

Thingkho Le Malcha

A Daily Newsletter by KSO Media & Documentation Cell



RM Phaijol RELIEF CENTRE

RM Phaijol Community Hall, Sadar Hills

Managed by
District Administration &
Kuki CSOs, Sadar Hills

Total Inmates Registered: 140



KUKI VICTIMS' UPDATE

As on 20.02.2024



164
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.

DISREGARD FOR SUPREME COURT DIRECTIVES TO SAFEGUARD DISPLACED PERSONS ASSETS INDICATES BREAKDOWN OF CONSTITUTIONAL MECHANISM IN MANIPUR: KUKI INPI MANIPUR

The Kuki Inpi Manipur (KIM) on Friday stated that the blatant disregard for Supreme Court's directive to safeguard assets of displaced persons by the residents of Imphal valley is a clear indication of the breakdown of constitutional mechanisms in Manipur.

The apex body of the Kukis stated that they take strong exception to the illegal occupation and confiscation of homes and properties belonging to Kukis who were forcibly displaced from their residences in Imphal Valley.

KIM stated, "It has come to our attention that these properties are now under the control of Valley-Based Insurgent Groups (VBIGs), including the Arambai Tenggol faction, and are being utilized as operating centers for anti-national activities, such as looting and killing within the valley, and for the ongoing attacks on the Kukis in the Meitei-Kuki border areas".

Regarding the issue of the houses and properties of displaced persons (IDPs), KIM stated that the Supreme Court issued a directive on September 25, 2023, instructing the Government of Manipur to safeguard the assets. This directive aimed to protect those affected by ethnic violence in Manipur since May 3, 2023. However, the blatant disregard for the Supreme Court's directive is a clear indication of the breakdown of constitutional mechanisms within the state of Manipur, it added.

Despite the failure of the Manipur State government and the overall collapse of state governance, it is deeply troubling that such unlawful actions continue to occur under the watchful eyes of Central Security Forces, stated the release.

Similarly, it is profoundly concerning that the anti-national leadership of Manipur State and the majoritarian persecution continue to represent the Government of India, says KIM.



Despite Prime Minister Narendra Modi's noble call for "one earth, one family, one future", it is ironic that Manipur remains deeply fragmented due to the indecision of the Central Government to effectively mitigate the grave issues of the Human Rights Crisis in Manipur, stated the release.

The release further stated that the situation highlights a serious breach of legal and moral obligations of the Government of India and underscores the urgent need for accountability and adherence to the rule of law.

The failure to address these violations not only perpetuates injustice but also undermines the trust of the people in governmental institutions and the judicial system, it added.

It is imperative that swift and decisive actions be taken to rectify these injustices and uphold the rights and dignity of all citizens, regardless of belonging to the majority or the minority, and without succumbing to the hunger for political gains, stated the release.

CRUCIAL MEETING HELD BY NAGA, KUKI MLAS IN GUWAHATI AMID MANIPUR ETHNIC CONFLICT

Today, a significant meeting involving ten Kuki and seven Naga MLAs from Manipur took place at a Guwahati hotel.

Among the Naga MLAs present were Awangbow Newmai, Khashim Vashum, Losii Dikho, K Leishyo, S.S. Olish, and others, while the Kuki MLAs included Ngursanglur Sanate, Letpao Haokip, LM Khaute, Letzamang Haokip, Paolienlal Haokip, Nemcha Kipgen, Vungzagin Valte, Kimneo Haokip Hangshing, Chinlunthang, and Haokholet Kipgen.

This meeting holds significance as it comes amidst efforts by the Meitei and Kuki factions to court the Naga side amid the ongoing ethnic tensions in Manipur.

Discussions primarily focused on the Hills Area Committee and issues such as the scrapping of the Free Movement Regime (FMR) and resolution



of the ongoing ethnic conflict in Manipur.

Today's meeting between the two groups was not the first time since the ethnic crisis unfolded in the state of Manipur. On June 21, 2023, two Naga legislators held a meeting with six Kuki MLAs in Guwahati.

However, the source close to the development did not disclose the agenda of the meeting back then, claiming it to be too early to reveal.

RETALIATORY BOMBING AT AMSU OFFICE GATE FOLLOWING ABDUCTION OF PRESIDENT BY UNLF

A bomb blast occurred at DM College Campus, Thangmeiband, in front of the All Manipur Students' Union (AMSU) office at approximately 9:23 pm. The explosion resulted in two individuals being injured, who were swiftly transported to Raj Medicity Hospital for immediate medical attention.

Police teams have arrived at the blast site and are currently conducting preliminary investigations to ascertain the cause and nature of the incident.

Injured persons have been identified as Oinam Kenedy of Upokpi and Salam Micheal of Keibul Lamjao.

