

Editorial

Friday, May 31, 2019

RIMS again: Why???

The crisis at RIMS due to conflict between non-teaching staffs and the Director is a serious one. The Institution which the authority had promised time and again for upgradation to the status of AIMS, has been always in the news for bad reason in the last few years. RIMS is now known to the rest of the country for report about doctor's negligence which resulted dead of patients to rampant corruption and misappropriation of funds besides fight for the post of Director among incumbent doctors. Achievement from the Institution which produced many doctors are only heard once in the green moon. But news story about Director (Since the time of Dr. Ng Bijoy and the precedent till today) and team's converting the Institution into a gold mine were always top stories from this institution which have over 300 doctors excluding the Nurses, Lab Technicians and non-teaching staff. This is perhaps the only institution of medical science in the entire country where the CBI had to register case for multi core financial scams. The investigation is still yet to be completed.

Except for the period that, one IAS officer took charge as the in-charge director - the institute is a battle ground for doctors who are hungry for the post of the Director or the Medical Superintendent. The culture of picking up like minded Deputy Director and appointing close associates to the Engineering cell which is responsible for infrastructures of the RIMS seems to be implanted to the whoever comes as the head of the institute. Rampant corruption to the appointment of staffs or promotions for their political gains, angered the staffs or professional doctors who are sincere to their service. People of the country had always seen such an ugly picture at RIMS since the last many years and there seems to be no dearth for the malpractice. No matter, how good the person is in their practice, once they seat in the top chair, many unwanted things happened which create inconvenience to doctors as well to the patients.

Patient care service is not at all improving. Once or twice a month, a clash between patient party and the hospital staffs at RIMS is not new news. Blame game over doctors having more interest in working at Private clinic rather than doing the same at the Institution keep continuing. The head (Director), whoever, comes always announce in public to take strong action against doctors who are visiting the private hospital despite receiving Non-Practicing Allowances, however, so far no doctors from the RIMS who are attending Private clinic have been punished. There are many cases that patient are referred to Private run Hospital from this Institute. Cancer Patient have to be treated at the behest of the blessing of either the Director of the person who is heading the Radiology Department. Lack of convergence among the different departments had resulted patient to chose for discharge certificate so that they could go to either at Private Hospitals or hospitals outside the state. Why the Director, who is supposed to look into such kind of matters remain ignored to the many things which is bringing bad name to the RIMS and the state.

This time we see another trouble at the Institution. The conflict between the Director and the Non-teaching staffs at RIMS is becoming serious. Imphal Times doesn't stand for either of the side. But this newspaper felt that a speedy and amicable solution between the two is the need of the hour as the conflict will only bring extreme inconvenience to the people. And one more thing that the state government should worry is that any trouble at RIMS is also the problem of the state government. The ambitious CMHT introduced by the present government led by Chief Minister N. Biren Singh will make no sense if the functioning of major hospital like RIMS collapses.

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Letter from a Teacher to the Parents of His Students in 'New India'



By : Rohit Kumar

Courtesy The Wire

The time will come when our children will no longer be children. My question to you is - what kind of adults do you want them to be?

As you know, I've had the joy and privilege of teaching your kids for many years now. I start working with them just before they enter their teens and remain their teacher till they almost become adults of voting age.

The adolescent years can be a strange time for them, with childhood not completely gone and adulthood not fully upon them. This in-between 'liminal' period of their lives can be quite disorienting.

The word 'liminality', incidentally, comes from a Latin word which means 'threshold' and is the quality of ambiguity or disorientation that occurs in the middle stage of a rite of passage, when participants no longer hold their original status but have not yet begun the transition to the status they will hold when the rite of passage is complete. Frankly, I am finding myself in a liminal space as well.

'Old India', I am told, is on its way out after the Lok Sabha elections of 2019, and 'New India' has not yet fully arrived.

(By the way, as a teacher I have been often been asked why I bother my head with politics when my subject is applied psychology. At the great risk of sounding obvious, I have a couple of answers to that. First, education is interdisciplinary. No subject can be taught in a vacuum and if there are two subjects which are truly symbiotic, they are psychology and politics. Understanding politics has much to do with understanding how the human mind works, wouldn't you agree? And second, I am a citizen in a democracy and it is my



constitutionally mandated right and responsibility, just as it is yours, to be aware of the political and participate in it.)

Now, I realise that some of you voted for the BJP and some of you didn't. Some of you are thrilled that Narendra Modi is back in power and some you are not. I'm writing this to all of you regardless of your political preferences, because you are parents.

Having just come out of a major election, the political temperature in the country is still quite high and there is still much discussion about the ideological battle between the Left and the Right. But if we step back just a bit, we see that in the long run and in the larger scheme of things, the real battle raging in India is not between the political left and the political right; it is between what is morally wrong and what is morally right.

Simplistic as that might sound, it really is that basic. Regardless of who got how many votes, I think you will agree with me that...

Hate is wrong. Casteist and communal slurs are wrong.

Discrimination is wrong. Demonsing others is wrong. Name-calling is wrong. Violence is wrong.

Anyone who promotes any of that, tacitly or otherwise, is wrong. It is also good to remember that right is right, even if everyone is against it and wrong is wrong, even if everyone is for it.

My goal as a teacher is two-fold. It is to help your children understand the subject I am

teaching them and to do well in it, but it is also to help them grow up to be good human beings. One of the hallmarks of a good human being is to have a functioning moral compass and to be able to tell the difference between wrong and right. I know it's a task for the long haul and it doesn't happen overnight, but like many others in my profession, I too am committed to doing whatever I can to help your sons and daughters...

