

Thingkho *Le* Malecha

A Daily Newsletter by KSO Media & Documentation Cell



AWAITING JUSTICE



THONGKHOSUON TOUTHANG (62 YEARS)

S/O JANGKHOTHANG TOUTHANG

ADDRESS: P. KHONOMPхай, SAIKUL, SADAR HILLS

DATE OF DEATH: 6TH MAY, 2023

PLACE OF DEATH: P. KHONOMPхай, SAIKUL, SADAR HILLS

CAUSE OF DEATH: MURDERED BY MEITEI MILITANTS



KUKI VICTIMS' UPDATE

As on 10.07.2024



186
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.

COTU DENOUNCES N BIREN SINGH'S STATEMENT ON PEACE TALK

The Committee on Tribal Unity, Sadar Hills Kangpokpi District expressed deep concern over recent statements by Manipur's Chief Minister, N. Biren Singh, regarding peace talks between the Kuki-Zo and Meitei communities.

The Committee denounced Singh's remarks as delusional and indicative of frustration, alleging they stem from a failed agenda of community-based violence and resource exploitation.

CoTU also highlighted Singh's tenure marked by inflammatory rhetoric and communal incitement against the Kuki-Zo community, describing it as a betrayal of the Chief Minister's office. They emphasized that Singh and his allies lack moral authority to broker peace with a community they openly antagonize.

"While acknowledging the necessity of peace," the Committee stated, "we reject any forced mediation by



the Indian government between the Kuki-Zo and Meitei communities, who have chosen separate paths in Manipur's hills and valleys."

They reiterated the Kuki-Zo community's commitment to peaceful coexistence with the Meitei, only as a good neighbors and nothing else.

The Committee urged the Government of India to recognize the geographical and cultural divide between the communities, emphasizing their desire for peaceful cohabitation as neighbors.

ETHNIC CONFLICT SPURS DEMAND FOR EQUAL OPPORTUNITY IN MANIPUR'S GOVERNMENT EXAMS

In a recent appeal to the Governor of Manipur, the Kuki Students' Organisation General Headquarters voiced concerns over unequal access to government job exams amidst ongoing ethnic conflict in the state.

The organization highlighted the disadvantaged position of Kuki-Zo students and youths in securing employment due to centralized exam centers in Imphal, which neglect candidates from hill districts like Churachandpur and Kangpokpi.

Education Secretary Thangmoi Haokip, citing the upcoming Manipur Public Service Commission (MPSC) main examinations primarily scheduled in Imphal, urged the Governor to establish exam centers in Churachandpur and Kangpokpi. This, he argued, would ensure equal opportunities and alleviate travel hardships exacerbated by the conflict.

Haokip emphasized that the current exam center policy disadvantages minority Kuki candidates and urged prompt intervention to rectify this imbalance. Despite appeals to state authorities, including the UPSC Chairman and Chief Secretary, no concrete measures have been taken to accommodate exams in the affected districts, focusing instead on financial assistance.

The student body called on the Governor's office to facilitate fair and peaceful exam conditions for all MPSC aspirants, irrespective of their community background, in the upcoming exams.

The appeal underscored the necessity for inclusive measures in Manipur's exam policies amid ethnic tensions, advocating for equitable opportunities for all aspirants across the state.

MHRC CHAIRPERSON'S MAIDEN VISIT TO KANGPOKPI HIGHLIGHTS THE URGENCY OF PRESERVING HUMANITY

As part of the Manipur Human Rights Commission's efforts to address human rights concerns and ensure adequate support and resources are provided to those affected by the ongoing strife in Manipur, the Chairperson of the commission, Utpalendu Bikas Saha, made a maiden visit to Kangpokpi District Headquarters today. This visit is a significant step in the MHRC's commitment to directly assess the conditions in relief camps and engage with displaced individuals and local leaders to understand their challenges and needs.

During his visit, Saha met with local leaders, students, lawyers, residents, CSO leaders, human rights activists, and District Level Officers led by the Addl. Deputy Commissioner, Shokhongam Baite at the conference hall of DC Kangpokpi. He interacted with them to gather firsthand information about their living conditions and the challenges they faced.

Later, the MHRC's supremo, UB Saha also visited relief camps within the district headquarters where Internally Displaced Persons are residing. He interacted with the camp residents to understand their situation better and distributed eatables and sweets to the children to bring some joy to their lives.

