

**A STUDY ON HUMAN RIGHTS VIOLATION OF TANGKHUL
COMMUNITY IN UKHRUL DISTRICT, MANIPUR.**

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BY

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SEPTEMBER 2019

DECLARATION

I, **DEPEND KAZINGMEI**, declare that the Ph.D thesis entitled “**A Study on Human Rights Violation of Tangkhul Community in Ukhrul District, Manipur.**” is the original research work carried by me under the guidance of **Dr. G.R. Rathod**, Director of Social Science Centre, Bharati Vidyapeeth University, Pune, for the award of Ph.D degree in Social Work of the Tilak Maharashtra Vidyapeeth, Pune. I hereby declare that the said research work has not submitted previously for the award of any Degree or Diploma in any other University or Examination body in India or abroad.

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CERTIFICATE

This is to certify that the thesis entitled, “**A Study on Human Rights Violation of Tangkhul Community in Ukhrul District, Manipur**”, which is being submitted herewith for the award of the Degree of Ph.D in Social Work of Tilak Maharashtra Vidyapeeth, Pune is the result of original research work completed by **Mr. Depend Kazingmei** under my supervision and guidance. To the best of my knowledge and belief the work incorporated in this thesis has not formed the basis for the award of any Degree or similar title of this or any other University or examining body.

Place: Pune

Dr. G.R. Rathod

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Research Guide

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Abbreviation

AD- Anno Domini

ADCC- Area Development Coordination Committee

AFSPA- Armed Forces (Special Powers) Acts

AHRC- Asian Human Rights Commission

ANSAM- All Naga Student Association Manipur

ANSUM - All Naga Student Union of Manipur

AR- Assam Rifle

BC- Before Christ

BSF- Border Security Force

Capt.- Captain

COHR- Committee on Human Rights

CrPC- Code of Criminal Procedure

CRPF- Central Reserve Police Force

FIR- First information report

FWWB- Friends of Women's World Banking

Govt.- Government

HRA - Human Rights Alert

ICCPR - International Covenant on Civil and Political Rights

ICCPR- International Covenant on Civil and Political Rights

ICESCR - International Covenant on Economic, Social and Cultural Rights

IFAD- International Fund for Agriculture Development

IGS- Inclusive for Financial Growth

IPC- Indian Penal Code

IPS- Indian Police Service

IRB- Indian Reserve Battalion

JWP - Joint Women's Programme

KIM- Kuki Inpi Manipur

KKL- Katho Katamnao Long

KNA- Kuki National Army

KYKL- Kanglei Yawol Kanna Lup

Lt. Col- Lieutenant Colonel

MHRC: Manipur Human Rights Commission

MNPF- Manipur National People's Front

MR- Manipur Rifle

NERCRMS - North eastern Community Resource Management Society

NGO- Non Government Organisation

NHRC: National Human Rights Commission

NPMHR- Naga People's Movement for Human Rights

NSCN (IM)- National Socialist Council of Nagaland (Isak and Muivah)

NSCN- National Socialist Council of Nagaland

NSF- Naga Student Federation

NSUS- Naga Student Union Shillong

NWUM - Naga Women's Union

PLA- People's Liberation Army

PREPAK- People's Revolutionary Party of Kangleipak

Rtd.- Retired

SAI- Sports Authority of India

SHG- Self Help Group

SPSS- Statistical Package for the Social Sciences

ST- Schedule Tribe

TKS- Tangkhul Katamnao Saklong

TMNL- Tangkhul Mayar Ngala Long

TNL- Tangkhul Naga Long

TSC- Tangkhul Student Conference

TSL- Tangkhul Shanao Long

UDHR- Universal Declaration of Human Rights

UDSA- Ukhrul District Sports Association

UN- United Nation

UNHCR- United Nations High Commissioner for Refugees.

UNLF- United National Liberation Front

VDC- Village Development Committee

VVD- Volunteers for Village Development

Chapter I

Introduction

Chapter I

Introduction

1.1 Introduction

Human rights are known as the minimum required rights and freedoms essential for all the individuals. These Human rights comprise of right to life and liberty, and equality before the law and freedom of thought and expression. In other words Human rights includes norms and moral principles it is the basic standards of human behavior and known and safeguarded as the legal rights in national and international law. Human rights are also known as undeniable fundamental rights “to which a person is inherently entitled simply because he or she is a human being,” which are “inherent in all human beings” despite their location, nation, religion, language any other status or ethnic origin. These rights are relevant anywhere or anywhere without any time bound and are applicable for the entire universe, and it is based on the principle of giving opportunity of equal rights for every individuals. This needs sympathy and imposing a compulsion to the individuals to respect the rule of law as well as the human rights of others. Based on the specific circumstances of the individual this rights should not be taken away rather gives freedom from torment, illegal custody and killing.

The principle guidelines of human rights have made significance influence globally on international law, and regional institutions around the globe. The actions taken by the non-governmental organizations contribute and the state in forming the fundamental of public policy internationally in broader aspect. As per the suggestions of "The idea of human rights" it says that "if the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights." The principles of the doctrine of human rights have created huge uncertainty and controversial regarding the content, nature and rationalization the rights of human being even today. The accurate and exact meaning of the term “right” is debatable and it is the subject matter of constant philosophical arguments. There is a consent that human rights covers a broad diversity of

rights inclusively such as the right to a fair hearing, safeguard against slavery, prevention of massacre, right to freedom of speech or a right to education. There is controversy and arguments about what should be the concrete law for human rights and which rights should be comprised for the general framework of human rights; there are various views but according to the suggestions made by few thinkers human rights should be the bare necessary needs in order to prevent the worst-case abuses, whereas the other observe it as the higher level of standard.

The rights to protect mankind have been the concern of every nation since the ancient times but it was difficult to clearly understand the entire concept of the rights of mankind. There was no common understanding about the fundamental rights and to set up common ground with mutual level of understanding was not possible in the ancient period. The basic thoughts and realization of the need of human rights movement emerged only after the break out of the II World War. After the II world war the fundamental ideas and realization about the necessity of human rights movement was emerged. Apart from this the extreme horror of the Holocaust, reach a climax to adopt the Universal Declaration of Human Rights at Paris in 1948 by the United Nation General Assembly. The olden-day people were not having the similar concept of understanding as the present generation concept of universal human rights. The backbone of human rights was the understanding of the concept of natural rights which is also a part of the medieval natural law tradition, this natural law became well-known with the influence of a great philosophers like Francis Hutcheson, Jean-Jacques Burlamaqui and John Locke, and which was broadcast to a large extent with importance during the political discussion of the French Revolution and American Revolution. This revolution caused to set the foundation for human rights and later the modern human rights arguments arise in the mid of 20th century, perhaps as the immediate a response to genocide, slavery, torture, crime and war, as an awareness for inherent human defenselessness and as being a prerequisite for the best possible outcome of a better society by not infringing the rights to others.

1.2 Meaning and concept of Human Rights

“Human rights” are known as the fundamental rights and freedoms which every individual in the world possess without considering their, religion, caste, race and color from their birth till their death. These human rights are applicable without considering from where you belong to, who you believe or how you wanted to spend your life. These rights cannot be snatch away even though there are some restrictions like if somebody go against the law, or go against the national security. These human rights are focused on the value like, respect, dignity, equality, independence and dignity. After all human rights are not only just a theoretical aspect but they are definite and protected by the Human rights law.

The term "Human Right" is emerged just recently, still then the concept of human rights is not younger than the history of olden human civilization. Human rights have its own based in the olden human civilization past. The historical existence of the mankind is closely connected with the struggle of a person against exploitation, disdain and injustice. Justice V.R. Krishna Iyer in his book, “Human Rights and Inhuman Wrongs” asserts that, "ultimately humanity has a commitment to history to make human rights a viable reality."¹ Human rights comprise of; Justice, Love, Trust, Rule of Law, Freedom, Prosperity, Peace, Equality Dignity and Dignity in deep sense.



Diagram showing the components of Human Rights

¹ V.R. Krishna Iyer (1990) “Human Rights and Inhuman Wrongs” (New Delhi: B.R Publishing Co., 1990) 36.

1.3 Historical Foundations of Human Rights

The base of the human rights protection can be goes back to the early Babylonian laws. The Babylonian King "Hammurabi" produced some set of laws for his people known as "Hammurabi's Codes." This law provides fair wages, provides safety and protection of property and need of essential charges for proving at the trials. The Hittiti laws, the Assyrian Laws and the Dharma of the Vedic period² of in the Ancient India also set up various standards of rights so that every person is respected by other person. Every major religion in the world has humanist perspective which supports human rights in their teachings regardless of their differences in practices. Human rights are also embedded in the concept of philosophy like "Natural Law" and "Natural Rights." The concepts of natural rights are recognized by the Roman philosophers and few Greek philosophers, one of the early thinkers in advocating the universal standards of ethical conduct was "Plato (427-348 BC)." As per the view of "Roman jurist Ulpian" regarding the natural law was that "which nature and the State assures to all human being."³ According to this view the foreigners will also be treated like the same manner in which co-patriots are dealt. This law was essential for civilized manner wars.

"The Republic (400 BC)" proposed that the concept of universal truths should be recognized by everyone. "Aristotle (384-322 B.C)" mentioned in Politics that "justice, virtue and rights change in accordance with different kinds of institutions and circumstances." "Cicero (106-43 KC)," a Roman statesman, also mentioned about the fundamental of "natural law" and "human rights" in his writings, "The Laws (52 6.C)." Cicero alleged that to go beyond the existing customary law and civil law universal human rights law is essential. One of the first ever person to endorse the concept of freedom of expression of opinion against the State was "Sophocles (495-406 B.C)." Afterwards, in the writings of a Christian name "St. Thomas Aquinas (1225-1274)," stress this "natural law" in a "divine law," which means it was God who revealed to

² P.N. Bhagwati, "Supreme Court of India, Inaugural Address in the Seminar on Human Rights Organised by International Law Association (Allahabad Centre, 1980):7."

³ H.O. Agarwal, "Human Rights," 7th ed. (Allahabad: Central Law Publications, 2004) 8.

human being to discover with the given rights of reasoning will with the intervention of God. The “City States of Greece” gave “equality before law, freedom of speech, right to be elected to public office, right to vote, right to access to justice to their citizens, right to trade.” Comparable rights were also protected by the Romans by the "Jus Civile" of the “Roman law.”⁴ Therefore, the initial idea of human rights was found in the “Greco-Roman natural law” doctrines of "Stoicism" which apprehend that a universal force spreads all creation and that any misconduct of human being should not be spared from the judgment, it has to be deal as per the standard laws.

“The Magna Carta,” also known as “Magna Charta” in Latin, consists of seventy subsections. As we know this law is not a full list of order for liberty and civil rights, therefore, it cannot be stated as the initial point of Constitutional history which transfers the focus from the power of the State to human rights because it has preserved the principles of justice, liberty, fraternity and equality.⁵ For the people of United Kingdom it is a great compliment for preserving these rights, to look after and nurturing through the years as a symbol of hope for human being. Even though there is limitation in “the Magna Carta” under the clause of civil rights and liberties it has made a great impact in recognizing the various individual right and helps them to realized that they can claim for these rights from the State and the State have to respect their opinion and the State do not have any rights to interfere in availing the rights and freedom of the individuals.

“The Magna Carta” granted by “King John of England” to the English noblemen on 15th June 1215 was in reaction to the rigid disagreement to the intense over burden imposing taxes started by the 3rd Crusade and the ransom of Richard First, arrested by the Holy Emperor Henry Sixth. The English Noblemen were against the imposing of heavy taxes and they did not want King John rule anymore if they are not granted some kind of concessions in regards their rights. Safeguarding against the arbitrary acts by the King was the overextend theme of "Magna Charta."

⁴ P.N. Bhagwati, Seminar on Human Rights 7

⁵ Justice A.M. Ahamadi, “inaugural Address on Fakhruddin Ali Ahamed Memorial Lecture on Democracy.” Liberty and Changing Political Scenario, Date 29th July 2000, (New Delhi: GHAL B Institute Publication, 2000) 9.

Consequently property and land could no longer be held, taxes are not allowed to impose without the consent of general counsel and in the meantime the judges have to know and respect the laws and without trials they cannot give punishment. Therefore, the power of the king was not made supreme as per the principle of Charta. In the reign of “John's son, Henry Third,” in 1216-17, the parliament confirmed “Magna Charta” and in the year 1297 Edward First also confirmed it in a changed form. Again in 1628 “The Magna Carta” was strengthened by the Petition of Rights and later it was reinforced by the Bill of rights in 1689 by creating the manifesto for Parliamentary supremacy over the Crown and by giving a documentary power for the Rule of Law’ in England. Accumulating everything, Grotious and St. Thomas Aquinas also emphasis in their writings that human beings are gifted with definite eternal and undeniable rights.

The idea of “fundamental rights of man” is existed in the declarations and Constitutional instruments of several States. For example, the “Declaration of Independence” of the 13 States of America in 1776 and the Constitution of the United States of America, 1787, with amendments in 1789, 1865, 1869 and 1919 specified a number of rights. The “Virginia Declaration of Rights” declaring all men is equally free by nature and has certain naturally inherited rights. The French Declaration of the Rights of Man and of Citizen of 1789 provokes other European States to incorporate provisions in their laws for the safeguard of human rights. Thus, the provision of fundamental rights of man was declared accordingly in 1809 at Sweden, 1812 at Spain, 1814 at Norway, 1831 at Belgium, 1849 at Denmark, 1850 at Russia, 1874 at Switzerland.

The words "Natural Rights" ultimately seems to be disapproval, but the idea of "Universal Rights" seems to be more specific. The term "The rights of man" seems to be not suitable, as the rights of women are included and yet it was not understood universally. In the year in 1947 Eleanor Roosevelt suggested the phrase “Rights of Man” to be changed into “Human Rights”. Even though Thomas Paine first used the words “Human right” and used in his English translation of the “French Declaration of the Rights of Man and Citizen (1789)”.

In “classical treatise - Civil Disobedience” of Henry David Thoreau, he expanded this idea. Till the 19th and the starting of the 20th century, any challenge to implement “human rights” was taken as against upon the idea of State sovereignty. Nevertheless, Exceptions were there for the above rule like the “adoption of the Slavery Convention of 1926 and the establishment of the International Labour Organization in 1919.” At the end of the First World War the Covenant of the League of Nations was silent on the subject of human rights. Only with the realization of the value of human being direct the Institute of International Law to made declaration in 1929 about the “Rights of Man.”

As a replacement to specify the rights of human beings, it has been laid down in the VI duties of the State. The public and official announcement of 1929 accepted the right of every person to liberty, prosperity and life; the rights without any discrimination to sex, nationality, language and race; the right of every person to practice in private or in public of any belief, faith or religion. The public and official announcement is recognized as the best efforts towards the universalization of human rights. The year 1940s becomes the turning point for the traditional approach, in the middle of the severe exploitation of human rights during World War Second in the war-torn Europe. Horrible crime; which is against humanity was being committed and absolute repressions of fundamental human rights are seen.

The German Nazi leaders had formed a system of absolute dictatorship and lawlessness. There barbaric act has disregarded all human dignity and values inside their territories within their own rules. At this point of juncture the reinstatement of the rights and liberty of the individual was recognized as the most necessary needs for the formation of international peace and security. This theory was replicated in the public and official announcement made by the “American President Franklin D. Roosevelt” on 6th January 1941, which was later known to be “Four Freedoms.”⁶ Roosevelt announced in his message, "Freedom means the supremacy of human rights everywhere." In Moscow “Declaration of German Atrocities” of 30th October 1943, the United Kingdom, the

⁶ Document of the American Foreign Relations,(1941) “Declaration by the American President, Franklin D. Roosevelt” on January 6, 1941, Vol. 111, 1941): 26.

United States, the Soviet Union and France announced that the Germans will be held its own responsibility for violating international law.

A lot of consultation and meetings were conducted prior to the establishment of the “United Nations” as an international body in 1945 “(United Nations Declaration, 1942; Moscow Declaration, 1943; Tehran Declaration, 1943; Dumbarton Oaks Conference, 1944 and San Francisco Conference, 1945).” A combined announcement was made by the “President Franklin D. Roosevelt of the United States” and “Prime Minister Winston Churchill of the United Kingdom” on 14th August, 1941 in a document recognized as the “Atlantic Charter.” The announcement of the United Nations signed on 1st January, 1942 in Washington was the earliest document using the term “Human right.”⁷ This documents includes the signatories who were fighting against the Axis Powers recognized the need to "preserve human rights and justice in their own land as well as in other lands.”⁸

⁷ H.O. Agarwal (2002), “International Law and Human Rights,” 8th ed. (Allahabad: Central Law publications, 2002) 656.

⁸ Declaration of the United Nations signed on January 1, 1942 at Washington, signed by 26 states, including USA, UK, USSR and China.

1.4 Human Rights Origin and Development in India

Since from the days of Indus Valley Civilization, Indian culture has been the centre of diverse mixture of religion and culture sources which later spread out in all the sub-continent of the country over the period of time. According to the words of Jawaharlal Nehru, "an unbroken continuity between the most modern and the most ancient phases of Hindu thought extending over three thousand years."⁹ Since from the very beginning to protect the human rights is the main concern in the entire civilization. "The concept of the rights of man and other fundamental rights was not unknown to the people of earlier periods."¹⁰ The "Assyrian laws in the Middle East" and the "Babylonian Laws," the "Dharma" of the "Vedic period in India" and the "jurisprudence of Lao-Tze" and "Confucius in China" have been strongly recognized the value of human rights while tracing back the entire human civilization history.

According to the perspective of the Indian, they consider the individual, the society and the universe as a complete organic whole. Everybody is considered as the children of God and everyone is related to each other in one or the other way and we are the family of the universe. In the words of Mahatma Gandhi he said, "I do not want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore my service to India includes the services of humanity."¹¹

Mahatma Phule a social reformer, writer and a strong human rights activist; he wanted to create new social order in India which is based on justice, equality, fraternity and liberty. He was the first person who starts initiating for girls education in India. He also sacrifices his life for the upliftment of women, peasants and untouchables. He is the first person to emphasis on human right and he advocate for the rights of under privileged section. He fights for the natural human right of the deprived sections of society. His work stretched to varies fields which including abolition of Untouchability and the India caste system,

⁹ Jawaharlal Nehru. "The Discovery of India, 2nd ed." (New Delhl. Jawaharlal Nehru Memorial Fund, 1992) 88.

¹⁰ Attar Chand, "Politics of Human Rights and Civil Liberties - A Global Survey" (Delhi: UDH Publishers, 1985) 45.

¹¹ Jawaharlal Nehru 420

and upliftment of women. On 24 September 1873, he started Satyashodhak Samaj (Society of Seekers of Truth) along with his fellow followers in order to have equal rights for the underprivileged community. People from all forms of caste and religions become a part of Satyashodhak Samaj which worked to enhance the oppressed classes.

Mahatma Phule emphasized on human rights and sacrificed his life to enhance the women, peasant and untouchables. He emphasized strongly on justice and there is no doubt he is the pioneer human rights movement in India. He started a powerful movement to abolish untouchability and the evil practices of caste. He strongly against the unjust caste-system in which many underprivileged communities had been suffering since decades. He worked for the Dalit's political right, social right, educational rights and economic rights. He strongly expressed disapproval of dual morality of the Brahman. He said inequality is rooted from the evil practices of Hindu caste system and further said that everyone is born free and with equal right. For him everyone has their own natural rights and he was also known as militant advocate for backward classes. He never gave up advocating for the downtrodden community and struggled fearlessly to bring reform to the Hindu society. He advised the Shudras to take up education so that they could acquire power and will not be a slave of higher caste. He tried to remove inferiority feelings from the mind of backward class and wants them to empower them. He is the first person to rebel and revolt against the Hindu caste system

Mahatma Phule emphasized on social reform movement and stress on the equality of men and women. For him equality in the society is meaning when there is discrimination and amongst man and woman in the society. Through his efforts Shudra became conscious about their inherent natural rights and started claiming for their inherent natural rights. He liberated not only the downtrodden community he also liberated women and uplift their status. He also initiated widow remarriage which gives new hope to many women and opposed child marriage in the society. In his credit he established orphanage home, the first institution founded by a Hindu. He gave protection to the pregnant widow and

rescued many abandoned orphans. His contribution to the society includes protecting the widow and orphanage by giving them hope in their life.

As per the teaching of Buddhist doctrine about the non-violence according to Nagendra Singh, "is a humanitarian doctrine par excellence, dating back to the third century B.C".¹² Jainism too contained similar doctrines. As per the Bhagavad Gita, "he who has no ill will to any being, who is friendly and compassionate, who is free from egoism and self sense and who is even-minded in pain and pleasure and patient" is beloved in the eyes of God.

It is also says that a person who has a nature of and spirit of nonviolence, liberty from anger, truth, rejection, contempt to finding someone else fault, showing compassion to others, abstaining from desire of possessing somebody things, tenderness, humility and firmness are the qualities which human need to have and it represent spirituality and divinity of the human being.¹³ According to the historical perspective of ancient Bharat affirm without query that the value of human rights is visible in every religion like in Islamic civilizations, ancient Hindu and in the early Christian civilizations. Ancient leaders like Prophet Mohammed, Ashoka and Akbar cannot be removed from the chronology of human rights.¹⁴

¹² Nagendra Singh, "Enfor-ement of Human Rights" (Calcutta: Eastern Law House Pvt. Ltd, 1986) 7.

¹³ S. Radhakrishnan (trans.) "The Bhagavadgita (London: George Allen and Unwin, 1958) 276."

¹⁴ Yogesh K. Tyagi, "Third World Response to Human Rights," Indian Journal of International Law, Vo .21, No.1 (January -March 1981): 120-121.

1.5 Universal Declaration of Human Rights¹⁵

The “Universal Declaration of Human Rights (UDHR)” is a landmark manuscript in the history of human rights. It was drafted by the various signatories and legislative body representing different cultural backgrounds and legal backgrounds from every corners of the world. On December 10, 1948 “(General Assembly resolution 217 A)” in Paris the “United Nations General Assembly” proclaimed and declared “Universal Declaration of Human Rights (UDHR)” as the general standard of attainment for every citizen and for all the nations. This was the first attempt that fundamental human rights should be universally safeguarded, it consists of 30 articles and more than 500 languages have been translated so far.

1.5.1 Preamble

The acceptance of the inborn dignity and of equality and undeniable rights of all the individual of the human being is the base of justice, peace and freedom in the world without discrimination.

In contrast disrespect and accused for human rights leads to ferocious acts which have heated the sense of right and wrong of human being, and the beginning of the world in which mankind shall benefit the liberty of speech, liberty from fear and belief has been publicly announced as the utmost ambition of the general people,

In contrast it is necessary, if an individual is not to be required to have alternative, as a way out, to revolt against cruelty and repression, the rule of law should make sure that the human right are protected,

In contrast it is necessary to endorse the expansion of friendship and good relations among the nations,

In contrast the United Nations have in the agreement confirm strongly in their faith on fundamental human rights, in the self-esteem and the value of the human being and in the

¹⁵ United Nations, Universal Declaration of Human Right.

identical rights of women and men and have resolute to encourage social advancement and enhanced standards of human life with liberty,

In contrast the Member States have taken an ought to accomplish, in collaboration with the United Nations, the endorsement of universal respect for and observation of human rights and fundamental freedoms,

In contrast in a general understanding of these rights and liberty is of the greater importance for the complete recognition of this pledge,

Now, Therefore “THE GENERAL ASSEMBLY” proclaims “THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS” as a general standard of attainment for all the human kind and all the nations, till the end that every person and every organ of society, keeping this announcement continuously in mind, shall endeavor by teaching and education to endorse admiration for these rights and liberty and by progressive procedures, national and international, to protect their universal and effective identification and observation, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

The Article 1 to 30 comprised of all the rights and freedom entitled for the mankind and its content has been summarized accordingly.

- Every person is born free and can enjoy dignified life and right.
- Every person should show the spirit of brotherhood.
- Everybody is entitled to enjoy all the freedom and rights without any distinction in race, color, language, sex, political, religion or other opinion, property, nationality or social origin, birth place or social status.
- There should not be any distinction on the basis of jurisdiction, political parties or international territory and status of the country.
- Everybody can enjoy the right to liberty, life and security.

- Nobody should be kept in bondage or slavery, slave trade and slavery are strictly prohibited in any form.
- Prohibition of torture or cruelty, inhuman treatment or punishment to any human kind.
- Everybody has the right to identification as person before the law in anywhere and everywhere.
- Everyone is equal before the law and is equally protected by the law without any discrimination.
- Everybody has the right to immediate remedy for any kind of violation committed to him.
- Prohibition of exile or detention and random arrest.
- Everybody is bestowed in full equality to a fair and public hearing in the court for any criminal accusation against him.
- Anybody charged with a sever offence has the right to assumed not guilty until it has been proved and no other heavier penalty shall be enforced apart from the penalty which was imposed at the time of severe offence committed.
- Nobody should be accused to arbitrary intervention with his home, family or privacy; everybody has their own rights to protect against such attack.
- Everybody has the freedom and right to move freely and reside anywhere within their own country.
- Everybody has the right to leave his own country and can still return again in its own country.
- Everybody has the right to escape form persecution by taking asylum in other country.
- Nobody can deny the right of persons nationality.

- Nationality of a person should not be deprived arbitrary neither deny the right to change the nationality.
- Marriage should not be limited due to religion or nationality and it has to taken with the full approval of the two spouses.
- Family is considered as the natural and primary components of the society and it has to be protected by the society and the State.
- Everybody has the right to own any property individually or in partnership with others.
- Property of a person should not be deprived arbitrarily.
- Everybody has the freedom and rights to change his belief or religion, either with the community or alone and in private or public.
- Everybody has the freedom and rights to share opinion and express; which include receiving ideas and imparting information through media and despite the frontiers.
- Everybody has the freedom and rights to hold peaceful assembly or association and nobody should be forced to become a member of an association.
- Everybody has the rights to take part in government and have free access in public services of his country.
- Everybody is a member of the society and has the right to cultural and social security.
- Everybody has the right to work without discrimination with equal pay, free of choice for employment and to work in favorable condition and can form or join any trade union.
- Everybody has the right to leisure and rest, which include specific working hours and a payment during provisional of holiday.

- Everybody has the right to attain the standard of living sufficiently for the well being of his health, including his family, clothing, food, medical care, housing and essential social services, and the right to security in the times of unemployment, disability, sickness, old age, widowhood and other several circumstances.
- Children born within and outside the marriage should be given equal social care and protection.
- Right to free education for everyone at least up to elementary and primary stage and compulsory elementary education for everyone. Parents also have the initial rights to decide the type of education to be given to their children. Professional and Technical education to be made available generally and equal access to higher education based on merit.
- And education to be emphasize fully for the development of human personality and to strengthen respect for human rights in order to promote tolerance, understanding and friendship between the nations.
- Everybody has the right to freely participate in other community cultural life and everybody has the right to protect the moral, literary, artistic and scientific production of his authorship.
- Article 28, “Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.”
- Article 29 (3), “These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.”
- Article 30, “Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.”

1.6 National Human Rights Commission establishment in India and Functions¹⁶

On 12th October 1993 The National Human Rights Commission (NHRC) was formed. Its decree is enclosed in the “Protection of Human Rights Act, 1993,” and is in compliance with the “Paris Principles” embraced at the “first international workshop on national institutions” for the endorsement and safeguard of “human rights” held in 1991 at Paris on October and authorized by the “General Assembly of the United Nations in Resolution 48/134 on 20th December, 1993.” The National Human Rights Commission (NHRC) is tangible form which India's apprehension for the encouragement and safeguard of “Human rights.”

1.6.1 Distinctive Features of NHRC

Under National Human Rights Commission there are some distinctive features which are different from other Commissions/ autonomous institutions/ regulatory bodies.

- NHRC is self-governing body which an Act of Parliament has created
- NHRC is devoted to providing self-determining views on matter inside the vernacular of the Constitution or in law for the constant safeguard of human rights. The NHRC took self-determining decision.
- NHRC has the full control of a civil court when tried to a suit under the “Code of Civil Procedure, 1908” in regard of summon and can enforce the presence of witnesses; receiving confirmation on affidavits; discovering and producing of any files; claiming of any public copy or record from the office or court; providing payment for the assessment of evidence or documents and appeal of public record which is mentioned under the “Section 13 of the Act.”

¹⁶ The National Human Rights Commission India

- NHRC gives power to donate provisional aid.
- NHRC gives power to suggest and pay for damages or of reimbursement.
- There are around 70000 complaints made each year which shows the reliability of the Commission and the hope build up by the general public.
- NHRC has a broad consent.
- NHRC has distinctive machinery which examines the execution of the several suggestions.

1.6.2 Functions

The Commission has a broad directive which includes “civil and political rights, social, economic and cultural rights, and group rights.” In the Section XII it is stated that the NHRC will carry out these functions:

- Suo motu, questioning or on petitions, offered to it by the sufferers, or any other individuals on behalf of them, or verdict of any magistrate, on a direction, into grievance of human rights offence or instigating a person to commit an offence thereof carelessness in the avoidance of such offence, by a public servant.
- Intercede in all forms of scheduled that involves any accusation of human rights offence that are still waiting before the Court, with the permission of the Courts.
- Visits, despite whatever thing enclosed enforced for the time being in other law, other institution or whichever jail which are in the command of the State Government, in which individuals are lodge and detained purposely

for action, protection or reformation, to study the living situation of the jailers and making suitable suggestions.

- Making review of the safeguards provided by, the Constitution, or underneath, or any other law enforced for the time being, in order to protect human rights, and suggesting actions for the successful execution.
- Review the issues, which include terrorism acts, which restrain from enjoying human rights, and propose suitable corrective actions.
- Study the various protocol and various international instruments on human rights, and suggesting suitable advice for the successful execution.
- Taking up research and to promote human rights research.
- Educating human rights knowledge in several sections of the society, and promote alertness of the protection accessible for the safeguard of human rights, by means of publishing books, conference, seminars, through media, and other accessible sources.
- Encourage the hard work of NGO's, and various other institutions providing service for human rights.
- Undertake all the functions which are identified to be essential for promoting human rights.

1.7 Universal Declaration of Human Rights (UDHR) and India

Human rights under Indian constitution does not exist in vacuum, inevitably it is more or less formulated by the national and implemented by the state itself. India itself being a signatory to the Universal Declaration of Human Rights (UDHR) does not deny the value of Human rights. However quite a numbers of state, regional, national and international bodies taking responsibility to oversees and monitor human rights and make them ensure its implementation by the state with comply and obligation.

On November 26, 1949 the constitution of India came into force after having long discussion and debates in the constituent Assembly. The framer of the constitution of India was through the impact of the idea of human rights and assured most of the human rights contain in the UDHR. The UDHR includes Political and Civil rights as well as Cultural, Economic and Social right. “Part III of Indian constitution” i.e. “Fundamental rights incorporated Civil and Political rights” and “Part IV of Indian constitution” i.e. “Directive Principles of States Policy incorporated Economic, Social and Cultural right.” The conclusive and enclosure of the significant provisions of UDHR has given supremacy above all the constitutional provisions in India.

The table no. 1.1 below shows the similarities of “Civil and Political rights of UDHR” and “Part III of Indian Constitution” i.e Fundamental rights. Almost all the important rights and provision of UDHR Civil and Political rights are incorporated in Part III Fundamental rights of Indian Constitution.

Table no. 1.1

Civil and Political Rights in the Fundamental rights of Indian Constitution and the Universal Declaration of Human Rights.

Sl. No	Indian Constitution Part III (Fundamental rights)	Universal Declaration of Human Rights
1	Article 21	Article 3, Everybody has the right to life, liberty and security of person.
2	Article 23	Article 4, Nobody shall be held in slavery or servitude; slavery and slave trade shall be prohibited in any forms.
3	Article 14 and 15	Article 7, Equality before the law and Non- discrimination.
4	Article 32	Article 8, Right to effective remedy.
5	Article 22	Article 9, Rights against arbitrary arrest, detention and right to habeas corpus.
6	Article 20 (1)	Article 11 (12), Rights Ex- post facto law.
7	Article 10 (1) (d)	Article 13 (1), Right to freedom of movement.
8	Article 19 (1) (f) But it was by the constitution) (42th Amendment)	Article 17, Right of own property and not to be deprived of property.

9	Article 25 (1)	Article 18, Right to freedom of thought, conscience and religion.
10	Article 19 (1) (a)	Article 19, Right to freedom of opinion and expression.
11	Article 19 (1) (b)	Article 20 (1), Right to freedom of peaceful assembly and association.
12	Article 16 (1)	Article 21 (1), Right to equal access to public service.
13	Article 29 (1)	Article 22, Right of social security.
14	Article 19 (1) (c)	Article 23, Right to of form and join trade union.

1.8 Manipur Human Rights Commission

Manipur Human Rights Commission (MHRC) is the "Sign Board" Commission of Manipur. This observation was made by the former Chairperson of MHRC, Justice WA Shishak, (former Chief Justice of High Court of Chattisgarh and Himachal Pradesh), when WA Shishak was asked about the status of the Commission.

It was mandatory for every state of our country to have an act pertaining to human rights as per the heights of the structural programme undertaken by India (liberalisation). As a result, an act popularly known as the Protection of Human Rights Act was formed in 1993; consequently, it was amended in 2006. This Act is the backbone for creating Human Rights Commissions in every state including Manipur Human Rights Commission (MHRC). With reference from the Protection of Human Rights Act 1993, Manipur Human Rights Commission (MHRC) was formed on 27th June 1998. Justice Surendra Nath Bhargava, retired Chief Justice of the Sikkim High Court, was appointed as the first Chairperson; he was also the Chairperson of the Assam Human Rights Commission. The members were appointed on 13 October 1998 and took their responsibility with effect from 10th December 1998.

Unfortunately, since 2010 Manipur State Commission has defunct after the retirement of Chairman Chief Justice WA Shishak and members retired Colonel RK Rajendra, Ng Nongyai and M Gourachand. The defunct of the State Human Rights Commission has been discussed from the various concern civil organization and appeal has made tentatively to the State government. The process of the reformation of the Commission arise after the Chairperson and all the members completed their tenure. Grievances and petition cannot be filed at the commission due to dysfunctional system in the State therefore the office of the State Human Right Commission remains closed most of the time.

1.8.1 Main purpose and functions

The power and functions of the Manipur Human Rights Commission are more fully prescribed and mentioned in “Section 12 of the Protection of Human Rights Act, 1993” they are as follows:

(a) Make inquiries, suo-motu or on a petition given by the victim or any individual on behalf complaining of:

(i) Human rights violation or

(ii) Carelessness and not preventing such violation by the public servant.

(b) Intervene in all forms of proceeding that involves any accusation of human rights offence that are still waiting before the Court, with the permission of the Courts

(c) Visits, any state government prison or other institution with the concern State Government, in which individuals are kept and detained purposely for action, protection or reformation, to study the living situation of the inmates and make suitable suggestions.

(d) Make review of the safeguards provided by, the Constitution, or underneath, or any other law implemented for temporary, in order to safeguard the human rights, and suggesting actions for the successful implementation.

(e) Understanding the matters, which includes terrorism act, that prevent the privilege of human rights and providing necessary suggestions and corrective measures.

(f) Studying the agreement and other international approach on human rights and making suggestions for successful achievement.

(g) Undertaking responsibility and promoting human rights research.

(h) Spreading human rights education in various groups of society and by promoting precaution and for the protection and safeguarding of human rights through publications of books and journals, through media, conference and seminars and other various sources.

(i) Encouraging the hard work of NGO's and other institution working for the human rights.

(j) And other functions which are recognized as essential elements for human rights promotion.

As contemplated in Sub-section (a) (ii) of "Section 12 of the Protection of Human Rights Act, 1993," the Manipur Human Rights Commission inquires, suo motu, or on a petition submitted to it by the sufferer or any individual on behalf of him. In the event of filing a complaint contemplated in Sub-section (a) (ii) of "Section 12 of the Protection of Human Rights Act, 1993," by a victim complaining about human rights violation or forcing someone to commit crime or carelessness to prevent human right violation, by the public servant, the Commission by following the procedures prescribed in Section 17 of the Act of 1993 has to inquire into the complaint.

1.9 Human Rights of Tribal Communities in Manipur state

The Tribal communities are known to be the most marginalized group in India as per their disadvantages and exploitation by the outsiders. Tribal communities enjoy fewer opportunities and are deprived of their inherent rights in every social aspect. They have more burdens and bear bitter suffering since time immemorial as compared to the rest of the mainland.

In India the tribals constitute 8.6 % out of the total population presenting 104.3 million population as per 2011 census and they are the most neglected community in availing rights and justice due to ignorance. There are 33 recognized ST communities in Manipur which constitutes 34.41% of the state population of Manipur. Even though the constitution of India gives several rights and protection to the tribal population, the tribals of Manipur still remain backward, and their rights were neglected in many ways. The tribals are the most backward as compared with the general population and also comparing with the other backward group Schedule caste, who are also under same constitutional protection for their upliftment. The planned development intervention program of the tribals from 1961 to 1981 did not make any significant effect and impact for improving the critical condition of the backward tribals. Traditionally for the survival the tribals are engaged in fishing, hunting animals, traditional crafts, jhum cultivation and shifting cultivation. The tribal groups are bound by their customary law, they do not have any written law and order but they followed according to their forefathers' inherited practice.

India has witnessed the growing recognition in the last quarter of the 20th century in terms of place and significance of human rights because of the pressure given from several collective human rights movements. It has seen in the past two decades the concerns of human rights have been highlighted due to peasants' movement, Dalits' movement, tribals' movement, working class movements, women's movement and students' movement.

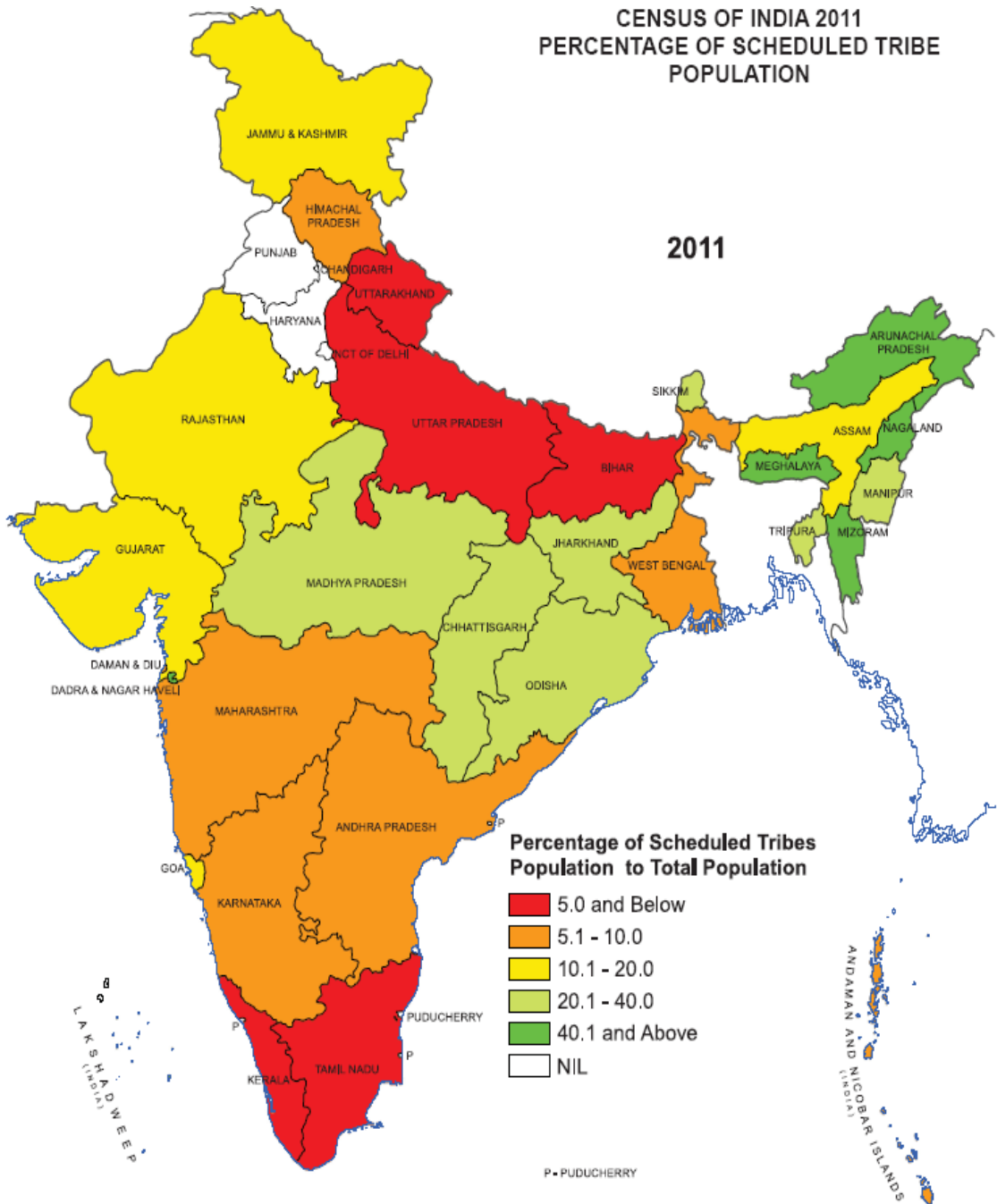
According to the definition of 'Human rights' every human being has their own birthrights called Human rights, which forms the integral parts all over the world in

socio-cultural foundation of the humanity. Yet, human beings are still vulnerable to ill-treatment and human rights violation. However, Human rights are known as theoretical rules and morals which are protected in laws, International conventions and Indian constitutions. However, Human rights are also a cultural concept which has evolved slowly in response to social or contestation (Nair Ravi, 2006). On the other hand, tribal human right also provides the basic insights of the causes, disclosure and outcome of human rights violations encountered by the tribal communities.

Human rights violation creates several emotional and economic problems, it also brought affects on the nature and wellbeing of human beings, resulting in creating several disorders. Life chances of tribal communities have improved with the implementation of realistic measures by taking into consideration with the rights accorded. On the other hand, negligence of rights will bring a return on restriction in the freedom of a person and the treatment of noticeable group of people as an issue praiseworthy of charity, without considering as a group of human beings with whom the society has the sole responsibility and obligation.

Tangkhul community is one of the most distinct tribes among the Northeast of India; they follow strict law and order given by the village elders. They are the head hunting tribe's men and very brave in fighting. Until the arrival of American missionary, they remain aggressive towards the other groups of community. The American missionary William Pettigrew brought western education in the Tangkhul tribal inhabited area of Ukhrul district. This has brought drastic changes in culture, religion, politics, occupation, dress and way of living for the Tangkhul tribes. Western culture has made influences in every form of life; changes took place in languages and belief. Tangkhul were never like this before but Tangkhul Naga tribal identity remains the same from generation to generation but their rights are deprived and neglected by the government in many ways.

**CENSUS OF INDIA 2011
PERCENTAGE OF SCHEDULED TRIBE
POPULATION**



Map showing the percentage of Schedule tribe of India 2011 census

1.10 Constitutional Rights for Tribal¹⁷

Article 366(25) of Indian constitutions allude to scheduled tribes, considering those communities as scheduled tribes with reference to Article 342 of the Indian Constitution. As per the Article 342 of the Indian Constitution, the Scheduled tribes are considered as the tribes or the tribal communities or part of or within the groups these tribes and tribal communities in which the President declared through public announcement. Article 14 of Indian Constitution stated: The State shall not reject to any individuals equality as per the law or the equal safeguards of the laws inside the territory of India. In India the tribals are considered weaker and relatively inferior to other community therefore they are normally looked down treated differently, yet the Constitution of India provides several rights to protect the tribals from any kind of exploitation and assure to safeguard their interests and inherent rights.

I. Cultural and Educational protection

Article 15(4) provides special provisions to the other backward classes including Schedule tribes for their development.

Article 29 gives protection of the Interests of Minorities including Schedule tribes.

Article 46 gives the provision for the State to promote, with special care, to uplift educational standard and economic wellbeing of the weaker sections particularly for the Scheduled Tribes and Scheduled Castes, and to safeguard the weaker sections from all forms of exploitation and social injustice.

Article 350 gives the right to preserve the distinct Culture, Script and Language.

Article 350 gives choice of instruction through mother tongue.

¹⁷ Government of India, “National Commission for Schedule tribes”

II. Social protection

Article 23 prohibits trafficking of human beings and beggars and all forms of forced labor;

Article 24 Forbid Child Labor.

III. Economic protection

Article 244 Clause (1) provides provisions of the Fifth Schedule which shall be applied to the administration and control of the Scheduled Tribes in any State except in the of Meghalaya, Assam, Tripura and Mizoram.

Article 275 provides Grants in-Aid to specified Schedule tribes States.

IV. Political protection

Article 164(1) Provision of Tribal Affairs Ministers in Orissa, Bihar and Madhya Pradesh.

Article 330 provides reservation of seats in Lok Sabha for the Schedule tribes.

Article 337 provides reservation of seats in State Legislatures for the Schedule tribes.

Article 334 gives 10 years period for reservation.

Article 243 provides reservation of seats for Schedule tribes in Panchayats.

Article 371 provides special provisions for North East States and Sikkim

V. Service protection

(Under Article 16(4),16(4A),164(B) Article 335, and Article 320(40) provides services safeguards for the Schedule tribes.

1.11 Safeguards under various Laws for ST

(1) The Scheduled Tribes and Scheduled Castes (Prevention of Atrocities) Act, 1989.

(2) Bonded Labor System (Abolition) Act 1976 (for Scheduled Tribes).

(3) Child Labor (Prohibition and Regulation) Act 1986.

(4) States Acts & Regulations concerning alienation & restoration of land belonging to Schedule tribes.

(5) Forest Conservation Act 1980 for Schedule tribes.

(6) Panchayatiraj (Extension to Scheduled Areas) Act 1996.

(7) Minimum Wages Act 1948.

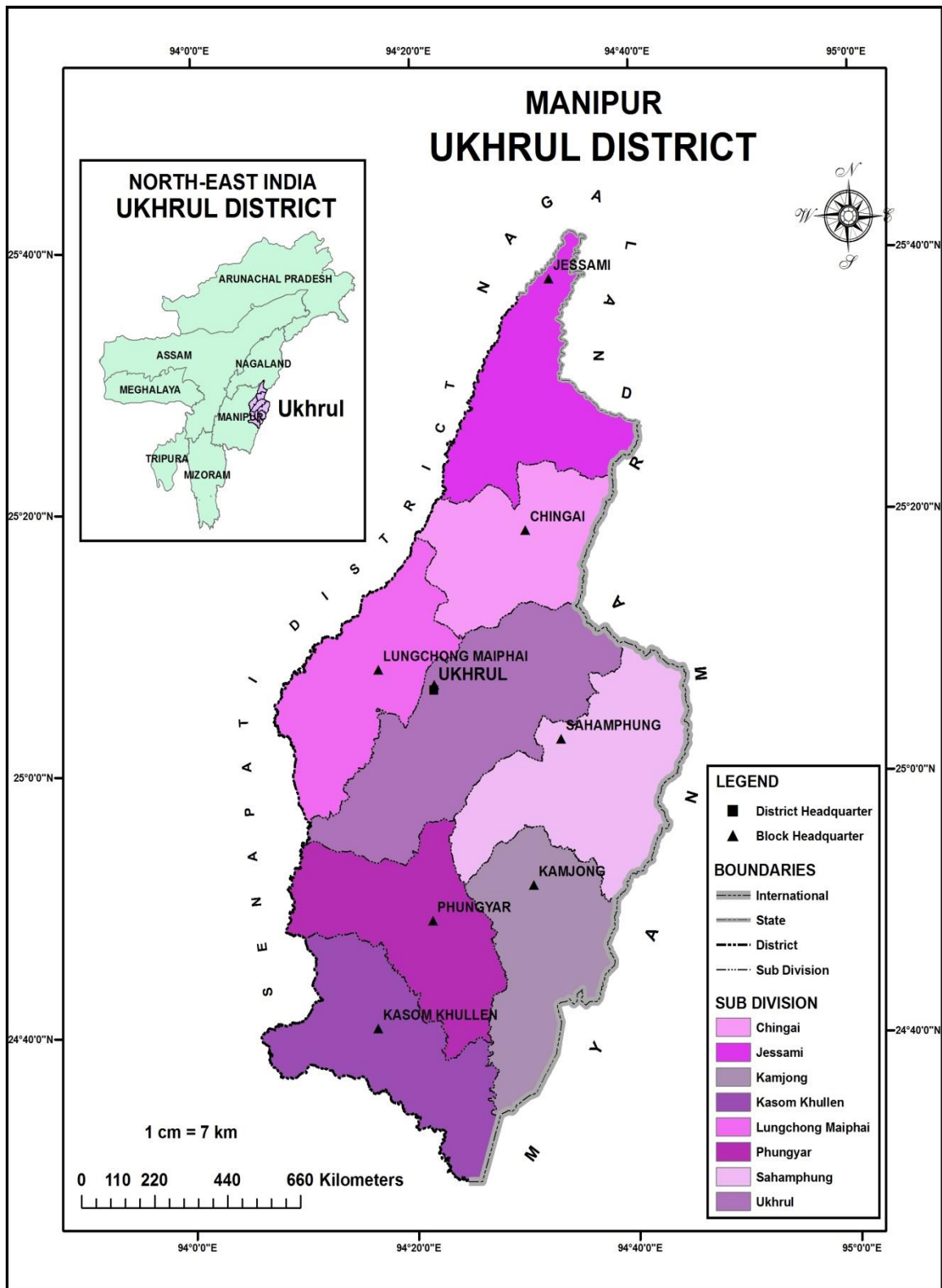
(8) The Scheduled Tribes and Scheduled Castes (Prevention of Atrocities) Amendment Act, 2015.