Notably, AMSU President Kongbrailatpam Haridev Sharma was abducted by armed miscreants on February 20 and his whereabouts is yet to be ascertained till now.

In connection with this, five student bodies jointly condemned alleged abduction of All Manipur Students Union (AMSU) president.

Addressing media persons at the office of Democratic Students Alliance of Manipur (DESAM) on February 20, its president, Mayengbam Somorjit said that president of AMSU, Kongbrailatpam Haridev Sharma yesterday by unknown miscreants. The fateful incident was happened while returning from Manipur University.

Insiders have disclosed that the AMSU president's abduction by the UNLF and today's bombing at their office gate might be a reprisal for the demands made by five student bodies for the safe release of Kongbrailatpam Haridev Sharma.

ITLF URGES AMIT SHAH TO STOP TRANSFER OF KUKI COPS TO MEITEI AREAS

Kuki-Zo group Indigenous Tribal Leaders' Forum (ITLF) in Manipur on Friday petitioned Union home minister Amit Shah seeking his intervention as the Manipur Director General of Police (DGP) allegedly issued an order for the transfer of over 100 Kuki-Zo tribal police personnel to Meitei-majority areas.

In a letter to Shah, the ITLF said the DGP's order was unacceptable.

"It requires them (Kuki cops) to travel to Meitei districts and, if they survive the journey, be stationed with mostly Meitei police personnel. This is a death sentence as the government cannot guarantee their safety," the ITLF wrote in the letter.

Viewing the order as a ploy by the state government to "target Kuki-Zo police personnel as they will not be able to report for duty in Meitei areas", the ITLF requested Shah to immediately intervene and stop this "discriminatory" order before disciplinary action is taken against the Kuki-Zo cops.

The organisation pointed out that the ethnic violence between Meiteis and Kukis had led to a mass exodus of people, leading to a complete physical separation of the two communities from each other.

"Thousands of Kuki-Zo tribals recall how they barely survived being lynched by mobs in the state capital and



adjoining valley areas as they fled to army camps or to the jungle to seek safety. The unlucky ones were lynched on the streets or in their homes by merciless mobs," the ITLF said.

It added that personnel of central and state security forces belonging to the Kuki-Zo community were not safe either as evident from their evacuation to tribal districts in the wake of the violence.

Citing an alleged incident, the ITLF said three tribal security personnel, trying to report for duty, were beaten up mercilessly before being rescued by central security forces. The organisation said the incident served as a reminder of the danger faced by the Kuki-Zo community.

Source: [The New Indian Express](#)



Coming together is a beginning. Keeping together is a progress. Working together is a success.

– Henry Ford

MEITEIS' POLICE COMPLAINT SPREE ON WELL-DOCUMENTED HISTORY OF KUKIS: A DESPERATE ATTEMPT TO DISTORT HISTORY

In another desperate attempt to distort a well-documented fact about the Kukis by the communal Meitei community, a self-styled leader from a Meitei-centric organisation has filed a police complaint against one of the prominent Kuki chiefs and a students' organisation from the Kuki-Zo community on Thursday.

The self-styled General Secretary of the so-called Federation of Haomee, Y. Shyam Khuman, had lodged an FIR against the office bearers of Zomi Students' Federation (ZSF) and the Chief of Ukha Loikhai Village Mr. Thenkhomang Haokip, at Imphal West Police Station under section 153/153-A/295-A 505(1)(b)/505(2)/34 IPC.

The communal Meitei leader accused the Kuki individuals of wantonly giving provocation with intent to cause riot, promoting enmity between different groups, deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs, statements conducing to public mischief which makes, publishes or circulates any statement, rumour or report with intent to cause fear or alarm to the public & statements creating or promoting enmity, hatred or ill-will between classes with common intention.

The fact is that as the owner and Chief of the Thangting Hill Range, no individual or organization or NGO has the right to distort Mr. Thenkhomang Haokip's inherited 'Land & Heritage' from his forefathers. Thangting is situated within his Chiefship jurisdiction and creation of Thangting Sub-Division was initiated by the Government of Manipur on the 25th of August 2014, which was later finalized for Kangvai.

Also, the claim of the Forest, Environment Department, Government of Manipur, with respect to 'Thangting Range' falling within the Churachandpur-Khoupum Protected Forests through the notification of 17/09/1966, Notification No. 55/10/66-M (2) under Section 29 of the Indian Forest Act, 1927 has nothing to do with the



land ownership of the Village Chief as it was made without the knowledge and consent of public of the region and concerned land-owner Chief nor with written 'No Objection Certificate' (NOC).

