

Editorial

Friday, December 6, 2019

Optimist perspectives

The one simple thing that could make much of almost everything much easier and smoother, yet seemingly impossible to accomplish is the act of becoming a good person.

It would indeed take a much greater strength of character to own up our mistakes and shortcomings, and still greater willpower to refrain from deliberately committing acts we consciously know is wrong and false. The few fortunate ones who have the grit and will to transcend these urges are acknowledged and respected.

On the other hand, a new breed of "Go-Getters" who would not stop at anything to achieve their goal is on the rise the pressures of present day society helping in developing and pruning such mindset to perfection. They are the restless, hyperactive and aggressive ones who do not cater to emotions and aesthetics. Modern parents and guardians are increasingly urging their wards to adopt the letter approach towards life in order to carve out a place in the society that invariably results in a level of respect-respect that again is dependent on the earning capacity, the social circle adopted and living status maintained. Increasing compulsions for security in terms of food, shelter and a step towards a more secure future could be the factors that prompted the collective thinking towards adopting such an attitude towards life.

But then, does that mean the adage "All is fair and love and war" will be made true? Is our life becoming a daily struggle, a battle-if not a war, we are destined to wage every single living day of our lives? Where does that leave us with any room or opportunity for improvement not the financial kind, but a more rounded and holistic, as a person?

The present developments in the society-particularly that of mindless atrocities and lack of considerations that is becoming rampant would be a spill-off of this new approach towards life. The struggle for security-for the basic necessities of life has become the all-consuming trust for wealth which invariably leads to the thirst for power and influence. Greed takes over everything else, making our lives worse off than when we started. What then could be the panacea for these aberrations that has come to plague our lives of late? The answer lays within us common knowledge which just needs to be acknowledged, and more importantly to act on. Putting up a façade of make-believe and a show of benevolence and righteousness will not absolve anyone of the crimes and wrongs.

This is of utmost importance for everyone, and more so for those who are donning the role of public representatives who we are following. Concepts like beauty, peace and harmony can only be experienced if we can rise above our petty urges and look at life-that of ourselves and the ones around us in a different and totally new perspective one that does not have anything to do with wealth, power or fame.

"The earth has enough to satisfy man's needs but not man's greed". Mohandas Karamchand Gandhi.

GOVERNMENT OF MANIPUR OFFICE OF THE DEPUTY REGISTRAR OF SOCIETIES, KAKCHING

NOTICE FOR OBJECTION
Kakching, the 5th December, 2019-12-06

No.Pro /SR/KAK/2019: It is hereby notified for general information that an application have been received by this office from the "Social Development Organisation" Keirak Keisham Leikai on 3/12/2019 for registration under Section 4(1)(2) & section 5 of societies Registration Act, 1989 and Rule 5 of MSR Rules 2004 within the area of operation of "Keirak Keisham Leikai Kakching District.

In the matter, Notice for objection is circulated /notified for information of general public/registered Assn. for submitting /inviting objection if any in writing (Adhaar of the complainant or secretary with seal for org.)to the undersigned against the formation / registration of proposed "Social Development Organisation" within 15 (fifteen) days from the date of publication .

Complains /objection if not submitted during the mention the period the application for registration in the proposed " Social Development Organisation " Keirak Keisham Leikai, Kakching District may be initiated /considered/ proceeded for registration as deem fit under Section 7(1)(2)of SR Act 1989 and Rule 6 of MSR Rules 2004 .

Any objection receiving by way of postal service /hand post/ special messenger after the above - mentioned period will not be considered/ entertained.

Sd/-
(Kh. Ishwori Devi)
Deputy Registrar of Societies,
Kakching District

Corrigendum

Apropos to an article published in this newspaper on September 6, 2019, under the heading "Wakatchaba" . I, on behalf of this newspaper do hereby tender my apology if, the writing really hurt or damage the reputation of some persons, but the content of the article is not understandable with the language of this newspaper and it was erroneously published on advertisement basis. Once more we do tender our apology to whoever is affected by the advertisement and names mentioned in that item is not related with the news policy of this newspaper.

Regards,
Editor

Letters, Feedback and Suggestions to 'Imphal Times' can be sent to our e-mail : imphaltimes@gmail.com. For advertisement kindly contact : - 0385-2452159 (O). For time being readers can reach the office at Cell Phone No. 9862860745 for any purpose.

Annihilate or Die

By - Kh.Ibomcha

While taking it for granted that all revolutionary movements have their own rises and falls, it is needed to review the structure and nature of a revolutionary movement if it loses its momentum gradually. Here what is even more important is reviewing whether the movement contains reactionary elements within the movement or not. If there find traces of reactionary forces or elements, the only way to carry forward the movement is to annihilate the forces, failing which will debilitate the society's collective spirit of revolution. In the case of liberation movements, such society will remain a slave forever.