1.12 Human Rights violation in selected areas of Ukhrul district

Ukhrul district is entirely a rural areas inhabited by Tangkhul community since time immemorial, it one of the hill district of Manipur state. Tangkhul communities are cultural tribe and they are known for their beautiful unique culture. Tangkhul community follows Christian religion and speaks Tangkhul language which is originally a Hunphun dialect. Agriculture is the main occupation and livelihood sources for the Tangkhul community. The district is rich with varieties of flora and fauna the beautiful Shirui lily which is grown only in Shirui village is the state flower of Manipur. Tangkhul communities are simple and peaceful in nature; Tangkhuls have their own customary Laws which safeguards their identity and goodwill.

The first incident of mass violation punishment was recorded in 1963; four villages of Tangkhul community namely Talui village, Tusom village, Sirarakhong village and Sinakeithei village was collectively Fined under Sub-section (1) of section 2 of the west Bengal collective fine Act, 1950 (West Bengal Act XXXIX of 1950) on the pretext Harboring Naga Goondas, supplying food and money to them and allowing free movement in their village areas and failing to give information about their movement and rendering the assistance to the Naga Goondas. Talui vaillage was collective fined Rs. 25000 whereas Tusom village, Sirarakhong village and Sinakeithei village was collectively Fined Rs. 20000 each as a punishment for giving alms to the so called Naga Goondas by the Arm Forces. The villagers have to sell their domestic animals, ancestral plots, cultivated land, private owned forested plot and the Indian Arm Forces even threaten to fire up their villages. All the villagers young and old were pulled down to the village playground and tortured mercilessly without any reason.¹⁸ Nobody came to rescue the villagers and despite false accusation given by the Indian Arm Forces the four villages was not given any assistance from the State government to rehabilitate them.

¹⁸ Naga Army Paosaitarung, 1966. Published by Wung Naga Army, Federal Government of Nagaland (FGN)



Map of the North East India and study area.

While attempting to demolish and captured Paosaitarung post one of the well-established NSCN (IM) camp located between Ngainga village and Talui village in 1966 Indian army has lost several soldiers while attempting to capture. With this aggravation and anger the Indian Army with wild intention planned to demolish Talui village on 24th February 1968. The Indian Army has taken permission and order has been given from the central to destroy Talui village. Talui village youth happen to perform traditional dance on Somdal village Goldan Jubilee that year, Lt. Col. Rantawala was impressed by the beautiful traditional dance performed by the Talui youth. On humanity ground Lt. Col. Rantawala revealed the attacked planned to Talui village by the Indian Army. Instantly on hearing the news of the attacked planned the village elders and responsible person went and discuss with the NSCN (IM) cadres to evacuate Talui Torei Kachiw camp and Prao camp with due concern for the villagers. The NSCN (IM) evacuated from Talui village for the goodwill of the villagers, after knowing that the NSCN (IM) has vacate from Talui village Indian Army stopped the terror attacked planned to Talui village.²⁰

On 27th February 1966 Indian Army along with Hone Guard fiercely attacked Paosaitarung post and flees all the NSCN (IM) from the camp. After fleeing all the NSCN (IM) the Indian Army dismantle and burn down Paosaitarung post. The Indian Army burst out their anger to the Ngainga villagers and burn down 70 houses of Ngainga. They even burn down the houses where the villagers store their food grains, dresses, ornaments and other precious goods were taken away by the Home Guard. In another incident in the same year on 23rd December 1966 the brutal Indian Army (CRPF) led by Captain Ashok Tipnis came to the village again and burn down the village for the second time including Ngainga M.E School. Only teachers quarter and 10 houses were hold back to set up their post and lived among the villagers treating them inhumanly resulting to fleeing of many villagers. That year the villagers celebrate Christmas Eve in the forest led by Pastor K. Rasheng, the villagers still cannot forget the cruel tragic experience. In another inhuman incident an eight standard student Ms. Luingamla Muinao was attempted to rape by Ngainga Post Commander Luit. Dubey, Mahar Regt. and Phungyar

²⁰ Indo-Naga Rairei Wung Regionna ngarara kahai Thotchan. Published by Talui Ex-NNC/FGN Workers' Long 2012

Post commander Capt. Mandhir Singh, Madras Regt but on failing to rape the two Indian Army officer shot to dead with pistol on 24th January 1986.²¹

On March 4, 1974, Ms Rose Ningshen a student of Phungyar High School was raped by BSF (Border Security Force) officials; Major Bundhir, Dharma prakash, Captain Negy who were posted in her village Kumrum. The BSF officers single out only the female in the village to help them in arranging their accommodation, fetching water and preparing food stuff for them. After two days of the rape incident Rose Ningshen hanged herself due to shameful and disgraceful humiliation. Till today justice has not done for Rose Ningshen, it has now more than 40 years of struggle fighting for the rights but justice is still awaited till now. A series of protest and appeal has made but all goes in vain because there no any sign of positive result and helpless Rose remain silence an her graveyard longing for the justice to be done.²² Other rape cases incident also happened in Grihang village which is nearby Rose Ningshen's village by the same BSF officers.

Huining village which is 20 km away from Ukhrul headquarter was raided by Sikh Battalion at 8 p.m. on 5th March 1982 in search of NSCN suspect. The women folk were forcibly taken into the village church and were not allowed to leave until the next day. To take interrogation K. Rashing, a tall man age 30, was taken away for to the Army post. He was taken to the central camp at Leimakhong near Imphal for questioning for 41 days and giving the worst treatment of electric shocks all over his body, even in the private parts. Most of the time he was hung upside down, thrashed on his soles with lathis and pushed chilli powder into his rectum. But even after several painful torments he was found to be innocent. However four days after Rashing was arrested the Indian Army came back to Huining village again and forcefully blindfolded and took C. Paul, asst. Pastor of Halang Baptist church, and C. Daniel, headmaster of the Government High school. They were beaten harshly and are forced to do signature in a blank paper and then forcibly attested by C. Shangnam and H.L. Machihan, two village leaders. After their force disappearance on 10 March 1982 C. Paul and C. Daniel had not returned home but

²¹ Ngainga Shanao Long Silver Jubilee 2012, THOTCHAN, published by History committee Ngainga Shanao Long.

²² Revisiting Rape Victim Rose Ningshen 43 Years Later

he army told they had released the very next day to their Wives. Till now justice has not done and nobody knows their where about.²³

On 11 March 1996 following the attack Assam Rifles (Huishu village) the Assam Rifles personnel set on fire the entire village of 153 houses after looting and raiding all the precious things in the sack. After that the Assam Rifles brutally tortured the villagers and shoot their bullet blindly which resulted to killing three villagers on the spot due to bullet shot. And moreover women folk were used as shield by the Assam Rifles personnel. The helpless Huishu villagers went and hide in nearby villages for their safety but many landed in jungle as the roadway are blocked by the Assam Rifles personnels.

The 5th Sikh Light Infantry on 2nd October 1996 rushed into Jessami village which is in the border of Nagaland assembled all the villagers and forcefully detained all the villagers for continuous two days. Most of the villagers were viciously beaten up and a pregnant woman and other three were molested in front of all the villagers. Few villagers were inside the church for the worship service but captain Ashwin enter the church with anger went directly to the pulpit with his pistol pointing to the worshippers and shouted, “Stop praying and chanting or else I will shoot you”. Inside the church male folk and female folk were made separated forcefully. After some time the Nepali was brought to the church, everybody was checked one by one by the Armed forces. Unfortunately one person happened to be from other village (Talloi), out of suspect he was beaten up brutally in front of all the worshippers inside the church. There were another two visitors hailing from Kachai village, both of them were snatch back to the Army camp and were tortured brutally. They were handed into the hands of Jessami village authority but one of them could not even walk because of the brutal torture.

The 7th July 1997 incident; when some suspected NSCN members shot at Assam Rifles vehicles at a place popularly known as Ukhrul view point Awuntang, a heavy reinforcement swooped upon the civil population. The spot and nearby houses of the incident bore a good number of bullet marks which only testify the numbers of rounds fired indiscriminately by Assam Rifles the so called Friend of the Hill People. The Assam

²³ India Today, Inputs & source: <http://indiatoday.intoday.in/.../war-rages-inte.../1392479.html>

Rifles personnel started beating, dragging of any civilian they found on the road, lanes and by lanes and in their houses. Some teachers and students of Savio School were beaten black and blue and many victims have to be hospitalized. About 95 civilians had lodged FIR with the Ukhrul Police Station. Mr. Rammaso Shingnaisui was tortured to death in the 20 Assam Rifles custody later it was handed into the Ukhrul Police Station after much pressure from the public and civil administration. The Govt. of Manipur declared in the Assembly to commission a judicial inquiry on the incident but had never initiated it till date. Sporadic house raids were conducted by the AR personnel at night and during day time as well in Wino bazaar, Viewland, Phungreitang and the 7th Finance Quarters in which no arrest could be made but fear was generated and inconveniences were caused to the inmates of those house.

Non disbursement of employees pay at Ukhrul headquarters; It began all of sudden that Armed AR personnel entered the police station where salaries for Govt. employees were disburse in June 1st week for the month of May 2000. The cashiers of all the department offices were made to recount the currencies in different denominations, to show exact numbers and actual amount of each employee. The cashiers of offices reported the matter to the Deputy Commissioner (District Magistrate).It was learnt that the D.C issues an order to the Assam Rifles to stop it. But, instead of complying to the order of the District Magistrate, the Assam Rifles Personnel forced each Govt. employee to collect salary by oneself. So every pay-time employees from all parts of the district had to come to Ukhrul Headquarter wasting five (5) working days. Doctors, medical personnel and teachers have to leave their wards unattended for 2 to 5 days each month.

Section 144 of the Criminal Procedure Code (S.144 CrPC) was enforced in Ukhrul on 13th of July 2014 after the killing of Mr. Ngalangzar Malue (60), one of the members of the Autonomous District Council (ADC) near Finch Corner by unidentified gunmen. After the incident Ukhrul District and the entire adjoining areas are profoundly militarized by deploying hundreds of State Arm Forces; Police Commando and IRB. In protest to enforcement of (S.144 CrPC) Tangkhul community organized a Peace Rally against the imposition of Section 144 CrPC in Ukhrul district headquarters on 30th

August 2014. Manipur police commandos fired upon with live bullets on unarmed peaceful protesters killing two innocent civilians on the spot and numbers of people wounded including women. The police rained tear gas, smoke bomb and live bullets on the crowd resulting in loss of life and put the entire town in chaos. The entire town is taken for a ransom and the State government is blaming the entire citizen due to this normal life and public tranquility has been shaken. People are panicky, insecure and fear of what lies ahead in the long run. Through democratic and peaceful means, the people have been protesting and appealing to the authority since July 13, yet received with no response. The public and civil organizations in the district have been telling the Government that there is no bylaw and regulation in Ukhrul town. The State Government denied to listen but insisted on prolonging the siege. Tangkhul communities have suffered enough and have shed enough blood and the Police Commandos and State government has committed enough gross violation of the law.²⁴

1.13 Statement of the Problems of Violation of Human Rights in Ukhrul District

Since the imposition of Arm Forces Special Acts, 1958 in Manipur state on 8 September 1980, Ukhrul district has been directly affected by the Act. Arm Forces Special Acts has resulted to numbers of allegation of human rights violation, Irom Chanu Sharmila the ‘Iron Lady of Manipur’ a human rights activist fights for removal of Arm Forces Special Acts, 1958 from Manipur state through hunger strike for 16 long years. Her cry for justice was not successful due to various problems and issues. Other Naga human rights Activists Luingang Luithui illegally revoked for 22 years by Ministry of Home Affairs (MHA). He and his wife Peingamla were forced to become refugees and exile in Canada and seek the protection of the United Nations High Commissioner for Refugees

²⁴Change.org, Themmarak kapai; “Petitioning Narendra Modi, Hon'ble Prime Minister of India”

(UNHCR). However, Luingam Luithui fought back and The Delhi High Court finally restored the Indian citizenship of both Luingam Luithui and his wife.²⁵

The problem of underground activities has become serious and urgent issue in the state resulting to declaration of “Disturb Areas” in 1980 followed by enforcement of Section 144 of the Criminal Procedure Code (S.144 CrPC) on 13th July 2014 has badly affected peace and harmony of the Tangkhul community. Entire Ukhrul district was badly affected by the imposition of (S.144 CrPC) and AFSPA. The entire villagers have suffered from various form of cross human rights violation committed by the Arm forces and State Police Commandos.

1.14 Power given to Arm forces under AFSP Act 1958²⁶

An Act which allows certain special powers which is bestowed upon the armed forces personnel in so called disturbed areas of the North east State of Assam, Arunachal Pradesh, Manipur, Tripura, Meghalaya, Mizoram and Nagaland.

The Act guarantee the following special powers to any military officer, warrant officer, any commissioned officer, non-commissioned officer and any other person of equivalent rank in the military forces, air forces operating as land forces, and other operating armed forces of the Union.

Be it enacted by Parliament in the Ninth Year of the Republic of India as follows:

- Power to declare areas to be disturbed areas.
- Special powers of the armed forces.
- Arrested persons to be made over to the police.
- Army officers have legal immunity for their actions.

²⁵ Indian citizenship regained: “The 22-year ordeal of Luingam Luithui for justice,” Edited by Joyjeet Das

²⁶ The Armed Forces (Special Powers) Act, 1958 Act No. 28 of 1958, 11th September, 1958

AFSPA Act 1958 is a debate and contrary against the fundamental right; the Tangkhul community has done several protest and peace rally to remove this Act from Manipur State. However, the Indian Arm forces and State Commandos have misused their power on the pretext of AFSPA act. There is no guaranty for safety and social security, taking one's life seems to be authorized license for the Arm forces.

1.14.1 Rules under Section 144 of the Criminal Procedure Code

According to this Section a Magistrate can prohibit assembling of more than five persons in an area in any parts within the country. According to the sections 141-149 of the Indian Penal Code (IPC) a severe imprisonment for three years or fine are imposed as a punishment for those who engaged in rioting. Any member organizing unlawful assembling of people more than five will be held sole responsibility for any crime committed by the members with or without any consent.

Section 144 CrPC is applied as per the opinion of the magistrate when, “there is sufficient ground for proceeding under this section.” Under this section it prohibits provoking danger to human life, health and safety. This prohibition is recommended in order to prevent “disturbance of the public tranquility.” Such prohibition indicates that too much raising of voice will end beaten up by the Arm forces.²⁷

Imposing AFSPA Act 1958 and Section 144 of the Criminal Procedure Code has provoked violence and social tension in entire Ukhrul district. Ukhrul once a peaceful district has become a land of bloodshed and violence. Manipur state is known for gross violation of law, human rights violation is found in the entire district of Manipur. Major incident of human rights violation is found in Ukhrul District, more particularly in Ukhrul (Urban), Huining village, Talui village, Ngainga village, Kumrum village, Jessami village and Huishu village. These villages have suffered various human rights gross violation out of no reason and their cry for justice is not considered by the State Government. Till today Government has not given any assistance for the violation committed by several Indian

²⁷Know your laws: “CrPC, Section 144, ‘Prohibition of Assembly’.”

Arm forces despite need to rehabilitate these villagers for the lost caused by the Indian Arm forces. These villages has struggle since decades bearing the wounded mark waiting for the justice but their hope for peace and equality seems to be miles to reach.

1.15 The Historical Background and Nature of Human Rights Violation

Since decades Tangkhul community has been victimized by the Indian Arm forces and they are struggling for peaceful existence. The researcher has collected maximum cases of human rights violation in seven villages from four blocks. Every household in Ukhul (Urban), Huining village, Talui village, Ngainga village, Kumrum village, Jessami village and Huishu village suffered from various forms of gross human rights violation. From the selected most violated villages such cases are commonly found in all the villages. The increasing activity of terrorism in the district has promulgated social tension and imposition of AFSPA Act 1958 has ignited enmity between the community and Indian Arm forces.

1.15.1 Nature of violation

Violation committed by the Indian militants and state force:

- Physical torture and harassment.
- Labor work as punishment.
- Ragging and threatening.
- Outraging modesty while torturing.
- Killing innocent people on suspicious firing.
- Fake encounter and arrest without warrant.
- Rape and molestation to women.
- Restriction to walk in group especially at night.
- Detention on suspicious people.

- Mental harassment.
- Grouping of the villages.
- Checking houses without permission.
- Checking on the road on travelers.
- Fleeing of youth to other villages due to insecurity.
- Burning of villages by setting fire.
- Enforced disappearance.
- Imposing fines on the pretext of supporting NSCN(IM).
- Robbing and damaging properties.
- Initiate violence in the community.
- Body check on travelers passing through Army post.
- Raining tear gas, smoke bomb and live bullets.

Most of the violation committed by the Indian Arm forces is similar in all the selected seven villages. Except Talui village was punished with collective fine of Rs 25000 in 1963, Ngainga village and Huishu village was burn down by the Indian Arm Forces. Knowing that the State Government and Central government have continuously failed to solve the Human Rights violation problems the villagers has lost their hope and expectation to regain their rights.

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Chapter II
Review of Literature

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Review of Literature

2.1 History of Tangkhul Naga Tribe

According to T.C. Hodson, the origin of Tangkhul Naga tribe was first recorded at Hunpung, it is believed that Hunpung is the center of the dispersion of the Tangkhul Naga tribe. The word "Nagas" and its meaning is still a debate, the exact derivation is still not known till today. According to a famous Greek Geographer of Egypt, A.D Ptolemy, in 2nd Century remarks "Nangalogae" to a group of people. In Sanskrit word, "Nangalogae" (Nanga Log) is known as "Naked" People. According to Burmese the word "NAGA" is derived from "NAKA" which means "people with perforated ears". As per the Burmese observation during the migratory period it was seen that Nagas pierced their earlobe and insert a big wooden piece or other attractive ornaments as they passed through the Burmese region.

As per the foretold story the Tangkhul Nagatribes were an immigrants of Maikhel Tunggam village which is the common aboriginal inhabitants of Quassi-Angami and Mao group. According to T.C. Hudson in 1220 A.D. when the Shan invaded Assam the Nagas were resisting their invasion (T.C. Hudson "The Naga tribes of Manipur London" 1911). Despite all, Nagas accept that they are Mongoloid race; it is also agreed that originally the Tangkhul Nagas belongs to Mongoloid race. When tracing the history of the Tangkhul Nagas it is believed that between 10,000 B.C to 8000 B.C, they inhabited besides the Huang heo and Yangtze Rivers (in the Zinjiang province of China). The Tangkhul Nagas including other people migrated to diverse direction due to poor livelihood sources. Some of them moved towards the eastern direction and south east and later merge with Chinese, other group moved towards the southward direction and become the tribe of Tibeto-Burman, including the Tangkhul Nagas and other Naga tribes.

2.2 Tangkhul Community

The term “Tangkhul” is a mystery and debatable for many scholars since there is no written document from where it was derived nor is there any concrete narration foretold about its origins. Though Tangkhul terms may be confusing there are some theories which open up their opinion as per their findings and evidence.

According to Stephen Angkang opinion Tangkhul is a word coined very recently by the Britishers Pemberton through a Meitei interpreter Lairenjao, it is derivation of two words ‘Atongba’ which means elevated place and ‘Khul’ which means village because the Tangkhul settled in elevated places (hills). It was recorded as ‘Tongkhul’ but in course of time it was changed into Tangkhul.

In some opinion Tangkhul is a terminologies of two Meities words, Tada (Brother) and Khun (Village), it is also believed that the word Tangkhul comes from Than-Khul, a combination of Burmese word ‘Than’ (iron) and Meitei ‘Khul’ (village).

Another version on the origin of the term tangkhul came from the local dialect, “Tangpat kahai akhur” meaning “clean and smooth hole or cave”. As per the oral foretold within the Nagas, it is told that the Tangkhuls along with some Nagas tribe came out from the cave of Makhel, which is in Senapati district, Manipur. It is also told that the hole of the cave become very smooth due to continuous movement of the people. But regardless of all this propound theory it is normally accepted and assumed that the name of this tribe is derived from the Meities who are the nearest neighbours to Tangkhul.

The Tangkhul communities inhabit in Ukhrul district in Manipur, Ukhrul also known as Hunphun in local dialect is the headquarters of Tangkhul communities. Tangkhul communities are unique people and known for their rich culture. Their traditional dress and ornaments are highly fascinated by the others tribes and they are lovers of songs and music. Tangkhul folk song and folk dance are very popular; they play traditional musical instruments like Tingteila (traditional Violin), Pung (traditional Drum), and Sipa (traditional Flute) to harmonies their folk song. In addition to its uniqueness every

Tangkhul villagers has its own local dialect. Hunphun dialect is spoken as a common language for all the Tangkhul communities; a slight modified English alphabet is used as a script which was taught the American Baptist Missionary William Pettigrew.

Traditionally Tangkhul communities settle in different hilly villagers for safety and security, they are self-independent and self-reliant on their local land and forest. Their governance is democratic system constituted by the Village Chief (Awunga) and the Village Council (Hanga). They have strong political system which has existed since their origins. Tangkhul forefathers belief in nature; Ameowa (Nature Supreme God) is considered as the head of all. Normally Tangkhul are call as Hao because of their traditional belief by the Meities.

Tangkhul Community celebrates many festival festivals, some of the popular festivals are Lura Phanit (Seed Sowing Festival), Yarra (Youth Festival), Mangkhap Phanit (Completion of Rice Transplantation Festival), Chumpha Phanit (Festival of Thanks giving for the New Harvest) and Thisam Phanit (Farewell Festival to the Spirit of the Dead). At present some of the traditional festivals are no longer celebrated anymore but festivals like Shirui Lily festival (State flower festival) is celebrated in the month of May and Kachai Lemon festivals which normally celebrate in the month of January have begun due to its significance value and importance for the Tangkhul community. Other well-known festivals are Sirarakhong Hathei Phanit (Chilli festival) celebrated in the month of August and Shuri Kaso Phanat (Garlic festival) at Talui village celebrated in the month of April. In Koso village Panana festival is celebrated widely every year.

In the contemporary Tangkhul community has changed a lot and they have adapted the western culture and education in every social aspect. Tangkhul community is the first ever to convert into Christianity in Manipur. Since the coming of American Baptist Missionary William Pettigrew in 1894 in Ukhrul Tangkhul community has embraced Christianity, now it is has cross century. Thereafter, Christianity grew numerously leading to the conversion of entire Tangkhul community into Christianity. Therefore, Christian's ethics and its moral value has very strong influenced in the life of Tangkhul in the present.

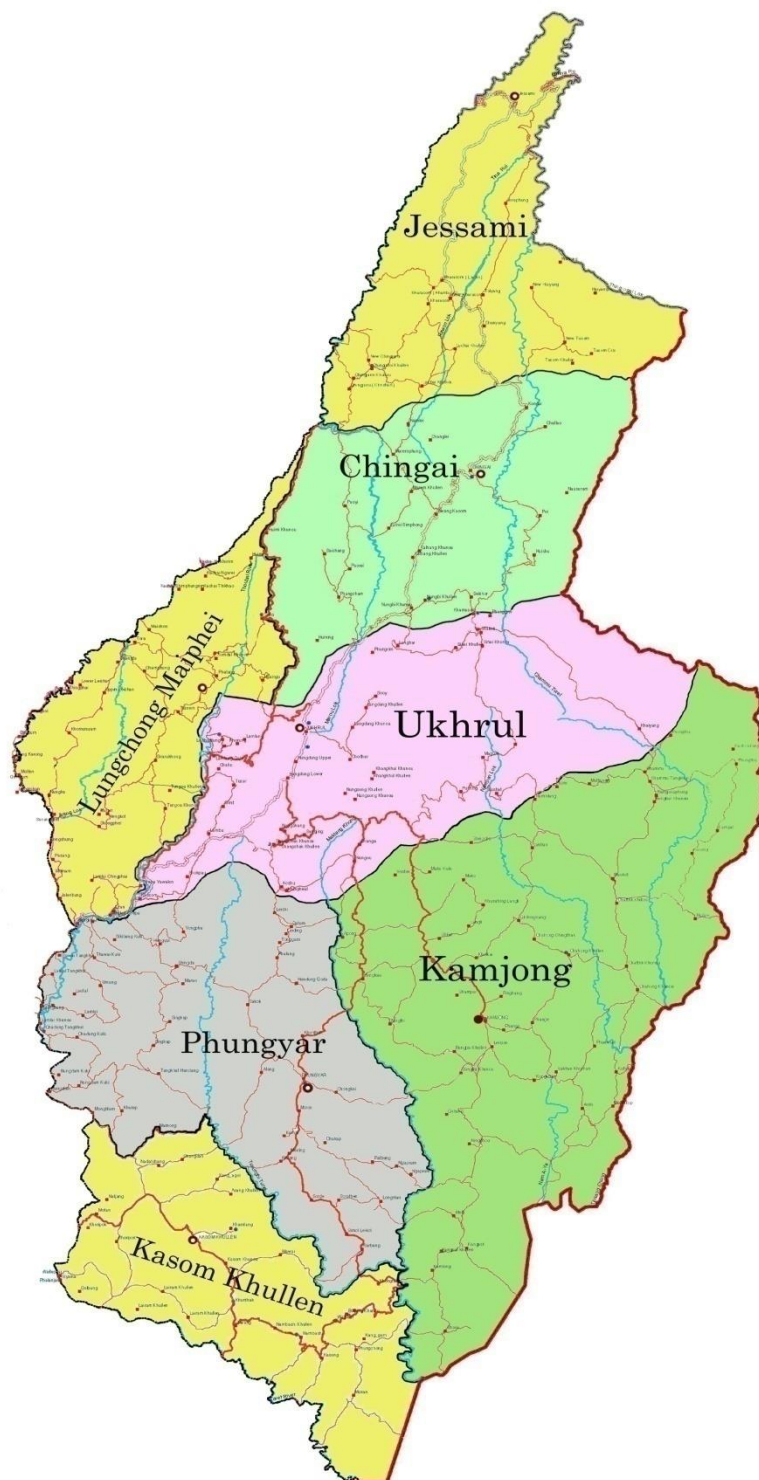
2.3 Ukhrul District

Ukhrul District (currently including Kamjong District) was officially declared in 15th July, 1983 after Chandel District was carved out from Manipur East District and the title of the district was changed into Ukhrul District. The Tangkhul forms the majority ethnic group in this district, the area of the Ukhrul district is 4,544 Sq.Km. Ukhrul district lies in the north-eastern corner of Manipur and it extends between Latitude of 24⁰ N-25.41⁰ N and Longitude of 94⁰ E-94.47⁰ E. The climatic condition of Ukhrul is Maximum: 33⁰ C and Minimum: 3⁰ C. The Average Annual rainfall is 1763.7 mm. Ukhrul is linked with Imphal, the state capital by a NH 150 about 84 Km.

As per 2011 census the total population of Ukhrul District is 183998; male population is 94718 and female population is 89280, Sex Ratio of 948 females for every 1000 males. Total Literacy rate is 81.35%; Male Literacy Rate is 85.25% and Female Literacy Rate is 76.95%. Total no. of Household is 35,694 and total no. of inhabited Villages is 213. The Ukhrul town population is 92,000. The Ukhrul District (including Kamjong District) has 7(Seven) Sub-Divisions which are co-terminus with the 8(Eight) Development Blocks. Jessami was part and partial of Chingai block and Sahamphung was also part and partial of Kamjong block. There are three Assembly Constituencies in Ukhrul(i) 43- Phungyar (ST) AC, (ii) 44- Ukhrul (ST) AC and (iii) 45 - Chingai (ST) AC. And as per 2011 census Manipur has a total population of 2,8855,794 and Imphal city has a population of 268,243 including its urban/metropolitan population is 418,739.



Map showing the seven new districts



Map showing the Seven Sub division of Ukhrul district

2.4 AFSPA and its enforcement in Manipur State

The Armed Forces Special Powers Ordinance was initiated by the Britishers on August 15, 1942 in order to repress the Quit Indian Movement. This Act was implemented to the Naga Hills and area of the Assam. In course of time it has extend to the other Northeastern state of India. In opposed and against this Act the Naga National council protest and boycott their first general election in 1952 which was later extended to boycotting government colleges, government schools and all the government offices. The situation become worsens and Assam Disturbed Areas Act of 1955 was enacted leading to deployment of Assam Rifles in the Naga inhabited hill areas with the intention to demolished Naga rebels. The paramilitary forces and the armed state police could not contained the Naga insurgents as the Naga movement becomes fiercer and later the Naga insurgent and the Naga Nationalist Council (NNC) initiated corresponding government "The Federal Government of Nagaland" on 23 March 1956. Later "Armed Forces Special Powers Ordinance" was propagated by the "President Dr. Rajendra Prasad" in May 1958 changed into "Armed Forces (Assam and Manipur) Special Powers Act, 1958" on 11 September 1958.

The "Armed Forces (Assam and Manipur) Special Powers Act" was signed into law in the Parliament of India, which gives special powers to the Armed Forces in "disturbed areas". Once the state is termed disturbed areas the state has to maintain minimum three months status quo. The central Govt. and the heads of states and the Union Territories have the authority to declare the states or the regions as "disturbed areas." This act grants armed forces extraordinary powers to the arm forces, immunity from any legal action, and the right to shoot, kill and arrest the suspect without giving any warrants.

AFSPA has provokes various social problems in Manipur especially in Tangkhul inhabited Ukhrul district it cross various human rights violation even though it is backed by constitution. The public opinion and perception of AFSPA has not changed in Manipur, AFSPA always stands for anti-people giving license to the Arm forces to act with impunity and violating human rights without liability. AFSPA give grants to the

armed forces personnel power to arrest without warrant and shoot to kill on suspect and it is clear that AFSPA is violating human rights law. As everyone know, the Oinam village incident Ukhrul district in 1987 the Assam Rifles launched an Operation Bluebird for four months of inhuman torture, house raid grouping of villages, slave labor to the villagers, sexual harassment and assault of women. The unforgettable incident against the misused of power and unconstitutional amendment by the Arm forces is still a struggle till this day for the people of Manipur.

India is the largest democratic country yet value of human rights has been immensely neglected and the constitution seems to be vague for many of the citizens because their rights are not respected by the Armed forces and they are directly and indirectly ruled by ruthless AFSPA. The AFSPA has violated human rights extremely in Northeast state as well as Jammu & Kashmir. Even though they are accountable for the violations and crime committed yet they are save guarded by the constitution.

AFSPA is all about protection of armed forces and indirectly encouraging to committing human rights violations. AFSPA is enforced when a state is declared disturbed area and Central government declares a State as disturbed. The motives and objectives of imposing AFSPA is to bring normal functioning of the broken government and the reason behind bringing and deploying Armed Forces is to restore back the normalcy. In democratic country human rights has to be respected and even any Act or employment of Arm Forces should be for limited period of time, indefinite deployment of Arm Forces is against human rights law.

Unfortunately, where as in the condition of Ukhrul district and Manipur state as a whole it is quite the opposite of the constitutional rights given for the protection of citizens. The districts and the states still consider as 'disturbed area' ever since AFSPA was imposed in the state on September 8, 1980. The fact is even there is peace and harmony in the state due to hostility it is always considered disturbed resulting to taking advantage and committing cross human rights violation for decades. The armed forces "own mechanisms" enough to claim their rights and Arm forces become undisputed in several human rights violation cases. In the process there were unending

cases, the armed forces become unapproachable to the victims, short of concrete judgment and fair judgment of court martial and within army legal process has shielded impunity to the culprit. Several protest and rally were made but went unnoticed by the Central government and State government as much agitation and protest goes in vain.

The central government and state government has failed to protect and provide security to the people of Manipur state. Poor governance and insurgency problem is not the ultimate reason for imposing AFSPA there are some hidden agenda which local population are not aware about. There is no question and it is clear that is strict provisions of law and Act are passed in the areas with the present of militancy or insurgency and it is essential and perfectly valid for such situation. In democratic country public opinion and perception should be respected, this should not be taken as granted rather it public opinion has to be examined and reviewed whether the Act is making sense to the local people. If it is becoming a threat to the local people it much wiser to repealed and withdraws the Act without any condition for the good will of the local people.

On humanitarian ground with concern, the government took a massive step to create awareness and for better understanding of the sentiments of the public which resulted to setting up of a commission under the leadership of a retd. Judge of the Supreme Court for assessing the Act. The “Jeevan Reddy Commission,” in which a retd. General of the Indian army is one of the members, collectively suggested the repeal of AFSPA Act and to be replaced by suitable amendment. AFSPA has been a burning issue in the Northeastern state and Jammu and Kashmir and hence the central government is trying to bring changes at anyhow. So far no final decision on the recommendation has made because the Arm forces has made delayed for repealing the Act and bringing any changes in the Act. Yet the government of India has given assurance to repeal the Act but has failed to do. This issue was discussed at Imphal more than six years back but till today it has not made solved and remain unfulfilled even after six years.

2.5 Naga Peoples Movement for Human Rights (NPMHR).¹

The NPMHR was formed on September 9, 1978 as a reaction to the felt needs of the long Naga peoples struggle and to organize movement and to promote human rights which have been suppressed underneath the Military rule since decades. NPMHR aims to initiate movement for the Naga people in order to come out from fear and to fight for their rights by disclosing to the mainland India and to the rest of the world, moreover to fight against the imperialism policy of the central government which suppress the Nagas by deploying Armed forces. Nagas have unique history and have been intensely maintaining their political right and cultural autonomy since time immemorial. Therefore, NPMHR strive to deal with the various human rights violation issues and advocate for the rights of the Naga people.

Declaration of NPMHR

History of Nagas has come out from great struggle fighting for freedom from suppression, domination and exploitation. No history ever remains great without struggle for existence and independence. Nagas history has taught about the existence of forces exerting from different machinery directly or indirectly which affects the Nagas social system. Since decades Nagas have been experiencing socio-economic exploitation, political suppression and dominion by Armed forces with the enforcement of AFSPA in Naga inhabited areas.

Thereby, the “Naga Peoples Movement for Human Rights” took up the responsibility to initiate organized movement to achieve the following;

To guarantee and protect;

1. Rights to life.
2. Rights to work.

¹Naga Peoples Movement for Human Rights documents.

3. Rights to live collectively and merger of the Naga Lands.
4. Rights to uphold and share one's ideas.
5. Freedom of assembly, association and movement
6. Liberty to excess in public places.
7. Full involvement of all the members in decisions making which can bring affect in their lives.
8. Liberty from all forms of exploitation, political control and form military suppression.
9. Against undemocratic system and the demolition of institutions and social ethics which validate and preserve in the society.
10. Against the system of random arrest, confinement, torment and execution and used of unlawful machinery.
11. Against the enforcement of disagreeable external legal systems and socio-cultural ideas and conduct of life.

2.6 NPMHR'S - A Response to Violation Democratic Rights & Formulation of Priorities²

Ever since the formation of NPMHR it has been carrying out a consistent struggle to disclose the Indian about the human right violation of Naga community. Keeping in mind the objectives of the organization the NPMHR activists right away carried out an intensive study tour of almost all the villages. The NPMHR activists were given a warm welcome by all the villages which they visited, discussion and public meetings were conducted where people express their strong feelings of the nature and the amount of the human rights violation they have suffered. On December 15, 1978 the NPMHR activists were joined by the prominent elders and several social activities on reaching Kohima where they joined a huge mass rally. As a response to the existing situation and the bitter experiences of the past many years, the rally collectively passed the following resolutions:

1. Immediate withdrawal of Armed Forces from the all Naga inhabited areas;
2. Including all the Black Laws;
 - (i) Assam Maintenance of Public Order (Autonomous District) Act, 1952.
 - (ii) Nagaland Security Regulation, 1962.
 - (iii) Armed Forces Special Power Act, 1972 to withdraw immediately.
3. Condemn on Mr. Morarji Desai's on his statement "exterminate the (hostile) Nagas and I will not have any compunction in it;"
4. Accuse and condemn the atrocities committed towards the Naga community by the Arm Forces in the past.
5. Condemn the Nagaland state Government for preventing peace Rally-procession by declaring "Section 8 of Assam Maintenance of Public Order Act, 1953" upon the entire Kohima Town for one month of time in order to disturb the rally organized by NPMHR at Kohima on 15 December 1978.

² <http://www.radioradicale.it/exagora/naga-peoples-movement-for-human-rights>

A. Activities:

1. Public Campaign:

NPMHR and its supporters put up a constant movement for re-establishment of the rule of law to strengthen the movement and to spread such awareness NPMHR make contact with civil human rights organizations and human rights organizations across India. The all women's fact findings team who visited Ukhrul district in 1982 strongly condemned the Arm Forces for violating human rights rights of the Tangkhul community. There was an exchange of views and experiences between the Naga's and the Indian human rights activists in 1985 human rights conference organised by NPMHR. Several Christian workers from southern parts of India Tamil Nadu and kerala, Human rights activists from two states Bihar and Punjab jointly came together discussed with the Naga leaders on various issues and aspects of democratic rights violated by the Indian Arm Forces in the Naga inhabited areas.

2. Public Interest Litigation:

- a) In April 1982 NPMHR's Write in the Supreme Court regarding the violation of human rights committed by the Indian Arm Forces and demanding the legality by PUDR with an intervening Writ Petition challenging the constitutionality of the said Act, 1983 and another NPMHR Writ Petition "Sebastian M. Hongray vs. Union of India."
- b) In 1987 NPMHR Writ Petition in Guwahati High Court to give fair judgment and necessary penalty as per the law to those guilty who committed atrocities in the time of Operation Bluebird in the villages.

3. COCOI:

The Operation Bluebird resulted to massive expansion of human rights violation in the Naga villages due to this it was not possible for NPMHR alone to gather all

the documents to process the case so they collected affidavit of the victims and raised funds to rehabilitate the victims. Looking at the situation in October 1987 Coordinating Committee on Oinam Issue (COCOI) was formed after the meeting organized by various social organization like NPMHR, the United Naga Council, Manipur, All Naga Students Association, Manipur (ANSAM) and Manipur Baptist Convention Women's Union (MBCWU).

B. Programme:

NPMHR did not only deal with the violation of human rights but it has also concern for the state structure and for the development model maintaining ecological balance and violence. The various Programs of NPMHR includes awareness program, promotion and protection of Human Rights, publicizing and documenting Human Rights Violations which includes forwarding to the Supreme/High Courts of India against such human rights violation, Organising relief work for the human rights violation victims which includes economic programs of rehabilitation are also an important aspect of NPMHR.

2.7 Major Human Rights Violation cases in Ukhrul District Manipur State³

Rape cases and abuse:

Ms. Rose Ningshen D/O Honaprang of Ngaprum (Kumram) village a student of Phungyar H/school committed suicide after she was repeatedly rape by (BSF) Border Security Force officials namely: 1. Major Bundhir, 2. Dharma Prakash, 3. Captain Negy in the month of March 1974. An FIR of the case bearing was NO. 4(3)74 U/S 376/201 IPC was registered.

The 9th Battalion BSF officers raped Ms. Rose Ningshen on 4th March 1974, due to humiliation of the rape incident after two days she committed suicide by hanging herself in the kitchen kitchen with the suicide note written in tangkhul dialect. The incidence happened when Kumram youths were practicing songs for the special festival of their village. Suddenly more than 500 BSF personnel came in Kumram village for searching the Naga Insurgents. The BSF officers choose four of them only females including Ms. Rose Ningshen from the group in order to help the BSF officers in arranging the accommodation. The BSF officers asked the three other females to get other bedding materials but Ms. Rose Ningshen was made to do the household tasks. Knowing that the three female has went the three officers taking advantage of her being alone and raped her.

The addressed of the suicide note was made to her brother Angam saying. “In this world which is filled with sin, my existence is shameful and disgraceful for our family. Today is my last day and nobody can save me. When Amei returns home, tell him about the incident. Justice will never be delivered as they (officers) will get away with it. My brother, do not cry tell the same to mother, father, brothers and sisters we shall all meet in heaven.”

³ Pending cases of Naga People Movement for Human Rights

Ms. Rose Ningshen's body was buried in their garden by their family members. After few days of the incident the police came to their village and induct post mortem the police dug the grave of Ms. Rose Ningshen. The post mortem report is not yet known to Ms. Rose Ningshen's family till today. Angam brother of Ms. Rose Ningshen himself is also a BSF personnel and to take inquiry he was taken to the BSF headquarter in Churachandpur district and Pallel(Chandel district). But there is no worthwhile response neither there is any positive outcome from the inquiry. Numbers of protests were done in the state but it went unnoticed, Ms. Rose Ningshen's brother received only Rs 15 to meet the travel expenses this is the only financial help given to Rose Ningshen's family.

Rose Ningshen's younger sister Azingla said, "My sister did not die due to illness. She was raped and committed suicide as she could no longer bear the trauma. Villagers were scared to raise their voice against the security personnel as they would torture the villagers. While conducting an operation, they would take the villagers along. We wanted Rose to rest at least in a better place. So the villagers under the guidance of Tangkhul Shanao Long contributed money and set up a memorial stone on March 6, 2013 at her graveyard."

Another incident in other village between 3rd to 6th March, Officials of the same 9th Battalion (BSF) Border Security Force namely: 1. Major Bundhir, 2. Captain Negy, 3. Major Dharam prakash, 4. Sub Major Bhagwan singh, 5. Inspector Jet singh, 6. Havaldar Chandra singh, 7. L/NK. Men Bahadur and their Sepoys resorted to mass rape at Grihang village. The victims are 1. Ms. Ngaishengla aged 23, 2. Ms. Shiningla and 3. Puthingla, the incident were registered under FIR. NO.3 (3) 74. Naga People Movement of human rights and other civil organization has appealed to the state government and central government but there is no positive result and response.

Killing of Assistant pastor and high school Headmaster:

C. Paul Assistant pastor, Huining village and Mr. C. Daniel, Headmaster of Junior High School, Huining village was kidnapped on dated 10 March 1982 by the 21st Sikh Regiment and is still missing. Writ petition (Cr) NO. 148 of 1983 Supreme Court of India directed the S.P of Police Ukhru to commence investigation. Mr. C. Paul and Mr. C. Daniel were forcefully taken to Phungrei Camp from Huining village by the 21st Sikh Regiment Officer incharge and were not allowed to communicate with anyone and there after whose whereabouts were not made known.

On 5th March, 1982 the 21st Sikh Regiment raided Huining village and surrounded the villagers. Later on 6th March, 1982 the villagers were released after harsh detaining for one whole day. Some of the Jawans took signature forcefully from the village headman Mr. Machihan and Mr. Shangam (Village authority member). Mr. Machihan, on the next day reported about this inhuman incident to Deputy Commissioner. But Mr. C. Daniel and Mr. C. Paul did not come back so their wives went to inquire about their husband whereabouts at Phungrei Army camp and while they were waiting they saw their husband taken away by the Armed forces in the west direction. The villagers and the village headman filed a complaint against the 21st Sikh Regiment to Deputy Commissioner in written for the incident happened in the village. The villagers also filed a complaint about the issuing of the certificate by the Armed forces stating the released of Mr. C. Daniel and Mr. C. Paul in the presence of all the villagers on 11 March 1982.

With the order of Deputy Commissioners the Superintendent of Police made an inquiry to the complainant and the villagers and the report were sent to the Chief Secretary of the State stating that it was incorrect about the released of Mr. C. Daniel and Mr. C. Paul in the presence of all the villagers and still these two persons are still not yet returned in their village. The Arm forces in response to the noticed of the complainant states that the two missing person Mr. C. Daniel and C. Paul were taken to Phungrei camp in order to make them identify some suspects on 10 March, 1982 and both of them were halted at Phungrei camp that night and later were released on the next day in the presence of the

village headman and Mr. Shangam, friends of the two missing person and after that the Armed forces did not have knowledge about the two missing person. The Arm forces decline that on 11 March, 1982 the wives of two missing person did not visit the Army camp. The Arm forces further decline obtaining forced signatures on a blank piece of paper from Mr. Machihan the village headman and other villagers.

The Arm forces states that the two missing person Mr. C. Daniel and Mr. C. Paul came to the Army camp in request made by the Arm forces authority but both of them have been released with the request of the villagers since then both of them have left the Army camp accompanied by some of the villagers. However, Naga People Movement of Human rights filed a case in the Supreme Court with the help of the Facts finding team Nandita Haksar, Ella Dutt Luithui and Goswami. The Supreme Court gave a verdict and Rs 2 lakh was imposed as a fine to the culprit and the two deceased family were given Rs 1 lakh each for the loss of their family.

Attempt to rape and killed:

Among the many stories it tells is the story of Ms. Luingamla Muinao, from Ngainga village, a fifteen-year old girl whom an Indian soldier Capt. Mandir Singh and Lt. Sanjeev Dubey who are visiting the Ngaina village on routine operation duty during the Republic day festival shot dead on 24th Jan 1986 because she resisted an attempt to rape her. As she resisted with all her might and valour Capt. Mandhir Singh pulled out his pistol and shot her dead in cold blood. She was alone weaving a shawl at her home in the afternoon when these two Army officers came and abuse and assaulted her. Zamthingla Ruivah, a teenaged neighbor, was apparently close by when the incident happened, but she was terrified into helplessness.

It was a time when most of her villagers had gone to Halang village to witness the conference of the Tangkhul community apex student's body (Tangkhul Katamnao Long). The incident happened when Luingamla's dad was helping his friends in constructing their house. Tharawon her younger sister was also in the kitchen garden cleaning the garden. All of a sudden, a loud noise was heard, and a women voice for help, thereafter a two bullet gunshot was heard. After that neighbors rushed into Luingamla's house,

they saw Luingamla Muinao lying on the kitchen floor with blood overflowing and her mouth was inserted with a piece of clothes. The two Indian Army officers were on the spot which Captain Mandhir Singh was cleaning the blood which is split on his trousers.

While seeing the neighbors coming, the two Army officers shouted, that some insurgents had killed her. The two Army officers called their jawans from the post which is located just close by to Ngainga village and declared curfew. The Army forces forcefully gathered all the villagers inside the village playground in search of the killer. Zamthingla Ruivah who saw the two Army officers killing Luingamla Muinao gave a half-smile and said, "They killed her because she did not allow them to do their dirty deed. She died protecting her chastity. Yet the siphai [soldiers] were again torturing the villagers."

Tangkhal community reacted to the killing of Luingamla Muinao by boycotting the Indian Republic Day. Since that year, the Ngainga Shanao Long (Ngainga Women Body) changed their foundation day on 26th January. In Ngainga village since 1987 Indian Republic Day it has been observing the foundation day of the Women Body. Thereby, embodying some form of remembrance of pain and protest and commemoration of the death of Luingamla Muinao. But it was only after twenty five years that the memorial column was erected and unveiled on 23 October 2011 (Figure 8). The epitaph on the front face of the column reads: Sacred Memorial: "Weep no more mummy let the world know I have sacrificed my life in preserving a woman's chastity and dignity blessed by God the Creator. Lt. Miss Luingamla Muinao (Maza)." However, the case went on for four years but nothing much was done. The army captain was court-martialed but the lieutenant was let off.

Luingamla's neighbor Zamthingla Ruivah in order to remember Luingamla Muinao designed beautiful women clothes with woolen called as Luingamla kashan. It is being worn by the Tangkhal women to remember Luingamla and as a symbol of resistance on some important occasions. It is interpreted that Luingamla Kashan was an "elegy for a friend in the form of a luminous red shawl." Later after four years some changes were made in the design and pattern; expressing the brutal events, the spirit and joy of a young girl and a way to justice.

Chaos and terror in Ukhrul town:

The incident of terror attacked upon the innocent civilian in Ukhrul is still painful to remember, memories of the 9th of May 1994 are still in the minds of the Tangkhul community. On that fateful day Major Bakshi and Asst. Commandant Labh Singh were approaching Wino Bazar (the central market of Ukhrul town) at around 5.00 p.m from their 20 Assam Rifles town post which is just 30 metres away, suspected insurgents ambushed and fired upon them. Major Bakshi was hit by the bullet and died on the spot; Asst. Comdt. Labh Singh was also badly hit by the bullet and succumbed to his injuries later. Captain Singh and Lance Naik N.P.Singh were others military injured by the same attack. Out of fear and anger the Assam Rifles personnel started firing in the direction where they think the militants had escaped. The Ukhrul town Wino Bazar was devastated people were shocked by the inhuman behaviour of the Assam Rifles personnel. On that fateful day S.Mathotla, 43, a petrified widow who was hiding under a bed in her tailoring shop was killed when a hail of bullets splintered her head just 500 metres away from the firing incident and S. Soshikat, a 12 year old boy, was killed while he was stepping out of his house to fetch water.

The Assam Rifles Officials alleged that while they were transporting the victims to Somsai Unit Headquarters, once again they were attacked by the insurgents near the Phungyo Baptist Church, which caused damage to their vehicle and more personnel were injured again. But the local people reported there is no more firing after that moment, these are just a makeup story in-order to justify their ferocious action. K Mosses Chalai, ADC Ukhrul, and in charge Deputy Commissioner, in his letter to The Secretary (Home), Govt of Manipur, Ukhrul acknowledged that "Incessant firing continued in Ukhrul town for half an hour and after 5 minutes gap sporadic firing continued till around 6.30 p.m.". Immediately after the violent attack an aggressive response by the Assam Rifles personnel, for one and half hour Ukhrul town was in a pathetic situation. There was indiscriminate firing by the Assam Rifles personnel, people were pulled out from their shops and houses, beaten up mercilessly and their goods were looted. Following the cruel and aggressive incident there were bullet marks on all the houses of Wino Bazar area, no

houses in the Wino Bazar area are without bullet marks on their tin roofs and wooden walls it was such a destructive violence. Everybody is helpless and the least things that the police could do were 'request the Assam Rifles to stop'. It was difficult to intervene and stopped the Assam Rifles personnels because they were out of their judgement.

