

Thingkho Le Malcha

A Daily Newsletter by KSO Media & Documentation Cell



M. SONGGEL EVANGELICAL CHURCH ECA, ECCI.

Estd. 1958 Churachandpur District, Manipur



M. Songgel RELIEF CENTRE

M. Songgel ECA Sunday School Hall, Lamka

Managed by
Kuki Khanglai Lawmpi
General Headquarters (KKL GHQ)

Total Inmates Registered: 508*

■ Male: 238

■ Female: 270

*As on 25th July, 2023



KUKI VICTIMS' UPDATE

As on 16.12.2023



158
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.

MANIPUR HC RESERVES JUDGEMENT ON REVIEW OF ST STATUS ORDER

As both the Manipur Government and Union government stalled for time before the Manipur High Court, a Single Judge Bench of Justice Golmei Gaiphulshillu reserved judgement. There were no written submissions from either, on a petition to review the controversial March 27 order on inclusion of Meiteis in the Scheduled Tribes list.

The initial order, authored by the erstwhile Acting Chief Justice M.V. Muralidharan had directed the State government to send a proposal on inclusion of Meiteis in the ST list, to the Union government, which led to widespread protests from existing ST communities in the state. This order, which the Supreme Court called incorrect, allegedly triggered the ethnic conflict that began on May 3 between the dominant valley-based Meitei people and the hill-based Kuki-Zo people who are classified as ST. Over 175 people have been killed so far in the violence.

Stalling the case

While tribal bodies in Manipur appealed the order within days of the violence beginning, the Meitei Tribes Union took their time and filed a review petition, seeking that the March 27 order be modified in order to get a lesser relief. The MTU, which was the original petitioner in the case that led to the controversial order, cited the Supreme Court's remarks to seek a lesser relief of a consideration as opposed to a direction.

Advocates representing tribal bodies say the purpose of filing the review petition was to indirectly derail the appeal proceedings. In the review case, the tribal bodies' application to be impleaded was rejected by the court, given that they had already filed a third-party appeal.

Following this, the court heard arguments in the matter, and has repeatedly sought a response from the Manipur Government and the Union government on the review petition but to no avail.

According to case records, advocates representing the Manipur government submitted that despite repeated requests seeking instructions on filing the reply, authorities insisted on seeking more time to file a reply. "The government was told repeatedly that seeking time repeatedly is not an appropriate end game," a source said.

Similarly, the Deputy Solicitor General of India representing the Union of India in the matter, also sought more time to seek instructions on the subject of filing a reply till as late as December, even though the court had sought responses in June.



Ultimately, in the last hearing on December 21, the Special Government Advocate representing the Manipur government submitted that the matter of review is between the petitioner and the court and hence the court can go ahead and decide the matter without taking the government's submissions. Accordingly, Justice Gaiphulshillu reserved the judgement on the review petition on December 21, posting the matter next for March 2024.

Third-party appeal

Meanwhile, the third-party appeal filed by tribal bodies such as the All Manipur Tribal Union and others, is being heard by a Bench headed by Chief Justice Siddharth Mridul and is now expected to be taken up for hearing on January 11. While allowing the third-party appeal, the high court had said that the arguments of the tribal bodies required to be examined for their merit.

In the appeal, the tribal bodies have argued that the High Court cannot pass directions for even consideration of inclusion without application of mind and looking at concerned records. It has further claimed that there has to be an examination of the claim of the Meiteis' that they needed to be included on the ST list before any directions can be passed, further insisting that the claim of inclusion itself had no merit.

The tribal bodies have also submitted in their appeal that the inclusion of Meiteis on the ST list had already been considered and rejected by the competent authorities on reasonable grounds, as reported by The Hindu in November, and that the High Court ought to have considered these aspects before passing its directions.

Source: [The Hindu](#)

KUKI INPI MANIPUR ORGANIZES PUBLIC AWARENESS ON REHABILITATION AND RESETTLEMENT

In the wake of ethnic violence which broke out on May 3, resulting in internally displacing a large number of people, the Kuki Inpi Manipur organised a public awareness programme on rehabilitation and resettlement at M. Songgel village, Lamka on Thursday.

