

# Thingkho *Le* Malcha

A Daily Newsletter by KSO Media & Documentation Cell



## AWAITING JUSTICE



### PAUSONDAM VAIPHEI (32 YEARS)

S/O PAULIAN VAIPHEI

ADDRESS: KANGVAI, LAMKA

DATE OF INCIDENT: 31<sup>ST</sup> AUGUST, 2023

PLACE OF DEATH: KHOIRENTAK, LAMKA

CAUSE OF DEATH: DEATH BY BOMBING ATTACK FROM MEITEI MILITANTS



## KUKI VICTIMS' UPDATE

As on 11.09.2024



**199**  
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.

# RISING TENSIONS IN JIRIBAM: HMAR VILLAGE VOLUNTEERS ISSUES ULTIMATUM AMID ONGOING CONFLICT

In a significant escalation of tensions in Jiribam, the Kuki-Zo tribes have issued a stern ultimatum to the Meitei community and security forces following a series of violent incidents since May 2023. The tribal groups have remained largely passive despite suffering numerous attacks, including the destruction of homes and places of worship.

The latest incident occurred early on October 18, when a school belonging to the Hmar tribe was set ablaze, leading tribal leaders to declare this as a clear indication of the Meitei's unwillingness to pursue peace. In a statement, the Hmar Village Volunteers (HVVs) highlighted previous violence, including the brutal murder of a young tribal man and the destruction of a sacred temple in Uchathol.

The HVVs have condemned the Meitei community's actions, citing that after a Meitei individual was reportedly killed near a Meitei village, a retaliatory kidnapping of a tribal member occurred. The statement emphasizes a continued commitment to peace despite



provocations, but warns that the tribes will no longer remain passive in the face of aggression.

The group has demanded that all Meitei individuals, as well as police and central forces, vacate the area by sunset today, stating that failure to comply could result in serious consequences.

The situation in Jiribam remains volatile, with ongoing tensions highlighting the fragility of peace in the region. Local leaders are urging for dialogue and resolution to prevent further escalation of violence.

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## KUKI INPI CONDEMNS ARSON ATTACK ON BLOOMING FLOWER FOUNDATION SCHOOL IN JIRIBAM

The Kuki Inpi Jiribam, Tamenglong, and Noney has expressed outrage over the arson attack on the Blooming Flower Foundation School in Kalinagar, Jiribam, owned by Benjamin Sakum, a member of the Hmar community. The attack occurred in the early hours of October 18, 2024, and has been labeled as a barbaric act of terrorism by the organization.

The Blooming Flower Foundation School, known for its quality education and inclusivity, has served students from various communities in Jiribam. The Kuki Inpi emphasized that vandalizing educational institutions is a grave crime against humanity and must be condemned by all who value education and peace.



In a statement, the Kuki Inpi noted, "Burning and vandalizing educational institutions in the 21st century is unacceptable. Such acts threaten the future of our youth and are a direct attack on the community's progress." They warned that this

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assault on education would have serious consequences for all students in the region.

The organization also criticized local authorities for their failure to provide adequate security measures to protect the lives and properties of the Kuki-Zo community in Jiribam.

The Kuki Inpi called for immediate action against the perpetrators and urged the community to unite against such acts of violence that undermine social cohesion and stability. Kuki Inpi Condemns Arson Attack on Blooming Flower Foundation School in Jiribam

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CONTACT

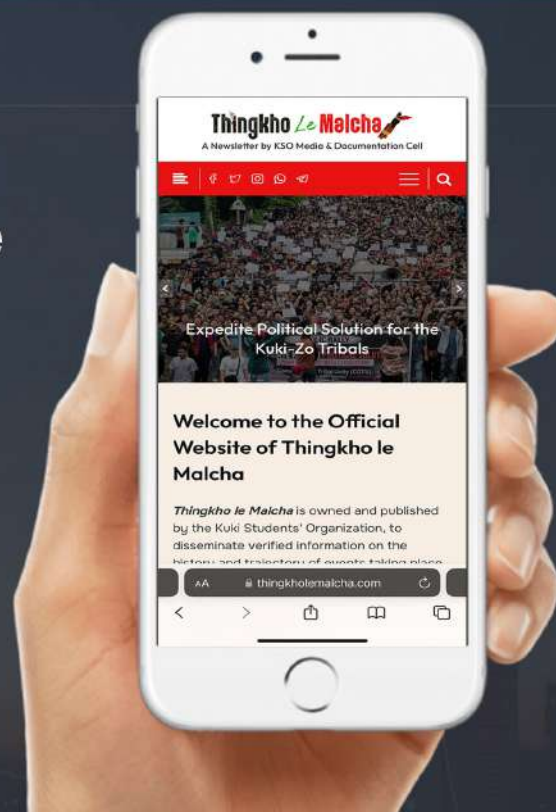


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## Welcome to the Official Website of Thingkho le Malcha

