

NPP leader met accident while on his way back to Shillong after tested COVID-19 positive

Agency
Imphal, Sept 13:

NPP leader and Meghalaya power minister James K Sangma met with an accident, while on the way to Shillong from Manipur, at Nagaon in Assam on Sunday around 3 am.

Two vehicles, the minister's car and the escort vehicle, were involved in the accident. All the occupants of the two vehicles escaped with minor injuries, sources said. "His convoy had gone to the Assam-Nagaland border to pick him up. While they were returning, the main car, with James inside, hit the convoy from the back accidentally leading to it toppling over," a source said adding that after hitting the escort vehicle, James' car went off the road and into a ditch.

"The injuries were not serious; all the injured persons including James have reached Shillong," the source added. It may be mentioned that Sangma was in Manipur along with his brother, Meghalaya Chief Minister Conrad K Sangma to inaugurate the new NPP party office in Imphal. The Meghalaya power minister had on Saturday tested Corona virus positive for COVID-

19 on the Rapid Antigen Test in Manipur. Sources informed that he will be undergoing RT-PCR test in Shillong.

James K Sangma, who is also the elder brother of Meghalaya chief minister Conrad K Sangma, after testing positive in Manipur on Saturday, decided to undergo RT-PCR retest in Shillong. James went to Manipur to accompany Meghalaya chief minister Conrad K Sangma for some political engagements and to inaugurate the new National People's

Party (NPP) office at Imphal on Saturday.

Sources said, at the Bir Tikendrajit International Airport at Imphal, the swab sample of the Meghalaya power minister tested positive for COVID19 during Rapid Antigen Test, but chief minister Conrad Sangma tested negative.

The Meghalaya minister is asymptomatic, sources added.

On July 24, James and his family had tested negative, after his driver tested positive during a Rapid Antigen Test

Home Minister Amit Shah Admitted To Delhi's AIIMS Again

Agency
New Delhi, Sept. 13:

Union Home Minister Amit Shah was admitted to Delhi's AIIMS last night, nearly two weeks after he was discharged from the hospital. He was earlier admitted to the national capital's top hospital for post Covid-care. In an official statement, the AIIMS this morning said: "Amit Shah, Honourable Home Minister was discharged from AIIMS, New Delhi, after post Covid care on August 30. As per advice given at discharge, he has now been admitted for complete medical check up before parliament

session for 1-2 days."

The 55-year-old BJP leader had tested positive for corona virus, which has affected over 46 lakh people in India so far, on August 2 when he was taken to private hospital Medanta in Gurgaon. On August 14, he had tweeted that he would be in home isolation for a few more days on the advice of his doctors.

He was admitted to the AIIMS on August 18 after he complained of "fatigue and body ache". He left the hospital after 13 days on August 31 after the doctors said the Home Minister had "recovered".

"Amit Shah, Union Home Minister, is admitted at

AIIMS, New Delhi for post-COVID care. He has recovered and is likely to be discharged in a short time," the AIIMS had said in a statement on August 30.

Last night, at around 11 PM, he was admitted to the hospital again.

Several BJP leaders wished him speedy recovery on social media.

"Just received the news about the ill-health of Union Home Minister Amit Shah. I pray to God for his good health," Madhya Pradesh Chief Minister Shivraj Singh Chouhan tweeted in Hindi. Former Rajasthan Chief Minister Vasundhara Raje tweeted: "I pray to

god for his speedy recovery." The monsoon session of the parliament begins tomorrow with Covid safety measures, including compulsory face mask and social distancing in place. With 200 out of 785 members of parliament above 65 years of age, and at least seven Union Ministers and two dozen lawmakers recovering from COVID-19, the corona virus pandemic has cast a shadow over the monsoon session. India recorded its biggest single-day surge of 97,570 new patients on Saturday, the government said. The Covid tally crossed the 47 lakh-mark today.

