

Thingkho *Le* Malcha

A Daily Newsletter by KSO Media & Documentation Cell



RELIGIOUS

PERSECUTION

AGAINST MINORITY KUKIS



KUKI VICTIMS' UPDATE

As on 01.04.2024



170
DEATHS



200+
VILLAGES BURNT



7000+
HOUSES BURNT



360+
CHURCHES &
SYNAGOGUES BURNT



41,425+
DISPLACED
PERSONS

Thingkho Le Malcha (charred wood tied with chilli): A war symbol; a pre-arranged secret code agreed upon by the Kukis to inform the people about the commencement of war and on receiving this, one has to remain alert and be ready for the battle.

KUKI VILLAGERS PROTEST AGAINST REMOVAL OF BSF PERSONNEL IN FRINGE AREA

The Kuki villagers in various fringe areas in the hill districts vehemently protested against the Home Ministry's order to remove Border Security Force, or the BSF, personnel stationed in the fringe areas ahead of the Lok Sabha poll.

Villagers of Thawai Kuki, mostly women, in Kamjong district under Litan Police Station took to the streets early this morning at around 6:00 a.m. protesting against the Ministry of Home Affairs' order to remove BSF personnel stationed in their village.

Hohoi Haokip, one of the protestors, voiced their intention to sit on the road and demonstrate until their demands were met.

She also declared firmly that no BSF personnel would leave their village until peace reigns in Manipur or alternative security measures are guaranteed.

Expressing their apprehensions, the protestors highlighted concerns about the safety and security of their village if the BSF personnel were to be withdrawn.

Facing the prospect of the BSF's departure, the villagers refused to succumb to fear of their homes, their families, and the very fabric of their community while arguing that the withdrawal of security forces would expose them to the looming threat of further attacks.

Hohoi Haokip further said that their protest was not without reason, it harkened back to the tragic event of August 18 last year, when the armed Meitei militants unleashed terror upon their village [Thawai Kuki], where the Meitei militants brutally killed three of their brave village youths, Thangkhokai Haokip (35), Jamkhogin Haokip (26), and Boicha Baite (24), who stood guard against the onslaught.



“Their sacrifice remains etched in the collective memory of Thawai Kuki”, said Hohoi.

While cautioning of potential displacement, Hohoi Haokip asserted that if the BSF personnel were removed, they would seek refuge in relief camps as Internally Displaced Persons.

In their steadfast resolve, the protesting villagers embodied the unwavering spirit of resistance against diversity, refusing to yield until justice and security are ensured for all.

Their defiance echoes far beyond the fringe area of Thawai Kuki, resonating with communities across Manipur grappling with similar insecurities.

In Molnoi area of Pallel in the Tengnoupal district, residents have also been protesting against the decision to withdraw the BSF personnel since yesterday evening.

Villagers of H. Kotlenphai and Twisomjang have taken to the streets at night vowing to blockade roads in protest against the plan to remove the BSF personnel.

DESECRATING OF CHRISTIAN CROSS AHEAD OF POLLS IN MANIPUR SPARKS GLOBAL OUTRAGE AND CONDEMNATION

In the lead-up to the Lok Sabha Elections, the BJP-ruled strife-torn Manipur state confronts a disturbing reality. While the conventional campaign tools such as posters, banners, flags, pamphlets, hoardings, etc. are restricted, the Meitei's hatred campaign continued to this day unabated, employing their infamous Salai-Taret flag as a tool upon and against the minority Kuki-Zo Christian community.

A shocking video surfaced on social media platforms just a week ahead of the Lok Sabha poll showing the poisonous act of Meitei's communal animosity over a Christian cross defiling the Christian faith.

The disturbing video captured a mob, mostly youths belonging to the majority Meitei community, desecrating a Christian Cross at St. Joseph's Prayer Mount in the Sugnu region of Manipur, send shockwaves across the globe, igniting widespread outrage and condemnation



from various concerned parties and associations.

In the footage, the mob was seen desecrating a Cross, adorned with the image of Jesus Christ, by putting up the Salai Taret Flag over it.

The visual stands as a poignant reminder that such act of hatred and bigotry tarnish the fabric of society.

MANIPUR CONGRESS CRITICIZES PM MODI'S "MANIPUR INTERVENTION"

President of the Manipur Pradesh Congress Committee (MPCC), K. Meghachandra, lambasted Prime Minister Narendra Modi over his remarks regarding the "timely intervention on the Manipur crisis by the center," questioning whether the present state of Manipur is a result of said intervention.

