

Thingkho *Le* Malcha

A Daily Newsletter by KSO Media & Documentation Cell



AWAITING JUSTICE



JAMKHO THANG Lhanghal (40 YEARS)

S/O SEMKHOHAO Lhanghal

ADDRESS: MONGJANG, LAMKA

DATE OF INCIDENT: 7TH NOVEMBER, 2023

PLACE OF INCIDENT: KANGCHUP, SADAR HILLS

CAUSE OF DEATH: ABDUCTED & KILLED BY MEITEI MOB



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.

SANGAIKOT SUB-DIVISION CHIEFS' ASSOCIATION DENOUNCES MEITEI GOVT'S ATTEMPT TO REPAIR SUGNU-MAKHAO IRON BRIDGE

Tensions continue to rise in the Kuki-Zo territories as the Sangaikot Sub-Division Chiefs' Association (SSDCA) has strongly condemned the Meitei government's recent actions regarding the Sugnu-Makhaos Iron Bridge, located between T. Lailoiphai and Sugnu in the Makhaos area. The bridge, which was destroyed by Meitei militants in a fire on May 28, 2023, has now become a flashpoint in the ongoing conflict, with the Meitei government attempting to repair it under controversial circumstances.

According to a statement from the SSDCA, widely circulated on social media on November 6, 2024, Chief Minister N. Biren Singh of the Meitei government, along with the local MLA from Kumbi constituency, is accused of secretly dispatching a team to survey and inspect the bridge. The SSDCA claims that this act is part of a broader attempt to circumvent the established norms of the Buffer Zone that separates Kuki-Zo and Meitei territories.

The SSDCA alleges that the repair of the bridge is a guise for more sinister motives. "The exclusive intention behind these actions is not to restore infrastructure, but to create a foothold for Meitei forces and their VBIG (Vigilante and Border Intelligence Groups) to intrude into Kuki-Zo territories under the pretense of repairing the bridge," the association stated. The bridge, they argue, lies within the buffer zone, a sensitive area currently under the protection of Central Armed Police Forces (CAPF).

This marks the second attempt by the Meitei government, according to SSDCA, to repair the Sugnu-Makhaos Iron Bridge, despite the bridge being within a contested buffer zone and the ongoing conflict. The statement further emphasizes that the region has witnessed widespread destruction, with more than 200 Kuki-Zo villages reportedly burnt down by Meitei militants since the conflict erupted. At present, many Kuki-Zo villages in districts such as Chandel, Churachandpur, and Kangpokpi remain inaccessible, heightening the atmosphere of mistrust.



The SSDCA has made it clear that it will not accept any repairs to the Sugnu-Makhaos Iron Bridge until the Indian government acknowledges and acts upon the Kuki-Zo community's demand: "Solution first, then Peace." They argue that the bridge is situated within the sensitive buffer zone and should remain under the guard of central forces to ensure no further escalation of violence.

The statement concluded with a stern warning to the Meitei government and its associated groups. "Any attempt by the Meitei government and their VBIGs to repair the bridge or take action in violation of the buffer zone's sanctity will be held responsible for any untoward incidents," the SSDCA declared. "The actions of N. Biren Singh and his VBIGs will have serious consequences, and we will not tolerate any encroachment upon Kuki-Zo territories."

As the situation continues to unfold, the SSDCA's firm stance on the issue is expected to further inflame tensions in an already volatile region. Both sides are calling on authorities to respect the established boundaries and to prioritize a peaceful resolution to the conflict, though with deepening divisions, it remains unclear how soon any such resolution may come.

ATROCITIES AGAINST NAGA CIVILIANS REMAIN UNABATED IN IMPHAL VALLEY AMID RISING TENSIONS

The ongoing violence against Naga civilians in the Imphal Valley continues unabated, with a fresh abduction and brutal assault reported today. This latest attack involves a 23-year-old Naga youth, Joshua Kamei, who was allegedly abducted and tortured by members of the militant group Arambai Tenggol (AT) in the Keikhu Kabui Khul area.

According to the Rongmei Naga Students' Organization, Manipur (RNSOM), Kamei, a railway driver from the Rongmei Naga community, was abducted at around midnight on November 5. The students' body condemned the assault, calling it a "heinous act" and a "grave human rights violation" that threatens the dignity and safety of the Naga people. They also demanded swift action from authorities to bring the perpetrators to justice and called for an immediate end to the violent activities of the Arambai Tenggol group.