Thingkho le Malcha is owned and published by the Kuki Students' Organization, to disseminate verified information on the history and trajectory of events taking place in the deeply divided state of Manipur. It is an indispensable locus for truth and sanctum of resistance towards the antithesis of justice and peace... [Read More](#)



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# BLOOMING FLOWER CHILDREN FOUNDATION SCHOOL IN JIRIBAM SET ABLAZE AMID GROWING TENSIONS IN MANIPUR

In a shocking incident early this morning, Blooming School, a prestigious educational institution in Kalinagar Hmar Veng, Jiribam, was set on fire by unidentified miscreants. The incident occurred around 4:10 a.m., escalating the already tense situation in Manipur.

The school, regarded as one of the best in the district, is owned by Rev. Benjamin Shakum, a well-respected community figure known for his dedication to education and social welfare. The fire has caused extensive damage to the school, though no casualties have been reported.

Rev. Shakum expressed his deep sorrow over the incident, stating, "I am deeply saddened that my school, which I have been running since 1997, was burned down this morning. It stood as a beacon of education in Jiribam for nearly three decades, producing excellent results with no failures in the HSLC exams till date. We have always embraced students from all communities, including many from the Meitei community."

Shakum, heartbroken by the violence, emphasized that the school has always upheld non-discrimination, welcoming students regardless of their background. "This attack on an institution dedicated to education and harmony is not just an attack on the school but on the values of unity and progress we have fostered for so long," he said, adding that such acts only deepen misunderstandings and exacerbate conflict. He urged authorities to bring the culprits to justice and address the damages.

Meanwhile, the Hmar Inpui General Headquarters strongly condemned the arson attack on the Hmar community school, calling it an assault on a vital educational institution that has long served all communities in Jiribam. It noted that the Blooming Flower Children's Foundation School, which had been temporarily closed due to ongoing violence, was being used as a duty center by security forces. However, the



attack occurred when no personnel were present, despite repeated requests from the owner for protection.

The Hmar Inpui accused radical Meitei outfits of orchestrating the attack as part of a broader agenda to destabilize the Hmar community in Jiribam. They warned that although the Hmar people are committed to peace, they are fully capable of defending themselves if necessary. The Inpui called on authorities to take swift action to prevent further escalation and ensure the safety of the community.

The Hmar Village Volunteers (HVVs) also expressed frustration, describing the attack as a direct challenge to peace in the region. Since the outbreak of communal conflict on May 3, 2023, the Kuki-Zomi-Hmar tribes have largely refrained from retaliation despite numerous atrocities, including the burning of houses and churches and the killing of Bosco Seigoulen Singson. The HVVs issued a stern ultimatum, demanding that all Meiteis, police forces, and even Central Forces stationed in the Barak Circle vacate the area by sunset on October 18, 2024, or face consequences for which they would bear sole responsibility.

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The Kuki Inpi of Jiribam, Tamenglong, and Noney strongly condemned the attack, calling it a crime against humanity and a setback for the region's youth. They criticized the district authorities for failing to provide adequate security and called for immediate action to hold the perpetrators accountable.

The All Jiribam Tribal Union also condemned the attack, urging unity, love, and mutual respect among

all communities in the district. They emphasized the importance of peace, quoting divine justice, "God says vengeance is mine, I will repay," and warned that continued violence only worsens the situation.

As tensions rise, the future of peace and stability in Jiribam remains uncertain, with growing calls for justice and action to prevent further violence.

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## 19 BJP MLAS WRITE TO PM MODI, DEMAND CM BIREN SINGH'S REMOVAL

Nineteen BJP MLAs in Manipur have called for the removal of Chief Minister N Biren Singh in a letter addressed to Prime Minister Narendra Modi.

According to India Today reports, the signatories include Assembly Speaker Thokchom Satyabrata Singh and ministers Thongam Bishwajit Singh and Yumnam Khemchand Singh.

This move follows a key meeting in Delhi on Tuesday that brought together Meitei, Kuki, and Naga MLAs. According to sources, five ruling party MLAs hand-delivered the letter to the Prime Minister on Wednesday.

The MLAs expressed deep concern over the government's apparent failure to restore peace and normalcy in the conflict-ridden state. They warned of increasing pressure from constituents, who are urging their representatives to resign if a swift solution is not found.

"We, as fervent supporters of the BJP and having received a mandate from the people, feel a responsibility to save Manipur while also protecting the BJP from downfall in the state," the letter stated. It emphasised



that ousting the current chief minister is the only viable solution to the ongoing communal conflict.

The signatories argue that deploying security forces alone cannot resolve the crisis. They caution that prolonged conflict will cause irreparable harm to Manipur and damage India's reputation, advocating instead for dialogue to foster reconciliation.