The Assam Rifles personnel also resorted to shelling 2-inch mortars, even though they were forbidden to use those explosive in the civilian areas. The mortars ripped open the roof of the Ukhurul Higher Secondary School which is the only Government Higher Secondary School in the district. The Assam Rifles personnel landed in the eight standard classes with fierce anger but luckily the students had just left for the day anything could have happen if they find anyone in the class. The other mortar landed in a grazing ground which killed 83-year old Panghom Shimray on his way back home from work. There are about 20 mortars exploded on that day but the Assam Rifles personnel admit that they fired only one. As evidence and prove the fact the police discovered shrapnel of 10 shells near the spot where the incidence took place.

That same night houses were ruthlessly searched by the Assam Rifles personnel nobody is allowed to move of their home and the district administrators and police patrolled the area throughout the night. Civil organisation has made countless complaints to the civil administration of violence, physical punishment, breaking down of doors and infrastructure, looting of houses and shops of goods and cash by the Assam Rifles personnel. T. Ashang, Development Officer, United India Insurance Co. Ltd., Ukhurul Branch, whose residence-cum-office, was 'checked' by Assam Rifles personnel who beat and kicked him severely all over his body including his private parts. His fell to the ground while torturing and his left ear was badly hurt resulting to lose of his hearing. Furthermore, his entire relatives who took shelter in his home were also tortured and beaten without any they were beaten so badly that they were hospitalised on the next day. One village elder who is an ex-army men are not spared they observed him carefully and was beaten harshly without any evidence. The Assam Rifles personnel came down on the village locality with the intention to terrorise or seek revenge, nobody was spared on

the way whom they met as Mr. Kong Kan a Second World War veteran was badly tortured and beaten up after this incident.

According to the confidential communication to the Home Secretary, Imphal the ADC also acknowledges that “over forty are admitted to district hospital Ukhrol. The town is under deep shock and fear and is under apprehension of further harassments/excesses. Request to be kindly taken up the matter with the highest army authorities.” Another source from the ADC reflects the lack of implementation of any proper system as concerns the confinement of women by the security forces. It states: “On 9th May, 1994 A.R. personnel apprehended 19 persons and took them to the Somsai Camp. This includes 4 women. They were handed over to the police on 10th May, 1994 night. On 15-5-94 in my meeting with Commander ‘B’ Range, 10 sector & C.O. 20 A.R. it was pointed out that in future it would be better to hand over the women suspects to police custody and questioning/interrogations may be done in police custody itself, and that the district Administration can hold them as long as security forces desire so needless to emphasise that confining of women in the security Forces Camps is a highly sensitive issue and this does a lot of damage against the best interest for everyone concerned and particularly for the State”.

Unsurprisingly, the Assam Rifles simply refuse all the charges brought against them taking advantage of the stand protected by the Armed Forces Special Power Act which is implemented under legislation therefore no further action can be taken against them even though they have violated human right. The President of the Tangkhul Naga Long (council), Mr Kazingmei of Lunghar village summarised the role that the security forces played in the area over the last 4 decades. “The Army has come here to protect the people but instead they harass us. The army has been here in Ukhrol since 1956. We have grown up with it in the centre of town. In the beginning the army was friendly, cooperative and helpful. Today, they are fighting the civilians instead of the insurgents. There is hardly any family where a single member has not been a victim of army atrocities. Every family has a sad story to tell”.

About the effect of such militarisation in the area on the lives of women, women leaders Veronica Zingkhai, President, Tangkhul Shanao Long and Thokchuila Hongray noted, “Women are frightened to go anywhere near uninformed men. Let alone grow up women, even little girls are ogled at by army personnel and they pass rude comments”. In fact, it was pointed out that the women in Ukhrul do not take the main road that cuts through the Assam Rifles town post, choosing instead to take a long narrow roundabout rough route to avoid meeting the army personnel. “Women are the mainstay of Naga economy”, they continued, “and the presence of the army has restricted their mobility considerably. There have been cases of rape but they are not brought out into the open. There are many incidents of physical torture and killing by the army, but the fact of the army sitting in the centre of the town is the biggest mental harassment. They can reach anywhere within a very short time. Nowadays even when a tyre burst, ordinary citizens fear blank firing by the army. Recently, a child was run over by a private vehicle. The people were angry and wanted to beat up the driver. Some army personnel saw the commotion, nothing! We have made several applications for the removal of army post from the centre Ukhrul town but our pleas have fallen on deaf ears.”

Stand Hope Varah, President, Tangkhul Student’s Union said, “We are not against the army personnel, but we are against the policies of the Central Government which does not want to solve the half a century old ‘Naga problem’. Every time the Naga nationalists create a problem there is an over-reaction from the army against the civilians. We are against that. Ultimately what is needed is a political solution. In the 50’s and 60’s, the Nagas were united, now we are fragmented. Naga nationalism is no more and tribalism has taken over thanks to the policies of the Indian Government. They have realised that it is difficult to fight united Naga nationalists. So, they did everything to divide the Naga people. Now they have thrown a bone between dogs. New Delhi has proposed unconditional talks but whom will Delhi talk to? Which faction can control all the insurgents? This will be the big problem; our problem has been compounded and complicated in the last 50 years.” But the fact is the policies and approach of the State Government and Central Government played a very critical role in determining the lives of the people of Manipur, it is the Assam Rifles and other Security personnel posted in

the state who affects their lives on an everyday basis. This became a threat for the overall development of Tangkhul community. The socio-economic and living condition of the Tangkhul community is badly affected by the act of continuous violence happening in Ukhrul district.

Burning of Huishu village:

On 11 March 1996, some suspected NSCN (IM) men attacked the Assam Rifles Camp at Huishu village in Ukhrul District. The heavy exchange of firing between the two groups lasted for almost three hours. The episode was a notorious one in that this was the first time when women were used as a shield by the armed personnel of the Government of India. A village woman Khachunglawas used as a shield to cover Captain Sharma with a Naga Shawl while coming nearer to the location where there is heavy exchange of gun firing between the two groups. Following the attack and the exchange of fire, the Assam Rifles set on fire the entire village. The Assam Rifles personnel torched 153 houses one by one, they ransacked all the houses and collected the entire valuable materials in the sack before torching the houses. The helpless villagers stood still and watched their house burning down into ashes. In what followed was the military operation in which 3 persons were killed and many others were subjected to brutal torture.

Only the church, school building and some few houses located at odd places were spared, no other dwelling places were spared. One hundred seven houses were reported to have been burnt down and the villagers fled to the jungle and some of them who flee towards Poi village were fired by the Assam Rifles and they were forced to march back to Huishu under the command of Captain Sharma. When some groups of captured villages and the Assam Rifles personnel were coming nearer to the village some bullet were coming towards their direction. The villagers out of fear tried to escape from the bullet but they were not allowed to hide from the bullet rather they were used as human shield by the Assam Rifles personnel to protect them from the bullet, in the meantime out of fear they fired their bullet randomly. That day the villagers halt their night inside the church where all the windows panes are destroyed and even the light bulbs were smashed up by the angry Assam Rifles personnel. Around Rs. 15 lakhs approximately have been

looted while raiding the houses and a property of several lakhs has been burnt down into ashes by the Assam Rifles who considered themselves as “Friends of the Hill People”.

Villagers suspect that taking advantage of the Tangkhul Baptist Long Centenary Celebrations in Ukhrul which was being attended by many members of the underground forces, the army had decided to raid one of the NSCN camps on the Burmese border. The Huishu Assam Rifles post may have been attacked by the militant group to distract the army. Some facts about Huishu village make the trauma following the incident of March 11 all the more evoking a keen sense of sadness or regret. The nearest bus stop is almost 20 kms from the village while the closest medical aid is 10 kms away. The nearest source of water is at the distance of 4 kms away from the village. There used to be piped water but it is all burnt down. The army post which is less than half a km away has its own water supply. There is a government school in the village but it does not function. The hills around the village are completely bare and desolate. One wonders where the people will get the timber to rebuild their houses or the mental strength to rebuild their lives.

During this time the NPMHR Delhi along with other media organisations organised All India Fact Finding Team comprising of NPHRM, NWUM (Naga Women’s Union), ANSUM (All Naga Student Union of Manipur) JWP (Joint Women’s Programme) imphal and two journalists from Imphal to look into the human right related cases in the state. One member each of the Team was sent to all the districts of Manipur. This fact finding team tried to inquire about the motive of the attacked by the NSCN. When the fact finding team met Col. L.B. Mishra, Commander Officer of Somsai, Ukhrul he was impatient to give his version especially on Huishu. At the same time, he called everyone who came to inquiry about this incident ‘a stooge of the NSCN’.

As a result and for the investigation Ms. Shirajli from Maharastra arrived at Ukhrul District. The TSL President Miss Veronica Zinkhai met Miss Shirajli and narrated in detail the atrocities committed to the civilians of the District by the armed personnel of the state. She also submitted a report along with photographs about the atrocities committed to the civilians covering the period from 1974 until 1996 including the Huishu village burning incident. Apart from this, the TSL President, together with the Tangkhul

Katamnao Saklong (TKS) and NPMHR, took Ms. Shirajli to Huishu Village so that she could witness firsthand what have actually happened in the village. The TSL requested the visiting team to help in the issues of - immediate repeal of Armed Forces Special Power Act 1958 and to remove 20th Assam Rifles post from the heart of Ukhrul.

On the 2nd June 1996 the 5th Sikh Light Infantry gathered the villagers of Jessami and detained them for two consecutive days. Jessami is the last village of Ukhrul district bordering Nagaland. The village is junction of trade between Nagaland and Manipur and many non Tangkhul's like Chakesang, Meiteis, Nepali and Biharis live there for business purpose. The Army has been stationed in Jessami since 1950s. Over the years the people of Jessami have negotiated their co-existence with both the army and the underground with their characteristic "Market-Craft".

Torturing in villages:

On January 2, 1996 at about 4.00 pm six or seven Jawans came with their vehicle in the bazaar of Jessami and turned around their vehicle and blank fire their bullet. One of the Nepali person, Vicky Tamang was in the hotel who is owned by a Muslim family and while seeing the Jawans coming comes out from the hotel and shouted. The jawans inquired him, "where is that man"? So he pointed to a boy who hails from Jessami but out of fear the boy started to run. The jawans fired their bullet to the boy and he was shot. On hearing the shots of gun fire many more jawans around 15-16 rushed down to the spot from their post. Out of a sudden all the jawans started shooting their bullet blindly in all the four corners of the bazaar and Tamang was also hit by the bullet but the army claimed that Tamang was shot by the NSCN militants. Tamang was interrogated by the district Superintendent of Police but he gave false report that Tamang was not shot by the jawans, all the report he gave was a makeup story which is contradictory.

Many of the villages were brutally tortured and three women including a pregnant housewife were molested in front of their husbands by inserting their fingers into their private parts. Some group of the villagers were in the church for worship service, suddenly Captain Ashwin along with his jawans enter inside the church and went

straight towards the pulpit and pointed his pistol towards the worshippers and threaten to stop worshipping, chanting prayer otherwise he will shoot them. The jawans separated the worshippers into male and female groups in either side of the church. Two visitors from Kachai village were picked up by the jawans to their post and tortured brutally, the jawans brutally beaten another person inside the church out of suspect since he belongs to Talloi village. Later after two days the two visitors from Kachai village was released and given into the hand of village authority but since they were beaten badly one person could not even walk and was not able to stand on its own due to harsh torture. The police wireless operator, the village school principal, the village chairman, the village secretary and a Nepali blacksmith were tortured the most and they sustained serious injuries. All of them were beaten badly while torturing and were taken to Imphal for treatment.

The village authority of Jessami responded quickly and effectively after the incident and made a series of representations at all levels starting with the DC of the Ukhrul district, the Chief Minister and the Prime Minister of India. The village authority of Jessami requested to remove 4th Sikh Light Regiment from their locality but it was not evacuated despite series of Human right violation committed by them. Due to the various representations at high levels and because of the sensitiveness of the locality inquiries were held. The Chairman and the Secretary were summoned to the camp and forced to sign some papers but refused to sign, saying that they cannot sign anything without the consent of the village committee. Therefore they hosted a “Burra Khana” for all the village committee where alcohol drinks were served and everyone was forced to drink with compulsion. When all of them got highly drunks they called all of them one by one and forced to sign a statement which they were not allowed to read neither do they know for what they are made to sign. Each one was photographed while signing and Captain Ashwini Nayyar went so far as to tell them that the army has very good relationship with the villagers of Jessami who are actually very innocent and alluded that members of the village authority had made false accusations against the army because they were ‘misguided’.

Again on 10th July 1997 some Northern villages of Ukhrul dist. Razai Khulen, Jessami, Wahong, New Tusom and Soraphung village were covered by the 4th Sikh L-I and were under physical, mental and economic harassment. The Arm Forces conduct house to house raid and grouping of villagers at their own will. Clothes were forcibly taken away for wearing, vegetables are also forcibly taken and whenever the villagers objected, they are threatened. Any adult males would be harassed anywhere they meet for rhyme or reason. Once in January 1997, Captain Vinod Lamba, the Post Commander, after beating up severely 8 members of village authority and 3 students of new Tusom, compelled the Headman of that village to issue Press release which the Captain had drafted stating that the Sikh L-I has been cooperating the village and there is cordial relationship between the Armed forces and the civilians. The Armed Forces spread over the paddy fields and the jungle with heavy presence of armed jawans in the field. Womenfolk cannot continue their normal agricultural activities. The Indian Army is constantly accompanied by man folks for their protection.

Sporadic midnight raids were conducted by the 20th A/R hotels and private houses were terrorized on 12th May 1997. The doors and hotels they raided were rudely kicked open, forced the inmates to knee while they ransacked, searched the houses. Even bedclothes were not spared. At some houses the male members were beaten while women and children shrieked in anger and fear. At other places many picked, among the arrest one particular incident was recorded at Greenland, Ukhrul. Two brothers namely Mr. Masoyang Singnaisui and his own brother were picked up from their house. Having found no fault with them, the AR personnel accused them of keeping 30 kgs Ganja in quantity, which they had kept it. This entire raid took place from 11:00 am to 2:30 am. Having terrorized and robbed of the peoples' peaceful rest and privacy o homes, the AR personnel forced every householder they raided to sign statements denying any damage, destruction and harm by the raid the midnight raids continue or 4 consecutive night.

House raid and arrest:

On 6th June 1997 two young boys, Mr. Wungnaoyo and Mr. Mashunthing, both from Shimtang village, Ukhrul District about 20-22 years of age and sand and gravel dealers

by profession, were picked from Hotel Eastern Mount, Phungreitang, Ukhrul adjacent to Viewland at about 1:30 to 2:00 pm. According to fellow boarders who eye -witnessed the raid and arrest, the raiding AR personnel had started beating the two boys' right in front of the Hotel. Their where about had not been known till the time of filing this report at 5:00 pm of 6th June 1997. In the same night two more persons were reported to have been picked by the AR personnel from Greenland locality of Ukhrul.

In the early hours at about 3:15am of 9th July, 1997 the Army operation in Ukhrul town raided the dwelling home of Mr. A.S. Katuishang of Phungreitang (house no. B-362). The householder and wife were away to the baddy fields. The house was left under the care of Mr. A.S. Katuishang's sister in-law. According to the care taker woman, she was forced to open the door and almirah. Then she was kept at gun point while some jawans started searching every article they could lay hands on. The poor care taker woman did not know what had been done to the household. After the jawans left she found her purse containing Rs1000 lying empty. And when Ms. Angela, the lady of the house returned home in the afternoon she discovered the disappearance of an amount of Rs 5,300 from her save kept.

Brutal beating of Sports Officers:

In an unfortunate case of Human Rights Violation on 10th Dec. 1999 by Bn. M.R.P Personnel, wherein (5) five innocent (Public Leaders and Officers of UDSA, SAI and Sports Department) were brutally beaten and one of the victim received bullet injury without any sufficient cause.

They (victims) were proceeding towards Youth Hostel, Ukhrul to drop the coaches of SAI and food items like eggs, bananas and apples etc. for the SAI players who were stationed at Youth Hostel, Ukhrul. On reaching the gate which is in the premises of Youth & Sports Deptt., complex, sentry of the 6th Bn. M.R. urged- "Open the gate yourself to enter". Compelling to follow the order Mrs. Phaningmi removed the stone which was blocking the gate. With the opening of the gate almost half of their (victims) vehicles drove inside the gate. At that very moment two 6th Bn. M.R. personnels (in plain

clothes) came into running and refused them to enter. To convene M.R. personnels Mr. L Maya Junior Youth Officer Sports Department, identified himself and being an officer of sports department he asserted his right to enter the Youth Hostel/own office also made it clear to M.R. personnels that all the occupants in the vehicle are Public Leaders and officers of UDSA, SAI & Sports Department. But to a great contrary all the plea fall on deaf ear and the M.R. personnels in plain clothes started physical assault to Mr. S. Phaningmi.

To intervene the situation the occupants of the vehicles got down at once. On seeing this movement on of the M.R. personnels in plain clothes ran towards sentry post and after taking sentry's service rifles fired two rounds in the air. Then and there many M.R. personnels including Mr. James Manao Sasa Asst. Comdt. of 6th Bn.M.R. came out and follow by rain of blow of rifles butts, club and boots. After beating up blue & black some rounds were fired which resulted to bullet injury at the high of Mr. Yaopam, officer of UDSA. Despite the fact of M.R. personnels inhuman, uncultured act the victims were charged with "Illegal trespassing and Attempting to snatch arms which virtually amounts to "Criminal case" against the innocent Public Leaders and officers of UDSA, SAI & Sports Dept. Till date i.e. after a gap 20 days from the date of occurrence two of the victims are struggling live & death in the bed/hospital for the survival of life.

Curfew imposed in Villagers:

In Tolloi junction conducting body searches, belonging of passengers, travelers and pedestrians at random points started in the month of Feb. 2000 after a lull of more than two years from the date of the Indo-Naga ceasefire effected. Apart from the regular check-points, random checking and frisking are carried out at Tolloi junction, Choithar-Khangkhui junction, midway between Ukhrul and Finch-Corner. Busses and other vehicles are frequently detained for hours after searches and checking giving immense inconveniences and economic loss to the innocent passengers and travelers. Even transportation of daily needs like firewood was restricted.

In other incident an unofficial circular without the address to and from was served to all the churches in Ukhrul and surrounded villages on the 3rd Sep. 2000 by Assam Rifles Jawans in full uniform from the 20th AR Ukhrul. The context of the circular stated that NSCM (IM) is a bent upon disturbing peace and tranquility in the region; they are planning to strike in Ukhrul District. In this situation you the innocent people will face hardships, difficulties and face harassment for something which you are not responsible. Therefore it is in your interest to convey to the NSCN (IM) to refrain from such activity of an ambush or attack the Security Force because if it happens. They also threaten that they will react harshly which can causes destruction they even threaten that they will shoot them.

Assam Rifles' taking the law in their own hand imposed curfew without knowledge of the District Magistrate for a consecutively five (5) days upon a cluster of villages namely; Tolloi, Theiva, Kachai, Ngari, Khongtei and Tingshong from 7th to 12th of august 2000, which force the public to cease from daily activities like venturing to paddy fields, attending schools, offices even restricted to carry medicines and any essential items. Hoomi bound passenger bus (daily service) came to a standstill as such many travelers were stranded at many junctions. Random firing at night and blasting of bombs such as 2 inch motors in the wilderness obviously to frighten the innocent population and intimidation like demanding to hand over the corpse hidden in your village. And if anyone is seen outside their home at odd hours would be shot down by the officers of the Armed Forces and the DIG himself. The Armed Forces also forcibly collected rice and vegetables from the villagers, such activities generate fear in the mindset of the villagers. In the course of the Assam Rifles' operation many people were called for interrogation, intimidated and detained for days including government servant and minor age on the charges of carrying medicines at the time of checking them by the Assam Rifles' personnel.

On September 21 to 22, 2000, a combined force of 20th AR, Ukhrul and 25th AR, Shangshak surrounded the two villages namely Khangkhui Khunou and Khangkhui Khullen at night and before dawn the Armed Forces started house searches. During which

the villagers were prevented from going to their normal activities. On the 22nd Sep. there was mass prayer programme in the church but the Armed Forces did not allow the villager to do that. At Khangkhui Khuno, the Armed Forces kept the women separate from men during searches were carried out. Villagers thus were robbed of whole two (2) days.

Indiscriminate firing:

Again on 18th Nov. 2000 at 1 am Assam Rifles under the command of Captain Mr. Satarji resorted to indiscriminate firing in the civil populated place at phungreitang Ukhrol for without any reason which the public are not aware about. The public badly ribbed through the kitchen of Mr. Athing Shimray aged 43 S/O S Shangam of Khangkhui Village damaging one Gas Cylinder, one Washing Machine Basin and one Chinese Cup by the shots of bullets.

The ambush on 21 Sikh Regiment by NSCN (IM) at Namthilok between Imphal and Ukhrol on 19th Feb. 1982 resulted to killing of 21 soldiers including the Major of 21 Sikh Regiment. The reason for attacked was the inhuman notoriety acts of sodomy committed by the Armed forces. After the ambushed the District Magistrate Gyan Prakash Joshi declared a collective fine of Rs.100 per household on three villages-Sikibung, Shangkai and Lamlai Chingphei which is lying near to the ambush spot. The villagers were herded to the road like animals, tortured badly and roughly interrogated by the soldiers. The District Magistrate ordered the deadline for the payment of the fine to July 31 but District Magistrate Gyan Prakash Joshi and district police personnel forcibly collected the fines from these three villages three days earlier before the deadline made. The district police personnel forcibly pulled out the properties and restored it only when the fine was fully paid up. It was a shocking experience for the villagers as the District Magistrate and district police personnel instead of giving protection they involved in such an in human violation act.⁴

⁴Yambem Laba, "The statement: Tale of two ambushes,"

2.8 Previous research studies of Human Rights Violation in Manipur and North East

There is not so much studies done about the violation of human rights in Manipur, North East and especially for Ukhrul district it is very rare. Therefore specific studies and books for violation of human rights regarding Ukhrul district could not be found. However attempts have been done and search out from various sources related to human rights violation to review the literature.

1. The Armed Forces Special Powers Act, 1958 in Manipur and other States of the Northeast of India (2011): “Sanctioning repression in violation of India’s human rights obligations 18 August 2011.” This study reveals the co-existence between AFSP Act and international human rights law and the application of ICCPR in Manipur. It also talks about co-existence of the provision of AFSP Act in regards to rights and fundamental freedom manifested in the ICCPR like the restriction of torture, cruel, right to life, the right to liberty, freedom of assembly and security of a person. It also stated about the negative aspect of the AFSP Act and restriction on racial discrimination. According to the finding of this report especially the incompatible co-existence of the AFSP Act with the India’s international liability on its role in executing if not sanctioning human rights violation, AHRC, HRA and REDRESS call on the key actors for taking immediate action with the expectation to prevent human rights violation and to provide accountability and justice for all the human rights violation committed under the Act.

The study mentioned that the United Nation treaty bodies continuously condemned the extraordinary legislative measures which were initially formulated as being of a special and momentary nature but it was later left out to re-apply for permanent. This has not only undermined the internationally accepted human rights¹⁶⁸ but also erodes the common confidentiality between the higher authority and the society and it may lead to withdrawal of legitimacy of the entire state. According to the report this Act which seems to be the most feasible legal action has been continuously condemned by various United Nation treaty bodies.

The present research will be based on the effect and intensity of the violation of human rights with respect to various social life and seek for the reason why human rights are violated, is it because the Tangkhul tribal are minority or they are racially different from others.

2.Submission of Committee on Human Rights (COHR) (2008), “Manipur on human rights situation in Manipur (India) to (COHR), concerning the universal periodic review of the government of India at the un human Rights council in April 2008 sentiments.” The study comprises of various necessary factors, firstly the study deal about the responsibility of government on human rights issue and denying of people’s rights for self-determination in Manipur state. It also describes about the consequences of the conflict between Indo-Manipur and various human rights violation happened in Manipur state under certain circumstances.

The Conclusion shows that there is need of concern from the international human rights body to look about the force undisclosed deployment of several Armed forces in North east region for almost fifty years. Human rights violation after the implementation of AFSP Act as a state special emergency law for almost fifty years in the state is no doubt totally against the right of self-determination for the people of Manipur.

It further suggested and urgently appeals the government to give certain independent and permit the indigenous community in the state to exercise their inherent right to self-determination which is laid down in the Article 1 of International Covenant on Civil and Political Rights (ICCPR), International Covenant on Economic, Social and Cultural Rights (ICESCR) and other International law. The report strongly suggest that COHR need to arrange an expert fact finding team to investigate all the gross human rights violation like extrajudicial killing, brutal torture, on human rights activist and violence against women in the state of Manipur.

The present research will deal with human rights obligation of the indigenous Tangkhul tribal community and the issues relating human rights violation. Since in Manipur State police forces are violating human rights through fake encounter and arresting without

warrant so this has become a big issue to study. The research will focused on why there is non-fulfillment and systematic disregard despite several cries and demand made by this indigenous tribal community.

3. Dr. Sailajananda Saikia: “A Critical Review on Armed Forces Special Power Act (AFSPA), and Human Right Violation in North East India.” The study describe that the powers which power was given to armed forces under AFSP Act are to be enforced in the area declared “disturbed” by the state government and the central government. The declaration is not according to the court review in all the North eastern states.

The study describes AFSP Act as Controversial because for a common man, AFSP Act sounds like giving order of “Right to Kill” to the armed forces. For North Eastern India AFSP Act is a mockery and despise to Human Right. The section 4(a) of the AFSP Act has violated the right to life, the section 4(c)of the AFSP Act has violated right to safety of person and liberty, the section 6of the AFSP Act has violated the right to remedy. Much has been discussed about the AFSP Act and immunity (exemption from punishment) to the perpetrators who are not held responsible for human rights violation committed.

The study concludes that India did not follow the Articles 3 and 4 of the International Covenant on Civil and Political Rights (ICCPR) being an active member of this body. Therefore, AFSP Act simple signifies oppression, abuse and discrimination. AFSP Act has been wrongly misused and it has initiated act of violence and encourage immunity and it has led to instigation of spirit for militancy in all parts of the North east region. Hence the study suggested the recommendation of human rights committee on AFSP Act and its proper implementation and monitoring to be more severe with the conformity of the provision of United Nation.

The present research will study about why Rights to life is violated on what basis how violation has made life very cheap for the innocent tribal community in Ukhrul district where as in tribal community every individual has the rights to live freely, no one bounds them in any of their personal matters. However the research will examine how the

indigenous tangkhul tribal's liberty is suppressed by the Insurgents. However the present research will find out why there is negligence of legal officers when indigenous tribal are deprived from their rights and government initiations are also prohibited by the AFSP Act. Due to this issue violation rate is increasing rapidly and the present research will focused on why the violators cannot be condemned.

4. Democracy Encountered (2009): "Violations in Manipur, Independent Citizens Fact Finding Report to the Nation, November 2009." The main concerns of this study were centered on some specific questions: To reason out the alleged cases of fake killings and unlawful detentions by the Armed forces under various cases and to know the outcome and responses of various responsible machinery regarding the several allegations committed. The findings shows that there are big gap in the narration of the official responsible authority and the narration of the victim's family, there are also differences in public opinion in the state regarding the system of alleged encounter. As per the public understanding there are high influence of corruption among the police personnel regarding law and justice in the state. It is found that there are almost equal numbers of Armed personnel to the total number of the state population of Manipur, in terms of ratio every 40 persons have one Armed personnel in the state and the state population has reached 2.6 million.

Hence it is strongly suggested to Government of India to do something for the welfare of the civilians and to remove Armed Forces Special Powers Act (AFSPA) as soon as possible. It is also strongly suggested to avoid misuse of the "Disturbed Areas Act, Unlawful Activities (Prevention) Act and National Security Act." It is also appeal to have immediate intervention of the state government and to take proper initiative thoroughly with fair and transparency in all the alleged "fake encounters" and "custodial killings." Therefore, those found guilty should be immediately rusticate and initiate criminal proceedings and must be provided compensation for the rehabilitation of the injured and deceased family.

The present research will focused on why there is no other means rather than fake encounter to solve their aggressive towards the civilians, why there is a difference in

version between the victims' families and the officials, why the state machinery are neglecting allegation of the Tangkhul tribal community residing in Ukhrul district.

5. "Status of human rights in Manipur North-eastern region Submitted to the Office of the High Commissioner for Human Rights 28 November 2011," Joint Stakeholders' Reports. The main studies of this book is about International human rights and humanitarian laws responsibility, Violation of Human Rights in Manipur, study on Social, Economic, and Cultural Rights of Manipur indigenous people and Several Cases of Development Processes in Manipur and Indigenous Peoples.

It is recommended that Indian Government must identify the rights of people of Manipur and their undeniable right to Self-Determination under Article 1 of the "International Covenant on Civil and Political Rights" and "International Covenant on Economic Social and Cultural Rights" by reducing the reservations. Indian Government must identify several indigenous peoples in India and incorporate the Indigenous Peoples rights into state policy, legislation, schemes and programmes under provisions of the United Nations Declaration. It further suggested that the Indian Government must straight away repeal the "Armed Forces (Special Powers) Act 1958," Indian Government must approve the Convention against torture and other cruel, shameful treatment or inhuman or penalty as well as the International Convention for the safeguarding of every human being from forced Disappearance.

The present research will analyze and study, does the Tangkhul tribal community knows about human rights and are they aware about it. What is the impact of human rights violation on economic, social and culture of indigenous tribal community? Why the tribal's are not made known of the developmental project and why they are usually ignored and why the Government is not recognizing the rights of the indigenous tribal community.

6. "Human rights initiative for indigenous advancement and conflict resolution, Human rights special report Manipur-2009." The study describe about Some Cases of Extrajudicial Executions and Killed in Indiscriminate Fires, Data of Extrajudicial

Executions 2008 and 2009, Data of Illegal Detention and Arrest 2008, Data of Killed by Unidentified Persons 2008, Data of Killed by Unidentified Persons 2009.

Hence it is concluded and recommended that the superior view point articulated by a several individuals or organizations express that the Act is not democratic, cruel and prejudiced. All this violation is relevant only for the Northeast States and thus, it is discrimination against the Northeast people. The report also states the different view-point voiced by a few elderly persons and associations saying that both the Act and the Army should remain in the interest of and for ensuring the safety of small ethnic groups and other minorities. In addition to the report Amnesty International requested on all insurgent groups to at least respect the basic human rights values and fundamental concept of international humanitarian law.

The present research will also find out how social security is affected by the act of killing in Tangkhul tribal community in Ukhrul district. Why there is extrajudicial executions and indiscriminate killing, what are the reasons behind the unidentified person to create social tension and how is social security affected by the act of violence in Ukhrul district.

7. Armed Forces Special Powers Act: “The Debate, IDSA Monograph Series, No.7 November 2012.” This book describe about the Armed Forces Special Powers Act and its Amendments, giving opinion and views from violation Affected Areas, opinion from Human Rights Perspective giving point of view to show how AFSPA to controversial to fundamental rights. The Security Forces Perspective and Public understanding of the incapability of the army to correspond its view points, regardless of incorrect understanding about the law and the constructive contribution made for quite a several period the army. However, the study has made some basic recommendations at the end, in an effort to acquire the spirit of the debate.

The final suggestions of the study are drawn based on specific points. These are: First, “there is a real danger of AFSPA becoming a symbol of domination and captive to previous violations if the voices emanating from regions affected by terrorism and insurgency.” Second, “a message must be sent out to the people of disturbed states like

J&K and Manipur that the government is willing to address, both their real and perceived sense of injustice, by making necessary changes to existing laws.” Third, “the perception seems to have taken root that AFSPA encourages all kinds of human rights violations and consequently, it is the army that must take the blame.” The study also highlights the need for humanizing of AFSPA.

The present research will focused on what is the impact of Amendment of Arm forces special power act for the Tangkhul tribal community. How AFSPA impact the liberal imagination of Tangkhul tribal community and what kind of law will be necessary to find the answers of the Tangkhul tribal community to face against AFSPA.

8. Chaman Lal, IPS Retd: “Human Rights Situation in the North-East.” The study describe that the Northeast have continuously oppress with insurgency and its movements with so many plans fighting for autonomy and separation with different motives behind. The study also quoted the Concept of Human Rights as the fundamental rights which can be enjoyed by everyone and safeguarding is universally accepted as a privilege of every individual regardless of any discrimination in religion, race, nationality, status and language. It also compares the relation between Human Rights and Constitution of India and the complaints of violation of human rights in North east.

However in the conclusion the study appeals that there is immediate need for initiation a people’s movement for the understanding of fundamental human rights and rightful freedoms for the Northeast people. The citizens’ groups, Academic institutions, and the media persons from the outside Northeast State can take part and play an important role in this matter. At last the study has mentioned about the writer Sanjoy Hazarika; a well-known eminent journalist and a founder of “The Centre for North-East Studies and Policy Research” who stood up and took this as a challenge to bridge the gap between the Northeast people and the remaining of the country.

The present research will analyze and discuss about why insurgency creates social disharmony for the Tangkhul tribal community, what is the impact of Human rights and

constitution of India for the Tangkhul tribal community and to compare the violation of human rights situation of Tangkhul tribal community with the North east.

9. M. Ninghaiba Singha, Th. Kanchanbala Singha and M. Ningamba Singha: “The Status of Human Rights Violations in Manipur.” The study describe about Human rights and its existence describing Human rights as ethical rights which everyone is claiming and are going against person particularly to those who are running social institutions. It also studies about the Human Rights Obligations in Manipur and the Status of Human Rights Violations in Manipur. Stating that India is taking a very important role in accepting the UN General Assembly resolution announcing the rights of the people to self-determination but India intentionally rejected the undeniable right to self-determination of the citizens of Manipur. Therefore, India continues to announce the non-state institution of Manipur asking for the right to self-determination as “terrorist” under the “Unlawful Activities (Prevention) Act.”

The study has suggested that it is essential land necessary for smooth functioning of “Manipur Human Rights Commission (MHRC)” and “Manipur State Women’s Commission,” necessary for Indian Government and Manipur State to bring to an end to Human Rights violators, need the knowledge of Human Rights to Polices and Commandos and need for Human rights awareness and literacy. Hence in the conclusion of the study it has strongly stated that the unending deployment of armed forces for almost fifty years in Manipur and the Northeast states indicates that there is need for intervention of “International Humanitarian Laws.”

The present research will analyze why human rights do not bring much impact for the indigenous Tangkhul tribal community, having knowledge of human rights to police and state commandos will reduce violation? To compare the intensity of violation of Tangkhul tribal community with other tribal’s in Manipur and what measure and awareness can be taken by the civilians to prevent violation.

10. Anil Kamboj: “Strategic Analysis Manipur and Armed Forces (Special Powers) Act 1958.” This study revel the Feeling among People of Manipur and the extension of

authority to pronounce an area disturbed to the Central Government taking into consideration 1958 edition of AFSPA, that power is given only to the state Governor. The study has stated that some groups of the Manipuris express that authority must remain only in the decision of the state government; they further express that the Section III of the AFSPA did not indicate any time bound. It also specifies why Special Powers is essential in dealing with insurgency or with terrorism and India has legislation and has given legal authority to armed forces employed in “disturbed” regions under “AFSPA 1958.” It further predicted the possible common outcome, if AFSPA is removed from Manipur and it will create a continuous reaction in every state where the AFSPA Act is imposed. Some remedial measures have suggested that the forceful operation in the state need to be sincere, respecting the law and should honor and respect the people’s rights of the state.

The study has strongly suggested that the leaders at every aspect must abide the principle of “use of minimum force” needed for successful accomplishment. Hence in conclusion the study stated that there cannot be two options which the insurgents has to be dealt with a strong hand within the requirements of law and to remove dictatorship of the militants. Therefore the Armed forces must be very cautious while deploying in the Northeast region and must not create any chance to the insurgents to exploit the environmental condition according to the study.

The present research will explore can AFSPA solve the insurgency problems of Tangkhul tribal community and to study why Tangkhul tribal community wants to repeal AFSPA. The present research will study what impact will arise if a remedial measure are taken obligatorily towards the Arm force and is Special Powers essential for Tangkhul tribal community.

11. The North East Network: “Violence against women in North East India, An enquiry report 2004.” This study highlights the inner aspect and various factors of violations and humiliation causes to the women of North East India, specifically in Assam and Manipur. It analyzes the causes and consequences of physical, mental and sexual violence faced by Women and the existing support services available for women survivors of violence. It

also further highlights the gap in the existing system and to ensure justice to those women who have been violated and continue to appeal the need to make sure of gender sensitive justice in North East India. The study has recommended strategies to for a gender equality society which is free of gender based violence. In conclusion it clearly brings out that the women of North East region of India does not have common platform to address their problems, especially those of domestic violence as well as ethnic violence should be addressed.

The present research will focused on why violation and discrimination affect the Tangkhul tribal women community of Ukhrul district, Manipur. It will also analyze on why women are more offended with physical and sexual violence and has justice done for the women survivors of violence in Ukhrul district, Manipur state.

12. The Asian Centre for Human Rights: “An analysis of Armed Forces Special Powers Act, 1958 PUCL Bulletin, March 2005.” The study shows their responsible move towards human life and freedom ever since 45 years under the AFSP Act has been enforced strictly causing isolation of the Northeast people. The evaluation of the AFSP Act does not bring much impact it has seen as a failure to find a solution for all the problems of insurgents of the Northeast region. It further stated that there are sufficient laws and order by keeping the domination of the judges and the superiority of the rule of law. Even there is no need for retention of the AFSP Act it should be enforced with some amendments and inhuman Act should be replaced with more human ways. It is also clearly mentioned why people of Manipur are suffering it is because of Impunity to the Armed Forces. Mistreating by the opposition Armed groups and persecution by the opposition Armed groups is also another burden.

Hence it is concluded that, the term ‘aid’ suggests the continuous existent of the power to be aided. It also assures that even under strict operation by the armed forces the civil authority will not cease its functioning. The Central Act did not transfer the civil authority of the State by the armed forces of the Union and this always made available for the operation of the armed forces of the Union in support of the civil authority. Therefore it is strongly suggested that while executing the authority granted under “Section 4(a) of

the Central Act,” the officer in the armed forces should use limited strength needed for the constructive measures in contrary to the individuals acting against the principle of the prohibitory directive.

The present research study will deal with the issue like; is the Aggressive violation committed by the Arm force due to impunity given to the Arm Force, did AFPSA affect with the customary law of the Tangkhul Tribal community, why the Armed Opposition Groups are initiating practice of social evil in the Tangkhul Tribal community and how social life is affected by the abuses of the Armed Opposition Groups towards the Tangkhul Tribal community.

13. Document - India: “Briefing on the Armed Forces (Special Powers) Act.” According to this document Amnesty International, they are concerning about the AFSP Act which is violating international human rights law, especially the rights to life, the rights to freedom and security of the individual and the right to corrective measures. Further, it allows violation of the right to be excluded from harsh treatment or torment, violation of the right to corrective measures and an undisclosed state of emergency for unspecified purpose and for indefinite time period as included in the “International Convention on Civil and Political Rights.” The study says Amnesty International received information regarding violation of human rights committed by the AFSP Act in different states of the North-East and most of the cases of human rights violation documented are mainly from Manipur state where different insurgent groups are actively functioning since 1950.

Therefore, the Amnesty International request on the “Armed Forces Special Powers Act, 1958” Review Committee suggesting the Indian Government to revoke this Act. In addition the Indian Government also guarantee that anything regarding law and order will be abide absolutely by the international human rights and humanitarian law accord in which India is a member of it, particularly the “International Convention on Civil and Political Rights” and the four Geneva Conventions, and taking more detail by setting certain standards including the United Nation Code of Conduct for Law Enforcement Officials.

The present research study will analyze why Tangkhul Tribal community rights to life are violated by the Arm Force, How Tangkhul Tribal community are suffering because of violation of right to liberty and security of person. The present study will find out the consequence of undeclared state of emergency for undefined reasons and for unlimited periods which disturb the social life of Tangkhul Tribal community in Ukhrul district Manipur.

14. Ben Hayes, “The other Burma? Conflict, counter-insurgency and human rights in Northeast India.” This book is about the conflict and insecurity in India, Counter insurgency and human rights, Problems facing women and children in north east lastly the rule of law and Freedom of association and expression. Hence it is concluded that there is quite a negligence of international awareness about the dispute of Northeast India and its impact. It is suggested that force is necessary to the government of India to make known that the problem of Northeast India is far more critical it’s not only just “separatism” or “terrorism” and these issues cannot be dissolve only with counter insurgency.

Therefore, few recommendations are made which aimed at international human rights institutions and foreign policy expert they are: Encourage the supervision of violation of human rights and set up programs for the safeguard who are advocating for human rights in Northeast region; support civil society participating in progressive plans, peaceful discussion and avoiding violent fanaticism; Encourage fact-finding operation by the United Nation Special Reporters against torment and violence on women and other human rights organization; Encourage programs on combating corruption, reinforcing the law and order, implementing international human rights conventions and improving better justice system in North East India.

The present research will study why conflict with the Arm force brings insecurity to Tangkhul tribal community and how human rights are violated during counter insurgency operation in Tangkhul tribal inhabited Ukhrul district. However the research is keen to find out how women and children development are affected by the prolong violence

committed by the Arm force and what is the effect towards the social life by denying freedom of association and expression by the Arm forces.

15. Wenona T. Singel (2012), "Indian Tribes and Human Rights Accountability,"⁴⁹ San Diego L. Rev. 567 (2012), Michigan State University College of Law: In this book it has briefly written about tribal sovereignty, tribal power of self-government, the parameter of tribal jurisdiction and tribes as human rights violators. It has also mention about the human rights enforcement gap about our country and reforming tribal sovereignty in order to safeguard the tribes by referring to the amendment of "Human rights" and the "Supreme Court's tribal sovereignty doctrine." It further described about the problems causes due to shortage of human regime for the tribal's thus proposal for specific concern areas are made.

Therefore in conclusion it has said that the tribes of Indian are the main issue discussed by the political party Congress, human rights magistrates and the social media for harsh treatment. Several attempts have made to safeguard the tribal's rights but so far all this approaches has failed to sustain the self-governance of the tribals as their own country in order to create their own self means which is essential for the liability of human rights. Hence the writer is hopeful about the proposed statement made in his book to be implemented for the greater social justice of the tribal communities.

The present study will focused on why despite so many attempts tribal's right are not safeguarded and will discussed the right way to approach about human right violation issue. This research will examine and find out what will be the best way to solve the human rights violation in ukhrul district without considering any government support.

16. Geetanjali Khangembam (2015), "Human Rights in Manipur," E-PAO, Tuesday, Jan 20, 2015. According to this report Human rights are the inalienable rights and liberty which everybody is permitted. It emerge from the idea of natural rights unfortunately even after 60 years, the "Universal Declaration of Human Rights" has not made into reality. Unfair trials, abuse, tortured or abused and restriction in freedom of thoughts are not a new thing in Manipur. Men, women and children are suppressed in several ways.

Press is held and sharing of opinion are prohibited it seems Human rights exist just for name sake it is quite contradictory with the concept and vision of the United nation declaration. It further stated that violation of Right of Democracy is committed by the Arm Force and hence it should be strictly condemned. In the conclusion it is the voice of the people to alert “Where the mind is without fear” because to the II world war Japanese soldiers, “Manipur was a flower on lofty heights (Takane No Hana),” which means “very tempting but beyond the reach.”

The present research will study why there is persecution for the Human rights defender in Tangkhul tribal inhabited Ukhrul district, did unfair trial and suspicion by the Arm forces bring stigma to the victim and how violation of right of democracy is affecting the governing of civil organization of the Tangkhul tribal community. The research study will identify how violation like abduction, ransom demand, loot and imposing tax by the insurgents affect the Socio-economic of Tangkhul tribal community in Ukhrul district.

Quite so many studies have done by various researchers and scholars about the of Human Rights violation and problems causes by implementing AFSP Act and The Code of Criminal Procedure (*CrPC*). Since decades studies and research has made but so far there seems to be no better solution, the outcome of all the studies are unknown to the community due to strong power enforced by the Arm Forces to the civil society. There is need for intense study why there is no improvement even after taking out so many researches and ideology shared by different scholars to solve the terrorism problem and Human Rights violation. The present study will focused on how to bring out public opinion and draw a concrete conclusion by taking note of the suggestion given by the community and the civil society. State government suggestion and the Arm Forces opinion has to be collected respectively so that better understanding between the civilians and the Arm Forces can be brought together and therefore the study will become more significant for the Arm Forces and the Tangkhul community as well as Manipur state as a whole.

2.9 State Government action against Human Rights Violation

Manipur state population is 2.6 million and there are around 100,000 Indian Arm Forces posted in the state excluding Manipur state police commando. It seems Manipur state government is just an extension of the central government, since more than 50 years AFSPA is effectively implemented and the state government seems to be a mere visible without democratic participation in several issues. The state government itself is difficult to understand and cope up with the AFSPA and questions have been made why there exists a militarised form of governance where the state itself is potential enough to look after the situation. However the state government does not deny the advice and suggestion given by the Central government to look after the problems of human rights violation.

Manipur Government has been trying to bring solution and to minimize the violation act happening within the decades despite imposing AFSP Act. Manipur has more than 50 armed groups operating in a state with and it has always been a "conflict zone" since the 1970s. It is difficult for the Manipur government to deal with all the demands of these armed groups but the State government had been trying their best effort to maintain peace with all the armed groups. Despite this initiative made by the State government, several human right violators had provoked economic blockage, ban, attacking on civilians and government offices. Those agitators and human rights violators are detained and given necessary action as per the law by the Manipur government. The Manipur government provided supply of food stuff for their own expenses during the economic blockage and crisis in the state. Meanwhile several measures were made to solve the problem of human rights violation which affects the livelihood of the community.

Manipur human rights defenders has strong concern for the continuous human rights violation and enforcement of the Armed Forces (Special Powers) Act which resulted to gross human rights violations in the state of Manipur for decades. Meanwhile the report forwarded by Manipur government to the apex court has prompt the human rights activist for the fresh demanded for special investigation and justice for nearly 1700 extra judicial

killing for the past 35 years. It also strongly demanded an immediate withdrawal of the AFSPA from the North east state.

To look after the human rights violation several attempts have made and a commission of inquiry to look after the violence committed by the Armed Forces Special Powers Act in Manipur. The Commission was formed with the idea of Ashoka Fellows Collin Gonsalves and Babloo Loitongbam to conduct an Independent people's inquiry through his organization Human Rights Alert (HRA) and other human rights activist at Imphal. They invited Justice H. Suresh, former Judge of the Bombay High Court to lead the Commission. To constitute the detail of the work of the commission a Preparatory Committee was formed, Mr. A.C. Sharma was appointed as the Convenor and Mr. Babloo Loitongbam as the Co-convenor. The Commission met with the victims of human rights violation like rape, torment and the families of the force disappearance and randomly killed and examined the previous reports of the official commissions of investigation and the cases taken up by the "Manipur Human Rights Commission." Meetings and several dialogues were conducted with civil organization, human rights activist, well-known lawyers, and the responsible individuals in the state.

Manipur State Human Rights Commission which established in 1989 has been monitoring all the human right violation cases, investigating the cases and protecting human rights time to time. The Commission goes well but it does not last long as the "Manipur State Human Rights Commission" came to defunct in May 2010 due to lack of quorum. Several Human rights activists and civil organization says there was a glimmer of expectation among the people of Manipur when the state government set up the MHRC in 1998. Despite its failure the then Chief Minister Okram Ibobi Singh has assured to revive the Manipur Human Rights Commission (MHRC) and the chairman to be appointed. However it is the concern of the State government to revive the Manipur State Human Rights Commission so as to preserve harmony and peace and in the state. It will be of immense help to the poor sections of the people who are victims of human rights violation of the Arm forces.

2.10 Role of Tangkhul community on Human Rights Violation in Ukhul district

Tangkhul village was considered a sovereign, socialist and democratic village-state by itself since time immemorial. The administrative set up and the governance of the Tangkhul community is democratic in nature. The Tangkhul community exercises their own rights within their jurisdiction and anything against humanity is not compromised. Since the imposing of AFSPA in 1958 by the parliament of India in Manipur state the situation has become very tense and the image of human rights have been damage by the Arm forces. Peace and harmony of the community has been shattered by imposing CrPC Act in the district, individual's freedom and rights have been denied by CrPC Act and it has resulted to more cases of human right violation in the district.

The Tangkhul community has strongly against the imposed of AFSPA and CrPC several protest and rally were made in the district led by highest apex body Tangkhul Katamnao Saklong (TKS), Tangkhul Mayar Ngala Long (TMNL), Tangkhul Naga Long (TNL) andTangkhul Shanao Long (TSL). Civil organization and the community have raised their voice in various state and central level which is strongly supported by Naga People Movement for Human Rights(NPMHR), Naga Student Federation (NSF) All Naga Student Association Manipur (ANSAM) All Manipur Student Union (AMSU) and Naga Hoho. All the local civil organization, NGOs and Institution, Religious organization and community at large jointly raised their voice together to the state government for violating human rights in Ukhul district. Removal of AFSPA from the state is the sole objectives for all the concern organization and it has been appeal with the central government several times.

