

Editorial

Friday, June 8, 2018

The bitter truth of Manipuri society; Is someone listening

March 2017, was a moment that every citizen of the state have some hopes of better Manipur. It was not that earlier Manipur was a hopeless one but majority of the people are against anarchic form of government in the name of democracy.

Power is the root of corruption, so is the saying and it still remain as universal truth. When a person was handed over the power to rule the people, sometimes he or she considered himself as a demigod as if there is no one above him. The beauty of Indian democracy is that man who have the capacity and talent to rule the state were given peoples' mandate for only five years and as per his performance he have the chance to continue another five years. A longer period in power sometimes make the person whom people elected as the leader sometime forgot that he is being elected by the people, and he should be for the people and of the people. 15 years of congress rules showed many good things as well as many bad things which some waited for times to get revenge.

Chief Minister N. Biren Singh, the onetime congress Minister is one among the people who seem to be fed up of being in the congress government that runs under the shadow of the democratic but in anarchic ways. This led him left the party and joined the BJP which at the time was the only alternative to bring forward the state in field of development. This may be perhaps because Manipur, a small state which have only 2 MPs and 1 Rajya Sabha MP (now 2 including Marry Kom who was nominated by the BJP led NDA Govt) will not be able to stand in its own as the state has been exploited by the past regime in such a way that every development works which are supposed to be taken up have to be depended on the blessing of the center.

It is not only Chief Minister N. Biren Singh that chose the BJP as the only option for stitching the torn part of the state. Many civil society leaders which were once seen on the street shouting for the protection of the identity of the various ethnic communities of the state as well as who had voice against the illegal merger of the erstwhile nation called Manipur to the Indian Union and Many who have been against the cultural and religious domination to the people of the region now were saffron cap, wear khaki pants and white shirt and bow to built a nation of saffron colour.

So far so good, but easier said is than done. Promises and subsequent trust to the new regime is slowly loosing with most promises remain pending. Actual figure of state government employees is not known but it is somewhere around 80 thousands or more. At the moment the pre-poll promise by the BJP about implementation of the 7 Pay cannot be converted into action.

Chief Minister N. Biren Singh sincere words on why the state is not in the position to implement the 7 pay need to be ponder by each every one. Those who failed to understand what the chief Minister had said yesterday should at least listened to him as there is a possibility that the emerging society once more fall in deep trouble. If those in the government love Manipur, it is time that they listen to what the Chief Minister had said yesterday.

Legal Clinic

Can a married man have illicit relationship with another woman?

By- Kriti Sharma
Attorney at High Court Hyderabad

As per the law in India, if a married man is having an illicit relationship or illegal relationship with another woman whether married or unmarried, it is a clear case of adultery. Under Sec. 497 of the Indian Penal Code, if a man is involved in adultery, then such man shall be punished with maximum five years of imprisonment with fine or without fine. An act of adultery can bring several charges on the person. It is a criminal act as specified by the Indian Penal Code, a ground of divorce as per the divorce law in India, and it shall be criminalized as an act of fraud or force if the man made the woman get into such relationship without consent or hiding the truth from her.

If a man is being in an adulterous relationship, then the aggrieved person due to such behaviour of the person can take a lawyer advice online through a legal tech company, MyAdvo. They can help you to get the legal suggestions particularly for your case from the best legal advisors. You can call them on +91-9811782573 or email them sharing your details and concern them on info@myadvo.in.

You can find a lawyer nearby and discuss regarding your case. Adultery is specified to be a ground of divorce under Hindu Marriage Act, Special Marriage Act, Parsi Marriage and Divorce Act and Christian Marriage Act. Indian Penal Code has criminalized such activity. Now the question arises regarding the woman who has been a party to such adulterous relationship - she can either get into the relationship unknowingly, forcefully or with consent and full knowledge. If the woman involves without knowledge or consent she is not convicted, but if she involves with consent and full knowledge of the marital status of the man, then such act of the woman can be considered as abatement by the court. If the woman involves into such relationship without knowledge, then such woman can be called upon for being the witness in such case.

Every case and its facts are different from each other, thus to know specifically regarding your case, approach a good divorce lawyer online, you can have a detailed discussion regarding the case and know the better about the good and bad sides of your case than a generalized idea. Adultery being a point for matrimonial dispute as well as a criminal offence, is a sensitive matter which needs to be dealt by the best divorce lawyers for getting the favourable judgement passed.

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The Philippine Experience

With June 10, 2018 just 3 days left Imphal Times is reproducing the series of lectures delivered by different eminent personalities on the Arambam Somorenda Memorial Lecture on the day every year organised by the Arambam Somorenda Memorial Trust . The write up re-produced here was an excerpt from the lecture delivered by Anna Rosario Dejarlo Malindog on the occasion in 2013

"Filipinos don't realize that victory is the child of struggle, that joy blossoms from suffering, and redemption is a product of sacrifice"
- Dr. Jose Rizal

Since time immemorial, my country just like many others is home to great women of courage, character, and bravery. Filipino women like Gabriela Silang, Melchora Aquino, Gregoria de Jesus, and many other great and courageous women were active in the nationalist struggle against the Spaniards during the Spanish colonization experience of my country. As early as 1893, organized women advocated various women's concerns and issues. In 1899, the Women's Red Cross was established by Hilarie Aguinaldo, the wife of Emilio Aguinaldo, one of the most revered heroes and revolutionary leaders of my country, to do humanitarian work.

