right to freedom of religion. To profess a religion may not be one's own choice. But the term 'religion' being applied to god-realisation or something which is very much closely connected with god or supernatural power, there is naturally, no need for a man to change his faith to another one if his utmost interest is really in search of god or nearing god or Nirvana or getting Supernatural power or so. If you think that you are the creature of God Shidaba, then you possess the innate sense of finding out the spiritual and philosophical background on the basis of which you are to realize your original source of explanation through which you and your ancestors came forth. It is through this understanding of the explanation that you can realize your ethno-religious identity. Religion can change the cultural traits of a native people, and if resistance is put up thereby contradictions occur to make way for a showdown. There can be found many contradictory trails in between Meeteism and Hinduism in certain areas of religious matters. The catastrophic accident which resulted in acute allergic symptoms took place in 18th century. This century showed signs of the beginning of a bad conversion process to Hinduism, from Ramanandi cult to Krishna cult to gauriya sect. The process was effected through the coercion of

King Garibinawaj whose reign was compared to hell. It was a hell because Lord Pakhangpa left Kangla for Heaven. Where there was no Lord Pakhangpa on earth, there would be no justice, no wisdom, no knowledge and no humanity. He committed innumerable crimes. He subverted Meetei mores, ordered to destroy Meetei deities, tried to abolish places of worship, burnt to ashes Meetei dieties, tried to abolish places of worship, burnt to ashes Meetei scriptures and imposed tortuous conversion. All these conspiracies were hatched under the mastermind of Shanti Das, a Bengali refugee from Sylhet. Names of the kings continued to adopt Hindu names. The king during his childhood was named Pamheiba, but it had been changed to Garibinawaj because he gave shelter to the poor refugee and his followers. The change of names in this episode had far-reaching consequences because it was Garibinawaj or Gopal Singh, a borrowed name which was absolutely agreeable to borrowed ideas and things accompanied by the foreigner. The Sons of Garibinawaj were christened Hindu names, such as Shyam, Chit, Shatrughana, Bharat, etc.. The Meetei 'yek' was changed to Hindu 'Gota', that is, the origin of the seven yeks was to be traced to the Hindu ancestors. The diksha people were forced to accept Madhugalya, Gautam, Shandalya, etc., as their ancestors, and they have still used these names as their own forefathers in the rituals and ceremonies. Such devices were cleverly adopted to make them forgetful of their originality and identity. The plot was quite successful because of the absolutist rulership of the King who yielded to the psychopants.

Later Jai Singh or Bhagvachandra introduced Krishna cult which became more popular than Rama cult. Those who professed gauriya used to stamp on their face a piece of earth called chandan believed to have imported from Brjndavan, and go to the bamon temples with offerings. The longest Bamon festival is rath yatra in that the local family or families singly or jointly contributed to perform feast everyday till the end of the festival. The centre of attraction is held at the Govinda temple where crowds are gathered to enjoy and witness the big rath yatra of the State. Another Hindu festival is Holy or yaosang. It has not been a holy festival. It has been a festival of a mix infested with the unpopular impression of donation-ridden affairs. The 15th of Lanta (Full moon) is the day on which Lord Pakhangpa incarnated and became King of the universe at Kangla. The first of Mera on which Lainithou Mahiel incarnated on Earth as King of deities has been celebrated as Mera Chaoel Houba or Houchongha. The Hindus had converted it into Durga Puja festival. There are other Hindu festivals like gosistami, jalkeli, jhulon, etc. in that Krishna cult is highly pronounced. The most interesting answer I find from the practice of Hind religious norms is that hardly one percent per locality in the average, literate or illiterate, is apparently having no clear-cut ideas and understanding about what such person or persons are doing, hearing and following the way their gurus profess. Some are stamping chandan without even knowing its tenets. Most persons give us a common answer that chandan is stamped simply for the sake of symbol or marking or decoration. Let these common people leave alone. Let us look into the so-called intellectuals who are known to be highly educated. Their answers are more pitiful. Where is the enlightenment? It is doubtful whether they can enlighten the common people, because the

exposure of their innocence and ignorance will lead to make little or no contribution to the growth of moral integrity and understanding for restoring Meetei identity. Bamon plays the role of guru in that one family or one shakei reserves one bamon as guru for diksha.

Idols of Jagannath, Krishna, Radha, Gouranga, etc. are kept in most of the bamon temples. Instead of offering 'athelpoi' to Lord Mahiel and Pakhangpa, the diksha people usually go to the bamon temples of the localities concerned to offer and pray. They have reduced the importance of Mahiel, Leimalel and Pakhangpa to the secondary position in comparison with the bamon deities. As said earlier idol worship was unknown to the Meeteis, but nowadays. Bust-size idols of gods and goddesses are made and worshipped inside the temples. The diksha people do not mind to offer bread, cooked food and sweets along with any kind of flower. But such meichangba (cooked) food and sweets are strictly prohibited to offer in the case of Meetei deities. Fruits and flowers are also selective for particular deities. Incense sticks (dhups) are prohibited. Instead pine sticks, mekruk, khoichu leikhaam are preferable even to candles and batties.

Another strange phenomenon worth mentioning is that of prayer. A Meetei does not go to the temples run by Bamon precisely because of the fact that he is prohibited to do so. There is something hidden behind this strange phenomenon that can prove the status of Meetei deities as universally acceptable. Nowadays, the Bamon and the diksha people are seen and heard coming or going to the Pakhangpa temples for prayers. I have witnessed that these people came to Purup Shoubi at Taknaka singing holy songs. They sing bhakti songs in the temples of Panthoibi. They go to Kangla to propitiate and worship Pakhangpa. There is no discrimination against any section of the population. Tribals, Mayangs, Pangals, Bamon are seen going to the temples and shrines of Meetei deities whereas the temples and images run by the bamon are seen being solely owned by the Hindus for the Hindus. But then the idols carried on the rath or kept inside the temple or brought on the way cannot be touched even by the bhaktas. This untouchability seems to be a contrivance to make people believe in a sort of superfluous sacredness. There are true devotional songs, Bhajans, kirtans, nats, etc. observed and performed by the diksha people and all these songs and dances show that there is truly a good gesture of relationship between the deities and the bhaktas (not necessarily the persons themselves). If a bhakta is not allowed to touch the feet of his deity, it is no more than a guru-chela relationship established at the time diksha piba was performed. On the contrary, all sorts of people are free to come for worship and prayer at Meetei temples and they can also touch the feet of the Meetei deities. Religious organizations and institutions have sprung up with a view to enhancing religious norms and propaganda, but at the same time these have added more complications at the attempts to resolve the religious crisis. All the English schools and other missionary institutions have missionary zeal. These are established with an objective of spreading missionary messages through education. But the mischief these institutions have committed is to proselytise the children without the consent of their parents.

(To be continued)