The letter concluded with an urgent call for immediate action to initiate peace talks with all stakeholders. It stressed the need to address obstacles to dialogue and create conditions conducive to discussions. (IndiaTodayNE).

# MANIPUR CONGRESS DEMANDS TIMELY ADC POLLS, REJECTS HAC'S INTERIM PROPOSAL

Manipur Congress leaders urged the state government to withdraw the resolution objecting to the proposal made under Hill Area Committee Resolution 59, which called for the formation of an interim committee for each Autonomous District Council (ADC).

Addressing the media at Congress Bhawan on October 18, leaders Samuel Jendai and Victor Keishing criticised the government's failure to hold Autonomous District Council (ADC) elections for the past four years and further denounced Hill Area Committee Resolution 59.

Condemning the committee formation, Jendai urged the state to withdraw the same and conduct ADC elections. He said, "There is a need for timely district council elections to uphold democratic principles as it has been four years that election has not been held. But on contrary to it, passing a proposal for formation of the committee consisting 20 members under Hill Area Committee Resolution 59 is very unfortunate."

While claiming BJP government an "anti-tribal" and "anti-hill" for failing to hold the Autonomous District Council (ADC) elections for the past four years, he said that there are six autonomous district councils in Manipur, further claiming that postponing the polls has raised significant concerns among tribal leaders.

He explained that the Hill Area Committee, now mostly composed of tribal members, originated as a standing committee when Manipur was a territorial council. With Manipur's statehood, it became a body overseeing local governance, particularly elections and administration.



Jendai highlighted that, according to the District Council Act of 1971, elections are mandated every five years, with a possible one-year extension. However, it has now been over four years without any district council elections, despite various decisions being made.

Victor Keishing highlighted the importance of grassroots democracy, arguing that robust democratic principles must begin at the local level to ensure the strength of governance at higher levels. Keishing condemned the resolution and called for both district council and panchayat elections to be conducted promptly.

It may be mentioned that under Hill Area Committee Resolution 59, it is proposed that, in the absence of elections, a 20-member interim committee be formed for each Autonomous District Council (ADC). This committee would include 18 elected members from former ADC members, local self-government experts, eminent persons, and intellectuals, along with two government nominees from each district. (IndiaTodayNE)



**All warfare is based on deception.**

— Sun Tzu



Kevin Jee Yar has been living in the jungles of Myanmar for more than three years. For the 22 year old, the day starts at 6.30 am in the camp of the Student Armed Forces (SAF), a militia linked to the Yangon based University Students' Union.

The student soldiers unfurl their flag, take part in physical training drills, grab breakfast and then hike up a hill to connect to a mobile network to call their family.

This is when her company is not at the frontline with the Arakan Army, one of the ethnic armed organisations fighting the military regime in Myanmar. So far, she said, they have liberated at least five towns in Southern Myanmar.

“Mera mata pita, sari family Hindu hain. Hum log Myanmar desh mein rehkar Myanmar language use karta hoon aur Hindu dharam bhasha ko thoda se hi bol sakti hoon (my parents, family is Hindu. Having lived here for long, we have become accustomed to the Burmese tongue because of which I only speak a little bit of Hindi),” she said, in broken, heavily accented Hindi.

Dressed in military fatigues with a crew cut, she used a Burmese Indian interpreter who could speak Hindi, as

we talked on Zoom on a patchy Internet connection in her camp.

Behind her was the SAF sigil of a grey peacock-pheasant, the national bird of Myanmar, with a star above and two spears and missile below, hanging on a wooden plank.

### ‘They Call Me *Kala*’

“They call me kala,” said Jee Yar, who is one of the 12 women in the resistance camp in Lonelong, Southern Myanmar and the only Indian-origin Hindu among a majority of Bamars, the dominant Burmese ethnic group.

Kala is a racial slur commonly used against brown-skinned ethnic Indians and South Asians in Myanmar.

Like many Gen Z youth, some of whom Article 14 had met near the Indo-Myanmar border in Manipur shortly after the military coup in 2021, Jee Yar took part in the civil disobedience movement in her hometown in the Dawei district, in southern Myanmar.

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She, like many other citizens of Myanmar, including ethnic Indians, felt a duty to be a part of the people's resistance against the military who seized power after alleging fraud in the National League of Democracy's (NLD) landslide victory in the 2020 election.

Most of her community went underground after the military cracked down on the protests that followed.

They soon came knocking at her door, said Jee Yar, to arrest her, her father, who was a member of the NLD, and the rest of her family, all of whom fled their home and haven't seen each other since.

Unable to return to her old life as a repairman, Jee Yar joined the SAF, part of the People's Defense Forces (PDF), an armed resistance group of civilians and ethnic armed organisations fighting the military.