The Speakers during the awareness program reflected on the idea of setting up Kuki inhabited villages with larger households so as to form a township and to even increase the number of households in the existing villages.

The President of Kuki Khanglai Lawmpi, General Headquarters, Kamthang Haokip, while stressing on the need to establish villages with large households, said that there could be business transactions within the people of the village if there are larger number of households and even market sheds could be established in the village itself.

In doing so, he said, the villagers will not find it necessary to go to other areas to sell their products, and the villages can even have their own schools, if the population in the village is large in number. "Once the number of household increases and the population is large, even the government may allot schools and set up hospital," he added.

Kamthang also said that had there been enough households in the Kuki villages in the present conflict, many villages could have possibly defended their villages and the number of displaced persons might also be much lower than the present number. "Since the Kuki people have failed to learn a lesson from the past incidents, many villages with few households are greatly affected again in the present conflict," he said.

To the people whose houses and villages are not affected by the conflict but who are forced to flee from their villages due to the present situation, the KKL President urged all of them to return and resettle in their respective villages and rebuild their livelihoods once again.



Stating that the Kuki-Zo leaders and CSOs understood the problems faced by those who fled from their villages, Kamthang also made it clear that the civil society organisations or whoever concerned might not be in a position to continue providing the needs of those in the relief camps for a longer time. Food and shelter can be donated and provided by any means to the people. However, he said, the health issues which the inmates are facing and expenditures for the treatment could be a problem in the future.

Kamthang further urged the displaced persons in the relief camps to behave and maintain discipline.

The Secretary, Relief and Rehabilitation Department of Kuki Inpi Manipur, Dr. Mangcha Haokip, presented a power point presentation on the number of Kuki villages in different districts and how new settlement areas could be established to strengthen the population.

The awareness programme was attended by leaders from various civil society organisations, displaced persons and many other dignitaries.

CHURACHANDPUR CHRISTIANS GOODWILL COUNCIL OBJECTS LEGALIZATION OF LIQUOR IN LAMKA

Concerned over the withdrawal of liquor prohibition in Manipur, the Churachandpur Christians Goodwill Council has urged the District Administration not to legalize the sale and consumption of alcohol in the district.

A letter written to the Deputy Commissioner, Churachandpur, stated that the Christians Goodwill Council has objected to the legalization of drinking on social, moral and religious grounds and requested the competent authority not to legalize the sale of liquor in the district.

With reference to the Manipur Gazette Order No. FX-8/13/2022-e-FR(I) of 6th December 2023, the State Government has withdrawn the Manipur Liquor Prohibition Act, 1991 from the state of Manipur including Churachandpur District.

“The Christians Goodwill Council is dismayed at the Manipur government’s decision to withdraw the said Act that had been banned for 32 years,” it said, adding that the Council has foreseen that the lifting of the ban on alcohol may turn out to be wrong, as alcohol abuse brings significant social and economic losses to individuals and society at large; social disorder, and a surge in domestic violence.

“Drinking leads to lack of moral control, depravity and often ends up destroying families, which form the core of society. It is detrimental to the prism of religion, morality and the physical and mental wellbeing of the population,” the Council said.

THADOU INPI QUASHES TSA-GHQ’S PEACE INITIATIVE AS IT REPUDIATES THE “SELF-ELECTED” TSA-GHQ

Vehemently disapproving and condemning the recent “peace initiative” statement made by the “self-appointed” Thadou Students’ Association (TSA) General Headquarters on December 24, the Thadou Inpi General Headquarters invalidated the peace initiative and publicly rejected the alleged “self-appointed” TSA-General Headquarters.

The Thadou Inpi General Headquarters also termed the TSA-GHQ’s “peace initiative” as highly regretful and uncalled for.

