

Thingkho *Le* Malcha

A Daily Newsletter by KSO Media & Documentation Cell



SATMINLUN HAOKIP (19 YEARS)

S/O THANGLAL HAOKIP

ADDRESS: V. LHANDNOM, LAMKA

DATE OF INCIDENT: 24TH FEBRUARY, 2024

PLACE OF INCIDENT: HEICHANGKOT, LAMKA

CAUSE OF DEATH: DIED AT THE LINE OF DUTY (ILLNESS)



KUKI VICTIMS' UPDATE

As on 28. 11. 2024



222
DEATHS



200+
VILLAGES BURNT



7000+
HOUSES BURNT

1. Thangtinmang Khongsai



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 INPI BUNGPI BLOCK SLAMS TNFO FOR MISLEADING STATEMENT, URGES TO LIFT BAN ON ESSENTIAL ITEMS

The Kuki Inpi Bungpi Block has slammed the Tangkhul Naga Foothills' Organisation (TNFO) over the allegation of intentional firing of Tangkhul harvesters, the matter it said was blown out of proportion.

In a statement on Monday, the Kuki body said, "It is unfortunate to learn that the Tangkhul Naga Foothills' Organisation (TNFO) had once again published in one of the local newspapers on November 27 in addition to its press communique dated November 11 that the Kuki Militants have intentionally targeted the Tangkhul harvesters in two incidents, one that occurred between Shanti Khongbal and Twichin and the other at Alulou."

"The TNFO is fully aware that though the Meiteis and the Kukis are warring communities right now but it doesn't mean that the Kukis can wantonly fire at will," it said.

Kuki Inpi Bungpi Block asserted that the volunteers took utmost care and maximum restraint whenever the Tangkhul harvesters informed their activities in the buffer zone. They were allowed to reap their paddy cent percent unharmed vicinity to the Urangpat area and Saibol hillock, mostly owned by the Tangkhul community.

"Had the Tangkhul harvesters been targeted intentionally, atleast one of them could have been killed by now. So, let's not blow the matter out of its proportion and the blame game should not be one sided," said the Kuki body.

The Kuki Inpi also said TNFO should acknowledge that the chief of Urangpat does not harbour any criminals or militants at his village; rather, they are village volunteers and it is one part of the larger defence system built up by the Kuki people.



Ref. No. KIBB/PR-42/2023

Date 02/12/2024

REOINDER TO THE TANGKHUL NAGA FOOTHILLS' ORGANISATION

It is unfortunate to learn that the Tangkhul Naga Foothills' Organisation (TNFO) had once again published in one of the local newspapers on November 27 in addition to its press communique dated November 11 that the Kuki Militants have intentionally targeted the Tangkhul harvesters in two incidents, one that occurred between Shanti Khongbal and Twichin and the other at Alulou. The TNFO is fully aware that though the Meiteis and the Kukis are warring communities right now but it doesn't mean that the Kukis can wantonly fire at will. The volunteers take utmost care and maximum restraint whenever the Tangkhul harvesters informed their activities in the buffer zone. They were allowed to reap their paddy cent percent unharmed vicinity to the Urangpat area and Saibol hillock mostly own by Tangkhul community. Had the Tangkhul harvesters been targeted intentionally atleast one of them could have been killed by now. So, let's not blow the matter out of its proportion and the blame game should not be one sided. Moreover, the TNFO should acknowledge that the chief of Urangpat does not harbour any criminals or militants at his village rather they are village volunteers and it is one part of the the larger defence system built up by the Kuki people.

Nonetheless, we appreciate our fellow hill people in maintaining neutrality though some might suffer due to the brunt of the ongoing conflict. Also, in future we look forward to connecting you whenever need arises.

Last but not the least, to maintain peace and tranquility between the two communities, we would like to appeal the TNFO to lift the ban of essential items and small businesses that has been imposed upon us since then.

Sd/-

Dept. Of Info. & Publicity
Kuki Inpi Bungpi Block



The Kukis, nonetheless, appreciated their fellow hill people in maintaining neutrality though some might suffer due to the brunt of the ongoing conflict, and looked forward in future to connect with them whenever need arises.

