

## Assam Rifles Organises Security Meet



**IGAR(S)  
Imphal, July 7,**

A Security Meet was conducted by Keithelmanbi Battalion of 9 Sector Assam Rifles under the aegis of HQ IGAR (South) at Singjamei Company Operating Base Imphal West District on 05

July 2018. The forum was attended by approximately 50 people including members of Imphal Municipal Council, Councillors, members of local youth club and Meira Paibis of Singjamei. The attendees were briefed regarding the prevailing security situation and necessary cooperation

required from the people to maintain peace in the area. The platform helped the locals to discuss the security perspective in the area and to allow them to come up with suggestions to improve synergy between Assam Rifles and the local pop.

## ASUK details the influx of illegal migrants ; appeals Meetei Pangal to ponder over the issue

**IT News  
Imphal, July 7,**

On July 2 2018, state govt. evicted 73 houses from Reserved Forest Area of Nongmaiching Chingkhong, among this 9 members of 3 families had told the police that they were from Tripura. A paper reported the number as 21. When police contacted Tripura one among them turn out to be an absconder involved in a crime against woman. Others could not be traced out as they are either Bangladeshi and the Rohingya.

On 28 May 2018 a Rohingya spouse with their 8 months old son was arrested at Mao gate while entering the state. They procured refugee card issued by the UNO and they may be from Jammu and Kashmir side.

On May 24, 2018, 3 Muslims from Myanmar who procured Adhaar card issued from Uttar Pradesh were arrested at Tengenoual while coming towards Imphal from Moreh.

On May 21, 2018, 3 Rohingya girls were picked up from a rented house at Khurai Konsam Leikai and handed over to Police by the locals.

On May 21, 2018, 8 Rohingya were arrested from a rented house at Minuthong Hatta . all showed fake Adhaar card and procured refugee documents issued by the UNO. One woman from Moijing in Thoubal who brought them here in the state was also picked up by the police. These people had entered from Myanmar to Bangladesh and from they stayed for some times at Refugee camp in Jammu and Kashmir.

On May 13, 2018, 9 Rohingya who entered through Moreh were arrested along with a Muslim lady from Chennai. All the 9 Rohingya procured fake adhaar card.

On May 10, 2018, 24 Muslim who entered to Tripura from Bangladesh were arrested by Tripura police.

On May 1, 2018, four Rohingya were arrested at Moreh while trying to enter from Myanmar side.

On April 27, 2018, police

arrested a Bihari Muslim from Wangoi market. The person had an Adhaar card with address at Lilong.

On 10 April, 2018, one Rohingya was arrested from Moreh by Tengenoual police.

On March 21, 2018, 3 Rohingya who stayed at Moreh for some times were arrested by the police.

On February 1, 2018 3 Rohingya were arrested while trying to entered at Jiribam . All have fake adhaar card.

On Jan 16, 2018 Tripura police arrested 6 Rohingya from Dharam Nagar in Tripura.

On December 22, 2017, Chief Minister N Biren had informed the state assembly that one Rohinya was arrested at Jiri while 7 had escaped towards Manipur. The CM further said that 560 outsider were arrested among them 105 had been force to return back. 178 illegal immigrants were arrested from Jiribam alone. Besides a makeshift bridge constructed across Jiri River suspected as a route for Rohingya was also dismantled, the cm added.

On November 29, 2017, 8 migrants suspected to be Rohingya Muslim were arrested who entered from Myanmar to Bangladesh and later sneaked to Tripura were arrested from Khayerpur in West district of Tripura.

On November 2, 2017, 18 Suspected Rohingya were handed over to police by locals of Adamnagar in Tripura. They all possessed adhaar card from Murshidabad in West Bengal . They told that they passed through Bangladesh to enter Tripura which is hard to believe . It cannot be ruled out that they are Rohingya who is trying to enter Manipur.

On October 4, 2017 six Rohingya Muslim who entered from Myanmar through Bangladesh to India were arrested from Karimganj of Assam . 3 other muslim who help them entered to India were also arrested by the Assam Police.

On September 21, 2017, A british citizen Samiun Rahman , who is also a member of the Al Qaeda was arrested from New Delhi. He had stayed in Dhaka jail for extortion related

case and was released April of the previous year. He revealed that Al Qaeda based are being set up at Kishanganj, Haribagh and Mizoram and Manipur of North East India.

On September 14 as reported by a journalist Prasanta Mazumdar Chief Minister N. Biren said that a total of 25 Rohingya were detained in judicial custody.

On August 21, 3 Bangladeshi Muslim were arrested in Belona of Tripura by Tripura police.

