

# Editorial

Thursday July, 26, 2018

## 'Special status' under which provisions ?

The 213<sup>th</sup> report of the Security Situation in the North Eastern States of India has been presented both in the upper and lower of the parliament. It is significant as the report reflects to bringing a final solution of the over two decade old political dialogue between the Government of India and the NSCN-IM. Understanding the fact that solving the issue of the state, the Central government interlocutor to the peace talk RN Ravi have converted the NSCN-IM and Gol talk as Naga and Gol talk by constituting all the political groups of the state. A blow to the effort was the abrogation of the cease fire by the NSCN-K which perhaps is one of the largest insurgent group in the entire North eastern region including some part of neighbouring country Myanmar.

Recently the state assembly of Manipur had re-adopted the resolution for protection of the Territorial integrity of the state reaffirming that any solution that bring administrative division to the state of Manipur among the various ethnic communities of the state while solving the issue of the NSCN-IM will not be accepted.

What is ironical is the report submitted to both the Parliament house which suggest a lasting solution by granting a special status for the Nagas of NE region. Earlier, before the submission of the report R.N Ravi had stated about extension of article 371(A) of the Indian constitution to Nagas inhabiting in all part of NE region.

Another option suggested is the implementation of the 6<sup>th</sup> scheduled which is a prejudice as it is already incorporated Article 371 (C).

Before signing the final solution which includes one administration for all the Nagas what is needed to remind the government of India is that when the cease fire with the NSCN-IM was announced on July 25, 1997 at the floor of Lok Sabha by the then Prime Minister of India, late Inder Kumar Gujral, tension eroded among the various communities of the North East India, compelling some of the civil society organizations of the state to take up awareness campaign about the 'would be' affects of the cease fire agreement. Four years later, after the declaration of the ceasefire, the extension of the cease fire 'without territorial limits' on June 14, 2001, at Bangkok, which was later popularly known as 'Bangkok declaration', the simmering tension of the various communities of the state reached to catastrophe. Manipur was nearly turn to ash with almost 60 percent of the people of Imphal coming out to the street of Imphal and pouring their anger to the government set up of the state. Almost all offices of political parties, official quarters of MLAs, Ministers etc were set ablaze by the angry mob. Even the temple of democracy - the assembly secretariat was not spared. It was during this famous uprising in the history of Manipur that a complete change to the peoples' mandate during the general assembly election was brought.

Secondly a special status to Naga is an antithesis to the political party like BJP which is ruling the government at the centre. If one recalled Late Nehru signed an agreement with the then Prime Minister of Jammu and Kashmir Sheikh Abdulah called "Delhi Agreement" and added the article 35 A to the constitution of India. While adding this provision to the constitution of India; it was never presented to the floor of the parliament. That is why an NGO challenged the validity of this article to the Supreme Court in 2014 on the ground that it was not done under the purview of the Article 368.

The unity of India is threatened by the addition of Article 370, as Jammu and Kashmir exist as a more alike full-fledged country inside the country India. Kashmir is the only state in the country which has full autonomy in the whole of the country, but this state which is a part of India is also the only trouble state that gives India a big headache. The sixteen point demand put up in the Naga Accord by the NNC also contain also contain a similar autonomy structure in par with that of Jammu and Kashmir. But, except those contain in article 371 A the very demand of J&K like autonomy was never fulfilled.

In case of Manipur, Article 371 C has been incorporated for becoming the state of India, which has only a provision to safeguard the tribal people of the state.

The special provision stated by RN Ravi will be another insult to the constitution of India and its guardians.

The very NGO which filed case against the Article 370 is supported by the BJP and its Parivaar.

Granting of a special status for Nagas beyond any clauses already incorporated will only meant showing the true colour of the saffron regime and its policy towards the North Eastern states.

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## Swindling Manipuris in solving Naga issue

By - S. Ajit

During last Manipur Legislative Assembly Election the All Manipur Students' Union Manipur (AMSU) had expressed strong apprehension on the peace talk between the Government of India and NSCN-IM. Concealing of the Frame Work Agreement signed between the two groups has provoked the mind of the people in three states viz. Assam, Manipur and Arunachal Pradesh to have been cheated. People of the three states have been urging the India government to spell out the content of the Frame Work Agreement.

United Committee Manipur (UCM) also felt that the content in the Frame Work Agreement may affect the territorial integrity of the state and have been voicing for disclosure of the FA. Almost all political Parties of the state have also expressed apprehension on its impact to the state of Manipur. However, Prime Minister Narendra Modi, Union Home Minister Rajnath and the President of the BJP Amit Shah had repeatedly assured that the Frame Work Agreement have nothing to do with the state of Manipur while delivering speech during pre election campaign of the 11 Manipur Legislative Assembly Election. The leaders keep on playing the people of the state saying that the FA was only a principle to solve the issues of the NSCN-IM. Following that the leaders of the state BJP had expressed civil society bodies of the state particularly the AMSU and UCM and other political parties to be over reactive. The BJP leaders had many times stated that if the people cannot trust what the Prime Minister of India whom the people will have trust when the civil society urged for revelation of the content of the Frame work

agreement. Even in the Manipur State Assembly too many resolutions for protection of the territorial integrity of the state have been resolved and similar voices were also came from the state of Arunachal Pradesh as well as from Assam.