The Thadou’s apex body also appealed to the general public not to be misled by such statements made by self-appointed Lun Singson, Secretary General, TSA-GHQ while conveying sincere regret that TSA GHQ is not the right platform to address such volatile issues.

It also reminds that the Thadou-Inpi GHQ and all its subsidiary units and branches do not endorse the existence of the “self-elected” TSA GHQ which was

already dissolved on September 1, 2023, and was kept in abeyance under Order No TI/PR-007/23 dated:25/09/2023 under the caretakers of Haakholen Haokip until the Election Commission’s announcement for the said purpose.

The Thadou Inpi General Headquarters also clarified that the convening of the TSA-GHQ’s election at Guwahati without the knowledge and approval of the constituted Election Commission/Committee was null and void and highly suspected to be the handiwork of an individual with vested political interest.

The Thadou Inpi General Headquarters further stated it has always strived for close and brotherhood relationships with the kindred tribes and that they are at the forefront of the struggle for survival and our land.

ARAMBAI TENGGOLS TAKE LAWS IN THEIR OWN HAND, DISMANTLE SHOPS AT KANGLATONGBI



The notorious Arambai Tenggol has been once again in the spotlight for taking the law in their own hands. This time, by dismantling shops at Bazar Board, Kanglatongbi in Imphal West district on Wednesday.

The shops dismantled today have been a contested one since the first owner sold it to someone else. The place was even sealed by the Court. However, the first owner after selling it to a second person claimed the ownership again today with the help of Arambai Tenggol.

The first owner used the Arambai Tenggol for his personal gain, instigating them to cause physical havoc in the area. The Arambai Tenggol ransacked shops and other establishments around the vicinity.

This eventually highlights the lawlessness in Imphal valley where Arambai Tenggol goons run the show. They beat up any persons acting against their will and reprimanded those who fail to obey their order. They are the de-facto state police while also acting as the Moral Police among the Meitei populace.

It has been reported the state police who were present at the time of incident turned a blind eye to the whole

interlude, watching them as silent spectators and giving free hand to the goons of the Arambai Tenggol.

It is a well-known fact the state machineries including the law enforcing agency cannot lay a hand on the Arambai Tenggol as they enjoy the patronage of the state chief minister N. Biren Singh. That the Arambai Tenggol is the private armed militia of the State's Chief Minister and RS MP Leishemba Sanajaoba is an open secret known to all. Even state high ranking officials and police department follow their diktats. In short, the Arambai Tenggol set-up is the de-facto state government in present at the state of Manipur. Till now, there is no report of any action taken by the Manipur Police against the Arambai Tenggol. The patronage they receive from the big wigs have boldened them in carrying out terror acts. They act as the judiciary too in some circumstances, taking legal course of action in their own hands. They are the law, the judiciary and the executive at the moment.

EVERY RIGHT THINKING PERSON AMONG THE MEITEIS FACES INTIMIDATION; RADICAL MEITEI VOLUNTEERS BOYCOTT MLA LOKESHOR

Under the present circumstances facing the Meiteis' Kangleipak, anyone who speaks the truth often faces the brunt of mob violence and intimidation, thereby fostering a fascist regime under the dictatorship of N. Biren Singh.

In the complete absence of truth among the dominant insane community living in the 650 square miles of Imphal valley, there can be no critics or independent rational thought, and any person deemed anti-establishment has to be shut up by the majoritarian forces.

After the truth tellers such as Babloo Loitongbam and Thounoujam Brinda, Khundrakpam Constituency MLA, Thokchom Lokeshor has now faced forceful intimidation from the radicalised so-called Meitei village volunteers for speaking out the truth.

The insane Village Volunteer Force of Khundrakpam on Wednesday boycotted Khundrakpam AC, MLA Thokchom Lokeshor for telling the truth that the Meiteis had started the ethnic cleansing pogrom on the Kukis on May 3, 2023.