Speaking during a facilitation program for the merger of Janata Dal (United) Tamenglong district into the Indian National Congress at Congress Bhavan on BT Road on Tuesday, Meghachandra pointed out that the people of the state are divided and unable to move freely to Kangpokpi, Moreh, Churachandpur, and valley areas due to communal tensions.

"How could this be called restoration of peace?" the MPCC President questioned. In an exclusive interview with the Assam Tribune, Prime Minister Narendra Modi had stated, "Timely intervention by the central government saved Manipur."



Responding to this statement, Meghachandra criticized Prime Minister Modi's timing, labeling his remarks to a newspaper, particularly with elections approaching, as unfortunate. He further challenged Prime Minister Modi to demonstrate his love for Manipur by coming to the state and campaigning for the election, assuring that no obstacles would be placed in his way. "If he (PM) really loves Manipur, come to Manipur and campaign for the election," Meghachandra said, and assured that no one will stop him from campaigning in the state.

PROMISED TO BE BACK AFTER 15 DAYS, HOME MINISTER AMIT SHAH TO VISIT STRIFE-TORN MANIPUR AFTER 11 MONTHS

Union Home Minister Amit Shah is likely to visit the strife-torn Manipur on April 14. This will mark his second visit to the State amid the ongoing strife over the last 11 months that has claimed over 200 lives and rendered thousands homeless.

Shah's likely trip is significant, as the only time he has been to Manipur since the beginning of the clashes on 3rd May 2023 was when he undertook a four-day visit to the Bharatiya Janata Party (BJP)-governed state from 29 May to 2 June last year.

In this regard, the state unit of BJP has already started preparation for the upcoming visit of the Union Home Minister. The Union Home Minister will be addressing a Public Gathering at Hapta Kangjeibung. The District Magistrate of Imphal East Khumanthem Diana has issued permit order for the same.

Notably, the Union Home Minister during his last visit to strife-torn Manipur promised the people that he will be back after 15 days and asked both the communities to give peace a chance in the next 15 days.



Keeping up his promise to be back in Manipur during his last visit, the Union Home Minister will actually be landing in Manipur, not after the promised 15 days but after 11 months. This has kept many political observers on edge about the sincerity of the Union Government in dealing with the Manipur crisis, had not the elections to Lok Sabha been around the corner, will Amit Shah bother to visit the state to this day?



As a rule, if a crime is committed by one group against another ethnic or religious group, it is nearly impossible for the perpetrator to punish itself.

— *Taner Akçam*

BJP USES STATE'S CRISIS AS AN OPPORTUNITY TO DECEIVE MEITEIS INTO SUPPORTING PARTY'S CANDIDATE

As various candidates in the valley are actively campaigning for the LS elections for Inner Manipur Parliamentary Constituency, the Meitei BJP leaders and MLAs have been using the ongoing conflict as a good opportunity to deceive the Meitei voters into believing that the BJP party is the saviour of the Meiteis.

BJP candidate for Inner Manipur parliamentary constituency for the upcoming Lok Sabha election, Thounaojam Basanta, has recently said that the BJP has saved Manipur for the future generations and it did not support separatism. Unlike his rival candidates, Basanta's publicity seems to be in a low as his activities have not been heard much in public places, but otherwise in the official quarters.

However, he, like others, had also recently built the same narratives of blaming the Kukis for the violence in Manipur with the hope to earn the trust of Meitei voters.

Basanta was nominated in the last minute to represent the BJP after imbroglia over the Party's ticket distribution. There was no individual, willing to contest the LS elections with the BJP ticket due to the understanding that the Party has failed the people of Manipur during the past eleven months.

In an interview with the PTI on Wednesday, Basanta said, "The BJP stands for a united Manipur and there can be no separate administration in the state for any particular community". Stating that the Congress is nowhere in the picture, Singh said that the BJP will win "hands down" in Manipur and asserted that the public know that BJP is the only pathway towards peace.

Here, the BJP Candidate's claim of the party being the only pathway towards peace is unfounded and baseless. The fact of the matter is that ethnic genocide is taking place under the rule of the same BJP. Th. Basanta has ignored the fact that the emotional and physical



separation between communities, probably the first of its kind in the history of Manipur, is a result of the misgovernance of the BJP government in the State.

Had the state BJP government took a neutral stand and used different mechanisms to control the violence in the state at the initial stage, the situation in the State would have been much different to that of the present day.