Interlocutor of the Indian Government RN Ravi had held meeting with selected representatives of the Civil Society leaders. During the meeting the representative of the civil society organisations, at almost all the meeting, had stated that the solution should not give any impact to the interest of the Manipur after presenting the anal of Manipur history. Time and again the India government had been conveyed that the Manipur people will never accept any kind of division among the Manipuri people on ethnic line by keeping them under different administration.

**Swindling the people**  
People inhabiting in the Eastern part have never been viewed from the perspective of the Indian Constitution. The privileged provided under the constitution of India was never included for the people of the region. That is why states in the eastern region have different administration than those of the mainland Indian states. This has been justified by them saying that people of the region are underdeveloped uncivilised people. This can be looked from two perspectives - 1) the people of these regions are uncivilised underdeveloped so they can be suppressed by granting some package. Secondly to incite enmity among the various community of the state so that they came never unite. This is being stated from the way that the Indian government started dividing the people of Assam by arranging separate

administration for separate community. One needs to ponder on why the Indian government is constitution different administration for different community? This only lead to some vested interested in playing ethnic base politics for their self gain and even eradicate the deep rooted historical link of the people of the region.

The people of the region once considered that joining the Indian Union would bring prosperity and development of the region under democratic principle. That was the region that some people of the time stood against the Monarch form of government and demanded merger of the state to the democratic Indian Union.

What is frustrating is the cheating of the erstwhile nation by keeping as a part c state under the Indian Union after being merged to the Indian Union in October 15, 1949. Before merger to the Indian Union Manipur even had a elected form of government by conducting adult franchise election in 1948.

Today too, it was many time assured that the solution of the NSCN-IM problem will not affect any communities of the region. RN Ravi, the present interlocutor had met some intellectual persons as well as representatives of the Civil Society organisation of the region. He also met various stakeholders of the Nagaland. And later, the peace talk is finally heading towards distorting of the Manipur's history besides repeated promise that interest of Manipur will never be affected while solving the vex Naga issue.

Leaders of the Manipur State BJP had many times fooled the people of the state saying that nothing that might affect the state of Manipur is included in the frame work agreement signed between the NSCN-IM and Gol during election campaign days. On one hand they will say the

agreement is historic while saying that nothing is there in the frame Work Agreement. The swindling of the Manipuri people are later echoed by some State BJP leaders and continue to fool the people.

The report of the standing committee of the Home Affairs to both the Parliament mentioned crystal clear that Nagas will be given a special status and those inhabiting in other part of the Neighbouring state of Nagaland will be kept under one administration. Even after knowing the status of the talk, the Chief Minister of Manipur still stand with promises that he will resign from his seat if the peace talk affect the interest of Manipur. Addition to this, some puppets of the BJP from the state of Manipur keeps on fooling the people that the agreement has nothing to be worried as it will not affect the state. Instead of consulting with other political parties and making a decision on what to stand these puppets are now playing blame game saying that the chairman of the Committee which have submitted the report if from the Congress Party. Here what is to be realised is that it does not make any difference on who is the Chairman of the Committee but it is about the granting of the special status of the Nagas. Together we should stand and prepare for a befitting reply to any effort which are trying to distort the history, boundary and integrity of the state.

The Naga peace accord is in the final stage but what is waiting is on who will sign the agreement from the part of the Nagaland.

Whether the reaffirmation of the Assembly resolution about the protection of the Manipur Legislative Assembly will be able to protect the state or not is a questioned which everyone is asking.

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

Contd. from previous issue

By: H. Indrakumar

The following observations may be employed for resolving the Meetei identity crisis on the individual as well as social level.

1. Indigenous elements and materials are basically essential for a positive identification of Meeteism. Identity is perceived to be a matter of distinct entity amidst other entities. The Meeteis must not fail to preserve as well as patronize their distinct symbols and characteristics of national identity. There must be sincere devotion of time and energy to promote Meeteilol and Meeteiyek so as to avoid unnecessary borrowings. They must learn and know their own history and civilization. The abandonment of their traditional faith and worship will lead to the complete loss of religious identity. There must not be health, peace and prosperity unless they obey their benevolent ancestors. Unlike Hinduism which appeared destructive and tightly stratified, Meeteism is constructive which must be responsible for the restoration of Meetei identity.