"This inhumane assault and abduction of a young, innocent Naga youth is part of a broader pattern of violence and intimidation against the Naga community, who has maintained a neutral stance in the ongoing conflict," the RNSOM said in a statement. "We have zero tolerance for such violence and will not compromise on justice for our people."

The abduction of Kamei is just the latest in a series of violent incidents targeting the Naga community. Just last week, two Naga youths from Senapati district were assaulted by Arambai Tenggol members. The incident sparked widespread protests in Senapati, where the Naga People's Organization (NPO) enforced a district-wide shutdown in response to the repeated atrocities.

V Hrangao Blesson Poumai and Dalou Poumai, both residents of Senapati district, were detained by Arambai Tenggol at Lamshang on October 31 while returning from a livestock purchase. They

were forcibly taken to a militant camp and severely beaten, suffering multiple injuries. Their assailants also extorted ₹61,400 from them at gunpoint, despite the victims presenting identification documents.

Earlier this year, on January 31, the abduction of two Zeliangrong Naga men from Noney district by suspected Arambai Tenggol members at gunpoint made headlines. The two victims were kidnapped and taken to Moirang, where they were held hostage. These incidents have drawn repeated condemnation from Naga civil society organizations (CSOs), but the perpetrators, believed to be linked to radical Meitei groups, have yet to face significant repercussions.

The continued violence and harassment faced by the Naga community—many of whom have sought to remain neutral amid the ongoing ethnic tensions in the region—has raised alarms about the deteriorating security situation. Naga leaders are now calling on state and central authorities to take immediate and decisive action to end the reign of terror imposed by radical groups like Arambai Tenggol.

"We urge the authorities to address this growing wave of violence, which is pushing the region to the brink of greater conflict," said the RNSOM in its statement. "Our community's call for peace and justice must not be ignored."

As tensions persist, the Naga people's patience is wearing thin, and with each new assault, the demand for justice and accountability grows louder. The question now is whether authorities will act swiftly to prevent further escalation or whether this cycle of violence will continue to claim more innocent lives.

TANGKHUL FRONTAL ORGANIZATIONS OPPOSES BORDER FENCING IN NAGA AREAS

The Tangkhul Frontal Organizations have strongly opposed the Indo-Myanmar border fencing project in Manipur's Ukhrul and Kamjong districts. On Thursday, the Deputy Commissioners of Ukhrul and Kamjong co-chaired a meeting on the border fencing project at the Ukhrul DC Office Conference Hall. Attendees included Tangkhul Frontal Organizations, village headmen from Ukhrul and Kamjong, the SP of Ukhrul, Assam Rifles, BRTF, and the Eastern Kuki Chief Association (EKCA).

After the meeting, Tangkhul Naga Long Vice President R.S. Jollyson told reporters, "The Deputy Commissioners briefed us on the policy for border fencing, but we reiterated that, under any circumstances or pressure, we will not allow border fencing in Naga homeland. We also requested that our position be conveyed to higher authorities." Jollyson added, "We submitted a memorandum to the Home Minister of India on October 1, 2024, demanding an immediate halt to the border fencing on the northeastern and southeastern stretches of Ukhrul and Kamjong."

Representatives from Tangkhul Naga Long (TNL), Tangkhul Naga Awunga Long (TNAL), Tangkhul Katamnao Saklong (TKS), Tangkhul Shanao Long (TSL),



and Tangkhul Mayar Ngala Long (TMNL), along with border village headmen, held a symbolic protest at the Mini Secretariat Complex, Ukhrul. Banners read: "No! Never to Colonial Relic Border Fencing in Naga Homeland," "No More Insult and Injustice to Naga Peoplehood, Time for Peaceful Coexistence," and "Immediate Withdrawal of FMR Scrapping from Naga Homeland." Headmen from four villages in Ukhrul district and twenty villages in Kamjong district attended the meeting, along with EKCA representatives who expressed solidarity with the Tangkhul Frontal Organizations' demands. (Ukhrul Times)

“

We must learn to live together as brothers and sisters or perish together as fools.

— *Martin Luther King, Jr.*

MAN INJURED IN FRESH FIRING INCIDENT IN BISHNUPUR

A 25-year-old man was shot and injured by unidentified armed miscreants in Bishnupur district of Manipur on Wednesday.

According to a police report released on Thursday, the incident occurred around 12.10 pm along the Ningthoukhong to ITI road under the jurisdiction of the Bishnupur police station.