With regards to Haokip Reserved, it is to note the following orders of Colonial British India Imperial Government as under:

a) Mr. Cosgrave's Order Misc. Case No. 616/1907 demarcated 'HAOKIP RESERVED' Land of SONGPI @ Songpi Sub-Division (Churachandpur) in the year 1907.

b) Mr. Duncan's Order Misc. Case No. 402/1934-35, and Mr. Steward Thim, PA (Manipur State Darbar)'s Order for Cancellation of Haokip Reserved of 15/7/1935 Manipur State Form 11-9 (Judicial, was revoked by Mr. T.A Sharpe, ICS, President of Manipur State Darbar (MSD) Order Misc. Case No. 661/1941-42, re-instated HAOKIP RESERVED, vide Misc. Case No. 616 of 1907 on the 6th May 1942, that was cancelled in 1934-35 and drew the Map of Haokip Reserved Land in 1941-42 (AD).

c) Sir. Nicholas Beatson Bell, Chief Commissioner of Assam appointed B.C Gasper, ICS as the 1st Sub-Divisional Officer (SDO) of SONGPI SUB-DIVISION on the 16th October 1919.

KUKI REFORMATION FORUM REFUTES STATE GOVERNMENT STATEMENT ON THANGTING RANGE

The Kuki Reformation Forum has issued a clarification and refuted the february 19 order issued by the State government in response to the claim of Ukha Loikhai Kuki village chief.

In a letter to R.K. Amarjit Singh, Special Secretary, (Forest, Evt. & CC Manipur), KReF stated that the claims of Forest, Environment & CC as “Thangting Range’ falling within the Churachandpur-Khoupum Protected Forests through the notification of 17/09/1966, Notification No. 55/10/66-M (2) under Section 29 of the Indian Forest Act, 1927 was made without the knowledge and consent of the Public of the Region and the concerned Land Owner or Chief nor with a written “No Objection Certificate’ (NOC).

KReF clarified the claims of Forest. Evt. & CC vide. No.27/45/2023, dated February 19 2024, referencing Office Memorandum No. 1/46/2028/ Forests, dated, 07/11/2022 of PCCF & HOFF etc. has nothing to do with Ukha-Loikhai village Land ownership rights.

The statement of the Government of Manipur having ‘NO RECORDS’ of the so-called ‘HAOKIP RESERVED’ of 1907 Land Right ownership possessed by the Haokip Kukis from Mr. Cosgrave’s Order Misc. Case no 616/1907. (Hill Darbar) is true and a historical fact that Manipur State, created only in the year 1972 may not have such knowledge and record, stated the letter.

With regard to ‘Haokip Reserved’, KRef mentioned a list of orders of Colonial British India Imperial Government. As per the letter, Cosgrave’s Order Misc. Case No. 616/1907 demarcated ‘HAOKIP RESERVED’ Land of SONGPI @ Songpi Sub-Division (Churachandpur) in the year 1907.

Duncan’s Order. Misc. Case No. 402/1934-35, and Mr. Steward Thim, PA (Manipur State Darbar)’s Order for Cancellation of Haokip Reserved of 15/7/1935 Manipur State Form 11-9 (Judicial, was revoked by Mr. T.A Sharpe, ICS, President of Manipur State Darbar (MSD) Order Misc. Case No. 661/1941-42, re-instated HAOKIP RESERVED. vide Misc. Case No. 616 of 1907 on the 6th May 1942, that was cancelled in 1934-35 and drew the Map of Haokip Reserved in 1941-42 (AD).

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(SDO) of SONGPI SUB- DIVISION on the 16th October 1919, the letter added.

As stated by the Chief of Ukha-Loikhai, Thenkhomang Haokip, Thangting is the site of Kuki traditional religion Nungjai Pathen, before the advent of Christianity in the region and to the community. Thangjing or Thangching is the corrupted word of THANGTING, KReF added.

The declaration of Thangting as ‘Protected Site’ by the Government of Manipur, and acquiring 4 hectares under Section 4 of the Manipur Ancient and Historical Monuments and Sites & Remains Act’, 1976, vide Gazette No.376, dated 14/11/2022, through bogus processes without the knowledge and consent of the owner (land holder)’s Complaint Letter addressed to the Commissioner (Art & Culture), Government of India, dated, 1st January 2021, vide RR. No. 54, dated, 19/1/2021 and dated, 27/7/2022 vide RR No.8, dated 27/7/2022 respectively, the letter added.

The statement of the Special Secretary (Forest, Evt. & CC) Government of Manipur, terming the factual and historical claim of Ukha-Loikhai Chief as fabricated, concocted is of mala-fide intention to mislead the public. It is not fabricated and concocted, but rather a factual history of “Thangting Range, Ukha-Loikhai Kuki Village and HAOKIP RESERVED -1907 of KUKI HILLS, 1952- 1949 (Source: History of Kuki Hills in Kanglei Manipur from 1852 to 1949)”, outer Manipur that Government of Manipur established from 1972 have no knowledge nor ‘Any Record’ of, as it stated in its notifications No. 4 that there are ‘No Records of the so called “Haokip Reserved”, stated the letter.