Starting last year, the PDF forces, in coalition with the Three Brotherhood Alliance of ethnic armed groups—the Myanmar National Democratic Alliance Army (MNDAA), and the Ta'ang National Liberation Army (TNLA), have ousted the military from several parts of the country, particularly in areas bordering India, Thailand, Bangladesh and China.

"There were times in the camp when I was discriminated against, but since I joined the Myanmar Hindu Union (MHU), they have started showing some respect," added Kevin.

**Cementing Their Place**

For the handful of ethnic Indian soldiers fighting at the frontline, the union has helped cement their place in the Burmese resistance.

On 22 August 2024, the MHU appealed to the Indian government to intervene on behalf of Hindu communities in Myanmar.

The statement was made alongside India For Myanmar,

a collective of pro-democracy activists based in India and Thailand, who have been advocating for Burmese refugees detained in Manipur and Assam.

They accused the military of playing a role in restricting their movement, freedom of religion, obtaining permissions for temples, loss of agricultural lands and long waiting periods for citizenship status despite being born in the country and asked for Burmese of Indian origin to be included in the Overseas Citizenship of India (OCI) scheme.

The Indian government is yet to respond to the statement.

The 2019 amendment to the Citizenship Act, ostensibly aimed to allow "minorities persecuted on religious grounds" the ability to acquire Indian citizenship, excluded Muslim minorities (Ahmedis, Shia and women) from Afghanistan, Pakistan and Bangladesh.

It also left religious minorities, including Hindus, of other neighbouring countries, Myanmar, Tibet and Sri Lanka, out of the ambit of the law, despite a history of hosting refugees from these countries.

Min Hein, one of the founders of the MHU, said, "We want the Indian government to change the policy on Myanmar military government and revise their diplomatic relations with them"

On 10 October 2024, Article 14 sought comment from India's ministry of external affairs and the Myanmar's state administration council. There was no response. We will update this copy if there is.

**A History Of Silence & Subservience**

In a country where ethnic minorities like Indians and Rohingyas are designated as second class citizens, courtesy the Myanmar Citizenship Law

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1982, that officially designates them as 'resident aliens', the statement was the first time Hindus have spoken out against the military regime.

"Our parents and grandparents never raised their voice partly because they were never fully integrated into Burmese society," said Hein, an ethnic Indian Burmese working in the United Kingdom. "This is why we have suffered"

Most Burmese of Indian descent were brought to Myanmar, as labourers and administrative workers, by the British after their invasion of lower Burma in 1852, although historical connections date back several centuries before that.

In his book on Manipuri settlements in Myanmar, Burmese historian Narayan Rao, who is a member of the HMU, traced the origins of the Meitei people in Myanmar to 1757.

Unlike other Indian-origin ethnic groups who practise Hinduism, Meitei Kathe have been classified as a subgroup of the Chin people, one of the 135 recognised national ethnicities of Myanmar, according to the 2014 census.

But this, Rao said, only applied to Buddhists.

"If you look fair, not brown, and are followers of Buddhism, then you are a Burmese national ethnic group," Rao, who is part Telugu and part Meitei, told Article 14. "The rest become Burmese-born foreigners."

**India's Diaspora In Myanmar**

Besides agricultural workers and labourers, money lenders and traders from Tamil Nadu had also migrated to Burma in 1869 with the economically thriving Indian diaspora making up 53% of the population of the country in 1931.

Post-independence, however, they were subject to discrimination from the ethnic Burmese. This led to

waves of Indo-Burmese emigration, particularly after U Nu, the first Prime Minister of Burma, nationalised businesses and 'Burmanised' languages and religious practices.

The latest estimates of the Indian Burmese population, of 2.9 million people of Indian descent of whom 2.5 million are Persons of Indian Origin (PIO), 2000 Indian citizens and 400,000 stateless, relies on the L M Singhvi Committee report, sanctioned by the Indian government in 2004.

The MHU, made up of over 100 mostly overseas Myanmar nationals of Indian, Gorkha and Meitei origin, was formed in 2024 and stands in contrast to the All Myanmar Tamil Hindu Foundation, made up of affluent traders and businessmen, who are close to the military regime.

Discrimination and violence against Hindus in Myanmar predate the 2021 coup. "We don't even know if we are being naturalised even as we are discriminated against.

Now, whoever is against the military regime is being targeted," said Hein. "But for us it's even worse. We face worse torture than other dissenters in prison"

The Assistance Association for Political Prisoners, a nonprofit operating out of Thailand, found that a total of 5712 people have been killed, 27,485 arrested and 20,991 detained, as of 30 September 2024. As the data is not categorised by religion or ethnicity, it is not known how many of the victims are Hindus or of Indian ethnicity.

**Anita's Story**

In June 2024, Anita's (who asked to be identified only by her first name) 21 year old son was detained by the military on account of his participation in the demonstrations immediately after the coup.

