

Thingkho *Le* Malcha

A Daily Newsletter by KSO Media & Documentation Cell



AWAITING JUSTICE



JANGKHONGAM HAOKIP (48 YEARS)

S/O JANGKHOLUN HAOKIP

ADDRESS: S. PHAIPJANG, LAMKA

DATE OF INCIDENT: 12TH OCTOBER, 2023

PLACE OF DEATH: TORBUNG, LAMKA

CAUSE OF DEATH: SUCCUMBED TO SECURITY FORCES' TORTURE



KUKI VICTIMS' UPDATE

As on 21.10.2024



203
DEATHS



200+
VILLAGES BURNT



7000+
HOUSES BURNT



360+
CHURCHES &
SYNAGOGUES BURNT



41,425+
DISPLACED
PERSONS

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

KUKI-ZO COMMUNITY MARKS CHAVANG KUT WITH ‘KUT FOR CHRIST’ CELEBRATIONS ACROSS MULTIPLE LOCATIONS

The Kuki-Zo community across the Sadar Hills in Kangpokpi District gathered today to celebrate Chavang Kut, the largest post-harvest festival, reimagined as “Kut for Christ” – a day of prayer and unity. Organized by the Kuki-Zo Nampi Taona under the Committee on Tribal Unity (COTU) Sadar Hills, this special observance of Chavang Kut took place at four venues, with the main event at Brigadier M. Thomas Ground in Kangpokpi District Headquarters.

The theme for this year’s celebration, “Do All to the Glory of God,” was brought to life by Rev. Dr. Hemkhochon Chongloi, Principal of Trulock Theological Seminary, who served as the main speaker. The day-long program included cultural dances, motivational speeches, hymn singing, and heartfelt prayers for the success of the Kuki-Zo movement, the well-being of Kuki-Zo leaders, and the Internally Displaced Persons (IDPs).

In a break from tradition, the festival was re-envisioned this year as a solemn prayer event rather than a festive celebration. Following the tragic events of May 3, 2023, in Manipur, the community adhered to its customary practice of abstaining from celebrations during times of conflict.

Leaders from Kuki Inpi Sadar Hills, the Sadar Hills Chiefs’ Association, COTU, and various civil society organizations, along with prominent church leaders, delivered messages of resilience and unity. The celebration highlighted the Kuki-Zo community’s faith and determination, as well as its commitment to preserving cultural identity amid challenging times.

The “Kut for Christ” event served as a powerful reminder of the Kuki-Zo people’s hope for peace and strength through faith, showcasing a unique blend of tradition and spiritual reflection.

Lamminlun Singsit, General Secretary of the Committee on Tribal Unity, stated, “Today we gather in the spirit of unity and hope, embracing the significance of our culture and faith as we celebrate the 2024 Chavang



Kut.” He highlighted that this year, the celebration holds profound meaning, as it is dedicated as “Kut for Christ.”

Emphasizing that this dedication is more than just a thematic choice, Singsit asserted that it reflects the community’s collective hope that faith and prayer will illuminate their path toward establishing a distinct political identity, as they strive for a Separate Administration or Union Territory with a Legislature.

He added, “As we reflect on the journey ahead, we acknowledge the challenges we face. Our movement is not just a political aspiration; it is rooted in a deep desire for recognition and self-determination. Our commitment to seeking a distinct political identity is driven by a fundamental need for peace, security, and dignity for the Kuki-Zo community.”

“This is a quest we embark on together, united by our faith and our shared vision for a brighter future,” he affirmed.

By celebrating Chavang Kut as “Kut for Christ,” the community seeks to reaffirm its Christian beliefs while uniting its political and spiritual aspirations. The festival serves as a moment of communal prayer, where participants collectively seek wisdom, resilience, and success in their quest for self-governance. Singsit highlighted that this faith-driven approach not only strengthens the resolve of the

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community but also fosters deeper unity, reinforcing their commitment to the movement.

“In this sacred gathering, we find power in our shared faith. Our prayers are not only an expression of our devotion but also a source of strength that fosters deeper unity among us. We come together to ask for guidance and support, trusting that our collective voice will resonate in the heavens and that our aspirations will be met with divine favor,” he added.

He further emphasized, “Let us remember that our faith-driven approach is a testament to our commitment to this movement. It underscores the importance of solidarity in our quest for justice and recognition. Together, we stand firm in our beliefs, united not only by our political objectives but also by our spiritual aspirations.”

Singsit also remarked, “We are not just advocating for a separate administration; we are striving to create a future where our identity is respected, our rights are upheld, and our people can thrive in peace and prosperity.”

