

Thingkho *Le* Malcha

A Daily Newsletter by KSO Media & Documentation Cell



AWAITING JUSTICE



SEIKHOHAO HAOKIP (33 YEARS)

S/O (L) LETKAM HAOKIP

ADDRESS: BOLJOL, LEIMATA, LAMKA

DATE OF INCIDENT: 22ND APRIL, 2024

PLACE OF INCIDENT: LAMKA

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



KUKI VICTIMS' UPDATE

As on 13. 12. 2024



223
DEATHS

1. Lunkhohao Haokip



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.

TWO MIGRANT WORKERS SHOT DEAD IN KAKCHING: A RISING TIDE OF ATROCITIES AGAINST MAINLAND INDIANS BY MEITEIS IN MANIPUR

On December 14, 2024, two migrant workers were tragically killed in Kakching district, Manipur, highlighting the ongoing violence against mainland Indians in the state. The victims, identified as Sunalal Kumar (18) and Dasharat Kumar (17), both hailing from Bihar, were employed in construction work in the area. The incident took place as the workers were returning to their rented home near Keirak Yawabung along National Highway 137(A). Both were fatally shot by unidentified assailants believed to be part of a faction of Meitei miscreants. No group has taken responsibility for the killings, but the case has prompted local authorities to launch an investigation.

Despite immediate medical attention from a team of Kakching police who rushed the victims to the hospital, the two workers were declared dead on arrival. A case has been registered with the Kakching police, and authorities have vowed to thoroughly investigate the incident.

The killing of the two migrant workers has drawn widespread condemnation. Bihar Chief Minister Nitish Kumar expressed deep sorrow and extended his condolences to the families of the deceased. In a statement, he announced an ex-gratia payment of Rs 2 lakh to each family and directed the state's social welfare and labour departments to ensure the families receive all eligible benefits under existing welfare schemes.

Expressing his sympathies to the families, Manipur Chief Minister Biren Singh announced an ex-gratia of Rs 10 lakh to the families of the two migrant workers.

This latest incident adds to a growing list of attacks and harassment faced by migrant workers in the region. Mainland Indians, often derogatorily referred to as "Mayang" by the Meitei community, have been subjected to years of violence, exploitation, and systemic discrimination in Manipur. Migrant workers from other



states, particularly those from Bihar, Uttar Pradesh, and Assam, are frequently targeted by Meitei groups, facing extortion, physical violence, and even death.

The local economy, especially in urban areas like Imphal, relies heavily on these migrant workers, who fill critical roles in blue-collar jobs such as construction, street vending, waste collection, and more. Yet, despite their contributions, they have often been vilified by certain sections of the Meitei community, resulting in years of escalating violence.

The deaths of Sunalal Kumar and Dasharat Kumar are just the latest in a series of attacks on non-locals in the valley districts. In 2014, several incidents involving IED explosions killed and injured migrant workers. Similar attacks in 2009 and 2008 have left numerous dead and wounded, marking a troubling pattern of violence against mainland Indians. While migrant workers in the hill areas of Manipur generally report better treatment, the violence in the valley continues to escalate, leaving many in fear for their safety.

As per the data that are gleaned from various sources the number of deaths and injured of people from mainland India from the year 2018- 2001 is 104

Contd.

Contd.

and 118 respectively but the actual number of death and injured will be much higher if all the data are available. Some of the infamous killings are underlined for clarity: December 21, 2014: Three non-locals were killed and four others injured by Meitei terrorists in an improvised explosive device (IED) explosion, in a tea stall run by a non-local at Khoyathong near Motbung bus parking, in Imphal West district. Three persons who died in the incident have been identified as Ram Khusum Das, Shiva Kumar and Lallan, all hailing from Uttar Pradesh. The injured have been identified as Gena, Rajkumar, C Lotha and Surandar. December 15, 2014: Two migrant workers were killed and four others injured, when a powerful IED was exploded

by Meitei terrorists at a betel leaf market in Imphal. October 1, 2014: 18 non-Manipuris including one police man died in an IED blast at Thangal Bazaar Imphal. September 13, 2013: Meitei terrorists killed at least nine migrant labourers and eleven others grievously injured in a working shed located on the slab cover put up over the Naga Nullah (drain) at Nagamapal in Imphal West at around 7:30 pm. While five of them died on the spot, five of them succumbed to their injuries later. All the labourers were engaged by Simplex Project Limited, Kolkata, which has been entrusted with the task of laying the slabs over Naga Nullah as well as to build the embankment.

