

★ Editorial

BJP is replacing Congress in Manipur politics

Across the country, Congress party is facing the worst time. But some true congress men or perhaps some who still lives under the era of Congress regime virtually believes that the party will come back. For some intellectuals - they believe the coming back of Congress party as they believe on the theory that there is always 'ups and down' in the functioning of the political party. Well it may not be wrong for those in the mainland states which have large number of MPs, but the believe of Congress returning to power in the state like Manipur which always depend to the politics at New Delhi is just an imagination. As per assumption, it is unlikely that the saffron party will face any strong political party in the next general Assembly election which is expected either in February or March of 2022. This is being speculated as the BJP led NDA will be in the center and above this the congress leadership at the center seems to have considered putting their energy to a state like Manipur which have just 3 MPs including the one for the Rajya Sabha. And moreover, the congress party has gone idle and have stopped taking up works for strengthening its organisation.

On the other hand, N. Biren Singh led government seems no worry while coming back to power in the next State Assembly Election. Moreover, the party workers including the newly appointed president of the party are leaving no stone unturned in mobilising for strengthening of their party. Besides, the central leadership of the BJP is also encouraging the party workers irrespective of its small number.

It may be recalled that, the BJ leadership always take seriously when it comes to election. Remember what the Home Minister Amit Shah had stated while campaigning for the Hyderabad Municipal election. He had said that every election is important for the BJP no matter it is for the local body or for the parliamentary.

It is two years to go for the Manipur state legislative assembly election. But the National leaders of BJP are visiting the state. This is an indication of the seriousness of the BJP for making sure that the BJP become stronger in the state.

The party seems to understand that Manipur's politics is purely dependable to the Central leadership and may be he wanted to make sure that the north or south, east or west BJP makes no difference in treating their workers and members.

Moreover, many from the congress had joined the party, even sitting MLAs had joined. It seems like there will not be any popular candidate for the congress to field in the upcoming election. Moreover the Congress being the opposition party also stopped criticising or targeting the ruling BJP government.

Now the question is who will be the kin contenders of the BJP in the Manipur State Legislative Assembly election. It seems like BJP will have to fight with its allied party and it is not going to make any different for the party to return back to power in the next 12 Manipur Legislative Assembly.

Nupi Lan and the Idea of 'Manipuri Nupi gi Thouna'

By: Jelina Ashem

In the present time how do we understand the idea of 'Manipuri Nupi gi Thouna'? To answer this, we need a historical approach towards this question. A clear example of this is the First and Second Nupi Lan of 1904 and 1939 respectively. Nupi Lan - which literally translates to Women's War - is one of the most important movements in the history of Manipur. Both these movements were Manipuri women's mass uprising to save our society from the exploitations of the British colonial rule, and for a strong and healthy nation free from any sort of flaws and defects. The movements sowed the seeds of a new socio-political reforms during the early 1940's. Another example is the institution of Meira Paibi which means 'women torch bearer.' However, this institution emerged later after the British rule. After Manipur became a part of India in 1949 through the controversial Shillong 'Merger Agreement,' demands for political autonomy, self-determination, and then an armed insurgency emerged. In response to all the political aspirations of the people the draconian Armed Forces Special Power Act, 1958, was imposed on the people. Under this law, human rights violations and extra judicial

killings by the Indian paramilitary forces became the order of the day in the state. Consequently, for the first time in 1977 at Kakching, the women's civil society 'Meira Paibi' was formed to protect the citizens of Manipur against state oppression. So, what can we infer from these? What were the Manipuri Nupi fighting against during 1904, 1939 and 1970s? They were fighting against the evil of the then society and it is this power that runs through the blood of Manipuri women. Thereupon, what is the evil of today's society? The evil of 21st century Manipuri society is patriarchy. How did Manipuri women live during the early days when patriarchy was embraced as social norm and thus unquestioned? Even though they lived in highly patriarchal society, it is pertinent to know that Manipuri women had been the backbone of our economy. The women market Ima Keithel stands magnificently as a symbol of women's resilience and empowerment. During the time where educated women were very few in number, Manipuri women had huge participation in public life and domestic markets running the state's economy successfully. Now that Manipuri women are educated and live in a very modern age, shouldn't this potential lead us to a society where there is huge

participation of women in politics and administration? Yes, there should be. Unfortunately, there is meagre participation of women in politics, state administration, the judiciary etc., and we live in a society where socialisation of 'slut-shaming,' misogyny and moral policing of women, harassment and violation of rights become the order of the day. Our society has fallen into a deep pit of irrationality, misogynistic and patriarchal norms. Today, even the women's civil society, Meira Paibi, has largely become an institution of patriarchy and its agent; preaching and safeguarding traditional gender norms. The politics in Manipur runs around toxic masculinity and no institution is devoid of it. One can further ask why our society hardly progress given the strength that is within Manipuri women. The precise reason may be the fact that powerful strand of women empowerment runs parallel with the evil strand of patriarchy. During this twofold course, the resistance from the evil strand of Patriarchy to the former leads us to this deterioration. We hear people say 'manipuri nupi gi thouna kai chattrhe, thainagi manipuri nupi natou houjkan nupi.' Why such discourse arises now? Is it because Manipuri women now don't give birth to a dozen of child or is it because they wear so called