He concluded by urging, “I encourage each one of you to embrace this journey with faith and courage. Together, let us seek the blessings of the Almighty as we work tirelessly for a future that reflects our values, aspirations, and dreams. May our commitment to this cause be unwavering, and may our prayers lead us to the success we seek for the Kuki-Zo community.”

Participants engaged in spirited discussions about the significance of their movement, drawing inspiration from the words of their leaders and the support of one another.

As the community embraces the spirit of “Kut for Christ,” it aims to carry this message forward, inspiring continued action and advocacy for their rights and recognition. The event concluded with a call to action, encouraging all members to embrace their faith and courage as they work towards a future that honors their values and aspirations.

The Kuki-Zo community stands resolute in its pursuit of self-determination, and with the power of faith, they are determined to make their voices heard on the journey toward justice and recognition.

A similar event was also held at Saikul Playground, Gelnal Village and Leimakhong Moulding village.

Meanwhile, in an inspiring display of resilience and unity, the border town of Moreh in Manipur today marked the traditional ‘Chavang Kut’ harvest festival, a cherished celebration among the Chin-Kuki-Mizo people, at the Hill Tribal Council (HTC) conference hall.

Held amidst ongoing ethnic tensions, this year’s Chavang Kut carried a poignant theme: “My Land, My Culture, My Identity,” a tribute to the region’s rich heritage and an affirmation of unity in trying times. Organized by the HTC, the festivities began with a reverent praise and worship service led by the Moreh Pastors Fellowship, setting a heartfelt tone for the day. Following this, community leaders, civil society organizations (CSOs), and local dignitaries shared messages of strength, resilience, and harmony, emphasizing the importance of community bonds and cultural preservation.

Representatives from the Kuki community, including leaders from the Kuki Inpi Tengnoupal, Kuki Students’ Organization (KSO), Kuki Khanglai Lompi (KKL), and the Kuki Women Union, addressed attendees. They stressed the power of unity and the shared goal of peace, urging everyone to remember their cultural roots and heritage even in adversity.

Attendees in vibrant traditional attire showcased the community’s deep cultural pride, participating in folk dances and songs that reflected gratitude for the harvest and a message of solidarity. The event fostered an atmosphere of celebration, resilience, and hope, reminding all present of the enduring strength of the Kuki-Zo community.

The Chavang Kut festival not only celebrated the year’s harvest but served as a platform for healing, engagement, and a renewed commitment to unity—a testament to the unbreakable spirit of the people of Moreh

24-HOUR SHUTDOWN BEGINS IN SENAPATI OVER ASSAULT OF TWO NAGA MEN BY ARAMBAI TENGGOL

The 24-hour total shutdown called by the Naga People's Organisation (NPO) in Senapati district of Manipur began at 4 pm on Saturday.

The shutdown has been called in protest against the recent physical assault on two Naga men from the district.

The NPO has been demanding the state government to immediately identify and arrest the culprits involved in the crime so that the victims get justice.

The NPO in a letter to Chief Minister N Biren Singh said that the two individuals from Senapati, V. Hrangao Blesson Poumai and Dalou Poumai, were physically assaulted at gunpoint in an attempt to extort money from them.

On October 31, members of the Arambai Tenggol Unit 18 violently assaulted two Naga men, Blesson Poumai and Dalou Poumai, in Lamshang, Imphal. The victims were returning from a livestock purchase when they were forcibly detained, taken to a camp, and severely beaten. They also had a significant



sum of money seized at gunpoint. Despite the victims' disclosure about their identities as Poumai Naga from Senapati district, they were stopped, detained and dragged into their Unit 18 AT Camp and subjected to serious physical torture leaving behind multiple injuries and bruises on their body. They were also repeatedly threatened with automatic rifles and a sum of Rs. 61,400 (sixty one thousand four hundred) was seized from them at gunpoint.

The Naga People's Organization and the All Naga Students' Association Manipur have also issued a condemnation in this regard in the past.



**A Warrior Fights With Courage,
Not With Anger.**

— African Proverb

CHANDEL NAGA PEOPLE'S ORGANISATION CONDEMNS ABDUCTION OF NAGA CONTRACTOR IN IMPHAL

The Chandel Naga People's Organisation (CNPO) has strongly condemned the recent abduction of Mr. D. James Lamkang, a special contractor, and his family by armed assailants on October 23, 2024, at Tiddim Road in Imphal. The perpetrators reportedly forced Mr. Lamkang to sign a cheque for ₹28 lakhs before taking him to Nambol.