AMIT SHAH'S 'ETHNIC CLASH' DESCRIPTION, A TIGHT SLAP ON BIREN'S FALSE NARRATIVES

On December 14, the Union Home Minister Amit Shah had described the ongoing violence in Manipur as an "ethnic clash", distancing it from the narcissist Biren's characterization of "terrorism or religious conflict".

This latest Amit Shah's statement could be seen as a tight slap on the Meiteis' false narratives being hurled against the Kuki-Zo community every now and then since the beginning of the civil war last year. Amit Shah must also note that it is not merely an ethnic clash but "a state-sponsored ethnic cleansing pogrom or persecution against the minority ethnic tribals".

Speaking at the Agenda Aaj Tak, Amit Shah outlined the nature of the crisis in the northeastern state. "The violence in Manipur is an ethnic clash, not linked to terrorism or religion. I am not saying this as an excuse, but to provide the background," Shah said.

Shah noted that ethnic disturbances in Manipur have historically lasted for years, adding, "Violence in Manipur has persisted for over a year and a half. Many lives have been lost. However, the intensity of the violence has now decreased."

The Home Minister expressed confidence in resolving

the crisis but criticised opposition parties for politicising the issue. "Some people create uproar in Parliament to provoke us. I am confident that the situation in Manipur will be resolved," he said.

Notably, since the violence began in May last year, the Meiteis, led by N. Biren Singh, consistently spit venoms and disseminate false narratives against the Kuki-Zo community, thus vilifying and dehumanising the whole ethnic group as "narco-terrorists", "poppy cultivators" or "illegal immigrants", etc. All these false narratives are already debunked by the Supreme Court.

In order to hide or escape from his grave offences during the violence and to seek sympathy from the larger mainland Indians, N. Biren changes his narratives from time to time, but truth triumphs in due course of time. From linking the violence into religious angles in early parts of the violence and later to terrorism or others, his fake propaganda backfired on him. He has blood in his hand and must be prosecuted as per law of the land.

KOHUR RELEASES ‘REPORT ON THE MANIPUR VIOLENCE: A HISTORICAL CONTEXTUALIZATION OF STATE-SPONSORED ETHNIC CLEANSING’ BOOK IN DELHI

In a solemn and intellectually charged atmosphere, scholars, book lovers, and concerned citizens gathered for the release of the book “Report on the Manipur Violence: A Historical Contextualization of State-Sponsored Ethnic Cleansing.” The event, organized by the Kuki Organisation for Human Rights Trust (KOHUR), took place amidst ongoing concerns over the violence that has gripped Manipur since May 3, 2023.

The program began with a prayer by Evangelist Hoijalhing, setting a reflective tone for the event. N. Touthang, representing the Kuki Inpi Delhi, welcomed attendees and emphasized the importance of dispelling misinformation about the conflict, often perpetuated by those responsible for the violence.

Rt. Rev. Paothang Haokip, Bishop and Deputy Moderator of the Good Shepherd Church of India, invoked verses from the Book of Hebrews to inspire resilience. In his dedication prayer, he sought divine blessings for unity and strength in navigating the challenges facing the Kuki-Zo people.

Benjamin Mate, Chairman of KOHUR, introduced the book, outlining its critical analysis of the historical and political factors contributing to the Manipur crisis. He stressed the report’s role in countering narratives that have obscured the true nature of the violence, framing the work as a tool for justice and truth.

