

Militancy  
And  
Conflict Resolution  
In Manipur

Comdt. R.S. Jassal (Retd.)

**Militancy and Conflict Resolution in Manipur** is an anthology of the thoughts of Commandant R.S. Jassal (Retd) who is a soldier turned into a writer and social activist.

This excellent work is a collection of very learned papers of the author written on different occasion, his immediate, not so immediate and long-term analysis of the issues that have confronted this part of the country, especially the rugged hill country of Nagaland and a complex social milieu known as Manipur.

The core contents of the book consist of seventeen essays dealing with the issues of conflict in Manipur and Nagaland. The author writes as an expert, a man who knows the two states from the grass roots. There is as provocative dialogue of Commandant Jassal with a young Naga research scholar on the sensitivity of the Meitei-Naga relationship. This dialogue draws the best out of him. He writes on the Naga attitudes; The Naga Tangle; Naga Intransigence. The Myanmarese and Non-Myanmarese factors affecting Manipur are of good interest. He boldly analyses the cultural polarization in Manipur which is a reflection of the pluralism and modernization in the state. He also touches on the staggering Human Right issues deftly.

Packed with facts and figures, this book portrays inside account of the causes of militancy and ways to conflict resolution in coherent way. Glossary of relevant terms and appendices are added features.

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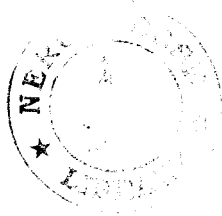
RS Jassal, born on 15<sup>th</sup> June, 1939, hails from Sakruli village, Hoshiarpur (Punjab). A post-graduate, Gold medalist in Sanskrit from Kurukshetra University (1961), Commissioned in 8 GR as ECO (1964), retired from Assam Rifles (1997) as Comdt. Assam Rifles Cadre officer with distinguished record of service (34 years), earning six honours and awards in between. Is one millionth Rotarian Paul Harris Fellow (Zone V - Rotary International), is Executive Member Senior Citizens for Society, Manipur. Is a prolific writer, with almost 150 articles published on local issues concerning socio-political, cultural, Military – AR history, eco-environs and governance to his credit.

Participated in important 30-35 local, regional and national international seminars/workshops including one at Geneva on invitation from Geneva Call (Landmines/IED's), many a times interacted with VVIPs from Centre and abroad. Was member of Governor's Committee for Peace and Harmony (2001), Manipur during the most turmoiled conditions. Interviewed by NE TV, AIR Director Commentator, New Delhi & AIR Imphal , Art & Culture Deptt Manipur, and Defense PRO (Kohima). Is a freelance journalist, guest columnist with local dailies, and well respected senior citizen. Is permanently settled in Manipur by virtue of his marriage(s) and his children marriages in Manipur in local families.

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# MILITANCY AND CONFLICT RESOLUTION IN MANIPUR

Comdt. R S Jassal (Retd)



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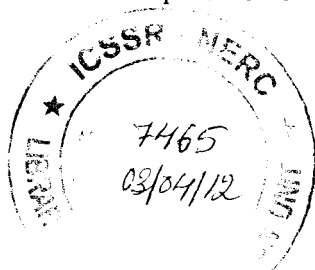
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# 1

## ASYMMETRIC CHANGE

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Ancient polities used to be simplistic and without complexities—the law of unintended consequences still not enunciated—fundamentally because almost everybody would be in a state of *brideya* (or affectionate towards the ‘other’). As between ‘one’ and the other’ there used to be no conflict of interest so they would not lock horns. One has seen such Gestalt psychology in King Lear, surrendering to the ‘other’ or Othello dying locked up on his own. Unless there is a holistic stance of organically looking at the total, one would never feel rationalistic enough to integrate in the ‘whole.’ In fact, *Samâna* = (*sa* + *mânas*) is of the nature being *brideya*; hence *samâna* + *hrideya* = *sabrideya* is an active present participle formed from the root of ‘to be’; so that it means ‘being for oneself; and this one: ‘self’ is in harmony (or symmetry) with the ‘other self’. Luckily put, this self (or one) often remains in sync or symmetrical with the other at least in recent past, when networking among people used to be rather simple.

In fact, something else happens whenever the two falls out of sync. Paradoxically even the empirical author ‘I’ sink into the ‘other’ [reader-spectator-audience] a new something (*rasa*) comes into play between the author (actor) and the reader (spectator). And when these two separate beings could be brought into sync, or onto symmetry or harmony, the two are called *samâna* + *hrdeya* = *sabrideya*. One is the performer, spectator (other) is the *brideya*. *Rasa*, the *dhvani* complex,

mediating language and the psychic communion (+whatever harmonic; values obtained as well as body language, chemistry) are what transpires from 'one' (dramatist) to the 'other' (audience). The enjoyer of *rasa* is called the '*rasika*'. Alternatively put, '*shrestha*' whenever the 'particular' can evoke the 'general' or the 'other'. Following Gestalt psyche, such harmony or symmetry renders an extra 'being' over and above the sum of all the parts, making the whole.

There may be occasions when the 'other' feels 'unsettled' while 'one' shows intent and ambition. Interestingly up to that tipping point, some kind of 'hideous' equity prevails (if not symmetry).<sup>1</sup>

"If you cross the North Korean border illegally, you get 12 years hard labour. If you cross the Iranian border illegally, you are detained indefinitely. If you cross the Afghan border illegally, you get shot. If you cross the Saudi Arabian border, you will be jailed. If you cross the Chinese border illegally, you will never be heard from again. If you cross the Venezuelan border illegally you will be branded a spy and your fate will be sealed ..... If you cross the Indian border, you get a ration card, voter identification, passport, Haj subsidy, a job, a driver's licence, an identity card, job reservation, special privileges, credit cards, subsidised rent or a loan to buy a house, free education, free health, a lobbyist in New Delhi and voting rights. Welcome to India." There are yet other occasions when the emotions overflow from the spectators in an super-surcharged setting as a cricket match, a one-day international (ODI) at that between India and South Africa (SA). Critically poised, India [the 'other'] makes a "classic" effort (February 14, 2010) at Eden Gardens, Kolkata to outreach SA's 2 wickets for 233 runs. As if the so-called 'punch line' was delivered by a sophisticated elderly aunt to an off-colour joke with obvious riles and gusto."

The history of any nation—people or race follows a chequered pattern of existentialism. There are periods of stagnations, bitter

confrontations as well as supreme glory depending upon the path, channelised, dictated and followed by that particular race. History is such a natural flow of events, it does not halt. "Change is the continuous process like the course of a river. There is neither end of change nor end of history."<sup>2</sup> It keeps on occurring every moment here, there, everywhere. It is for the historians, writers, analysts and the whole elite to interpret based on the actual events as they view. These are periods of supremacy as well as of compulsive (ness) of stability and turmoil actuated by some, but attributed to 'others' (to make up a good majority) and thus made attributable (or acceptable) to all. Previewed situation prevalent in Manipur today have put its people in a complex and entwined bind of all sorts: factual, imageries, real + unreal, suspicions, superimpositions (which cannot be refuted or denied by the victim-target. The resulting scenario is sheer helplessness, imbued despondency, pushback, mal-development, social insecurity, emotional and financial breakdown, compounded by the presence of insurgent outfits, proliferating on an industrial scale with no end in sight.