Speaking to the media at the Manipur Press Club, Imphal, VVF Convenor Nongthongbam Bobby alleged that on May 3, the Kukis burnt Meitei houses and properties in Churachandpur, Kangpokpi, Moreh and even at Saikul area, Dolaithabi, Ekou villages and that the Meitei people were running for their lives. However, MLA of Khundrakpam Lokeshor said that the Meitei started the conflict against Kukis.



The radical group demanded the MLA to clarify his statement to the public. Until then, Bobby said, the VVF would boycott his works in the constituency. He warned that anyone who participated in the works of the MLA would face dire consequences.

Here, one must note that the Meiteis' ethnic cleansing pogrom on the Kukis is a well-planned violent activity sponsored by the state machinery under the patronage of Chief Minister N. Biren Singh and his political cohorts such as Leisemba Sanajaoba, MP (Rajya Sabha), amongst others. The radicalised private militia groups like Arambai Tenggol and Meitei Leepun are all responsible for the unleashing of inhumane atrocities on the Kuki community.



It is an unfortunate fact that we can secure peace only by preparing for war .

– John F. Kennedy



FEATURED ARTICLE

When Women Became The Main Spectacle In Manipur's Civil Conflict

MAKEPEACE SITLHOU

Sangi Duhlian is constantly browsing her phone for updates on the Gaza war on social media. She is anxious and triggered by the war in the Middle East, especially as she had witnessed one in her home state of Manipur since May. The conflict between the ethnic majority Meitei and the minority Kuki-Zo tribes that broke out in the state in May and continues has now claimed 175 lives according to the official estimates, injured thousands and left over 70,000 people displaced internally both within the state and elsewhere in India. When Israel began its military operation in the occupied territory of Gaza in October, Duhlian was conducting relief operations in her hometown Lamka, in Churachandpur tribal hill district.

“When I see what’s happening to the people in Gaza, I’m reminded of our own situation,” says Duhlian, a feminist researcher with Women in Governance (a national network of women activists working in conflict zones) who now lives in Mizoram where she is doing her PhD. “We are like the Palestinians”

Many activists we spoke to from the Kuki Zo community see a similarity in the military operations in Gaza and the ones conducted in the tribal hill pockets of Manipur since May. On October 31, almost 2000 women and children fled their villages after state commandos and defence forces personnel began combing through the villages in Tengnoupal hill district looking for militants. A day earlier, a Manipur police official from the Meitei community stationed in the district bordering Myanmar was killed by a sniper rifle fired allegedly by militants belonging to

the Kuki-Zo tribes. Following this, tribal communities who had been demanding the complete removal of Meitei personnel from the hills have alleged mass looting and harassment by ‘Meitei’ police commandos, driving them to hide out in the forests.

Nengboi Hoizaning Kipgen, the wife of the Chief of Govajang, a village in Tengnoupal district where the combing operation took place, said that residents allege that police commandos had ransacked their homes, stealing their money and destroying their food grains. She and two other women, including a 15 year old, allege they were also manhandled and molested by those they believe to be extremist elements masquerading as police commandos. “They called us prostitutes, saying they can do whatever they want,” said Kipgen. “They said that this was all Meitei land.”

The district police chief denied molestation allegations to the media. Sources in the central security forces, which remains the most neutral force on the ground considering that the state police is divided along ethnic lines, confirmed “some incidents” occurred but couldn’t comment on the perpetrators.

As the conflict in Manipur – a state that shares a 398 kilometre border with Myanmar – enters the eighth

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month since violence broke out after a protest opposing special benefits to the Meitei community in May, the war is nowhere near an end or even de-escalation.

While the Kuki-Zo tribes suffered in greater numbers in the initial phase of the conflict, mostly in the valley where the Meitei communities dominate, many have enlisted to fight the valley based insurgent groups and Meitei extremist groups, such as Arambai Tenggol and Meitei Leepun. With government created buffer zones dividing the hills and the valley, the state is completely divided along ethnic lines now like never before, where inter district boundaries have become international borders. The BJP led central government has remained silent on the ongoing violence in Manipur, while condemning international “interference”.