The Meiteis have been claiming and trying to build the narrative that the violence in the State is an outcome of the Kuki-Zo demand for separate administration. However, the fact remains that the violence started after the Meiteis disrupted the peaceful rally of the tribals against the inclusion of Meiteis in the ST list.

Had the Meitei radicals not intervened and burnt the Anglo-Kuki War Centenary Gate in Churachandpur, the rally would have ended peacefully the same day and this scale of violence would never have seen daylight. The idea of a Separate Administration was absent in the minds of the Kuki-Zo people during the initial days of the conflict. However, with the apparently thriving divisive role and one sided governance of the BJP state government, the Kuki-Zo later started the demand for separate administration out of compulsion.

12 STANDARD MINISTER SUSINDRO TEACHES HISTORY; FORGETS HE'S CABINET MINISTER NOT ONLY FOR THE MEITEI COMMUNITY

What's common among Indian politicians is their comical statement when facing the media persons. The latest being the Meitei politician Leishangthem Susindro Meitei, a cabinet minister in the Manipur government, making unreasonable statements just to please and fool his own people.

CAF&PD minister Susindro while talking to media persons makes many unsubstantiated statements – from teaching a renowned professor about history to blaming the previous government for the current turmoil.

Taking a jibe at INC candidate for Inner Manipur Parliamentary Constituency Dr. Angomcha Bimol Akoijam, Susindro said the professor should focus more on history and do more reading about Manipur. What's funny here is Mr Susindro, who according to his election affidavit is only 12 passed, is teaching about history to a professor who served in one of the best Universities in the country. According to his election affidavit, Mr. Susindro is only 12 pass from Ng. Mani College in 2001.

Susindro's ignorance is also witnessed in his statement when he said Anglo-Kuki war was a fictional narrative made by the Kukis. The fact is that the Anglo-Kuki War or the Kuki Rebellion 1917-19 was one of the lengthiest battles fought against the erstwhile British Empire in North East India. This has been corroborated by many historians and British Political Agents in their writings. A 12th pass individual who came to hold political position just because of his thick wallet should not be murmuring about historical events. The Board of Secondary Education Manipur (BOSEM) too included in the history subject for Class – VIII standard. If Susindro



is keen on the factuality of the Anglo-Kuki War, the Kukis can suggest to him many books written about the Anglo-Kuki war for reading. He however may find it hard to grasp the topic as his educational standard suggests otherwise.

Susindro in his sheer ignorance claimed that it was the Congress government who accorded recognition to the Anglo-Kuki war. But, he should be reminded that it was his (the BJP) government who recognized the Kuki Rising (Anglo-Kuki War) and declared it as a Restricted Holiday in Manipur on December 3, 2020.

Susindro, in his statement, suggested that he appreciated conflicts and wars as he praised the procurement of war outfits by Licypriya Kangujam, the self-styled climate activist. He used this as a means to disparage the Congress candidate. According to him, anyone who sponsored boots and camouflage for the Meitei radicals during this ethnic cleansing pogrom is an educated one.

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Susindro must also realize that the position he holds now is for all the people of Manipur, not only of the Meitei community. He speaks as if his ministership is only for a particular community. This is unbecoming of a state Minister to directly make derogatory statements against one community. His statement goes against the Kukis, holding them responsible for the current violence. It was the current dispensation's ill policy towards the Kuki tribal people that led to chaos and misunderstanding in the state.

Susindro also blamed the previous Congress government for the current violence. He said it was the Congress government who signed SoO with a Myanmarese Thanglianpau, who brought in lots of Myanmarese and

they are now creating trouble in the state. This seed of division was planted by the Congress, he added. However, upon verification, the statement lacks substance as Mr. Thanglianpau is a bonafide citizen of India. The Central government must be aware if he (Thanglianpau) was actually an illegal immigrant while signing the SoO pact. The Myanmarese who fled the Junta war in Myanmar are well-documented and kept in detention centres opened in various hill districts which share borders with Myanmar. There is no question of Myanmarese involvement in the current violence. This statement by a Cabinet Minister is just a political gimmick to disparage the opposition party for the upcoming Lok Sabha election.