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The 55 year old from Mandalay, whose grandfather came from India 95 years ago, said, “The military has kept him in jail and asked for 10,000,000 Burmese kyat (approximately Rs 400,000) to release him.”

She has seen him only once in jail, alleging he had been tortured and had bruises on his back and feet.

She does not know under which law he has been held and alleged no criminal procedure appeared to have been followed. She has been told that he will have to serve a five-year sentence for “anti-military activities”.

She said the police demanded 1,500,000 Burmese kyats to move him to a disable-friendly prison,

“We don’t even have 100,000 Kyats,” Anita told Article 14. “We have been dhobis (washermen) since my grandfather’s time.”

**Counting On India’s Support**

In past military coups in Myanmar, like in 1988, India supported the pro-democracy movement against the Tatmadaw, the armed forces of Myanmar.

Prime Minister Rajiv Gandhi offered temporary refuge to the displaced who crossed the border over to Northeast Indian states like Mizoram and Manipur as well as the national capital at the cost of its diplomatic relations with the military regime.

Veteran Burmese journalists, Soe Myint and Thin Thin Aung started the independent news outlet, Mizzima, in 1998 during their exile in New Delhi.

Mizzima was one of the first outlets to be outlawed after the coup in February 2021, following which some of their staff workers took refuge in India before they moved to other countries.

However, the current BJP government has only sought to strengthen their relationship with the military regime over its commercial interests, including the Kaladan

port, secure its borders and to counter China’s influence over both the military and ethnic armed groups.

Reporting for Himal Magazine from Mae Sot, a town on the Thailand-Myanmar border, in June, several stakeholders within Myanmar’s government in exile told this reporter that India was only concerned about China’s influence.

A 2023 report from the United Nations revealed that 22 Indian government owned and private firms supplied arms and raw materials for manufacturing weapons worth \$51 million (or Rs 421 crore) to the military regime since the 2021 coup.

The UN Special Rapporteur on Human Rights in Myanmar, Tom Andrews, noted that India’s continued supply of materials to Myanmar used in surveillance, artillery and missiles—killing at least 5600 civilians with more than 3 million displaced—could be considered a violation of customary international humanitarian law.

According to the report, India responded that the arms supplied to Myanmar were part of commitments made to the civilian government before the coup and were exported in light of New Delhi’s own domestic security concerns.

**No Reason To Support The Junta**

Angshuman Choudhury, a research scholar at the National University of Singapore, an expert on Indo-Myanmar relations, said there was no strategic reason for the Indian government to arm the military Junta as they have “repeatedly disregarded” India’s interests, particularly in regard to valley-based insurgent groups from Manipur, who have their bases in Myanmar.

“The Myanmar army has never really been serious about acting against them, despite India specifically urging it to,” he told Article 14.

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“In fact, they have proactively supported these groups after the 2021 coup, either directly or through their proxy militia known as the Pyu Saw Htee (PSH)”.

In September, Reuters reported the Indian Council of World Affairs, a government funded think tank of which India’s external affairs minister S Jaishankar is a part, invited Myanmar’s pro democracy and federalism stakeholders to New Delhi in November for a seminar on ‘Constitutionalism and Federalism’..

Besides the parallel National Unity Government (NUG), the think tank also invited ethnic minority stakeholders from the Chin, Rakhine and Kachin states.

### **India’s Limited Influence**

Sources in the NUG told Article 14 that they “were happy” to be invited by India and are selecting which representatives would go to New Delhi in November. But Myanmar experts remain sceptical of this gesture considering India has no leverage over the military or the pro-democracy stakeholders.

A regional policy analyst based in Thailand, who has spent several years in Myanmar, said that the invite has been extended by a think tank, not the government.

“It’s not discussing the future of Myanmar’s pro democracy movement and removing the military Junta,” said the analyst, requesting not to be named or identified, since he is not authorised to speak to the media.

While India aims to help restore democracy in Myanmar the analyst said the country has no leverage. “It lacks any kind of strong engagement history with the NUG and political influence over the military,” he said.

“India still sees the military Junta as one of the main actors that still has to stay in the political field,” the analyst said. “They are likely to appeal to the military opponents to let the Junta be part of the solution”

The invite comes at a time when the Burmese State Administration Council, set up by the military regime post coup, invited ethnic armed groups and PDF forces, supported by the NUG, to join peace talks. This offer was swiftly rejected.

### **Silence From India**

Meanwhile, the MHU hasn’t received an invitation (or a response to their appeal) from the Indian government, nor have they (or the NUG) been in touch with the INDIA bloc, the opposition alliance led by the Congress party.

So far, the military coup in Myanmar has not been discussed in the parliament even once, and has only come up in state assembly debates in Manipur and Mizoram.