While interacting with the media persons, the MHRC's Chairperson, Utpalendu Bikas Saha said that he had come to Kangpokpi to see whether the human rights of the people in Kangpokpi district were being violated and to observe how the Internally Displaced Persons (IDPs) are living.

He continued that he also came to talk with the local people, social workers, civil society organizations, and others about how to overcome the current situation in Manipur and achieve peace.

"Without peace, nobody will benefit, and Manipur will not be able to survive," a concerned MHRC chief asserted.



"If we fight each other in the name of the community, then none of the communities will benefit, and the poor people will suffer", he added.

He also conveyed his concern to ensure that the poor people survive and that their lives, liberties, and human rights are protected while urging human rights activists and social workers to assist the poor and work towards overcoming the current situation in Manipur.

UB Saha, speaking on the willingness of the IDPs to return to their villages, said that unless the ongoing active problem is resolved, they cannot send the IDPs back to their original homes.

"Relief camps cannot be the solution. Home is home, and only the IDPs can understand what home and a relief camp mean," he added.

The Manipur Human Rights Commission's Chairperson fervently appealed to intellectuals from all communities, including the two warring groups, to assist the IDPs in returning to their homes and urged all parties to live together to ensure the survival of Manipur and all humanity.

MANIPUR STATE ASSEMBLY SESSION TO BEGIN ON JULY 31

SANS KUKI MLAS

The Manipur State Cabinet has decided to convene the state Assembly session on July 31, 2024. In a press briefing, Sapam Ranjan, Minister of Health and Family Welfare and DIPR, and spokesperson for the government, detailed the decisions made during today's Cabinet meeting, which addressed 43 listed agenda items.

Minister Sapam Ranjan announced that the state Assembly session will commence on July 31, 2024, following the conclusion of the previous session on March 5, 2024.

Regarding the establishment of new districts, the Cabinet has resolved to appoint administrative staff and deploy Village Defence Force (VDF) personnel. The Home Department will oversee the rationalization of necessary staff and VDF requirements, and VDF personnel will now be transferable.

The Cabinet has also planned significant legislative amendments, including revisions to the Manipur Private School Registration and Regulation Act of 2017 and the DMU Act to address Vice-Chancellor selection and tenure. In the healthcare sector, new rules under the Manipur Health Service dental regulations will be formulated.

Furthermore, the Cabinet intends to scrutinize the recruitment process within the Directorate of



Economics and Statistics, with a committee tasked to investigate any irregularities; recruitment found to be irregular will be scrapped.

Additionally, the Transport Department will initiate auctions for fancy vehicle registration numbers through the EVAHAN portal, while the Panchayati Raj Department will create new posts. Moreover, crucial decisions regarding land allocation for airport expansion and other developments were finalized.

Since the outbreak of violence in Manipur on May 3, 2023, there have been two assembly sittings, both notably devoid of Kuki MLAs. The first session on August 29, 2023, lasted a mere 11 minutes and was adjourned sine die after only nine minutes of actual business, amid opposition protests. None of the 10 Kuki MLAs were present. The second assembly sitting, held from February 29 to March 5 this year, similarly saw no attendance from Kuki MLAs.



When Spider webs unite they can tie up a Lion.

- African Proverb

26-YEAR-OLD INJURED IN DAYLIGHT ATTACK IN IMPHAL WEST DISTRICT, HIGHLIGHTING DETERIORATING LAW & ORDER SITUATION IN IMPHAL VALLEY

A 26-year-old man was shot in broad daylight on Friday by unidentified assailants in Manipur's Imphal West district.

The man was identified as Wakabam Nelson Singh, a resident of Takyel Khongbal Thoudal Leikai in Imphal West district.

The incident occurred around 3:00 PM near the Zero Fast Food Hotel in Lamphel Supermarket.

Singh sustained a bullet injury to his right calf. The attackers reportedly fled the scene after the shooting.

Responding to the incident, police personnel from the Lamphel police station arrived at the location and transported Singh to Shija Hospital for treatment.

Authorities have registered a case and launched an investigation to determine the motive behind the attack. As of now, no group or individual has claimed responsibility for the shooting.

Since the outbreak of violence in Manipur, the capital Imphal Valley has experienced numerous instances of lawlessness and a breakdown of law and order. Armed groups have taken control, making extortion, kidnapping, ransom demands, and intimidation commonplace. Despite this, the government has withdrawn AFSPA from the valley areas, where the highest incidents of violent activities have been reported. Many of the looted weapons from state armories have been used to terrorize the public.

