

# Editorial

Wednesday, August 14, 2019

## Bharat Mata has no place on August 13 celebration

August 13 marks the struggle of Manipur for its sovereignty against British. It is about the battles that the people fought against the columns of British forces that entered the Imphal Valley to colonize Manipur. On August 13, Tikendrajit Singh and Thangal General were hanged by the British for waging war against the British Empire. The day marks the struggle of the people of Manipur in Anglo-Manipur war.

It has been very clear that the struggle was to defend the sovereignty of Manipur, and when Anglo-Manipur war took place in 1891, Manipur was not a part of India. Manipur became a part of India only after the merger agreement of 1949. It will be a historical blunder if we start seeing Anglo-Manipur war in relation to India and start arguing that the war was to defend Bharat Mata from invading British forces.

Rashtriya Swayamsevak Sangh, which is a hindutva right wing cultural organization, which stands behind BJP, has also celebrated August 13. However, sticking to their political ideology, they attempted to paint Anglo-Manipur war as a war to defend the body of Bharat Mata, which is India. Even if we leave aside the fact that there was no Bharat Mata before British left India, we should still acknowledge that Manipur became part of India much later and Manipur was an independent sovereign country before and after the British.

RSS, in their recent August 13 function, placed the photo of Bharat Mata along with the photos of Tikendrajit and Thangal General. Student organizations have banned RSS from ever celebrating the event given that it has defiled the history of Manipur. RSS is not new to changing history of Manipur. It sees the events in history from the lenses of its hindutva or hindu supremacist ideology. When these events do not fit their narrative, they change the event, color the event saffron and present it to the people, twisting history.

What CM Biren of BJP did in Madhavpur fair in Jaipur, where he tried relating the history of Manipur with India based on harmful myths, is what RSS has always been doing. BJP, being the political wing, have made attempts to paint the history of the oppressed communities, who are now living in this country, according to their line of thinking. Or they will try to downplay the historical significance of the cultural events. We can understand what BJP did on Khongjom day in this context.

RSS neither has an understanding of struggles that people fought against British nor benefits from remembering them unless they twist them. It does not have any understanding because it never was a part of it. Madhav Sadashiv Golwalkar, who is one of the icons of RSS, said "Hindus, don't waste your energy fighting the British, save your energy to fight our internal enemies that are Muslims, Christians and Communists." We should also remember what RSS leader Vinayak Damodar Savarkar, the author of the book Hindu Rashtra, offered to be a witness for the British against others who have fought against British. Even Atal Bihari Bajpayee, who is taken as a person with a softer version of Hindutva, offered to be a British spy.

RSS in India has never struggled for India against the British and now they want to paint the struggle of Manipur against British as a part of Indian freedom struggle. The people of Manipur should never allow such distortion of history for Hindutva Ideology.

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# Police: A friend or a foe?



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Community policing or community-oriented policing is a strategy of policing that focus on building ties and working closely with members of communities. In fact, community policing is philosophy of full service personalized policing, where the same officers patrols and works in the same area on a permanent basis from a decentralized place, working in a proactive partnership with citizens to identify and solve problems. The central goal of community policing is for the police to build relationship with the community through interactions with local agencies and members of public, creating partnership and strategies for reducing crime and disorder. Although community policing mostly targets low-level crime and disorder "the broken window theory" proposes that this can reduce more serious crime as well. Community policing is related to problem-oriented policing and intelligence-led policing and contrast with reactive policing strategies which were predominant in the late 20th century. It does not eliminate the need for reactive policing, although successful prevention can reduce the need for the latter. Many police forces have teams that focus specifically on community policing, such as Neighborhood Policing Teams in the United Kingdom which are separate from the more centralized units that responds to emergencies. The overall assessment of community-oriented policing is positive, as both officers and community members attest to its effectiveness in reducing

crime and raising the sense of security in community.

Police are a constituted body of persons empowered by a state to enforce the law, to protect the lives, liberty and possessions of citizens and to prevent crime and civil disorder. Their power include the power of arrest and legitimized use of force. The term is most commonly associated with the police forces of a sovereign state that are authorized to exercise the police power of that state within a defined legal or territorial area of responsibility, police force are often defined as being separate from military and other organizations involved in the defense of the state against foreign aggressors, however gendarmerie are military unit charged with civil policing. Police force are usually public sector services funded through taxes. Law enforcement is only part of policing activity. Policing has included an array of activities in different situations but the predominant ones are concerned with preservation of order. In some societies, in the late 18th and early 19th centuries, these developed within the context of maintaining class system and Protection of private property. These activities are the friendly nature of police.

Police forces have become ubiquitous in modern societies. Nevertheless their role can be controversial, as some are involved to varying degrees in corruption, police brutality and enforcement of authoritarian rule. Police corruption is a form of police misconduct in which law enforcement officers end up breaking their political contract and abuse their power for personal gain. This type of corruption may involve one or group of officers. Internal police corruption is a

