

# Editorial

Tuesday, July, 24, 2018

## Season of discontent

As if on cue, the eternal dance of confusion and confrontations which has come to embody the unrequited simmering social turmoil of the state have once again started without missing a beat. It is that time of the year again, and despite assurances of stability and uninterrupted progress, the elusive peace has ditched the state yet again. The increasing chaos and unsettling developments which, thanks to bureaucratic and policy goof-ups, have turned the present state into a theatre for protestations and demonstrations for discontents ranging from threat perceptions to the territorial integrity, educational atmosphere, identity of the inclusive society and personal liberties amongst others.

For the disgruntled and dissatisfied organizations, groups or individuals, without going into the severity of the perceived problems or issues, resorting to disruptive measures to force the government's hands should be the last option rather than the beginning, as in a land-locked and geographically challenged state as ours compounded by the diverse ethnic communities with different and sometimes diametrically differing views and outlooks, catering to the needs and aspirations to the satisfaction of one and sundry would be practically improbable.

The most pertinent question is: rather than putting efforts to solve the myriad issues after damages have been done, should not the state government take up proactive measures to ensure that a system is put in place to tackle issues which have the potential to snowball into social catastrophe before things get out of hand? The tragic irony here is that for effectively nipping the social troubles in the bud, the state government has to have a sensitive hand on the social pulse, and judging by the current social developments, it has missed more than a few beats. The present social perception of the state government is one which started out as a decisive and well-meaning lot but one which has been compromised by the system which have been the ultimate victor for so long. The aspirations of the people of the state when they set out to vote the previous party out of power during the last general election was for a radical change which would enable them to have a greater say and witness more transparency in governance and administration. A little more than a year down the line, the hopes, heightened by a blitzkrieg of promises and assurances at the beginning, have all but vanished.

Hope however springs eternal. It is not too late to try and salvage what is left of the pride and dignity with which the present state government started off and take informed and staunch resolutions taking into consideration the welfare and progress of the state in its entirety. It should be brave enough to weather the political and ideological pressures from within and without. Issues which threaten the peaceful coexistence and practical arrangements of the numerous ethnic groups and communities must be extinguished with determination while ideologies which are in conflict with the society must be rejected even if they are pressured from the highest echelon of power and influence. The seasons of discontent can be made a thing of the past. For that to happen, a political will of the highest calibre must be wielded by a leader who is ready to lead by example. Time will tell if we did ever have one.

## Land Plot on Sale

Land bearing Patta No. 149 (Old) corresponding to New Patta No. 42/542 Covered by C.S Dag No. 160/487 covering an area of .0675 hectare situated at Revenue Village No. 28 Porompat Imphal East district Registration Number 1693 (V) and And Patta No. 53 ang (Old) corresponding to New Patta No. 641/1673 Covered by C.S Dag No. 1255/1987 covering an area of .245 acre situated at Revenue Village No. 90 Samurou Imphal West district Registration Number 1698 (V) are on sale. Interested party who want to buy can contact at 8732004469 or 9436038417.

## Original Mark Sheet lost

I, the undersigned, have lost my original Original Certificate of class XII, Sc. bearing Roll No. 5820 and Regd. No. 6625 of 2006 issued by COHSEM on the way between Singjamei to Paona Bazar on 15/7/2018.

Finders are requested to handover the same to the undersigned.

Sd/-

Khumukcham Jenita Devi

## MANIPUR STUDENTS' ASSOCIATION DELHI (MSAD)

### NOTIFICATION

In order to promote proper understanding, consciousness, reading habit and organizational expertise among the students, MSAD is organizing a State Level Mathematics and Science Competition on Sunday, 16th September 2018. There will be five categories from Class V to IX for both subjects and the questions will be of Objective type. Application Forms will be available from the concerned Headmasters or Principals. All Head of the Institutes are requested to encourage their students to join the competition and they can nominate two financially poor students from the respective schools for free candidature. Further information can be had from the below given numbers.

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# Framework Agreement: Alternative and Needs

JN Lai (Asst. Prof, International College, the University of Suwon, S Korea)

The deal is difficult, the stake is high. And fixed ideas and preoccupied propositions of the stakeholders especially the Meeteis and Nagas don't help either. Why do they fail to find a new alternative mutually?

Is New Delhi happy to make it catch-22 situation - pulling others in a bargaining trap? If something is given to NSCN-IM there will be fire to burn Manipur. If IM gains nothing - what on earth is an ever lengthy peace talk for?

The majority of the Meeteis and Nagas cannot see the Win-Win experience. In fact, they care for a cousin's Win only, never concern over the other cousin's Lose.

Owing to the complex challenges attaching to the Nagas' neighbors in Assam, Arunachal Pradesh and Manipur, it is much suspicious that the crying Naga conflict may not be resolved with the existing approaches and manners. The engagement of the other Political Armed Oppositions (PAOs) and concerns of the communities of the North East (NE), are the prerequisite for just peacebuilding.