Rajya Sabha MP from Mizoram, K Vanlalvena, attended as the Chief Guest. He spoke passionately about the shared cultural heritage of the Zo tribes and the need for solidarity. He urged the community to view the



crisis as an opportunity for unity, emphasizing the importance of tolerance and inclusivity. Highlighting the efforts in Mizoram, he called on the larger tribes in Manipur to adopt similar practices to strengthen ties within the community.

Paojakhup Guite, President of the Kuki Students’ Organization, expressed his gratitude to the contributors, particularly Benjamin Mate, for their unwavering dedication to the Kuki-Zo cause. He lauded the publication of the treatise as a pivotal step toward exposing the truth and fostering unity among the affected communities.

The event concluded with a closing prayer by Evangelist Lhaiboi Singson, as attendees dispersed with copies of the book in hand, symbolizing their commitment to understanding and addressing the ongoing crisis.

This book release marks a significant moment for the Kuki-Zo people, providing a platform for dialogue and a deeper understanding of the historical and political dynamics at play in Manipur.



**Do not stand in a place of danger
trusting in miracles.**

— African Proverb



NEWS ANALYSIS

Amit Shah's Statement on Manipur Violence Challenges Meitei's Terrorism Narrative

Union Home Minister Amit Shah's statement on December 14, 2024, that the violence in Manipur is an "ethnic clash" rather than an act of terrorism or religious conflict, has sparked a significant political and social debate, particularly among Meitei Civil Society Organizations (CSOs), politicians, and activists. The Meitei community, particularly its representatives, has long characterized the ongoing violence as being orchestrated by Kuki militants and fueled by illegal immigration. However, Shah's remarks have not only debunked this narrative but have also provided a different lens through which the conflict is being viewed—one that highlights ethnic tensions rather than terrorism.

For months, the Meitei community, including groups such as the Coordinating Committee on Manipur Integrity (COCOMI), has insisted that the violence is a result of terrorist actions carried out by Kuki militants, alongside the influence of illegal immigrants. This framing has often been bolstered by accusations that the Kukis pose an existential threat to the Meitei community, thus justifying an aggressive and defensive response.

However, Shah's statement marks a clear departure from this narrative. By calling the violence an "ethnic clash," he distances the crisis from the terms "terrorism" and "religion," which have been central to the Meitei's portrayal of the conflict. According to Shah, the violence

is primarily driven by ethnic discord between the Meitei and Kuki communities, with no direct connection to terrorist activities or religious strife.

The Home Minister's remarks have not been well-received by some Meitei organizations. The COCOMI, for instance, quickly condemned Shah's comments, accusing the central government of downplaying the role of "illegal immigrants" and "Kuki militants" in the violence. Their response underscores a growing narrative that the ongoing ethnic violence is being fueled by external elements, especially from neighboring Myanmar, and exacerbated by the presence of armed Kuki groups.

The Meitei representatives argue that the violence is part of a larger conspiracy aimed at undermining their political and cultural dominance, the Kukis, on the other hand, accuse the state of institutionalizing violence against them, which has largely been overlooked by the central government.

Amit Shah's remarks bring a necessary shift in the focus of the discussion. By labeling the violence an ethnic clash, he is urging a deeper understanding of the Manipur crisis, one that transcends simplistic labels of terrorism. This

Contd.

Contd.

also raises important questions about the role of the state in these clashes, particularly in how it has been accused of being complicit in fanning the flames of ethnic violence, perhaps with political motives linked to controlling territory and resources.

The role of media and activists in shaping the narrative of the conflict cannot be underestimated. Influential figures from the Meitei community, such as Maheshwar Thounaojam, Rohan Philem, and Licypriya Kangujam, have actively propagated the idea that the violence is rooted in religious or terrorist motives, seeking to gain sympathy from the larger Indian population. They have framed the issue in terms of religious identity, hoping to rally national support and divert attention from the ethnic roots of the conflict.