THE SOCIAL MEDIA BUZZ



Sumkawn @Sumkawn · 8h

Go to Hills & Go to Valley

This story is not from long ago, but in January 2024, the Manipur Government surrendered to an armed #ArambiTenggol. Before #GeneralElection the central government had an excuse. Now, one month has passed, behold! Everything remains [Show more](#)



Tribal Army @TribalArmy

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Imposing an emergency under the provisions of the Constitution does not constitute the murder of the Constitution. The real violation of the Constitution occurs when the BJP govt's police in Manipur hand over tribal daughters to mobs to be stripped naked. #SamvidhaanHatyaDiwas



Hansraj Meena @HansrajMeena · 1h

संविधान के प्रावधान के तहत इमरजेंसी लगाने से संविधान की हत्या नहीं होती है। संविधान की हत्या तब होती है जब मणिपुर में बीजेपी सरकार की पुलिस आदिवासी बेटियों को नग्न कराने के लिए भीड़ को सोंप देती हैं।



21:42 · 12 Jul 24 · 1,549 Views

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OPINION

May I Have a Few Minutes?

Lynda Kim

I am a woman, who belongs to that gender, upon whom are inflicted the greatest suffering, upon whom atrocious attacks on their body and soul by sexualising, harassing, molesting and raping is seen as a sadistic “victory”, undermining the physical and psychological damage it does to the victim in their pursuit to assert their DOMINANCE. I belong to that gender who became a mourning mother, a widow, a fatherless daughter and a weeping sister not by choice but by circumstances. Despite the sufferings I have gone through, my sufferings, concerns and voices have little to no space in the DECISION MAKING both by the central government and the state government. Thus, through this platform, I would like to make my voice heard so I request you all to please spare a few minutes of your time, to know what goes on in my mind as a woman towards the government and political leaders on their approach and opinions on Manipur today. I have questions I need an answer to and concerns I need a redressal of.

One would feel rather funny on why the ethnic strife in Manipur happened if they don't know the background. Why a protest by tribals against the ST status demand of the Meiteis and the burning of tyres at a centenary gate exacerbated the tension beyond control. Thus, let's get into the background first. Well, you have to go back a few years to understand the entire context. The environment for anti-Kuki sentiments amongst the public was set for years by organisations like Federation

of Haomee, Imphal based television channels on their live debates and newspapers becoming agents to feed the public the majoritarianism politics of Meitei and the hate for Kukis in the name of free speech. Last but not the least, the CM and the BJP youth wing leaders, spared no stone to demean Kukis and racially slur at them. As an example, rather than celebrating Anglo-Kuki war centenary celebration, the CM created a political drama in the state and played dirty politics to demean the Kukis over the historical events they took pride over, which didn't go well with the Kuki common netizens. Rather than tackling the menace that created the environment for communal disharmony, the Chief Minister immaturely resorted to social media war against those belonging to Kuki, using a vile tone of language. The list can go on, but the Government justification on their actions that were seen as targets on Kukis as regular administrative activities will be seen as one by the Kukis too, had the environment in the state been harmonious and loving for the Kukis as well. Like the sound of a gun firing during a gun salute for our brave Jawans and gun firing in a war torn area sounds the same. However, one instills pride and the other fear, thus the same thing or actions can have different meanings and emotions based on the circumstances.

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I have no doubt on the genuine claim of the KUKI areas as KUKIS' ANCESTRAL LAND, but I will not go into the historical context, as on 15 August 1947, the long battle for INDIA TO REWRITE its own history as a SOVEREIGN AND DEMOCRATIC REPUBLIC country was finally attained only after the selfless sacrifices of lakhs of our ancestors who wanted a better future for us than they had. So I believe we must respect their aspirations and ideals. Thus I think it is the duty of every citizen of India to remind themselves that we are no longer subjects of kings but citizens of a country. So the question as to who is indigenous and who is not, is rather ironic, as it portrays the fact India fails to impart the nationalistic and patriotic feeling of being Indian to certain sections of its citizens. The minority feel the brunt of this failure - they are made illegals in their own country. Aren't we offspring of the same Mother India? Thus my question is why does the government of India give the breeding space for the existence of two types of offspring from the same Mother i.e. India in the first place?