On April 18, 2018 , 9 Bangladeshi immigrants were arrested in Tripura, those arrested procured fake Indian Adhaar card, voter cards as well as bank pass book.

On July 30, 2017, during a clash among prisoners at Manipur Central jail 2 Muslim citizens of Saudi Arabia and a Manipuri were killed. The 2 Saudi citizen were arrested while entering from Moreh side on June 16, 2013 by Assam Rifles troop from tengenoual.

On July 17, 2014 a journal called First World has reported that 23 Muslims from ilong area have been recruited to Al Qaeda.

On September 2, 2012 Police announced that 60 people trying to enter the state without proper valid document were force back to where they came from.

On August 20, 2007, Assam Rifles arrested 15 migrants from Moreh Ward No. 3. Among them 6 were suspected member of the Al Qaeda. 10 were from Bangladesh and 5 were from Myanmar.

On December 19, 2006 for the first time 3 meitei Pangal, who were members of the Lashkar -e-Toiba were arrested along with arms from New Delhi.

The above statement was released by Alliance for Social Unity , Kangleipak (ASUK) which were collected from newspaper sources.

A statement signed by the Chairman of ASUK N. Oken and Vice Chairman Ksh Laba Meitei appealed to ponder on the reality of the influx of illegal influx to the state of Manipur.

The statement said that those

reported cases are only reported one in newspaper but there are possibility of other unreported cases.

It is now a fact that illegal migrants had entered the state and continue to sneak using any mean. Before 2000, those influx in the state are Nepali, Bangali, Bihari and Deshwali etc. now the trend has changed today's illegal migrants are Bangladeshi Muslims and Rohingya Muslim.

The statement said that the entry of Rohingya was not due to survival struggle arises from the crisis between Myanmar and the Rohingya at Rkhine state as the location is far from the state of Manipur. Their entry to the state have some agenda, the statement pin pointed.

The statement also elaborated on the modus operandi on how the Rohingya entered the state of Manipur. They were helped by agent to bring upto Jiri or Moreh from either Bangladesh or Myanmar and among the agents 99% are from among the Muslim community (Meetei pangal).

Stating on why the some meitei pangal brought the foreign muslim to the state the ASUK statement stated that it was due to the influence of politics that some felt it necessary.

The Meitei Pangal came to the state some 500 years ago. There number was only 30 to 40 . they married the Meitei women and spread their community . Their only differences with the Meitei is the religion- language and the culture were similar among the meitei pangal and the people of the state. Hindu Goudiya, Sammisham, islam, Christianity, Budhism and atheist built the Manipuri community which means that the Meetei pangal are ethnic Meetei.

**(The statement also elaborated on the Pan Islamic movement of past and present day while it also deliberated about the identity of the Pangal . The details will be published on our next issue)**

No. 7/1/SIRD/2009(Pt-1)  
**STATE INSTITUTE OF RURAL DEVELOPMENT MANIPUR**  
Porompat, the 7<sup>th</sup> July, 2018-07-07

### RE-TENDER NOTICE (E-Tender Notice)

In pursuance of letter No. 7/1/SIRD/2009 (Pt-1) dated 26<sup>th</sup> March, 2018, a Re-Tender Notice is hereby called for procurement and installation of different items of Gymnasium Equipment for the Administrative & Academic Block of SIRD, Manipur under the scheme of Management Support to Rural Development Programmes and Strengthening of District Planning Process in two bid system (Part-I: Technical Bid and Part-II: Financial Bid) from eligible and reputed / original equipment and branded intending Supplier/ manufacturers/ Registered Firms/ Authorized dealers through on-line submission on the terms and conditions enumerated in detail in the tender document.

2. The earlier tender No. 7/1/SIRD/2009 (Pt-1) dated 26<sup>th</sup> March, 2018, advertise on [www.manipurenders.gov.in](http://www.manipurenders.gov.in) for Procurement and installation of different items of Gymnasium Equipment to the Administrative & Academic Block of SIRD, Manipur should be treated as cancelled due to minimum number of bidder. Those bidders who applied earlier will have to submit their application again along with relevant documents and fresh EMDs and non-refundable Tender Fee, if they want to participate in the tender process again. The EMDs deposited by them earlier is being returned separately.

#### CRITICAL DATES

Bid Document download Start date	7 <sup>th</sup> July, 2018
Clarification start date	7 <sup>th</sup> July, 2018
Clarification end date	9 <sup>th</sup> July, 2018
Bid Submission start date	10 <sup>th</sup> July, 2018
Bid Submission end date	Upto 2.00 PM on 27 <sup>th</sup> July, 2018
Bid opening date (Technical)	At 2.10 PM on 2.10 PM on 27 July, 2018
Financial Bid opening date	At 3.00 PM on 27 <sup>th</sup> July, 2018

The details of the tender can be downloaded from the website:-  
1. [www.manipurenders.gov.in](http://www.manipurenders.gov.in)

Sd/-  
Dr. K. Shyamsunder Singh  
Director  
SIRD, Manipur.