B.C Gasper, ICS, SDO of Songpi Sub-Division (SW) Case No. 25 of 22/6/1926 permitting Haokip Kuki Chiefs to claim or collect taxes in kind from Manipuris for collecting Plantain leaves and big trees in THANGTING RANGE for making boats etc, in the form of Dry Fish or Tobacco, it added.

UNREMORSEFUL AND UNAPOLOGETIC MEITEIS LAUNCH HUNGER STRIKE IN DELHI DEMANDING PEACE AND HARMONY, GOT ARRESTED

The ethnic genocide pogrom against the Kuki by the Meitei community, spearheaded initially by the Meiteis and now in coordination with UNLF, has left thousands of Kukis under the mercy of public donations and relief for their survival. The living victims are basically left handicapped from their livelihoods and shelters. The hunger strike organized by the LIMIT in conjunction with the Delhi Meitei Coordinating Committee (DMCC) and the Manipuris residing in the national capital is rather ironic, it is a cruel joke made against the victims of their cruelty. Having no mercy nor any apologetic attitudes on their part toward people who are left homeless and jobless by their cruelty, they dare stage a hunger strike in the capital city when they don't dare condemn the heinous crimes of their community members. Their crying for peace and harmony is another HYPOCRISY.

The striking similarity between Arambai Tenggol's demands in their ULTRA KANGLA fort meet and these demands by protestors who staged the dramatic hunger strike is proof the height of animosity Meiteis have towards the Kukis. The genocide against the Kuki thus is done in consensus with the approval of the majority Meitei community. Thus these protestors are Arambai Tenggols without Bullets and Guns. Demand for NRC and abrogation of SoO is demanded with malicious intention against the Kukis, thus demand for restoration and harmony in Manipur in the same line with NRC and abrogation of SoO, exposes them of their true intentions. To them, only Meitei Rights Matter.

A true torchbearer of peace would rather stage the hunger strike at Kangla fort, appeal the Biren Government, Arambai Tenggol, UNLF, COCOMI and the likes to stop their genocide pogrom. Staging a hunger strike in Delhi is another PR mechanism by an attention-seeking community who has no truth with them but are limelight hungry. They are misusing Gandhi's non-violence which he used for a noble cause by utilising it to fulfil their malicious and cruel pogrom. They leave no stone unturned as long as it oppresses Kukis and divert their demand for justice.

If there are wonders of the world based on hypocrisy, Meiteis will secure its position by a large margin. They killed, tortured, raped, evicted, physically and emotionally assaulted, mocked, defamed, oppressed and discriminated against the Kukis but now demand peace and harmony without any apology or remorse. I mean, how? They want the world to consider Kukis as non-existent so that they can freely be oppressed without accountability like the Government of Manipur allows them and the territorial integrity of Manipur remain intact. One cannot help but wonder if they are really human or an evil reincarnation of humans. Like, how can a human being be so inhumane?

Can peace and harmony have a place in a society where hatred rules? Can integrity and unity survive where there is trust deficiency and no feelings of fraternity? Can democracy survive in an environment where the majority community thinks their rights and needs shall come first? Can non-violence be a facade to achieve malicious and cruel aspirations? Can Kuki's injustice be redressed where Meitei has no remorse for their cruelty? The answer to the above questions is No.

Separate Administration from Meiteis and from the political territory of Manipur is the only solution for the Kukis. Meiteis Sumang Leela and a few Meiteis facade as a torch bearer of peace and harmony can't heal the deep wound and injustice the Meiteis have inflicted against the Kukis as even now it is visible that their only regret is the territorial integrity of Manipur can be compromised from their own actions. Leave alone the Kukis, no human deserves to stay together with an oppressor whose only aim is to attain their own selfish interest even after committing heinous cruelty against someone with no remorse.

REIGN OF TERROR IN IMPHAL VALLEY: RISE OF FAKE INSURGENTS EXPLOITING INNOCENT BUSINESS OWNERS

The Meitei radical and insurgent groups' reign of terror in Imphal valley is growing ever more and emboldened, with extortion, forceful donations and public floggings on the rise in the conflict-torn valley. Many have also expressed the rise of fake insurgents who are exploiting innocent business owners through extortion tactics.

Since the signing of a ceasefire agreement with the government, there have been numerous reports of abductions, killings, looting, and extortion perpetrated by the United Nation Liberational Front (UNLF) Pambei Faction.

In addition to their active participation in the ongoing violence, the Pambei faction of the United Nations Liberation Front (UNLF) has been implicated in various criminal activities throughout the Imphal valley.

The ceasefire agreement appears to have emboldened the group to unleash a reign of terror in the Imphal valley, with many individuals falling victim to their oppressive tactics.