India’s own record with refugees has become increasingly spotty. Indian states in the Northeast region—which share borders with Myanmar, Bangladesh, Bhutan and China—have become increasingly hostile to migrants and refugees.

Mizoram, India’s fifth smallest state, and parts of Nagaland and Manipur are the exceptions, though they remain at risk of buckling under local ‘anti-foreigner’ politics.

In 2019, Assam updated the National Register of Citizens (NRC), identifying bonafide citizens in the state based on documents with ethnic biases surfacing in the 5 year exercise monitored by the Supreme Court of India.

When talking about updating the NRC again, Assam Chief Minister, Himanta Biswa Sarma in September 2024, said, “The people whose names will not be there in the NRC, we will have to push them away to Bangladesh.” He advocated for different classes of land rights, eerily similar to

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Myanmar's stratified citizenship system.

Aside from asking for increased protection of Hindus in Myanmar, the MHU has urged the Indian government to extend the OCI scheme to Myanmar Hindus in an effort to recognise their cultural and historical connections to India.

An OCI holder has no political rights (they can't vote or contest election) but enjoy lifelong, multiple entry visas. They can avail economic, educational and financial opportunities other than acquiring agricultural land, farm houses or plantation property.

Hein told Article 14 that the demand was legitimate on the grounds that many persons of Indian origin in Myanmar have never been granted citizenship either by naturalisation or birth. But, he added, it doesn't mean that they want to leave their country and resettle in India.

"One of my nieces graduated but got an empty envelope, not a graduation certificate in her convocation ceremony because she still doesn't have a national identity card," he said. "But she was born in Myanmar and so was her father."

The union statement also talked about protection of Hindu temples in Myanmar by the military to allow access to Indian ambassadors, a clear jibe at India's soft diplomacy in South East Asia via its heritage restoration projects.

**'India Must Show Compassion For Hindus'**

In March 2020, the DPA-IV, a dedicated division in the ministry of external affairs was established for undertaking such projects through the Archaeological Survey of India (ASI).

So far, 60 preservation projects have been completed in 21 countries, including the 11th century Hindu temple in Bagan, Myanmar, constructed by King Anawrahta,

regarded as the father of the Burmese kingdom.

Historian Rao told Article 14 that the ASI only works on maintaining ancient Hindu temples that date back to the 13th or before, in Mandalay's Bagan region. "It's never a temple constructed by the modern Hindu community," he said.

Rao also said the Burmese military government has long tried to deny the historical connections between Hinduism and Buddhism, to justify its denial of rights for Hindu minority ethnic groups. "They ensure that the statue of the Buddha has mongoloid features, so that it doesn't look kala," he said.

But beyond temples, insiders said that the Indian government or even the Rashtriya Swayamsevak Sangh (RSS), BJP's ideological parent organisation, which has a presence in Myanmar, has done little to alleviate the ethnic discrimination faced by the Indian diaspora.

Referring to organisations like All Myanmar Tamil Hindu Foundation, which works closely with the RSS, Hein said that only an 'elite' class of "crony" Indians who are close to the military have citizenship while the majority suffer systemic discrimination.

"India is a Hindu-majority country and they should include us since our ancestors came from India," he said. "We may not end up using it (PIO card), but they need to show some compassion for Hindus in Myanmar"

Published by [Article 14](#)

*(Makepeace Sitlhou is an award-winning independent journalist, who writes on politics, human rights and culture.)*

Ravinder Kapur. @RavinderKapur2

Manipur: The Kuki Inpi Jiribam, Tamenglong & Noney and Hmar Village Volunteers Condemn the Burning down of Blooming English School in Kalimnagar Part 2, Jiribam, early this morning by Meitei Terrorists.

#MeiteiTerrorists
#Meitei Militants
@SamKhongsai\_
@haokipkim128
@Chengchengpi
@Bec\_Eimi



It's time Gol recognise the rationale behind Kuki Zo people's political demand to usher in long lasting peace in the region, and stop eyewashing exercises.

THE SOCIAL MEDIA BUZZ

Paolienal Haokip @paolienal

It's time Gol recognise the rationale behind Kuki Zo people's political demand to usher in long lasting peace in the region, and stop eyewashing exercises.