It is said that the PRIME MINISTER WILL VISIT MANIPUR ONLY WHEN A SOLUTION for Manipur is found. So my question to the Prime Minister is, does it mean that until then, will the children of these INDIAN WOMEN who belong to the Kuki community, whose ancestors fought the great ANGLO KUKI WAR IN 1917-1919, AND WERE PROUD MEMBERS OF INA WHO FOUGHT ALONGSIDE SUBHAS CHANDRA BOSE, continue to be persecuted and BRANDED ILLEGAL IMMIGRANTS AND UNWANTED INDIANS in THEIR own country that THEIR forefathers fought for its liberation? What stops the PRIME MINISTER FROM TAKING A STANCE AGAINST RACIAL and ETHNIC OPPRESSION and ATTACK towards the KUKIS? IS IT NOT HIS PARTY that is in GOVERNMENT IN THE STATE TOO? A STRICT WARNING from him could have stopped the discrimination. And HE CAN DO SO AT THE COMFORT OF HIS OFFICE WITHOUT HAVING TO TAKE A SINGLE STEP INTO MANIPUR. OR ARE KUKI WOMEN'S WOMBS SEEN AS A CURSED BY THE PM, THAT HER SONS AND DAUGHTERS ARE NAMED SHAMED WITHOUT THEIR FAULT BUT THE PM TURNS A BLIND EYE ? OR IS THE MEITEI COMMUNITY MORE POWERFUL THAN THE CONSTITUTION OF INDIA AND

THE PARLIAMENT THAT THEY CAN DICTATE and DECIDE ON THE CITIZENSHIP of other INDIANS?

Had President Rule been imposed from the beginning, many women would have been saved from becoming a widow, many families from a broken one, many children from being orphaned, thousands from being refugees in their own country, hundreds and thousands of youth won't be standing there in the borders to protect their tribe but rather pursue their future education. When lakhs of people are affected due to the failure of the state government and their machinery, what stops the Prime minister from advising the president to impose President Rule in the state? Is Biren's CM Position more valuable for the government of India than millions of people who got directly or indirectly affected due to his failure? And the Prime minister need not come to Manipur, his strong action from his office could prevent the injustices, casualties and sufferings aftermath 3rd of May.

As the Home Minister declared that Manipur integrity would not be broken during his election campaign in Manipur, the first thought that came to my mind was, "So, electoral victory is more important than the justice and safety for Kukis even for a powerful personality like the Home Minister, shri Amit Shah". After some time, images of the suffering the Kukis were inflicted with re-surfaced in my mind like a movie, instances like how they were mob-lynched to death in front of their relatives, how women folk themselves gave away Kuki women to be raped to their male counterparts, how some got burned alive, how they were unsafe inside the universities and even inside the military vehicles, how hundreds and thousands attacked the localities inhabited by Kukis in imphal areas, how they were terrorised from outside during their shelter in police and military bases, how the young and old alike had to flee from their villages and spend the night in the forest, how they had to march forth on foot to a safety place, no vehicle or protection were

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arranged by the government and many more of such images came to my mind. So many questions come up in mind such as, why is the Kukis' suffering so invisible to those occupying power in Delhi? Where do they get the confidence that Kuki lives henceforth would be secure and protected when the attacks against Kukis were still ongoing? Why are they hell bent on binding us in this violent relationship which discriminates and oppresses the minority? With the scale of radicalisation for anti-Kuki sentiment which spreads in the bone, soul and minds of the ordinary majority community citizens, do they want us to go back and become a perfect victim, is my question. As a woman I do not have the courage to go back nor do I have the confidence to come back safe and sound. Is my concern not worth considering??

As the prime minister and home minister of the country, they are one tap away from every factual information of the ground realities if they wish to update themselves. Thus it is my belief that they will be well aware of the fact of who attacks and who acts in self defence. Had they spared the time for processing and rationalising the whole situation, they would have realised this is not a communal riot or conflict but an attempt to ethnically cleanse the Kukis from the state of Manipur. The unfolding of certain events landed us to that conclusion, events such as, why is it that mobs that targeted Kukis systematically figure out the houses that belong to Kukis in a cosmopolitan residential area like National Game village? With the announcement of a protest rally by ATSUM, why were counter- protests announced by Meiteis in areas close to Kukis like Moirang and not in Naga areas? Why did a conflict in Kangvai and a fake social post by someone cause the atrocities against Kukis and spread like wildfire almost across all the states inhabited by Kukis and Meiteis? And how can Arambai Tenggol immediately resume the leadership role across the state had it not been pre-planned before? Why was the chief minister silent until exodus from both sides got completed? And why is the state's failure, if at all there are unrecorded refugees from Myanmar, made a crime against the Kukis? Why did he let non-state actors capture the state armoury? The narrative in social media changes daily while the core questions

at the advent of the turmoil remains unanswered, these questions need an answer to know the reality of the present problems in Manipur.