To maintain peace and tranquility between the two communities, the Kuki Inpi further appealed the Tangkhul Naga Foothills' Organisation to lift the ban of essential items and small businesses that have been imposed upon the Kuki people since then.

LEIMAKHONG AREA PROTECTION COMMITTEE DENOUNCES FALSE ALLEGATIONS IN ROBBERY INCIDENT

The Leimakhong Area Protection Committee (LAPC) has issued a statement refuting claims made by the Liangmal Post and various social media outlets regarding a recent robbery at a Liangmai house in Leimakhong, Kangpokpi District. The accusations, which suggested that a suspected Kuki armed group was involved, were described by LAPC as “false and malicious.”

In a detailed response, LAPC raised several points to counter the allegations:

Security Measures in the Area: LAPC emphasized that the house in question, along with other properties in Chingmang near Leimakhong Bazar, are under the protection of the Indian Army and the respective homeowners. The statement questioned why the victim did not file a First Information Report (FIR) at the nearby police station if a theft had occurred, rather than spreading unverified claims about the involvement of the Kuki people.

Accountability for Security: LAPC pointed out that the homeowner had left the house unguarded and questioned why the blame was placed on the Kuki group for the alleged incident. The statement suggested that the homeowner should take responsibility for

the security of their property, especially when no active conflict exists between the Kuki and Naga communities in the region.

Multi-Ethnic Community: The statement highlighted the multi-ethnic nature of the Leimakhong area, asking why the blame was directed solely at the Kuki people without any concrete evidence. LAPC further questioned the provocative nature of the statements made by a “Kacha Naga,” noting that houses belonging to the Kacha Naga community have remained untouched since May 2023, despite the ongoing tensions.

Legal Warning: The LAPC made it clear that it is not the responsibility of the Kuki groups to provide security for any house, nor had they received any request for such assistance. They warned that without proper proof, accusations against the Kuki community would be seen as provocative. Legal action, including a demand for an apology, would be pursued if the accusations were not retracted.

The LAPC’s statement underscores the need for accountability and careful handling of sensitive issues, urging all parties involved to refrain from making baseless claims that could inflame tensions.



When there is no enemy within, the enemies outside cannot hurt you.

— *Winston S. Churchill*

MULTIPLE GUNSHOTS, MOSTLY ON BACK, KILLED 10 KUKI YOUTHS IN JIRIBAM: AUTOPSY REPORTS

The 10 Kuki-Zo youths, who were killed in an alleged gunfight with CRPF, received multiple fatal bullet injuries and most of them were fired from behind, according to the post-mortem examination reports.

A detailed analysis of all the 10 autopsy reports, which are available with PTI, showed that there were no other recorded torture marks on their bodies other than bullet injuries and the impact of such wounds.

As per the documents, the 10 youths, including one minor, were identified as Ramneilien (29), Fimlien Kung Ngurte (31), Elvis Lalropei Zote (21), Lalthanei (22), Joseph Lalditum (19), Francis Lalzarlien (25), Roulneisang (30), Lalsiemlien Hmar (30), Henry Lalsanglien (25) and Robert Lalnuntluong (16).

The Manipur Police on November 11 claimed 10 suspected militants were killed in a fierce gunfight with security forces after insurgents in camouflage uniforms and armed with sophisticated weapons fired indiscriminately at Borobekra police station and an adjacent CRPF camp at Jakuradhor in Jiribam district.

The post-mortem reports also mentioned that most of them were in camouflage and khaki dresses when they were brought for autopsy at Silchar Medical College and Hospital (SMCH) in Assam.

Interestingly, while six bodies were brought to SMCH the next day on November 12, four reached the hospital on November 14 and were in early stages of decomposition.

The approximate time of death for the bodies on which autopsy was conducted on November 12 was 24-36 hours before, while those arriving on November 14 were 72-96 hours.



Only in the case of Hmar, the approximate time since death was 48 to 72 hours prior to conducting the autopsy on November 14.

All bodies bore the wounds of multiple bullet entry and exit marks, even more than a dozen in some of the deceased.

The bullets hit the young men all over their body parts from head to foot, and most of them were shot from their behind, according to the autopsy reports signed by different sets of three doctors.

The reports also mentioned that one eye each was missing from the bodies of Ngurte, Lalzarlien, Hmar and Lalsanglien.