If Government of India (GoI) is affirmative towards the accomplishment of Naga peace deal, and if all Naga political armed organizations and communities involve themselves in the endeavor, there may be a redrawing of the territory or may be a layout of a new economic-cultural administrative landscape out of current North East. In fact, very likely it will come along with an escalation of violence from the communities of the neighbors. If NSCN-IM resolves or compromises the Naga issue with GoI somehow without participation of other Naga PAOs and communities, it may prolong the feud in Nagaland and around.

If there is accommodation for NSCN officers, other Naga PAOs in the Indian electoral activities and in the

likewise engagement, it may contribute limited harm and tension to the existing NE conflict.

It is important to be keen on process-driven orientation focusing on dialogue rather than advocacy. There is a critical importance of the dialogue among the peoples at various levels. So far, most of the communication have been of the advocacy in the local media, and unfortunately this communication is predominant with pre-determined solutions, articulated demands, rigid stances and limited awareness of real needs.

If look forward to a favorable future, be little way to avoid the conflict or to compromise it either. Either the Meeteis or the others will lose or win or all will lose if the conflict mode continues in contesting one another with their interests or positions but some other third parties from far and near will gain in terms of extractive industries, controlling water, other natural resources and utilization of political economic conditions.

Have to realize that it will enjoy the Win-Win experience out of this conflict if stakeholders are able to adopt the Collaborative Approaches.

Therefore intensify the endeavor of sitting together, continue dialogue, not debate about the needs and values, awareness and appreciation of complexity-complex needs, challenges, emotions; and openness to negotiation and flexibility are prerequisite. Looking at a meaningful resolution or transformation, together it can re-identify the Needs, Interests or Positions and Causes if this is a case of conflict involving the peoples of the soil.

Has New Delhi, being the bigger stake holder of the conflict, shown meaningful and sincere response to the political armed organizations

in the region? Does the situation demand a conducive atmosphere and Confidence Building Measures in initiating productive dialogue? Why there fails collaborative approach to enjoy the win-win experiences?

The following can be a rough architecture for transforming the structural violence and resolving the multifaceted conflicts.

1. A unification of the (principal) Political Armed Oppositions of North East India by investing all their resources, drives and sincerity towards giving birth to a new (Nation) State sharing negotiable configuration with the Republic of India.

2. The other NE states which have low intensity of armed conflict or absence of PAOs will also be invited to. Those have not joined at the inception may be considered in the aftermath. Thus, it will capacitate a desired inclusiveness of the communities of NE and even beyond. [Necessarily all the present seven/eight states may not be part of.]

3. The name of the new State may be called the United Peoples Land of Indo-Myanmar-UPLIM or New Sub-Himalayan Land-NESHLAND or Western Southeast Asia-WESEA. 4. In order to legislate for and govern the UPLIM/NESHLAND/WESEA, and to practice a good socialism, and to deliver fundamental rights of life, liberty, equality and dignity to the peoples of the new State, there will be a Parliament that may be called Peoples House-PH. [The structure and modus operandi of the PH may be considered and derived from the other parliamentary practices of the world.]

5. Currency may be retained with the Republic of India with validating the Euro and US dollar in the region; Communication, Defense, External Affairs, Natural Resources may be negotiated for a concurrent list; and the rest could

be better in the realm of the PH affairs.

6. The key members or leaders of the PAOs, and from the other states where PAOs do not exist, political/social leaders will be member-representatives in the Parliament/PH [whom may be called People Representative-PR]

7. The modality of how and what number of PRs may be determined by considering various bases and will be settled democratically among PAOs in consultation with the NE communities/peoples by ethnic/indigenous minority. [Will Bodo, Karbi, Naga, Kukli, Meetei, etc., have one PR for each of them or will drop down to ancestral tribal communities and clans or will it based on the population ratio?]

8. The first five year tenure of the PRs may be reserved and compensated for the PAOs, afterwards PRs will be elected through universal franchise by their respective peoples/communities or otherwise.

9. The existing State Assemblies will remain, so do the participation of the MLAs in the UPLIM provincial governing activities in two houses setting. However it will be with the reformation of power division and functional sharing and in conjugation with PH structure. [It may minimize the outward dismay and eventual turbulent of the existing political personalities and parties.]

10. A wider candidature in the existing constituent assemblies election will be validated to accommodate the members and leaders of PAOs by migrating their organizations into electoral political parties or joining existing parties or floating new ones. Thus it may extend a meaningful participation to the governing activities for the new (Nation) State.