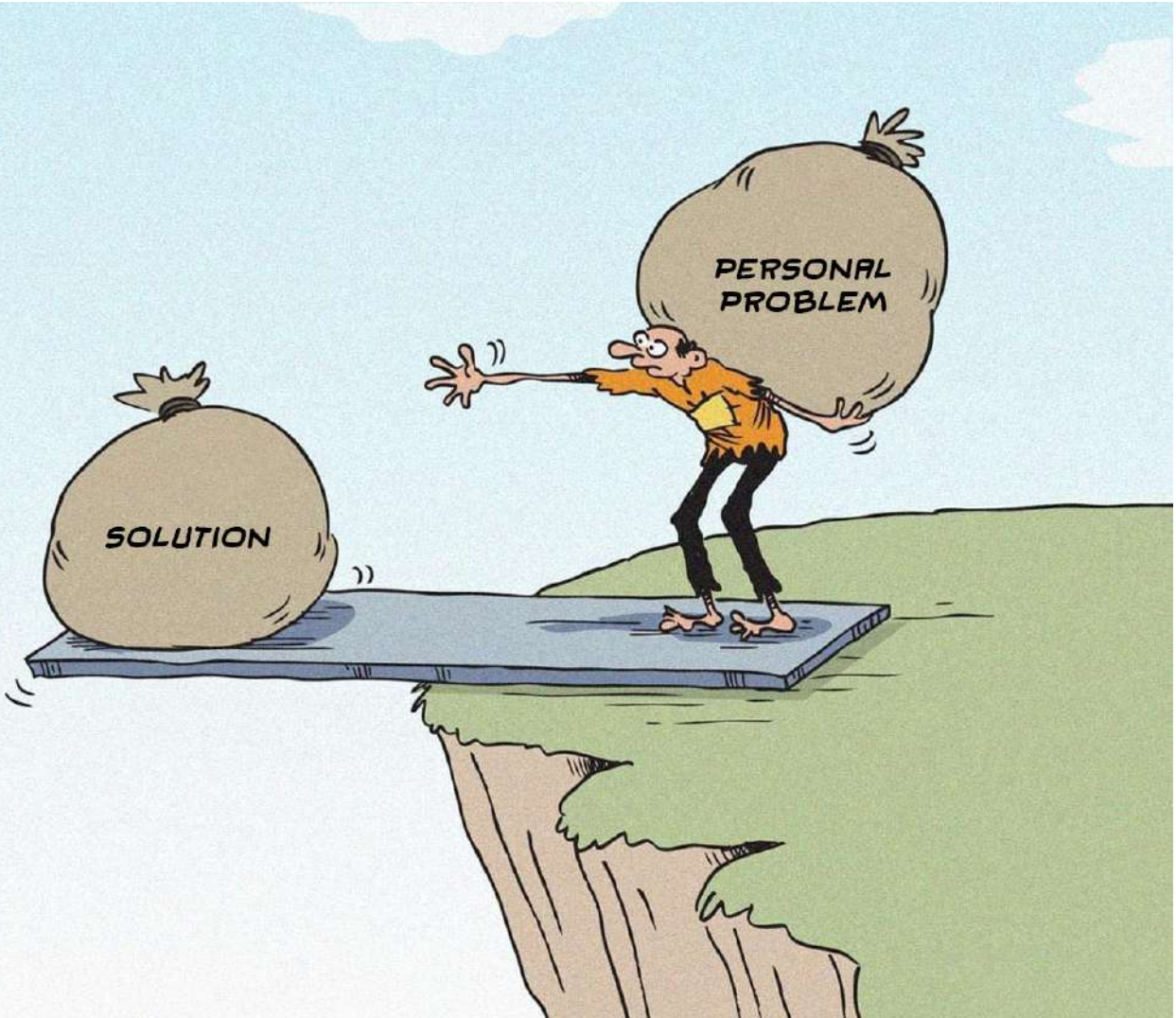
Official letterhead of the Kuki Inpi Jiribam, Tamenglong & Noney Districts, Manipur. Includes logo, address, reference number (66/KJTN/PR/2024), date (18/10/2024), and title 'CONDEMNATION'. The text details the burning of Blooming Flower Foundation School and condemns the act as a crime against humanity.