Caveat to news channels, demand raised for a comprehensive media council

IT Correspondent
Guwahati, Sept 13:

With satellite news channels in the country attracting growing criticism over their content and slant of reporting as well as presentation, Journalists' Forum Assam (JFA) has reiterated its long standing demand for upgrading the existing Press Council to Media Council of India so as to bring electronic media and rapidly upcoming digital media platforms under its ambit. Exclusiveness of

news channels because of their availability in television sets (where digital outlets are still invisible) in millions of households across the country will not sustain for long as new technological advancement is making it possible to offer the same space for selected and exclusive news based portals with full audio-visual content.

Lately both Reliance Jio and Airtel have revised their broadband plans, offering unlimited data (read around 3.3 TB per

month) to their customers. Jio Fibre and Airtel Xstream Fibre are seemingly offering 100 GB data per day which should be plenty for an Indian household for data consumption. Both the service providers are expected to offer hundreds of Indian news channels with sports, entertainment, educational, etc content related outlets. Even a number of news portals will be included in Jio and Airtel broadband plans helping them to showcase their content in television

sets as well (without depending upon DTHs and cable operators).

"So it is high time to have a comprehensive Media Council armed with greater regulatory powers so that necessary guidelines can be formulated," said JFA president Rupam Barua and secretary Nava Thakuria, adding that the largest democracy should not waste further time in recognizing the news channels and news related portals under the domain of Working Journalist Act (of India).

Kolkata man arrested for 'threat calls' to Maharashtra CM and others

By Raju Vernekar
Mumbai, Sept 13:

A 49 year old Gym instructor Palash Bose, who had recently made threatening telephone calls, to Maharashtra CM and other leaders, masquerading as an associate of absconding mafia don Dawood Ibrahim, was arrested by Maharashtra ATS from Kolkata, on Thursday.

Bose had made threatening call to Chief Minister Uddhav Thackeray, Nationalist Congress Party President Sharad Pawar, Maharashtra Home Minister Anil Deshmukh and Shiv Sena chief spokesperson Sanjay Raut.

Bose was arrested from his residence at Tollygunge in South Kolkata and was produced in a Alipore court on Friday. Public Prosecutor Subhendu Ghosh told the court that he had made threatening calls to Maharashtra leaders, in the name of underworld don Dawood Ibrahim between 02 September and 06 September 2020. However the telephone operators at the residences of these leaders had not connected the calls sensing a foul play.

Shiv Sena MP Sanjay Raut was the only person to take a call on 06 September, during which Bose told him to leave the address Kanganana Ranaut alone (who is embroiled in a controversy with the Shiv Sena) and get off the Sushant Singh Rajput death case. Bose's lawyer, Anirban Guha Thakurta, told the court that the IP address through which his client allegedly made VoIP calls had been "possibly hacked" to frame him. As such he is granted a bail. However the court rejected the bail plea and gave Mumbai Police a four-day transit remand.

Later in a statement, Thakurta said "Palash Bose, a resident of Tollygunge, has been arrested on Thursday night by Mumbai Police allegedly for a

threat call to Shiv Sena MP Sanjay Raut. It has been alleged that Palash is a supporter of Kanganana Ranaut, and so this threat call."

Using technical intelligence, the Mumbai Police nabbed Bose and brought him to Mumbai. The probe is now being handled by the Anti Terrorist Squad (ATS). The operation was carried out by a crack team of ATS comprising Inspector Daya Nayak, APIS Dashtra Vitkar, and Sachin Patil, and constable Dhiraj Rane.

"On the basis of sources' information, we conducted the operation with the help of Kolkata Police to zero in on the accused and arrested him. We have seized two mobile phones, one Indian and three international SIM cards. He has confessed to the crime in our preliminary interrogations," said an ATS official.

A BSc graduate, Bose had worked in Dubai for around 15 years and now the ATS is probing his possible links with any crime syndicate after he admitted to making landline calls to Thackeray, Pawar, Deshmukh, and Raut using his international SIM numbers earlier this week.

The police are probing how got so many international telephone numbers. They are also probing his connections with Kanganana, and what might have provoked him to make threatening calls. Bose will be produced in the court in Mumbai on Monday, September 14.