As often witnessed in human history, reactionary forces always have taken sides with colonizing power. But nevertheless, they deliberately misinform the masses to masquerade their real faces by engaging in less important pro-people activities to enable them to playact as representing the voice of the people.

The above-mentioned entity, the ally of reactionary forces and the colonizing power, is never meant to benefit the masses, but the reactionaries. In another perspective, if their rationale behind making an ally with colonial forces, including compradors is purely tactical to meet short term revolutionary goals; it is acceptable. However, this must be communicated with the masses, the real powerhouse of a revolutionary movement. If not, this evidently signifies that the reactionaries are trying to serve their interests in the

name of the revolutionary movement, or they do not have a theoretical weapon powerful enough to lead a revolutionary movement. In either case, the revolutionary spirits of the people are corroded empowering the colonial forces deepening their domination over the colonized capitalizing on these weaknesses of theirs.

Here what is more astounding is how come one thinks of getting freedom from the enemy by making friends with them. Independence should be snatched through violent processes from colonial forces is what the revolutionary organizations preached to the

colonizing power, they will act to maintain their power within the same power structure that needs to be dismantled for a qualitatively new society.

To expect that such an organization will bring about a better society is nothing less than building castles in the air, for all they want is to maintain the present social system, keeping intact the present class structure. In other words, they are just helping the ruling class to reconstruct the status quo.

From two different perspectives the question of "why a revolutionary force becomes reactionary" can be discussed. In the first place, it may be borne out of the infiltration of

are working together with the same colonial power oppressing them. This will land the society in a condition where every member of the society, the masses, hates even the word "revolution, forget about bringing a revolution.

This will make it easy for the colonizers to swiftly assimilate the colonized into the socio-cultural fold of the former. When the revolutionary movement is on the right track of history, it is not that easy for the colonizers to get the masses assimilated in their social structure as one of the chief functions of a revolutionary movement is resisting the cultural hegemony of the colonizing power.

Now the question is "what shall we do if we are trapped in such a vortex as said above?" The answer, in plain words, is: the reactionary forces within the revolutionary organization must be identified to get it destroyed or rectified. This, we do come across in the history of revolution. The organization which can timely purge such elements can lead the masses to victory. What is more important is letting the people fortified with capabilities to realize that they are misled. If they are equipped with the capability, they together with the organization that is advancing the people's interests can teach a befitting lesson or uproot the reactionary forces. Concluding this write-up, a society that is fighting liberation war against a regime needs to critically discuss the aforementioned points. If the society fails to pick out the reactionary forces it will be easily fallen into the trap set by the colonial power. And this can be 'The End' of the society'.

Kanglei Corner

masses before taking sides with the colonial regime. But after going with colonial masters, they take a U-turn and say "we could get freedom from the master liking their boots. Does it make any sense?"

Making constant attempts for continued dominance over the colonized is what the colonizers usually have planned, whereas the revolutionary organizations are resisting these attempts. Now, the point is that the two forces stand on opposite sides ever conflicting with each other. So, the two cannot take the same side.

If taken the same side, it is clear that the table has turned and the revolutionary forces have become reactionary. Instead of threatening the state and the vital interests of the ruling class, that is the

colonial agents inside the organization corroding the revolutionary fabric of the organization.

Second, an organization often gives in to the pressure of the state when it no longer believes its own strength of leading the people to victory. Such situations often happen in long-drawn-out struggles that call for firm commitments which are depended upon the members of the organization's rootedness to the ideological position the organization has taken. So, at the end of the day, it is the cognitive level of the leaderships leading a movement that determines whether it is moving forward or backward. It becomes all the more destructive when the people come to know that those who promised them freedom

Contd. from yesterday

.....A Discourse on Tribal Justice & Legacy of Ambedkarism

"Justice has always evoked iThere have been narratives floated from time to time challenging the contribution of Dr. B.R. Ambedkar in the development of Constitution. However, these doubts and queries must be appreciated and settled for once and for all. There should not be an iota of doubt in mind to understand that not only Babasaheb was the chief Architect of the constitution but also he was a Chief draftsman who drafted and defended the text single handed as a Hon'ble Chairman of Drafting Committee. Moreover, due to the absence of couple of members of Drafting Committee (total 7 members) due to various reasons including death and sickness Dr. Ambedkar was required to shoulder the burden to sculpt the idea of nation in the constitution which he imagined to be based on the eternal ideals of Justice, Equality, Liberty and Fraternity. The working of Drafting Committee for the Constitution of India was indeed a grand intellectual adventure full of challenges and hardships.