Despite the victim reporting the incident to the Officer In Charge of Singjamei police station the following day, CNPO states that no action has been taken by the authorities. The organisation highlighted ongoing threats to Mr. Lamkang's family and reiterated the demand for immediate payment.

In a statement, the CNPO urged law enforcement to take decisive measures to prevent such crimes and called on community leaders to promote peace, tolerance, and respect within the community.

They are also seeking clarification from authorities regarding the motives behind Mr. Lamkang's abduction and are demanding an end to the ongoing threats against his family.

The atrocities against the Naga tribals in the Imphal Valley have escalated over the past few weeks. Many innocent Nagas have been looted, tortured, and thrashed in the name of donations by Meitei radicals. However, as usual, the Naga civil society leaders will end the matter with a cup of tea, as they lack the courage to stand up against the majoritarian dispensation, unlike the Kukis. The Naga populace has grown frustrated with their own leaders for failing to oppose the discrimination against their own people. While they exhibit a tiger-like attitude towards their fellow tribals, the Naga leaders display timid behavior in the face of the Meiteis.

NAGA PEOPLE UNION IMPHAL CONDEMNS BRUTAL ATTEMPT ON LIVES OF NAGA BUSINESSMEN

The Naga People Union Imphal has expressed deep anguish and condemnation over a brutal attempted murder and robbery targeting Mr. V. Henngso Bleston, son of Veino from Kodom Khullen Village, and Mr. Dalou, son of Hriinil from Liyaikhullen Village. The incident occurred at gunpoint in the early hours of October 31, 2024, in Lamshang, Imphal West, perpetrated by individuals identifying themselves as unlawful actors.

In a statement, the Union declared that such acts of violence are unacceptable in any society. The attempt on the lives of these daily wage earners highlights a disturbing disregard for human dignity and safety, further eroding the mutual trust and understanding that binds the Manipur community.

"This incident represents a grave violation of human rights and fundamental freedoms," the Union asserted. "The shocking disregard for the victims' lives and livelihoods is socially disturbing and unacceptable."

The Naga People Union denounced the violence, intimidation, and extortion faced by the victims, emphasizing the need for immediate action from law enforcement. "The Naga daily wage earners, who live hand to mouth, deserve protection and respect," they stated.

Standing in solidarity with the victims and their families, the Union called for accountability from the perpetrators and reaffirmed the Naga people's right to live in peace, free from fear and oppression. They urged that the Naga community's neutrality during this period of unrest should be viewed as a form of sacrificial love rather than weakness.

"We, the Nagas, stand united in our condemnation of this act, and we will strive to advocate for justice for V. Henngso Bleston and Dalou," the statement concluded.

ANALYSIS: NAGAS CONTINUE TO BEAR THE BRUNT OF MEITEI'S ATROCITIES: WHERE IS MR. ASHANG KASAR, THE CHAMPION OF PEACE? EXPOSING HIS HYPOCRISY

In the past few days, the Nagas of Manipur, who have maintained a neutral stance in the ongoing conflict, have borne the brunt of Meitei atrocities once again. Recently, members of the Arambai Tenggol Unit 18 violently assaulted two Naga men, Blesson Poumai and Dalou Poumai, in Lamshang, Imphal. The victims were returning from a livestock purchase when they were forcibly detained, taken to a camp, and severely beaten. They also had a significant sum of money seized at gunpoint. Despite the victims' disclosure about their identities as Poumai Naga from Senapati district, they were stopped, detained, and dragged into the Unit 18 AT Camp, where they were subjected to serious physical torture, leaving multiple injuries and bruises on their bodies. They were also repeatedly threatened with automatic rifles, and a sum of ₹61,400 (sixty-one thousand four hundred) was seized from them at gunpoint.

The recent abduction of Mr. D. James Lamkang, a special contractor, and his family by armed assailants on October 23, 2024, at Tiddim Road in Imphal highlights the ongoing harassment faced by Naga civilians. The perpetrators reportedly forced Mr. Lamkang to sign a cheque for ₹28 lakhs before taking him to Nambol.

In all this, people are baffled by the silence of Mr. Ashang Kasar, who has proclaimed himself a champion of peace in Manipur amidst the turmoil. Mr. Kasar has never spoken about the atrocities committed against his own Naga brothers while he makes a hue and cry about all other violent activities, displaying extreme hypocrisy and turning a blind eye to the problems faced by his own kindred tribes.