Bose's arrest comes at a time when there is increasing friction between Kanganana and the Shiv Sena over her recent tirades at the Mumbai Police and the MVA government in Maharashtra, after which on September 9, the Brihanmumbai Municipal Corporation (BMC) razed her "illegal office" in suburban Bandra in North West Mumbai.

On its 22nd Foundation day IPSA sent out strong message to protect Manipur and its people

IT News
Imphal, Sept 13:

International Peace and Social Advancement (IPSA), a civil society organization of the region which has been sparing no pain in delivering services for the cause of Manipuri society will be completing 22 years tomorrow.

In connection with the 22nd Foundation Day of the civil body, its president Joychandra Konthoujam is reaching out to the people with various complicated issues that the people of the region faced and also comes up with certain message to sort out the challenges under collective and responsible action, which he stated that unity and self reliance as the only means.

COVID-19 pandemic which has been haunting the entire planet is seriously dissected by the president

of IPSA in his message. While appreciating the entire frontline workers including Doctors, Nurses, Paramedics, state police and various other organization, the IPSA president lambasted some groups of people who have been trying to make profit by extracting money and whatever they could from people particularly from people who are in urgent need of medical care.

"We will not spare such people and will teach them a lesson", Joychandra said. On the other hand the message from the IPSA president said that there is still need to increase the COVID Care Centers in the state and more importantly to set up separate hospital for providing health care service to non-COVID patient.

The message suggested to convert one among RIMS or JNIMS as non-COVID hospital.

On the impact of the measures taken up by the government to contain the COVID-19 pandemic, the IPSA statement said that many people particularly those living on hand to mouth are facing extreme suffering due to the lockdown which is around 6 months. Amidst empty pocket due to lack of place for work, the price of the essential commodities are skyrocketing. This only effect the poor and the needy.

The IPSA suggested sincerity of the Manipur government to make sure that the people do not depend to other for food. This can be only possible by providing proper infrastructures like constructions of irrigations for cultivation, distribution of seeds by encouraging the farmers. It said that if the government fails to provide opportunity to double the work of the cultivators than

there is not future. On education, the IPSA said that even during war times students were provided education.

However, the COVID-19 situation does not create suitable environment for conducting classes even as some started on-line classes which is not successful as in the case of Manipur. The IPSA appealed the parents and guardians of the students to take the opportunity of giving moral lesson to the students when they are staying at home without attending schools.

IPSA also stated that it is time to include syllabus in school curriculum to inject the essence of patriotism to the students to make the future of the region a self sustain state.

IPSA also highlighted its activities to revive the culture of the Manipuri among those brothers and

sisters who have scattered at various part of the country.

The organization also showed serious concern to the smuggling of drugs into the state when the people are facing extreme hardship due to COVID-19 pandemic.

"Such smuggling of drugs is considered as an attempt to eradicate the entire Manipuri community from the state globe", the IPSA statement said and added that those arrested in connection with drug smuggling case and those having high connection with powerful people should not be spared.

Finally the IPSA president also strongly opposed any delimitation and said that the organization will stand with the people to raise against any attempt to distort the integrity of Manipur as a result of the Frame work agreement.

Remembering a People's Poet and Cultural Activist: Khutheibam Abdur Rahman (2nd January 1935-11th September 2020)

By- Md. Chingiz Khan

The Pangal community is one of the most disadvantaged communities in Manipur in terms of education, economy, society, polity and administrative affairs. Educationally, there is a bird's-eye perspective that the Pangals are educationally backward in spite of showing high literacy rate considering both male and female literacy among the Pangals. Their total population is 8.32 percent based on 2011 census against the 8.8 percent of 2001 census. According to the 2011 census, 80.33 percent of male Pangals are literate and 55.22 percent of female Pangals are literate. If we compare these figures with the literacy rate of other communities in the state, the figures are still low with the percentage of male literacy which has surprisingly reached 80 per cent and become quite close to the state average. This is just the nominal figure without reflecting the real positional status from the ground level. It is not exaggerated to say that in terms of literacy, the Pangal society is conceivably the least developed society in the state of Manipur. Their educational status was in colourless and dreary stage before the implementation of reservation-cum-quota system on 27th December 2006 in the state of Manipur which made a half-hearted change.