Jon Suante
@jon_suante



Northeast could face potential unrest like Manipur if RSS-BJP agenda continues: Jairam Ramesh

He suggests that the events in Manipur are merely a precursor to what could happen in the entire region if the RSS-BJP continues its present course.



indiatodayne.in
Northeast could face potential unrest like Manipur if RSS-BJP agenda continues: Jairam Ramesh

6:07 pm · 10 Apr 24 · 57 Views



Pito Swu
@imPswu

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It is no longer Kuki VS Meitei, but it is much more an ethnic & communal act by Meiteis. This act is supported by @NBirenSingh. Should there be any retaliatory action against Meiteis living outside Manipur, Biren should be held accountable. I just wish people don't fall this low



8:23 am · 10 Apr 24 · 9,815 Views

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KERALA CHURCH COUNTERS THE KERALA STORY WITH A DOCUMENTARY ON MANIPUR: 'THIS IS FACT, NOT FABLE'

Differences within Kerala's churches over screening of The Kerala Story came to the fore on Wednesday after a parish under the Catholic diocese of Ernakulam-Angamaly screened a documentary on the Manipur violence, titled Cry of the Oppressed, for students during their catechism classes.

The same day, the Church of South India opened its premises at Manjeri, in Muslim-dominated Malappuram, to the local Muslim community on the occasion of Eid-al-Fitr.

The screening of The Kerala Story on April 4 by the Catholic diocese of Idukki, a day before Doordarshan telecast the film, had snowballed into a political row, particularly after two other dioceses of Thamarassery and Thalassery decided to screen the film for its youth.

On Wednesday, a catholic parish under the Ernakulam-Angamaly archdiocese screened the documentary based on the Manipur violence at St Joseph's Church, Sanjopuram in Ernakulam district.

In an apparent dig at the screening of The Kerala Story, which portrays four women joining the Islamic State, parish vicar James Panavelil said, "Manipur (violence) is a fact, not a fable. Screening the film was a reminder that we should not forget Manipur. Kerala society is vigilant about propaganda movies."

"When propaganda stories are being propagated again and again, we should counter it by speaking the truth," he said.

It is not yet clear whether other parishes under the Ernakulam archdiocese or elsewhere in Kerala will screen the Manipur documentary. A large number of priests in the Ernakulam archdiocese have been in revolt for years against the official leadership of the Church over alleged financial scandals involving the former Church head and Cardinal George Alencherry.



Meanwhile, the archdiocese of Thalassery, which had earlier announced its decision to screen The Kerala Story, changed its stand. Defying the archdiocese decision, however, its youth unit called the Kerala Catholic Youth Movement screened the film at Chempanthotty village in Kannur district.

Pro-BJP Christian group, Christian Association and Alliance for Social Action, also said it would screen the film across Kerala.

Source: [The Indian Express](#)

**ANALYSIS****Religious Angle in Manipur Conflict: Salai Taret Symbolizes Persecution of Kukis, Contrary to Biren and COCOMI's Claims**

Section 295A of the India Penal Code deals with Punishment related to BLASPHEMY, it punishes the culprit with imprisonment of up to 3 years or fine or both. The section seems to have been discarded in the wastebin as it could not be seen put into force to deal with what it should have, despite the series of BLASPHEMOUS Acts committed by members of the Meitei community. Blasphemous activity against the Kuki Christians has become so regular, that one could not help but wonder as to whether secularism has been deleted from the constitution for the Kuki Christians in Manipur.

The Meitei mobs have yet again attacked the religious beliefs of Kukis, unfurling their salai taret flag on the figure of Jesus on a cross, at St. Joshep prayer Mount in Sugnu. No one can expose the lies of Mr Biren and COCOMI more than the activity of their own community members. To save the asses of their community and their members, they travel far and wide, or address multiple media channels, to put their points on the table that there is no RELIGIOUS ANGLE in the conflict. Alas, their own members betray their efforts.

Demolition, partying and mocking of Christian rituals inside the churches, unfurling of Meitei sacred religious salai taret flags on the top of the churches,

the unspeakable things they have done to figures and statues of Jesus Christ on every church from where they forcefully evicted the Kukis, couldn't have happened if there is Religious Tolerance and enforcement of secularism in the state as they have claimed. The series of blasphemous acts by the majority Meitei community against the Kuki Christian minority are evidence that religious persecution against the Kuki Christians today in Manipur is a fact.

In a democratic country like India that commits itself to the promotion of secularism, without the support of the state government, members of one religious community couldn't commit blasphemy, persecute or discriminate against members of other religious communities on a large scale like it is presently In Manipur. The inaction by the Manipur government against the culprits let alone the non-condemnation of the act by the government speaks volumes of their concurrence. Thus, the emboldening of Meitei mobs to further resort to the act of blasphemy is bound to occur.

The unfurling of the salai taret flag on the top of Kuki churches or on figures and statues of Jesus

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Christ is a common characteristic of the blasphemy committed in all the Kuki churches in their domination, Thus understanding what salai taret flags symbolize becomes important to understand the intention behind their act.