Numerous individuals with malicious intent have exploited the ceasefire agreement between the government and UNLF to engage in extortion, demanding ransom, and kidnapping local business owners while posing as insurgent groups. Instances of extortion and compulsory contributions from businessmen have become increasingly common, leading to confusion among them as they struggle to distinguish between genuine and counterfeit insurgents.

One factor contributing to the surge in extortion is the Meitei radical group known as Arambai Tenggol, which has imposed compulsory contributions on shops throughout the Imphal valley. With over 50 units, the Arambai Tenggol Unit collects taxes in various ways, creating difficulty for businessmen in meeting their demands. Many local businesses have refrained from speaking out due to fear of reprisal from these radical groups.

Furthermore, there have been reports of harassment against the Naga tribal community by individuals claiming affiliation with Arambai Tenggol. Although the group often



denies involvement in such activities, perpetrators continue to extort under the guise of Arambai Tenggol. Additionally, women's groups like the Meira Paibis have also been implicated in extortion schemes. As a result, the Imphal valley has become a focal point for illicit activities such as extortion, kidnapping, and public floggings, instilling a sense of terror among residents.

An anonymous citizen, deeply troubled by this trend, addressed the community and local authorities in a letter, shedding light on the alarming situation. The letter, published by the Imphal Times, underscored the urgent need to address the welfare of the community amidst escalating threats posed by fake insurgents.

Expressing concern for the financial stability of local businesses and the pervasive atmosphere of fear and insecurity among residents, the letter called for heightened public awareness and support for affected business owners. It urged the newspaper to dedicate editorial resources to investigate the prevalence of fake insurgents, delve into the scope of their activities, and examine the challenges faced by businesses in combating this menace.

The appeal reflects growing apprehension within the community and underscores the imperative of collective action to hold perpetrators accountable and safeguard the well-being of residents and businesses in the region.

MANIPUR VIOLENCE HAS TARNISHED INDIA'S SECULARISM: RETIRED SC JUDGE K M JOSEPH

Former Supreme Court Judge, Justice KM Joseph on Thursday condemned the ongoing ethnic violence in Manipur, highlighting that it has tarnished India's secularism.

During a lecture titled 'Concept of Secularism Under Indian Constitution,' Justice Joseph underscored the crucial role of secularism in safeguarding democracy in India.

In his address, Justice Joseph denounced the violence in Manipur, which has led to numerous casualties and the destruction of over 200 religious sites since May 2023.

He raised questions about whether the conflicts were based on religious or tribal differences, asserting that such incidents undermine India's commitment to secularism.

Justice Joseph emphasized the crucial role of the media in reporting unbiased facts and urged journalists to unite in holding the government accountable. He also emphasized the media's duty to uphold constitutional values and protect citizens' rights from government overreach.

Additionally, Justice Joseph restated the importance of political neutrality regarding religion, emphasizing that religion should not influence electoral campaigns.

He stated that secularism necessitates the state to remain neutral and avoid interference in religious affairs beyond what is essential for public welfare.

Hailing from Kerala, who retired from the Supreme Court in June 2023, referred to the Constitution of India



to remind politicians that they should not favor any religion or use it as a tool for political gain during an election.

He pointed out Prime Minister Narendra Modi's participation in the consecration ceremony of the Ram Temple at Ayodhya as a case in point.

Since February 2023, the Northeastern state of Manipur has been experiencing violent clashes among various ethnic groups. The most recent bout of unrest began on May 3, last year, when a tribal student union organized a march to protest the non-tribal Meitei community's request to be included in the Scheduled Tribe (ST) list. The march escalated into violence, leading the police to impose a curfew and issue shoot-at-sight orders to restore order.

CHURACHANDPUR YOUTH AMONG 100 UN LEADERS AGAINST NUCLEAR ARMS



A youth leader from Churachandpur has been chosen as one of the 100 young leaders in the world who will take part in the Youth Leader Fund for a World Without Nuclear Weapons programme of the United Nations Office for Disarmament Affairs (UNODA).

Dennis Lallienzuol Hmar, 29, who also spoke at the 2nd Biennial United Nations Global Indigenous Youth Forum in Rome, Italy in November 2023, has been selected from over 2,000 applicants from 63 countries. He was given the opportunity to participate in the first Young Leader Fund cohort in December 2023.