The injured individual has been identified as Khwairakpam Amarjit, a resident of Bishnupur district's Thamnapokpi Mayai Leikai area.

He sustained a single gunshot wound near the left collarbone and was immediately rushed to the Regional Institute of Medical Sciences (RIMS) Hospital in Imphal, where he is currently being treated, the report added.



A case in this regard has been registered but the motive behind the incident is yet to be ascertained, police said.

No individual or group has claimed responsibility for the attack.



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#Manipur: Instead of upholding peace, armed Meitei groups are intensifying tensions in Kuki villages. Why isn't the buffer zone enforced? #MeiteiTerrorists
@thewire_in @PMOIndia @the_hindu @Spearcorps @official_dgar



21:12 · 07 Nov 24 · 113 Views



JGuevara
@JGuevara576004

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Year ago today, 5 relatives of an active duty Army were waylaid at kangchup Security Naka, abducted from CRPF Custody & brutally Murdered by #MeiteiTerrorists

Case filed at @manipur_police exposes the systemic apathy towards kuki grievances & unwillingness to address #MeiteiWarCrimes



security checkpoint in Manipur's Kangpokpi district, police said they have found the bullet-ridden bodies of a man and a woman in two different locations in Imphal in the past 24 hours.

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A police source said that the bodies "most likely" belong to the abducted persons, but

'Mercilessly murdered'

Kuki Inpi, an apex body of Kuki tribes, said in a statement that two people have been "mercilessly murdered" by Meitei groups. It noted that on November 7, five Kuki-Zo people — Manglun Haokip, 65; Nengkim, 60; Neilam, 55; John Thangjalam Haokip, 25; and



National Commission for Scheduled Tribes and 9 others

20:04 · 07 Nov 24 · 249 Views



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FEATURED ARTICLE

Outrage Over Mizoram CM's 'Unity' Remarks is Misplaced: Here's Why

Ruata Lungchuang

Recently, there has been a strange phenomenon in Indian right-wing media. A speech given by Mizoram Chief Minister Lalduhoma at an event in the United States in September 2023, widely circulated and discussed across Northeast India months ago, has suddenly ignited a firestorm in the national fringe media—two months later and subsequently on mainstream media and social media.

This delayed reaction, fuelled by sensationalist headlines, particularly from right-wing outlets, raises more questions about the nature of our national discourse than the content of the speech itself.

It also reveals how disconnected “mainland” India remains from the Northeast, despite the information age that promises news and opinions travel at the speed of light.

The speech in question was delivered by CM Lalduhoma at “Mizo Day,” an annual event organised by the Mizo diaspora in the United States. For anyone familiar with Mizoram and the broader Zo ethnic identity, the significance of this event is obvious. The Mizo diaspora—like many other Indian diaspora communities—gathers

to celebrate their culture, reflect on their shared identity, and discuss their political future.

This year's event was significant given the troubled situation in Myanmar, where many Chin people have been displaced due to ongoing conflict with the military junta.

Lalduhoma, the Chief Minister of Mizoram, attended the event as the chief guest. That shouldn't have raised any eyebrows. Mizoram, after all, is home to over a million Mizos, and their diaspora in the US is growing.

The event was an important moment for the Mizo community to come together, and it also provided a platform for the Indian government's interests to intersect with the concerns of the Mizo people, especially given the geopolitical dynamics of the region.

Lalduhoma explicitly mentioned that he was there with the acknowledgement of the Ministry

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noted that the event was accounted for by the Ministry, which would accompany him as he toured Mizo communities in the U.S., highlighting the dedication of the Government of India, which clearly understood the potential importance of the event.

However, the way this speech has been twisted in recent media reports suggests a staggering level of ignorance about the Northeast, the Mizo people, and the political landscape they navigate.

As Lalduhoma spoke of unity among the Zo people—spread across India, Myanmar, and Bangladesh—he was not, as some have bizarrely suggested, advocating for a novel separatist idea. Rather, he was explicitly calling for unity that transcends borders, a heart set on “single administration within India”.

He praised the Modi government for its support in handling the humanitarian crisis caused by the influx of over 40,000 refugees from Myanmar and Bangladesh into Mizoram. He expressed gratitude to the Mizo diaspora for their help and emphasised the need for the community to remember their shared heritage.