The issue of illegal immigration, which has been widely debated within the context of the conflict, has also played into the portrayal of the violence as a battle for survival against external invaders. This narrative

has been particularly resonant in mainland India, where concerns over immigration and national security have become politically charged.

Union Home Minister Amit Shah's description of the violence in Manipur as an ethnic clash, rather than an act of terrorism, challenges the prevailing narrative promoted by Meitei groups. While the Meitei's portrayal of the conflict as religious conflict or terrorism has gained traction in certain circles, Shah's intervention serves as a reminder that the crisis is more rooted in ethnic tensions and territorial disputes. This shifting discourse brings with it the possibility of a more nuanced understanding of the violence, but also signals the deep divisions within the state, which continue to complicate efforts for peace and resolution. As the situation evolves, it will be crucial to monitor how these competing narratives continue to shape the political landscape of Manipur and India as a whole.



The Proud Indian
@DynastyDoungel



CM @NBirenSingh condemn his private militia Arambai for killing two labourers from Bihar? Will there be any more drama from Arambai Supremo RS MP @MaharajaManipur?

Can we have some condemnation from Meitei stooge or the so call Hindu thekadaar @ramindesai @VladAdiReturns pl.



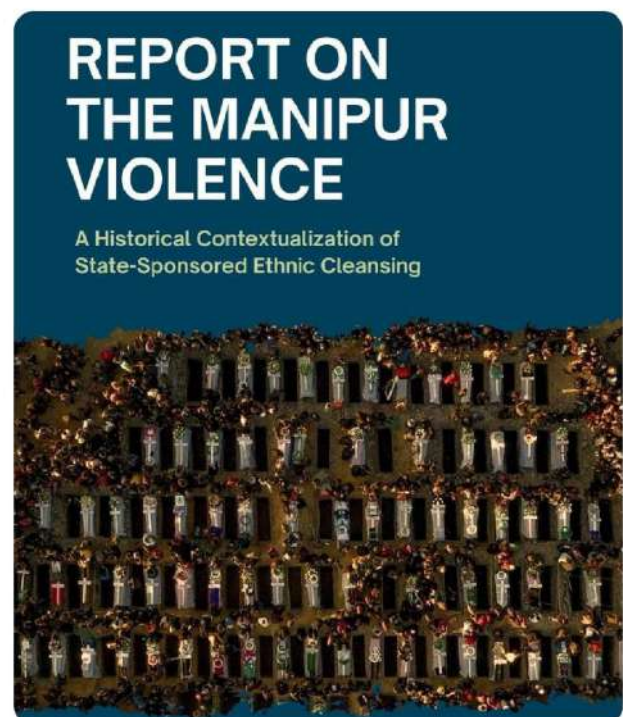
13:01 · 16 Dec 24 · 110 Views



Rasush
@RasushAnkita

Follow

I urge all to raise their voice for the violence in #Manipur. Those suffering are an important part of our homeland. Give a read to 'Report on the Manipur Violence: A Historical Contextualization of State-Sponsored Ethnic Cleansing' Contact me for PDF copy to unveil the truth.



15:53 · 16 Dec 24 · 588 Views

Click to Follow



**FOLLOW US
on our website**



ARTICLES
Fact-Check | News Analysis
Opinion

DOCUMENTATION Churches Affected
Victim's Story
villages Affected Our Martyrs

EVENTS TIMELINE
GALLERY KSO BULLETIN
POETRY

www.thinkholemalcha.com



A LONG WAIT FOR JUSTICE

Time will come and go,
But the scars of the Kuki-Zo will forever show.
How long must they wait to heal the wound?
They say time heals, but time only stands.
It passes on, and the cries of the Kuki-Zo
Are left unheard and untried.

Innocent blood still cries out for justice,
When will justice be served?
For the Kuki-Zo, true justice is the only cure.
They say be patient, justice will come in time,
But the wait is long, and the wound still sublime.
Justice delayed is a wound that will not subside.

~ *H. Mang Sitlhou*