The doctors kept the opinion regarding the cause of deaths pending till the receipt of the chemical analysis reports of viscera from the Directorate of Forensic Sciences (DFS) in Guwahati.

The funeral of these 10 youths along with two other Kuki-Zo men will be held in Manipur's Churachandpur district on December 5, a leading organisation of the community has said.

The Indigenous Tribal Leaders' Forum (ITLF), a key

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organisation of the Kuki-Zo community in Manipur, had earlier decided that the funeral of the Kuki-Zo youths would not be conducted till their post-mortem examination reports were handed over to the families.

After the bodies were airlifted from Silchar to Churachandpur on November 16, they have been kept in the local hospital morgue till now.

While ITLF claimed that the deceased Kuki-Zo youths were village volunteers, the Manipur government asserted that they were militants.

More than 250 people have been killed and thousands

rendered homeless in ethnic violence between Imphal Valley-based Meiteis and adjoining hills-based Kuki-Zo groups since May last year.

It started after a 'Tribal Solidarity March' was organised in the hill districts to protest against the Meitei community's demand for Scheduled Tribe (ST) status.

Meiteis account for about 53 per cent of Manipur's population and live mostly in the Imphal Valley. Tribals -- Nagas and Kukis -- constitute little over 40 per cent and reside in the hill districts. (Outlook)

KUKI STUDENTS' ORGANIZATION DEMANDS UGC-NET EXAM CENTRE IN CHURACHANDPUR AMIDST CONFLICT

Amid ongoing unrest in Manipur, the Kuki Students' Organization (KSO) has called upon the National Testing Agency (NTA) to establish a UGC-NET examination centre in Churachandpur district, Manipur. The appeal, aimed at ensuring the safety of candidates, comes in anticipation of the December 2024 exam cycle, scheduled for January 2025.

In a formal letter to Dr Sadhana Parasar, Senior Director (Examination) at the NTA, KSO Education Secretary Thangmoi Haokip highlighted the grave risks faced by students due to the ethnic conflict. With the designated centre located in Imphal, traveling for the exam poses serious safety concerns for many aspirants.

"The ongoing violence has left students in a precarious situation. For many, reaching Imphal is not just difficult—it's dangerous," Haokip stated, advocating for Churachandpur as a safer alternative. The district, relatively stable amid the turmoil, would provide students with a secure environment to take the examination.

The KSO stressed that equitable access to educational opportunities is critical, particularly in times of crisis.



The organization warned that without a local examination centre, many students could be excluded from this vital national test. "This is not merely a convenience; it's a lifeline for students in conflict zones," Haokip added.

Acknowledging potential challenges in setting up a new center, the KSO urged the NTA to expedite the process.

They proposed allowing candidates to revise their exam centre preference during the correction window starting December 12, 2024, or an alternative date if required.



FEATURED OPINION

Think Professionally, Beyond Political Gains, for Peace in Manipur

Rattan Chand Sharma

In the lush hills and valleys of Manipur, the humanitarian tragedy of unprecedented magnitude continues to unfold, revealing the complex tapestry of ethnic tensions that have long simmered beneath the surface of India's northeastern frontier. The ongoing conflict between the Meitei and Kuki communities represents more than a mere ethnic and territorial dispute; it is a profound manifestation of deep-rooted historical grievances, political marginalization, and the intricate challenges of maintaining unity in India's diverse sociopolitical landscape.

The violence that has gripped Manipur is not a sudden eruption but the culmination of decades of systemic neglect, political mismanagement, and the persistent challenge of integrating diverse ethnic identities within a unified national framework. The state, nestled along India's eastern border with Myanmar, has long been a crucible of complex ethnic dynamics, where traditional tribal structures intersect with modern political institutions in often volatile ways.

The administration of Biren Singh, the chief minister, has been particularly criticized for its inability to manage the escalating tensions. The recent withdrawal of support by the National People's Party (NPP), which is led by the Meghalaya chief minister, Conrad Sangma, serves as a damning indictment of the government's failure to address the fundamental issues driving the conflict.

The political manoeuvrings reveal a stark reality: power preservation has consistently trumped genuine conflict resolution.