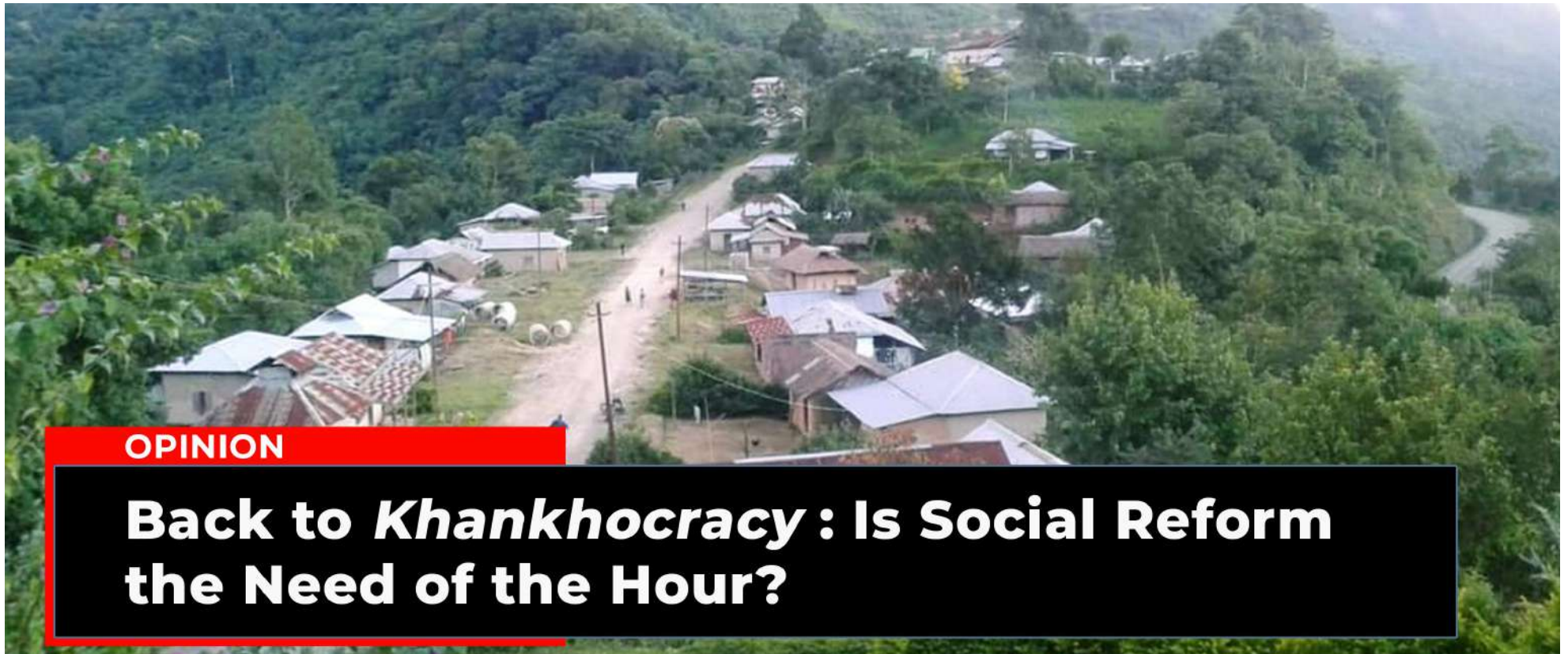
The programme will include training in general principles of nuclear disarmament, non-proliferation, and arms control. A select group will also have a week-long in-person study tour to Hiroshima and Nagasaki.

The Youth Leader Fund is one of the initiatives of the United Nations Office for Disarmament Affairs (UNODA), which is supported by the United Nations Institute for Training and Research (UNITAR) and is funded by the

Government of Japan. The programme aims to provide support, education, and skill development opportunities to young people from all over the world who are committed to peace and security. This will include a combination of online and in-person courses, as well as networking opportunities with experts from different fields. The training will help them to become active advocates for nuclear disarmament and promote the values of peace and security.

Dennis's selection as a Youth Leader Fund participant is a testament to his commitment to peace and global security. He has been previously recognised by the United Nations as an Agent of Change for the Global Goals, and he has also been a fellow of the Youth Engagement and Empowerment Programme (YEEP) for South Asia and South East Asia under the United Nations Office for Counter-Terrorism (UNOCT).

Source: [East Mojo](#)



OPINION

Back to *Khankhocracy* : Is Social Reform the Need of the Hour?

A society's well-being is reflected in the way the youths are organised at the village level, or tribe/community level at large. How the Young Mizo Association (YMA) and Mizo Zirlai Pawl (MZP), along with the Church NGOs, function in the Mizo society can be an example if one is looking for a model. In fact, as pressure groups, these NGOs play an important role in all major policies and programs in that state. At times, they even influence the outcomes of state elections as any political party that goes against the wishes of the Church and the two youth associations always end up losing the electoral battle. Among the Kukis, the structure of KSO Nagaland comes very near to it in terms of its connection with the units at the village level.

The case of the Kuki society in Manipur is almost the opposite of what we see in Mizoram, and partly in Nagaland. The reasons are many and varied. For one, the Kukis of Manipur are yet to have a territory or homeland which they can call their own. Secondly, there are too many contenders to fill the space.