8:01 PM · Oct 18, 2024 · 917 Views

8:18 PM · Oct 18, 2024 · 2,469 Views

Post MORTEM

EVERY COMMON MAN'S PROBLEM





**KWOHR**

**KUKI WOMEN ORGANISATION FOR HUMAN RIGHTS**

**3RD PHASE**

**JANGNA  
DOPNA  
HOPDOHNA KINGON**

**ON SATURDAY  
OCTOBER**

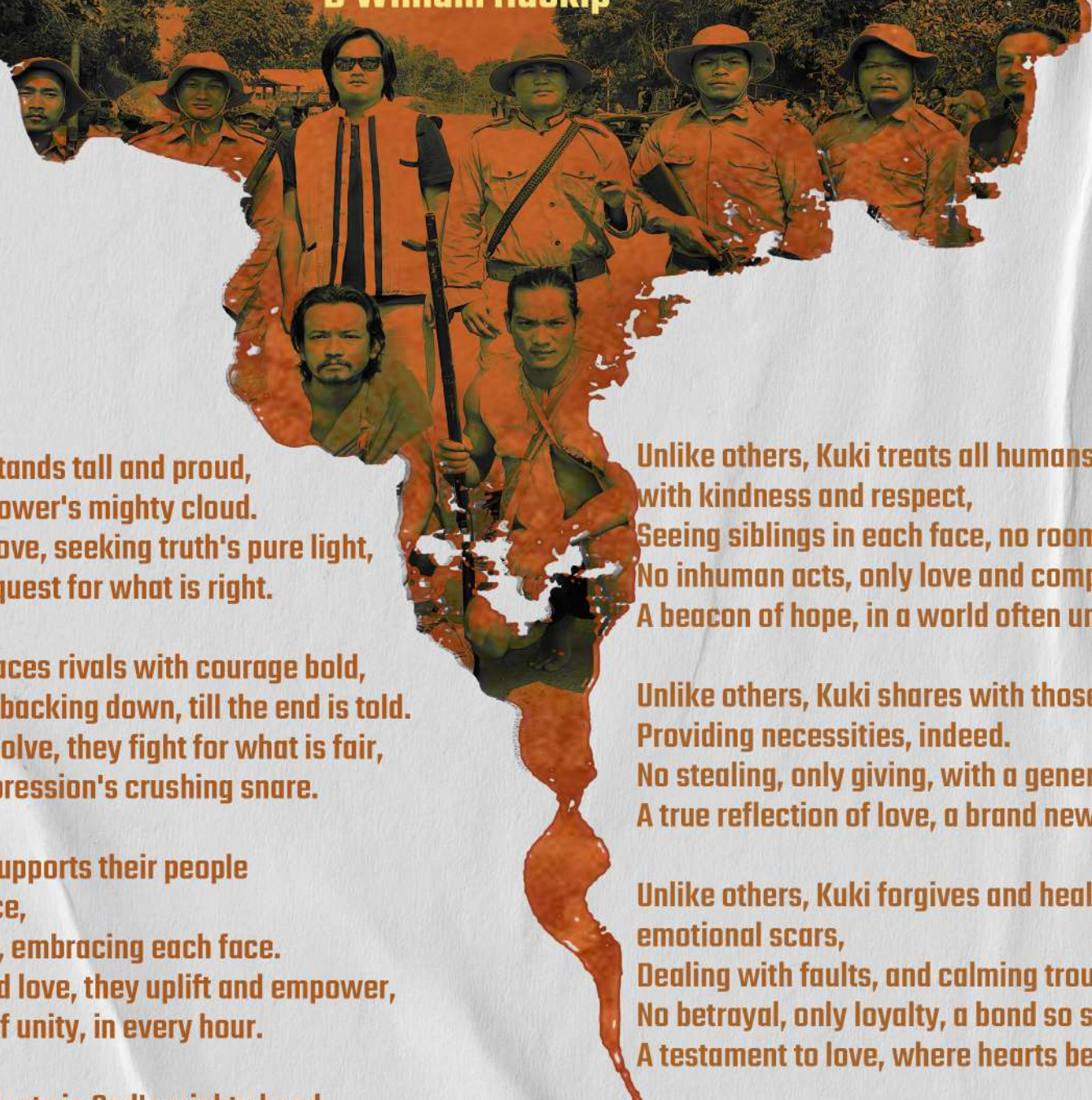
**19TH** 2024

**AT THOMAS GROUND  
KANGPOKPI DISTRICT**



# BEING KUKI

~ D William Haokip



Unlike others, Kuki stands tall and proud,  
Refusing to bow to power's mighty cloud.  
Instead, they rise above, seeking truth's pure light,  
Unwavering in their quest for what is right.

Unlike others, Kuki faces rivals with courage bold,  
Standing firm, never backing down, till the end is told.  
With unwavering resolve, they fight for what is fair,  
Never yielding to oppression's crushing snare.

Unlike others, Kuki supports their people  
with dignity and grace,  
Leaving none behind, embracing each face.  
With compassion and love, they uplift and empower,  
A true embodiment of unity, in every hour.

Unlike others, Kuki trusts in God's mighty hand,  
Confident in faith, on solid ground they stand.  
No need for earthly power or advocate's sway,  
For Kuki's strength lies in their trust, day by day.

Unlike others, Kuki treats all humans  
with kindness and respect,  
Seeing siblings in each face, no room for neglect.  
No inhuman acts, only love and compassion shine,  
A beacon of hope, in a world often unkind.

Unlike others, Kuki shares with those in need,  
Providing necessities, indeed.  
No stealing, only giving, with a generous heart,  
A true reflection of love, a brand new start.

Unlike others, Kuki forgives and heals  
emotional scars,  
Dealing with faults, and calming troubled stars.  
No betrayal, only loyalty, a bond so strong,  
A testament to love, where hearts belong.

Unlike others, Kuki fights for ancestral land,  
Gifted by forefathers, with lives laid down in hand.  
No greed, only protection, with courage in their soul,  
A noble spirit, that forever will unfold.