Challenge to public trust, cohesion of departmental policies, human rights violations involving serious consequences. Police corruption can take many forms such as bribery. Soliciting or accepting bribes in exchange for not reporting organized drug or prostitution rings or other illegal activities and violation of law, county and city ordinances and state as well as federal laws. Bribes may also include leasing unlawful access

to proprietary law enforcement database and system. Flouting the police code of conduct in order to secure conviction civilians and suspects- for example, through the use of falsified evidence. There are also situations where law enforcement officers may deliberately and systematically participate in organized crimes themselves. In most major cities there are internal affairs sections to investigate suspected police corruption or misconduct including selective enforcement but there are situations where internal affairs also hides departmental and individual corruption, fraud, abuse and waste by individual officers, groups of officers or even unwritten departmental policies. There are also police commissions who are complicit in the same cover-up, often to hide internal and departmental problems both from public view and also from interdepartmental reviews and investigations. Certain officers can be fired then rehired by petition after they accrue enough signatures, often from the very criminals and violations from whom corrupt officers have garnered previous favor in exchange for officers "turning a blind eye" resulting in selective enforcement of violations being deterred but actually promoted. When police officers receive free drinks, meals and other gratuities, because they are police officers, whether intentionally or unintentionally, they convey an image of corruption. Demanding or receiving payment for criminal offenses to overlook a crime or a possible future crime. Types of bribery are protection for illegal activities, ticket fixing, altering testimonies destroying evidences and selling criminal information. Bribery is one of the most common act of corruption. Theft and burglary is when an officer or department steals from an arrest and crime victims or corpse. Examples are taking drugs for personal use in a drug bust and taking personal objects from a corpse at the scene of crime. A theft can also occur within a department. An officer can steal property from the department's evidence room or property room for personal use.

Shutdown is what when a police officer is aware of a crime and the violator but accepts a bribe for not arresting the violator. Fixing is undermining criminal prosecution by withholding evidences or failing to appear at judicial hearings, for bribery or as a personal favor. Besides these police also involved in perjury, direct criminal activities, internal payoffs, the frame-up and ticket fixing etc. Police brutality is one of several form of police misconduct which involves undue violence by police members. Widespread police brutality exists in many countries and territories even those that prosecute it. Although illegal, it can be performed under the color of law.

Police misconduct refers to inappropriate conduct and or illegal actions taken by police officers in connection with their official duties. Police misconduct can lead to a miscarriage of justice and sometimes involves discrimination and or illegal motives of segregation combined as obstruction of justice. In an effort to control police misconduct, there is an accelerating trend for civilian agencies to go beyond review to engage directly investigations and to have much greater input into disciplinary decisions. Using evolutionary psychology as a society's base will result in the public being the enemies of the state. In addition individuals and groups are now filming police in an effort to force police to become accountable for their actions and for their inactions. With the proliferation of mobile devices capable of recording alleged misconduct, police misconduct and abuse is now receiving publicity on social media and on websites including You Tube. In response, police often try to intimidate citizens to prevent them from using cameras. In other circumstances, police will illegally seize or delete evidences recorded by citizens, notwithstanding laws that make it a crime to destroy evidence of a crime being committed irrespective of whether the crime is committed by civilians or by the police.

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## New India in Konung Lampak

Sh Ajit, Khongman

Lord Krishna married rather abducted an Idu Mishmi girl from a remote village of present day Arunachal Pradesh. Her name was Rukamani. There are many stories of Rukmani and her village is located in different places of India. However, the myth of marriage between Lord Krishna and Arunachali girl became a political weapon of India's integration. Lord Krishna is projected as being first Indian hero who tried to integrate India. Then came Sadar Bhal Bhai Patel, an Indian politician from Gujarat. He was the man who

merged more than 550 princely states in India. All other politicians, even the President of the party to which Patel belonged, were projected as being meaningless jokers of history. This new narrative of Indian integration is from BJP, the party Patel did not heard of in his life time. Selectively remembering Indian heroes is a new art of politics of New India, newer than the India made by Patel. Of 1857 Sepoy Mutiny or otherwise known as India's first war of Independence, Rani Lakshmi Bai of Jhansi was given more importance than Bahadur Shah Zafar and many



1857 reach the land of Rukmani? In the twist of history, Manipur was last battle ground of WW II and was on the cross road of Independence with a 'King' and Democratic Republic of India. Debates among the elites, burnt of aristocratic puppet king in the person of Churachand, double burden of Feudalism and Colonialism kept the people in a collective confusion. In the dark background of confusion, Patel and his agents fixed the history of Manipur in Shillong on 21 September 1949. After the merger, the princely states became part of India, India of 'Patel' if the new narrative is correct. Manipur was neither a princely state of central India nor a part of British India just before Patel's action. His voice was not heard as much as other princely states and it was not discussed much in the constituent assembly. Somehow, Manipur became a new Rukamani. Land of Rukamani, after merger, takes jo mera hai wo tera hai, Jo tera hai wo

mera. This is once again expressed with the celebration of Patriots' Day 2019 by RSS, Imphal zilla at Lamyamba shanglen.

In 1891 Manipur fought its own war against the British Crown. It was a declared war. It was sole war of the Manipur. British India was extension of the British Crown. Today, while celebrating the historical pride of the Manipuris who fought single handedly in 1891, RSS pay homage to the historical heroes, Tikendrajit and Thangal, as brave sons of RSS portrayal 'Bharat Mata.' Irony is the venue of RSS celebration of Patriot Day 2019 at Lamyamba shanglen. The Lamyamba Complex is known as the epicenter of Manipuriness of the universe and every pride of Manipuri wholesome. RSS somehow shows the Manipuri complex can become part of new mantra of jo mera hai wo tera hai. I do not know how historian will see it, this much can be said: the move is not a joke. It has a strong political implication.



others. She fought courageously against the colonial expansion of British East India Company and all the occupying forces to defend sovereignty of her state. Likewise, many Indian rulers and soldiers fought for their own cause against the external force to protect their past glories and prides, their sovereignty. The war that fought against brought a new

consciousness of New India. However, remembering selectively those who fought against occupying force and considering Rani Lakshmi Bai only as symbol of Indian nationalism is new political move. In Manipur, there is confusion over the time line of political development: is 1949 before or after 1857. Could Indian nationalism arisen out of battles of