Mr. Rahul Gandhi's opinion on love and not violence and hate for the solution is well appreciated but does his party members in the state share ideological values as he does, is the question. The speech by Bimol Akoijam was well received as he was inclusive and speaks for Manipur as a whole but what was forgotten amidst the applause was why he shied away from touching the sensitive and problematic issues. There are certain questions I feel he needs to answer before portraying himself as a leader of all, questions such as why he doesn't condemn Arambai Tenggol or the state government. What is his stance on the defamation of Kukis as illegal immigrants by his folk? What is his stance on the demeaning of Kuki women as a sex tool for Assam Rifles and the lewd references in the many songs to defame Kuki women by their renowned singers like TAPTA whose sentiment in the song is shared alike by the old and the young from his community? Will he still defend the atrocious acts of Arambai Tenggol like he did before, and why doesn't he condemn a rally that called for total annihilation of Kukis? Forget him, even old party loyalist like the former chief minister of Manipur, Shri Okram Ibobi Singh never dwelt on these issues and questions. Thus my question to Shri Rahul Gandhi is, does he think that Kukis will be safe and secure in a united Manipur when his party in the state are either complicit or too fearful to address the issues? He needs to install the idea of love and peace first and foremost amongst his party cadres, and the idea of DARO MAT so that they can speak against the hate manufactured in their courtyard first.

I often thought as to if the Meitei community has the moral right to ask for the integrity of Manipur, while on the one hand they are not only complicit in the crimes done against them and want their

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complete annihilation as seen from the recent rally organised by COCOMI, and on the other hand they demand for integrity of Manipur which implies the inclusion of Kuki inhabited areas in the political territories of Manipur. So I could not help but draw the conclusion that they want our lands and not us. Thus my question as to if they have the moral right to ask for the integrity of Manipur.