The seven-coloured flag symbolizes the birth of Ibudhou pakhangba's seven sons, who in turn represent the seven clans of Meitei ethnicity. Ibudhou pakhangba is a primordial deity, often represented in the form of a Dragon in Meitei mythology and Sanamahism, the indigenous religion of Manipur. In 1992, in an effort to revive the Sanamahism religion, the then titular king Okendrajit Singh converted from Hinduism to Sanamahism. The seven-coloured flag is also called the Kangleipak flag, Kangleipak is a name for the kingdom or civilisation of the Meitei. Thus the revivalism of Sanamahism and the popularization of the salai target flag today is not as simple as it looks, with secessionist terrorist organisations from the Meitei community still active in Manipur. One must know the present titular king RK Sanajaoba's house is an abode for Arambai Tenggols who spearheaded the ethnic cleansing and radicalisation against the Kukis and to whom constitutional authorities like the MLAs, Ministers and MPs surrendered at Kangla fort.

Thus, the salai taret flag represents today's Manipur revivalism of Sanamahism (Meitei indigenous religion) and Kangleipak (their kingdom), the unfurling of the flag at any place thus in an open declaration that the territory now belongs to the descendents of the seven sons Ibudhou pakhangba, not of the legal owners acknowledged by India government records and law.

Some of the other reasons why salai tarets are unfurled at the top of churches or over figures and statues of Jesus Christ are:

1. To appease right-wing extremists of mainland India and garner their support to keep mainlanders at bay from commenting against their atrocities masking behind their Hindu identity while revivalism of their ancient religion is the goal, as the flag itself has nothing

to do with Hinduism. They are killing two birds with one stone, persecution of the Kuki Christians to appease them while they, the right-wing extremists, keep the mainlanders at bay, although they are being fooled by the Meiteis.

2. Churches in Kuki society hold the same significance as the Royal Palaces of the past, they symbolize the unity of the community like the palaces symbolize the unity of the kingdom. Thus influenced by rituals of kings of the past that unfurl their flags on the palaces of the defeated king, they unfurl the flag of Kangleipak in areas they forcefully drive the Kukis away from and declare their ownership, though legally unrecognized.

3. Manipur might have merged with India geographically on September 21, 1949, but emotionally their aspiration for an independent Kangleipak lives on. Thus the unfurling of the flag can be a declaration on their part to announce to the world the commencement of revivalism of Sanamahism and the threat to the residents of Manipur they must live like the subjects of Kangleipak in Manipur.

4) Christianity is one such bond that unites the majority of the Kuki community. As they have driven away Kukis from their domination, physical atrocities and torture are no longer an option, the thirst for committing atrocities against the Kuki has led them to resort to emotional torture and atrocities. Thus what better option than an attack on their beliefs that binds majority of them? The attacks on churches are thus an extension of their pogrom to ethnically cleanse the Kukis.

Revivalism of a religion practised by the majority community threatens all the non-believers of that particular religion. The persecution might happen a little later but it definitely shall happen, History is the witness. Thus, the mute spectators today shall

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regret their silence tomorrow, if they are the residents within the authority of the community that revive its religion. Sooner or later they will realize like the Kukis today have, that, in Manipur Constitutional rights and laws are toothless tigers as the enforcement agencies and authorities succumb to the whims and fancies of the majority community.

Demanding for one's right from the government that discriminates and possesses an enmity attitude towards you alongside succumbing to the whims and fancies of the majority community in a state like Manipur is a waste of energy. Let us conclude by highlighting what the Government owe the Kuki by their inaction and support in this incident alone:

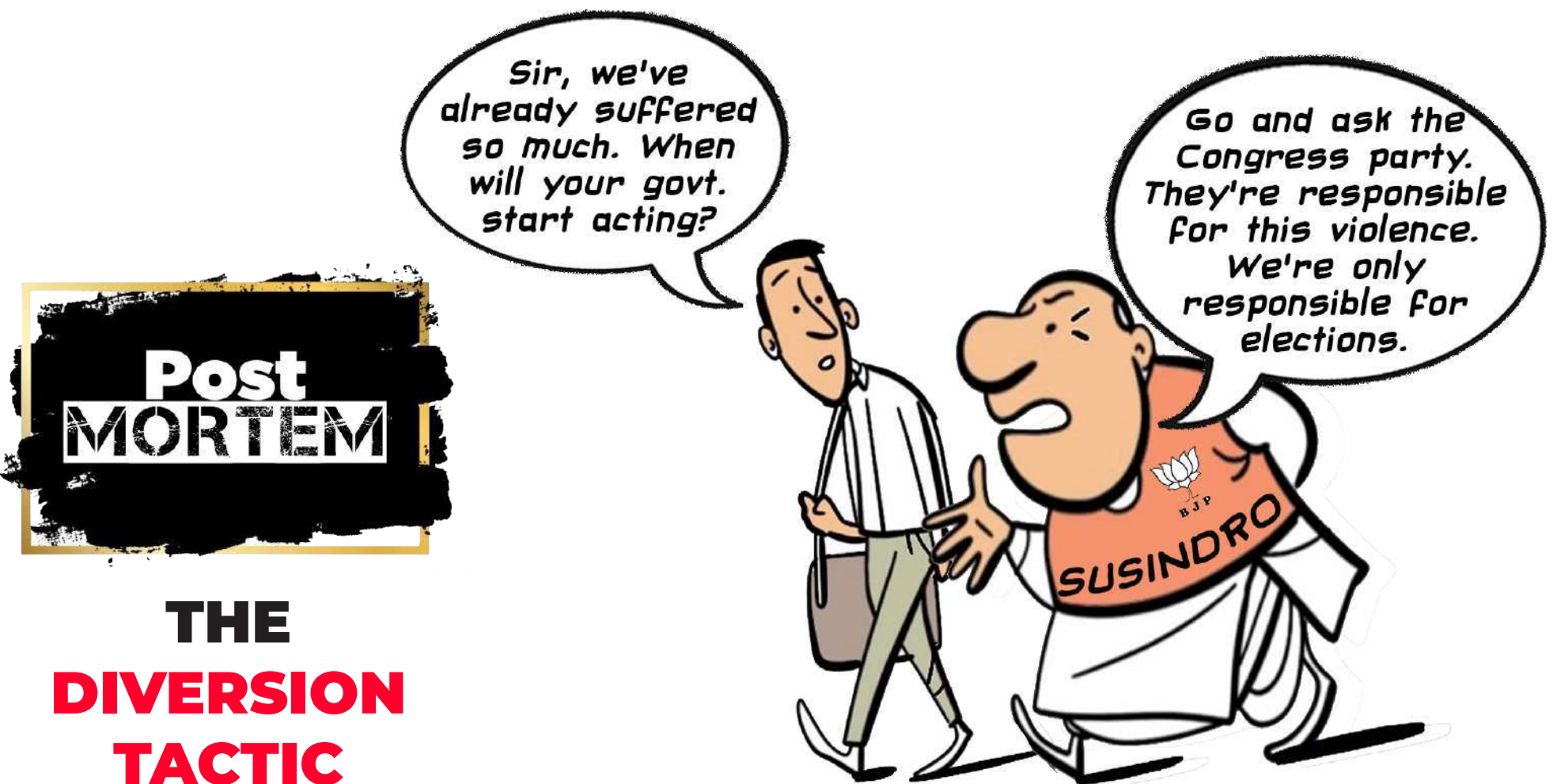
1) Article 14 that grants equality before the law and equal protection of the laws to all.

2) Article 15 which enlarges the concept of secularism to the widest possible extent by prohibiting discrimination on grounds of religion, race, caste, sex or place of birth.

3) Article 25 provides 'Freedom of Conscience', that is, all persons are equally entitled to freedom of conscience and the right to freely profess, practise and propagate religion.

4) As per Article 26, every religious group or individual has the right to establish and maintain institutions for religious and charitable purposes and to manage their own affairs in matters of religion.

5) Article 29 and Article 30 provide cultural and educational rights to minorities.



Are your hearts hardened like stones?

Lo!

Aren't your hearts even moved yet by -
The gruesome deaths of David Thiek?
Mutilated images of Olivia & Florence?
The horrific burning scene of Tonsing & his mother?

Lo!

Haven't you shed even a single tear yet for -
Our two sisters molested and raped in public?
The torture-unto-death story of Letminthang?

The afflictions of Jamkholal & Ngamthang till death,
and many more?

Lo!

Are you robots? Or machines without hearts?
Even if our dogs cried every night,
Feeling lonely in the deserted village,
Are your hearts hardened like stones?

Lo!

Stop endorsing ideologies that can disunite us.
What is there to celebrate - 'HUN', 'KUT', and '31st'?
Do you joyously dance the day your mother died?
For all blood spilled can befall upon you!

- Hillsman J. Tearsworth