The human cost of this protracted conflict is staggering. Thousands have been displaced, with communities torn apart by violence that seems to follow a cyclical pattern of retaliatory attacks. The massacre of six Meiteis, including three women and three children, after kidnapping them in the state's Jiribam district represents a nadir in this spiral of violence, exposing the fragility of social cohesion and the depth of communal mistrust.

From a geopolitical perspective, Manipur's strategic location adds layers of complexity to the conflict. The 1,643-kilometre India-Myanmar border, which traverses the state, is not merely a cartographic line but a dynamic zone of cultural exchange, illicit trade, and potential security challenges. The proposed border fencing strategy must navigate a delicate balance between national security imperatives and the traditional cross-border movements of ethnic communities.

The deployment of central armed police forces (CAPFs) and the reimposition of the Armed Forces (Special Powers) Act (AFSPA) represent traditional,

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security-centric approaches that have historically proven ineffective in addressing the root causes of ethnic conflicts.

After the Jiribam atrocity, which was preceded by the killing of at least 10 suspected Kuki militants in a gunbattle with security forces, 90 additional companies of CAPFs have been deployed in the state, which is about 10,500 additional troops. This brings the total number of CAPF personnel deployed in the state to a whopping 288 companies. Apart from that, the AFSPA has been extended to more areas, including the Imphal valley.

However, these measures, while providing no more than short-term containment of violence, risk further alienating local populations and exacerbating existing tensions.

Comparative studies of ethnic conflicts worldwide suggest that lasting peace cannot be achieved through military intervention alone. The Manipur crisis demands a nuanced, multi-dimensional approach that addresses historical grievances, promotes intercommunity dialogue, and creates robust institutional mechanisms for conflict resolution.

The potential role of national leadership, particularly the prime minister, Narendra Modi, cannot be overstated. A direct, empathetic intervention could potentially reset the narrative of conflict. This would require moving beyond tokenistic gestures to facilitating genuine dialogue, understanding the historical context of the tensions, and demonstrating a commitment to inclusive governance.

Central to any sustainable solution is the need to develop integrated civic action programmes that transcend mere security paradigms. These initiatives must focus on economic development, educational opportunities, and creating platforms for inter-community dialogue. The successful strategies employed by CAPFs in addressing left-wing extremism in several states, like Chhattisgarh and Odisha, offer valuable insights.

The international dimension of the conflict cannot be ignored. Manipur's proximity to Myanmar, a region itself grappling with complex ethnic tensions and political

instability, adds another layer of geopolitical complexity. The cross-border dynamics of ethnic identity, migration, and economic interdependence require sophisticated diplomatic and administrative approaches.

Proposed solutions must include immediate measures, such as removal of the chief minister, dissolving the current legislative assembly, imposing president's rule, and establishing a consensus government that genuinely represents the diverse ethnic and political spectrum of Manipur. This would require unprecedented levels of political will and a commitment to prioritizing peace over partisan interests.

The broader implications of the Manipur crisis extend far beyond the state's boundaries. It represents a critical test of India's federal structure, its ability to manage ethnic diversity, and its commitment to ensuring the dignity and security of all its citizens, regardless of their ethnic or cultural background.

As the nation contemplates its response, the urgency of the situation demands more than rhetorical commitments. It requires a fundamental reimagining of governance, a genuine commitment to understanding and addressing historical grievances, and a vision of inclusive development that transcends narrow ethnic or political considerations.

The path to peace in Manipur is neither straightforward nor quick. It demands patience, empathy, and a willingness to engage in difficult conversations. The alternative – continued cycles of violence and displacement – threatens not just the social fabric of Manipur, but the very principles of unity and diversity that form the cornerstone of India's democratic vision.

The world watches, hoping that wisdom, compassion, and a genuine commitment to human dignity will ultimately prevail in this troubled region. Therefore, it is imperative for the political leadership to act without weighing and calculating political gains. (India Sentinels)

THE BUZZ

SOCIAL MEDIA



Kashish Singh
@Kashish_singh_

Follow

What's happening with Kukis in Manipur is a small example of what's happening with Muslims in India

First demonize the minorities, and then it automatically plants another community against them.

This won't stop because you won't speak, but beware this fire will catch your house super soon.

Power Politics at it's play.