Since more than decades Arms forces has committed several crime against the women in the district the community has come up with courage to fight for the justice and in some cases the violators were punished as per the law. There are many cases which are not being investigated by the concern authority but despite the state government negligence the community civil organization is taking initiative to investigate and brought before the

court. The community itself is tired and warned out of human violation but being struggling for survival under the shadow of Arm Forces nobody wants to give up fighting for justice.

2.11 Major incidents of violence in Ukhrul District Manipur, 2007- 2017

***Data till June 30, 2017**

Table no 2.1

Sl. No.	Date & Year	Place/District	Outfit	Killed	Injured
1	June 30/ 2017	Ramva, Ukhrul	PLA& MNPf	1	2
2	June 15/2017	Ukhrul	NSCN(IM)	2	0
3	June 15/2017	Kashungabout, Ukhrul	Unspecified	1	3
4	Mar 07/ 2017	Ukhrul	Unspecified	0	2
5	Jan 04/2017	Khunthak village	Unspecified	1	1
6	March 31/2016	Ukhrul	PLA	3	1
7	Feb 15/ 2016	Hundung Junction	PLA	0	0
8	Jan 05/ 2016	Grihang and Kamjong,	Assam Rifles	2	0
9	October 26/ 2015	Khuikai and Sampui Lamkhai	PLA	2	5
10	October 20/2014	Ukhrul	UNLF	3	0
11	October	Muirei village	Unspecified	1	2

	08/2014				
12	September 17/ 2014	Viewland, Ukhrul	Unspecified	2	0
13	September 9/2014	Ukhrul - Imphal road	Unspecified	1	2
14	August 30, 2014	Ukhrul Town	Manipur Police	2	15
15	July 12/2014	Finch Corner	Unspecified	1	2
16	October 20/ 2013	Kangpat village, Ukhrul	PLA	3	5
17	September 4/ 2013	Ukhrul town	Unspecified	0	0
18	June 03/ 2013	Ukhrul Police station,	Unspecified	0	0
19	December 28, 2012	Kongkan village	UNLF	2	0
20	June 30/2012	Phaikok village /Ukhrul District	KNA- Lungam	4	0
21	May 9/2012	Chadong Tangkhul village/Ukhrul District	PREPAK	3	0
22	January 26/2012	Taretlok / bordering Thoubal and Ukhrul District	CorCom	5	0

23	April 15/2011	Near village Riha, Ukhrul District	NSCN(IM)	8	6
24	February 11/2010	Nambasi Ukhrul	Unspecified	3	0
25	September 7/2009	Mokot Chepu, Ukhrul	KLA	4	0
26	August 12/2009	Ukhrul	NSCN(IM)	3	0
27	April 14/ 2009	Leishang between Kongkan villages, Ukhrul	MPA(UNLF)	1	6
28	November 26/2008	Nongdam Tangkhul, Imphal East, Senapati and Ukhrul	Unspecified	5	0
29	September 3/2007	Tangkhul Hundung Khunou, Ukhrul	NSCN(IM)	12	0
30	June 1/2007	Manturam, Ukhrul	KYKL	3	0
31	February 9/2007	Ukhrul	UNLF	5	1
TOTAL				83	53

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Chapter III

Research Methodology

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Research Methodology

3.1 Statement of the problem

Tangkhul community has been living peacefully since time immemorial under their own customary law by exercises their own rights within their jurisdiction and anything against humanity is not compromised. But since the imposing of AFSP Act 1958 by the parliament of India in Manipur state in 1980 the situation has become very hostile and the image of human rights have been damaged by the Arm forces. Since then Arms forces has committed several human rights violation against the Tangkhul community in Ukhrul district. The Tangkhul community has been victimized due to the impunity and the provision given under AFSP Act. However, some victims have come up with courage to fight for the justice and in some cases the violators were punished as per the law. However, State government is not taking much initiative to look after the suffering of the tangkhul community in Ukhrul district. Therefore, some community civil organization is taking initiative to investigate and brought before the court. The Tangkhul community itself is tired and warned out of human rights violation since decades but being struggling for survival under the shadow of Arm Forces nobody wants to give up fighting for justice.

3.2 Scope of the study

Human rights are common natural rights and inalienable right which are protected by the national and International law since the 1948 Universal Declaration of Human Rights. The study is focused on human right violation cases happened in Ukhrul district Manipur state, the study is done on the basis of evident and foretold story about the incident of human rights violation. The study is exclusively for the Tangkhul tribal community residing in Ukhrul district.

Tangkhul community has been living in a dark corner of human rights violation and due to their ignorance about their rights they have been deprived from all aspect of rights. The purpose of this study is to find out the factual incident which many people had been experienced and forced them to be the victim of Human rights violation out of nowhere.

Several international accord on human rights are propagated since the Universal Declaration in which gradually more number of countries stated the main content of human rights that needs to be safeguarded regardless of civil, social, economic, solidarity and political rights.

Due to the imposed of AFSP Act in Manipur civilians has been deprived of their rights and their cry for justice is in vain. The researcher wanted to find out the intensity of the suffering of losing or compromising the rights of the Tangkhul community.

3.3 Significance of the study

The Tangkhul tribal community has been a victim for violation of human rights in many ways; the Indian Arm Forces have committed several human rights violation like fake encounter, torture, rape and arrest without warrant in Ukhrul district while trying to suppress the insurgency in Ukhrul district. Some insurgent groups have been kidnapping people and recruiting youths to work for their purpose. Violation like abduction, ransom demand, loot and imposing tax by the insurgents affect the Socio-economic of Tangkhul community in Ukhrul district. The attacked on the civilians by the Indian Arm Force and other unidentified insurgents has disintegrated the Tangkhul community into various support groups and this has brought tremendous effect on development and Socio-economic growth of the Tangkhul community. Therefore violation of human rights has adversely hampered the socio-economic and development of the Tangkhul community in Ukhrul district.

3.4 Ethical concerns in research Study

The researcher is fully aware about the ethics of the subject matter of this research and it will be kept confidential for any sensitive matter. This study will act as an advocacy for the victim and will enhance the human rights law rather than adding sentiments for the victims.

Data collection and interview schedule was taken from the victims of the human rights violation, the nearest kin of the victims and the eye witnesses of the incidents. And to make the study more feasible and reliable inquiry was taken from the neighborhood of the particular incident. The information needed for this Research was collected from various reliable sources and will not disclose to others except for the fulfillment of the research purpose. All the personnel information and the study records were marked with an automatic generated numbers for confidential.

3.5 Research question

Tangkhul community has been living in fear and threat because of AFSP Act, their rights have been neglected and ignored by the state and central government. This study will prompt the community to move out from the shadow of fear and pave the way to claim their rights. Rational and factual finding will be drawn by analyzing the intensity of such questions like;

1. What is the Socio-economic condition and life style of Tangkhul community?
2. How violation of Human rights has affected the Tangkhul community?
3. What is the opinion of Tangkhul community towards Arm Force Special Power Act?
4. What is the opinion of Tangkhul community towards Terrorism activities?
5. What is the remedial measures for prohibition of terrorist activities?

What is the level and method of social work intervention for the prohibition of terrorist activities?

3.6 Objectives of the study

There are various aspects to study about the Tangkhul tribal community; geographically this tribal situated at the North eastern region of India bordering Myanmar. In fact some of these tribal villages are included in Myanmar. So, to study the details of this tribe will be an international concern for both the country. The given below are the main specific objective of the study.

1. To study the Socio-economic condition and life style of Tangkhul tribal community.
2. To study the violation of Human rights within the Tangkhul tribal community.
3. To study the opinion of Tangkhul tribal community towards Arm Force Special Power Act.
4. To study the opinion of Tangkhul tribal community towards Terrorism activities.
5. To find out the remedial measures for prohibition of terrorist activities.
6. To study the level and method of social work intervention for the prohibition of terrorist activities.

3.7 Hypothesis

Based on the literature reviewed and the objectives formed it is proposed to test the following major hypothesis.

1. Violation of human rights leads to poor living condition of the Tangkhul tribal community.
2. Terrorism affects the socio-economic of the Tangkhul tribal community.
3. Human rights will bring peace and security for the Tangkhul tribal community.

3.8 Variables in the study

Variable is anything that has quantity or quality that varies. Dependent variable and Independent variable has been identified in the study.

Key variables

Independent Variables	Dependent Variables
Age group	Human right violation
Criminal behavior	The nature of violation
Punishment	Effect on the human body
AFSPA	Impact on the community
Human rights violators	Responsible agents
Ways and means of violation.	Terrorism activity.

3.9 Operational definition of the concepts

“Human rights” is known as the rights concerning to freedom, life, equality, justice, morality and self-respect of a person assured by the Indian constitution or declared by the International covenants and sanction by the court. And according to National Human Rights Commission, “all human beings are born free and equal in dignity and rights known as human rights.” Generally we understood about the rights which every individual is permitted to have full liberty to enjoy freely regardless of caste, gender, race color, region, nationality etc.

The idea of human rights has been understood as a legal concept in broader aspect with the concept that mankind have "fundamental" rights, which goes beyond all authority, but which are usually strengthened in several ways and with various importance inside several legal arrangement. These are the legal privilege and social opportunity granted by the state to every individual and it is inalienable. These rights are relevant for every person and are applied for all regardless of their social status.

The existence of Human rights is seen as incorporated in the “Universal Declaration of Human Rights” and the various Laws of “International human rights body.” They are valued and accepted in principle by many nations and forms the core objectives of most of the national constitutions. Still then the real condition in the world is still far behind from the standards set in the Declaration. For some, the complete recognition of human rights seems far-off and unachievable goal. Till now international human rights laws are finding difficulty to implement and to pursue a complaint will take so many years and a huge amount of money. These international laws act as a controlling system but they are not sufficient enough to deliver satisfactory human rights safeguard.

Unfairness is widespread all through the nation; people are kept in prison and tortured for raising their voice against the unlawful justice. Human right defenders are called as anti-national and in pretext of this they are treated inhumanly. Hence understanding human rights and respecting human being will be the ultimate solution without which there will no peace and security.

3.10 Research Design

The Researcher wants intensive study through Descriptive cum Exploratory research design for this Research study because the researcher has very little knowledge about the violation of human rights for this Tangkhul tribal community even though human right is extremely violated to this indigenous tribes. The purpose of this study is to formulate a problem for accurate investigation and to develop hypothesis so that there will be a clear findings and solution. Therefore, the researcher wanted to Explore the intensity of human rights violation from various sources so that research on this issues can be effectively done without bias in the findings and will become a helpful source for the future reference.

3.11 Sampling Design

“A study on human rights violation of Tangkhul community of Ukhrul district, Manipur”, this Research topic itself indicates that the area of study is exclusively for the Tangkhul communities who are residing in Ukhrul district of Manipur.

3.12 Universe of the Study

The research topic itself reflects the study of the particular population. Target population selected is the entire Ukhrul district. The Research focused on the violation of human rights of the Tangkhul tribal community living in Ukhrul district. Study of population is defined in Ukhrul district of Manipur state. The area of the Ukhrul district is 4,544 Sq. Km. with the household population of 35,614. (2011 Census).

3.13 Sample Size

There are 391 samples from seven most violated villages which were selected from four different blocks of Ukhrul district (NPMHR court referred data).

Table no. 3.1
No. of Villages and Respondents

No. of Village	No. of Respondents	Percent
Huining	34	8.7
Huishu	10	2.6
Hunphun	261	66.8
Jessami	28	7.2
Kumram	4	1.0
Ngainga	13	3.3
Talui	41	10.5
Total	391	100.0

Source NPMHR data court referred cases.

3.14 Methods of Sample Selection

Morgan and Krejcie methods of population study used for sample selection.

The total populations of seven selected villages from four blocks are 7827 families. Considering the larger size of the families, the researcher has adopted Morgan and Krejcie method and selected 391 families.

Steps 1. The researcher has selected four blocks where the highest human right violation recorded during the last 10 years by purposive sampling methods.

Step 2. The researcher has also considered the villages of the selected blocks where the highest human rights violation recorded during the last 10 years by using simple random sampling methods and selected 5% families from each village.

Table no. 3.2

No. of Blocks, Villages, Household and Sample size of 5% (According to Morgan and Krejcie formula.)

Sl. No.	Blocks	Total no. of villages	No. of household	Selected villages		Sample size of 5%
				Village	No of Household	
1	Ukhrul	41	13668	1.Ukhrul (Urban)	5226	261
				2. Huining	688	34
2	Chingai	27	6102	1. Jessami	558	28
				2. Huishu	201	10
3	Lungchong Meiphei	28	7073	1. Talui	820	41
				2. Ngainga	267	13
4	Phungyar	37	3323	1. Kumrum	67	4
Total	4 Blocks			7 villages	7827	391

3.15 Sources of Data Collection

1) Primary data:

The study is based on Primary source of data collection because it is reliable original sources which the researcher directly involved and collected the data. Primary data is the first hand information for the researcher therefore it is collected through face to face interview with the victims of the violation of human rights, civilians, eyewitnesses and the sufferer.

2) Secondary Data:

Appointment was taken to meet the office bearers in district offices to collect recorded information for secondary data. For this study purpose several meetings and discussions was held. The entire data was collected from various central, state government ministries, non-government organization, Manipur Human Rights Commission, study reports from private and individual offices, Human rights activist, Arm forces and Insurgent groups. The researcher also collects documents from village council, youth club, religious organization and from the elders.

3.16 Tools for Data Collection

A) Interview schedule: Interview was taken for collecting the primary data. The researcher thinks that it is the most preferred and suitable tools for collecting data for the present research study.

B) Personal Interview: The researcher took personal interview and collected the detail and valid information from the individuals. The researcher thinks that personal interview is an effective verbal conversation with intimacy therefore systematic questions were asked and the interview process was recorded.

C) Focused Group Discussion: The list of the focused group members were collected from the village authority and common questions were asked to the group. The responses was recorded and analyzed. The researcher conducted focused group discussion, elders who have experienced/witnessed human rights violation were selected and lists of points were discussed together. Some topic of violation of human rights was also raised and discussed about the cons and pros and the suggestions, and outcome was recorded.

3.17 Data Processing

Data Analysis: To identify the violation of human rights in Tangkhul community, critical to any primary research is the data which is collected by the researcher and has to be presented. The purpose of data analysis is to arrange the data in a way where the relationships between the variables can be studied. Analysis of the data is done with reference to the objectives of the study and research questions. It is also proposed to test the hypothesis.

The data collected from the various constituencies has been subjected to verification, quantification and coding by referring a coding key. The coded data is entered in computer for data processing and analysis. The statistical package for social sciences (SPSS) was used to calculate percentile, frequency distribution table and cross tabulation and chi-square values. Despite certain technical limitations the insights from the data gathered draws inference and justify in fulfilling the objectives of the study.

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Chapter IV.A

Socio-economic profile of the Respondents

Chapter IV.A

Socio-economic profile of the Respondents

4.A.1 Introduction

Socio-economic factors provide a background to understand the standard and the condition of development level of a country. The socio-economic development defines the societal pattern and nature of once own country and it is the integrated system of production that determines the standard of the society. The struggle of socio-economic growth and development does not end in itself rather it is a process which continues in course of time and space.

Socio-economic is a multi-dimensional and its indicators includes data on education system, gender, labor force, poverty level, economy, housing, amenities, employment and other economic indicators, occupation, housing, amenities etc. Socio-economic of an individual are inter-related to living condition and livelihood of the existing society at large. Socio-economic activities shaped the society in processes and in general it analyzed the progress and downward of the society with regards to state economy, regional economy and global economy at large scale. On the other hand Socio-economic determines the social philosophical conditions, social value and ethics and social dignity of human existence.

In Rural areas and tribal village people are self-sufficient with the available natural resources but now due to growth and development the situation has changed a lot. Tribals land and forest are invaded by the outsiders for business purpose thus natural resources are destroyed and it has affected in the production of the agriculture. Employment issue among the educated youth has become a major problem and due to mass unemployed youths labor and daily has become very cheap because need is more than demands in the cotemporary rural community.

Livelihood has become very critical because production has gone down due to use of fertilizer people are ignorant and not aware when it was first introduced to the farmer. Forests are cut down for various activities and purposes nobody thought about sustainability livelihood for continuity. Socio-economic has badly affected because of self-interest and selfish business. Taxes and demands from various agency are shattering the small businessman who are earning very few just to feed their stomach. Time has changed but Socio-economic conditions seems to be going one step back, community need to balances with the growth and production for the stability and for the sustenance of the community at large.

4.A.2 Socio-economic condition of Tangkhul community in Ukhrul district.¹

Ukhrul is one of the underdeveloped regions where majority of the workers are engaged in primary production for survival with little or no surplus of production for sell in the market and to spend for non-food items with or without savings for investment. Most of the Tangkhul community lived hand to mouth with little savings due to their large family size with low productivity, less income and unavailability of job. Many of the Tankhul community are unreachable to bank services and do not have bank accounts. Lack of bank establishment and ignorance of the bank facilities add to inefficiency and lack of creation of public awareness about banking system, generation of banking employees or banking administrators are the factors hindering the financial system of the Tankhul community. The culture of bank accounts bearer is not widespread even among the fixed income earners or salaried persons. Factors responsible are inability to save or non-availability of the banking facility or opting for syndication or indebtedness.

The expenditures of the Tangkhul community do not circulates within the community economy because the Tangkhul community fear to take risked in investing huge amount nor they lack partnership and poor entrepreneurship skills. The spent money goes to few businessmen from outsider in fact they are an immigrant but are being enriched by the Tangkhul community. Yet the Tangkhul people have realized it is high time to be conscious so that their hard earned money does not out-flow rather remains within themselves. In 1991, in Ukhrul the percentage share of households having electricity, which is one of the determining factors of modern economic activities, was only 32.55% whereas it was 42.37% for Manipur. This is an indication of an inadequacy, inefficiency and a discrepancy in rural electrification. The implication is that less household industries are concentrated in the rural (Ukhrul) areas. For development of secondary sector electricity which can link backward or forward to primary sector or tertiary sector

¹Marchang Reimeingam (2003), "Ukhrul: Socio-economic Profile," Khanrin, TKLD, Delhi, <http://reimeingam.blogspot.in/2003/07/ukhrul-socio-economic-profile.html>

respectively, is essential. Weak purchasing power, lack of capital and opportunities hinders transformation of economic activities.

Primary activities predominates the Tangkhul economy particularly agriculture where shifting, jhumming or slash and burn, cultivation is practiced which affects to the natural environment like endangerment of wild life, soil erosion, lowering of water level which will hamper in the livelihood of highlanders, rise in temperature and air pollution, etc. Apart from these effects the beauty of nature is distorted. The dependence on forest products especially on trees can be acknowledged by the used of wood as a fuel for cooking by households in Ukhul (98.20% in 1991) and in Manipur (61.50% in 1991) as a whole. The structure of occupation is less transformed with the persisting low productivity whereas the Tangkhul community still suffers from certain major social and economic evils.

In 1991 there are 47.30% male workers and 44.70% female workers it was higher than in Manipur (45.30% for males and 39.00% for females). However, larger percentage of female workers, Main Workers, are engaged in the Primary sector in Ukhul for 93.78 (96.83 in 1981) than in Manipur for 76.50% (70.75% in 1981). It implies that a growth in literacy level does not proportionate with the rate of participation in non- agricultural activities since only 6.22% (3.17% in 1981) females workers are in Secondary plus Tertiary sectors [it was 23.50% (29.25% in 1981) for Manipur]. However the percentage of male workers in primary sector was lesser in Ukhul (63.64%) than in Manipur (65.40%) but in 1981 the percentage was conversed (69.93% for Ukhul and 68.76% for Manipur). Greater number of WPR for females than male in primary sector may be due to the incapability and/ or reluctance to participate in other sector, dependence on males, etc. The TFR differential between Ukhul and the State might be attributed by the variations in WPR. In Ukhul, 36.36%, 30.07% in 1981, (34.60% for 1991 and 31.24% in 1981 for Manipur) of male main workers are in non-primary sectors and for females 6.22% (3.17% in 1981) in Ukhul whereas it was 23.50% (29.25% in 1981) for the State. The fall of females work participation in the State in non-primary sectors may be due to the inability to compete the males for job opportunities. Most probably, FWPR in non-

primary sectors influences in the fertility behavior when we compared the figures of females in the non-primary sectors. So, in case of Manipur with special reference to Ukhrul District, work participation in non-primary sector probably influences more than the level of literacy in fertility behavior. Since literacy accounts only for the ability to read and write but non-primary sectors work participation at great extent may determines the difficulty in child up-bringing where quality is trade-off to quantity for greater future income. In primary sector, particularly in agriculture, all family members can contribute their labor as agriculturist in income generation irrespective of age and sex unlike in secondary or tertiary sector where work are to be confined within some specific time frame and age associated with the burden in parenting.

Distribution of Main Workers²

- i) Cultivator - Male is 27,277 and Female is 29,538 out of total 56,815.
- ii) Agricultural Labour- Male is 1836 and Female is 2016 out of total 3852,50 percent of the families in the village are engaged in shifting Cultivation and 50 percent of the families are living below the poverty line.

Area, Production & Average yield of Cereal Crops:

- a) Paddy: i) Area - 14.76 (000 hectare.)
ii) Production - 35.58 (000 tonnes)
iii) Yield - 2411.25 Kgs./Hectare.
- b) Maize: i) Area - 2.06 (000 hectare.)
ii) Production - 4.63 (000 tonnes)
iii) Yield - 2250.80 Kgs./Hectare.

Horticulture Profile:

- a) Horticultural Potential Area - 48,292 Hectare.

²<http://ukhrul.nic.in/Dist%20profile.pdf>

b) Horticultural Crops Area - 2,958 Hectare.

i) Fruit - 2057 Hectare.

ii) Vegetable - 454 Hectare.

iii) Spices - 385 Hectare.

iv) Others - 62 Hectare.

c) Major Horticultural Crops: i) Fruits - Lime/Lemon, Passion Fruit, Orange, Banana.

ii) Vegetables - Cabbage, Pea, Beans, Cauliflower,

iii) Root and Tuber crops - Potato, sweet potato, Tapioca, Carrot, Raddish,

iv) Spices - Chilli, Ginger, Turmeric.

Important Establishment / Institutions and Places:

i) Krishi Vigyan Kendra (KVK) in Hundung

ii) NH – 150 reaching Imphal to Jessami

iii) National Park at Shirui Kashong Peak, famous for Shirui Lily (2763 mtr.)

iv) Khayang Water Fall at Khayang

v) Khangkhui Cave at Khangkhui

vi) F.C.I to Somsai, Ukhrul Head Quarter

vii) Telegraph, BSNL, Airtel, Aircel set up in Ukhrul

viii) Power Sub-Station set up at Litan, Tolloi, Namrei, Chingai Block

ix) T.V Station at Ukhrul Head Quarter

x) MATA at Ukhrul

xi) IFAD project set up at Ukhrul

xii) V.V.D program at Ukhrul

4.A.3 Role of Tangkhul Shanao Long (TSL) in enhancing socio-economic status of women³

Tangkhul Shanao Long is a Women Union working for the all-round development of the women of Unkhrul district. This Union was formed in 1974 in order to uplift the Tangkhul women folk. They have been actively involved in enhancing economy of tangkhul women society since its information and it the highest apex body of Tangkhul women union.

The Socio-economic status of Tangkhul women of Ukhul district is very low as we compare with the other parts of our country. Till now their main sources of livelihood are agricultural products. Only few of them engaged in handloom/weaving in their free time to get extra income for their family. Very few women are educated and employed in government offices in the entire Ukhul district. As per the Tangkhul community traditional laws and customs women are deprived of the rights to inherit the ancestral properties and have no economic security being a member of the family. Even though the status of women is equal with men and is socially respected but they are not allowed to be the member of the Village Authority (Administration).

The project role:

To enhance the Socio-economic status of the women Tangkhul Shanao Long planned a specific project. The project Role is mainly for the village development and for the people in general and for the women group. Active involvement of the women is the main foundation of the project. For successful implementation of the project there is need for women and men to work together as a team. It is expected that everyone should take the ownership of the project and belongingness by means to sustain itself for economic independence. The first and foremost target of Self Help Group (SHG) is saving and

³<https://www.facebook.com/media/set/?set=a.404432026287751.96106.382340698496884&type=1&l=9df6eca75c>

helping others for equal growth therefore saving is the most important parts for all round development. Giving training and guidelines especially to the women to enhance the habit of saving for future utilization of the family is also one of the major targets of the project role.

The project objective:

The objective of the project is eliminating village poverty for the long run through the formation of self-help group (SHG) for women in every village units who are living poor condition and unemployed. The formation of the project should start with like-minded group who have the same mutual trust, understanding, support, love etc. The objective of the project is based on raising fund through contribution/saving from every member and to support each other and linking up with bigger Institutions for better financial, economic assistance and upliftment. It is expected when the different SHG at various stages is followed with genuine work eventually it will become Socio-Economically sustainable for the Tangkhul community in general and for the Tangkhul women in particular.

The project target group:

Poor unemployed families living below poverty line who are so called vulnerable group in the society are the target group of the project. Since women are the housekeeper of the families and took the main role in the household work and income, the main project target is on women at large by giving training in the field of saving and helping in the family income. Therefore, the target of Tangkhul Shanao Long is to organize and give training to the women of the Tangkhul community to learn saving and to help one another especially for the growth and development of Tangkhul women and for the Tangkhul community in common.

Ongoing programme:

The Tangkhul Shanao Long with the support of NERCRMS/IFAD had been able to sent 64 women to MYRADA for exposure cum training on SHG. With the learning's and

exposure received from outside/other states, the organization (TSL) has been able to give awareness and mobilizes women in the villages with the concept of Self Help group (SHG). With the introduction of Self Help Groups through the help and support of North eastern Community Resource Management Society (NERCRMS) under International Fund for Agriculture Development (IFAD) TSL has been able to spread the message of savings to 160 village depending on the size and the number of households, which falls the same economic status. The number of members per group varies from 15 to 20 and the number of meetings / sittings by groups also differs. Some groups meet twice to thrice in a month with a savings of Rs 5/- to Rs 20/- per sitting. The members not only save and lend but also share the happenings in and around the village, locality and family.

Common activities by groups:

- a. Cleaning of the village water pond, church compound, school compound.
- b. Contributing money to buy uniforms and books for orphans.
- c. Contributing free labour for needy families.
- d. Contributing money for medicine to sick people.

With the knowledge of Self-help group women are becoming more aware of others needs and sense of sharing has been created. Within the said period TSL has been able to give trainings on SHG concept and Book keeping to 375 groups for 750 SHG leaders in 160 villages.

Activities taken up by individuals:

- a. Piggery, Poultry, Goatery
- b. Weaving, Pottery
- c. Gardening

TSL believes that Tangkhul Women will be able to stand on its own if proper and continuous awareness is given and strengthening is done for the groups at the same pace as it is now.

Constraint / problems faced:

- a. Groups are finding it difficult to handle huge amount.
- b. Some groups want to take up some other bigger programme.
- c. Health problems faced by women and children.
- d. Women enjoy certain freedoms but are also suppressed by men in so many ways.
- e. Most of the villages cannot be reached by even motorcycle.

In this chapter a specific attempt has made to introduce the respondents of this research study to the readers in terms of their Age, Gender, Type of family, Monthly income, Occupation, Education, Type of cultivation, Sufficiency of food stuff, Need of employment, Scheme receive and other related information of the respondents.

4.A.4 Gender and Age

Gender is the way of characterizing to differentiate among, masculine and feminine particularly on the distinctiveness which comprise of biological sex like male and female. Through sex we could make out the difference whether he she is a male or female, it is further categories into sex-based social structures on the basis of responsibilities like various social role played by gender and its identity. But in other cultures they have specified roles for gender and they are recognized as different from either male or female, like transgender in our society.⁴ In traditional Tangkhul community Male and Female are treated equally only the difference is in the usage of terminology. Distinction between male and female is not exists in the Tangkhul community, everyone has their own role and responsibility in social functioning, division of work is equally divided between Male and Female as per the condition.

Gender and Age is an important factor for studying human rights violation population. As the age's increases more experience is numbered and counted, maturity and understanding level also varies as per the ages. To study and understand the scenario of Human rights violation Age and Gender are two very important factors. The distribution

of the respondents on the basis of the Gender and Age has been presented in the table no. 4.A.4

Table no.4.A.4
Distribution of the Gender and Age of the Respondents

Gender	Age			Total
	between 18-40	between 41-60	61 and above	
Male	124	117	35	276
	44.9%	42.4%	12.7%	100.0%
Female	76	36	3	115
	66.1%	31.3%	2.6%	100.0%
Total	200	153	38	391
	51.2%	39.1%	9.7%	100.0%

Comparison between Gender and Age:

As per the total number of 391 samples, 115 respondents belongs to female in which 66.1% of the respondents are between the ages of 18-40, 31.3% of the respondents are between the ages 41-60 and 2.6% of the respondents are at the age of 61 and above.

As per the total number of 391 samples, 276 respondents are Male in which 44.9% of the respondents are between the ages of 18-40, 42.4% of the respondents are between the ages 41-60 and 12.7% of the respondents are at the age of 61 and above.

It was found on comparing Gender and Age, 51.2% respondents are between the ages of 18-40, 39.1% respondents are between the ages of 41-60 and 9.7% of the respondents are at the age of 61 and above.

4.A.5 Village and type of family

A village is a clustered of community or a human settlement a little bigger than a hamlet but not as big as a town. The population usually ranges from a few numbers to a few hundred or few thousand. Villages are usually located in rural and hilly areas and the settlement are often far away from the the urban areas. Village settlement is not temporary they are normally make permanent dwelling places; but there also exist temporary villages. Most of the dwelling of the villages is very compact and close to each other, they did not spread out widely in their inhabited land, they are used to with the spirit of neighborhood.

In the ancient days, villages are usually formed a community of society which follow and practice agricultural occupation, but there are some who are non-agricultural societies within the village set up. Different places have different set up of village setting; in United Kingdom, hamlets are normally recognized as a village if church is set up in their inhabited places.⁵ In so many cultures, towns and cities came later when people started settling in common places for the purpose of business and marketing purpose. The Industrial Revolution brought people to attract in Town and cities in larger numbers to work in factories and industry for production; this concentration of people in the inhabited places leads to several villages to transform into urban. This has made possible to specialized in craft and labor in multi-specialization and enables to develop into many business and trades. Industrialization has led to the trend of urbanization it continues people to concentrate in town and cities through job opportunities.

Although there are many patterns of village life with few thousands of families, the typical villages in Tangkhul community are small which consist of perhaps 5 to 30 families all together. They build their house near to each other houses for safety and protection. The villages always have the thought of togetherness and they are sociable and kind hearted. Land surrounding the living areas is made for farming and cultivation. Traditional fishing culture exist in the villages, hunting of wild animals for food is also one of the most important traditional occupation of Tangkhul community.

The type of family is identified as nuclear family and joint family which is adopted according to their village traditions on family system. Since family is the basis social institution and the primary group in society it has influenced on the numbers of the family members and the living standard. A person's character and personality are influenced by the family setup and the way how he behaves in his own family. The distribution of the respondents on the basis of different family setup has been presented in the table no. 4.A.5.

Tableno.4.A.5

Distribution of Village and the type of family of the Respondents

Name of the Village	Type of family		Total
	Joint	Nuclear	
Huining	22	12	34
	64.7%	35.3%	100.0%
Huishu	6	4	10
	60.0%	40.0%	100.0%
Hunphun	180	81	261
	69.0%	31.0%	100.0%
Jessami	3	25	28
	10.7%	89.3%	100.0%
Kumram	1	3	4
	25.0%	75.0%	100.0%
Ngainga	9	4	13
	69.2%	30.8%	100.0%
Talui	16	25	41
	39.0%	61.0%	100.0%
Total	237	154	391
	60.6%	39.4%	100.0%

Comparison between Village and type of family:

As per the above table it is found that 60.6% of the villages follow Joint family and only 39.4% of the villages follow Nuclear family.

It was found on comparison with the village and the type of family Ngainga village has the highest number of Joint family with 69.2% and Jessami village has the lowest number of Joint family system with only 10.7%. Whereas Jessami village has the highest number of Nuclear family with 89.3% and Ngainga village has the lowest number of Nuclear family with 30.8%.

4.A.6 Village and Monthly Income

The monthly income of the respondents represents the income of the entire family earned from different sources in a month. The income of the family has great influence on the expenses of the family and standard of the living. For the present study, Monthly income of the respondents has been grouped into below Rs. 10000, Rs. 10000 to 20000, above Rs. 20000 to 30000, above Rs. 30000 to 40000, above Rs. 40000 to Rs 50000 and above Rs. 50000. The distribution of the respondents according to their village and monthly income has been presented in the table no. 4.A.6.

Table no. 4.A.6
Distribution of Village and Monthly Income of the Respondents

Name of the village	Monthly income in Rs						Total
	below 10000	10000 to 20000	above 20000 to 30000	above 30000 to 40000	above 40000 to 50000	above 50000	
Huining	4	20	1	3	1	5	34
	11.8%	58.8%	2.9%	8.8%	2.9%	14.7%	100.0%
Huishu	1	5	2	1	1	0	10
	10.0%	50.0%	20.0%	10.0%	10.0%	.0%	100.0%
Hunphun	67	116	34	12	23	9	261
	25.7%	44.4%	13.0%	4.6%	8.8%	3.4%	100.0%
Jessami	6	6	5	0	1	10	28
	21.4%	21.4%	17.9%	.0%	3.6%	35.7%	100.0%
Kumram	0	3	0	1	0	0	4
	.0%	75.0%	.0%	25.0%	.0%	.0%	100.0%
Ngainga	2	4	2	1	2	2	13
	15.4%	30.8%	15.4%	7.7%	15.4%	15.4%	100.0%
Talui	4	18	6	2	6	5	41
	9.8%	43.9%	14.6%	4.9%	14.6%	12.2%	100.0%
Total	84	172	50	20	34	31	391
	21.5%	44.0%	12.8%	5.1%	8.7%	7.9%	100.0%

Comparison between Village and Monthly Income:

As per the above table it is found that 21.5% respondents have monthly income less than Rs.10000, 44.0% respondents have monthly income of 10000 to 20000, 12.8% respondents have monthly income above 20000 to 30000, 5.1% respondents have monthly income above 30000 to 40000, 8.7% respondents have monthly income above 40000 to 50000 and 7.9% respondents have monthly income above 50000.

It was found on comparison with the village and monthly income as per the village wise 75.0% respondents in Kumram village has monthly income of Rs 10000 to 20000 which is recorded as the highest and in Huishu village and Kumram village .0% respondents have monthly income above 50000.

4.A.7 Village and Occupation

Occupation is the main lifeline of livelihood for a family and it differs from individual to individual according to their skills and capacity. Occupation represents the dependency of respondents on what profession, the occupational background also represent his status in the society. In contemporary social system occupation has now extended into various dimensions according to the needs and demand of the market. Multiple professions has been created and put up on the floor for better functioning and to make less complication for the workers. Professionalisms are now competing in the market and its value are increasing due to the needs arises and urgency to do things easier and faster.

Due to privatization people have started taking initiative in doing their own business, young educated youth has started taking active role in entrepreneurship and expanding small scale industry into national level. Due to less opportunity in Government sector educated youths took up private job mostly in educational teaching job and Non-Government (NGO) job with less earning. Most of the educated unemployed youths ended up doing farming as they have no chance of getting favorable job within the district. Their learned skills and potential are simply wasted due to technical limitation, limited productivity and unavailability of job opportunity and services.

In olden traditional Tangkhul community occupation is confined only in petty farming and vegetables cropping, they follow indigenous method of cropping by using only physical manual. Used of technological equipments are not known to them and they don't believe in hybridization nor used of inorganic fertilizers it was just started accepting few decades ago by few learned farmers. Occupation can be of different category and dimension but it can be summed up into few factors. The occupational background of the respondents is categories into three components; Farmer, Govt. employee and Private employees. The distribution of the respondents according to their village and occupation has been presented in the table no. 4.A.7.

Table no. 4.A.7
Distribution of the Village and Occupation of the respondents

Name of the village	Occupation			Total
	Farmer	Govt. Employee	Private employee	
Huining	13	1	20	34
	38.2%	2.9%	58.8%	100.0%
Huishu	4	3	3	10
	40.0%	30.0%	30.0%	100.0%
Hunphun	137	41	83	261
	52.5%	15.7%	31.8%	100.0%
Jessami	15	9	4	28
	53.6%	32.1%	14.3%	100.0%
Kumram	1	1	2	4
	25.0%	25.0%	50.0%	100.0%
Ngainga	8	1	4	13
	61.5%	7.7%	30.8%	100.0%
Talui	10	10	21	41
	24.4%	24.4%	51.2%	100.0%
Total	188	66	137	391
	48.1%	16.9%	35.0%	100.0%

Comparison between Village and Occupation:

As per the above table it is found that 48.1% of the respondents are Farmer in profession, only 16.9% of the respondents are Government employee and 35.0% of the respondents are private employee working under different work professions.

It was found on comparison with the village and occupation Ngainga village has the maximum number of farmer with 61.5%, Jessami village has the maximum number of Government employee with 32.1% and Talui village has the maximum number of Private employee with 51.2%.

4.A.8 Village and search for Job outside the district

There are job which are not available in the village and as well as in the district itself because job opportunities are very few and the needs are more. Generation of jobs is very rare in private and Govt. sector in the district therefore villagers going out to others district or state is increasing among the Tangkhul tribal community. Educated youth did not get satisfaction job within the district and they normally search for better opportunities in metropolitan cities. The distribution of the respondents according to their village and search for job outside the district has been presented in the table no. 4.A.8.

Table no. 4.A.8**Distribution of the Village and search for Job outside the district**

Name of the Village	Search for job outside the district		Total
	Yes	No	
Huining	33	1	34
	97.1%	2.9%	100.0%
Huishu	10	0	10
	100.0%	.0%	100.0%
Hunphun	255	6	261
	97.7%	2.3%	100.0%
Jessami	28	0	28
	100.0%	.0%	100.0%
Kumram	4	0	4
	100.0%	.0%	100.0%
Ngainga	13	0	13
	100.0%	.0%	100.0%
Talui	37	4	41
	90.2%	9.8%	100.0%
Total	380	11	391
	97.2%	2.8%	100.0%

Comparison between Village and search for job outside the district:

As per the above table it is found that 97.2% of the respondents go out of the district in search of job opportunities and only 2.8% did not go out to other places for searching job opportunities.

It was found on comparison with the village and search for job outside the district 100% of the respondents of Huishu village, Jessami Village, Kumram village and Ngainga village go out of the district to other places in search of job opportunities followed by 97.7% in Hunphun village, 97.1% in Huining village and 90.2% in Talui village.

4.A.9 Gender and Education

The Education of the respondents represents the knowledge of knowing how to read and write. It also represents his ability to cope up with the existing knowledge and determines the level of understanding the formal education. Therefore the Education is one of the main essential aspects in determining one's own value. The distribution of the respondents according to Gender and Occupation has been presented in the table no. 4.A.9.

Table no. 4.A.9
Distribution of Gender and Education of the Respondents

Gender	Education		Total
	Literate	Illiterate	
Male	220	56	276
	79.7%	20.3%	100.0%
Female	102	13	115
	88.7%	11.3%	100.0%
Total	322	69	391
	82.4%	17.6%	100.0%

Comparison between Gender and Education:

As per the above table it is found that 82.4% of the respondents are literate and only 17.6% of the respondents are illiterate.

On comparison with the Gender and Education out of 391 respondents 279 are male respondents out of which 79.7% respondents are literate and 20.3% respondents are illiterate and 115 respondents are female out of which 88.7% respondents are literate and only 11.3% respondents are illiterate. Therefore it was found that female respondents are more literate than male respondents.

4.A.10 Gender and Occupation

Gender is an important factor for studying Occupation as per division of labor, Gender plays an important role in division of work. Male and Female differences on the basis of occupation like Farmer, Government employee and Private employee has been presented in the table no. 4.A.10.

Table no. 4.A.10
Distribution of Gender and Occupation of the respondents

Gender	Occupation			Total
	Farmer	Govt. Employee	Private employee	
Male	135	54	87	276
	48.9%	19.6%	31.5%	100.0%
Female	53	12	50	115
	46.1%	10.4%	43.5%	100.0%
Total	188	66	137	391
	48.1%	16.9%	35.0%	100.0%

Comparison between Gender and Occupation:

As per the above table it is found that out of the total 276 male 48.9% respondents are Farmer, 19.6% respondents are Government employee and 31.5% respondents are Private employee whereas for female out of 115 respondents 46.1% respondents are Farmer, 10.4% respondents are Government employee and 43.5% respondents are Private employee.

It was found on comparison with the Gender and Occupation 48.9% of the male respondents are Farmer and 46.1% of the female respondents are Farmer, 19.6% of the male respondents are Government employee and only 10.4% of the female respondents are Government employee and 31.5% of the male respondents are Private employee and 43.5% of the female respondents are Private employee.

4.A.11 Type of family and Monthly Income

Type of family is categories into Joint family and Nuclear family, in traditional Tangkhul culture the entire family members jointly live together in one house and all their basic needs are made within the family itself. But due to the influence of urbanization and westernization the family set up has change, married couples prefer to settle in separate house and meet their daily needs by themselves. They run their own family with their own livelihood sources and make plans for the family future sustenance. The distribution of the respondents according to type of family and Monthly income has been presented in the table no. 4.A.11.

Table no. 4.A.11

Distribution of the type of family and Monthly Income of the respondents

Type of family	Monthly Income in Rupees.						Total
	Below 10000	10000 to 20000	Above 20000 to 30000	Above 30000 to 40000	Above 40000 to 50000	Above 50000	
Joint	52	114	26	13	20	12	237
	21.9%	48.1%	11.0%	5.5%	8.4%	5.1%	100.0%
Nuclear	32	58	24	7	14	19	154
	20.8%	37.7%	15.6%	4.5%	9.1%	12.3%	100.0%
Total	84	172	50	20	34	31	391
	21.5%	44.0%	12.8%	5.1%	8.7%	7.9%	100.0%

Comparison between type of family and Monthly Income:

As per the above table it is found that out of the total 237 Joint family 48.1% of the respondents has monthly income between 10000 to 20000 and only 5.1% of the respondents has monthly income above 50000 whereas out of the total 154 Nuclear family 37.7% of the respondent has monthly income between 10000 to 20000 and only 4.5% of the respondent has monthly income above 30000 to 40000.

It was found on comparison with the type of family and monthly income 44.0% of the respondents has monthly income between 10000 to 20000 followed by 21.5% with the monthly income of below 10000 and only 5.1% of the respondents has monthly income above 30000 to 40000.

4.A.12 Village and type of Cultivation

Every village survives on the production of cultivation and the production. The surplus differs according to the location and the space of the cultivated land. Availability of water sources for irrigation adds as an element to enhance the productivity of the cultivated land. Rice is the main food for the Tangkhul community and every in family in the villages planted rice in their cultivated land except few who are dependent on Government job and Good private sectors did not do cultivation. There are mainly three main type of Cultivation which is followed in Ukhul district namely Jhum cultivation, Water cultivation and Terrace cultivation.

Jhum cultivation

Jhum cultivation is the practice of slash and burn agriculture by first clearing the land of trees or the forest or the vegetation and burnt them up for growing crops. Jhum cultivation is also known Shifting cultivation in other words it is a kind of agricultural cultivation in which the plots of the land are cultivated temporarily for short period of time. It is a system of cultivation in which the used plot are normally abandoned after utilizing natural manure of that particular land and then reverting back to their natural vegetation for few years while the cultivation is change to another plot. In Tangkhul community the period of cultivation is normally stopped when the soil shows no signs of fertility, or when the production is reduced and moreover when the cultivated land is overrun by insects and weeds. In some village the time period that a field is cultivated is usually only one year and then it revert back to the same plot of cultivated land after ten years but there is no rigid time period. One of the effects of practicing Jhum cultivation is degradation of environment and increased global warming. Usually in shifting cultivation a large acres forest are cut down and destroyed which causes environmental pollution. Clearing of forested land for cultivation are discourage by the state government and the civil organization. Hence migration and abandoning of cultivated land are strictly check out by the village authority, Clearing and burning of, bushes, tress and forests are discourage and banned by the village authority in most of the Tangkhul villages.

Water Cultivation

Water cultivation means the availability of water throughout the entire season for cultivation. In water cultivation only rice is planted for cultivation in Ukhrul district, the rice production are more in Water cultivation as compared to other methods of cultivation like Jhum cultivation and Terrace cultivation. Water cultivation is usually located at the base of the mountain and at the plain areas or near the river bank. Most of the Tangkhul community did not have access to water cultivation due to unavailability of irrigation and water sources resulting to low production of rice. Only the rice farmer and few well to do family follow water cultivation as they could afford to buy the plane regions or through the inheritance form their Ancestral land. The production of water cultivation is huge and surplus profits are made by the cultivators in water cultivation. In water cultivation plantation started earlier than the Terrace plantation and Jhum plantation and the harvested little earlier than the other type of cultivation.

Terrace cultivation

Terrace cultivation is normally in sloped plane which are usually slash into a sequence of continuation upon a plane surfaces one after another, which look like steps, in order to make it more effective in farming by holding the water in the surface. This landscape looks like terrace and hence it is known as terrace farming. This terrace steps technique are generally done in the hilly area sand sloppy mountain. Making terrace fields prevents erosion and running away of the surface area and enhance the fertility of the land which is needed for growing plants.

Terrace farming is done in most parts of the Ukhrul district since the geographical features itself is mountainous and hilly in nature. In Terrace cultivation mostly rice is cultivated in Ukhrul district; most of the Tangkhul villages follow Terrace farming due to its location and unavailability of plains. The of production of Terrace cultivation are not much as compared to water cultivation due to shortage of irrigation facilities and limited water supply. Terrace cultivation depend on rain water, in dry season most of the Terrace cultivated land become barren and are not favorable for cultivation.

The distribution of the respondents according to their village and type of cultivation has been presented in the table no. 4.A.12.

Tableno.4.A.12

Distribution of the village and type of cultivation of the respondents

Name of the village	Type of cultivation			Total
	Jhum cultivation	Water cultivation	Terrace cultivation	
Huining	7	8	19	34
	20.6%	23.5%	55.9%	100.0%
Huishu	0	1	9	10
	.0%	10.0%	90.0%	100.0%
Hunphun	28	62	171	261
	10.7%	23.8%	65.5%	100.0%
Jessami	1	17	10	28
	3.6%	60.7%	35.7%	100.0%
Kumram	4	0	0	4
	100.0%	.0%	.0%	100.0%
Ngainga	1	3	9	13
	7.7%	23.1%	69.2%	100.0%
Talui	6	20	15	41
	14.6%	48.8%	36.6%	100.0%
Total	47	111	233	391
	12.0%	28.4%	59.6%	100.0%

Comparison between Village and type of Cultivation

As per the above table it is found that 12.0% of the respondents follow Jhum cultivation and 28.4% of the respondents follow Water cultivation and 59.6% of the respondents follow Terrace cultivation.

On comparison with Village and type of Cultivation Kumram village has the maximum number of Jhum cultivation with 100%, Jessami village has the maximum number of Water cultivation with 60.7%, Nainga village has the maximum number of Terrace cultivation with 69.2%.

4.A.13 Category and availing of NREGA Scheme

Castes formed the main features of rural community and according to this rural community are classified into group, sub group and different categories. As per the category schemes are provided by the state and central government and one of the most reliable and sustainable scheme is NREGA. The distribution of the respondents according to type of category and availing of NREGA scheme has been presented in the table no. 4.A.13.

Tableno.4.A.13

Distribution of the types of category and availing of NREGA Scheme of the respondents

Category	Availing NREGA scheme		Total
	Availed	Not Availed	
Antyodaya Anna Yojana (AAY)	34	8	42
	81.0%	19.0%	100.0%
Below Poverty Line (BPL)	209	24	233
	89.7%	10.3%	100.0%
Above Poverty Line (APL)	94	14	108
	87.0%	13.0%	100.0%
No response	8	0	8
	100.0%	.0%	100.0%
Total	345	46	391
	88.2%	11.8%	100.0%

Comparison between type of category and availing of NREGA scheme:

As per the above table it is found that 88.2% of the respondents avail NREGA scheme and 11.8% of the respondents did not avail NREGA scheme.

On comparing type of Category and availing of NREGA scheme 8 respondents are not in any of the Category but avail NREGA scheme. In Antyodaya Anna Yojana (AAY) 19.0% of the respondents did not avail NREGA scheme, in Below Poverty Line (BPL)

10.3% of the respondents did not avail NREGA scheme and in Above Poverty Line (APL)13.0%of the respondents did not avail NREGA scheme.

4.A.14 Employment in private sector and Govt. sector

Unemployment is one of the major problems of educated person throughout the country, in Urban areas private employee are getting more salary than government employee. But in Rural areas there is no means of production and demand are less hence private limited sector are very rare resulting to dependence only in government job. The distribution of the respondents according to employment in Private sector and Government sector has been presented in the table no. 4.A.14

Table no. 4.A.14

Distribution of the family member's employment in private sector and Govt. sector of the respondents

Employed in private sector	Employed in Government sector		Total
	Employed	Not employed	
Employed	61	109	170
	35.9%	64.1%	100.0%
Not employed	82	139	221
	37.1%	62.9%	100.0%
Total	143	248	391
	36.6%	63.4%	100.0%

Comparison between family members employment in private sector and Govt. sector:

As per the above table it is found that 36.6% of the respondents are employed in Government sector and 63.4% are not dependent on Government sector.

On comparing employment in Private sector and Government sector out of total 391 samples only 170 respondents are employed in Private and Govt. sector and 221 respondents are unemployed in either Private sector or Govt. sector.