It is seemingly said that among the Pangals of Manipur, there are lesser number of writers, poets, scholars, civil servants, historians and intellectuals. Earlier, there were some poets, writers and scholars such as Maulana Rahimuddin, Kayamuddin Pukhrimayum, MA Janab Khan, etc. who are no more but their contributions in the Pangal society are being acknowledged and considered noteworthy. Of these lesser numbers, Khutheibam Abdur Rahman, the poet, scholar and cultural activist, is not an exception but he is no more with

us. It is a great and prodigious quagmire and fatality to the Pangal community in Manipur that left a vacuum that would not be able to fill up. He was born in 1935 at Keikhu village belonging to Kshetrigao Constituency, Imphal East District, Manipur. He has, extensively and extraordinarily, written poems on different themes and cultural aspects of ethno-based historical account of Pangal community along with Islamic study in Manipur. He took admission in DM College, Imphal for Intermediate of Arts (IA) after having passed his matriculation from Churachand High School conducted by Guwahati University. However, he was not able to pursue IA completely as he faced poverty-stricken financial constraints. He knew many languages such as Manipuri, English, Arabic, Urdu and Hindi. He held the post of Accountant Officer in Agriculture Department, Government of Manipur. He was the founder member of Writers Union, Manipur and founder president of Islamic Cultural and Research Centre (ICRA) and some other associations also. He played a key role in the up-gradation of Khetrigao ME School to Junior High School.

As per the substantial records, he contributed three chapters in three edited books. Of these three books, one was published locally and the other two were published nationally. The first chapter written by him titled "The Culture of Manipuri Muslim (Pangals) and Meitei Influences" appeared in the edited book of Arambam Samarendra, *Manipur and Meitei-Pangal*, P. S. Printing and Stationery, Imphal, 1998. He also contributed one notable chapter titled "The Meitei-Pangals" related to Pangals history and cultural aspects in an edited book of N. Sanajoba, *Manipur: Past and Present*, vol. 4, Mittal Publications, 2005 though he was not a professional trained historian. Lastly, he also

contributed one chapter related to cultural aspects of Pangal community in the edited book of H. Dwijasekhar Sharma, *The Other Manipur*, vol. 5, Akansha Publishing House, New Delhi, 2013. The three articles are used monumentally by many research scholars in and outside Manipur.

It is clearly evident from MM Ahmed's book, *Pangal Saknaibasing*, part 1, published by Writer's Union, Manipur that he wrote some Islamic based literary books such as Roja in 1986, Yusuf-Zuleikha in 1987, Eid Ani in 1987, Muharram Amasang Karbalagi Lan in 1992, Islam in 1997 and others like Khangpham Thokpa Farj Khara in 2000, Khutwatul Wada in 2009, etc. He wrote some other general literature books like Thammoigee Kholloa in 1980, Pangalgee Khunung Eshet in 1986 (co-authored with Kayamuddin Pukhrimayum), Eraldubu Karino in 2002, Sahir-Salima Luhongba in 2004, Ngaklaba Punshi in 2007, Echel Amasang Khonjel in 2011 and Shoklaba Thammoigee Kholloa (Poetry) in 2017.

He bagged many redoubtable and illustrious awards for his gigantic and boundless contributions in the field of Manipuri literature. He was the first Pangal among the Pangals of Manipur who bagged the literary award Sahitya Bhushan

in 2003 conferred by Manipur Sahitya Parishad. He was also awarded 'Writer of the year' in 2004 by Nahoral Sahitya Premi Samiti, Imphal and obtained a Certificate of Honour for his commitment in literature in 2009 by State Central Library, Imphal. He was also awarded ICRA Life Time Achievement Award in 2014 by both Writer's Union, Manipur and ICRA, Imphal. He was honoured by Senior Citizenship of Society in 2014. The last prestigious award which was accorded upon him in 2019 during the function of World Poetry Day is Gopal Sharma Award. This prestigious award was provided by Sahitya Thoupang Lup, Imphal for his immense contribution in literature.