Since the violence in Manipur erupted on May 3, 2023, Ashang Kasar, a self-styled activist and politician, has been taking advantage of the ongoing crisis to create his own image. He is the convenor of the Forum for Restoration of Peace in Manipur, a lesser-



known organization. He once warned Kuki-Zo volunteers, stating that the leaders of the Kuki-Zo community should understand that there are many Kuki villages in Tangkhul-dominated areas, and threatening a member of the Tangkhul community who is working towards peace restoration will have severe consequences.

On several occasions, Ashang Kasar has made derogatory remarks against the Kukis, for which the Kuki-Zo Village Volunteers have warned him. He has been proactive whenever any incident of violence involving the Kuki community is reported. However, now that his own kindred brothers are troubled, tortured, and assaulted by the people he has advocated for, he maintains a stoic silence.

His double-standard behavior only exposes his agenda and intentions. His organization—the Forum for Restoration of Peace—is merely a platform initiated by him to gain political limelight. His peace mission, under the pretext of demonizing the Kuki community, will never prove fruitful.

**NEWS ANALYSIS****Manipur's Valley vs. Hill Disparity: A Closer Look at the Struggle for Equal Representation**

The cliché “Chingmi tammi amattani” is a favorite slogan of the Meiteis. From politicians to bureaucrats, society leaders to the layperson, you’ll hear this bland, oft-repeated slogan during election campaigns, public meetings, and inter-discourses. When economic disparities between the hill and valley regions are pointed out, including issues of marginalization and exploitation in resource allocation, developmental projects, and services, Meiteis often turn a blind eye.

Manipur attained statehood on January 21, 1972, with a legislative assembly of 60 constituencies, out of which 40 seats are designated for the valley and the remaining 20 for the hill areas.

The average area of a valley assembly constituency is 56 sq. km, whereas a hill area assembly constituency spans 1,004 sq. km per constituency.

According to the 2001 census, the total population of Manipur was 2,293,896. Of this, the six valley districts had a population of 1,411,766, representing around 61% of Manipur’s total population. The ten hill districts had a population of 882,130, which accounted for about 38.46% of the state’s total population. If the delimitation exercise had been conducted based on the 2001 census, the valley districts would have received 37 seats, and the hill districts 23.

The average number of voters in the hill assembly constituencies is around 45,000 per AC, whereas the average for the valley AC is 35,000. The last delimitation exercise was conducted in 1972, with population size as the basis for seat allocation.

As per the 2011 census, Manipur’s total population stood at 2,855,794, with the hill areas accounting for approximately 1,222,122 (or about 1.3 million) and the valley at 1,633,794 (around 1.7 million). On average, the valley’s population share was 57.2%, while the hill areas held 42.8%.

If delimitation were conducted based on the 2011 census, the valley would receive 33 assembly seats, and the hill areas would receive 27 seats, meaning the valley would lose seven seats to the hill areas. However, conducting the delimitation exercise based on the 2011 census remains an elusive goal.

The delimitation exercise for Manipur, according to the Delimitation Act of 2002 and based on the 2001 census, was mired in controversy. The ruling Congress government, along with Meitei CSOs, opposed delimitation based on the 2001

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census, citing abnormal population growth in nine subdivisions of the hill districts: Mao-Maram, Paomata, Purul, Saitu-Gamphazol, Machi, Moreh, Chakpikarong, Churachandpur, and Kasom Khullen. Although the concerned Deputy Commissioners later rectified the census anomalies, the government remained unconvinced.

Despite this, Manipur's government has conducted both state assembly and MP elections, and received financial assistance, based on the 2001 census. Fund allocations and financial assistance continue to rely on the 2001 census, but Meitei CSOs and the Meitei-centric Manipur government voiced no complaints until delimitation was proposed. Only then did objections arise from the Meitei community.

Reasons for Population Growth in the Hill Areas of Manipur

High Fertility Rate and Family Planning Ignorance: It is common for couples in the hill districts to have six or seven children due to high fertility rates. Family planning is often taboo for religious hill residents, who see children as divine blessings. Parents are less concerned about their children's future, given the vast agricultural lands available to support them. In contrast, valley residents are generally more educated and adhere to family planning norms.

Improved Law and Order: Following the 1997 ceasefire with NSCN-IM and the 2008 SOO with UPF/KNO, law and order in the hill districts improved significantly. Census enumerators, once reluctant to visit remote areas due to safety concerns, could complete their work more accurately.

Lack of Roads and Transport: Due to remoteness, poor law and order, and bad road conditions, some areas were previously inaccessible to enumerators.

Migration and Cross-Migration: Migration to new villages within hill areas is common due to law and order issues or better opportunities, causing population increases in some areas.