However, the main reason behind the failure of the Kuki society to have a responsible association for all the youths seems to have been rooted in the authoritarian nature of the institution of chieftainship. In the traditional Kuki society, the House of the Chief

(*Haosa Innpi*) in a village is the most important political institution and all others are subordinate to it. Every village has a chief who is in control of almost everything—from military to village administration, economy, and even religious affairs. The patriarchal Kuki society follows strict patrilineal lineage in which genealogy and clanship occupy an important place.

Be it within a family, a clan, a village, or even within a group of clans and clusters of villages having chieftainship, there is always a man who is the head of that institution. The chief may seek advice from his clansmen, village elders, subordinate chiefs, heads of clans, or even family members, but his words are final.

In the present time, this mind-set of being the final authority has transcended beyond the traditional institutions and enters into the modern institutions including the Church and community organisations. In a Church, the words of the Pastor are often considered infallible. In the same way, the community organisations are considered as the rightful authority to take decisions on behalf of the whole community, with or without the opinions of

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the members. In this way, those democratic elements rooted in the traditional values [*Khankho-Nunkho*] that offers space for the common people to raise their voice are often suppressed. We call this attitude the "*Haosapu Mentality*".

Among the Mizos, since the institution of Chieftainship was done away with 70 years ago, they can now imagine a democratic way of life. For them, leadership is no longer the monopoly of the chiefs. This has been adapted to some extent by our *Unau* tribes in Lamka. For some of the other kindred tribes, particularly those belonging to the R-Group, since they have also discarded hereditary chieftainship many years ago, they could fare a little better at least at the village administration.

For most of the G-Group of tribes, particularly the Thadou-Kuki speaking community, the traditional chieftainship style of functioning is still evident in all walks of life. Even the chiefs [*Veng Haosa*] of villages in towns are not essentially different even though the villagers own their respective homesteads.

What is more intriguing in the Kuki society is that, the elitist groups are always either the chief, or from the chiefs' families. However, the problem is not so much about a chief, or somebody from the chief family, becoming an elite, but leaders having the "*Haosapu Mentality*"!

To reform the Kuki society requires a revolution led by a visionary leader who is ideologically sound. Yet, reform can also be brought through gradual process. This will not only be acceptable to the larger community but also more civilising.

To many, the first step of reform would be to have a social platform where all the youths of the community can feel at home. To make it representative, the said platform, thus formed, must be rooted at the village

level. As of now, there is the KSO that apparently represents all the youths but at the same time most of the youths are not formally members of it at the grassroots level. To make this idealistic view a reality, the following points may be taken into consideration:

1. There should be a General Headquarters, preferably in Lamka being the largest town, and Joint Headquarters in other States where there are sizable Kuki populations.
2. Every district, or a combination of two or more districts wherever there are sizable Kuki population, shall have a branch.
3. Below the branch level comes the block.
4. And again below the block, there shall be village youth clubs, or for that matter area level youth unions, that will be the constituent units of the block. This flexibility at the village level is inevitable since most of the Kuki villages are small in size. However, villages having enough households, say 100 or more, may also be a unit of the block. In case there is a cluster of small villages, a group of villages or localities in the case of a town may come together and form a unit. These units must be the basis or foundation of the organisation at the grassroots level.
5. Each village, or clusters of villages and localities, may have their own units [Vengs in the case of towns and bigger villages, and villages in the case of group of villages] where all the individuals/youths are members.
6. Over and above, there should be a strong standing committee, or advisory board, who will

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act as the eyes, ears, and brain, of the organisation at all the levels. This will not only provide a room for senior/former members, experienced persons and experts to have a say but even people working in different organisations who are legally barred from becoming a member can play key roles.

It may also be kept in mind that the jurisdiction of such organisations and its branches/units shall not necessarily follow the existing administrative boundaries as these can be altered any time. Instead, the size of Kuki population in the respective area should be given priority while demarcating the jurisdictions of the branches/units within that organisational structure.

Now, if the above mentioned organisational structure is put in place accordingly, an individual by default becomes a member of the youth club at the village level; each village/group of villages (clusters) form a unit at the block level; block levels form the district branch, and the district branches, including those from the cities, will form the General Headquarters, or the joint Headquarters as the case may be. In other words, each individual who is a member of a local youth club [in]directly becomes a member of the General Headquarters/Joint Headquarters.

In the same way, the channel of information or chain of command should flow through this structure in formal/official matters, but as per the need, direct communication may also be maintained between any two levels or among units of the same level. This will make the organisation not only efficient but also ensure the participation of the subordinate units.

In the present Kuki society, whereas the relationship between the General Headquarters, branches, and blocks are usually efficient, there is often lack of coordination between the blocks and its village units, except to some extent in Lamka. If this structural reform

is put in place by focussing on the grassroots, the functioning of the organisation may become more democratic and perhaps more participative. In other words, election to the offices at the base (village units) will be conducted through direct elections, and those of the other levels will be through indirect election comprising of all the units and branches.