Tingneihchong Gangte, President of the local chapter of Kuki Organization for Human Rights, told Behanbox that the women and children fled to six locations, including army camps since they no longer felt safe in their homes. Footage of several women and children sleeping out in the cold snuggled under Burmese blankets on mattresses outside an army camp had gone viral by November 2. “The men couldn’t stay in the villages or come outside of the forest fearing they may be arrested or tortured if they are taken to jail,” she said.

Such instances of men fleeing their villages during combing operations by security forces in tribal villages is a familiar pattern in conflict zones in India, whether in the Northeast or the mining rich belts in Central India. However, unlike previous instances, the perpetrators of sexual violence in Manipur are men from the dominant ethnic community.

Unfolding Sexual Violence

In mid July, a disturbing video footage of two women being paraded naked through the fields after the looting and massacre in a tribal village went viral. The video, at once, brought to national attention, the reality of brutal sexual violence amidst the conflict. Until then, instances of rape and sexual violence on tribal women were largely unreported and lost in the din of one community’s narrative over the other. The video prompted Prime Minister Narendra Modi, who is yet to speak on the conflict or visit the state, to come out and condemn the incident as “an insult to society”.

Duhlian said that the video helped verify the sexual assault allegations. “With so much fake news and everything becoming our word against theirs, the video was the ultimate proof,” she said.

However, it was also deeply traumatising for the Kuki Zo women in the state, said Duhlian, who belongs to the same Vaiphei tribe as the women in the viral video. “I remember not being able to sleep fearing benign watched. I felt uneasy to even undress myself in the bathroom,” she told Behanbox. The naked parade, said Duhlian, showed the way they (Meitei majority) look down at tribal women.

Then in September, photos of a missing teenage couple from the Meitei community went viral just as the ban on mobile internet services was lifted temporarily for a day. In one of the photos, the teens have their hands tied behind their backs with armed militants standing guard at a distance, while another showed their lifeless bodies. Leaders from the Meitei community speculated that ‘the girl held captive for four days, raped and murdered’. The Manipur state government confirmed their deaths in July even though their bodies were yet to be recovered and offered no details of the circumstances.

Within 48 hours of the internet ban being lifted, the teenage girl’s photo went viral as a Display Photo on several social media profiles, with many social media accounts speculating that she was raped, though no evidence has emerged to date. What also followed was the arrest of some of the accused from the Kuki-Zo community, including women and children.

Bangalore based journalist Romal Laisram, who belongs to the Meitei community, said that rape has emerged as a tool for revenge. “People are able to make peace with themselves and the ‘fact’ that these acts of violence and aggression were committed during a ‘war’ and are, therefore, ‘understandable,’” he told Behanbox.

“The teenager’s death,” said Laisram, “was something considered more grievous to a community desensitised to rape.”

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Role of Meira Paibis

Several accounts by tribal women who were sexually assaulted have alleged the role of Meira Paibis in perpetuating violence against women by handing them over to mobs that assaulted and/or raped them.

Nancy Chingthianni, a 29-year-old year old woman, told Behanbox that she lost her husband and mother-in-law to the mob of Meitei men and women who lynched them to death. "They (Meira Paibis) were telling the mob to rape me but they didn't do it. Instead they beat me up so badly that I passed out after someone hit me on the head," she said.

Meira Paibis, or the women torchbearers, have an iconic place in Manipur's history. They led the Nupi Lan, India's first women led agitation in 1904 against the unfair taxation system imposed by the British on the locals during a severe food crisis. The movement went on to define social movements in the country.

In 2004, they took on the Indian Army in Imphal at the Kangla Fort by stripping naked in front of the sentry men to protest the extrajudicial encounter of Manorama Devi, whose body was found riddled with bullets and signs of sexual assault. Against their naked bodies draped with banners saying "Indian Army Rape Us", they compelled the army to move their post from Kangla Fort, even though the accused were never brought to justice.