### GOVERNMENT OF THE MANIPUR SECRETARIAT: LAW & LEGISLATIVE AFFAIRS DEPARTMENT

#### NOTIFICATION Imphal, the 4<sup>th</sup> July, 2018

No 7/6/ 2016 –GA/L: Applications are invited from interested persons who are HSLC/Equivalent passed, experience of driving of light vehicle for 3 (three) years, not below 18 years and above 38 years (relax able for SC/ST/OBC as per norms) for engagement of 2(two) Drivers on contract basis for the public Office of the public prosecutors (District), Manipur on payment of remuneration of Rs7,100/- (Rs5,200+ GP 1,900) for (one) year (extendable as per performance).

2. Interested persons shall submit application in the prescribed form which will be available at Room No. 17, Office of the Personal Staff Room of Secretary (Law), Government of Manipur during the office hours on payment of Rs. 100/- from 07.07.2018 to 11.07.2018.

3. The last date for submission of application is 17.07.2018, 5p.m.

Sd/-  
**Suzane Thingbajam**  
Under Secretary (Law)  
Government of Manipur

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## Disabled Identities and Empowering Language

However, the disability community has chosen to grasp onto, reclaim, and embrace these words.

Since the passage of the Americans with Disabilities Act (ADA) in 1990 and its amendment in 2008, we have seen the beginnings of a major cultural shift from a "medical-scientific paradigm" (Dolmage, 2005) of disability to an identity-based paradigm (King, 2016). Members of the disabled community have increasingly perceived their disabled status less as a problem and more as an identity. Carter-Long (as cited by King, 2016) writes:

*Those who grew up under the ADA didn't feel shame... Disability was no longer an individual burden as so many of us were led to believe but rather a diverse and vibrant community with a history, and a legacy, all our own. That changes everything*

The reclamation of the words disabled and disability from the dominant medical model has been an important part of this paradigm shift. In referring to this reclamation of language,

Mairs (as cited by Dolmage, 2005, "Our murmuring bodies") writes that disabled people can "find their 'incarnation in a sociolinguistic system over which they have had relatively little power.'" In other words, disabled individuals can overturn dehumanizing medical prose and transform it into a means of cultivating personal identity and connection to community.

Health concerns are certainly a reality for many disabled individuals. However, there are many cases in which an identity-based model of disability is more appropriate and empowering than a medical model. For example, Down syndrome is a natural variation in the human genome. It commonly co-occurs with certain health concerns, such as heart disease or hypothyroidism. In such cases, it is more appropriate to address those concerns on their own terms, rather than attempting to "treat" someone's Down syndrome. For many, the diagnosis that delineates their disability (such as cerebral palsy or blindness) is often less of a

limitation than frequently co-occurring factors, such as chronic pain, inaccessible spaces and technology, and social stigma.

#### Moving Forward

Reclaiming language and symbols that have historically been used to denigrate members of a marginalized population can be a powerful way to build one's sense of identity, connect with others in the community, and proclaim to the rest of society that one is "out and proud." Sherry (2013) reminds us that it is important to take note of who adopts usage of a reclaimed word or symbol, as well as how they use it, as a barometer of the world's acceptance by those most affected by it.

All social workers should use the names, pronouns, and words that clients and community members have themselves chosen to be identified by. In the shift from a medical paradigm to an identity-based paradigm of conceptualizing disability, the terms disability and disabled have become virtually universally accepted by disabled individuals to describe

themselves. In fact, there is a growing push coming from some within the disabled community to use "identity-first" language rather than "people-first" language in some contexts. A growing number of disabled individuals would prefer to say, "I am deaf" rather than "I have a hearing impairment," or, "I am a wheelchair user" rather than "I am a person who uses a wheelchair." This avoids disconnecting one's disability from one's identity. "What is so bad about being disabled? It is an important part of who I am," goes the line of thinking.

Not all people have disabilities, as if they were sicknesses. Many people are disabled. The disabled community has worked hard to protect and reclaim this language from society's dominant medical model; to wrest that label from them is disempowering and imposes non-disabled ways of thinking and speaking. Instead of fearing the word disability, it is crucial to cultivate the growth of a new generation of social work practitioners and leaders who believe that disabled is a viable identity that can be embraced.