Forced Migration: Ethnic violence in the 1990s forced thousands of families to relocate to safer areas. For example, thousands of Kuki families from Tamenglong, Ukhrul, and Chandel relocated, contributing to abnormal voter increases in certain districts. The Naga-Meitei conflict also pushed many Nagas back to the hills.

On March 6, 2020, the Ministry of Law and Justice (Legislative Department) issued a notification constituting the Delimitation Commission to delimit Assembly and Parliamentary Constituencies in Jammu and Kashmir, Assam, Arunachal Pradesh, Manipur, and Nagaland based on the Delimitation Act of 2002.

The 2002 delimitation in Manipur was canceled due to threats to peace and public order, though the real reason was opposition from Meitei CSOs and the Meitei-centric government. The exercise faced immediate opposition from various Meitei groups, who cited the alleged inaccuracy of the 2001 census in hill districts.

The hill people, however, have continued to demand delimitation of assembly seats to make the Manipur Legislative Assembly more representative of both hill and valley populations, aiming for equitable growth and development. This demand has been blocked by Meitei CSOs and politicians, who aim to maintain political supremacy and prevent increases in hill representation.

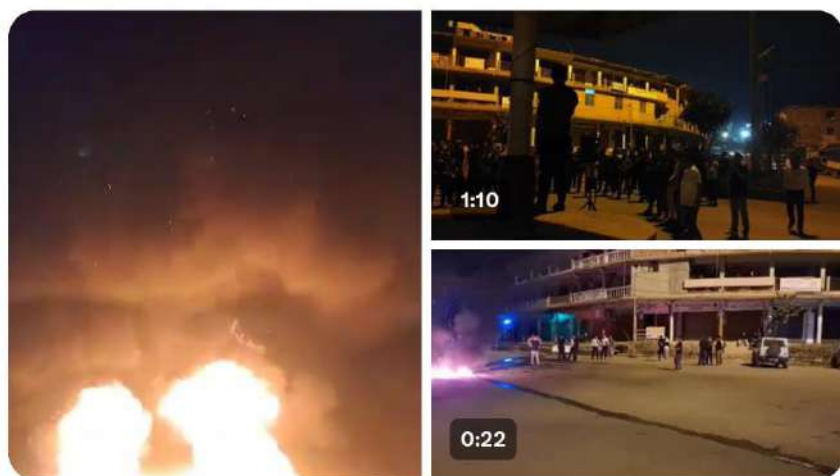
In essence, Meiteis appear willing to use all means, fair or foul, to maintain political dominance by obstructing attempts to increase hill area representation. The current conflict follows demands for an NRC, leveraging concerns over "illegal immigrants" as a way to curb Kuki-Zos voters through the Meitei majority in the assembly.



Being Chikim (Chin-Kuki-Mizo-
@being_chikim

SOCIAL MEDIA
THE BUZZ

The Nagas in Tahamzam (formerly Senapati) are protesting against the Manipur Government & the atrocities by the Meitei extremist group Arambai Tenggol, standing in solidarity with oppressed tribal minorities. Their call is for justice, unity, and protection of indigenous rights



20:29 · 02 Nov 24 · 486 Views



Dhruv Rathee (Parody) ✓
@dhruvrahee

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Why Modi Ji?

This is a Marriage ceremony of Gujarat's Diamonds Merchant's son 🙄



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A CALL FOR PATIENCE

Hold steady, my people, though the path is long,
Our cause is just, our hearts are strong.
A Separate Administration we demand,
our rightful claim,
But patience is key in this complex game.

Diligence must be our steadfast guide,
Alert and vigilant, we stand side by side.
The enemy lurks, ready to strike,
We must be ready, day and night.

Let no rumors sway us, no matter their tune,
Whether they speak of dawn or impending gloom.
Our unity is our shield, our resolve our sword,
We shall not waver, for we are assured.

The road is tangled, the challenges great,
But trust in the process, and have that little faith.
For the cries of the fallen have reached the skies,
The Almighty hears their sacrifice.

So let us push forward, with faith as our light,
Together, united, we fight the good fight.
Let no quarrel divide us, no doubt take hold,
Our leaders need our support, steadfast and bold.

Pray without ceasing, keep hope in sight,
For miracles happen, even in the night.
The result may seem distant, beyond our view,
But when it arrives, it will be a marvel, brand new.

Our hands joined together, our spirits as one,
We shall overcome, as sure as the sun.
For the Almighty watches, He knows our plight,
In His time, justice will bring our dawn's light.

~ SD William Haokip