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

By: H. Indrakumar

Contd. from previous issue

### The Renaissance

For nearly three centuries now, the Meetei race had suffered from a negative identity. Meetei Iyek was totally out of sight. Instead of writing in Meetei Iyek, Bengali script was substituted for it. Meetei Leipak was renamed as Manipur and 'Meetei' was replaced by 'Manipuri'. In this way, the original people of this land were made unable to identify themselves positively. Could any Meetei be prepared to give appropriate answers to some basic questions which were very pertinent to those who were gradually sinking on the verge of being swallowed up or extinct? Don't you have your own mother tongue and script? Don't you have your own custom and tradition and culture? Who were ready to give true answers to these three questions? It was actually what these questions paved the way for giving birth to a few leading protagonists outside and inside this Meetei Leipak in the 1930s. The turning point of a critical era of Meetei identity crisis began with the emergence of Naoriya Fundrei or Fulo in Cachar. He woke up from his nightmarish slumber to answer the above three questions. He took the role of a pioneer to organize the masses to move for the great cause of Meeteism. He set up Apokpa Marup in 1930 in Cachar and began to justify his true answers in the light of his own introspection. He wrote some important books which helped understand the critical situation. In Cachar the Hindus thought that Fulo was polluted because of the fact that he worked for the restoration of Meeteism and hence he was segregated from the Hindu society there. Atombapu Sharma of Brahma Sabha declared him polluted and thereby expelled from the Hindu

community. After the conclusion of a great religious debate between himself and Fulo, Naoriya Ahal or Laming Ahal, as he was popularly called, relentlessly endeavored to resuscitate Meetei religion and culture and sacrificed his life for the cause of restoring Meetei national identity. The wave of Meetei Renaissance arrived here in 1934. T. Bokul became a leading figure of the Meetei movement. He went to Cachar along with two friends and discussed various matters with Fulo. They were very much impressed by Ahal's instructions and introspection on the futurity and identity of the Meeteis. In 1945, the Manipur State Meetei Marup came into existence with Bokul as its President. It was organized as a branch of Apokpa Marup. The movement was no smooth sailing on the part of the organization which confronted hardship with the manners and practices the Hindu fanatics carried on. The order issued by the Brahma Sabha on polluting the activists of Meetei Marup could not make them untouchables. Rather its organizational strength increased day by day. It was most disgusting to emanate from the Hindu fanatical organization that the Hindus were warned not to touch and mix with anyone who worshipped Sanamahi or Pakhangpa. It shows that the Hindu fanatics followed the anti-religious activities. Though the Sabha attempted impossibly to gear up its anti-religious and anti-Meeteism approaches and actions contracting the Meetei Renaissance, the movement gained momentum and popularity. The emergence of caste system by employing untouchability, pollution, social segregation and anti-religious behaviour was directly responsible for the birth of its counteracting forces of Meetei nationalism, the antithesis. The one

contradicts the other and vice versa. There will be no armed revolution for overthrowing the other contradiction coming from outside. A wave of consciousness should be organized into a mass movement and such a mass movement should be in the course of time conveniently evolutionised as well as revolutionized on the spirit of Meetei nationalism. The Hindu fanaticism will have its own inner contradictions in the forms of breach of norms. Such inner contradictions will exist in the case of the church organizations too. It is precisely because of the fact that modern religions have become dependent more and more on money and capital than on ethical and spiritual norms. Meeteism will finally be born out of the clashes between the two contradictions because Divine Will shall prevail over the final judgment, which will come out in respect of the truth and Meeteism is the truth, the synthesis. This should be the end lasting for good.

The lack of royal patronage on the part of Meetei customary practices and religio-cultural activities and functions remained unchanged till the period of Churachand. Unlike his father, King Bodhachandra visualized the forthcoming Renaissance and was moved by the truthfulness of Meeteism. In 1940s, he did not turn a deaf ear to the echoes of resurrection and in his later life he paid attention to Meetei religion, he aroused the spirit of patronizing Meetei religion and culture. The Ching-Tam Meitei Yek Salai Laining in 1947 came into being under his patronage and initiative. He instructed to explore the hidden treasure of indigenous identity of Meetei religion and culture.

In the meantime, Hijam Irabot emerged as a leader and reformer. Though he was not a revivalist he repudiated casteism and its evils, such as

untouchability and pollution. His thoughts and actions were concerned with a better change and development in socio-economic and political fields. His publication of the Meitei Chanu in 1922 highlighted democratic values and communistic goal. He did not care about demarcating his line of action between the ideologies of nationalism and communism. Nationalistic ideas and temperament first inspired him to struggle for a new social and economic order. Later he realized that such a new order could not be brought through peaceful revolution. Then he made up his mind to organize a violent revolution of the communistic model. He was a patriot and he loved his motherland so much so that even though he was imprisoned in Sylhet jail he wrote a letter to the King of this State to let him set free for mobilizing people in support of this anti-fascist was against Japanese aggressors". He was truly a dutiful son of Meetei Leima because he felt "it a bounden duty at this supreme hour of peril of human history, and at this moment of all moments when the very border of my beloved Mother State is threatened with enemy invasion." He strongly felt to take his "own share of responsibility" for the cause of saving his motherland. In that critical juncture, the emergence of a popular leader like Irabot was timely but his untimely disappearance from the hour of need for the time being owing to his death at Tangbo of Burma on way to China had nipped the struggle in the bud. The vacuum that he left after his untimely disappearance as no longer lapsed. The responsibility and task thr regenerating hopes and aspirations tell upon the shoulders of the younger generation.

(To be continued)