4.A.15 Type of Labor and charges for daily wages

Type of labor is classified into Agricultural labor and Non-agriculture labor; charges are made according to daily or monthly basis based on skill labor and unskilled labor. Charges for daily wages range from Rs. 100 to Rs. 500 and even more for professional skilled labors. The distribution of the respondents according to type of labor and charges for daily wages has been presented in the table no. 4.A.15.

Tableno.4.A.15

Distribution of the type of Labor and charges for daily wages of the respondents

Type of Labor	Charges for daily wages in Rupees				Total
	Rs. 100 to 300	Rs. 301 to 400	Rs. 401 to 500	Rs. Above 500	
Agriculture	97	10	92	2	201
	48.3%	5.0%	45.8%	1.0%	100.0%
Non – Agriculture	107	6	76	1	190
	56.3%	3.2%	40.0%	.5%	100.0%
Total	204	16	168	3	391
	52.2%	4.1%	43.0%	.8%	100.0%

Comparison between type of Labor and charges for daily wages:

As per the above table it is found that 52.2% of the respondents earn between Rs. 100 to 300, 4.1% of the respondents earn between Rs. 301 to 400, 43.0% of the respondents earn between Rs. 401 to 500 and only .8% of the respondents earn above Rs. 500.

On comparing type of labor and charges for daily wages in Agricultural labor out of 201 samples 48.3% of the respondents earn between Rs. 100 to 300, only 1.0% of the respondents earn above Rs. 500. In Non- Agricultural labor out of 190 samples 56.3% of the respondents earn between Rs. 100 to 300 and only .8% of the respondents earn above Rs. 500.

4.A.16 Village and Sufficiency of food throughout the year

Most of the villages depend on cultivation for their livelihood and there are season where the food grains are badly affected due to climatic condition and insufficient monsoon. Very often many families suffer due to shortage of agricultural production. The distribution of the respondents according to the village and sufficiency of food grains throughout the year has been presented in the table no. 4.A.16.

Tableno.4.A.16**Distribution of Sufficiency of food throughout the year of the respondents**

Name of the Village	Sufficiency of food throughout the year		Total
	Sufficient	Insufficient	
Huining	29	5	34
	85.3%	14.7%	100.0%
Huishu	9	1	10
	90.0%	10.0%	100.0%
Hunphun	208	53	261
	79.7%	20.3%	100.0%
Jessami	27	1	28
	96.4%	3.6%	100.0%
Kumram	1	3	4
	25.0%	75.0%	100.0%
Ngainga	6	7	13
	46.2%	53.8%	100.0%
Talui	31	10	41
	75.6%	24.4%	100.0%
Total	311	80	391
	79.5%	20.5%	100.0%

Comparison between Village and Sufficiency of food throughout the year:

As per the above table it is found that 79.5% of the respondents get sufficient food throughout the year and only 20.5% of the respondents have insufficient food throughout the year.

On comparing village and sufficiency of food it is found that 96.4% of the respondents in Jessami village have sufficient food throughout the year followed by Huishu village 90.0%. Jessami village has the least percentage of insufficiency of food with only 3.6% followed by Huishu village 10.0%.

4.A.17 Gender and need for Employment

In most of the rural community set up there is not much of hierarchy and division of labor between man and woman, everyone is treated equal and do their own responsibility. Women also plays an important role in bring up the family, man are not only the breadwinner in village setup therefore female has their own role and responsibility to take part in employment scheme. The distribution of the respondents according to Gender and need of employment has been presented in the table no. 4.A.17.

Tableno.4.A.17
Distribution of Gender and need for more employment generation of the respondents

Gender	Need for more employment Generation		Total
	Needed	Not needed	
Male	264	12	276
	95.7%	4.3%	100.0%
Female	111	4	115
	96.5%	3.5%	100.0%
Total	375	16	391
	95.9%	4.1%	100.0%

Comparison between Gender and need for more employment:

As per the above table it is found that 95.9% of the respondents are in need for more employment generation and only 4.1% do not need more employment generation.

On comparing Gender and need of employment generation it is found that out of 276 samples of male respondents 95.7% of the respondents need more employment generation only 4.3% male respondents do not need more employment generation. For female out of 115 samples of female respondents 96.5% of the respondents need more employment generation only 3.5% female respondents do not need more employment generation. Female respondents need more employment generation than male respondents.

4.A.18 Other means of livelihood sources

Agriculture is not only the sole occupation of rural community there are many landless farmers and skill labors that are merely professional in their own professions. Some of the other means of livelihood sources are Potter making, Handicraft, Handloom industry, Charcoal burning, firewood cutting etc.

Potter Making:

Potter making is one of the oldest occupation of traditional Tangkhul community. The local pots are made up of black clay materials which are heat up at fire with high temperature. In traditional Tangkhul dialogue it is called as “Haoham” means traditional clay pot it is normally Black in color. Longpi Kachui village are known for making Haoham but the clay materials are extracted from the nearby village Nungbi Khullen. Haoham is one of the oldest and most widely used pot in Ukhrul district and across Manipur state. There are varieties of Hao clay pot which are widely exhibited in National and International Level for its uniqueness and significance. The major types of Hao clay pot includes earthenware, decorative arts, flower pot, Water pot etc. Nowadays the local clays are mixed with other ceramic components and started making new objects such as

vessels to hold liquids, spoon, cups, curry bowls and variety of plates to served food items.

Handicraft:

Handicraft originated from rural crafts, some specific handicrafts have been practiced for quite a several years back. In Tangkhul community handicraft is an old tradition which has been passed on from several generations and no one knows the exact origin how and when it was started. The Tangkhu traditional handcrafter are naturally gifted they used entirely indigenous materials without good equipments and tools but it looks much better than the machine made artificial products. Nowadays Tankhul handcrafter has started using modern machine, tools and equipments and has started invented better design with unique skills. Most of the handicraft materials are from bamboo and timber, all the design are based on Tangkhul traditional culture. The older generations are for their unique indigenous skills in handcrafting but the present generation has failed to adapt due to change in generation and occupation.

Handloom industry:

A loom is a handmade tool used to weave clothes, it is purely indigenous because it can weave clothes by manually operating the devices power supply is not needed to use such devices. Tangkhul community used traditional handmade loom to weave their shawl specially Howrah, Chongkhom and Kashan. In Tangkhul dialect loom is known as ‘Ra’ it is only done by women folk. Apart from loom the Tangkhul women are proficient in Knitting which is called “Kata” in Tangkhul dialect; it is widely done by the Tangkhul women from young to old. The Western parts of the Tangkhul community are known for the skills in knitting and handloom nowadays varieties of clothes are weaved with the help of Modern machinery. People can generate good source of income through handloom but due to educational advancement among the women weaving professions are declining.

Charcoal burning:

A Charcoal burning is another temporary occupation of Tangkhul community it is one of the ancient means to heat up the temperature in absence of fire. Charcoal is used as a substitute of power supply. Traditionally Charcoal is achieved by burning huge log of wood and put the remains under the pit. Charcoal burning tradition is practiced in almost all the Tangkhul villages and it is one of the ancient human crafts. Some burn Charcoal for business purpose while other does it for private used. Charcoal is mostly used for house warm in Ukhrul town in villages people burns fire wood instead of burning charcoal. Charcoal business are profitable one bag of charcoal is costing around 370-400 rupees with limited supply, the demands are more and the supplier are less in Ukhrul district. Charcoal burning is done by both male and female it is one of the most easily earn occupation of Ukhrul district. One of the disadvantages of Charcoal burning is cutting down of trees and destroying huge forested areas just to get charcoal, it is against the environment principles but people still burn charcoal due to unavailability of job opportunity and failing to provide government employment by the state government. Out of nowhere people has to take up Charcoal burning in order to look after their family and to provide basic livelihood needs.

Firewood cutting:

Firewood cutting is practice in all the Tangkhul villages every household depend on forest and its product. Cutting down the trees and making fire to heat the houses is the only means to battle with the cool climate of Ukhrul district. Whereas there are some who does timber business illegally yet nobody can stop them since forest product is the only means and sources to generate income for the remote villages. Nowadays due to availability of subsidy on Liquefied Petroleum Gas most of the family in Ukhrul town has started using LPG cylinder. Due to cutting down of trees and lager acres of land has been deforested hence Forest department has been working on re-plantation and check out cutting down of trees.

In some villages people have stated celebration environment day, new plants and seeds are planted in order to purify their village and to create pollution free environment. NGOs and State Forestry department are taking initiative role in preserving the village environment. Government has set up check post in every junction of the region to check the forest product and other unauthorized forest products. The North eastern parts ‘Raphei’ of Ukhrul district mostly indulge in timber trade and business, they could earn lakhs and lakhs of rupees by selling forest products. The distribution of the respondents according to their means of livelihood sources has been presented in the table no. 4.A.18.

Tableno.4.A.18

Distribution of other means of livelihood sources of the respondents

Other means of livelihood sources		
Type of work	No. of the Respondents	Percent
Potter making	7	1.8
Handicraft	139	35.5
Handloom	95	24.3
Charcoal burning	24	6.1
Firewood cutting	121	30.9
Others	5	1.3
Total	391	100.0

As per the above table it is found that out of total 391 samples 1.8% of the respondents do potter making as an alternatives source of income, 35.5% do handicraft, 24.3% do handloom, 6.1% burn charcoal, 30.9 % cut firewood and only 1.3% do other work like black smith and stitching shoes etc. As per the findings majority of the respondents do handicraft and very few does potter making, blacksmith and stitching shoes as an alternative sources of income.

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Chapter IV.B

The Impact of Human Rights violation and AFSP Act in Ukhrul district

Chapter IV.B

4.B.1 The impact study of Human Rights violation and Arm Forces Special Power Act in Ukhrul district.

In this chapter it has been clearly explain the reason, purpose, intensity and the severity of the Arm forces and the human rights violators in Ukhrul district.

Table no. 4.B.1.1

Information about the Agents responsible for violation of human rights

Responsible Agents	No. of Respondents	Percent
Indian Military	117	29.9
Insurgents	121	30.9
State police Commando and others	153	39.1
Total	391	100.0

The above table clearly indicates that out of 391 samples 39.1% of Human rights violations are committed by the State Police Commando and Others [Indian Reserve Battalion (IRB) and Manipur Rifles (MR) and Village Volunteer Force (VVF)], 30.9% are committed by Insurgents and 29.9 % are committed by Indian Military. It is found that State police Commando and others committed the maximum Human rights violations with 39.1%.

Table no. 4.B.1.2

Information about the reason and purpose for Violation of Human Rights

Reason for Violation	No. of Respondents	Percent
Out of anger	57	14.6
Due to AFSPA	129	33.0
Exposing power	199	50.9
Enmity	6	1.5
Total	391	100.0

The above table clearly indicates that out of 391 samples 50.9% respondents responded that the reason and purpose of Human rights violation is due to Exposing power and only 1.5% respondents responded that it is due to Enmity. It is observed that 33.3% responded that the reason and purpose of Human rights violation is due to imposing of AFSPA.

Table no. 4.B.1.3
Information about the type of rights violated

Type of Rights violated	No. of Respondents	Percent
Right to safety and security	124	31.7
Right to protest and gather public opinion	89	22.8
Right to autonomy and self-rule	107	27.4
Right to self-respect	66	16.9
Others	5	1.3
Total	391	100.0

The above table clearly indicates that out of 391 samples 31.7% of the respondents responded that Right to safety and security has violated, 27.4% of the respondents responded that Right to autonomy and self-rule and only 1.3% of the respondents responded that other type of rights are also violated.

Table no. 4.B.1.4

Information about the Crime committed by the Human Rights Violators

Type of Crime committed	No. of Respondents	Percent
Rape	42	10.7
Killing	182	46.5
Abuse	109	27.9
Physical abuse	56	14.3
Others	2	.5
Total	391	100.0

The above table clearly indicates that out of 391 samples 46.5% of the respondents responded that the major crime committed by Human rights violators are Killing, followed by abuse 27.9%. Only 0.5% of the respondents responded other types of crime are committed by the Human rights violators.

Table no. 4.B.1.5

Information about the type of punishment given by the Human Rights Violators

Type of Punishment given	No. of Respondents	Percent
Electric shock	64	16.4
Punching and Kicking	71	18.2
Hitting with gun	106	27.1
Beating with stick	148	37.9
Others	2	.5
Total	391	100.0

The above table clearly indicates that out of 391 samples 37.9 % responded that beating with stick was the most common type of punishment given by the Human rights violators followed by 27.1% bunched with gun. Only 0.5% respondents responded other type of punishments were the most common type of punishment given by the Human rights violators.

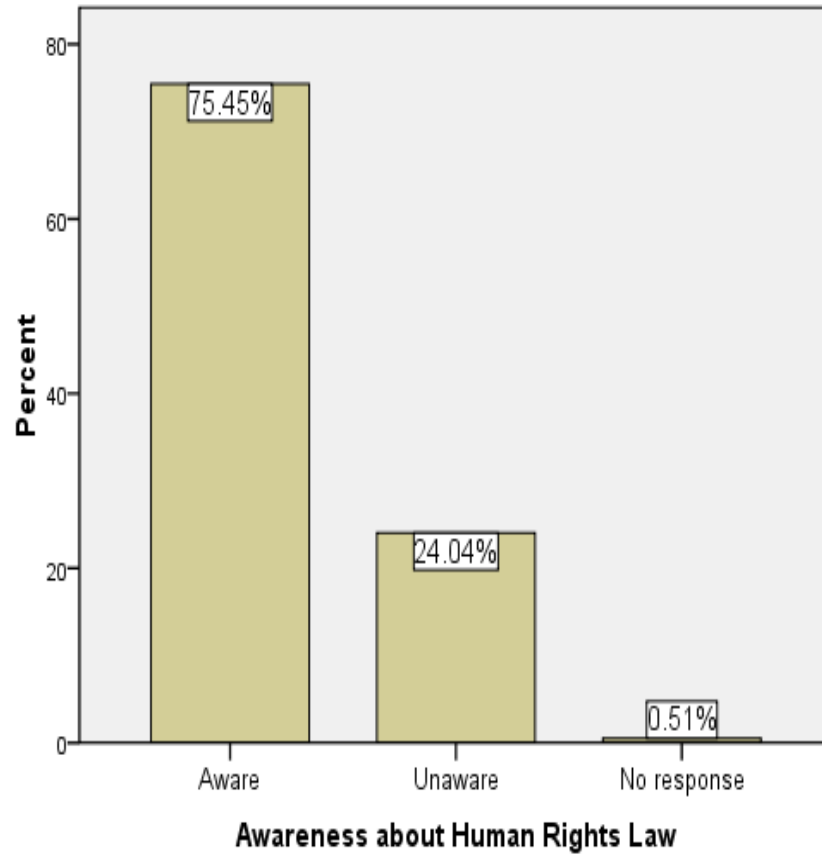
Table no. 4.B.1.6
Information about the Methods of Human Rights Violation

Methods of violation	No. of Respondents	Percent
Gun	196	50.1
Explosive material	34	8.7
Physical strength	61	15.6
Teargas	99	25.3
Others	1	.3
Total	391	100.0

The above table clearly indicates that out of 391 samples 50.1% of the respondents responded that the Human rights violators used gun for committing violation followed by 25.3% using tear gas for committing violation. Only 0.3% respondents responded that the Human rights violators used other type of material for committing human rights violation.

Figure no. 4.B.1.7

Information about the awareness Human Rights Law



The above Bar chart clearly indicates that out of 391 samples 75.45% respondents responded that they are aware about Human rights law, 24.04% respondents are not aware about Human rights law. Only 0.51% respondents did not give any opinion about awareness of Human rights law.

Table no. 4.B.1.8

Information about the State government and the Central Government initiative to prevent Human Rights violation

State Govt. initiative to prevent Human Rights violation.	Central Govt. initiative to prevent Human Rights violation.		Total
	Taking initiative	No initiative	
Taking initiative	74	96	170
	43.5%	56.5%	100.0%
No initiative	27	193	220
	12.3%	87.7%	100.0%
No response	0	1	1
	.0%	100.0%	100.0%
Total	101	290	391
	25.8%	74.2%	100.0%

The above table clearly indicates that 25.8% of the respondents responded that Central Govt. is taking initiative to prevent Human Rights violation and 74.2% of the respondents responded that the Central Govt. is not taking initiative to prevent Human Rights violation. On the other hand 170 respondents responded that State Govt. is taking initiative to prevent Human Rights violation and 220 respondents responded that State Govt. is not taking initiative to prevent Human Rights violation.

On comparing the State Govt. and the Central Govt. initiative to prevent Human Rights violation, it is found that there is very less initiative taken by the state and central Govt. to prevent Human Rights violation.

Table no. 4.B.1.9

Information about the most common type of Human Rights Violation

Most common type of Violation	No. of Respondents	Percent
Body checking	73	18.7
House raid	32	8.2
Curfew and bandh	123	31.5
Dragging the suspect	60	15.3
Kidnap	45	11.5
Open firing at public places	55	14.1
Others	3	.8
Total	391	100.0

The above table clearly indicates that out of 391 samples 31.5% respondents responded that the most common type of Violation putting curfew and bandh, 18.7% responded Body check and 15.3% responded dragging the suspect. Only 0.8% responded other types of violation.

Table no. 4.B.1.10

Information about the notification and warrant given before the violation incident

Notification and warrant before the violation incident	No. of Respondents	Percent
Gave notification	51	13.0
No notification	339	86.7
No response	1	.3
Total	391	100.0

The above table clearly indicates that out of 391 samples 13.0% responded that notification and warrant were given before the violation incident, 86.7% responded that there is no notification and warrant given before the violation incident. Only 0.3% did not give any opinion regarding the notification and warrant given before the violation incident.

Table no. 4.B.1.11

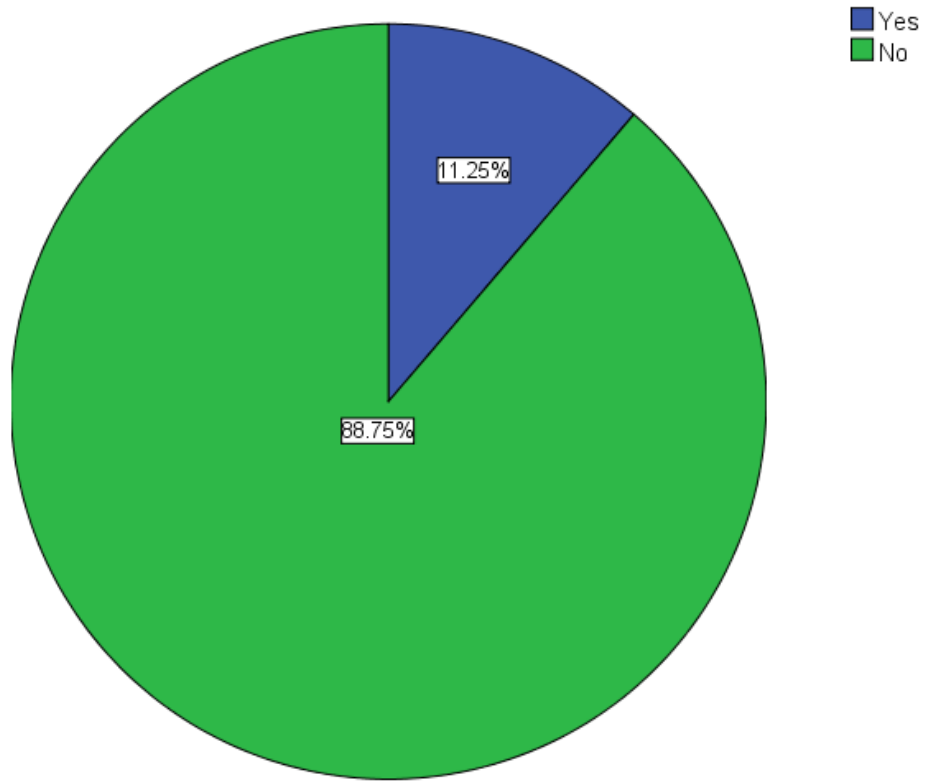
Information about the most sufferers of Human Rights Violation

Most sufferer of Human Rights Violation	No. of Respondents	Percent
Woman	81	20.7
Youth	149	38.1
Elders	66	16.9
Village council	92	23.5
Others	3	.8
Total	391	100.0

The above table clearly indicates that out of 391 samples the most sufferer of human rights violation is the youth 38.1% followed by the Village council 23.5% and Woman 20.7%. Only 0.8% did not give any opinion on the suffering of human rights violation.

Figure no. 4.B.1.12

Information about violence as the only means to achieve the goal of Military



The above Pie chart clearly indicates that out of 391 samples 88.75% responded that they did not consider violence as the only means to achieve the goal of military and only 11.25% responded that they consider violence as the only means to achieve the goal of military.

Table no. 4.B.1.13

Information about reason for checking vehicles and houses by the Military

Reason for checking Vehicles and Houses by the Military	No. of Respondents	Percent
Looking for insurgent	110	28.1
Looking for weapons	42	10.7
Looking for the suspect	158	40.4
Looking for Drugs and Intoxicants	75	19.2
Others	6	1.5
Total	391	100.0

The above table clearly indicates that out of 391 samples 40.4% responded that the reasons for checking vehicles and houses by the military are looking for the suspect, 28.1% are looking for insurgent. Only 1.5% did not give any opinion about checking vehicles and houses by the military.

Table no. 4.B.1.14

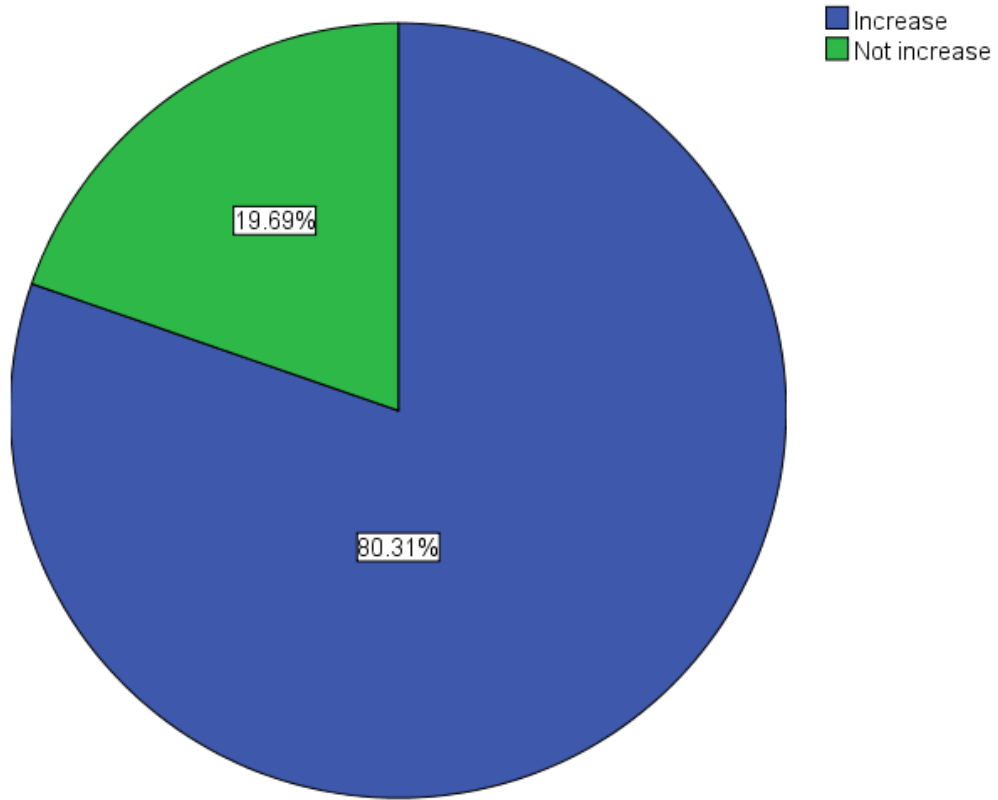
Information about the objective of implementing AFSPA is for safety and security of the civilians

Objective of implementing AFSPA	No. of Respondents	Percent
For safety and security	85	21.7
Not for safety and security	303	77.5
No response	3	.8
Total	391	100.0

The above table clearly indicates that out of 391 samples 77.5% responded that the objective of implementing AFSPA is not for the safety and security of the civilians, 21.7% responded that the objective of implementing AFSPA is for the safety and security of the civilians. Only 0.8% did not give any opinion about the objective of implementing AFSPA.

Figure no. 4.B.1.15

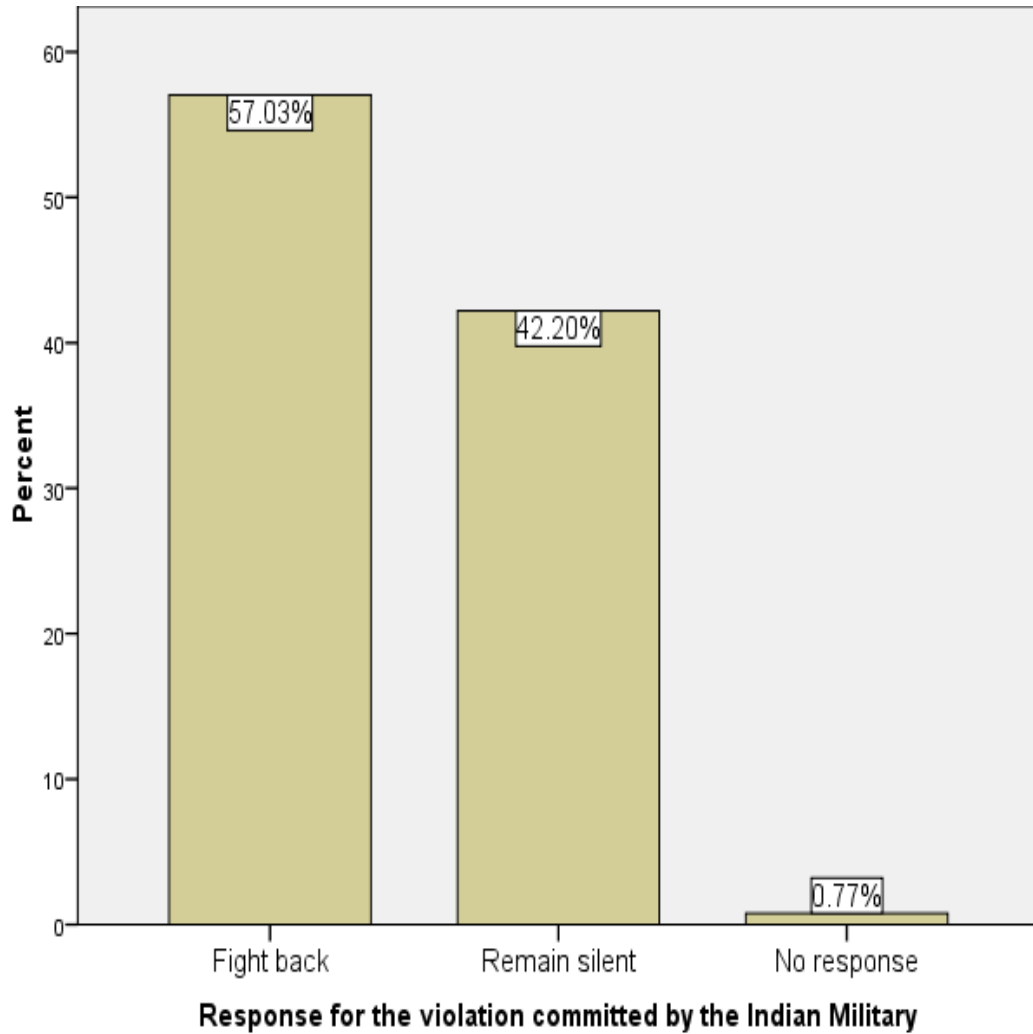
Information about increase of violence with the imposing of AFSPA



The above Pie chart clearly indicates that out of 391 samples 80.31% responded that there is an increase in violence due to imposing of AFSPA whereas 19.69% responded that there is no increase in violence due to imposing of AFSPA.

Figure no. 4.B.1.16

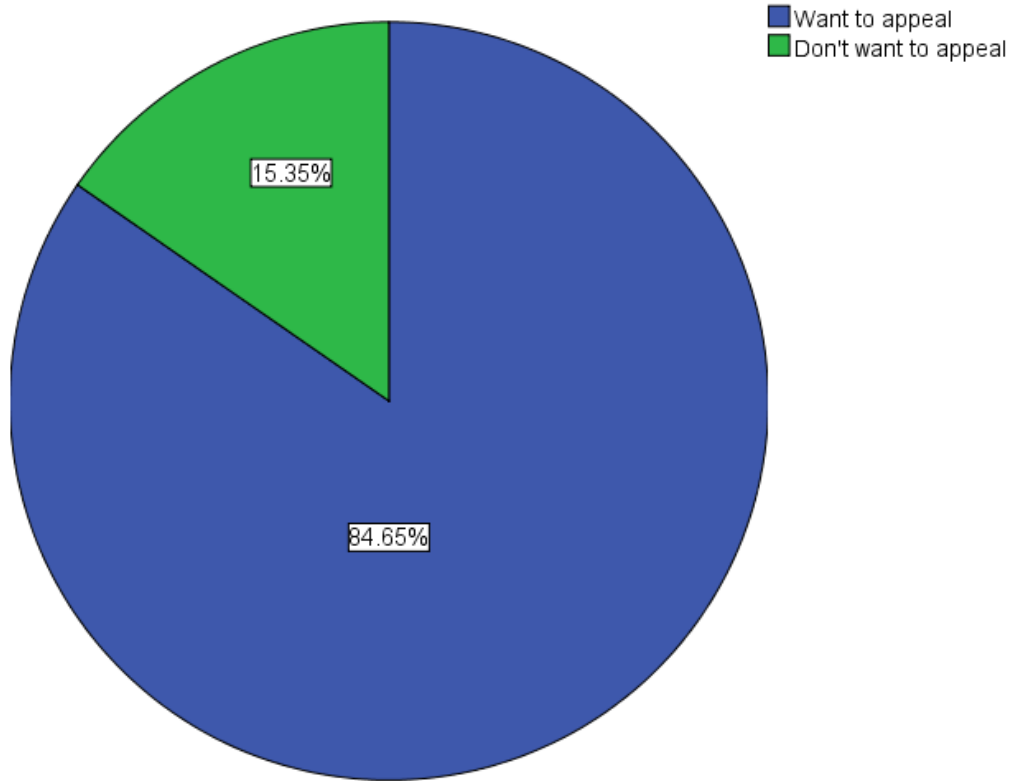
Information about response for the violation committed by the Indian Military



The above Bar chart clearly indicates that out of 391 samples 57.03% of the respondent responded that they fight back for the violence committed by the Indian military, 42.20% of the respondent responded that they remained silent. Only 0.77% did not give any opinion for the violence committed by the Indian military.

Figure no. 4.B.1.17

Information about the desire to appeal the government to remove the AFSPA



The above Pie chart clearly indicates that out of 391 samples 84.65% want to appeal to the government to remove the AFSPA and 15.35% don't want to appeal to the government to remove the AFSPA.

Table no. 4.B.1.18

Information about Military abiding the rules and regulation laid down under AFSPA

Military abiding the Rules and Regulation of AFSPA	No. of Respondents	Percent
Abide the Rules	108	27.6
Not abiding the Rules	282	72.1
No response	1	.3
Total	391	100.0

The above table clearly indicates that out of 391 samples 72.1% responded that they did not abide the rules and regulation laid down under AFSPA, 27.6% responded that they abide the rules and regulation laid down under AFSPA. Only 0.3% did not give any opinion on the rules and regulation laid down under AFSPA.

Table no. 4.B.1.19

Information about the Militants are violating rights to life

Opinion about violation of rights to life	No. of Respondents	Percent
Agree	174	44.5
Strongly agree	123	31.5
Disagree	54	13.8
Strongly disagree	37	9.5
No response	3	.8
Total	391	100.0

The above table clearly indicates that out of 391 samples 44.5% responded that they agree that rights to life has been violated by the military, 13.8% responded that they disagree that rights to life has been violated by the military. Only 0.8% did not give any opinion about the violation of rights to life by the military.

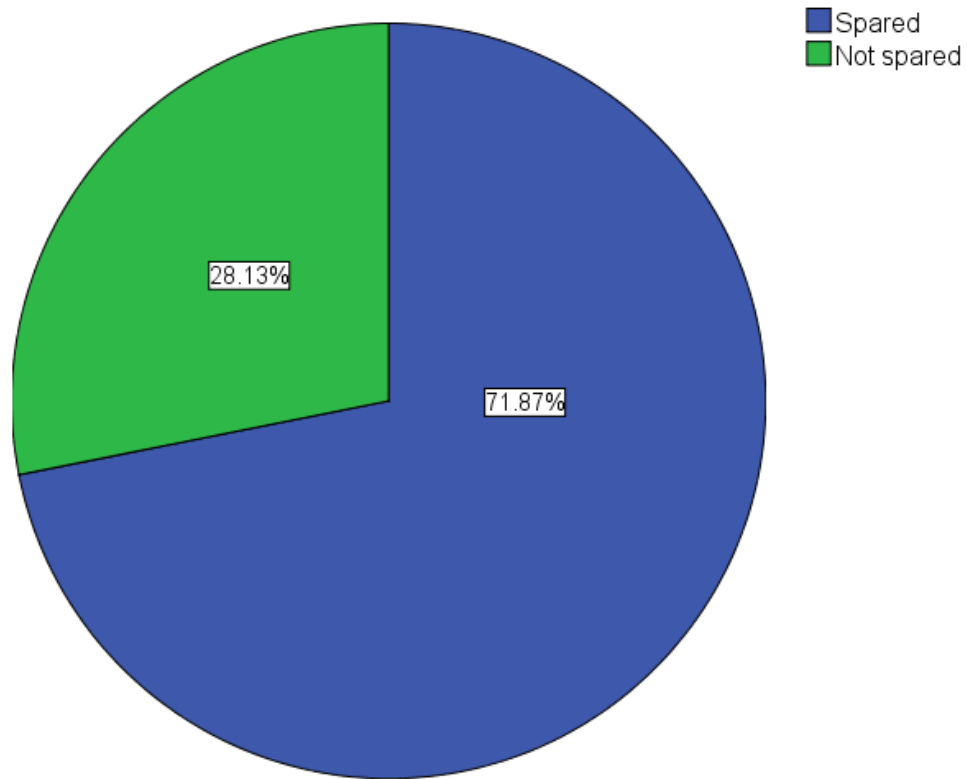
Table no. 4.B.1.20
Information about terrorism is violating Human Rights

Terrorism is violating Human Rights	No. of Respondents	Percent
Agree	209	53.5
Strongly agree	144	36.8
Disagree	15	3.8
Strongly disagree	18	4.6
No response	5	1.3
Total	391	100.0

The above table clearly indicates that out of 391 samples 53.5% of the respondents agree that terrorism is violating human rights, 36.8% of the respondents strongly agree that terrorism is violating human rights, 3.8% of the respondents disagree that terrorism is violating human rights. Only 1.3% of the respondents did not give any opinion regarding terrorism violating human rights.

Figure no. 4.B.1.21

Information about sparing of Woman from terrorism activities



The above Pie chart clearly indicates that out of 391 samples 71.87% responded that women are spared from terrorism activity, 28.13% responded to women are not spared from terrorism activity.

Table no. 4.B.1.22

Information about the measures taken to stop terrorism by the Respondents

Type of measures	No. of Respondents	Percent
Peace rally	278	71.1
Inform to D.C	30	7.7
Contacted the Human Rights Organisation	81	20.7
No response	2	.5
Total	391	100.0

The above table clearly indicates that out of 391 samples 71.1% responded that they organised peace rally to stop terrorism, 20.7% respondents contacted the human rights organization in order to stop terrorism. Only 0.5% did not give any opinion about the measures taken to stop terrorism.

Table no. 4.B.1.23

Information about the impact of violation of human rights

Impact of violation of human rights	No. of Respondents	Percent
Education	55	14.1
Economy	51	13.0
Religion	48	12.3
Society	233	59.6
No response	4	1.0
Total	391	100.0

The above table clearly indicates that out of 391 samples 59.6% responded that violation of human rights has affected on the society, 14.1% responded that violation of human rights has affected on the education. Only 1.0% did not give any opinion on the impact of violation of human rights. Violation of human rights has impact on all forms of life; economy, education, religion and society. Therefore, violation of human rights has brought a negative impact on the tangkhul community.

Table no. 4.B.1.24

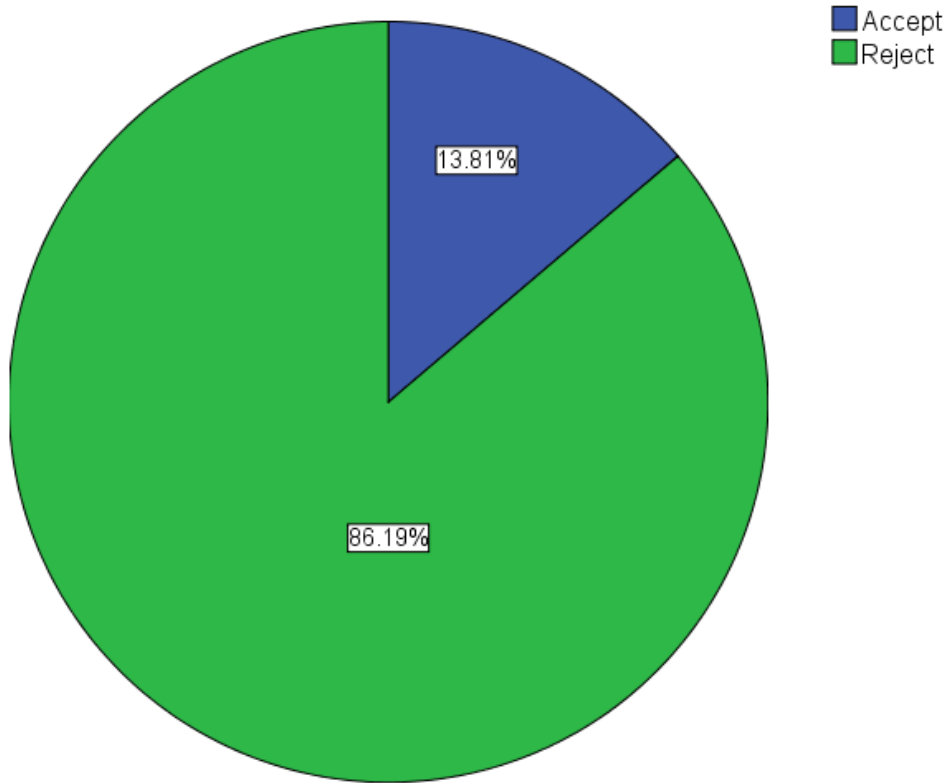
Information about the response given by police for the complain about terrorism

Police response for complain about terrorism	No. of Respondents	Percent
Good response	149	38.1
Bad response	241	61.6
No response	1	.3
Total	391	100.0

The above table clearly indicates that out of 391 samples 61.6% responded that the police did not give good response while complaining about terrorism, 38.1% responded that the police give good response while complaining about terrorism. Only 0.3% did not give any opinion about the responses given by police for complain about terrorism.

Figure no. 4.B.1.25

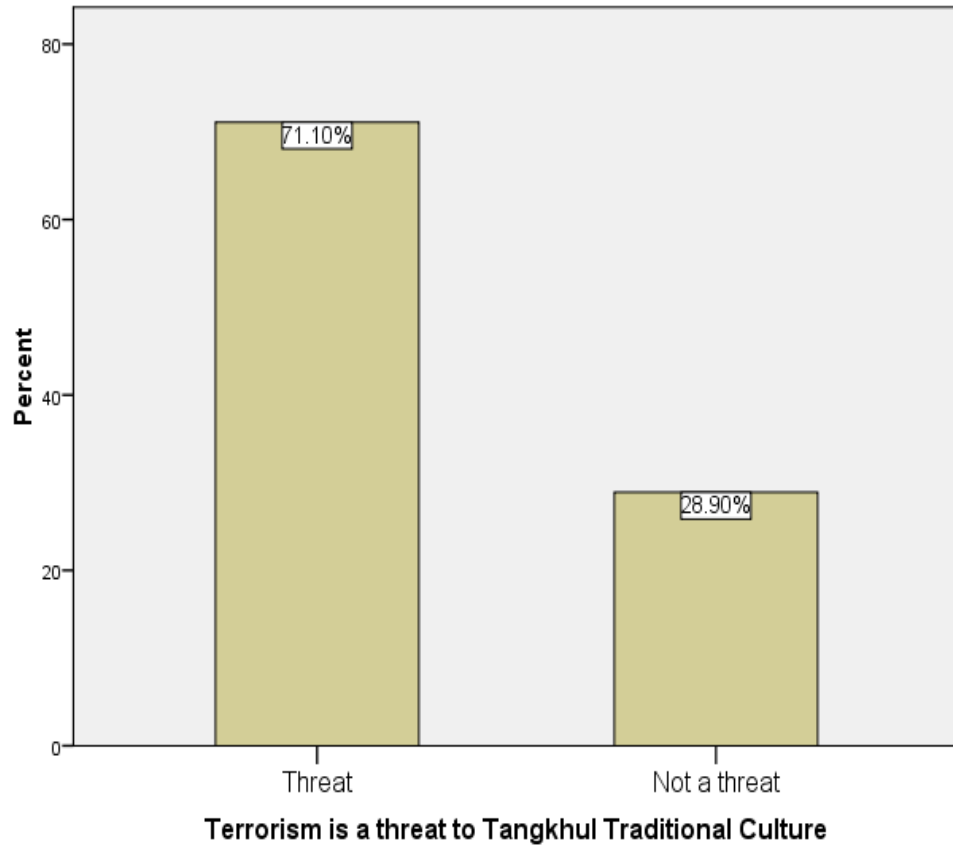
Information about the acceptance of the military for the mistake and destruction committed.



The above Pie chart clearly indicates that out of 391 samples 86.19% responded that the military reject the mistake and destruction committed by them, 13.81% responded that the military accept the mistake and destruction committed by them.

Figure no. 4.B.1.26

Information about terrorism a threat to Tangkhul traditional culture



The above Bar chart clearly indicates that out of 391 samples 71.10% responded that terrorism is a threat to Tangkhul traditional culture and 28.90% responded that terrorism is not a threat to Tangkhul traditional culture.

Table no. 4.B.1.27

Information about the type of punishment given by the Militants

Type of punishment given by the Militants	No. of Respondents	Percent
Electric shock	64	16.4
Punching and Kicking	71	18.2
Hitting with gun	106	27.1
Beating with stick	148	37.9
Others	2	.5
Total	391	100.0

The above table clearly indicates that out of 391 samples 37.9% responded that beating with stick is the most common type of punishment and 27.1% responded that hitting with the gun. Only 0.5 % responded other types of punishment are given by the militants.

Table no. 4.B.1.28

Information about the effect of violating human rights

Effect of violating human rights	No. of Respondents	Percent
Emotional effect	41	10.5
Mental effect	138	35.3
Physical effect	210	53.7
Others	2	.5
Total	391	100.0

The above table clearly indicates that out of 391 samples 53.7% responded that there are physical effect causes to them due to violating human rights and 35.3% responded that there are mental effects due to violating human rights. 10.5 % responded that there are emotional effects due to violating human rights. Only 0.5 % responded other types of effect are causes due to violating human rights.

Table no. 4.B.1.29

Information about the harm brought after physical punishment

Harm brought after physical punishment	No. of Respondents	Percent
Fracture of bones	13	3.3
Physical pain	54	13.8
Handicap	71	18.2
Health weakening	117	29.9
Lesser lifespan	135	34.5
Others	1	.3
Total	391	100.0

The above table clearly indicates that out of 391 samples 34.5% responded that the lifespan lessen due to physical punishment given by the militants. 29.9% responded that health weaken and Only 0.3 % responded that other types of harm are brought due to physical punishment given by the militants.

Table no. 4.B.1.30

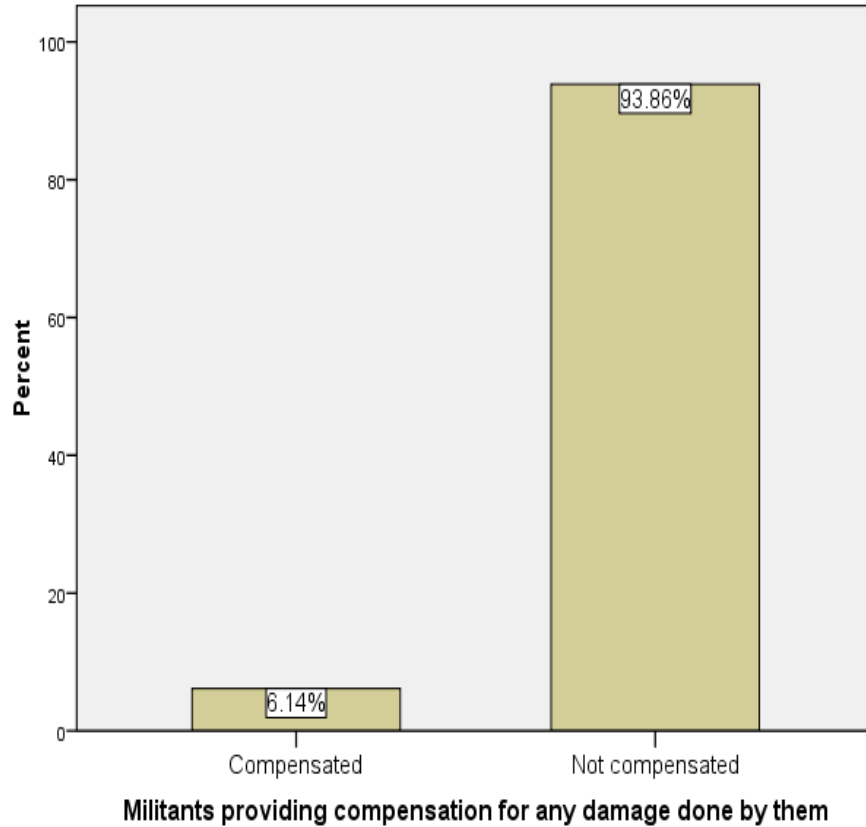
Information about the Militants understanding towards the sentiments of the civilians

Militants understanding towards the sentiments of the civilians	No. of Respondents	Percent
Understand	74	18.9
Don't understand	317	81.1
Total	391	100.0

The above table clearly indicates that out of 391 samples only 18.9 % responded that the militants understand the sentiments of the respondents and 81.1 % responded that the militants did not understand the sentiments of the civilians.

Figure no.4.B.1.31

Information about Militants providing compensation for any damage done by them



The above Bar chart clearly indicates that out of 391 samples only 6.14 % responded that the militants provide compensation for any damage done by them and 93.86 % responded that the militants did not provide compensation for any damage done by them.

Table no.4.B.1.32

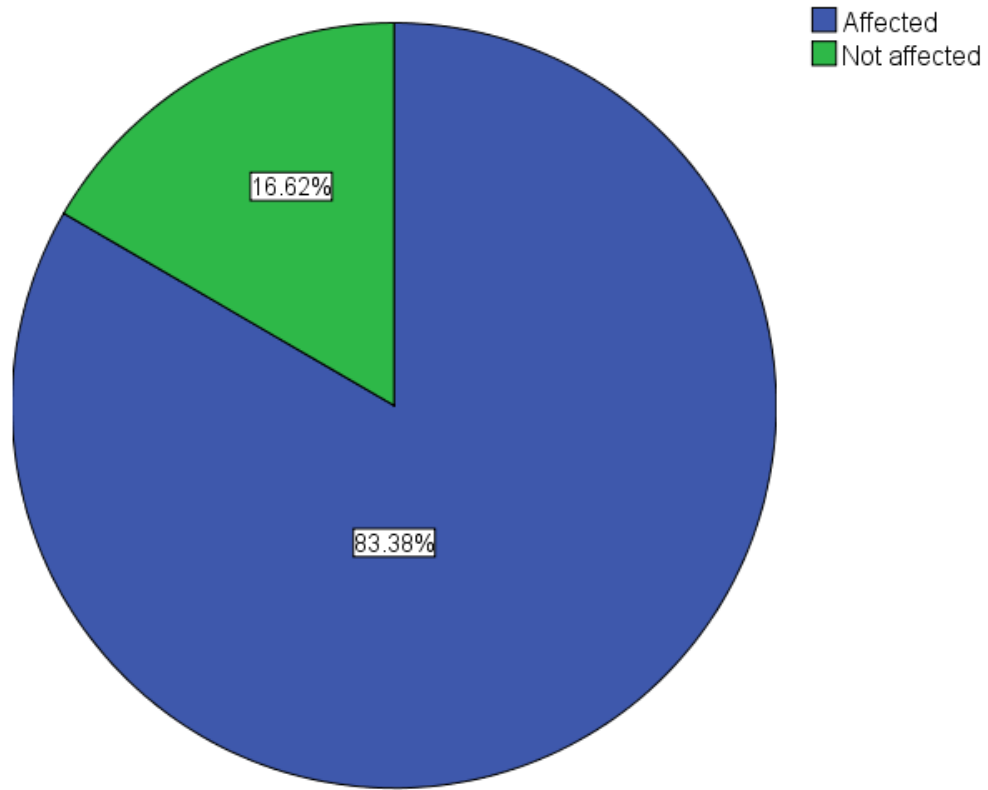
Information about the reaction when the militants did body search and luggage checking

Reaction when the militants did body search and luggage checking	No. of Respondents	Percent
Did not feel anything	32	8.2
Not comfortable	359	91.8
Total	391	100.0

The above table clearly indicates that out of 391 samples only 8.2 % responded that they did not feel anything when the militants did body search and luggage checking and 91.8 % did not feel comfortable when the militants did body search and luggage checking.