Lourembam Nganbi, a Meira Paibi leader and president of the AMKIL (United Mothers to Protect Manipur) who had once participated in the naked protest, told The Wire in an interview that Meitei women had been raped, an allegation that mostly turned out to be an online rumour spread since the day that violence broke out, triggering some of the sexual assault attacks on Kuki-Zo women. Although only one Meitei complainant came forward with rape charges in August, Meira Paibis continue to further the claim that Kuki Zo women were raped in response to sexual violence against women from their community, mainly as they are booked as accomplices in cases registered with the police.

Laisram, who grew up idolising the Meira Paibis, is shocked to hear about their role in the violence in the state and especially against women. "I remember my father taking me to the Nupi Lan memorial, beaming with pride that

women in the valley had led a movement against the British," he said. "They've always been people who upheld social justice and fought for minorities and the voiceless. So you grow up believing that even if the government or the men fail, the women will uphold the torch"

But over time, said Laisram, there is a visible shift in their movement. From opposing state repression and especially the Armed Forces Special Powers Act (AFSPA, an act which gives unbridled powers to the security forces to shoot, arrest and kill a person), it has assumed a vigilante nature with acts like storming a party where women were drinking alcohol. Months before the violence began, the AFSPA had been lifted from the entire Meitei occupied valley leaving it in effect only in the hill districts of Manipur. The law is reviewed every six months by the Central government based on the recommendations of the state government. Several videos and news reports have shown imas ('mothers' in Meitei Lon as they are commonly referred to and revered as) standing guard at the buffer zones, checking vehicles for possession of illicit drugs, alcohol or Kuki-Zo people.

Laisram explained that an overpowering sense of Meitei victimisation that has defined the problems in the valley, like cruch over natural resources like water and pollution of rivers that is being blamed on poppy cultivation in the hills, has also seeped into the Meira Paibis. They have seemingly been used as props by the BJP state government led by Chief Minister N. Biren Singh – tearing up his letter of resignation in June. However, a few were recently seen holding Singh responsible for the death of 13 young men who left relief camps to join banned armed groups in December.

"Now, Meira Paibis feel like they are just protectors of Meiteis, and not upholders of the idea of a united Manipur, an idea that has now been completely decimated by people with vested interests," he added.

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Kuki-Zo Women on the frontlines

Just as Meitei women are at the forefront of protests and buffer zones in the valley, so are the Kuki-Zo women in the hills. From working women to homemakers from various civil society bodies, they stand guard at several checkpoints. Neinu, President of the Kuki Women Union in Saikul of Kangpokpi District, takes turns with about 10 women for 8 hours in 5 stations in the hill district checking for drugs or alcohol getting smuggled in.

“We don’t like that the Meiteis call us ‘Narco terrorists’ so we want to put a stop to illicit drugs and alcohol coming in,” she told Behanbox. “Also, any Meitei products (manufactured in the valley) because they are banned here now.”

Neinu said that they frisk also to ensure that the frontline volunteers are not indulging in drugs and alcohol. The civil war between the two ethnic communities has seen the enlistment of civilians, including minors, picking up guns and fighting on the frontline, both on their own and also alongside the members of underground groups. Although the state has more than 60,000 armed forces personnel stationed now to ostensibly bring the situation to a control, violent flare ups and killings have continued.

Do they see themselves any different from Meira Paibis? According to Neinu, false propaganda separates them from the Meira Paibis.

“They block the security forces and don’t allow them to do their work,” she adds. “Unlike them, we are God fearing women, we pray and don’t lie”

Mary Beth Sanate, an activist from the Kuki Zo community who led the global 16 days of activism campaign against gender based violence in Churachandpur, believes that while the Meira Paibis and tribal women are taking sides in this conflict, there is a difference in the way they are doing it. “For Meira Paibis, their role as peace builders has completely taken a backseat,” said Sanate. “In the valley, women are directly taking part in the conflict. In the hills, women are playing more of a supporting role”.