The soul of the constitution is the idea of Social Justice and to achieve it certain provisions guaranteeing the Protection & Reservation to the socially backward and depressed classes were required to be made. When Dr. Ambedkar proposed a model of Shared Sovereignty to protect the 'independent identity' and 'natural freedom as well as sovereignty' of the tribals in the north east part of India (then Assam) in the lines of the provisions made in the Constitution of the United States of America for the Red Indians he was severely criticized and accused by the fellow members of the Constituent Assembly specifically from Assam for trying to vivisect India by creating the constituencies of differences rather than building a nation whose members have equal rights and unifying laws. The original idea of 6th Schedule which was proposed by

Dr. Ambedkar could not see the light of the day in its original form and spirit it lacked essential element that Ambedkar fought for i.e. incorporating respect for tribal sovereignty in the constitution of India. The basic vision for 'northeast tribal justice' was reduced merely to the autonomous district councils without any kind of share in the sovereign powers of the central government. The imagination of Dr. Ambedkar was to create a nation giving due weightage and justice to the different distinct tribal nationalities which emerged over the period of time in the northeast region of India. Moreover, when the proposal of political as well as social Reservation for Scheduled Castes and Scheduled Tribes came for debate; numerous members of the constituent assembly opposed the provisions thinking that the foundation of divided India will be laid down if these provisions are included in the Constitution. Many members also churned out a narrative which connected the individual social and political progress made by Dr. Ambedkar with the dispensability of proposed Reservation policy. Even the Tribal leader Jaipal Singh, a member of constituent assembly, who supposed to represent the social and political interests of tribal people also oppose social and political safeguards to the tribals in the form of reservation and other protection mechanisms. He said,

"...Advisors are the original inhabitants of the country, they have their own laws and they manage their areas better than the mainstream democracy. But he argued that they should be given their due recognition and for that they don't require any special treatment but they want to be treated like every other Indian. He argued that Advisis don't need the safeguards that the objective resolution is talking about rather they need protection from the ministers." However, in spite of all

the oppositions and attempts made to dilute the rightful claims of Tribal population and Dalits in the modern India;

Dr. B.R. Ambedkar was firm and positively stubborn to include Reservation Provisions in the final draft of the Constitution which not only changed their political fate but also liberated them from the chains of eternal social slavery, humiliation and historic injustice. Dr. Ambedkar's life was full of suffering, challenges, dreams, passion and adventures which driven him tirelessly throughout his life to change the destiny of those who has been thrown at the far flung end of the social fabric. Dr. Ambedkar had a dream to free India not only from the chains of the British imperialism but also from the invisible chains of Brahministic slavery which was far brutal and cruel than slavery in any other part of the world.

Dr. B.R. Ambedkar with his supreme foreseeing capacity as an able Statesman, Economist, Lawyer and political seer formulated numerous constitutional, legal, political, social, economic, cultural and educational safeguards for the comprehensive upliftment and welfare of tribals, however, his work and efforts has not been sufficiently recognized and propagated by the mainstream intelligentsia. Ambedkar's legacy was systematically attempted to be hijacked, confined and trapped within the 'identity' that he revolted against. Without Dr. Ambedkar's efforts; Dalits and Tribals would have never reached where they have reached today. Without Ambedkar the Constitution of India would have ended up becoming an extension of 'Manusmriti' where in the name of Dharma Caste System would have been celebrated and the humanity would be brought down on knees again and again. Dr. B.R. Ambedkar died more than six decades ago. Yet he continues

to inspire Dalits, Tribals, women, minorities and all other socially deprived communities across India. He has also become a symbol of hope to all those who have been engaging in the battle of self-assertion, self-respect and justice in different parts of the world to educate, agitate and organize. Dr. Ambedkar's legacy as a socio-political reformer had a great impact on modern India. From his writings, speeches and debates a firm belief has been expressed that Indians "must now play by the rules and not resort to revolutions" and social reform should be achieved legally". Today, statues of Ambedkar outnumber those of Mahatma Gandhi equally as his ideology long superseded that of the latter. His vision of inclusive India through democratic socialism is acknowledged by almost all political parties today. This is a remarkable change in Indian political scenario of 21st century. Dr. B.R. Ambedkar successfully laid down the roadmap to social justice in the constitution; however, it is a responsibility of citizens of India to see that the Nation would achieve it. The work of Dr. Ambedkar will be remembered by the generations to come. Mahatmas have come and gone but the legacy of Ambedkar will remain proactively influencing the present and future generations of the world to struggle for their own survival as a human being. Dr. Ambedkar's legacy not only continues to influence us towards a great social endosmosis aimed at building a united India with fraternity but also encourages us to be ready and remain strong for the struggle for the survival of humanity, human values and natural justice.

This article is dedicated to the legacy of Great Dr. B.R. Ambedkar on the occasion of 63rd Mahaparinirvan Divas (Death Anniversary). (Concluded)