At the advent of the American colonization, several women's groups were founded and established that advocated various women's concerns and issues. For instance, the Feminist Association of the Philippines set up by Feliz Rodriguez in 1905 advocated for educational, labour and prison reforms for women and minors. In 1906, Pura Villanueva Kalaw established the Asocacion Feminista Longga, which was the first group of women in my country that clamored for right to suffrage. On the other hand, during World War II, the role of women in my country gained momentum with a different twist. The movements of women clamouring for the right to suffrage at that point in time were gaining such a huge impetus. In 1921, the National Federation of Women's Club, which served at that time as the vanguard in safeguarding and pushing for the women's suffrage agenda was founded. This organization was the first one that organized the first

women convention of 1929 where a resolution was passed asking the government to grant women the right to vote. Another women's organization, National League of Filipino Women, that was established during that time specifically advocated and lobbied for national independence.

Philippines won independence in 1946 just after World War II. This hard won independence came after decades of colonization which saw intense struggles towards independence and self-determination. The struggle for women's rights and emancipation formed a significant strand of the broader national struggle for independence and self-determination. The continuous contributions of these women and women's movements, as my country faced new challenges as a new independent nation state endured. During the period of Martial Law, which lasted for at least 21 years, my country was devastated by social and political unrests. The left movement during that time, together with the Filipino masses, and various sympathetic groups declared their dissent against a perceived corrupt government led by the former president and dictator, Ferdinand Marcos, against US imperialism, and against semi-colonialism. The moderate left movement at that time was transformed into a more radical and militant one as leaders of the left movement like Jose Maria Sison [who founded the Kabataang Makabayan (Young Nationalist/Patriots)], and Bernabe Buscayano [who founded the New Peoples Army] became very adept and engrossed in their fight against the dictatorship of Marcos.

Nonetheless, it is not only the men of my country who became passionately involved in the struggle against the Marcos regime at that time. Women also became involved and participated both politically and militarily, as the left

movement became more subversive. For instance, the Malayang Kilusan ng Bagong Kababaihan (MAKIBAKA) founded in 1970, which was the first women organization with a clear-cut ideological underpinning that fought for nationalism under the Marcos dictatorship, was one of most prominent and active women organizations at that time. MAKIBAKA's fundamental advocacy at that time centered against the patriarchal structure of the country, imperialism, feudalism, and bureaucrat capitalism.

As the struggle against the dictatorial rule of Marcos came to its peak, the first ever People Power Revolution or what is popular known as the EDSA Revolution (it was peaceful and a non-violent revolution) toppled the Marcos regime. This marked a new epoch in our modern political history. The country was faced with the so many challenges as it traversed back to the path towards democracy. One of the most pre-eminent challenges faced by my country at the time was to draft the 1987 Constitution, which is known to be the "Democratic Constitution" of my country. In this great endeavor of constitutional drafting, the women's movement of my country had so far played a significant role in making it sure that the women agenda becomes part and parcel of the content of the constitution as exemplified in the constitutional provisions protecting the rights of women in my country. An alliance of women's organizations and coalitions named as the Concerned Women of the Philippines, Women's Caucus, Gabriela and the Pilipina-led Lakas ng Kababaihan (Strength of Women) were fashioned and formed. For the first time in the history of women's movement of the Philippines, the said alliance forged the solidarity of women from all walks of life, and from various advocacies and organizations to push for the women's agenda to be

built in and be reflected in the drafting of the 1987 Philippine Constitution. This was indeed one of the remarkable achievements of the women's movement in my country.

Consequently, women groups such as the Women Involved in Nation-Building (WIN), the Democratic Socialist Women of the Philippines (DWSP), the Ugnayan ng mga Kababaihan sa Pulitika (UKP or Women's Political Caucus), bearing the advocacy of asserting the significant role of women in strengthening democracy, and their participation in politics, and in all aspects of public and state affairs emerged, while the country is the process of democratization after the dark ages of Martial Law. Furthermore, women and women's organization in my country became more active in politics as the Party List System was put into practiced. In 1992, Gabriela, a left-leaning women's organization participated in the first ever party-list election and it won a seat in Congress. In the succeeding party list elections i.e. 2004, 2007, 2010, and the recent 2013 mid-term elections in my country, Gabriela women's party won seats in the Congress. There were many women's organizations that also tried their luck in running a women's party in this electoral contests. However, it was Gabriela that is said to the most successful.

Concluding Remarks

Indeed, it is my humble realization and reflection that, as peoples and nations of our world continuously fight and struggle for self-determination and independence, we should not forget to recognize the sacrifices of the great women - be it in Manipur or elsewhere. I want as well to convey to the people and women of Manipur that their ideals and their struggle for self-determination are shared by many peoples and nations of Asia and beyond, that they are not alone in this struggle.

