

Editorial

Wednesday, July, 25, 2018

Prohibition on liquors: Why not we take a referendum and decide?

The Bill which was referred to the select committee for amendment of the prohibition Bill is not what many felt. Counter argument to the idea of this newspaper might receive serious blow from those who differ with the idea. Already thousands have been killed while drinking the smuggled or say illegal drinks. The state desperately needs a legislation to check the quality of the liquors found in the state instead of allowing collecting illegal taxes and not a legislation to export the wine. Running the government needs boldness and visions to save the society. A bunch of people standing against the legalisation of liquors when 80% of the people consumed it every day showed a sign of conspiracy on why the liquor should be banned.

Laws are made for the convenience of the people. If the law that become no more relevance or in other word if it is not supported by majority - than it is better take a referendum and change it. Yes it is a spirited defence for drinks.

Drinking is a vice- so said a few men considered wise and pious.

Though it stands agreeable, on further consideration and deliberation on the matter, exhausting a few more of the sparse grey matter than ever done before of which yours truly is endowed with in the process, things began to look more confusing and complex. What exactly is it that makes drinking a vice- is it the type of drink, or the amount of drink that one consumes, or the manner in which it is consumed or is it the ingredient or the content in a drink that is considered bad?

The unanimous response to this poser would be 'Alcohol'. Granted, alcohol induces an altered state of mind and a decrease in the motor coordination of a person (an amusing sight any given day).

Yet, does every person who drinks behaves and is affected in the same way? Is there nothing positive or beneficial to say or write about for the humble spirit? What about the irrefutable claims by various researchers and scientists of the uncountable benefits of having wine regularly - a drink that contains mostly alcohol? Wasn't gods supposed to have enjoyed wine? How could something the gods themselves imbibed be so bad? Or is it that the gods are after all just as vice loving as humans? Technicalities aside, one fails to understand the ruckus over drinking.

The State has been a dry state for more than a decade, yet prohibition has not done much to dissuade people from drinking, nor has it hampered the ease of procuring the chosen brand or type. The only real benefit prohibition provides is to the bootleggers and black marketers who are running a well oiled network of lucrative business. A very huge source of income for the fund crunched State like ours is not being tapped.

The people running the state has conceded as much when he says prohibition is not working in the State and precious funds and taxes from the liquor trade is not being collected in the State due to the Dry State status in effect.

Total prohibition will never be possible in our state. Prohibition has not had any effect on the consumption pattern of the people. Crimes related to drinking hasn't seen much significant change, there are more pressing challenges of the drugs in the state - a problem which needs immediate attention and remedy.

Crime in the states where there is no prohibition in effect isn't necessarily higher than in our state. The above instances demand an immediate removal of the dry state status from the state. It is not the drink that is bad, but the person taking the drink is the one which needs to be controlled, and control will only be possible when a systematic and strict enforcement is implemented regarding the type and availability of alcohol rather than to let the present situation continue.

A firmly regulated sales policy will ensure improvement for a social indulgence which simply will not be wished away. There are far more serious and heinous atrocities being perpetrated in our society for which the social organizations, the media and the Government agencies should be working in unison and channelize their efforts.

A consistent awareness drive against the evils of excessive drinking, coupled with intensive enforcement of the rules and regulations being implemented can control the crimes and problems related to drinking to a great degree, while providing a pragmatic solution to the baffling and disputed issue of the practicality and the effectiveness of prohibition in the state. The Chief Minister should make that call, however difficult it may seem, based on his beliefs and for the betterment of the State. There won't be a dearth of supporters and well wishers who will be raising a toast to such a decisive decision.

Original Certificate 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

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ASPECTS OF PAMHEIBA'S RELIGIOUS CONVERSION AND ITS IMPACT:

PERSPECTIVES ON CONSTRAINTS AND CONTRADICTIONS OF DEVELOPMENT

By: H. Indrakumar

Contd. from previous issue

Today, the legacy of armed struggle seems to be the continuum of the growing process of the seed of revolution sown by Irabot. The struggle has been directed towards the complete structural and functional changes of the existing political system. It had a political goal with the hope of economic reconstruction. It must have brought about a dynamic social change and development, but its contents and messages may fail to inject into the minds the impetus of socio-cultural consciousness and change. However, it is not too long to wait for the identity consciousness that the revolutionaries have developed through the interaction with the thoughts and practices antagonized to the alienness of socio-cultural Systems. We have heard something about armed uprising in this State and each organisation has its own interpretation and application of uprising. Yet such an organised armed struggle seems to exemplify itself a far cry, because the norms of leadership pattern exhibit fickleness of mental make-up and lack of clarity of concepts. Once many can become extremists and skeptical of the authority and go underground. The next moment they can become moderate and liberal towards the authority casting away all senses of extremism and skepticism. This is one of the loopholes in the leadership pattern of armed revolution. They cannot move the government because of weakness whereas the government is too strong to move and chaise them very easily at its will. Examples are not far to seek. Everybody knows that the government has certain policies for containing underground activities such as surrender and rehabilitation. Even though the myth and reality of such policies are already known to all the party which has been struggling has often met with failure to strike a deal or bilateral agreement for solution or settlement. Despite claims and counterclaims, if any, and blames and counterblames going on between the authority and the underground, the authority is known to have unnerved by the extremist actions and will not yield to concede the goal, and on the other hand, the underground people are expected to die hard. The policies of surrender and rehabilitation will not help solve the problem. No workable framework for a modality has been formulated in order to bring an end to this armed uprising which has turned more expressive of penetration and distribution crises rather than of identity crisis. The prospect for an early solution is too far to observe and only time will tell us when the two parties (government and underground) will come to terms after arriving at some conclusion that the identity is in turmoil. The only solution is identity consciousness with its most possible feasibility and guard against any occurrence or recurrence

of its crisis at any possible moment of the future.

The Meeteis are not brought up in a social system where casteism prevails. They have hated barbaric practices of untouchability, pollution, social segregation and discrimination and uneatability on grounds of birth. It is most inhuman practice of the bamons that they do not eat food cooked by the Meetei and they do not honour Meeteism

Nowadays, awareness for social revolution has already come to stay among the young and old alike including certain section of the Meetei intellectuals in order to do away with the evils of casteism and Hinduism which has eaten up the Meetei social fabric. Many Meetei organizations have sprung up and these have been relentlessly endeavouring for social unity and integrity. Certain Meetei intellectuals have come forward to repudiate the social evils which are playing roadblock to national integration and solidarity.

Apokpa Marup and Meetei Marup sprang up to contradict the Brahma Sahha and struggle for Meetei social order. There are many social, cultural and religious organizations in every nook and corner of this State, and these hold responsibility for propagating a sense of awareness and understanding among the masses through literary programmes, propaganda, seminars and conferences, cultural and religious activities. Saraswati Puja which was once compulsorily celebrated in every school carrying the idol of Saraswati in procession is no more performed. Durga Puja was once very popular, but today it has been abandoned in order to mind for Panthoibi Iratpa Thouni. Local youths have turned deaf ears to the hazardous holi extravaganza and instead, devoted time to the performance of games and sports in local playgrounds. The trend of development towards understanding the ultimate effort at promoting the Meetei culture and religion has been synchronised with the outright rejection of irreligious religions and anti-humanistic social norms as had been brought into practice from outside the Meetei society. The Hindu social and religious practices as shown by the bamons here bestow no favourable ground for a civilized social setting which is capable of syncretising all systems of beliefs harmoniously as well.

The movement for using Meetei and Meeteiyek in place of 'Bengali script has motivated the youth and students to act for linguistic and scriptural popularity and promotion and which is part and parcel of the Awakening. In 1950s, the Meitei script with Aryan phonetics appeared to have had a beginning in the schools. People did not know that the scriptural or alphabetical pronunciation was not of Meetei phonetics.

Now we have seen 27 alphabets having Meetei phonetical sound

based on original Paphallol and Paphalyek. What is more agonizing is the scene the authority is behaving and acting with a sense of partisan and partial outlook. There is no readiness found in the minds of the government to promote its own State language and script. Official patronage is nil. It is the urge of the people that makes the government quite sensible. Kangla Sha is printed in Meetei Iyek and used as official symbol in the government letterhead. But it has not taken up any favourable action to use this script in official plates, hoards and buildings. It is the people, particularly the young, who have come forward sensibly to make use of the script in shops, signboards, plates, names and all that. It is the few energetic intellectuals of non-Aryan school who sprinkle the holy water of identity consciousness to open the eyes of sleepy souls who are benumbed with deadly nightmare of being likely swallowed themselves up.