2. The Meeteis must not abandon Mahilel and Pakhangpa who represents body and Soul respectively of Shidaba Ipu, the Immortal Master. The worship of Leimalel Shidabi, Mahilel Shidaba and Pakhangpa is primary and unavoidable. One who does not worship these ancestral deities cannot be identified as Meetei for his origin to be traced to them. The Meeteis reverently worship Pakhangpa as Ipuhothi (Grandfather), Leimalel as Ima Leimalel Shidabi (Mother Immortal) and Mahilel as Lainingthou (King of gods). If politics is allowed to interfere in the religious affairs against the norms of secularization of religion, other religions will follow suit through religious movement or political coercion. Unity and integrity can be brought about only by impartial outlook and conduct which must be

the essence of compositeness. Being a composite identity system consisting of distinct sub-systemic identities, it is important to keep in mind that India ought to take utmost care as to whether no part or element of this composite system has been affected at all Cost.

3. None will come to remedy the Meetei identity crisis. They are solely responsible for resolving the crisis. Blood cannot be changed by changing the name of the person. The Meeteis have their birthright to identify themselves as Meeteis. Going on the fanciful path of imitation and unnecessary borrowing will never pave the way for solution of the prevailing crisis. The Meeteis have no paucity of things and ideas which cannot meet challenge of showing a distinct entity. There is death of sacrifice and dedication on the part of the leaders because they cannot develop the idea of Meetei national identity. Some of the public leaders were formerly intellectuals but the moment they join politics and government of the day then seemed to have lost the intellectual exercise for remedying the deteriorating conditions of Meetei national identity. If this Earth is the only homeland of mankind, there is no need to take pride valuelessly inhuman systems and practices like what has been happening here since the Hindu fanatics migrated. They first appeared harmless, but their results became destructing and dangerous. This harmfulness is not applicable to all the migrated bamons. It sounds funny that there are more dangerous diksha-people who claim themselves as pure Hindus almost indulging in ill-speaking of themselves (Meeteis) as if they are non-Meeteis even though we know that they are Meeteis. They can be treated well with the healing touch 'Khongnangthabalol'.

4. History shows that the Meeteis are a spirited race. They are famous for bravery and courage. They had nothing submissiveness, no meekness and no cowardice in their blood. A Meetei is known by the words he keeps. But today is something different from yesterday. What we found those patriotic personalities in the past history that every Meetei was a patriot, we are hard to find a true Meete. Every Meetei had to sacrifice for the cause of motherland, but this sacrificial Spirit has yet to be born in these days. If a family is poverty stricken, the members of the family must rise to the occasion in order to solve their problems and there is no need to wait for others who may come or may not come to their aid. The true Sons of the soil must beacon in due course of time and they must lead the masses to solve the problems of the family called Meetei. The Meeteis must think and act for the solution of their own problems. Artificial borrowing while having plenty is a sign of weakness and those who take pride in heavy borrowing more often habituated in playing hypocrisy are actually suffering from an inferiority complex. But they pretend to be superior because they think that they use borrowed alien tongue, script, culture, religion and so on. Beware of such legacy of Conspiracy for expansionism must necessarily be sacrificed for the sake of Meetei national identity so that this distinct entity can be identified amidst the composite homeland of various distinct entities.

5. A fear psychosis has been widespread among the Meeteis that identity may have been lost in the course of ongoing trend unless properly resolved. The pulses of the losing identity of the Tripuris and Ahoms (Assamese) have already been felt. It is wrong to think and act in accordance with the idea that the

Meeteis must survive and the resurrection of the Meeteis is a must for the noble cause of peace and integrity. Meeteism will emerge prominently to give new life and order to the Meeteis by exorcising the evil spirits of untouchability, pollution and all that which blocked the image of a brightly white-oriented society called Meetei and this identity will shine over the alien imitations of complexities and hypocrisies.

**Conclusion**  
We are familiar with the divine prediction of Langtailol Puya that a change will come in due course of time. This change must come from within. Different sorts of thoughts, ideologies and means for achieving the goal of such a change may be employed, but the Puvanic way will bring in a successful destiny. It is a state of not only presentation but also predicament of the Meetei Renaissance. The Renaissance is a must because the Meeteis have come to realize that their identity in terms of language, script, culture, tradition, religion and national ethos has long been in turmoil and it should be resolved properly. Any borrowed scheme of thought and action will not do for sustaining the native values any longer. The present trend shows that the native played a very significant role in order to bring awareness among the masses. Very few intellectuals of Meetei School of thought are yet to come out to struggle hard for the whole cause of Meetei Renaissance. The writings and works of Meetei luminaries have greatly influenced those who have followed the enlightened path. I have already had my vision contemplated for an enlightened Meetei society in which the Meetei ideals and values of universal fraternity, integrity, unity and dignity will be realized. (Concluded)