He has been considered as one of the pioneering and spearhead figures in the field of Manipuri literature, folklore-based history and Islamic related study among the Pangals of Manipur. His ideas are deep and insightful concerning the history of Pangal community in Manipur. He presented many papers in many seminars and conferences regarding the cultural and poetical facets of Pangal community. Starting as a son of true-blue social worker Sifatullah who took a responsible role for the setting up of Keikhu Balika Lower Primary Madrasa, his father's

sense of steadfastness and constancy penetrated influenceably in him that made him the undeniable pearl of Pangal society. He has been considered as the first and foremost literary figure among the Pangals of Manipur. His ideas, in poetry and short stories, are assuredly creative and prototype in nature. When I met him for the first time during my research work for M.Phil, he was so warmheartedly cordial and his statements are soft that can easily be understandable but are deeper in meaning. He helped and guided many young and dynamic research scholars who had keen interest in academics including the author of this short article himself while doing M.Phil in the Centre for Historical Studies, Jawaharlal Nehru University, New Delhi. He invigorated opulently to the Pangal's field of literature and culture. He was also one of the prolific experts along with other experts such as Prof. Salam Irene, Dr. Imtiyaz, Abdul Hakim, etc., who helped in giving great inputs to researchers while making some questions based on Pangal's contributions to economy, polity, society, culture and administrative affairs of the state for inclusion in the General Knowledge of Manipur published by Ramesh Publishing House, New Delhi. Those efforts

were very fruitful and rewarding. Khutheibam Abdur Rahman and Kayamuddin Pukhrimayum wrote a path-breaking co-authored work such as *Pangalgee Khunung Eshet* that highlighted a deep sense of the past and contemporary societal norms that are in existence in the Pangal's way of life. This co-authored book is an acclaimed one and referred to encyclopaedically by many research scholars across the state.

The poet-cum-cultural activist, Abdur Rahman, is no more with us, but his innovative ideas, ideological dedication scholarly and huge contributions in Manipuri literature will be everlasting ceaselessly and give a source of strength and galvanization for the forthcoming generations regardless of young and old scholars and activists. His ideas will awake the "token intellectuals" who are discernible apologists to search and gain new scholarship. Through this article, I pay my humble tribute to him. His brilliance and inventiveness in the field of Manipuri literature is comprehensively knowledgeable and recognizable.

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The cry for Justice! (Kuki Black Day - as a challenge to Justice and Humanity)

By- Janghaolun Haokip
Gen. Secy. International Human Rights Association, Manipur.

If 'Justice delayed is Justice denied', then the Kukis have been denied Justice - their rights to live with dignity and integrity. In fact, for almost three decades now the Kukis have been demanding Justice for the victims of the 'Ethnic Cleansing' or the 'Kuki Genocide' carried out by the NSCN IM against the Kukis. Will the victims be granted Justice?

Kuki Black Day
Every year on 13th September, the Kukis observe the Kuki Black Day in dear remembrance and in mourning for their families and relatives who were mercilessly slaughtered during the Ethnic Cleansing or the Kuki Genocide of 1992 to 1997. Thousands, including women and children, were victims of mass slaughtering on that fateful day. Recounted stories of survivors narrate stories of terror and anguish that are mentally and emotionally torturing and devastating.

On 13th September 1993, more than a hundred villagers were killed by the armed cadres of NSCN IM in a single day that came to be known as the "Joupi Massacre". These helpless villagers were served a *quit notice* to leave their villages and were also warned of dire consequences. However, the villagers were betrayed and were gruesomely murdered even after they had left their villages and homes.

The Kukis under the leadership of the Kuki Inpi, an apex body of the Kukis, and various other civil organisations and their branches, have been observing

Kuki Black Day on 13th September every year. The Kuki Black Day is generally marked with peaceful procession and a prayer session which will be followed by candle lighting and people paying homage to the departed souls who were victims of the Kuki Genocide.