It is just quite natural to mankind to desire for a peaceful and progressive living. Any crisis is dangerous for such a desirable existence, and identity crisis is the most dangerous of all crises. Since identity crisis is highly charged with emotional and ethnic provocation, movement for its resolution can have recourse to violence and explosion. The basis for such a movement here is neither totally emotional nor ethnic. A man or a woman can imitate English gentleman or lady but we must not forget that he or she is an object of imitation, not real, and thus he or she is just suffering from an inferiority complex. Today, many diksha people have set aside their wrong coverings and came to realize that their real parents are not far to seek. Meetei names have been given to the young and old people. The bamonic practices of uneatability, pollution and untouchability have been boycotted. The number of Meetei

Priest has already increased. The bamons formerly monopolized the service of cook for ceremony...ies, but their practice and thinking have nowadays made themselves antagonized to their monopolized profession of cook, and thus many Meetei cooks have come out to serve the need of the day. Intellectuals have undertaken research works in order to explore the hidden treasures which can enlighten us to define the true identity of Meeteism. The days of the Meeteis are sure to come and these days will bring resurrection successfully for no faults of theirs.

The growing tendenc among the Meeteis as regards identity crisis can be observed on the basis of outright repudiation of unnecessary extraneous borrowings on the one hand and of endeavour for resurrection on the other. A native movement is on the making without any enthusiastic initiative from the government. The pro-Hindu elites and intellectuals have played their usual game of falsifiability of Meetei identity and hence becoming roadblocks to the movement for Meetei renaissance. They are more apt to be absorbable and assimilable to the process of conversion to Hinduism. Meanwhile, the emerging Meetei elites and intellectuals who are conscious of defining identity have already put up restraints against the onslaught. Hidden treasures of scriptures, such as Puyas have been explored and these have helped the Meetei scholars come out with positive statements and research works refuting and denouncing the biased notions and historiography based on Hindu elements and materials. The tug of war seems to appear endless, but the ultimate aim at solving the identity crisis is heading for being struck.

(To be continued)

Open letter to the Prime Minister of India

Hon'ble Sir,

Your deep and far-sighted look attracts the minds of Indian thinkers and simple common men as well, the conscience of Manipuri mothers ask the following question.

1. Isn't possible to visualize the anguish thought and feels the warm pulses of the mothers of Manipur?
2. How does our hon'ble sir feel at the complete holding of education for your children (youths) in Manipur?
3. Don't you be able to hear the cry of the mothers for the lost of valuable time of more than 50dyas (nearly two months)? Do you forget that time is God?
4. Isn't it surprising how your vision does lost in favour of an imperfect and uncultured man of UP i.e. the present arrogant and adamant VC of Manipur Varsity?
5. Which and what is the forceful power behind the destructive thought of the Devil (Satan)?
6. Who is the representative for the failure of reasoning of the mankind, the image of God?
7. Maybe so, Is he a superman or dragon, the dangerous being the bearer of the negative thought.
8. Why and how so much uncared and unconcerned attitude of the great leaders of India towards the people of Manipur the descendants of God the Shesh, Nag, Ananta, Pakhangba, founder of Manipur(Kangleipak) kingdom? Please, remember that the Sun sets in the great British Empire when they touch the soil of Manipur and misrule the kingdom and negate their people. It is not fair to negate your people.

Dear Hon'ble sir, kindly allow me to draw your kind attention to the fact that a little thing has also a value of its own as much as that of the biggest one in the realm of the justice of God, the Almighty. Nothing is lost in the eyes of the most merciful loving God since all are his children and all are alike to him. A little thing never go unpunished. Silence is good for the individual soul for his emancipation, but not for the masses in the human society. It may awake your thought and action. God bless us all.

Thanks

Humbly yours
Manjuri Devi Das
ISKCON, Manipur chapter

Lost

I have Lost my Bank Passbook bearing account no. 34363972710 of S.B.I. Thoubal Branch, between Thoubal Ningombam to Thoubal Bazar on 16th July 2018. Finders are requested to hand over the same undersigned.

Sd/-

Okram Ibeton Devi
Thoubal Ningombam
#7085500699

Land Plot on Sale

Land plot bearing Patta No. .23 acre Covered by C.S Dag No. 136 under patta No 150 (Old) corresponding to New Patta No. 123 Revenue Village No.89 covering an area of Naorem Chaprou Sub Division Wangoi Imphal West district Registration Number 2671 (V) is on sale. Interested party who want to buy can contact at 8732004469 or 9436038417.