What part of this speech could warrant the hysterical headlines now circulating in certain corners of the national media? To those who have listened to the speech, the answer is nothing. Yet, the way it has been portrayed suggests a deeper problem—one that reveals more about the insecurities of some ‘mainland’ commentators than anything about Mizoram or its Chief Minister.

Lalduhoma’s call for Zo unity was not a call for political secession but for cultural reconciliation. The Zo people, who share a common heritage, were divided by the colonial borders that still shape the region today. This is not a radical or new idea. Almost every major ethnic group in the Northeast has its version of a reunification narrative, born from the historical reality that they were often arbitrarily split between different nations during the partition of India.

The Mizo community—like the Nagas and others—has long dreamt of reconnecting with their ethnic kin across borders. But unlike some more hardline movements

in the region, the Mizo vision of reunification is far more flexible, more open to interpretation, and crucially, it is not necessarily at odds with Indian sovereignty all the time.

Lalduhoma himself, according to many Mizo commentators, represents a more moderate stance within Mizo politics, blending Indian nationalism with a sense of Zo identity. He’s a leader who has often spoken about finding a place for Mizo identity within the Indian framework.

For someone who values both Mizo unity and India’s broader unity, the sensationalist misinterpretation of his speech is especially ironic—and a stark reminder of the biases and gaps that persist in national discourse.

Unfortunately, these misunderstandings are not new. Ever since the Manipur crisis, there has been a noticeable increase in inflammatory media coverage of the Northeast and Mizo people in particular, often casting the region in the light of separatism or “anti-national” sentiments.

The Manipur unrest has, for some outlets, become an excuse to lump together unrelated events in Mizoram, as if the complexities of one conflict apply wholesale to the neighbouring state. This lazy, blanket reporting strategy not only distorts the truth but also fuels prejudice, as we’re now witnessing in the treatment of Lalduhoma’s Mizo Day address.

In reality, Lalduhoma’s speech and interaction were carefully calibrated to promote both Mizo unity and India’s interests. He encouraged the Zo people, particularly the Chin community, to find reconciliation with the Arakan Army, a group that currently controls much of Myanmar’s Rakhine state—a region where India has strategic investments.

Some suggest Lalduhoma’s remarks align with a broader Indian strategy to establish friendly ties

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with ethnic groups in Myanmar’s conflict zones, given the instability of the Burmese junta. But such high-level diplomatic messaging can easily be lost on, or misrepresented by, media commentators who lack understanding of the Mizo political landscape.

The fact that none of the Indian government representatives accompanying Lalduhoma voiced any concerns about his speech suggests that this entire media uproar is, at best, a manufactured controversy. If these commentators were genuinely interested in India’s interests, they might see Lalduhoma’s speech as a form of “soft power”—leveraging ethnic ties for diplomatic influence.

Instead, what we’re witnessing is a disturbing willingness to stoke cultural tensions for clicks, clicks that further fuel long-standing prejudice against Mizo people on social media.

Racism against the Northeast has often been called out, but it is clear that specific biases against the Mizo people remain unaddressed. Sensationalised reporting