See each other as human beings worthy of respect. Treat others with kindness and empathy.

Understand the dangers of discrimination and demonising. Resolve conflicts peacefully. Not succumb to negative peer pressure.

Have the humility to apologise when they go wrong. Learn from their mistakes and go on to become better and wiser people.

Am I right in assuming that these are your goals for them as well?

Civilisation has always been a battle between civility and barbarity, and right now it looks like barbarity has the upper hand.

In the five days since the elections finished, there have been five separate incidents of communal hatred. One of the most recent ones involved the thrashing of a young man in Gurgaon simply because he is a Muslim.

Is this the India you want for your children? It's certainly not the India I want for my students.

It has been said that it 'takes a village to raise a child', but at the moment it seems the 'village' has

been overrun by those who are determined to demonise its weakest and most vulnerable residents. Our children are surrounded by hate. They are seeing it on TV, on social media, in the speeches of their leaders, and sadly, even in their schools and neighbourhoods.

The very least we can do as parents and teachers is to tell our kids that we disagree with this hate and the violence without making excuses for it. We can stop saying derogatory things against members of minority communities, even in jest. We can guard ourselves from making racist and prejudiced comments in our conversations at home.

As I see it, the only way to save our children from the corrosive effects of this rising tide of prejudice and bigotry is to consciously live the values of decency and civility in our own lives, and do the right thing whether anyone else around us is doing it or not. We need to remember that what our kids will be the rest of their lives, they are already becoming. They are observing and following our personal example much more closely than we realise.

We need to behave like the adults we want them to become.

The time will come when our children will no longer be children. In your case, dear parents, that time is just around the corner.

My question to you is - what kind of adults do you want them to be?

Rohit Kumar is an educator with a background in positive psychology and psychometrics. He works with high school students on emotional intelligence and adolescent issues to help make schools bullying-free zones.

EARLY LIFE & PEASANT STRUGGLE



By : Guru Prakash

Born as one amongst five brothers and sisters in a peasant family of Ladbai and Jhaveribhai Patel in village Nadiad in Kaira district of Gujarat, Vallabhbhai was set for a far greater cause of independence and integration of independent India. In his formative years, his mother had a profound impact on his psychology. Like in a normal rural setting, the mother would gather all her children and narrate stories from Ramayana and Mahabharata. While it impacted the spiritual quotient of young Patel, it was his father who introduced him to the world of peasantry. Young Vallabhbhai used to accompany his father to the fields and eventually became an expert in land tilling and cattle tending, two important aspects of cultivation.

Such was his affection to his peasant ancestry that once an American journalist asked him about his cultural activities, to which he retorted, "Ask me another. My culture is agriculture".

The first spate of struggle that brought Patel to public life was primarily his journey as a peasant leader. His foray into public life and eventually into the freedom movement was possible through successful satyagrahas in Barod and Kheda, wherein he through his exceptional skills in leadership and consensus building brought the British government on knees to agree to the demand for the withdrawal of exorbitant increase in revenue.

Statesmanship and Political Acumen

Sardar Patel belongs to the legion of leadership who effectively contributed both to the freedom struggle, and guided the project of national reconstruction following independence.

"We worked hard to achieve our freedom; we shall have to strive harder to justify it".

Patel was clearly conscious of the fact that independent India needed a steel frame to run its civil, military, and administrative bureaucracy. His faith in institutional mechanisms like having an organized command based army and a systemized bureaucracy proved to be a

blessing. It was Patel who sent Indian navy to the port of Lakshadweep at an appropriate time, as Pakistan was equally keen to occupy the strategically important islands. One can only imagine what would have been the plight had our neighbours succeeded in her plans. He also pre-empted the relevance of Independent Tibet as a buffer state between India and China, as can be found in his correspondence with Pt. Nehru.

RSS and Sardar Patel

In a letter dated July 16th, 1949 to TR Venkatarama Sastri, Sardar Patel says, "I was myself keen to remove the ban at the earliest possible opportunity.... I have advised the RSS in the past that the only way for them is to reform the congress from within, if they think the congress is going on the wrong path".

In another correspondence the second sarsanghachalak of RSS MS Golwalkar writes to Sardar Patel, "I have decided to meet friends like Venkatarama ji etc. After meeting him and after attending to preliminary details with regard to our work, I shall do my best to call on you. I have learnt with sorrow that there has been some deterioration in your health. This indeed has given me much anxiety. The country is in so much need of your able guidance and service. I pray god to grant you long and healthy life. I hope till the time I shall be able to meet you; you

would have much improved in your health. Some innermost feelings of heart are inexpressible through the medium of language. I am having such experience while I am writing this letter to you.

The communication establishes the fact that Sardar was open to the idea of 'conversation without confrontations'. There is a pertinent need to move beyond rhetoric; which can only be made possible through independent research on the subject. "Sardar Vallabhbhai Patel is perhaps the only pragmatist in the Gandhi, Nehru, Patel trio who were the most important people especially in the run-up to independence and immediately afterwards. Most Indians do not realize that the map of India would not look anything like it does today had Patel not contributed to it. Without him, large chunks of India would have broken away through malicious intent. He almost single-handedly prevented this balkanization from happening. The one place where Patel could not entirely implement his wise policies is Kashmir, and we are paying the price for that even today. Next to Gandhi, and sometimes even better than the Mahatma, Patel understood the grassroots ethos and culture of India. If he would have lived even for a decade after independence, possibly many of India's persistent issues would have been resolved", observes Hindol Sengupta, author of the upcoming Patel biography The Man Who Saved India.