12:09 · 30 Nov 24 · 3,157 Views



Amock_
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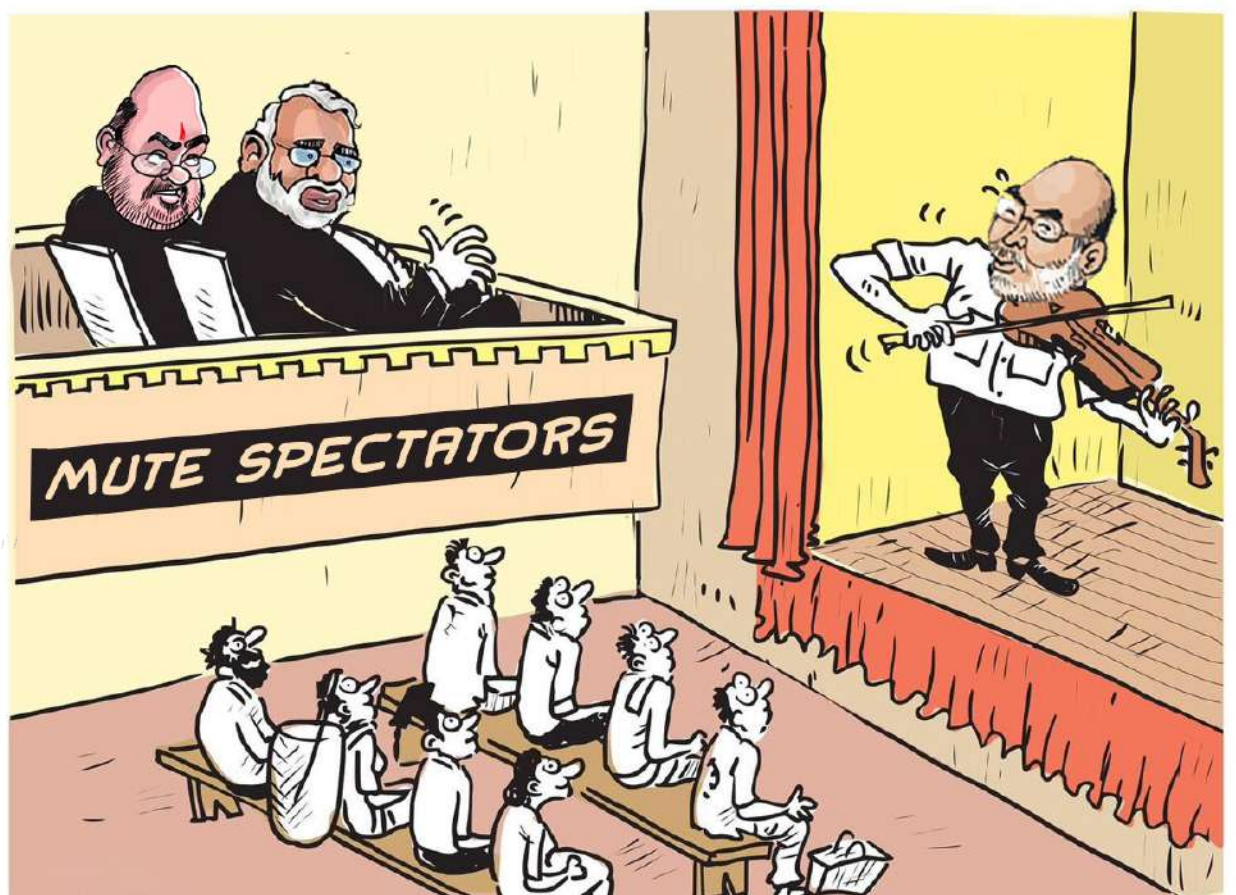
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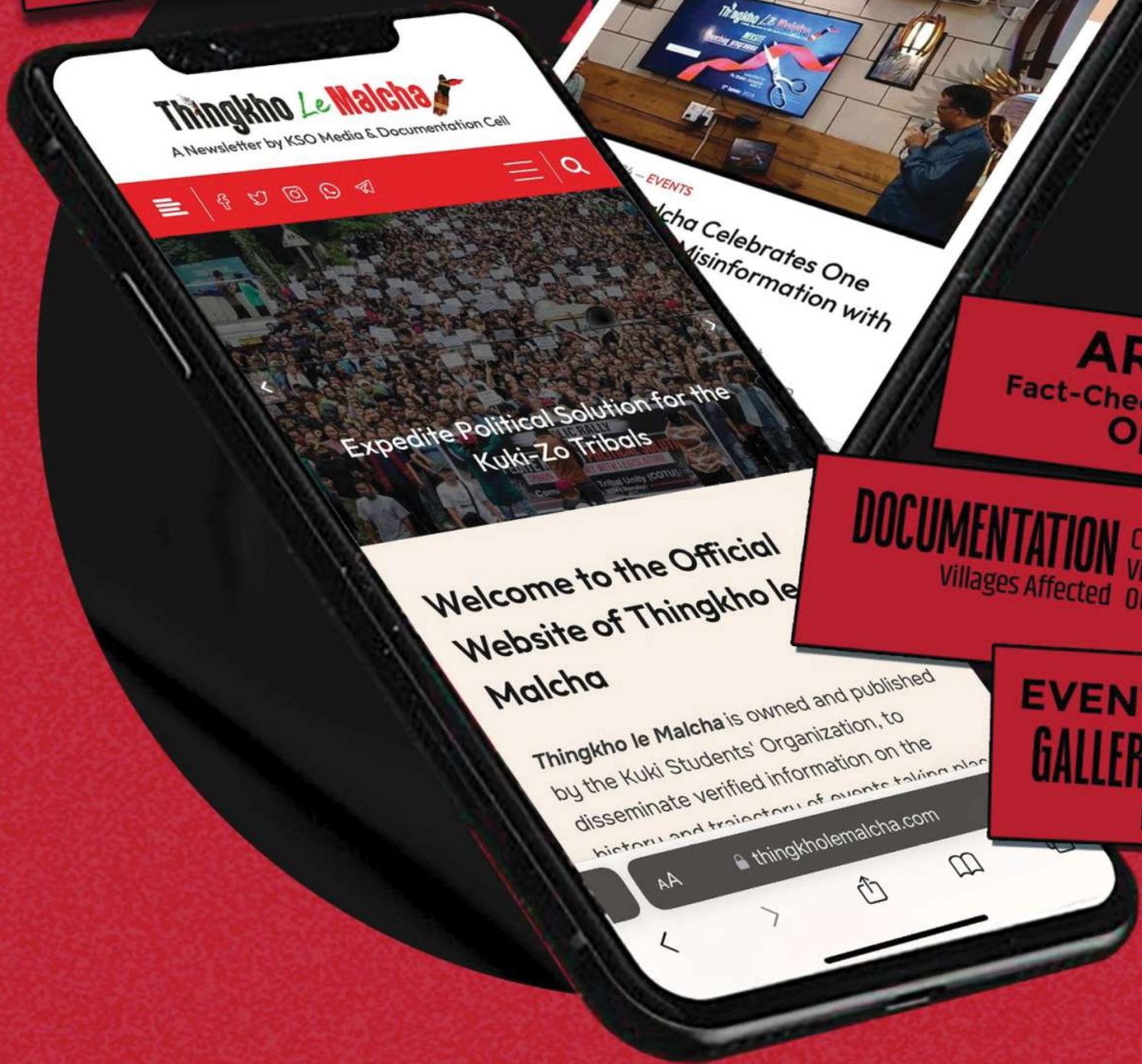
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Bharat

A HEARTFELT PLEA TO

O Bharat, land of diversity and pride,
Listen to the cry of the Kuki-Zo, who reside,
In erstwhile Manipur's hills, where struggles abound,
Their voices silenced, their rights trampled on the ground.

Their stories untold, their pain unhealed,
Their future uncertain, their present unrevealed,
The Kuki-Zo people, a minority so fine,
Seek justice, equality, and a chance to shine.

O Bharat, how long will you turn a deaf ear?
How many innocent lives must be lost, how many tears?
The Kuki-Zo people, a part of your fabric so grand,
Deserve protection, dignity, and a helping hand.

Open your heart, O Bharat, and heed their plea,
Let justice roll down, like a river, wild and free,
For the Kuki-Zo people, a brighter future awaits,
If you, O Bharat, will listen, and seal their fate.

~ *Piqué Neihzial*