western clothes or we don't burn woods and cow dung based fuel for cooking? It is even appalling why a pageant contest called 'Meitei Chanu' includes a test where the contestants cook burning woods and fuels as a part of their selection process? Giving birth is one's very personal and private choice and you whosoever don't have the right to even speak about it. Cooking is not an identity of Manipuri women. Burning woods and dry fuels to cook is not our tradition to keep, rather it is an indication of lack of development. 'Manipuri Nupi gi Thouna' is neither silently bearing her sufferings, nor it is a quotidian life of a housewife which is glorified much. The 'Thouna' of Manipuri Women is the ability to fight against the evils of society from time to time. We Manipuri Nupi are celebrated in history for this and keeping this legacy is our conduct. The time has come for another 'Nupi Lan' that starts from our home itself against patriarchy. If not, we will remain complacent to a society of rape culture embedded in our tradition, customs and belief. We deliver this as a culture for our future generation and it is sure that they will never forgive us. The 21st century Nupi Lan will wipe out the discourse of 'Nupi-ganggi gi wa loude nupa naha gi wa da.'

Manipur Paona Independence League of Burma and Second World War

By :- Aheibam Koireng Singh and Hanjabam Shukhdeba Sharma

(Translated excerpts of Wairakpam Mangol Singh's authored book, *Prithibigi Anisuba Lanjao amasung Manipur Party*, which is to be incorporated as book chapter in the forthcoming book on Manipur and Second World War)

The activities of Manipur Party were done mostly by Shri Laisram Guna Singh. His educational qualification was Bachelors of Arts (BA), Bachelors of Law (BL). He was an employee in the Milling Department of Burma Corporation Limited (BCL). In December 1941, he quit his job and migrated to Mandalay. The following day after the dropping of Mandalay for two times he migrated to take refuge at Sagaing. In that place, those Japanese soldiers who arrived there were fed by them. Those soldiers by holding his 'sikha' (long left over hair at the top on the back of the shaven) head of a devout male Hindu) said him in an interrogative gesture, 'Gandhika?'. He responded by saying Gandhika Gandhika. That means he belonged to Bharat (India) of Gandhi. Guna Singh and Babudhan Sharma escorted and transfer those soldiers up to Yethaung Station. After sometime he again returned to Mandalay and formed the Manipuri Paona Independence League. Uthonten Sharma, head of the village was its President. The said league was very much related with Indian Independence League (IIL). By September 17, 1942, after Japan completed capturing all the parts of Burma (present day Myanmar) a Japanese officer and Burmese Police officer came to 'Tamidoji Pounaju' where Guna Singh resided, a place where a big 'Bamon' (Brahmin) village of princess daughter of Mandalay king was situated. They went back after expressing their desire to talk with the head (Ayaluji) of this village, and also asked the people to wait in the afternoon. 'Thourani Janna' falls on that appointed day, 18 September 1942 due to which there could be reservations and differences of opinion. The head of the village, Brajalee requested everyone to meet the Japanese officer as it was an initiative from Guna Singh, the most prominent personality of the village. He went after saying so. As stated, a Japanese officer along

with a police inspector of Burma came at 12.00 hours. The head of the village, Brajalee Sharma, Churamani Sharma, Bayen Sharma and Murkha Sharma also came. All of them talked with the officers who came. After talking for some time, all five of the Manipuris along with the two officers who came went to Mandalay to meet their superior officer who was in-charge of Upper Burma. After reaching the place, they found the officer in the innermost room. The said officer was the most superior one in Upper Burma. The officer stood up and saluted at seeing them. They also returned the salute. He requested them to sit at the chairs surrounding his working table. However, they remained standing. When the officer asked them why they didn't sit, they replied, "you are the most high ranking officer of Upper Burma, so we wanted to show our respect by remaining standing". The officer replied, "that may happen during British period, but the Japanese didn't follow such practice". He then said, "Everyone who came here are all my elders, all are masters, I am superior to my soldiers only during wartime, I am a junior and follower to your all. After some time, they all sat down. Fuji, a Japanese officer who was well conversant with the Burmese language sat at the rights side of the officer. Fuji then asked whether there was anyone among them who had been to Manipur. In it, Madhu Sharma confirmatory replied in the affirmative. When asked whether he was well familiar with Manipur, he replied, he didn't. At that juncture, the superior officer asked whether there was anyone among them who came from Manipur. In it, Brajalee Sharma replied, "Guna Singh came from Manipur, there is no one in Burma who is well familiar as him". Then the officer asked Brajalee to exchange his seat with Guna Sharma for a while. That way the said officer sat closely near with Guna Singh. He then brought out a map of Manipur and they discussed and interacted with each other about the things he