Once this desired restructuring is executed for the youths, the society can hope for reforms at other levels too. And remember, every organisation – be it the Inpis, Church, or political parties – will listen to such an organisation where all the youths are members as in the case of Mizoram. That organisation, if it works enthusiastically, will also come in handy in a conflict situation like the present one where the mobs often run the show without listening to the leaders. Say, to control a 500 or 1000-strong mob, the leaders of a district/branch alone may not be sufficient. So, imagine the executives of a district/branch so elected through proper channel based on merit alone being assisted by the representatives of all the blocks or units in unison!

In the meantime, we often talk about social activists being too self-centred but never question the system which endorses such corrupt practices. Undoubtedly, if a member of an organisation becomes corrupt, it is not the fault of the individual alone but the system that provides the room. Similarly, good leaders are the by-products of good societies, and not vice-versa. A leader howsoever capable he is can't lead a society in the right way unless the society itself is enlightened. Anyway, the Kuki society badly needs regeneration through social reforms rooted in the traditional value **Khankho**.

THE BUZZ SOCIAL MEDIA

Thongkholal Haokip
@th_robert

The same is with Churachandpur district in Manipur where not only mobile internet is suspended, but also the fibre internet services, and online classes are totally disrupted. After 5 days since the unrest semblance of order has returned, yet the suspension is extended for 5 days

Maj Gen (Dr) YashMor @YashMor5 · Feb 22

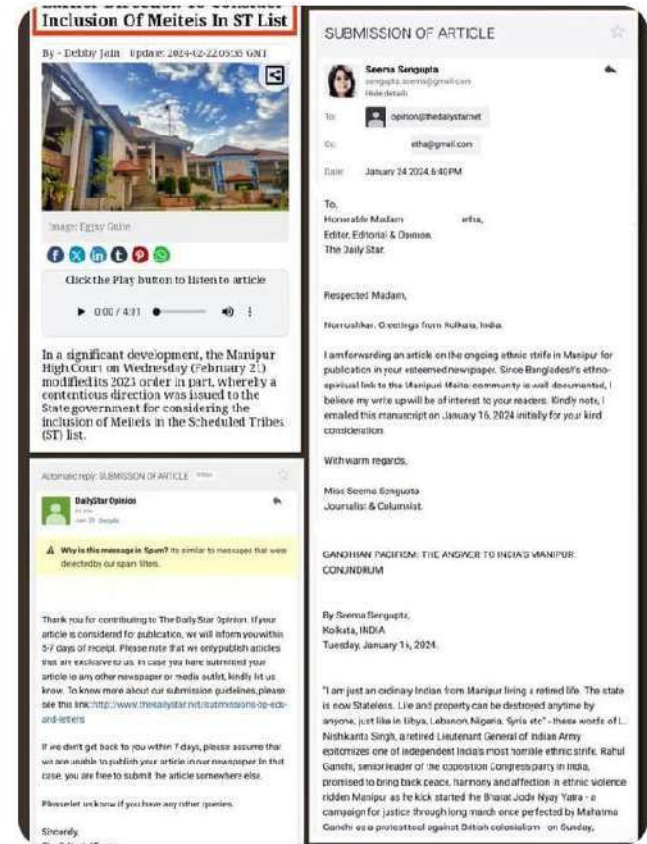
I don't understand why internet is shut on mobiles in large parts of Punjab and Haryana?
Students are unable to attend classes for online courses.
This is such a retrograde step and finally the impact is felt by the poorest strata of society...

6:19 AM · Feb 23, 2024 · 3,786 Views



Seema Sengupta, @SeemaSengupta5 · 15h

The cause of **Manipur's** violence is now removed. But bringing back harmony will be difficult, if not impossible. All this while even foreign media refused to publish anything on **Manipur's** horrendous ethnic strife. Was it due to Modi govt's invisible influence? Only time will tell.



THE IGNITER OF VIOLENCE





15th February 2024

Pain that strikes the Kuki Nation,
Unfolding the behemoth tragedy,
Loss of souls that quench the incubus
SP Shiva Anand Surve of Churachandpur,
Ravelling the intrigues as a loyal dog,
No humanity engrave on his honor emblem.

Trained to be an esteem epitome,
Pride and snobbery engulf 'them breath'.
Blood on your hands, indelible in the annals...
Where lies your fidelity; totalitarian, rationality,
humanity, scapegoat!

We grief a deep sorrow but not for long,
A marathon history awaits, The Separate Administration.
The diabolic, savage and disgrace you have inflicted
Crave to your totems for remorse

No nothing quash a Nation that has a foundation on
Christ - the Living God
Let 'martyr' be our hope that propel and invigorate us
Persist with faith hope and love
For decree of Our Ancestral Land is on the horizon.

- **Henry D Summer**