Difference Between Hinduism and Hindutva

BY-Anonymous

Abstract

The term *Hindu* or any reference to it has never been found in any ancient epic literature, be it religious like *Vedas*, mythological like *Purana*, *Ramayana*, or *Mahabharata*, and philosophical like *Gita*. Even the greatest Sanskrit scholar, poet, and dramatist *Kalidasa* has never used the term in any of his writings. The term *Hindu* was coined probably by someone in the army of Alexander the great, to refer to the people living on the southern side of the river *Shindhu* (Indus). Before that India or Hindustan as it geographically was then called *Aryabart*. During the 17th century British colonial rule in India, people of India came to be known as *Hindus*, and *Hinduism* as the main religion of India. The terms *Hinduism* and *Hindutva* both, though find their root in *Hindu*, they have very fundamental and practical differences between themselves. In some contexts they are even opposed to each other. Here we attempt to highlight the major differences between the two in respect of concept, application and consequences.

Differences

Concept: Hinduism is the dominant religion of India or Hindustan (land of Hindus) and Nepal and is also practiced by many people of Indonesia, Cambodia, Sri Lanka, Philippines, South Africa, Pakistan, Bangladesh, and some caribbean island states. Hinduism has a

number of sects, sub-sects, traditions, beliefs. This is the oldest religion and is followed by about 1250 million people all over the world. There is a wide spectrum of social laws and ethical norms prescribed to regulate moral lives of people based on *Karma* (deeds), *Dharma* (spiritual and intellectual possession), and *Gyana* (wisdom). Hinduism is rooted in the idea of *Sanatana dharma*, as envisaged by Indian *Rishis* (saints) during the time of *Vedas* and *Puranas* (about 2500 BC). *Sanatana Dharma* or *Hinduism* is a highly intellectual, spiritual, as well as philosophical explanation of life and death with deep emphasis on leading a meaning-full life, and union with *Paramatma* (God) in the after-life. One of the distinct features of Hinduism is that there has never been any attempt by any individual or any organization to spread the religion or establish it as an element of identity of people. As a consequence, the philosophy of Hinduism and the prescriptions of moral living as criteria of choosing good over evil as stated in the ancient Indian religious scriptures are applicable to anybody irrespective of the religious belief the person might subscribe to. This is not without reason that Muslims, Christians, and people from other religious denominations in India are referred to as *Hindus* by people living in other parts of the world. The term *Hindutva*, on the other hand, was coined by Hindu nationalist leader and champion of Hindu causes, Vinayak Damodar

Savarkar, in his famous 1923 pamphlet '*Hindutva: Who is a Hindu?*'. *Hindutva*, as it is understood, is an ideology that is identified with Indian culture in the light of Hindu values. The term *Hindutva* has been nursed and popularized by the largest Hindu nationalistic conglomerate *Sangh Parivar* and its numerous affiliates. *Sangh Parivar* recognizes *Hindutva* as a broad term encompassing everything that is indigenously Indian, and must exclude any thing that is imported to India with spread of other religions from across the geographical border of ancient India.

Connotation: The term *Hinduism* or *Sanatana Dharma* is the inner dimension of Hindu religion. Thus it is religious in meaning, connotation, and emphasis. The core of Hinduism lies in purity of the soul as the stepping stone to union with the divine power. This purity can be achieved by any of the three means, namely *Vakti* or devotion, *Gyana* or knowledge, and *Karma* or good deeds. Power of Hinduism is derived from unquestioned faith in what is written in *Vedas* (chants of worship), *Puranas* (mythological stories of Gods and Goddesses), *Shastras* (theories on ethics, politics, economics, and sociology), and *Slokas* (praising Gods, Goddesses, and Saints). On the other hand, the term *Hindutva* is more political in meaning, connotation, and emphasis. Hinduism and its

references are found in *Chaitanya Kathamrita* and other 12th century onwards religious literature. *Hindutva* has been coined in the early 20th century. *Hindutva* has been and is still being used as a very powerful political weapon in the hands of the pro-Hindu politico-religious umbrella organization namely *Sangh Parivar*, which is very powerful and financially extremely well placed. *Sangh Parivar*, through its numerous affiliates, wants to establish a political and social system with clear hegemony of Hindus either by birth or through conversion. With 81 percent Hindu population, the pro-Hindu agenda of the *Sangh Parivar* are very effectively transmitted to the electorate through massive propaganda of *Hindutva* which very precisely means that anything attached to *Hindu* belief or practice is pious and must visibly prevail in the society. Political appeal of *Hindutva* is so tense that every political party be it secular, leftist, or nationalist, resort to soft *Hindutva*, and restrain from saying anything that hurts *Hindu* sentiment. It is not an irony that corporate houses and business tycoons of India spend exorbitantly in building state-of-the-art *Hindu* temples and voluntarily donate huge sums of money to encourage and promote *Hindu* religious festivals.

(Contd. on page 3)