intended to know and clarify. Shri Guna then said, for us also, a party by the name, 'Manipur Paona Independence League (MPIL) was formed quite early in advance with the objective of liberating India with Manipur in particular. On hearing it, he very happily said, "we also wanted to give you independence by driving away the British. Now let us work together. We are very much satisfied in hearing your words, we, Japanese will now help your party, please let me know if you need us, we also will let you know, if we need you." After that the officer drop them back by his car. That time, Guna Singh was very much involved and took charge of many activities of the MPIL and worked in close association with Indian Independence League (IIL) and intelligence agencies. The party then started preparing for going to war which were to be assisted by Japan. Guna Singh had to become a leader of the 'Manipur Party as 'Hikai Kikan' (Japanese liaison officer responsible for Japanese relations with the Indian National Army) Japanese officer had expressed his desire of doing so. Japan, Manipur Army and Indian National Army (INA) also known as Ajad Hind Fauz would together be going for war. The period during the year 1942 not only saw the ferocity of the Japanese war strategies and attacks, it also witnessed a great political earthquake known as 1942 August Agitation. The movement that

started peacefully turned violent. More than 10,000 civilians died due to injury by police's bullet and 60,000 were arrested. **Formation of INA** In 15 February 1942, Singapore had fallen in the hands of invading Japanese army resulting to the capture of more than 70,000 allied armies. One Japanese Officer declared in his speech at Farrer Park in Singapore that a military force will be formed by the Indian soldiers from among those captured to fight the British. It resulted to the formation of Indian National Army by Captain Mohan Singh and some Indian officers captured by the Japanese formed the Indian National army (INA). The first INA was collapsed and the head of the Indian Independence League (IIL) took Captain Mohan Singh into custody in September 1942. Already there had been organisation by the name IIL. In 1940 July 2, Subhash Chandra Bose came to Japan from Germany. He formed a provisional Government of Free India in 21 October 1943 and he revived. Netaji went underground in 26 January 1941. After sometime, he reached Germany. The said government took oath stating that it was consented by 223,000 Indians in North Asia. INA had different wings - Headquarters, Hindustan Field Force, SherDil, Guerilla Group, Special Service Group, Intelligence Group and Reinforcement Group. The INA had more than 23,000 soldiers. **To be Contd.**

Career Guidance

NTSE 2019-20 Stage 2 Exam On February 7, 2020



By-Vijay GarG

The second stage of the National Talent Search Examination (NTSE) 2019-20 will be held on February 7, 2021. Earlier, the exam was scheduled for May 10, 2020, but it had to be postponed due to the COVID-19 pandemic. "The said examination was scheduled for May 10th 2020 but was postponed due to COVID-19 pandemic. The exam is now rescheduled on 7th February 2021 (Sunday) in all the States/UTs," National Council for Educational Research and Training (NCERT) said in a statement. Further information regarding the exam will be made available on the official website, ncert.nic.in. Last year, 2,103 students qualified for NTSE scholarship. The NCERT, in 2019, doubled the number of

NTSE scholarships. Earlier, it was given to 1,000 meritorious students. "As on date 2000 scholarships are awarded in the country with reservation of 15 percent for SC, 7.5 percent for ST and 27 percent for other backward classes and 4 percent for group of students with benchmark disabilities," NCERT said. About 2,000 scholarships are awarded at different stages of education. For Class 11 to Class 12 the amount of scholarship is Rs 1,250 per month. For Undergraduate and Postgraduate years, it is Rs 2,000 per month and for PhD, the amount of scholarship is fixed in accordance with the UGC norms. The NTSE is held every year in two stages. In the first stage, students are examined at the state-level. Shortlisted candidates are invited to participate in stage 2 or the National-level exam conducted by the NCERT. Those who qualify in the second stage become eligible for the scholarship. For 2020-21, the first stage of NTSE will be held on December 12 and 13, 2020 and the second stage exam will be conducted on June 13, 2021

Original Certificate Lost

I, the undersigned, Khurajiam Linthoingambi Chanu, do hereby declare that, I have lost my original certificate of my Senior School Certificate Examination, 2019, bearing Roll No. 3638368, conducted by the Central Board of Secondary Education (CBSE) on the way between Nongmeibung to Paona Bazar Imphal on 1/12/2020. Finders are requested to hand over the same to the undersigned. SD/- Khurajiam Linthoingambi Chanu D/o. Kh. Naba Meitei Nongmeibung Ayangpalli

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