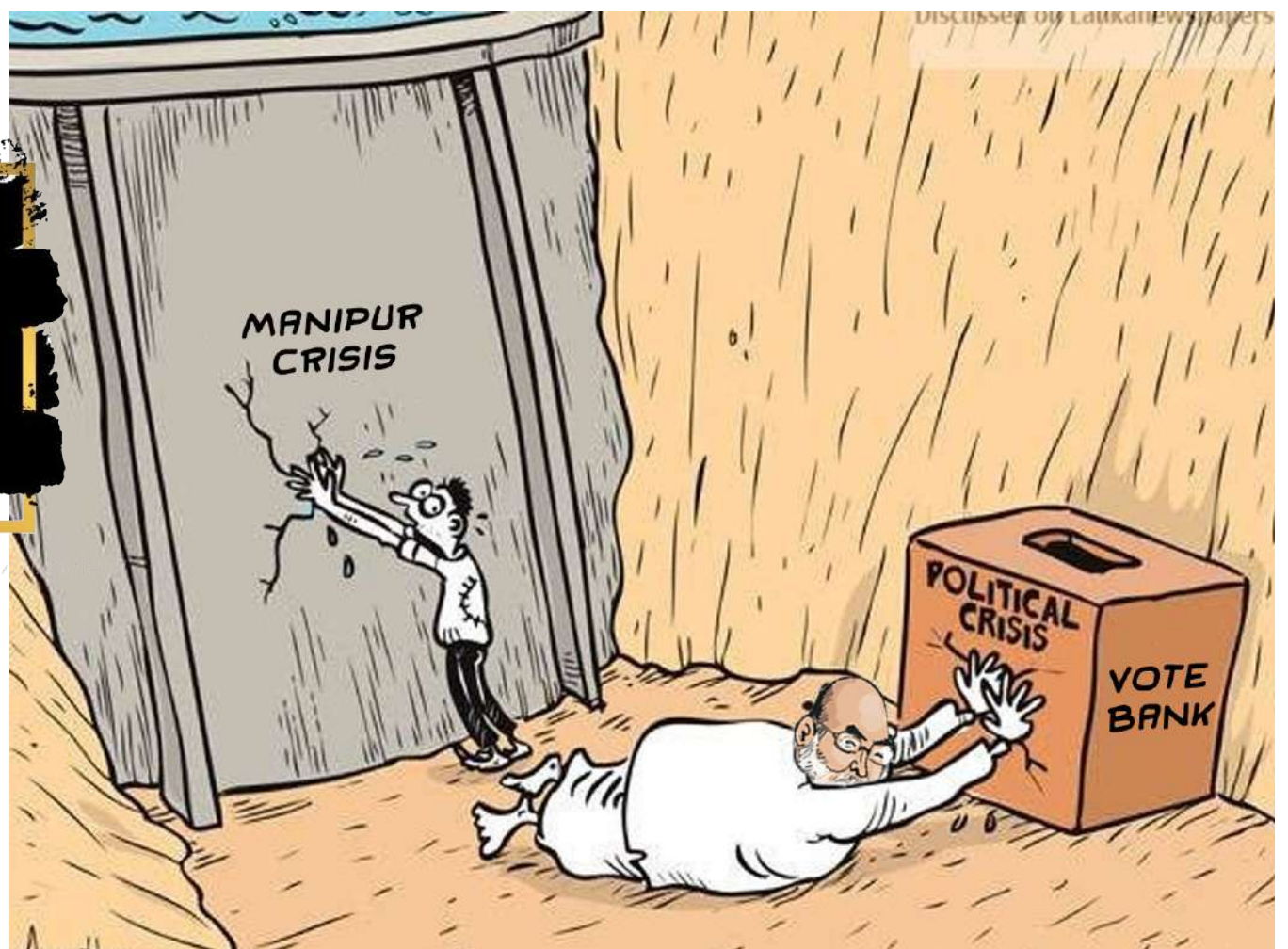
on Mizo political affairs perpetuates outdated prejudices, and it only underscores the importance of supporting responsible, local journalism that understands the nuances of the Northeast.

India can only strengthen its unity by embracing the diverse identities of its people, especially in regions like the Northeast, where each community has its history, culture, and aspirations. Rather than allowing misinformed narratives to dominate national discourse, it’s time for the media to build genuine connections with the Northeast. The disconnect is real, but it doesn’t have to be permanent.

Lastly, someone responsible needs to put a leash on fringe media, especially those that present themselves as leaning towards the right (which I refuse to believe considering the hate they often show towards people of the country), before they find success in breaking this country into multiple pieces, both in the heart and in politics.



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A. LHUNKHOJAANG VAANGKHO ~ SD William Haokip

In a land, endowed with customary grace,
From elder hands to younger kin,
Once we built a village, brick by brick,
A humble dream to pick,
With hands calloused, and hearts full of hope,
We shaped our paradise, helped each other cope.

Here, every field whispered tales of toil,
Every flower that bloomed was fed by our soil,
From meagre means, we'd rise and strive,
And we saw in each other a spirit alive.

The children played under the wide sky's grace,
Dreams grew tall, like the trees in this place,
And though our pockets were mostly bare,
Love and laughter filled the air.

Christmas came, and the village would glow,
Families returned, with stories to show,
Around the fire, we sang as one,
Different paths met where we'd begun.

But hatred found us, brought winds of despair,
A darkness fell, we could not repair,
Flames consumed what we built with care,
Ashes scattered, filled the air.

Now, where peace had gently lain,
There's only silence, echoes of pain,
Our village, our dreams, turned to dust,
Our hearts still cling to what they must.

But somewhere within, the embers still burn,
For the village we lost, we yearn and yearn,
In memory's embrace, we find our way,
And dream of rebuilding, come what may.

We'll gather again, however small,
For love, even buried, answers the call,
And one day, from ashes, we will rise,
To build anew under forgiving skies.