Why Ethnic Cleansing?
The Ethnic Cleansing or the Kuki Genocide was a programme of the NSCN IM under the banner of Nagaland for Christ and their claim of Greater Nagalim. The militants claimed that the Kukis were living in a Naga territory while the Kukis took it as an outright insult to their dignity and integrity as they were living in their own ancestral lands, defending it from Kings and conquerors of which the English are notable with whom they had valiantly fought the Anglo-Kuki War (1917-199).

The ethnic cleansing by the Naga separatists, as termed by BBC, was aimed not only to inflict terror and agony to the people, but it was also nefariously aimed at encroaching land and establishing power to rule at will. It was an extremely atrocious act to strip people of their rights by means of power and torture. Indeed, the Ethnic Cleansing has cost the lives of thousands of Kukis let alone the thousands and thousands of Kukis who were forcefully displaced from their ancestral homes.

Why has Justice been denied?
13th September this year marks the 26th year of commemorating Kuki Black Day. For twenty six years a number of memorandums have been

submitted to the government to deliver Justice to the victims of the Kuki genocide. Several efforts have also been made by various civil bodies of the Kukis in seeking Justice.

The results have rather been extremely unfortunate since the government does not seem to take the least desirable effort to deliver Justice to the Kukis as a whole and to the victims in particular. The government has been largely unresponsive. On the contrary, the government has been long engaged with the perpetrators in talks to sign a peace deal. While the government's effort to bring peace is applaudable in the militancy and violence gripped states as ours, one questions why Justice has been denied to the victims of the Kuki genocide. It is indeed intriguing why the government and the people remain silent when hundreds of people have been mercilessly killed, a hundred villages torched, and thousands of people forcefully displaced. Moreover, what is more shocking is the unimaginable and indescribable manner and circumstances of the genocide.

A call for Justice
The genocide calls for justice. The indescribable calls for an action from the government to deliver Justice to the victims. The unprecedented loss of life and terror inflicted upon the lives and minds of the people seeks for restoration. The pain and sufferings, the agony of the people, and the inhumane actions and immorality calls for Justice.

It is indeed extremely imperative for the government to rightly deliver Justice at the earliest. The government must realise that any challenge against its institution and the country as a whole cannot be left unattended but must be effectively addressed for a greater good towards a common goal as a nation. It must stand as a guardian to constitutional morality and stand out to serve justice in the right manner and in its essence of humanity and equality for all. The issue therefore calls the government to constructively engage and address this painfully significant issue of Justice.

From Humanity to Humans
As the Kukis observe the Kuki Black Day, let us all be reminded that it is not just a dark day for the Kukis, but also for Justice and Humanity, and for the state and the country. It is indeed a black day for us all as responsible persons and citizens in our quest towards societal harmony and common good for all. With it, it is an earnest appeal that it is no longer just the Kukis to cry for Justice but for us all, as the same human kind, to constantly fight against anything that hinders growth for a better world.

Today we mourn for the victims of the Kuki genocide, and we also pray that such inhumane thoughts and action do not once again grip our hearts. And as for JUSTICE for the victims of the Kuki Genocide, Twenty Six years have gone by and the government must no longer wait.

Sunday Poems

Fresco of Void

By- Dr. Aniruddha Babar, Tetsu College

My stormy love searching for you

engulfed in dark drifting clouds of troubled torment pregnant with torrents of fiery sorrows

come blasting down on the innocence of my soul

tsunamis of the invisible waves of disappearing oceans lashes my face

water falls from dead 'Blackhole' in eyes

and binds me eternally to the divine truth that I discovered in your breath on one 'sacred' evening in the silent corner of a Restaurant..

dragged down by echo of my longing which roared breathless in the void of your heart

in a distant galaxy with terrible tears, among the fire balls of an ice fall

i shiver in the unknown fear of unconquerable vertigo

and I finally disappears in my own shell where pain and pleasure become one....

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