Figure no. 4.B.1.33

Information about the effect of human rights violation on the religious ethics of Christianity



The above Pie chart clearly indicates that out of 391 samples 83.38 % responded that violation has affected the religious ethics of Christianity and only 16.62 % responded that violation did not affect the religious ethics of Christianity.

Table no. 4.B.1.34

Information about the main cause of Terrorism activity in Ukhru District

Main causes of Terrorism activity in Ukhru District	No. of Respondents	Percent
Due to AFSPA	61	15.6
Misuse of powers	265	67.8
Suppressing the Insurgency	62	15.9
Other reason	3	.8
Total	391	100.0

The above table clearly indicates that out of 391 samples 67.8 % responded that the main causes of terrorism activity is due to misuse of power, 15.9 % responded that it is due to suppressing the insurgency, 15.6 % responded that it is due to AFSPA and only 0.8 % responded other reason as the main causes of terrorism activity in Ukhru district.

Table no. 4.B.1.35

Information about Terrorism brought psychological effect on the community

Terrorism brought psychological effect on the community	No. of Respondents	Percent
Effect	378	96.7
No effect	12	3.1
No response	1	.3
Total	391	100.0

The above table clearly indicates that out of 391 samples 96.7 % responded that terrorism has brought psychological effect on the community, 3.1 % responded that terrorism did not bring psychological effect on the community and only 0.3 % respondent did not give any opinion on the effect of terrorism on psychology of the community.

Chapter IV.C

Social work intervention and Module for prohibition of human rights violation

Chapter IV.C

Social work intervention and Module for prohibition of violation of human rights

4.C.1 Introduction

Social work is often a challenging task, yet worthwhile profession. Social workers took initiatives and responsibility to help individuals, families, groups and community to handle the various issues they are faced and to improve their lives and remain invulnerable. Social workers give counseling to the broken families, mentoring, capacity building, training and rehabilitation are the work taken by the Social workers. Social workers normally address human rights legal issues, advocating and assisting with the hearings, helping in preparing testimonies and other relevant legal documentation. Social workers does not confine only in advocacy and legal issues rather engage in research work, policy making, giving training, development work and capacity building.

Social workers maintain records and case history files and prepare reports for presentation. Social worker responsibility can be the kind work which requires overtime and optimum utilisation of minimum available resources. One of the basic aspects of social worker is controlled emotional involvement separating the emotional aspects of their individual life from their profession job. Social worker makes planning and theoretical framework for the welfare of human growth and progress so that community can sustain peacefully. Right base approaches are made and seek to analyze the inequalities which hinder the society and creating development problems. Social workers redress discriminatory practices, unlawful act, human rights violation, unjust distributions man miss used of power that hamper human growth and developmental progress.

Every individual is encouraged to participate, contribute, sustain, protect and enjoy political, social, economic, cultural rights, so that human rights and basic essential freedoms of individuals can completely be utilized and realized. Unlike others rights, human rights are entitled for every mankind which is collective rights for every individual being in spite of gender, race, color and nationality. Human right is for

everyone, individually and collectively with equal involvement it acknowledges the right self-determination, to self-respect and complete control the natural resources and natural wealth. Civilian has approach for the intervention for the peace and to integrate Human rights value to the social system, its massive step for the well-being of the society.

4.C.2 Social Work Rrinciples⁶

A social work principle means ideology and guidelines which are the outcome of research and experience. As we know Human Rights focused on two things research and experience the struggle for self-respect, dignity, moral norms and basic essential liberty which initiate the complete growth and progress of human capacity and potential. Human rights are governed by Civil and political rights and its components Socio-economic and cultural rights.

The following are the fundamental principles in which social worker served for human progress and development through adherence:

- i) Every individual has a unique value, and this justify the moral of the person.

- ii) Everyone has the right to self-fulfillment which does not intrude with other people's rights; moreover it has responsibility in contributing towards the goodwill of the society.

- iii) In spite of its formation, every society must function for providing the ultimate benefit for every members of the group.

- iv) Professional social worker has an obligation to the concept of equality and social justice.

- v) Professional social worker has the liability to disciplined knowledge; bestow objective and sufficient skills to deal with individual, group, community, and society for the progress and decision making of the society in conflicts to reduce social tension.

⁶ <http://ifsw.org/policies/human-rights-policy/>

vi) Professional social worker are always anticipated to give the finest intervention exclusive of bias and prejudice on the ground of age, gender, race, color, impairment, religious, language, regional, political parties, property, social class and social status.

vii) Professional social worker respect and honor the concept of confidentiality, privacy, and genuine utilization of information in the practice of Social work profession.

viii) Professional social worker gives maximum concern and focused to the client and less focused towards others. Social worker encourages the client to participate in every possibility, and regarding the risks and probable benefits of planned courses of action should be informed.

ix) Professional social worker normally anticipates the clients in taking up liability for deciding the course of action which affects their behavior. Social workers did not force to solve the clients problems at the cost of the interest of others party rather study and analyse the situation carefully to avoid conflict. They avoid used of legal compulsion in their social work practice.

x) Professional social workers give fair justified decisions, and stand for the right judgment. Professional social workers pay due regards to the “Ethics of Social Work – Principles” and the principles adopted by the “International Federation of Social Workers.”

The entire principles have been drawn from various experiences of social worker in order to carry out social work by being responsible to help the needy people individually in their various problems. These principles play as important roles on the practice of social work profession which presses forward to the cause of human rights.

4.C.3 Role of Social Worker

Social worker normally handles the general human problems and makes assessment. The objectives of Social worker is taking preventive measures and alleviating social problems. To enhance the standard of life of the society and sustaining the society is also the main target of Social worker. And hence, Social workers look forward to retain the rights and dignity of the individuals, groups and the community with whom they are associating.

Human rights theory shares a common platform with the principles of social work and emphasizing on the uniqueness of every person. Frequently, most of the fields of Social workers are operating in conflict areas with much anticipation. It is the requirement of the “National code of ethics” and “International Ethical Principles” and Standards in order to express respect in spite of color or race. Social worker experience and realized the need and importance of Civil and political rights in the community for solving their problem and difficulties. “Civil and political rights” are separate entity but inseparable for the stability and sustenance of social, political, economic and cultural rights. Social development and Policies of economic plays a crucial role in succeeding the expansion of human value and human rights.

Therefore, the role and accountability of social worker in the society, social worker always carry the moral sense of the community. As a result, the approval and value system, intellectuality and training of social worker experience and obligatory which they took as a professional accountability to promote human value, dignity and human rights. Hence, it is essential that Social worker needs to collaborate with other professional and NGO’s in executing human rights related problems.

Social workers are often seen in the forefront of the movements being as an active social advocate for changing the situation even though they are often convicted to oppression and ill-treatment. Many Human right organizations are formed to encourage social workers who are working in risk for following social work profession and practicing their

professions. In 1988 “International Federation of Social Workers (IFSW) Human Rights Commission” was established in order to promote social work professionalism and to provide universal support for the profession. The “International Federation of Social Workers (IFSW)” strives for bring social justice and human rights by promoting of social work profession through ideal practical methods and with the assistance of various International Organization.

Mentioned below are the roles of social worker in different social set up.

1. Policy statement:

Human rights are the basic rights which are entitled and necessary for development of individual’s personality at the fullest. Social work professional used historical and empirical methods to achieve human rights for all people since it is prerequisite fundamental for the survival of human race. Without respect and realization of the fundamental concept of the inborn self-esteem and value stability of every individuals cannot be secured in this world.

Thus, positive action is required and social workers believe that without positive response and action basic human rights cannot be attained by the individual, communities, nations and international at large. Social worker accepts the roles and shares the responsibility to resist and remove all types of violations of human rights. Social worker has been genuinely exercising the responsibility as per their ability in their practice of social work through case work, group work and community work, in their roles as representative from organization. Social work profession has represented internationally proclaiming human rights as general standards and as a guideline and manual for all the social work profession.

2. Value of Life:

Uphold the worth and value of life is the fundamental theme for the work of human rights. Social worker does not only resist the cross human rights violation which terrorize

or threaten the quality of life rather they are active in promoting better life, enhancing the quality and nurturing activities. Social worker focused on physical and psychological well-being of an individual these two aspects are the main factors to have better standard life. The weakening of the social situation and the inexistence of restriction on health program reduces chances for existence of human life. Social workers emphasize on the rights of the individual, group and community, provide awareness and protect from preventable diseases and disabilities.

3. Liberty and Equality:

Every individual is equal before the law and is free since from the birth. The basic freedom includes the right to equality, liberty, and liberation from bondage, torture, liberation from random arrest, cruelty, inhuman treatment and freedom of speech and thoughts. Every individual regardless of race, gender, color, birth, language, religious, political group, status or social class should have equal rights and treatment under the prescribe law. The concept of equality and liberty is closely connected to the fundamental concept of justice; these two principles are considered as the most important human values affirming the significance of human life.

Social workers make sure that equal right to use the public facilities and social welfare provision as per the availability of the local government and Central government resources. Social worker has a particular responsibility to check whether all the citizens are availing equal benefit from the public services and they make sure no discrimination exist in any form in utilizing the public amenities.

4. Justice and solidarity:

Every individual has a right to protection against undemocratic suppression, unjustified, unreasonable arrest, and interference with privacy, dictatorial and repressive. Every person is to be equally protected under the law as it is mandate. When the law is violated any person has the right to avail fair test to be made by the judicial court. Every individual has a right to get encouragement and back from the citizens. The idea and

importance of oneness is to get mutual support because the unbiased function of the law is to protect the citizens. However, social justice needs extra legal system it obliged the fulfillment of basic human needs and their opinion. Social worker has to often argue with the bureaucrats while chasing for justice. Social worker expresses their struggle through Human Rights Commission in and expresses oneness with the under privilege and abuse. Hunger, poverty, homelessness and racism are human rights violation; social worker stood for the rights of the under privilege community and initiate campaign for social justice.

5. Social responsibility awareness:

Social worker responsibility cannot be define in limited ways they are usually known and recognized for their immense responsibility in the community set up, building nation and to the world community. Social worker contribution towards the worldwide development is enormous, personal skills, talents and commitment towards the profession of human rights is expanding. Their intellectual and physical resources are utilized for social cause and help those who are not well prepared. Professional social worker involvement with the vulnerable and under privilege community is the impact of social workers' liability. No individual or society has the right to involve or initiate in any activities, like promulgating war, hostility, violence, hatred and racism, opposing to the institution and maintaining of human rights.

Human being has a trusteeship and equal responsibility for the good will of all human races. Pollution and environmental degradation cause a threat to human life and diminish the quality of life in contemporary society. Industrialization has deceived the society; unbalance allocation of the resources; excess consumption and ignorance of the harmful consequences of pollution has put our life into unfortunate situation. Professional social workers deal with the groups and community in tackling the consequences cause by declining of environment pollution.

6. Peace and Non-Violence:

Social work principles directly opposed to violence, war, hatred, conflict, hostility and militarism. Initiating peace and encouraging non-violence is the ethics of social workers; the main goal is to achieve peace and harmony with oneself and the society. They are devoted in pursuing non-violence and creating peaceful environment where every mankind is secure and safe to live. Professional social workers experienced conflict with the ruling party and exchanges harsh words in the process of settling down the situation. They are more or less a mediator and peace maker; they reason out the problems and look for the solution through dialogue and discussion. Professional social worker provides training, teaches human rights value, capacity building, orientation program, assessment and deal with irreconcilable differences of the community.

Organizing awareness program, work shop, seminar on healthy living is one of the prime objectives of social worker and exercising of power and violence are strongly discourage. Whoso ever engaged in any acts of violence are condemned by the social workers and they devote their whole capacity in constructing the society to achieve social justice.

4.C.4 Active NGO working in Ukhrul District, Manipur⁷

Name of the Organization: Volunteers for Village Development (VVD)

Vision and mission

Vision:“The organization visualized a society with sustainable livelihood, where love brotherhood and equitable life prevails.”

Mission: To ensure self Help Initiatives of the people for sustainable livelihood, reducing conflict, liberating from discrimination and enhancing people’s participations in governance.

History:

The Volunteers for Village Development (VVD) was founded in 1982 by Capt. (Retd.) Ashok Y. Tipnis from Maharashtra who got married to Tangkhul woman from Lunghar village and a renown social worker Tennyson Kazingmei of Lunghar Village. The Volunteers for Village Development (VVD) has been working for the community development since 36 long years back, it is one of the oldest NGOs working in Ukhrul district.

For the last 36 long years VVD has been operating in a conflict torn state of Manipur state where studying the peoples nature and characteristic are unpredicted and a great challenge. The organization has under gone several mixed experiences of sorrow, joy humility, appreciation, intimidations extortion threats and kidnapping; but this does not hinders the organizations motives and the organization just wished to leave those bad incidence as unavoidable experiences of life. After all the experiences, the organization believes that God will guide and preserve the organization as it has been growing for so long with immense progress.

⁷ <http://www.vvdukhrul.org/>

Every year July 20 is observed as the “Pass Over Day” of the organization as an acknowledgment to God’s providence and safeguarding the Organization. The organization satisfaction comes from the joy and acknowledgement which comes from the downtrodden rural community where the organization render the services. The organization raised people’s awareness on various issues related to their own situation by influencing structural change, creates economic impact to reduce high interest rate of private money lenders within the district, improving food security, motivating utilization of sustainable used of land and freely available natural resources by influencing the community to protect and preserve their traditional rights over their ancestral land and natural resources. The organization also influences to change the attitude and mindset of gender issue of the community and it has been so effective. Through their influence and motivation people are slowly adapting more concern for the community and share love, concern and fellowshiping with each other. VVD has initiated a very important role in determining the community and act as the head of the family of the community.

Organization structure:

The organization head office is in Ukhrul district and it is based at Ukhrul district. The organization has three main field centres in three different blocks (i) Phungyar block (ii) Chingai block (iii) Tamenglong district. The organization has 53 staff members which are divided into various supporting staff and Programme staff. The Programme staffs are again divided into Action aid funded staff. EWDE-BftW funded staff and Mirco Finance with independent day to day management.

Intervention on Human Rights issues

1. Conflict Mitigation:

Manipur state has been experiencing bitter ethnic conflict and violence since decades; the major reason is due to the land dispute and enmity between the tribals mainly the Nagas and the Kukis, the Kukis and the Paites many, the Meities and the Pangans it has been terrific for several years due to communal conflict in Manipur.

At the time of conflict among the Nagas and the Kukis ethnic groups in 1990s the organization took peace initiative for them and intervenes to avoid violence and tension among the two communities. The situation was very tense that killing each other was the intension among the two ethnic groups and there is not a single day in the newspaper where there is no killing, burnt down of houses and destroying of villages. As the ethnic conflict was supported by the armed groups for both sides it becomes more severe. The coverage of media spread more rumors and chaos, this arouse more communal emotions and ignite more violence. Whosoever talked about peace was considered as coward and it was denied by both the ethnic groups. The church leaders and Reverends also talks about vengeance and hatred. Even the Human rights activists are also bound by their loyalty towards their own ethnic community and narrow ethnic nationalism.

Politicians are also influence by their ethnic communalism and greedy for their own personal political gains making it more difficult to negotiate and bring peace. The government effort to bring peace resulted to more violence and the two ethnic groups undermine the government efforts to bring peace and solution. To stabilize such situation Capt. A.Y. Tipnis, (Rtd.) as Programme Organiser of VVD took the initiative of building alliance with CRN (Committee for Restoration of Normalcy) formed of “United Naga Council (UNC)” and “the Kuki Inpi Manipur (KIM).” Through the formation of CRN both the volunteers from the Nagas and the Kukis participated the peace workshop organized by the VVD. The workshop stress on the conflict resolution facilitated by the

THREAD of Orissa, the workshop came out to be successful and later it was known as “Fraternal Green Cross” which signifies humility, progress, sacrifice and brotherhood.

2. Rehabilitation program

The organization first target is to rehabilitate the displace villagers and to minimize the misery of those homeless family and to provide means of livelihood sources for the victims of the ethnic conflict. The organization belief that such humanitarian work can bring closeness among the two ethnic groups. As a relief assistance material like cooking vessels, rice, tarpaulins and blankets were distributed accompanied by peace procession, meetings, and peace workshops based on peaceful co-existence among the two tribes by influencing the church and other civil organizations.

3. Initiating peace and harmony

Another challenge of the organization was to change the attitude of taking vengeance, mutual hatred. To bring reconciliation the organization organized sports meet, cultural programmes, project related meetings, residential training and church for bringing reconciliation in the conflict areas. The organization has formed peace committee according to area wise through the participation of the community which in turns strengthened the local capacity for peace initiative and influence in resolving local issues in many situations. The felt needs to strengthen the local bodies stimulate the organization to give training for peace cadres for the conflict areas. In order to have peace of mind and to release tension the organization has arrange several vocational training like wood crafts, bag making, weaving, embroidery, tailoring and many more for the conflict affected areas.

4.C.5 Tangkhul Naga Long intervention on Human Rights Violation in Ukhrul District.⁸

Tangkhul Naga Long:

Tangkhul Naga Long is one of the biggest apex bodies and a federation of all Tangkhul community. It is the highest apex body of the Tangkhul Naga community at the Tribe level. The Tangkhul Naga Long was formed on before 1914 long back before the Second World War Started but its constitution was lately adopted after the official formation of the Tangkhul Wungnao Long (Tangkhul Kingship forum). The Tangkhul Naga Long is not a Government body, political or, nor is it a social organizations and NGOs rather it is a tribal apex body of the Tangkhul Naga community under the customary system of the Tangkhul Naga community. Most of the social organizations and political begin in the Village community and it was formed according to the Tangkhul Naga community traditional institutions which was evolved naturally since the ancient time.

The Tangkhul Naga Long was formed by the Tangkhul Naga community with the following objectives:

- i. To preserve the Tangkhul Naga community history and identity and to uphold the solidarity of all Tangkhul Naga community villages
- ii. To reconstruct the Tangkhul Naga community family.
- iii. To protect and safeguard from war from outsider.
- iv. To protect and safeguard the Naga system and cultural tradition.

There are four historical longpang (court) in Ukhrul district; any cases were solved and settle according to the geographical location. However, incase if the dispute among the Longpang or if the accused or victim or petitioner are not satisfied with the verdict and decision of their Longpang then they approach to Longrei (which is the apex court of the Tangkhul Naga community).

⁸ <https://kharinyoshimrah01.wordpress.com/2016/04/13/the-social-structure-of-tangkhul-naga/>

The apex body of four Longpang (Court):

- i. Ato (North) Longpang
- ii. Aza (South) Longpang
- iii. Zingtun (West) Longpang
- iv. Zingsho (East) Longpang

Roles and Responsibility:

- Organize peaceful rally
- Intervening in the cases
- Proceeding to the higher authority
- Advocating for the rights
- Initiating dialogue and discussion
- Developmental work and giving proposal
- Maintaining law and order.
- Initiating peace
- Monitoring the govt. funded project
- Initiating Human Rights
- Safe guarding and protection from discrimination
- Preserving indigenous rights
- Networking with NGOs and international organization
- Investigation work
- Welfare service to the community

4.C.6 Tangkhul Shanao Long (Tangkhul Women Union) intervention on Human Rights Violation in Ukhrul District.⁹

History:

Tangkhul Shanao Long (TSL) was formed in 1974 after several incidents of humiliation and inhuman torment and ill-treatment by the Indian Arm Forces. The consequence of March 1974 in which two villages Kumram and Grihang were intensely operated by the 95 Border Security Force (BSF) led the foundation for the formation of Tangkhul Shanao Long (TSL). In this incident the villagers were grouped together and separated male and female. On keeping separately male and female many females were raped, mishandled and sexually abused by the Arm Forces. Villagers were restricted to come out from the grouping and their houses were raided, valuable things and goods were robbed by the Arm forces.

Miss Rose Ningshen from Kumram is one of the rape victim and due to humiliation and unbearable shame on 3rd March the same year she committed suicide. Such kind of rape incident is one of the many incidents committed by the Indian Arm Forces. The Arm Forces behave like beasts towards the Tangkhul women since decades. To respond to such kind of inhuman behavior towards women Tangkhul women realized the need to form a Women Union so that they can jointly fight back together and voice their grievances at the higher authority. They know unless such kind of group comes together the Tangkhul women will continue to be humiliated and discriminated. It was on 4th March 1974 “East District Women Association (EDWA)” was formed but later it was renamed as Tangkhul Shanao Long (TSL). The Tangkhul Shanao Long (TSL) is the apex body of all the women’s organization of Tangkhul community of Ukhrul Districts. The motives of the formation of Tangkhul Shanao Long (TSL) was to fight for the numbers of humiliations and inhuman treatment done to the Tangkhul women by the Indian Arm Forces in Ukhrul

⁹<https://www.facebook.com/media/set/?set=a.404432026287751.96106.382340698496884&type=1&l=9df6eca75c>

district. Apart from safeguarding the women's rights, dignity of women and modesty, the Tangkhul Shanao Long (TSL) also organized meetings to promote peace, economic upliftment and improvement of livelihood, human rights and human trafficking, environmental awareness etc.

Membership:

All the women society of every Tangkhul community village is a unit of Tangkhul Shanao Long (TSL). But the active membership of Tangkhul Shanao Long (TSL) starts from 15 (fifteen) years and above. Out of 260 odd Tangkhul community villages, almost all the villages are affiliated units of Tangkhul Shanao Long (TSL) except some few villages. Tangkhul Shanao Long (TSL) has total members of around twenty thousand members.

Structure:

The President of Tangkhul Shanao Long (TSL) is the Chief Functionary and spokesperson of the organization. She is appointed as a full time worker and is assisted by the General Secretary who also is a full time worker along with the executive committee members. Apart from this there is General Body which consists of the entire registered members. General Body meets not less than two times in a calendar year and the Executive Committee meets not less than seven times in a calendar year or more than that as per the situation and the needs arises. The General Body has the final authority for taking any decision and drafting any major policy of the Tangkhul Shanao Long (TSL) even though the Executive Committee executes day to day activity and program of the Tangkhul Shanao Long (TSL).

Aims & Objectives of TSL:

- i. To safeguard the rights, dignity of women and modesty of women
- ii. To promote cultural, customary life of women and education.

- iii. To promote economic growth and welfare of the total livelihood, which include handicraft, animal husbandry, agriculture, tailoring, weaving etc.
- iv. To promote peace, growth, development and prosperity in every respects.
- v. To maintain and create healthy environment in life.
- vi. To establish rapport with the other organization with similar objectives all over the globe.
- vii. To create awareness among the villagers by organizing and conducting training, seminar, consultation, workshop etc.
- viii. To participate in maintaining ecology and balancing environment.
- ix. To organize relief, charity and grant for whoever is in genuine need due to natural calamities and unforeseen incidents.

Programme Activities:

Due to unavailability of good resources and finance back up many of what Tangkhul Shanao Long has planned is not able to execute but still then various program and activities has been under taken such as:

- i. Giving relief and assistance to the victims of human rights violation by the Indian Arm Forces and others.
- ii. Weaving, farming, handicrafts trainings etc.
- iii. Organizing workshop, seminars, meeting, consultation and awareness program on various issues.

Brief account of past and present activities of TSL on Human Rights Violation

i. Due to the rape incident of Ms. Rose Ningshen of Kumram village which resulted to suicide on 3rd March 1974, the women group from every Tangkhul village come together with strong motives and formed East District Women Association (EDWA) on 4th March 1974 which later changed into Tangkhul Shanao Long.

ii. When Ms. Luingamla Muinao 17 years of Ngainga village was shot dead by Capt. Mandir Singh and Lt. Sanjeev Dubey of 25 Madras Regiment on January 24, 1986 for denying to rape. Tangkhul Shanao Long won the case after fighting the case in the Supreme Court and the convict was later court marshaled.

iii. When the 21 Sikh Regiment committed inhuman act like molestation, tortured, sodomy, raped, forced labour went unabated in 1982 and C. Daniel and C. Paul were kidnapped and murdered. When the case was registered in the Supreme Court Tangkhul Shanao Long took great initiative in the case and even requested intervention of the Government by sending a fact finding team from 17th August till 22nd August 1982.

iv. Again in 1986 another fact finding team was appointed and sent from the Government of India through the initiatives of the Tangkhul Shanao Long for the continuous atrocities committed by the Indian Arm forces.

v. Tangkhul Shanao Long filed a case in the Court against when the Assam rifles committed atrocities against women on the 15th August 1993 by cross firing randomly and injuring hundreds of women in Ukhrul town.

vi. In May 9, 1994 when the Assam Rifles killed two persons along with Mrs. Mathotla (a widow) in her shop at Ukhrul town TSL filed a case in the High Court against the Assam Rifles for the killing the civilians. TSL also accused the Assam Rifles for blowing up 2 inch mortars at the residential areas, damaging numbers of houses and properties, injuring numbers of civilians, harassing and torturing hundreds of women and men, looting valuable etc.

vii. TSL also accused the 20 Assam Rifles for killing of a teenage school going girl Ms. Worchungla, a student of class VI and the other two men on 17th August 1994. The case was later filed in the court with the intervention of TSL. Apart from such activities TSL has taken great initiative in human rights movement.

Future aspiration of TSL:

The Tangkhul Shanao Long is looking forward to grow into a bigger and well equipped organization which can provide self-sufficient in every aspect including its building. TSL wants to equipped fully otherwise so that the organization is self-reliant and self-sufficient in its own autonomy and could able to help and promote all women stand up on their own feet for equal Human Rights opportunity as a rightful citizen of the land both in the family and in the society. TSL is looking for the right channel to provide better services, funds and other resources for the welfare of Tangkhul women.

4.C.7 Tangkhul Katamnao Saklong (Tangkhul Student Union) intervention on Human Rights in Ukhrul District¹⁰

TKS is the biggest apex body of Tangkhul Student Union also known as Tangkhul Katamnao Saklong (Tangkhul Student Union). TKS is one of the youth organization and the oldest student union of the state working for the welfare of the society since decades. The history of the Tangkhul student union traced back to the foundation initiated by William Pettigrew who is an American Baptist missionary. He laid the foundation of education in Ukhrul district and first started a Middle English school in February 1897 and has served in educational field without a break. In 1903 Pettigrew took a total of 57 boys and made them enrolled in elementary school.

R. Khathing a college going student initiated the idea of student conference with the idea of educational advancement, cooperation with each other and development in every walk of life. Through his initiative the first student conference assembly was held at Ukhrul mission school on 15th June 1932 with the student representative from Nambisha, Ningchou, Bungpa, Apong, Shangshak, Nungshong, Hungbum, Phalee, Shongran, Talui, Lunghar and Chingjui. The conference was under the assistance and supervision of NG. Ragui and L. Sopei. After the foundation of the Tangkhul students conference R. Khathing Ukhrul was elected as the first president of Tangkhul student conference with the aim towards progressive development in the field of education and overall development.

Initiatives on human right violation

1. Rose Ningshen a rape case:

In the year 1974 a memorandum relating to the case of Rose Ningshen a rape victim, Ngaprum village, Grihang village was on 18th May submitted to 95 BSF Bn., followed by submission of another memorandum on construction of Youth hostel and

¹⁰ Historical Souvenir, Tangkhul Katamnao Saklong 1932-2007

District Library to the Chief Minister. Through the convulsive effort of the TSC, the Government favored Ukhrul District by raising Primary Health Centre to the status of the present District Hospital. TSC was later change inter TKS (Tangkhul Katamnao Saklong) Tangkhul Student Union in 1979.

2. Intervene on unforced disappearance:

The attacked of Namthilok by NSCN (IM) on 19th February 1982 resulted in the killing of 21 Sikh Regiment Soldiers and seizing of arms. As a consequence of the incident civilians of the villagers were harassed by the Sikh Regiment including C. Paul and C. Daniel who were found to have been killed, the dead bodies of which have remained untraced. The movements of the villagers were even threatened. In this dark period of time the Journalist association visited four villages in terror. TKS assisted the visiting Journalist association, Naga People Movement of Human Rights (NPMHR) members and the representation of Naga Student Union Shillong (NSUS) as the fact finding team. TKS visited several villages, taking affidavit written and certificate exclusively by ZV. Vakham, Advocate. In connection with the atrocities meted out to the villages the NPMHR sued a case in the Supreme Court. The TKS to a certain extend shared the responsibility with the NPMHR to rescue the affected villages. In response to this TKS made a silent procession twice at Ukhrul followed by bandhs and economic blockade in which 150 TKS volunteers were arrested by the 20th Assam Rifles and some of the volunteers were badly beaten.

3. Advocacy:

During the harassment of the civilians under the Indian Army, in the midst which was the brutal killing of Esau Champhung Changta by the 12th Garhwal Rifles in October 1984 at Talui camp including many of such cases was the order of the day in the pre-cess fire period to which TKS did not remain a silent spectator but were fighting until the greatest extend in suing cases to find justice. In 1986, having failed in attempt to rape Ms. Luingamla Muinao of Ngainga village was later shot to death by Captain Mandir Singh and lieutenant Dubey of 13 Mhars. To find justice TKS sued

the case of Ms. Luingamla Muinao in the Court and later they were Court Martialed. The case relating to killing of Z.V. Ngachonmi of Sirarakhong village on 24th April 1986 by the 4th Assam Rifles. R.V. Thomas of Luireishimphung village and Paul of Thiva village by 6th Dogra Regiment and E.P. Vincent of East Tusom in the month of January 1986 by 9th Grenadier were sued by the TKS in the Court to find justice. Ultimately the 9th Grenadier was replaced by the 8th Kumoan Regiment.

4. Organizing peace rally:

The biggest ever rally was staged at the district headquarters organized by TKS in 1994 as a direct condemnation to the uncalled action of the Assam Rifles who bombarded the Ukhrul district head quarter as a frustrating retaliation against the gunning down of its Major Pakshi and Captain Labsingh by the NSCN (IM). In 1995 the Assam Rifles gunned down three innocent school going children intentionally at Thiva village after a severe clash between NSCN (IM) and 25th Assam Rifles. The TKS visited the village and collected the detail reports of the incident. The TKS strongly condemned and exposed the dastardly coward act of the Assam Rifles to the outside world immediately. In the aftermath of the exposure the president and his colleagues were targeted and allegedly charged of working with the NSCN (IM), giving a hard time to the student leaders and the community.

5. Involvement in Nation building:

The Tenure 1994-1996 under the Presidentship of Standhope Varah actively involved in the Nation building. When Huishu village was ablazed in fire in the aftermath of the NSCN (IM) and Assam Rifle clash, TKS was the first civil society of the district to visit the said village intervened in the unwarranted army atrocities meted out to the innocent villagers by the Assam Rifles in the year 1996.

6. Confrontation:

Confrontation between the student leaders and Indian Army were regular features of the day, the relationship between the Assam Rifles and TKS was at wits end. Though the Indian Army gave the TKS hard time, the TKS tackled with all the challenges that came their way amicably and carried out all its duties smoothly. To let peace prevail, TKS took active role in making the “Seminar on Peace” organized and sponsored by the Naga Students Federation (NSF) and Shri Kuldip Nayar; a success in the year 1996 at Delhi. The seminar had its poignant significance as there was no Indo-Naga ceasefire then.

7. Initiating peace talk:

When the ceasefire between the GOI and NSCN (IM) was signed in the year 1997, the TKS as one of the most responsible civil societies. It openly welcomed the unique development and lauded both the parties for the tremendous achievement. In all the peace process TKS took the initiative part in mobilizing and campaigning the general public to support the peace talk.

4.C.8 Analysis of Social Work Intervention for prohibition of Human Rights Violation.

In this chapter the role and importance of social worker in conflict and disturb areas where there is need for rehabilitation and normalcy are explain in brief. An attempt has been made to bring out the best solution for the problems, intense study was done without the interest of any party to make the study a reliable source and unbiased in its findings.

Table no. 4.C.8.1

Information about Civil Organization taking initiative to stop terrorism

Civil Organization initiative to stop terrorism	No. of Respondents	Percent
Taking initiative	332	84.9
No initiative	58	14.8
No response	1	.3
Total	391	100.0

The above table clearly shows that out of 391 samples 84.9% responded that Civil Organization are taking initiative to stop terrorism, 14.8% responded that Civil Organization are not taking initiative to stop terrorism and 0.3% respondents did not response anything.

Table no. 4.C.8.2

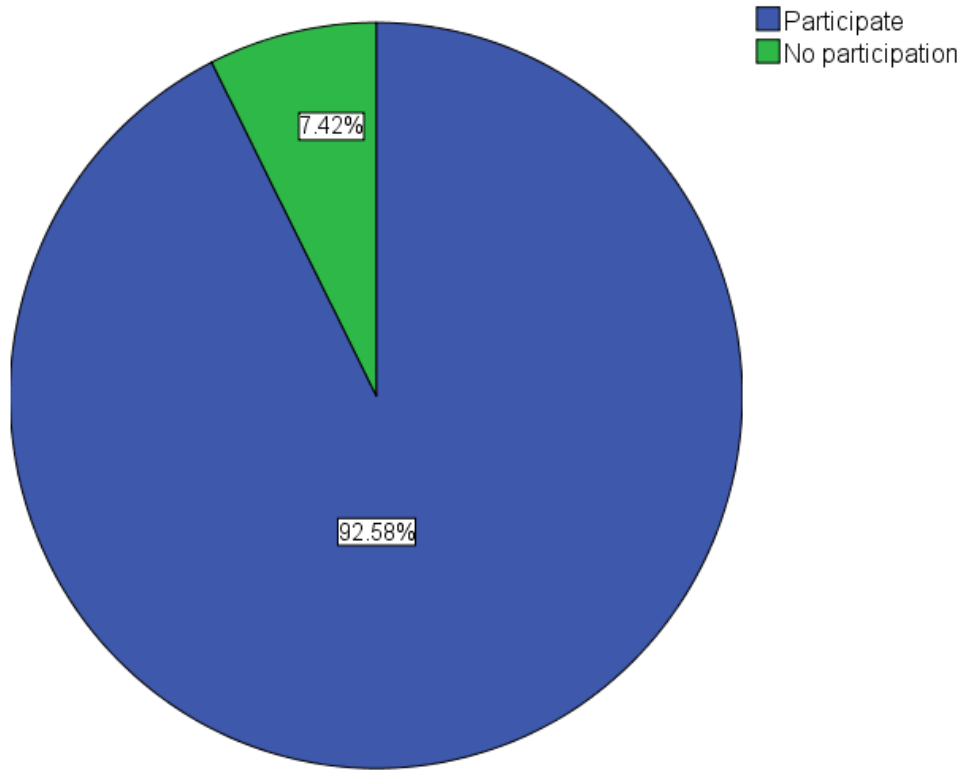
Information about measures to reduce terrorism

Measures to reduce terrorism	No. of Respondents	Percent
Removal of AFSPA	69	17.6
Respecting Human Rights	254	65.0
Stop Misusing power	60	15.3
Evacuation of Military	7	1.8
Others	1	.3
Total	391	100.0

The above table clearly shows that out of 391 samples 17.6% responded that the means to reduce terrorism is removal of AFSPA, 65.0% responded that respecting Human rights will reduce terrorism and 1.8% responded that evacuation of military power will reduce terrorism. Only 0.3% respondents give other opinion for reducing terrorism.

Figure no. 4.C.8.3

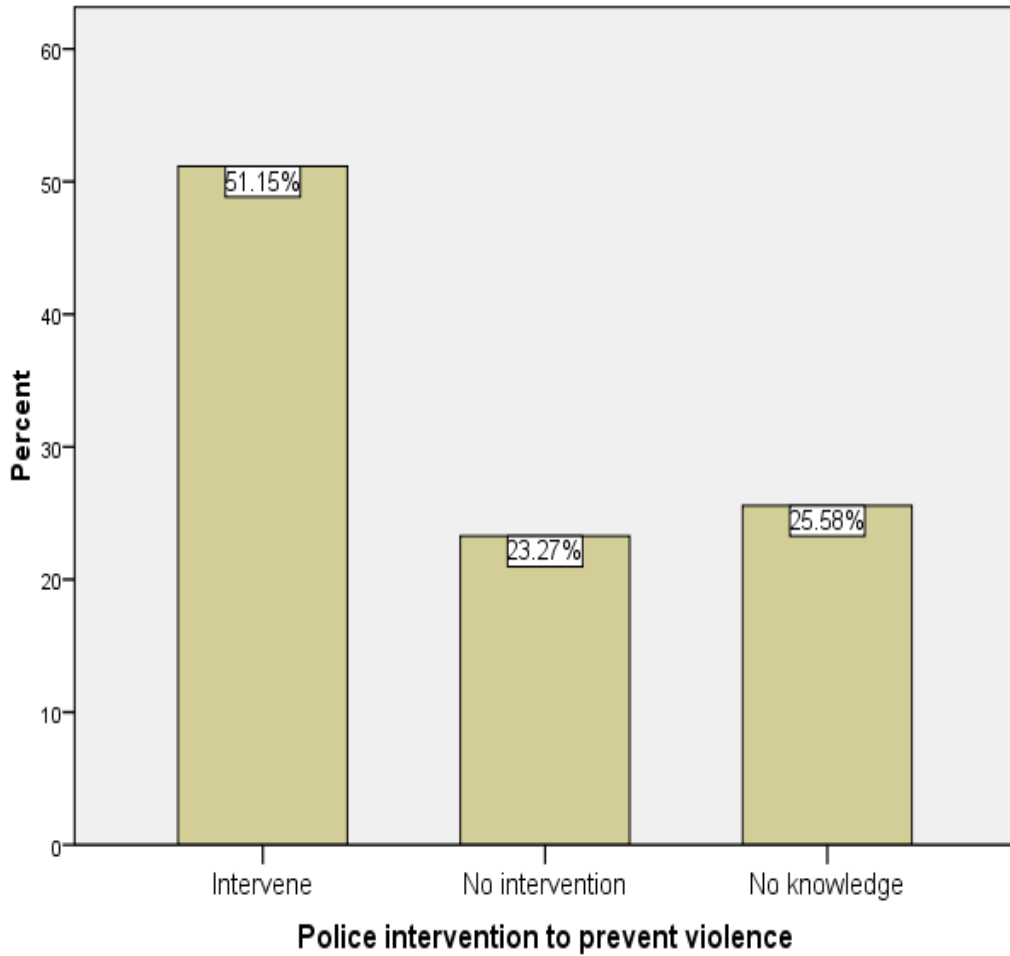
Information about participation of woman folk to stop terrorism



The above Pie chart clearly shows that out of 391 samples 92.58% responded that woman folk participate to stop terrorism and 7.42% responded that woman folk did not participate to stop terrorism.

Figure no. 4.C.8.4

Information about the intervention of police in preventing violence



The above Bar chart clearly shows that out of 391 samples 51.15% responded that police intervene to prevent violence and 23.27% respondent that police did not intervene to prevent violence. 25.58% respondents did not have any knowledge about intervention of police to prevent violence.

Table no. 4.C.8.5

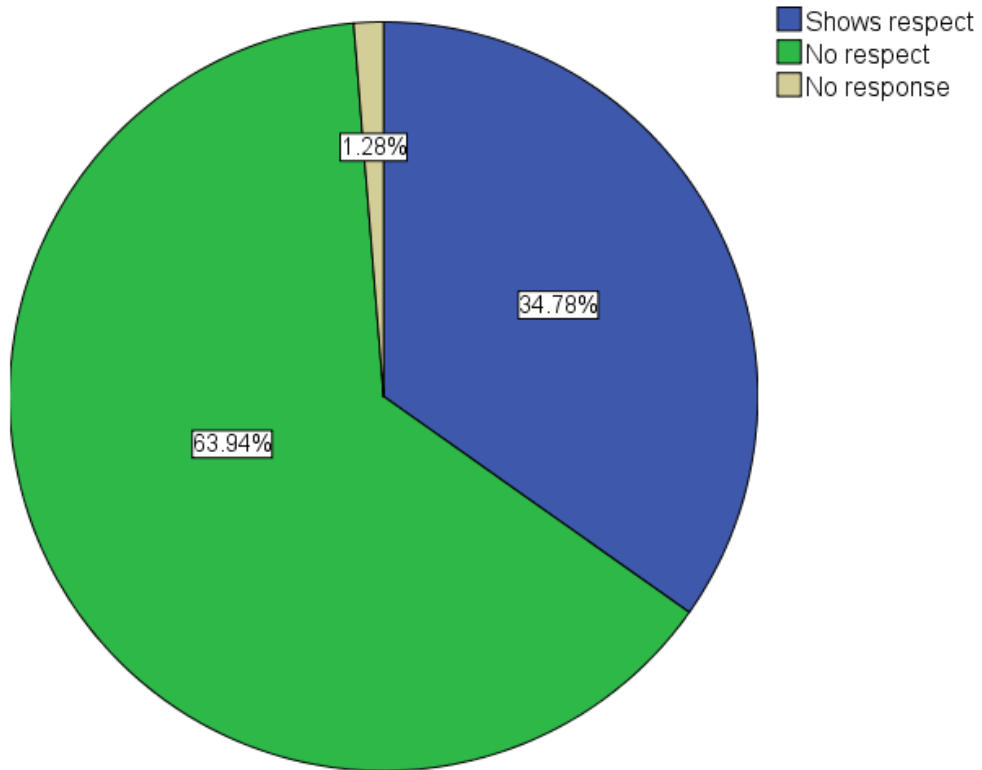
Information about the relationship of Human Rights Organisation and the Military

Relationship between Human Rights Organisation and the Military	No. of Respondents	Percent
Good relationship	115	29.4
No relationship	273	69.8
No response	3	.8
Total	391	100.0

The above table clearly shows that out of 391 samples 29.4 responded that Human rights organization and military have good relationship and 69.8% responded that Human rights organization and the military did not have good relationship. Only.8% respondents did not have any knowledge about relationship between Human rights organization and military.

Figure no. 4.C.8.6

Information about Indian Military respect to Human Rights



The above Pie chart clearly shows that out of 391 samples 34.78% responded that the Indian military shows respect to Human rights and 63.94% responded that Indian military did not respect to Human rights. Only 1.28% respondents did not have knowledge about Indian military respect towards Human rights.

Table no. 4.C.8.7

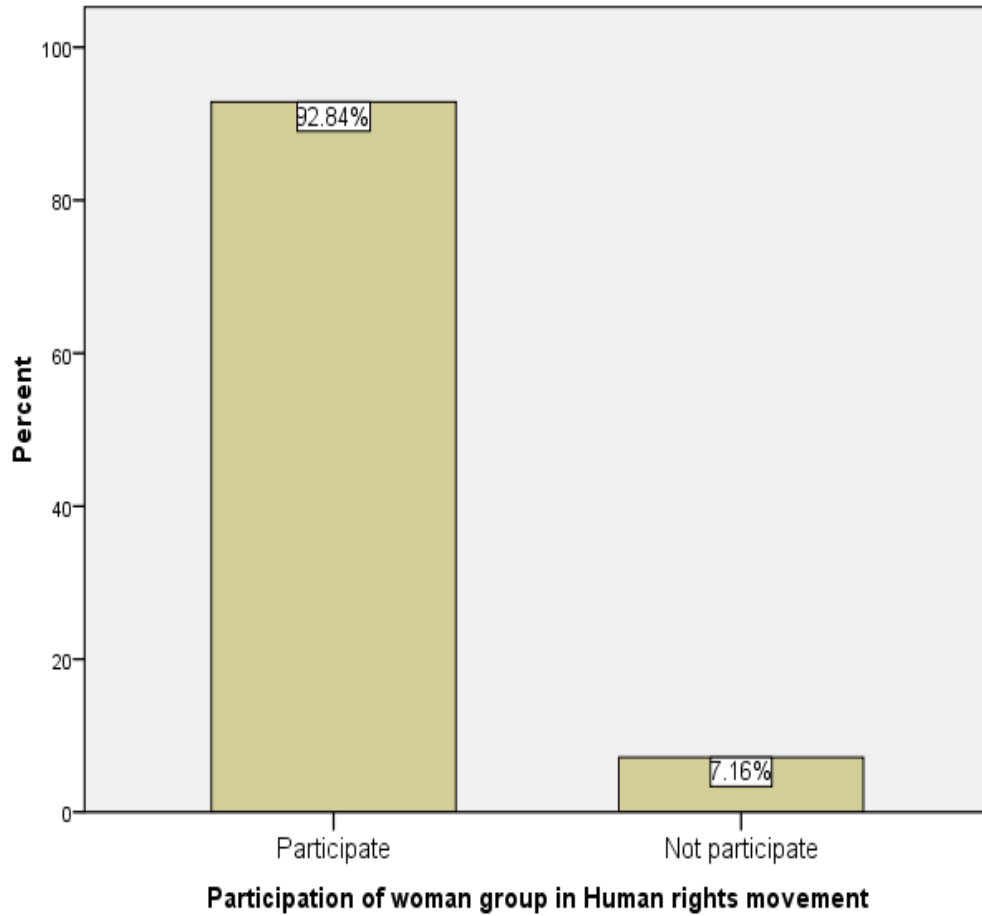
Information about threatening by Military when initiating Human Rights movement

Threatening by Military when initiating Human Rights movement	No. of Respondents	Percent
Threaten	305	78.0
Not threaten	80	20.5
No response	6	1.5
Total	391	100.0

The above table clearly shows that out of 391 samples 78.0% responded that Indian military threaten when initiating Human rights movement and 20.05% responded that Indian military did not threaten when initiating Human rights movement. Only 1.5% respondents do not give any opinion about Indian military threatening when initiating Human rights movement.

Table no. 4.C.8.8

Information about participation of Women in Human Rights movement



The above Bar chart clearly shows that out of 391 samples 98.84% responded that the women participate in Human rights movement and 7.16% responded that the women did not participate in Human rights movement.

Table no. 4.C.8.9

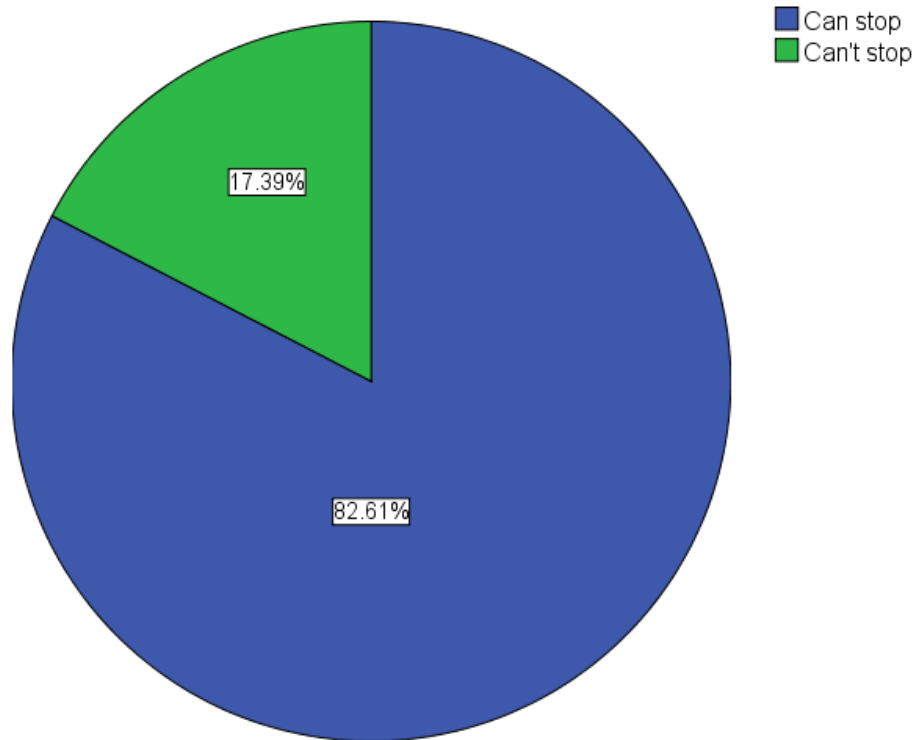
Information about the effectiveness of Human Rights Commission in Ukhrul District

Effectiveness of Human Rights Commission in Ukhrul District	No. of Respondents	Percent
Effective	89	22.8
Not effective	100	25.6
Don't know	196	50.1
No response	6	1.5
Total	391	100.0

The above table clearly shows that out of 391 samples 22.8% responded that Human rights commission in Ukhrul District is effective, 25.6% responded that Human rights commission in Ukhrul District is not effective and 50.1% responded that they did not know anything about Human rights commission in Ukhrul District. Only 1.5 % respondents did not give any opinion about effectiveness of Human rights commission in Ukhrul District.

Figure no. 4.C.8.10

Information about Human Rights Movement can stop terrorism



The above Pie chart clearly shows that out of 391 samples 82.61% responded that Human rights movement can stop terrorism and 17.39% responded that Human rights movement cannot stop terrorism. Thus majority responded that Human rights movement can stop terrorism.

Table no. 4.C.8.11

Information about giving report to Social Activist for assistance

Giving report to Social Activist for assistance	No. of Respondents	Percent
Reported	177	45.3
Not reported	213	54.5
No response	1	.3
Total	391	100.0

The above table clearly shows that out of 391 samples 45.3% responded that they reported to the Social Activist for assistance and 54.5% responded that they did not report to the Social Activist for assistance. Only 0.3% did not give any opinion regarding giving report to the Social Activist for assistance.

Table no. 4.C.8.12

Information about the response given by Social Activist for assistance

Response from social activist	No. of Respondents	Percent
Positive response	248	63.4
Negative response	142	36.3
No response	1	.3
Total	391	100.0

The above table clearly shows that out of 391 samples 63.4% responded that Social Activist give positive response when approached for assistance and 36.3% responded that Social Activist did not give positive response when approached for assistance. Only0.3% did not give any opinion regarding response given by Social Activist when asked for assistance.