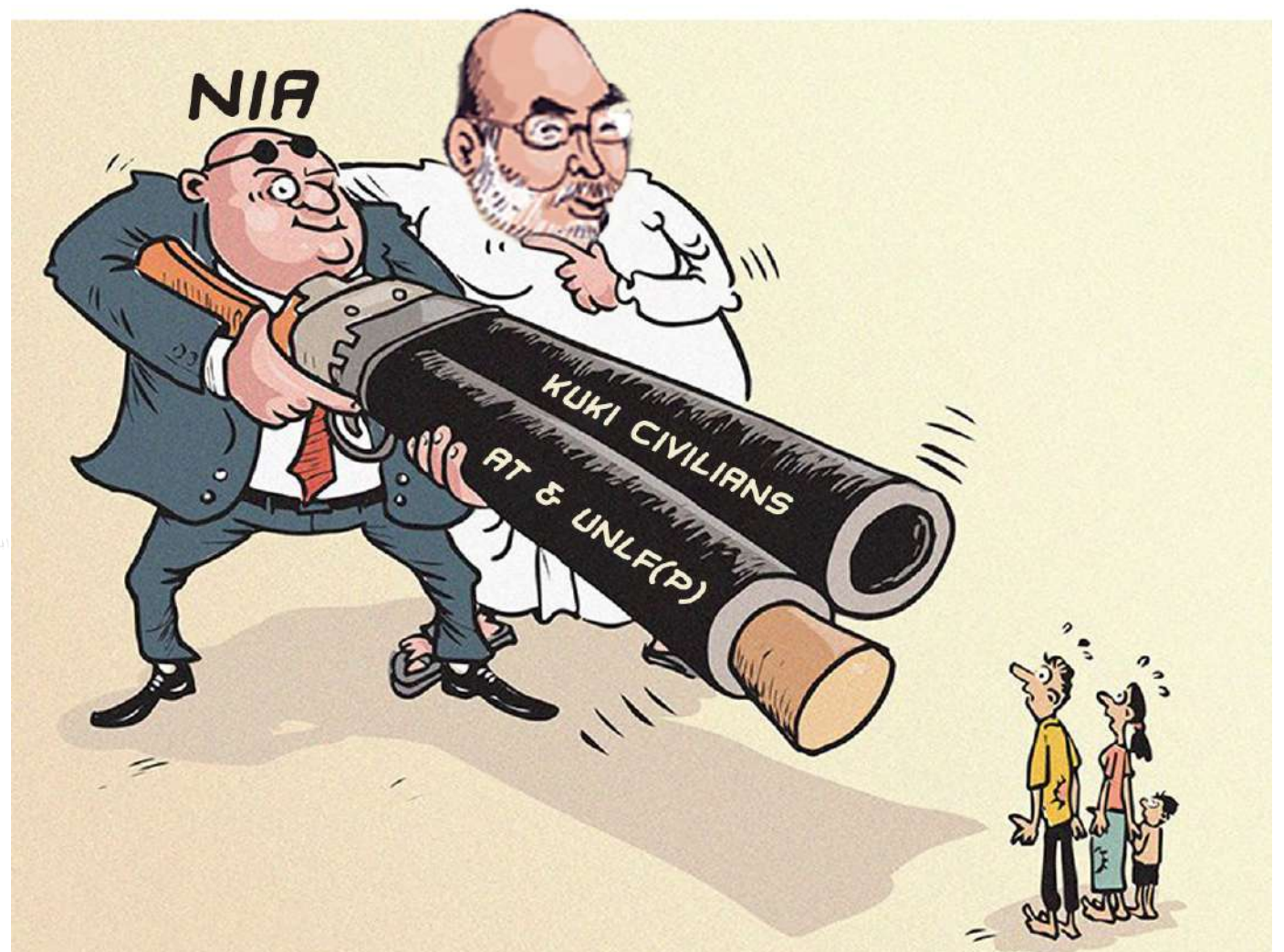
Thus, despite the glaring evidences of injustice and sufferings of the minorities, the attempts by the central government to still bind us together as one, I felt as a woman brought up in patriarchal society like India that there is an evident presence of patriarchal colouring on their means in handling the present situation in Manipur too. Like in all patriarchal society, there is an attempt to bring a forceful peace and stability towards a violent or toxic relationship at the behest of the victims suffering as honours and continuity of FAMILY INSTITUTION as one are given more importance than the justice for the victims. In the present context of

Manipur, INTEGRITY OF MANIPUR is given more IMPORTANCE to save the central leadership ability and honour than the victims, as the yardstick for the leadership abilities of New Delhi in handling the problem for its success must have been made by them in their ability to keep the integrity of Manipur intact. Amidst the process, they forget the human suffering and injustice inflicted. When hate and violence becomes as systemic as it is now, whose withdrawal from the bone, soul and minds will take decades, divorce and separation is the moral and more viable solution if humanism, empathy and justice is rather made the yardstick.

It is thus my request for the central authority to give a humanistic and empathetic approach in their strategy to ensure normalcy in Manipur as their decision decides the fate of lakhs of women and their offspring, they need an assurance that she and her family are safe and secured.



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PLANNED
FAVOURITISM**





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A TESTAMENT THROUGH TRIALS AND TEARS

- Lalcha Haokip

In the shadowed vale of endless strife,
Where hope and fear in tandem vie,
We tread a path of blood and tears,
With dreams that lift, yet doubts that sear.

The vision of a land apart,
A sanctuary for the wounded heart,
Through trials deep and burdens vast,
A future free from shadows cast.

Yet, whispers of the past remain,
Of battles fought, of searing pain,
And as we march through days of gray,
The fear, like dusk, will not allay.

What if our sacrifice in vain,
The countless lives, the silent pain,
The freedom sought through crimson streams,
Dissolves like mist in fractured dreams?

The elders' tales of courage bold,
The young ones' eyes, defiance cold,
Each step we take, a heavy tread,
With fears of dreams left cold and dead.

Still, through the dark, a spark of light,
A hope that glimmers through the night,
That all we've borne, the lives we gave,
Will carve our path, our future pave.

O spirits of the fallen brave,
Inspire us now, our hearts enslave,
To rise beyond the fear we feel,
And to our cause, remain as steel.

For in this quest, though fear may bind,
We'll forge ahead, though fate be blind,
And in the end, our truth shall shine,
A testament through space and time.