When Khumujamba Leikai (a Meitei neighbourhood in Churachandpur) came under attack in May, tribal women gathered to make a human chain to protect Meiteis from men of their own community.



Pic: Kuki-Zo women frisking transport to check for illicit alcohol and drugs in an effort to ward off the tag of ‘narco terrorists’ by the Meitei community / Makepeace Sitlhou

While women occupying public spaces, particularly during a bloodied civil battle, might be reassuring, there are questions over their agency and authority. Historians of Manipur like N Joykumar Singh caution against assuming that Manipuri women had absolute social and political agency. In his book, “Social Movements in Manipur”, he writes that historically women would come out to agitate and compel authorities into amending their mistakes ‘because they knew they were backed by men’. He, also, noted that women were often not given any administrative or political responsibilities.

Sanate says that tribal women’s leadership has improved considerably since 2015 when they had first organised around the three legislative bills passed in the Manipur assembly that were deemed ‘anti tribal’.

“Women’s organisations are taking independent decisions on organising protests or raising demands,” she said. Unlike women in the valley, Kuki Zo women have myriad tribal nomenclature and representative organisations, who often get embroiled in tribalism and petty politics despite their common interests, to wade through and coordinate with.

“There’s less dictation from the male leaders this time. Even for the 16 days of activism campaign, no permission was taken from any organisation,” said Sanate. “It’s a purely women led initiative.

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Published by: [Behanbox](#)

THE BUZZ

SOCIAL MEDIA

Vishwajeet Singh
@VishuAdv

Nobody other than tribals is allowed to buy tribal land anywhere in India, more so in the hill areas. Idea is to preserve demographic sanctity of forest dwellers. Meiteis are again lying as if only they are not allowed to buy land in #Manipur hills. #ManipurViolence #Kuki_Zo

Lalmin Kipgen @lalminthekip · 13h

"The Meiteis mostly live in the valley and are not allowed to purchase land in the hills. Hence, recently the state government and valley-based civil society organizations have attempted to portray Kuki-Zo tribes as "illegal immigrants" or "not Indigenous" so that their claim to...

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9:32 AM · Dec 28, 2023 · 5,919 Views

Chandragupta Chauhan
@Chandra_Gupta_X

A BJP CONSPIRACY BIG ENOUGH TO DEVASTATE INDIA

Manipur hills R rich in natural gas which worth billions. #BJP is using #Meiteis to clear #Manipur & get the resources. #ModiGovt built #ArambaiTenggol & #MeiteiLeepun to kill tribals & get land for @gautam_adani's co.

#Adanibhagao



7:46 PM · Dec 28, 2023 · 270 Views



THE DUAL-HATTED MASTER OF CHAOS



Freedom From Madness

The modern Adam stumbled.
Look how he's fallen:
Paradise lost twice
In a land mismanaged by a bald man.

Faceless voices in the dark spoke
Of ideologies and scripted speeches
To lure the free man into violence:
The trouble had started since.

The willing citizen followed the mob.
He is undressed of his individuality,
While his friend undresses a woman
Whose father had to wait seven months
To bury her violated body.

The illness of man is incurable
If it is the mothers who are at play:
Sacrificing fellow women to hungry sons of Eros.
What great fish did she feed her son
To disrespect the womb that breeds mankind?
He paraded daughters of the light
To satisfy the darkness of mad reality.

Madmen in black took David:
Facing his giant with head on a platter.
Evils throughout history replayed:
Hollow heroism of Achilles and the Führer,
While a bald man and a lotus watches in silence.
The mad culture spared no thing Kuki:
Land, house, ambulance, a seven year old.
Little Tonsing did not know the power
Of the State, the mob, and of uncivilised outrage.
His father welcomed him home with a coffin,
Just in time for Christmas.

I'll be free when the madness dies,
When the modern Adam regains Paradise.
Restless souls of martyrs hover over
Empty coffins now put to rest.
But the dead cannot speak, nor see
How blinded the living is of the greater purpose: Zalenna.

- Annie Boichong