Table no. 4.C.8.13

Information about Social worker to intervene in social crisis

Social worker to intervene in social crisis	No. of Respondents	Percent
Wants intervention	353	90.3
Don't want	37	9.5
No response	1	.3
Total	391	100.0

The above table clearly shows that out of 391 samples 90.3% responded that they wanted intervention of social worker in social crisis and 9.5% responded that they did not want social workers intervention in social crisis. Only 0.3% respondents did not give any opinion about intervention of social worker in social crisis.

Table no. 4.C.8.14

Information about the need for training to equip themselves and defend from violation

Need for training to equip themselves and defend from violation	No. of Respondents	Percent
Needed	373	95.4
Not needed	17	4.3
No response	1	.3
Total	391	100.0

The above table clearly shows that out of 391 samples 95.4% responded that there is a need for training to equip themselves and defend from violation and 4.3% responded that they did not need for training to equip themselves and defend from violation. Only 0.3% respondents did not any opinion about need for training to equip themselves and defend from violation.

Table no. 4.C.8.15

Information about the views in collaboration with NGOs for solving violation problems

Collaboration with NGOs for solving violation problems	No. of Respondents	Percent
Wants to collaborate	365	93.4
No need	24	6.1
No response	2	.5
Total	391	100.0

The above table clearly shows that out of 391 samples 93.4% responded that they wanted to collaborate with NGOs for solving violation problems and 6.1% responded that they did not want to collaborate with NGOs for solving violation problems. Only 0.5% respondents did not give any opinion about collaboration with NGOs for solving violation problems.

Table no. 4.C.8.16

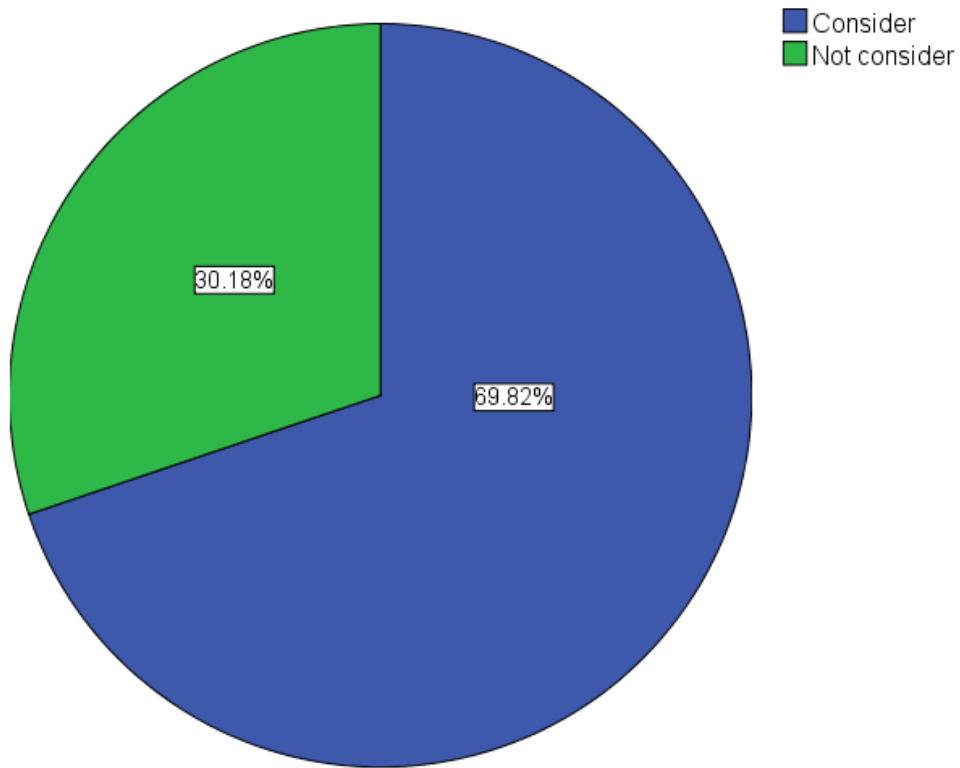
Information about the expectation from social worker

Expectation from social worker	No. of Respondents	Percent
Initiating peace	124	31.7
Giving training	49	12.5
Releasing social tension	26	6.6
Bringing social change	192	49.1
Total	391	100.0

The above table clearly shows that out of 391 samples 49.1% responded that they expect bringing social change from social worker and 31.7% responded that they expect Initiating peace from social worker. Only 6.6% respondents expect releasing social tension from social worker.

Figure no. 4.C.8.17

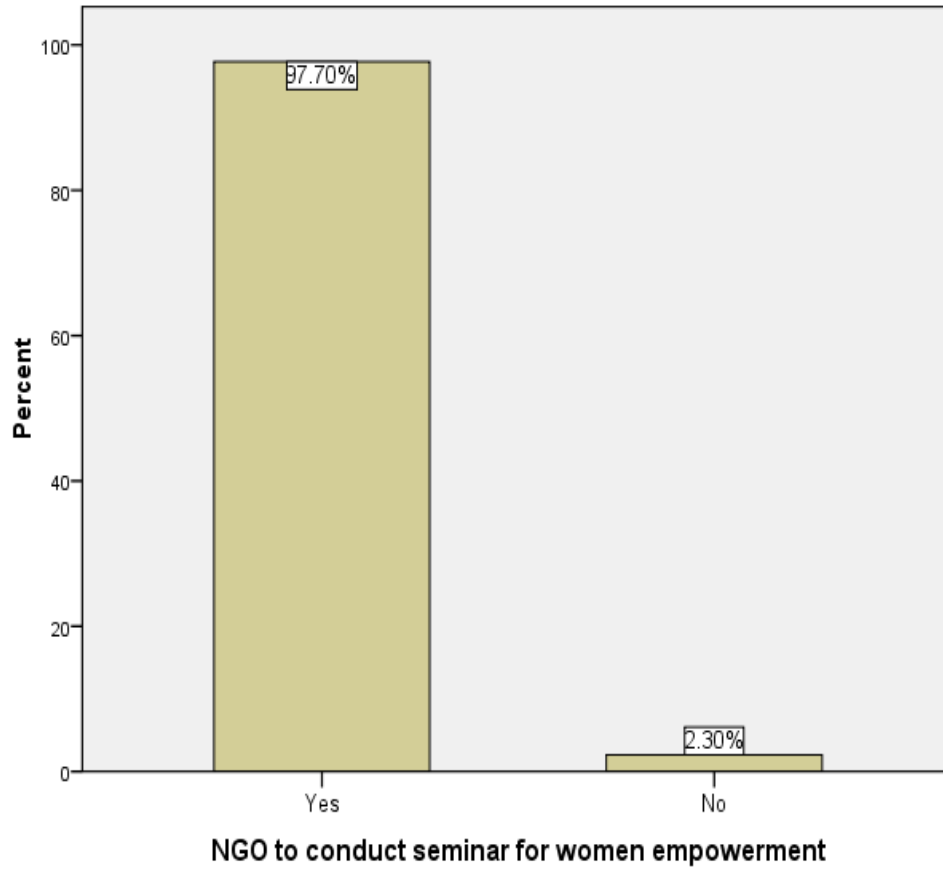
Information about the opinion of Military towards social workers intervention plea for justice



The above Pie chart clearly shows that out of 391 samples 69.82% responded that the Indian Military will consider social workers intervention plea for justice and 30.18% responded that the Indian Military will not consider social workers intervention plea for justice.

Figure no. 4.C.8.18

Information about opinion for NGO to conduct seminar for women empowerment



The above Bar chart clearly shows that out of 391 samples 97.70 % responded that they want NGO to conduct seminar for women empowerment and only 2.30 % did not want NGO to conduct seminar for women empowerment.

4.C.9 Social work intervention

Social work has been anxious about the several roles of the social work profession in dealing with the human necessitate. The main purpose of social work is to enhance social functioning by providing interventions to individuals, victim families, groups and the community by assisting in their issues and difficulties. Social work interventions are engages to aid the clients to ease their problems and do need assessment along with the client for their well-being. The purpose of social worker is to enables the individuals, families, groups and communities to function more efficiently in their own capacity within their social settings. The main purpose of the social work profession is to develop human welfare and meeting the basic human requirements by empowering the community who are oppressed, vulnerable and living in pathetic conditions.

The role of Social workers is to eliminate social evil and discrimination and to create healthy social environments. Social workers provide advocacy for the needs of clients and the community and enable to empower the client and community in addressing their requirements. Social worker does advocating for the clients and the community and focused on elimination of discrimination and exploitation. In doing advocacy social worker discussed numerous of problems that are arising regarding requirements, which includes social justice, and human rights; and ways to put together theories of human requirements and ability.

Social workers take different approaches and methodologies sometimes Social workers are engage in direct contact with client and play the roles of counselor, researcher, consultant, teacher, advocate, administrators, case manager, helper and enabler. Social workers focused to prevent problems and find a means to resolve solve the complication human problems.

Social workers are not confined in only one aspect they work in different types of settings, which includes child welfare centers, hospitals, mental health care, guidance clinics, observation home, schools, colleges, NGOs and prison. Social work interventions are on the basis of issues and needs; it varies on the type of the problems of the client and

is determined on psychosocial assessment conducted by the social worker. Thus, the social work interventions is on the basis of the kind of issues and requirement which the client brought to the social work method and are intervene according to social worker's specialization.

4.C.9.1 Methods of Social work intervention

Social workers are professional expert which focus on the whole aspect of the person's life, social existence, and the environment of the society. Social worker helps in capacity to in order to manage the situations where risks are very finely balanced with the circumstances which hare often difficult. Social workers establish trust and engage quickly to the problems of the clients and avoid high risk by establishing relationship between the social worker and the troublemaker. Social workers assist people either to directly access to support in different form, to reach the level where social workers can participate more independent and fully.

There are three main methods of social work intervention:

- a. Case work
- b. Group work
- c. Community organization

4.C.9.2 Case work

Case work is a study of a person and personal circumstances it is directly concerned with individual's problems and needs. Social Case work supports the individual and the family to identify their needs and draw solution of the problems by analyzing the problems.

The purpose of case work:

- To increase the life skills or changing the behavior to increase life opportunity and promoting inter-dependence and independence.
- To work with the conflict of the interest or in relationships.
- To stabilize or slow down loss of independence and deterioration.
- To cope with the changed life situations and transitions.
- To learn new skills like parenting or as a family career.
- Learning to handle bereavement, loss and trauma.
- To learn balancing the expectations and responsibility that involves moral and ethical dilemmas.
- To support the individuals' development in enabling them to involve in the groups and encourage using of available resources and to pull them to the mainstream services.

4.C.9.2.1 Case study Module

A case study was conducted on the basis of types of human rights violation and inquired about the real life experience. Interaction was done with the respondents and personal detail information are noted down after which selected list of questions are asked to the respondents.

1. What types of rights are violated?
2. Who is the culprit?
3. What is the reason for the human rights violation?
4. Who are responsible for violating human rights?
5. Did you fight back for the crime they have committed?
6. Why human rights violation is happening?
7. Did government provide compensation for the crime committed?
8. Did the arm forces commit the crime intentionally?
9. What affect brings to you by violating your rights?
10. Are you aware of human rights law?
11. Do you complain to police for violating your rights?
12. What is your intention towards human rights violators?
13. Have you ever been approached to social worker to share your grievances?
14. What is your view about AFSP Act?
15. Do you want to fight for you inherent right?

4.C.9.2.2 Case study conducted

Case study method was applied and the individual cases were presented. The following case studies were conducted;

1. Rape case incident:

Name of the client: Ms. Rose (Name changed)

Age: 21

Sex: Female

Religion: Christianity

Referral: The case study was suggested by the elders, human rights activist and the researcher's curiosity for the rape case which is exploitation against women.

Background of the case: The client was 21 years old from Kumram village she was an innocent high school student. Ms. Rose Ningshen belongs to Tangkhul community from a very poor economic background. Her family depends on agriculture for their livelihood. Ms. Rose Ningshen was raped by the 9th Battalion BSF officers due to this incident she committed suicide.

Interview with Mrs. Ngalawon:

The researcher met with Mrs. Ngalawon from Kumram who witnessed late Ms. Rose Ningshen incident, according to Mrs. Ngalawon, Ms. Rose Ningshen was raped by the 9th Battalion BSF officers who were posted in her village. Ms. Rose Ningshen and some of the women were selected by the Army officer to help them in preparing food items. The incident happened when the other girl has gone out for collecting food items. Ms. Rose Ningshen has a boyfriend called Mr. Stone who hails from Bungpa village, studying at Shillong those days. When the rape incident happen to Mr. Stone was in Shillong and he could not see Ms. Rose dead body. Being an innocent village girl Ms. Rose could not bear the pain and the shame incident happen to her. Ms. Rose Ningshen final words were left for her beloved boyfriend Mr. Stone, a lengthy heart touching farewell melancholy letters as her last breath.

Interview with Mr. Stone:

The researcher met Mr. Stone, Ms. Rose boyfriend and inquired about the incidents. Mr. Stone told researcher that the police officer has taken the lengthy farewell letter which Ms. Rose Ningshen has left for him for further investigation and as a proof of the incidents to be kept in the police custody.

Interview with Mr. Stone's Nephew:

The researcher met Mr. Stone's nephew and Mr. Stone's nephew told the researcher that his Uncle Mr. Stone's loves for Ms. Rose Ningshen is

unconditional and that incident has not erased from his mind till now. Mr. Stone always shows his love and concerned towards the family of Ms. Rose Ningshen; he would always helped them in several ways till now.

Researcher's opinion: Ms. Rose Ningshen is one of the terrific human rights violation incidents of the tangkhul community. This inhuman act of the BSF officers has resulted her to commit suicide due to unbearable shame and frustration. However the State government neither the Central government did not take it serious on this matter and denied justice for Ms. Rose Ningshen.

2. Murder case:

Name of the client: Ms. Luingamla (Name changed)

Age: 18

Sex: Female

Religion: Christianity

Referral: The case study was suggested by the human rights activist and the tangkhul community elders and moreover the researcher's curiosity for the crime against women.

Background of the case: The client was 18 years old from Ngainga village, she was studying in Govt. high school and very good at traditional weaving. Ms. Luingamla belongs to Tangkhul community their family depends on agricultural farming for their livelihood. Indian Army officers Capt. Mandir Singh and Lt. Sanjeev Dubey tried to rape Ms. Luingamla but on refusal to be raped the two Indian Army officers shot her to death.

Interview with Ms. Luingamla's elder brother:

The researcher met with Ms. Luingamla's elder brother, visited her house and her engraved tomb. According to her elder brother Indian Army officers Capt. Mandir Singh and Lt. Sanjeev Dubey tried to rape her sister but when she refused the two Indian Army officers shot her to death. After killing her two Army officers went up to the upper side of the locality and informed those who are constructing house

that some insurgents have killed a girl at the lower side of your locality. Ms. Luingamla's elder brother and her father happened to be in the construction so they rushed down to their house and found Ms. Luingamla's in a pool of blood coming from her head. The two Indian Army officers manipulated the entire story in order to escape from the crime accused. Ms. Luingamla's elder brother told that it was unexpected incidents and the entire villagers were shocked. On the other hand it was sad to inform that justice came very late after several investigations.

Researcher's opinion:

Ms. Luingamla's family remain helpless could not do anything against the Army officer, many visitors came to see her grave but nobody give assistance they just come and goes away for their own purpose. On the stone of her grave it is in written; "Weep no more mummy let the world know I have sacrificed my life in preserving a woman's chastity and dignity blessed by God the creator" showing her courage and dignity to the world. Such kind of cruel behavior should not be compromised and deserving punishment should be given by the concern authority.

3. Enforced disappearance:

Name of the client: Mr. Paul, Assistant pastor and Mr. Daniel, Headmaster of Junior High School of Huining village (Name changed)

Age:45 and 50

Sex: Male

Religion: Christianity

Referral: The case study was suggested by the human rights activist and the Huining village elders and moreover the researcher's curiosity for the enforced disappearance cases.

Background of the case: The client was 45 and 50 years of age both belongs to tangkhul community from Huining village. Mr. Paul was an Assistant pastor of Huining Baptist Church and Mr. Daniel, Headmaster of Junior High School of

Huining village both of was picked up from the village on 10 March 1982 by the 21st Sikh Regiment and they did not return to their village anymore.

Interview with Mr. Vareichin Kasar:

The researcher met Mr. Vareichin Kasar, age 75, eye witness of the kidnapped of Mr. Paul and Mr. Daniel who were picked up from the village on 10 March 1982 by the 21st Sikh Regiment. The incident happen when the 21st Battalion of Sikh Regiment was attacked by the insurgents at Namthilok resulting to the killing of 22 soldiers and seizing of arms. After the incident the Arm Forces conducted search operation in all the neighboring villages and torture and beat up several villagers without considering age and sex. The Arm Forces even administer electric shock and took false signature in the paper. Due to harsh torture many people were left handicapped and emotionally affected. The Arm Forces took Mr. Paul Assistant pastor and Mr. Daniel, Headmaster from the village in connection to this incident and they never return back to the village. Nobody knows where they were taken or the reason why they are picked up from the village. A missing case was registered but justice came very lately.

Researcher's opinion:

Such cases of enforced disappearance should be condemned and should not be repeated. The enforced disappearance of Mr. Paul and Mr. Daniel has led their family helpless because they were the breadwinner of their family. A family without a father or a bread earner is difficult to survive. Hence enforced disappearance is committing a crime against the entire family.

4. Ngainga village burning issue:

Name of the Village: Ngainga Village (Name changed)

Incident year: 1966

Referral: The case study was suggested by the human rights activist and the tangkhul community elders and moreover the researcher's curiosity for the burning issue.

Background of the case:

The Indian Army the army burst out their anger towards Ngainga village and burnt down 70 houses on Feb 1966 and again in Dec. 1966 the entire village was burnt down except 10 houses and teachers quarter in order to set up their post without any reason.

Interview with the victim:

The researcher met with the victim and the eye witness of the burning incident of Ngainga village. According to the victim; the Indian Army after attacking Paosaitarung NSCM (IM) post by the Indian Army the army burst out their anger towards Ngainga village and burnt down 70 houses on Feb 1966. Again in Dec. 1966 the Indian Army burnt down the Village except 10 houses and teachers quarter in order to set up their post. The village headman was beaten up badly without any reason; due to torture and harassment his health was weakened. Many people were tortured and beaten mercilessly without any reason. The villagers has to seek shelter in the petty field as their houses were burnt up and in that year the villagers celebrate their Christmas in the petty field led by the village pastor. Food, clothes, utensils and precious materials were all burnt up along with the house; the villagers did not have sufficient food to feed their family. Children could not go to for long time as their schools were burnt down and children have to remain at home without schooling for several months. The neighboring villages collected utensils, food stuff, clothing and other needful material to rehabilitate the village.

Researcher's opinion:

This incident is really unreasonable and it is not at all a problem solving approach. This is an unexpected crime committed by the Indian Armed forces. The entire villages were left with ashes and the villagers took several years to recoup their household materials which were already burnt down. Moreover the village economy was badly affected and the villagers were neither compensated nor were any rehabilitation assistance given to them by the government.

4.C.9.3 Group work

The main purpose of group work is to share individual's opinion and learn from each other. Moreover, it is to create a platform to discuss, and to share their views. The researcher formed the group and let the participant to participation in group discussion and open up interact with each.

“Social group work is a method of social work which helps individuals to enhance their social functioning through purposeful group experiences, and to cope more effectively with their personal, group or community problems” (Marjorie Murphy, 1959).

Social group work bring optimistic change, it is learning process which emphasize on the progress and social adjustability of the person by voluntarily associating with the group for a desirable end. Social group work is a psycho social process which is based on leadership progress and cooperating with the interests of the group for a positive change. “Social group work is a method which the individuals in the groups in social agency setting are helped by a social worker who guides their interaction through group participation and activities in order to relate to others and make them experience growth opportunities in accordance with the needs and capacities of the group development.”

Social group work focused on the development of the person by means of interchange of personality in the group. In another words social group work is a method and a process in which the community life is influence by the worker who deliberately forward the interaction for the fulfillment of the goals. It's a distinct characteristic which depend on the fact that the group work is applied with the group experience for the development of the individuals. Group worker focused to develop the social accountability in order to enhance the social system. Through social group work many individuals within the frame work of the groups have been served by means of small face to face interaction and it has brought positive changes.

4.C.9.3.1 Group work conducted

A group work method was applied and focused group discussion was done and analyzed. The researcher himself is a professional social worker and the researcher has conducted intervention.

Objective: A group was made to form by the researcher on the basis of age and gender in order to discuss about the problems faced by different age group and gender regarding human rights violation.

Nature: Tangkhul tribal community whose human rights are violated has considered as group member.

Type of group: Open type

4.C.9.3.2 Process of Group formation

The researcher formed 3 different groups on the basis of gender and age wise category. Those who have faced human rights violation and who have witnessed human rights violation were selected to form group. The selected group members are identified by the village authorities. Three groups were formed on the basic of the need of the research study:

1. **Women group:** A group of 25 women formed the group and shared the grievances and experienced of human rights violation. Human rights related to women and children were asked and discuss together, and further the measures for prohibition of human rights violation were discussed. The outcomes of the group discussion were recorded.
2. **Men (elders) group:** A group of 35 men of the age group between the age of 45-60 years formed a separate group and shared about human rights violation incidents and experienced of human rights violation. Human rights violation

related questions were asked and discuss together, and further the measures for prohibition of human rights violation were discussed. The outcomes of the group discussion were recorded.

3. **Youth group:** A group of 40 youth members formed another group and shared the shared about human rights violation incidents and experienced of human rights violation. They also shared how they encounter human rights violation through youth movement in collaboration with civil organization. Questions related to human rights violation were asked and discussed together in the group. Further the measures for prohibition of human rights violation were discussed together. The outcomes of the group discussion were recorded.

4.C.9.3. Focused Group Discussion Module

Following question were asked and discussed together in the focused group.

1. What types of rights are violated and who are the culprit?
2. Do you know about AFSP Act
3. What are the provisions under this Act?
4. Did government take initiative to stop human rights violation?
5. Did the government provide rehabilitation and compensation for the loss?
6. How arm forces affect to the peace and harmony of the community?
7. What measure can you take to prohibit human rights violation?
8. What can bring peace to the tangkhul community?

Following points were discussed together in the focused group

1. Provision under AFSP Act
2. Effect of AFSPA in social life
3. Human rights violation issue
4. Denial of Human Right
5. Negligence of government on Human rights violation

4.C.9.4. Process of Group work

1. **Pre stage group:** Formed the group and identify the needs and problems of the group. And after that with the consent of the group members the group decided to proceed to the next steps
2. **Initial stage:** Introduction of group work was done in this stage by the researcher, human rights violation issues were made known to all the group members, and planned the session accordingly
3. **Transitional Stage:** Before the actual interaction happened the researcher taught the members how to begin working on the concern topic, present them to the group and proceed for the focused group discussion.
4. **Working stage:** The group proceeded to the working stage with deeper level of exploration based on the significant outcome of initial stage, this stage is also known as fact finding stage. In this stage the group discussed about the pros and cons of human rights violation and details were noted down. Certain topics were discussed together through focused group discussion.
5. **Final Stage:** It is a time to further identify what was discussed and the outcome of the group. As the group work comes to the end, the group activity also comes to terminate by summarizing the group experience. The group ended after several interaction and discussion held between the group members.

Major points discussed in the Focused Group.

I. Provision under AFSP Act:

The group discussed the provision laid down under the AFSP Act; the group strongly condemned arresting civilians without a warrant and a body search without the consent of the individuals. Used of teargas and pellet which can cause serious injury or death should be condemned and stopped. Stopping of plying

vehicles and searching the vehicles especially passengers' luggage need to be stopped as it causes uncomfortable to the passengers. It is also further discussed that the legal immunity and impunity given to the Army officer is so injustice. Punishment should need to be given to all the persecutors and exemption from punishment is unfair, such provision is should be removed as it creates more problems in the community. It is also discussed that such law should be replaced with other alternative law for the betterment of the society as it is creating more violence and terror.

II. Effect of AFSPA in social life:

The group discussed that due to AFSPA social life has become more tense and complicated. Peace and harmony has been disturbed by the Arm Forces, there is threat in social life as life become more insecure and fearful. Freedom of choice has become so limited and people have to follow what the Arm Forces has decided by force. People hesitate to walk through the Army check post as the Arm Forces usually suspect any passerby as insurgents and would treat harshly. Life has become scary especially at night due to enmity of the Arm Forces towards the community. Life has become more harder and miserable living under the power of Arm Forces due to AFSP Act. The group express that Arm Forces should understand and respect the community so that peace can prevail, threatening and hostility will not create healthy environment for the society to live.

III. Human rights violation issue:

The group discussed about the incidents of the human rights violation issue of Tangkhul community. Since the 1974 rape cases of Ms. Rose Ningshen the Tangkhul community has become more aware about such incidents but sadly in 1986 Ms. Luingamla Muinao was killed for denying raping her by the two Indian Army officers at Ngainga village. Such cases were discussed for ensuring safety of the women and how to empowerment them. Ever since the imposed of AFSPA many villages has suffered and the group members shared their experiences and

the eye witness incidents of human rights violation. The burning down of Ngainga village by the Indian Arm Forces and the suffering of the villages was discussed along with the Ngainga villagers. In conclusion the entire group members suggested that human rights violation needs to be stopped and the Arm Forces need to be more humanly.

IV. Denial of Human Right:

The group discussed that AFSPA has denied the rights to life and freedom of expression and the strong hold of democracy are disintegrating. Too much focused on suppressing on terrorism has undermine the rights of the citizen. The group member burst out that the citizens' fundamental rights should be respected and preserved; neglecting such rights should be condemned and punished. Due to the helplessness of the community the Arm Forces has taken advantage of the community in many ways, hence the group affirms that such exploitation and denial of rights needs to be reported to the concern authority for justice. Many innocent lives have been shattered by the Arm Forces but now time has come to fight for the rights and to come out of the shadow of Arm Forces.

V. Negligence of government on Human rights violation:

The group discussed that there is lack of government concern for the human rights violation problem; both the state government and the central government are not giving much concern for violation problems. The group also discussed about the defunct of Manipur Human Rights Commission and the needs of Human Rights Commission in the present situation. The group further discussed that the government has neglected to safeguard the citizens' rights and has failed to look upon the human rights violation problems of the Tangkhul community. The government has failed to listen to the cry of the community and has not accepted their voice for justice therefore the group insists that the government should take the sole responsibility for any casualty.

Outcome observed: All the group members shared their views and equally participate in group interaction and discussion. The outcome was positive as the group members came to know about human rights and are aware about human rights violation. All the group members decided to share and educate others about human rights.

Evaluation of group work: All the group members are very cooperative and maintained the decorum of the group. Everyone focused on the issue of human right violation and share their opinion and views. The objectives and the purpose of the group formation were achieved and outcome of the group was very positive and constructive. All the sessions of interaction and discussion helps the group members to open up the views and share among the group. The suggestions given by the group members are very important and become useful assets to fight against the human right violation problems.

Summary: The purpose of the group work and focused group discussion is to discussed about the issues of human rights violation of Tangkhul community. All the group members participate equally and share their opinion about tackling the issues of human rights violation. After much interaction and having focused group discussion suggestion and conclusion were drawn. All the group members agree with the conclusion drawn and suggestions are also given according to the problems. Thus the outcome of group work is positive and worth forming the group.

4.C.9.4 Community Organization

“Community organization is another method of social work it is the process of planning & developing social services in order to meet the health & welfare needs of a community or larger unit.” According to Mildred Barry, “Community organization in social work is the process of creating & maintaining a progressively more effective adjustment between community resources & community welfare needs”. Community organization is a combination of two words ‘community’ and ‘Organization’. Community work means a range of things being involved in the neighborhood, groups and association by being a self-volunteer or self-sponsor.

Community being made up of groups, a community usually means organized systems that exist with a good relationship among the members. In Community Organization a systematic attempt is made to improve the relationships within the community by recognizing the needs and the problems to get them solved. The community can become more self-reliant and develop mutual understanding among its members. Problems such as increase in unemployment, poverty, and poor housing, which are affecting the community cannot be addressed at the individual level or group level in this case community organization approach is necessary.

Role of Community Organizer:

- Get involved in local or neighborhood groups or associations
- Being a community volunteer and a self-sponsor worker
- Does public interest and public benefit work for development
- Work for non-profit or not-for-profit associations
- Focused on equally diverse range of people and for equal opportunity
- Restoration of damaged social functioning through rehabilitation
- Peace maker for the conflict community
- Invite people's participation and initiative
- Ability to influence the community in social policymaking
- Promoting leadership through motivation and nurturing
- Helps in building self-help, self-reliance and mutual-help, and self-determination
- Bring equality, justice, democratic and respect
- Helps in community crisis and counsel the community

4.C.9.4.1 Community Organization Module

The following selected list of questions was asked to the community organizer and community workers;

1. What is the role of community organizer or community worker?
2. What is your opinion about human rights violation happening in Ukhrul district?
3. Do you have good rapport with the state government?
4. Do you appeal to the government to look after the grievances of the community?
5. How do you intervene on human rights violation issues?
6. What measures have you taken to stop terrorism?
7. Did the Arm forces respect your opinion when intervening about human rights violation?
8. How do you tackle human rights violation cases?
9. What programs have you initiated or taken for the awareness of human rights violation.
10. What more can be done to prevent human rights violation?

4.C.9.4.2 Community Organization Intervention

A. Tangkhul Shanao Long (TSL):

The Tangkhul woman involvement in Human rights movement started in 1974 after the rape incidents of Ms. Rose Ningshen, which also give rise to "East District Women Association" (EDWA), Ms. Masophi Luithui was appointed as the first President but later East District Women Association was changed into Tangkhul Shanao Long (Tangkhul women Union). Ever since Tangkhul Shanao Long has intensely active in Human rights movement and protected the civilians from the attacked of Arm Forces. After the post-independence many underground groups emerge particularly in Manipur and Nagaland and many instances of clashes between the underground outfits and Indian Arm Forces happen which result to torture and ill treatment of civilians by the Arm Forces. Tangkhul Shanao Long did not remain

silent rather act as an intermediary between the Arm Forces and the underground outfits to maintain peace and harmony in the district.

Tangkhul Shanao Long protected the community in many incidents from the angry Arm Forces and initiate to promote human rights for the Tangkhul community. They did not confine their work only in human rights movement but also involved themselves in socio political issues and peace process of the Tangkhul community. Tangkhul Shanao Long took initiative for the immediate arrest and severe punishment of the BSF officers who are involved in rape of Ms. Rose Ningshen. They organized a rally as a protest to the inhuman act committed by the BSF Arm Forces and demanded for immediate arrest of the BSF officers who are involved in the rape. Shanao Long representative also met with the District Commissioner (DC) Shri Y. Radhysham Singh and strongly appealed to immediately arrest the culprit and necessary punishment to be given. Shanao Long took the courage to file a case against the BSF officers who are involved in the rape incidents along with that they submitted a memorandum to the Prime Minister of India Mrs.Indira Gandhi on 10 May 1974 demanding severe punishment to be given to the culprit and for the Parliamentary enquiry or judicial enquiry. As a result, with the initiative of Shanao Long the culprit was court martial for the crime committed and a case begin inthe Civil Court of Imphal for the incident happened in Ngapurum (Kumram) village.

When C. Daniel, Headmaster and C. Paul Assistant Pastor were disappear from the custody of 21st Sikh Regiment Shanao Long President and Secretary took initiative and went for spot inquiry, they also filed a case against the 21st Sikh Regiment in Guwahati High Court. Shanao Long supported the face finding team coming from Delhi initiated by Mr. Luingam Luithui and Mr. H. Sabastian Muisang by proving financial support and moral support. In 1986 Shanao Long organized a mass rally at Imphal as a protest against the killing of Ms. Luingamla Muinao by the two Indian Army Officer Capt. Mandir Singh and Lt. Sanjeev Dubey who tried to rape her before she was shot to death. The rally was attended by MACHA LEIMA, MUTSU, AMSU, NUPILAL, MARUP, NWHL, ATSUM, TUS, TNL, TBL, NSF, NPMHR and

Manipur Tribal Human Right. Shanao Long also took up other important issues affecting the social system; drugs and alcohol were banned in Ukhrul district and Shanao Long volunteers literally took the task of checking the import of drugs and alcohol to Ukhrul district. Apart from human right movement and developmental work Shanao Long also organized conducted seminar relating to women's issue, organized sports to enhance sportsmanship and gives award for the excel in education.

B. Tangkhul Katamnao Saklong (TKS):

Tangkhul Katamnao Saklong(TKS) is the apex body of Tangkhul Studentsit is one of the youth organization, since the formation of Tangkhul Students Conference in 1932 they have been working for Human right movement in Ukhrul district. They have also submitted several memorandums to the central government for improving public facilities and infrastructure of the district. In 1974 Tangkhul Katamnao Saklonghas work to improve communication, opening of District Library and the improvement of sub division office. They also requested to include Student nominee in the District Education Board. They also provide awards for the toppers in the district as an encouragement for quality education. Apart from developmental work Tangkhul Katamnao Saklong took initiative to protect the environment, forest resources, export and import of drugs and forest products, checking of schools and colleges.

C. Naga People Movement of Human Rights (NPMHR)

There are other organizations which do not give much priority on developmental work but rather focused only on Human rights related issues. Naga People Movement of Human Rights (NPMHR) tackles the entire human rights violation problem in Naga inhabited areas of North east. Since the imposing of AFSP Act NPMHR has been strongly opposing the Act and insist to the Central government to repeal the Act from the Naga inhabited areas. NPMHR give supports to the victims to fight back for their rights; there are several incidences in which human rights violators committed several crime and are ignored by the government. NPMHR has been a great

movement working for the welfare of the community by giving legal assistance to the victims and the community as a whole.

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Chapter V
Findings, Conclusions, Suggestions

Chapter V

Findings, Conclusions, Suggestions

5.1 Introduction

This chapter V represents the entire summary of the research work done. Findings, Conclusions, Suggestions and social work intervention are the end parts of the research theses. Findings and conclusions are based on the analysis of the data which was collected. Through the outcome of findings and conclusion suggestions will be made. The answer of the question which was raised and the proposed hypothesis statements are all summed up in the conclusion. Conclusion includes a comprehensive general description of the study and the summary of the findings which leads to draw the suggestion.

The findings and conclusion will help the readers to understand more about the present research study and the importance of the study. This conclusion is not just merely a summary of the main study neither a restatement of the present research study but rather it is an exploration of new knowledge and its applicability. It is the most critical and important parts of the research study, it provides an opportunity to elaborate on the research topic and to express the significance of the findings. Conclusion gives new insight and creative approaches based on the result of the study; it also fills the gap of the research problem and its literature.

Suggestions are also equally important and necessary besides findings and conclusion. Suggestion is an idea or plan put forward for consideration in a limited numbers of recommendations. Suggestions are given at the end of the research paper after drawing the findings and conclusion. Suggestion of research paper is based on the certain data of the findings and conclusion it is not speculated because it is not a hypothesis assumption. The idea of suggestion is to provide a beneficial guide lines to the readers, it will not only resolve some issues but to produce beneficial outcomes.

An attempt has been done in this research study to recapitulate the findings, conclusion and suggestion of the present study based on the data collected and its analysis. Solutions to the problems and suggestion are drawn without bias to value the research paper.

5.2 Hypothesis Testing:

Proposed hypothesis for the Research study has been tested with the used of SPSS and its findings had been presented accordingly. For the Research study following hypothesis had been proposed.

Hypothesis-1 (H1): Violation of Human Rights leads to poor living condition of the Tangkhul tribal community

Hypothesis - 1 (Table No.5.2.1)

Association between Responsible factors for Human Rights Violation and Monthly income

Responsible factors for Human Rights Violation	Monthly Income						Total
	below 10000	10000 to 20000	above 20000 to 30000	above 30000 to 40000	above 40000 to 50000	above 50000	
Indian Military	26	50	18	4	10	9	117
	31.0%	29.1%	36.0%	20.0%	29.4%	29.0%	29.9%
Insurgents	22	55	13	4	12	15	121
	26.2%	32.0%	26.0%	20.0%	35.3%	48.4%	30.9%
State Police Commando and others	36	67	19	12	12	7	153
	42.9%	39.0%	38.0%	60.0%	35.3%	22.6%	39.1%
Total	84	172	50	20	34	31	391
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Pearson's Chi-Square value p = 5.98							

The above table indicates the association between responsible factors of Human Rights Violation and Monthly income of the respondents. The responsible factors are categorized into three groups namely; Indian Military, Insurgents and State Police Commando and others.

Association between Violation of Human Rights and poor living condition

To assess the association between Violation of Human Rights and poor living condition Chi-Square Test has been administered. The results shows that the association between the two variables namely, Human Rights Violation and poor living condition of the Tangkhul tribal community are not statistically significant ($p=5.98$).

The responsible factors for Violation of Human Rights shows the level of Monthly income of the Tangkhul tribal community. Hence, it is closely related with variables such as economic empowerment, social status etc. Table no.5.3.1 reveals that due to Indian Military force Human Rights are violated which effects on the monthly income of the Tangkhul tribal community of the respondents 117 (29.9%), due to Insurgents intervention on Human rights violation 121 (30.9%) of the respondents monthly income of the Tangkhul tribal community are affected and due to State Police Commando and others Human rights violation majority of the respondents 153 (39.1%) are affected on their monthly income.

It is concluded that majority of the 153 (39.1%) respondents were affected on their monthly income due to Human rights violation by the State Police Commando and others. It is clearly shows that association between the factors of Violation of Human rights and monthly income of the respondents which clearly reflects on the economic condition, living condition and social status also.

Hence the alternative Hypothesis (H1) of the study that Violation of Human Rights leads to poor living condition of the Tangkhul tribal community is rejected and is not significantly associated.

Though there is negative association between Violation of Human Rights and poor living condition it is found that due to Human Rights Violation curfew are imposed and people cannot walk out of their houses for Agricultural work, labor work and Office work. It is also found out that illegal taxes are also collected by unidentified person.

Hypothesis-2 (H2): Terrorism affects the Socio-economic condition of the Tangkhul tribal community

Hypothesis - 2 (Table No.5.2.2)

Association between causes of Terrorism activities and Areas affected by Terrorism

Causes of Terrorism activities	Areas affected by Terrorism				Total
	Education	Economy	Religion	Society	
Due to AFSPA	10	10	2	39	61
	18.2%	18.2%	4.2%	16.7%	15.6%
Misused of powers	37	34	35	159	265
	67.3%	61.8%	72.9%	68.2%	67.8%
Suppressing the Insurgency	8	9	11	34	62
	14.5%	16.4%	22.9%	14.6%	15.9%
Other reason	0	2	0	1	3
	.0%	3.6%	.0%	.4%	.8%
Total	55	55	48	233	391
	100.0%	100.0%	100.0%	100.0%	100.0%
Pearson's Chi-Square value $p = 0.37$					

The above table indicates the association between Terrorism and Socio-economic condition of the respondents. The causes of Terrorism activities have been categorized

into four groups, namely due to AFSPA, Misused of power, Suppressing the insurgents and other reasons.

Association between Terrorism and Socio-economic condition

To assess the association between terrorism and Socio-economic condition of the respondents Chi-Square Test has been administered. The results shows that the association between the two variables, namely terrorism and Socio-economic are statistically significant ($p=0.37$)

Due to causes of Terrorism activities the Socio-economic conditions of the Tangkhul tribal community is affected. Therefore, it is closely related with the variables such as living standard, Socio-economic status etc. The table no.5.3.2 reveals that 61 (15.6%) respondents get affected their Socio-economic condition due to AFSPA. Majority 265 (67.8%) of the respondents get their education, economy, religion and society affected due to misused of power by the insurgents, 62(15.9%) of the respondents are get affected their Socio-economic condition due to suppressing insurgency, 3(.8%) of the respondents are get affected their Socio-economic condition due to other reason.

It concludes that majority of the 265 (67.8%) respondents were affected their education, economy, religion and society affected due to misused of power by the insurgents. It clearly shows that the association between Terrorism and Socio-economic condition of the Tangkhul tribal community which reflects on their economic condition and social status also.

Hence, alternative Hypothesis (H2) of the study that terrorism affects the Socio-economic condition of the Tangkhul tribal community is accepted and significantly associated.

Hypothesis-3 (H3): Human Right will bring Peace and Security for the Tangkhul tribal community

Hypothesis -3 (Table No.5.2.3)

Association between Effectiveness of Human Right and Social Peace and harmony

Effectiveness of Human Rights	AFSPA a threat to social peace and harmony		Total
	Threat	Not a threat	
Effective	71	18	89
	23.5%	20.2%	22.8%
Not effective	75	28	103
	24.8%	31.5%	26.3%
No knowledge	156	43	199
	51.7%	48.3%	50.9%
Total	302	89	391
	100.0%	100.0%	100.0%
Pearson's Chi-Square value $p = 20.26$			

The above table indicates the association between Human Rights and Social peace and harmony of the respondents. The effectiveness of Human Rights has been categorized into three groups namely; Effective, Not effective and No knowledge.

Association between Human Rights and Social Peace and security

To assess the association between Human Right and Social Peace and Security of the respondents Chi-Square Test has been administered. The results shows that the

association between the two variables, namely Human Right and Peace and Security are not statistically significant ($p=20.26$).

The Effectiveness of Human Rights shows the level of social peace and security of the Tangkhul tribal community. Therefore, it is closely related with variables such as peace, security and safety etc. Table no.5.3.3 reveals that 89 (22.8%) respondents are in the view that Human rights are not effective on the basis of social peace and harmony. 103 (26.3%) respondents are in the view that Human rights is not effective on the basis of social peace and harmony and majority 199 (50.9%) of the respondents did not have any knowledge regarding the effectiveness of Human rights.

It concludes that majority 199 (50.9%) of the respondents did not have any knowledge regarding the effectiveness of Human rights with reference to social peace and harmony. It clearly shows that the association between Human Rights and threats which reflects on peace, security and safety also.

Hence, alternative Hypothesis (H3) of the study that Human Rights will bring Peace and Security of the Tangkhul tribal community is rejected and is not significantly associated.

5.3 Findings

The given below are the findings of the study

5.3.1 Profile of the respondents

- **Gender**

As per the findings it is found that 70.6% respondents are male and 29.4% respondents are female.

- **Age**

As per the findings it is observe that 51.2% respondents are at the age group between 18-40 years, 39.1% respondents are at the age group between 41-60 and 9.7% respondents are above 61 years and above.

- **Monthly income**

As per the findings it is found that 21.5 % family has income less than Rs 10000, 44.0% family has monthly income ranging from 10000 to 50000 and only 7.9% family has monthly income above 50000.

- **Type of family**

As per the findings it is found that 60.6% respondents are from joint family system and 39.4% respondents are from nuclear family system.

- **Family members**

As per the findings it is found that 18.2% of the respondents have 6 family members, 17.9% of the respondents have 4 family members, 16.1% of the respondents have 5 family members, 13.6% of the respondents have 7 family members, 9.5% of the respondents have 8 family members, 8.7% of the respondents have 3 family members, 7.4% of the respondents have 9 family members, 5.4% of the respondents have 10 family members, 2.0% of the

respondents have 2 family members, 1.0% of the respondents have 11 family members and 0.3% of the respondents have 12 family members.

- **Education**

As per the findings it is found that 82.4% know how to read and write and 17.6% did not know how to read and write. 79.7% of male respondents know how to read and write and 88.7% female respondents know how to read and write.

- **Occupation**

As per the findings it is found that 48.1% family does agriculture farming 35.0% family works in private sector and only 16.9% family works in Government sectors.

- **Family members occupation**

As per the findings it is found that 43.5% of the respondent family members work in private sector and 56.5% of the respondent family members did not work in private sector. It is also found that 36.6% of the respondent family members work in Government sector and 63.4% of the respondent family did not work in Government sector.

- **Main source of family income**

As per the findings it is found that 36.6% of the main source of income is generated from Agriculture farming, 22.5% of the income is generated from private job, 21.0% of the income is generated from Government job, 19.7% of the income is generated from labor work and 0.3% of the income is generated from others type of work.

- **Charges for wages**

As per the findings it is found that 52.2% are earning Rs 100 to 300 as their daily wages, 43.0% are earning Rs 401 to 500 as their daily wages, 4.1% are earning Rs

301 to 400 as their daily wages and only 0.8% are earning Rs 500 and above as their daily wages.

The difference in charges of wages is due to the work load and type of work nature. Skill laborers are given more wages due to their proficiency and expertise in their field.

- **NREGA Scheme**

As per the findings it is found that almost all the family received National Rural Employment Guarantee Act Scheme only few families did not received.

- **Family category**

As per the findings it is found that 61.6% respondent family comes under BPL category, 27.6% respondent family comes under APL and 10.7 % respondent family comes under AAY.

- **Need for employment**

As per the findings it is found that 95.9% respondents are in need of employment and 4.1% did not need employment. It is observe that many educated youth are jobless and become under employed in many private sectors.

- **Search for job outside the district**

As per the findings it is found that 97.2% of the respondent family search for job opportunity outside the district and 2.8% did not search for job opportunity outside the district. Most of the young educated and non-educated youth goes to metropolitan cities in search of job opportunities.

- **Shortage of food grains**

As per the findings it is found that majority of the family has enough food grains all through the year only few families did not have enough food grains. Most of the family cultivates their agricultural land and it produces sufficient food grains throughout the year except few families who didn't have agricultural land.

5.3.2 The Impact of violation of human rights and AFSP Act in Ukhrul District

Responsible for human rights violation:

- As per the findings it is found that 39.1% human rights violations are done by the State Force, 30.9% human rights violation are committed by Insurgents and 29.9 % human rights violation are committed by Indian Military.

Reason and purpose of violation of human rights:

- As per the findings it is found that 50.9% responded that the reason and purpose for Violation of Human Rights is just to expose their power, 33.0% responded that the reason is due to AFSPA, 14.6% responded that the reason is due to anger and 1.5% responded that the reason is due to enmity towards the Tangkhul community.

Right to safety and security:

- As per the findings it is found that 31.7% respondents responded that Right to safety and security are denied by the human rights violators, 27.4% respondents responded that Right to autonomy and self-rule are denied by the human rights violators, 22.8% respondents responded that Right to protest and gather public opinion are denied by the human rights violators, 16.9% respondents responded that Right to self-respect are denied by the human rights violators and 1.3% respondents responded that others types of rights are also denied by the human rights violators.

Crime committed by the human rights violators:

- As per the findings it is observe that 46.5% of the crime committed by the human rights violators are killing, 27.9% of the crime committed by the human rights violators are abuse, 14.3% of the crime committed by the human rights violators are physical abuse, 10.7% of the crime committed by the human rights violators

are rape and 0.5% of the crime committed by the human rights violators are other types of crime.

Type of punishment:

- As per the findings it is observe that 37.9% punishment given by the human rights violators are beating with stick, 27.1% punishment given by the human rights violators are hitting with gun, 18.2% punishment given by the human rights violators are punching and kicking, 16.4 % punishment given by the human rights violators are electric shock and 0.5 % punishment given by the human rights violators are other types of punishment.

Method of violation:

- As per the findings it is observe that 50.1% used gun to violate human rights, 25.3% used teargas to violate human rights, 15.6% used physical strength to violate human rights, 8.7% used explosive material to violate human rights and 0.3% used other types of material to violate human rights.

Central Government and the State Government initiative:

- As per the findings it is found that the Central Government and the State Government did not take much initiative for preventing violation of human rights. The State Human Rights Commission is trying to revive again in the state to look after the grievances.

Most common type of violation:

- As per the findings it is found that among the most common type of violation it is observe that 31.5% of the violation are Curfew and bandh, 18.7% of the violation are body checking, 15.3% of the violation are dragging the suspect, 14.1% of the violation are open firing at public places, 11.5% of the violation are kidnap, 8.2% of the violation are house raid and 0.8% of the violation of other types.

Prior announcement:

- As per the findings it is found that 86.7% respondents responded that no prior announcement were made by the Armed Forces before executing any violent act, 13.0% respondents responded that prior announcement were made by the Armed Forces before executing any violent act and only 0.3% respondents responded that they do not have any knowledge regarding giving notification by the human rights violators.

Most sufferers of human rights:

- As per the findings it is found that among the most sufferer of human rights violation it is found that 38.1% of the sufferer are youth, 23.5% of the sufferer are the village council, 20.7% of the sufferer are woman, 16.9% of the sufferer are the elders and 0.8% sufferer are others which includes children and old age.

Violence as ultimate option:

- As per the findings it is found that 88.7% agreed that violence should not be the ultimate option for achieving their purpose of the Armed Forces and only 11.3% strongly disagree that violence should not be the ultimate option for achieving the purpose of the Armed forces.

Reason for checking the vehicles and houses:

- As per the findings it is found that 40.4% respondents responded that the reason for checking the vehicles and houses by the Military is looking for suspect, 28.1% respondents responded that the reason for checking the vehicles and houses by the Military is looking for insurgent, 19.2% respondents responded that the reason for checking the vehicles and houses by the Military is looking for drugs and intoxicants, 10.7% respondents responded that the reason for checking the vehicles and houses by the Military is looking for weapons and 1.5% respondents responded that the reason for checking the vehicles and houses by the Military is for other purpose.

Opinion about implementation of Arm Forces Special Power Act:

- As per the findings it is found that 77.5% respondents disagree with the implementation of Arm Forces Special Power Act. 21.7% respondents agree that implementation of Arm Forces Special Power Act is for the betterment of the community and only 0.8% respondents responded they do not feel safe neither secure regarding the implementation of Arm Forces Special Power Act.

Increase of Violence by imposing of AFSPA:

- As per the findings it is found that 80.3% respondents responded that violence increases with the imposing of AFSPA and 19.7% respondents responded that violence did not increase with the imposing of AFSPA.

Fight back for the violation committed:

- As per the findings it is found that 57.0% respondents fight back for the violation committed by the Armed Forces, 42.2% respondents remain silent even though violations are committed by the Armed Forces.

Removal of AFSPA:

- As per the findings it is found that 84.7% respondents responded that they want to appeal the government to remove AFSPA and 15.3% respondents responded that they did not want to appeal the government to remove Arm Forces Special Power Act.

Abiding the guidelines as directed in AFSPA:

- As per the findings it is found that 72.1% responded that the Military did not follow according to the guidelines as directed in the Arm Forces Special Power Act, 27.6% give their opinion that the Military follow the guidelines as directed in the Arm Forces Special Power Act and 0.3% respondents did not give any views regarding the Military abiding the rules and regulation laid down in Arm Forces Special Power Act.

Sparing of Women from terrorism:

- As per the findings it is found that 71.9% respondents responded that women is spared from terrorism activity and 28.1% respondents responded that women is not spared from terrorism activity.

Measures to stop terrorism:

- As per the findings it is found that 71.1% respondents responded that they organized peace rally as a measures to stop terrorism, 20.7% respondents responded that they contact to the Human rights organization as a measures to stop terrorism, 7.7% respondents responded that they informed the D.C as a measures to stop terrorism and 0.5% respondents responded that they did not contact to anybody to stop terrorism.

Effect of terrorism in society:

- As per the findings it is found that 59.6% respondents responded that the society is affected by the terrorism, 14.1% respondents responded that the educational system is affected by the terrorism, 13.0% respondents responded that the economy is affected by the terrorism, 12.3% respondents responded that religion is affected by the terrorism and 1.0% respondents responded that other factors are affected by the terrorism.

Response of police:

- As per the findings it is found that 38.1% respondents responded that the police give good response for complaint about terrorism, 61.6% respondents responded that the police did not response for complain about terrorism and 0.3% respondents did not give opinion regarding the Police response for complain about terrorism.

Acceptance of misconduct by Arm Forces:

- As per the findings it is found that 13.8% respondents give their views that the Armed Forces do accept their misconduct and 86.2% respondents responded that the Armed Forces did not accept their misconduct.

Terrorism a menace to the indigenous culture of Tangkhul community:

- As per the findings it is found that 71.1% respondents think that Terrorism is a menace to the indigenous culture of Tangkhul community and 28.9% respondents think that Terrorism is not a menace to the indigenous culture of Tangkhul community.

Kind of punishment:

- As per the findings it is found that among the kind of punishment given by the Armed Forces it is found that 37.9% respondents responded beating with stick, 27.1% respondent responded heating with gun, 18.2% respondent responded punching and kicking, 16.4% respondent responded electric shock and only 0.5% respondent responded other types of punishment were given by the Militants.

Mental and physical effect due to the violation of human rights:

- As per the findings it is found that 53.7% respondents have physical effect due to the violation of human rights, 35.3% respondents have mental effect due to the violation of human rights, 10.5% respondents have emotional effect due to the violation of human rights and 0.5% respondents responded other types of effect are causes due to violation of human rights.

Physical effect due to the physical punishment:

- As per the findings it is found that 34.5% respondents responded that there is lesser lifespan after the physical punishment were given, 29.9% respondents responded that there is weakening of health after the physical punishment were given, 18.2% respondents responded that there is causes of handicap after the physical punishment were given, 13.8% respondents responded that there is causes of physical pain after the physical punishment were given, 3.3% respondents responded that there is fracture of bones after the physical punishment were given and 0.3% respondents responded other types of harm are causes after the physical punishment were given.

Armed Forces feel the pain and suffering of the Tangkhul community:

- As per the findings it is found that 81.1% respondents responded that the Armed Forces did not feel the pain and suffering of the Tangkhul community and 18.9% respondents responded that the Armed Forces could feel the pain and suffering of the Tangkhul community.

Armed Forces provide help for the destruction:

- As per the findings it is found that 6.1% respondents responded that the Armed Forces provide help for the destruction of any infrastructure and 93.9% respondents responded that the Armed Forces did not give any help for the destruction of infrastructure done by them.

Body check and bags checking:

- As per the findings it is found that 91.8% respondent opposes the body check and bags while crossing the Military camp and 8.2% respondent does not mind body check and bags while crossing the Military camp.

Human rights violation and morality of Christianity:

- As per the findings it is found that 83.4% respondents gives their opinion that human rights violation is against the morality of Christian religion and 16.6% respondents gives their opinion that human rights violation does not affect in the morality of Christian religion.

Main cause of terrorism:

- As per the findings it is found that 67.8% respondents responded that the main cause of terrorism is due to miss used of power, 15.9% respondents responded that the main cause of terrorism is due to suppressing the Insurgency, 15.6% respondents responded that the main cause of terrorism is due to due to AFSPA and only 0.8% respondents responded other types of reason as the main causes of terrorism.

- As per the findings it is found that majority of the respondents give their opinion that due to terrorism activities psychological mindset on the Tangkhul community is affected.

5.3.3 Social work intervention for prohibition of violation of human rights

Civil organization participation

- As per the findings it is found that 84.9% respondents responded that the Civil Organization took initiative to stop terrorism, 14.8% respondents responded that the Civil Organization did not take initiative to stop terrorism and 0.3% did not give opinion about the Civil Organization taking initiative to stop terrorism.

Respect on human rights

- As per the findings it is found that 65.0% respondents responded that respecting the human rights will reduce terrorism, 17.6% respondents responded that removal of AFSPA will reduce terrorism, 15.3% respondents responded that stopping of miss use of power will reduce terrorism, 1.8% respondents responded that evacuation of Military from Ukhrul district will reduce terrorism and 0.3% respondents responded other types of measures to reduce terrorism.

Participation of women group in preventing terrorism

- As per the findings it is found that almost all the women group actively took part in preventing terrorism.

Police intervention

- As per the findings it is found that 51.2% gives their opinion that police interfere in any crisis for preventing Human rights violation, 23.3% gives their opinion that police did not interfere to prevent Human rights violation and 25.6% respondents responded that they have no knowledge whether the police interfere or not in order to prevent Human rights violation.

Relationship between Human Rights Organisation and the Military

- As per the findings it is found that 69.8% respondents responded that there is no relationship between the Human Rights Organisation and the Military, 29.4% respondents responded that there is good relationship between the Human Rights Organisation and the Military and 0.8% respondents have no knowledge regarding the relationship between the Human Rights Organisation and the Military.

Military reaction for initiation of human rights movement

- As per the findings it is found that 78.0% respondents responded that the Military threaten the community when initiating Human Rights movement, 20.5% respondents responded that the Military did not threaten the community when initiating Human Rights movement and 1.5% respondents no knowledge regarding the Military threatening the community when initiating Human Rights movement.

Participation of women group in Human rights movement

- As per the findings it is found that 92.8% respondents responded that the Women group participate in Human rights movement, 7.2% respondents responded that the Woman group did not participate in Human rights movement.

Function of Human Rights Commission

- As per the findings it is found that half of the respondents do not have knowledge about the functioning of Human Rights Commission in Ukhul.

Rights Movement can stop terrorism

- As per the findings it is found that 82.6% respondents responded that the Human Rights Movement can stop terrorism and 17.4% respondents responded that the Human Rights Movement cannot stop terrorism.

Seeking help from NGOs

- As per the findings it is found that 54.5% does not seek help from NGOs in their times of struggle and distress.

Response from social activist

- As per the findings it is found that 63.4% respondents responded that the Social Activist give positive response when asked for assistance, 36.3% respondents responded that the Social Activist did not give positive response when asked for assistance and 0.3% respondents did not give any opinion regarding giving response by the Social Activist when asked for assistance.

Social worker to intervene in social crisis

- As per the findings it is found that 90.3% respondents responded that they want Social worker to intervene in social crisis, 9.5% respondents responded that they do not want Social worker to intervene in social crisis and 0.3% respondents did not give any opinion regarding Social worker to intervene in social crisis.

Training to tackle human rights violators

- As per the findings it is found that majority of them gives their opinion that training is essential in order to tackle the situation and protect and guard themselves from the invasion of human rights violators.

Collaborating with NGOs

- As per the findings it is found that majority wants to team up and work together with the NGOs in order to solve the problem human rights violation. There are some few people who did not want to team up with the NGOs to solve their problem of human rights violation due to their ignorant.

Expectation from social worker

- As per the findings it is found that 49.1% respondents responded that they expect bringing social change from the social worker, 31.7% respondents responded that they expect initiating peace from the social worker, 12.5% respondents responded

that they expect giving training from the social worker and 6.6% respondents responded that they expect releasing social tension from the social worker.

Views of Military for seeking intervention from social worker.

- As per the findings it is found that 69.8% respondents responded that the Military consider the Social workers intervention plea for justice and 30.2% respondents responded that the Military did not consider the Social workers intervention plea for justice.

Enhance women empowerment

- As per the findings it is found majority of them wants to enhance women empowerment and they are in search of NGOs to provide training in order to empower women.

5.4 Conclusion

The given below are the conclusions of the study based on the findings of the study.

Socio economy and livelihood:

- From the present research study it is concluded that majority of the respondents are from the age group between 18 to 40 years and the age group above 61 years are be very few. The selected seven villages mostly follow joint family system and majority of the respondents belongs to BPL family. All the respondents belongs to Tangkhul community and speaks Tangkhul dialect as the mother tongue but most of them can speak English, Manipuri the state language and very few of them can speak Hindi the National language. On average the respondents have family members around 4 to 7 members with an average monthly income of 10000 to 20000 per month. Most of the respondents are cultivator in profession and government employees are very few among the respondents. Among the respondents female has more literacy percentage than male. Due to unavailability of good opportunity of job prospect most of the educated and non-educated youths go out to metropolitan cities in search of job.

Occupation and food grains:

- More than 50% of the family follow terrace farming and the cropping pattern is only once in a year. Few family did not received NREGA scheme even though it is supposed to be made avail to every household family. Family members employed in government sector is very less and most of the family members are employed in private sector with less income. Majority of the agriculture and non-agriculture labor workers earn Rs 100 to 300 per day as a daily wages. The skill laborers earn more than Rs 400 per day depending on the nature of work and proficiency. Majority of the family have sufficient food throughout the year except in Kumram village, in Jessami village 96.4% family have sufficient food throughout the year which is the highest among the entire selected village.

Employment and livelihood source:

- As per the study there is need of more employment and hence employment needs to be generated in government sector. Employment opportunities are also generated by the Church ministry, other private sectors and NGOs in various fields. Educated youth needs to be confine within the district for job so that their youthful skills and resources are utilized so that development and changes can be brought in the district. There are various means of livelihood sources apart from government and private job. Potter making, Handicraft, Handloom, Charcoal burning, Firewood cutting, Animals husbandry and Carpentry are the other means of livelihood sources which helps in the economy of the Tangkhul community.

Racial discrimination:

- It is found that Tangkhul community face racial discrimination from the Meitei community who is the dominant community in Manipur state. They also face religious discrimination from the non-Christian mostly by the Meitei non-Christian community. The Tangkhul community also feels inferiority complex to other community especially to Meitei community. Apart from Meitei community and Arm forces other tribe also violates the rights of Tangkhul community.

Category and Scheme:

- It is concluded that regarding the Socio-economy and living condition of the Tangkhul community, most of the family belongs to BPL category and received NREGGA scheme but there are few family who did not receive NREGGA scheme. There are very few families which come under AAY and APL category. Majority of the family has around 6 or 7 members and joint family is found more prevalent among the respondents family. Government employees are very few among the respondents family, private job and NGOs provide few job opportunities for the unemployed youths in many filed as per their capacities. Majority of the respondents are found educated but due to unavailability of job prospect they are compelled to take up farming.

- **Language:**

Tangkhul dialect is spoken in Ukhrul district, everyone could speak tangkhul dialect and some of them could speak English and Manipuri only few respondents know hindi language.

- **Cultivation and wages:**

For cultivation terrace farming is done in most parts of the villages due to the geographical location hence the production is very less. Only rice is cultivated in the petty field and harvesting is only once in a year and most of the family have sufficient food throughout the year. Majority of the family depend on agriculture for the livelihood sources. Wages are given on daily bases, weekly bases and in monthly bases depending on the nature of work and in the meantime charges are made depending on the skill and unskilled labor.

Culture and festivals

- It is observed that Tangkhul community has rich varied culture; festivals after festivals are celebrated in Ukhrul district. Luir phanit (seed sowing festival) is celebrated in all the village of Tangkhul community. It is found that Shinat phanit is celebrated at the Northern zone of Ukhrul district especially in Lunghar village and its neighboring village in the month of March or April. During Shinat festivals all the agricultural equipment's are rinsed with blood as a sign of cleansing in order to avoid injury and also to have more production. Traditional bread is made in plentiful during this festival, in Lunghar village people also called this festival as 'Bread festival' due to abundance of bread. Shirui lily festival (State flower festival) is celebrated as a state festival in the month of April, Shirui Lily festival is one of the most popular festival in Manipur state. Apart from Tangkhul olden traditional festival various festivals like Panana festival, Lemon festival, Hathei Phanit (Chilli festival) and Shuri Kaso Phanat (Garlic festival) has stated celebrated by the Tangkhul community. All the Tangkhul community belongs to Christian religion by faith and in practice; it is

found that the non-Christian mostly the Meitei hindu community harassed the Tangkhul community due to differences in religion.

Violation of human rights and its effect on Socio economy

- Violation of human rights has affected the Tangkhul community, when the Socio-economic is affected it is obvious that the entire social system has affected. There are various social problems which are caused by the act of violation. It is concluded that Indian Military, the State Armed Forces and the various insurgent groups are the one who is violating Human Rights in Ukhrul district. The activity of Insurgent groups are also part and partial of causing human rights violation in Ukhrul district it cannot be merely neglected.

Human rights violation and its brutality:

- The main causes of Human rights violation is due to Arm Forces Special Power Act, while taking advantage of this Act some Military exposed their power through violation, some out of anger and enmity towards the community. Due to the violation act the basic fundamental rights are violated and other rights are also deprived. Apart from the rights violated the Indian Army committed various crimes intentionally. It is recorded that many were killed, abuse, threaten, rape and sodomised, some of the incidents are still fresh in the mind of the Tangkhul community. The rape cases of Ms. Rose Ningshen resulted to committing suicide and attempt to rape and killing of Ms. Luingamla Muinao cannot be erased from the mind of the Tangkhul community.

Methods of human rights violation and its affect:

- The Indian Army and State Government Force used different methods for violating human rights; Gun, explosive material, physical strength, Tear gas and harmful objects are used. Electric shock, punching and kicking, hitting with gun and beating with stick are the most common type of punishment given to the community by the Arm Forces. Due to the act of violation of human right the community emotions and mentality are badly affected. Some are physically

affected like fracture of bones, physical pain, handicap, health weakening and lesser lifespan due to harsh punishment given by the Arm Forces. Most of the violation acts are committed without any reason but out of anger and hostility which itself provoked the Arm Forces to commit such violation. It is observed that curfew, bandh, body checking, dragging the suspect, open firing at public places, kidnap, house raid are very common in Ukhruul district and it is done without giving any warrant or notification. Damages and casualty done by the Arm Forces are rarely compensated.

Human Rights Law:

- Majority of the respondents are aware about Human Rights Law and made complaint to the police but most of the time they could not get definite justice due to lack of viability. The Arm forces did not understand the sentiments of the community and many a times village councils are called forcefully for interrogation. The village youth and the village council suffer the most when it comes to harassment and torture.

Women and Arm forces:

- Nevertheless women are also not spared from violation, many a times women are molested by the Indian Arm forces and they are mishandled. In 1974 Border Security Force (BSF) resorted to mass rape at Grihang village three women were raped repeated by the BSF army. The state government is not taking enough initiative to look after human rights violation and the same for the central government who is just merely a spectator instead of intervening in human rights violation problem. It is found that violence is not the means to achieve the goal of Arm Forces.

Body check and luggage checking:

- It is found that people are not comfortable when they are stopped and do body search by the Arm Forces. The motives for checking the vehicle might be for different reasons; looking for insurgents, checking for weapons, checking for the

suspect or checking for the intoxicants but invading one's own privacy is against the law.

Christianity and Human rights violation:

- Violation has affected the Christian religious ethics; suspecting someone without knowing exactly and doing harm to someone is totally against the principle of Bible.

Enforcement of AFSP Act:

- The respondents are strongly against the enforcement of AFSP Act 1958, by implementing AFSPA more violation are happening therefore it is found that AFSPA is implemented not for safety and security of the Community. The civilians strongly opposed the rules and regulation lay down under AFSPA, they fought back in response for the violence committed by the Arm Forces. The respondents strongly opposed that AFSPA will not bring peace and non-violence, AFSPA did not help in controlling and minimizing insurgent groups rather it has brought tense relationship between the community and the Arm Forces. On the other hand Arm Forces did not abide the rules and regulation lay down under AFSP Act. Due to AFSP Act it has disorganized the society, hinders the economic growth and Christian ethics has been defame due to violence. Political scenario has been badly affected by AFSPA and it has created commotions in political system. Therefore it is concluded that AFSPA is a threat to social peace and harmony of Tangkhul community hence majority of the respondents wants to appeal the government to revoke AFSP Act.

Terrorism

- There are many reasons for causing terrorism activity, suppressing the insurgency is one of the main reasons and as per the opinion of the respondents terrorism will reduce if Arm Forces are evacuated from Ukhul district. Terrorism activity has affected the life of many youths, children at the very young age they have witness terrorism activity. Children are frightened when they hear the sounds of

fun fire and explosive material, the psychology of the children are affected at the very young age. The community does not feel secure residing along with the Arm Forces; it is like a threat to the Tangkhul traditional culture in many aspects. Terrorism should be stopped to have better life style; rights to life are denied by the ongoing terrorism activities which in returns bring destruction. Terrorism has affected on socio economic, education and religion of the Tangkhul community. The government vocally seems to be taking initiative to prevent terrorism but in reality they are not taking much initiative as per what they have strongly resolved. Actions are not taken to the human rights violators only when there is strong suppress and protest from the strong union body otherwise it does not work out. The reason for failing to approach the higher authority is because there is hardly any action taken and because of this reason the community prefer not inform to any higher authority in many cases. The higher authority promises to help the victims seems to be just a proposal and lip service, justice never execute and most of the time the higher authority compromised with injustice.

Arm forces and human rights activist:

- It is concluded that the respondents strongly opposed the Arm forces attacked on the civilians and as a remedial measures peace rally are organized letting the media and other parts of the world what is happening in Ukhrul district. Most of them contacted human rights organization and Deputy Commissioner but some did not report to any higher authority and just remain silent. Women group also raised their voice and stood up to protest against terrorism activities. In times of violence police did intervene to control the situation but many a times justice is not made. Human rights organizations like Naga People Movement for Human Rights are actively working in Ukhrul district, they do not have good connection with the Arm forces but in many ways they try to build up a good rapport with the Arm Forces to draw a better solution. The Tangkhul community did not have good relationship with the police, most of the time they are mistreated and they don't get positive response from the police. Majority of the respondents think that their cry for their justice is in vain as many a times nobody heard and response

their cry for justice. It is observed that the Arm forces did not respect the human rights movement and threaten the community when initiating human rights movement. Since Human Rights Commission is not functioning in Manipur the influence of Human Rights Commission are not seen in Ukhrul. In human rights movement women group also took active role knowing that human rights movement is the only movement that can stop terrorism.

Social work intervention:

- Regarding the level and methods of social work intervention there are various organizations working for Human rights violation officially and unofficially. Tangkhul Naga Long (TNL), Tangkhul katamano Long (TKL), Tangkhul Shanao Long (TSL) and Naga People Movement for Human Rights (NPMHR) are the active organization who looks after the welfare and safety of the Tangkhul community. Due to the support given by the social activist most of the respondents reported their cases to them. In many cases the social activist comes for direct contact with the victims of human rights violation and proceeds for the further investigation. Majority of the respondents want intervention of social worker for solving the atrocities committed by the Arm Forces and the cases related to human rights violation.

Initiatives of social activist and social worker:

- Most of the respondents received good responses from the social activist and they are willing to approach in days to come. The respondents are longing for assistance in the form of rehabilitation, counseling centers and providing moral support for the victims. It is found that there is need of knowledge about human rights law and educating human rights law should be given prime importance. The knowledge about human rights law will strengthen the community to face the human rights violation problems and will make them aware about human rights law. This will empower the community and equipped them to defend themselves from human rights violation. The community is longing to conduct women seminar regarding human rights violation to empower the women group.

From the social activist the community expects initiating peace process, giving training and capacity building, releasing social tension and bringing changes. The community assured that the Arm Forces will consider social workers intervention in Human Rights.

Human rights violation should be check and monitor by the state government and central government, the concern authority should not be just a mere spectator when the community is suffering. Exploitation on the basis of caste, tribe, and religion should be abolished; equal treatment should be given the entire citizen and justice should be done for any atrocities. It is concluded that respect should be given to human rights activist and must abide law and order for better governance. Respecting humanity is the first step to development and it is assured that if the Arm Forces give respect to humanity, human rights violation will be minimized and there will be peace and harmony in the society.

5.5 Proposed area of Social Work Intervention

- **Counseling:** Giving counseling to the victims and their family will be the best intervention in order to release their pain and suffering. Most of the victims are counsel and not provide psychological support.
- **Case work:** Case worker need to be made available so that the human rights violation victims will be consoled by the case worker and they could share their problems and strengthen themselves mentally.
- **Group work:** Since there are many incidents of where mass were being tortured, threaten and brutally beaten. To intervene in this matter group work will the suitable approach and through group work they could share their problems and bring out solution.
- **Community organization:** Community organization is necessary to work with the entire aspect which the communities are facing. The entire community has been partly or partially affected by human right violation therefore there is need of community participation and community initiative in order to bring out better solution.
- **Working with AFSPA:** Since AFSPA is the major reason for violating human right and people are aware of AFSPA it is the Armed forces who need to understand the feelings of the people. Community and Armed forces should try to negotiate with each other and should build up mutual understanding.
- **Working with Government:** The community and the State or the Central government should closely work with each other. The community should approach the Government and share their grievances and look out for better solution instead of giving negative reacting towards the government.

○ **Suggestions**

Suggestion to the Central Arm forces

- The Arm Forces should not disturb the Socio-economic of the Tangkhul community. Due to bandh, strike, and gun firing schools, colleges, shops and business activities are shut down in many occasion. Arm Forces should be the promoter and peace maker rather than involving in degrading the Socio-economic of the community. It is expected that the Arm Forces will initiate more welfare services and promote economic sustainable development for the Tangkhul community instead of bringing destruction.
- Setting of village on fire should be strongly condemned it seems to be savage behavior. Being as a protector of one nation should not indulge in such kind of hazardous activity which is destructive in nature and is affecting the entire livelihood of the village community. It is advised that Arm Forces to be a friend of the village community rather than a destroyer, if such mutual understanding exists there will be no conflict with the village community.
- To maintain peace and harmony Indian Arm Forces should follow the rules and regulation laid down under AFSPA Act. Violating rules and regulation should be strictly checked by the concern authority for the safety and security of the community. It is seen that many a times Indian Arm Forces has violated the rules and regulation and has gone against the law.
- The reason and purpose for violating human rights should not be end up with excuses and the reason should not be out of anger, due to AFSPA, exposing power or enmity. Many a times the Arm Forces purposely violates with wrong motives and intention compromising the real purpose of why they are doing. Anger and enmity should not be the reason for violating human rights.
- Rights regarding safety and security should be respected, many a times such rights are violated and it is also found that rights to protection are ignored by the

Arm Forces. Right to gather public opinion should not be obstruct because every citizen has their own rights to assemble together and to gather public opinion. In the process rights to autonomy and self-rule are denied, it is like denying self-respect hence such violation should be prevented.

- Rape, killing, sodomise, abuse and threatening should be minimize, Rape, sodomise and killing should be stopped such crime should be punished as per the law. Abuse and threatening should be minimized for the peace and safety of the community. People are aware about the crime and the Arm Forces should also be made aware about the seriousness of crime.

Suggestion to the State Arm forces

- State Arm Forces like; Police, Commando, Indian Reserve Battalion and Manipur Rifles should also respect and follow the rules and regulation of laid down under AFSP Act. Avoiding rules and regulation should be strictly checked, the concern authority is accountable to look after violating the rules and regulation.
- Police should be made more strengthen in every aspect; policing should be made more stringent without compromising the situation. Culprit should not be spared and necessary action to be taken as per the causes. Police should follow the duty and must execute their rights to protect the civilians.
- Violation cases happened in the district needs to be taken seriously by the higher authority. Deputy Commissioner and the Superintendent of Police should take sole responsibility in case of any incidence within the district. Neglecting one's own roles and responsibility needs to be punished; higher authority needs to watch over such negligence and investigation needs to be done for better governance.

Suggestion to the Manipur Human Rights Commission

- To maintain peace and harmony Manipur Human Rights Commission has to be made function. It is the citizens' rights to avail protection from human rights violation since Manipur Human Rights Commission is defunct in 2010 the entire system has gone wild and dreadful. Defunct of Human Rights Commission in the state has affected the proper execution of law and order, justice is not made and rightful justice is neglected.
- There are quite a numbers of hidden agenda and justice is ignored when it comes to combat with the Arm Forces. Even though the matter is factual but many a times the Arm Forces deceived the civilians and justice are hidden within themselves. Such kind of manipulation should not be practice and it has to be revealed before the law, Manipur Human Rights Commission are accountable for that.
- Arm Forces should not undermine the Rights of the civilians knowing that the civilians are unarmed should not be the reason to take advantage rather treat them on the aspect of humanity and give respect with mutual understanding. As we know respecting humanity is the greatest achievement and deserve honor. From this point of view respect should be placed as the top priority without which serving the society is meaningless and fake. It is because the Manipur Human Rights Commission became a mere watched dog.
- Compromising on the injustice should not be entertained by the high ranking officer. Many a times the high ranking officers denied justice and hidden the truth. Rightful justice should be made and no hidden agenda should be made everything should have transparency before the law. And the Manipur Human Rights Commission should monitor it.
- Sever crime like killing, kidnapped and rape should be product fairly before the court for rightful judgment. Some crimes committed by the Arm Forces are

hidden fearing for the court martial such cases should not be ignored it must be brought before the law and necessary action needs to be taken despite his ranking in the Arm Forces. If such system is followed crime will be minimized and could be controlled in the future.

Suggestion to the Insurgents

- Imposing of illegal taxes should be check by the concern authority as it is affecting the Socio-economic growth of the community. Insurgents should not fully rely on taxes for their governance and taking extra taxes and demanding more money should be minimized for the well-being and development of the community.
- Recruiting child soldier for joining insurgents should be condemned and discourage. Insurgents should encourage children to get education and learn good moral conduct in the school instead of luring to join insurgents. Children need to be motivated and encourage getting good education and joining unspecified insurgents group should be discouraged.
- Insurgent groups must not create problem for the community and should understand the feeling of the community. Provoking tension between the community and the Arm Forces should stopped but rather execute their rights through the proper channel accepted by the law.
- Violence should be discouraged and imposing illegal taxes by the unidentified person should be checked by the concern authority and everything has to be judge according to the law and order. Justice should be done immediate for any social issues and delay of justice should be check properly.
- In the name of protecting the community insurgents should not bring bad image for the community, patriotic spirit should be inbuilt in their minds and to work honestly for the betterment of the community. There are many militants who work

in the name of the community and exploit the images of the entire insurgent groups. Community should involve in eliminating those unspecified insurgents to release community problem and tension.

- Insurgents should focus on social reformation rather than instigating havoc and confusion among the tribal community. They should maintain peaceful relation with the community and the government through peace negotiation and dialogue. Barbaric behavior should be avoided and look forward for building a better relationship with the government with peaceful process without creating violence.

Suggestion on respecting Humanity

- It is strongly appealed not to attacked on the civilians while on rally and protest. There are incidences where the Arm Forces attack the peace rally protestor and shot death. In this democratic society shooting and gunning down the civilians is a sign of degrading democracy. The spirit of democracy should be maintain and preserved by the Arm Forces, democracy should be respected for the better governance and for the betterment of the society.
- Arm Forces should not do blank fire and drop explosive material in the public places. Misused of weapons should be punished as it is causing harm to the community, many a times Arm forces blank fire and wounded many innocent civilians just to threaten the community. This kind of activity is not the right way to deal with the community, using guns and explosive materials should be strongly condemned and must be charge as sever crime though it hurts or unhurt.
- It is the expectation of the community that the Arm Forces understands the feelings of the civilians. In many incidences the Arm Forces did not listen to the opinion of the civilians nor do they understand the positive approach of the civilians. Negativity should be erased from the mindset of the Arm Forces and they should build up professional rapport with the civilians so that peaceful environment of coexistence can be possible. Rumors should not be accepted and

with just mere suspicion they should not create havoc in the entire community such immature behavior should be check.

- On the aspect of right to information citizens have the rights to inquire about the causes and citizens should not be condemned for inquiring about the matter. It must be the duty of the Arm Forces to give reasons for any incidents and for the violation they have committed. Clear information with proper channel should be given out to the civilians in order to maintain transparency and avoid confusion. Manipulation and superficiality should be avoided and must maintain clean sheet towards the civilians.
- Grouping of villagers should be strongly condemned there should not be anything like the previous incidents taking the villagers into the village ground separating man and woman separately for different reason. Such outdated fashion an inhuman behavior should not be repeated again as those act seems so wild and uncultured. Grouping of villagers should be totally stopped and law must be enforced for those who are repeating such kind of act.
- Arm Forces should avoid checking the travelers it brings discomfort and feels not comfortable at all. Body search is disgusting and it seems the travelers are possessing weapons and illegal products. Body checking is quite discomfort and irritating Arm Forces should not do such kind of checking when passing through the check post. In case of suspect used of intelligence and experts to look after such kind of matter will be more effective rather than deliberately checking the entire travelers.
- Respecting the women should be given priority the Arm Forces did not bother the woman folk instead they took advantage of their feminism and mishandled several women. Women should not be mistreated they should be given extra care and protection. The Arm Forces should respect the women and empower them as a contribution to the community instead of harassing and exploiting the woman of

Tangkhal community. Any kind of harassment and exploitation against the women should be punished without compromising.

- Punishment like electric shock, hitting with guns, beating with sticks, punching and kicking should be stopped. Giving punishment should be replaced with other alternatives so that the civilians are treated better and not get hurt physically. There are several incidence where the innocent civilians are given harsh punishment physical punishment, the innocent victims physical health are affected leading to handicapped and lesser life span.

Suggestion to the Arm forces on how to tackle insurgency issues

- Arm Forces should be educated how to deal with the insurgents in the midst of the civilians. Random suspect is not the right approach and it must not be done so. Skillful tackling with terrorism without affecting the community settings should be taught so that there will be no commotion in the community and peace of the society will not be affected.
- Arm Forces should be taught not to battle the civilians with guns and weapons it is not the proper channel to communicate with the society. Weapons are for war and for the protection whereas civilians are unarmed citizens Arm Forces should understand that the civilians are harmless. Many a times arm forces misunderstood the civilians and are attacked without knowing the purpose why the civilians are approaching towards the Arm Forces. Arm Forces should not let false assumption to misguide them rather to anticipate that some positive change will happen. It is expected that optimistic attitude needs to be created among the Arm Forces.
- Terrorism should be tackled in different ways instead of fighting back with violence. In many incidence terrorism are fought back with violence in order to stopped terrorism but such strategy did not work out well. Strategy to tackle terrorism should be made and negotiation should be initiated rather than bouncing

back with terror. Moreover, terrorism should be discouraged and remedial measures should be made to avoid terrorism.

- Since the Arm Forces are residing in the midst of the community, they should not provoke violence as it can affect the psychology of the children who need peace and sound environment for their mental growth and development. Arm Forces should be extra conscious and should give effort to minimize violence so that the peaceful environment of the community are preserved and not disturb by their existence among the midst of the community.
- It is strongly suggested to the Arm Forces to give prior information to the community before executing anything. Warrant and notification should be given out before anything happen so that the civilians can seek refuge in safe place. Warrant and notification, and make the civilians more aware about the situation and things can be prevented by taking precaution. Giving out information is never a wrong attitude but rather passing message to the community to be more conscious and aware about the thing going to happen.
- Since the community always had in mind the Arm Forces are outsiders they are not feeling comfortable. The Arm Forces should come up with acceptance with the life style and the culture of the community instead of dealing with enmity. We feeling should be created by the Arm Forces and community attention need to be capture for positive purpose. Arm Forces should show friendliness instead of dealing with hostility and should maintain peaceful environment for the better relationship between the Arm Forces and the community.
- Arm Forces should not stop human rights movement conducted by the various civil organization and human right activists. There are incidents which mass rally conducted are attacked and stopped; any kind of peace initiatives are opposed such kind of contrary should be avoided and encourage human rights movement.

Suggestion to the Government

- Government should take more initiative to prevent violation; it is the responsibility of the government to look after every citizen's needs and problems despite caste, creed, and religion. Government should not remain silent when the citizens are suffering and crying for the justice. Government should execute justice and protect the rights of every citizen without considering the regions and the community whom they belong to.
- Central government and state government should make better agreement with the Arm Forces, Insurgent groups and the community. Cease fire should be maintain and respected, all the Insurgent groups and the Arm Forces should follow the rules of the cease fire agreement. Breaking of the agreement should be given penalty and must respect the verdict.
- Government should provide compensation for the damage and destruction of the infrastructure of the tribals community. Victims of human rights violation should be given immediate rehabilitation without delay. The concern authority should look after the various cases of human right violation and justice should be deliver as per to the law and order with bias. We should also incorporate with the international human rights organization to assist our human rights organization.
- AFSP Act should be revoke to maintain peace and harmony, violence and terror has increased due to imposing of AFSPA in the state. The community has suffered for decades; murder, rape, and kidnapped cases are piled up in numbers. Government should look to the negative impact of imposing AFSPA and must revoke as early as possible to maintain peace and harmony of the community.
- Violation has affected the social life and religious ethics of Christianity. Tangkhul community being a Christian religion stick on nonviolence and peace but the continuous attack on the civilians by the Arm Forces has provoke anger and hatred breaching the biblical teaching of Jesus Christ in many ways.

- Impunity should not be granted it should be abolished; exemption from punishment and freedom from the injurious offenses which is wrong and illegal should not be entertained. Such law should be replaced and serious offences should be charge guilty and even up to the extent of capital punishment or life imprisonment should be given verdict before the law.
- Those Arm Forces who treated violently should be given immediate transfer, if possible the whole entire units to be evacuated so the Arm Forces will be more conscious and aware about what they are supposed to do and what they are not supposed to do. The high ranking officer who deliberately committed crime should be rank down or terminate from the services and necessary punishment has to be given for the offence committed.
- It is suggested that the Arm Forces should build a rapport with the human rights organization. Arm Forces should give respect to human rights activist and should cooperate with each other. Disrespecting human rights is breaking is forbidding law and give the best services to the nation building by abiding law and order and respecting human rights.
- Since Human Rights Commission is defunct in the state Arm Forces should not take as an advantage of the situation but rather support the social movement in getting back their rights. Taking advantage of the innocent community who have no knowledge about human rights will add more suffering to the community; taking advantage of the innocence should be considered as exploitation and necessary action needs to be given.
- Arm Forces should initiate peace with the community and means of solving problems should be with dialogue and discussion instead of violence and bloodshed. Such kind of consent has to be made and respect the cease fire which is imposed in the Naga inhabited areas. Arm Forces should be open to discussion

with the community regarding any issue and move forward for peaceful existence in the midst of the community. This can be initiated through the Central Government efforts.

- Central government and state government need to initiate more platforms of discussion and dialogue and draw some conclusion to solve the human rights violation problems. Understanding the voice of the insurgents group is equally important and should not disregard them rather invite them for peace process by maintain certain standards of dialogue and discussion.

Suggestion on preserving tribal rights and culture

- Instead of destroying the peaceful environment of the indigenous tribal community the government should promote cultural peace and so that the traditional purity and culture are preserved. Government should preserve and encourage the peaceful indigenous cultural identity.
- Human rights activist should be encourage and promoted, Organization working Human rights should be supported by the government and more Human rights organization should be established so that it become is easier to communicate the tribals violation cases.
- Tribal quota should be reserved for the Manipur Human Rights Commission so that the tribals grievances are shared and made known to everyone. The tribal community should be given equal opportunity and privilege so that they will come out from the ignorance about various Human rights law.
- Social advocacy should be promoted and cases related to human right violation should be taken seriously. There should not be any pending cases related to human rights violation the concern authority should work on it and come out with concrete solution.

- Coverage of media and newspaper should be made for the tribal community. All the human rights violation should be published in the local, national and international newspaper the government need to work on this so that the tribals community problems are known by the outside world.
- The tribals civil organization should not encourage promoting insurgents group instead find out the intension of the insurgents group and reason out their problems instead of directly opposing them without knowing the aims and objectives.
- Disunity and division among the tribal community should be restored immediately so that there is no confusion among the tribal community and their problems could be solved easily without taking much time. Government should focus on reintegration of the tribal community and encourage tribals integrity. Anybody provoking disunity among the tribal community should be punished and interfering of outsiders should be check. The tribal community should be given independent choice to deal with the tribal problems as per their traditional customary law.
- Tribal customary law should be respected and honored by the State government, Central government and Indian Military in order to have peaceful and harmonious co-existence in the district.
- Safeguarding the tribals rights should be given prior importance, going against the tribal protection rights need to be punished accordingly. Acquisition of any land should be done with prior concern and agreement from the community without which it will be considered illegal.

5.7 Limitation of the Research study

Some of the problems faced by the researcher during the entire duration of research work are given below:

- Time and money was one of the constraints while conducting the research so large samples of the victims and sufferer of the human rights violation could not be covered.
- Some of the despondence is not willing to give out their information due to fear of the outcome and consequences.
- Manipur human rights commission is defunct since 2010 therefore some of the desired relevant data and documents could not be added due to lack of evidence and proof.
- Due to misconception of some of the community researcher face discouragement and mental harassment while conducting the research.
- Due to implementation of AFSP Act it was difficult to analyze and draw solutions for any objective due to the aggressive nature of the present situation.

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II.FAMILY CONSTELLATION

Sl. no	Name	Age	Sex	Relationship with the Respondent	Marital Status	Education	Occupation

2.1 Monthly income of Family.....

2.2. Total no. of family.....

2.3 Total no. of male

2.4 Total no. of female.....

2.5 Type of family

(a) Joint (b) Nuclear

2.6 Did your entire family members stay in village?

(a) Yes (b) No

2.7 Is any of your family members employed in private sector?

(a) Yes (b) No

2.8 Is any of your family members employed in Govt. Office?

(a) Yes (b) No

2.9 In which category your family comes under?

(a) AAY (b) BPL (c) APL

2.10 Did your family receive NREGA scheme?

(a) Yes (b) No

III. Information about the Socio economic condition and life style of Tangkhul tribal community.

3.1 Do the Tangkhul community have good relationship with other tribes of Manipur?

(a) Yes (b) No

3.2 Do the Tangkhul community face racial discrimination by the dominated Meitei community?

(a) Sometimes (b) Very often (c) Not at all

3.3 Do the Tangkhul community face religious discrimination from the Non-Christian of Manipur?

(a) Yes (b) No

3.4 Do the Tangkhul community feel inferiority complex towards the other tribes of Manipur?

(a) Yes (b) No

3.5 Do the other community violate the rights of Tangkhul community?

(a) Yes (b) No

3.6 Which is the main source of income for your family?

(a) Govt. job (b) Private job (c) Labor work (d) Agriculture.

3.7 Which is the main occupation in Ukhrul district?

(a) Farming (b) Business (c) Govt. job (d) Private Job.

3.8 How do you get your wages?

(a) Daily (200 to 300) (b) Weekly (301 to 400) (c) Monthly (104 to 500) (d) Above 500

3.9 Which type of labor is prevalent in your village?

(a) Agriculture (b) Non – Agriculture

3.10 Which type of cultivation is followed in your village?

(a) Jhum cultivation (b) Water cultivation (c) Terrace cultivation

3.11 Did you get sufficient food throughout the year?

(a) Yes (b) No

3.12 Do you feel the need for more employment generation for your community?

(a) Yes (b) No

3.13 Do religious institution generate platform for job opportunity?

(a) Yes (b) No

3.14 Do the Tangkhul community go out to other district in search of job?

(a) Yes (b) No

3.15 Apart from Agriculture which are the other means of livelihood source?

(a) Potter making (b) Handicraft (c) Handloom (d) Charcoal burning (e) Firewood cutting

IV. Information about the violation of Human rights within the Tangkhul tribal community.

4.1 Who is violating human rights in Ukhrul district?

(a) Indian Military (b) Insurgents (c) State police and others.

4.2 Why the violation is happening?

(a) No reason (b) Due to AFSPA (c) Exposing power

4.3 Which right is violated?

(a) Right to safety and security (b) Right to protest and gather public opinion (c) Right to autonomy and self-rule (d) Right to self-respect (e) Others

4.4 What type of crime is committed?

(a) Rape (b) Killing (c) Abuse (d) Physical abuse (e) Threatening

4.5 What is the purpose of violation?

(a) Out of anger (b) Hostility (c) No reason

4.6 Did they violate the rights intentionally?

(a) Yes (b) No

4.7 Which type of punishment is given by the Military?

(a) Electric shock (b) Punching and Kicking (c) Hitting with gun (d) Beating with stick

4.8 What affect brings to you by violating human rights?

(a) Emotional effect (b) Mental effect (c) Physical effect

4.9 Are you aware of human rights law?

(a) Yes (b) No

4.10 Do you complain to police for violating your rights?

(a) Yes (b) No

4.11 What is the method of violation of human rights?

(a) Gun (b) Explosive material (c) Physical strength (d) Tear gas

4.12 What harms has brought after physical punishment?

(a) Fracture of bones (b) Physical pain (c) Handicap (d) Health weakening (e) Lesser lifespan

4.13 Which is the most unforgettable violation incident?

(a) Burning of Huishu village (b) Raping of Ms. Rose resulting to commit suicide (c) Rape attempt and killing of Ms. Luingamla

4.14 Have you been a victim of Human Rights violation?

(a) Yes (b) No

4.15 Did the government take initiative to prevent violation?

(a) Yes (b) No

4.16 Which is the most common violation?

(a) Body checking (b) House raid (c) Curfew (d) Dragging the suspect (e) Kidnapped (f) Open firing at public places

4.17 Did the Indian Military give warrant and notification before the violation?

(a) Yes (b) No

4.18 Did the Militant understand the sentiments of the civilians?

(a) Yes (b) No

4.19 Who is the most sufferer of violation?

(a) Woman (b) Youth (c) Elders (d) Village council

4.20 Is violence the only means to achieve the goal of Military?

(a) Yes (b) No

4.21 Do you feel comfortable if your vehicles are stopped and checked by the Army?

(a) Yes (b) No

4.22 What is the reason for checking vehicles and houses by the Military?

(a) Looking for insurgence (b) Looking for weapons (c) Looking for the suspect (d) Looking for Drugs and Intoxicants

4.23 Do the Military provide compensation for any damage done by them?

(a) Yes (b) No

4.24 Did you feel comfortable when the militant did body search and luggage checking?

(a) Yes (b) No

4.25 Did violation bring effect on the religious ethics of Christianity?

(a) Yes (b) No

V. Opinion of Tangkhul tribal community towards Arm Force Special Power Act.

5.1 Do you agree with the enforcement of AFSPA?

(a) Agree (b) Strongly agree (c) Disagree (d) Strongly disagree

5.2 Do you feel AFSPA is implemented for the safety and security of the civilians?

(a) Yes (b) No

5.3 Do the civilians accept the rules and regulation laid down under the AFSPA?

(a) Accept (b) Strongly Accept (c) Opposed (d) Strongly Opposed

5.4 Did violence increase with the imposing of AFSPA?

(a) Yes (b) No

5.5 Did you fight back for the violence committed by the Indian Military?

(a) Yes (b) No

5.6 Do you think ASFPA will bring peace and non-violence in the Ukhrul District?

(a) Agree (b) Strongly agree (c) Disagree (d) Strongly disagree

5.7 Did AFSPA reduce the growing numbers of insurgent groups?

(a) Yes (b) No

5.8 Do you want to appeal the government to remove the AFSPA?

(a) Yes (b) No

5.9 Did the AFSPA bring good relation between the community and Indian Military?

(a) Yes (b) No

5.10 Did the Military abide the rules and regulation lay down under AFSPA?

(a) Yes (b) No

5.11 Do you think that the AFSPA is imposed for abolishing Insurgency?

(a) Yes (b) No

5.12 Do you know that the AFSPA is imposed for the safety of the civilians?

(a) Yes (b) No

5.13 If AFSPA is removed, will the relationship between the Military and civilians improve?

(a) Yes (b) No

5.14 Which negative impact has brought due to enforcement of AFSPA?

(a) Social disorganization (b) Economic degradation (c) Religious ethics (d) Political Crisis

5.15 Is AFSPA a threat to social peace and harmony?

(a) Yes (b) No

VI. Opinion of Tangkhul tribal community towards Terrorism activities.

6.1 What is the main cause of Terrorism activity in Ukhrul district?

(a) Due to AFSPA (b) Misuse of powers (c) Suppressing the Insurgency

6.2 Will Terrorism reduced if Indian Military are evacuated from Ukhrul District?

(a) Yes (b) No

6.3 Is Terrorism affecting your life?

(a) Yes (b) No

6.4 Are the children afraid of gun firing?

(a) Yes (b) No

6.5 Did Terrorism bring psychological effect on the community?

(a) Yes (b) No

6.6 Do you want terrorism activities to be stopped?

(a) Yes (b) No

6.7 Do you agree that Military are violating rights to life?

(a) Agree (b) Strongly Agree (c) Disagree (d) Strongly Disagree

6.8 Did the State government take initiative to stop terrorism?

(a) Yes (b) No

6.9 Are you afraid of Indian Military?

(a) Yes (b) No

6.10 Did civil organization take initiative to stop terrorism?

(a) Yes (b) No

6.11 Do you agree terrorism is violating Human Rights?

(a) Agree (b) Strongly Agree (c) Disagree (d) Strongly Disagree

6.12 Are the Women spared from terrorism?

(a) Yes (b) No

6.13 Did terrorism affect the religious ethics of Christianity?

(a) Yes (b) No

6.14 What measures have you taken up to stop terrorism?

(a) Peace rally (b) informed the D.C. (c) Contacted the Human Rights Organisation

6.15 In which areas violation of human rights has impacted?

(a) Education (b) Economy (c) Religion (d) Society

6.16 Have you ever initiated peace talk and discussion with the Indian Military?

(a) Yes (b) No

6.17 Do you feel secure residing along with Indian Military in your locality?

(a) Yes (b)No

6.18 Do you think terrorism is a threat to Tangkhul Traditional Culture?

(a) Yes (b) No

6.19 Do you oppose attacking of civilians with Explosive bomb?

(a) Yes (b) No

6.20 Did Woman folk stand up to stop terrorism?

(a) Yes (b) No

VII. Remedial measures on prohibition of terrorist activities.

7.1 How can terrorism be reduced?

(a) Removed AFSPA (b) Respecting Human Rights (c) Stop Misusing power (d)
Evacuation of Military

7.2 Have you taken any initiative to prohibit violence?

(a) Yes (b) No

7.3 Did police intervene to prevent violence?

(a) Yes (b) No (c) No Knowledge

7.4 Do the Human rights organisation have good connection with the Military?

(a) Yes (b) No

7.5 Do the civilians have good relations with the police?

(a) Yes (b) No

7.6 Did the police give positive response for any complain about terrorism?

(a) Yes (b) No

7.7 Did the Military accept their mistake when destruction happens?

(a) Yes (b) No

7.8 Did you report about the violation of your rights to the Human Right Office?

(a) Yes (b) No

7.9 Did the Central Government take initiative to prevent violation of Human Rights?

(a) Yes (b) No

7.10 Do you think your cry for justice is in vain?

(a) Yes (b) No

7.11 Did the Indian Military respect Human Rights?

(a) Yes (b) No

7.12 Did the Military threaten you when you initiate Human Rights movement?

(a) Yes (b) No

7.13 Did the woman group join in Human Rights movement?

(a) Yes (b) No

7.14 How effective is the Human Right Commission in Ukhru District?

(a) Effective (b) Not Effective (c) Don't Know

7.15 Do you think Human Right Movement can stop terrorism?

(a) Yes (b) No

VIII. Information related to the level and method of social work intervention for the prohibition of terrorist activities.

8.1 Have you ever reported to social activist for assistance?

(a) Yes (b) No

8.2 Do you want social worker to intervene in social crisis?

(a) Yes (b) No

8.3 Did you get good response from social activist?

(a) Yes (b) No

8.4 If counseling centers are set up will it help the community?

(a) Yes (b) No

8.5 Do you need guidance about Human Rights Laws?

(a) Yes (b) No

8.6 Do you feel the need of training to equip yourself to defend from violation of rights?

(a) Yes (b) No

8.7 Do you want the NGO to conduct seminar for Woman empowerment?

(a) Yes (b) No

8.8 Do you want to collaborate with NGO for solving violation problems?

(a) Yes (b) No

8.9 What is your expectation from social worker?

(a) Initiating peace (b) Giving training (c) Releasing social tension (d) Bringing social change

8.10 Do you think the Military will consider social worker's intervention plea for justice?

(a) Yes (b) No