

COVID-19 AND EDUCATIONAL INSTITUTIONS IN MANIPUR- A RETHINKING

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Abstract

We all know that COVID-19 pandemic has been going global and impact of all this on small, poor state like Manipur will also be more dramatic. The pandemic is affecting almost all the sectors of the state, but this research paper concerns with a rethinking on the probable roles of Educational Institutions in Manipur. Given this uncertainties, the educational institution, a place where people of all ages gain education from pre-schools to universities, must explore all possible ways in terms of infrastructure, teacher-student ratio and other associated services etc. to maintain future of social/physical distancing.

Key Words: COVID-19 pandemic, educational institution, future of social/physical distancing, infrastructure, rethinking, teacher-student ratio, uncertainties etc.

Introduction:

In times of Coronavirus pandemic, we may recall an outstanding American sociologist, philosopher, futurist Alvin Toffler's book "Future Shock" which is originally published in 1970 to tell his personal perception of a disturbing and challenging future in our society overwhelmed by too rapid change. The book has widely accepted and sold over 6 million copies. The human life has changed drastically after the outbreak of COVID-19 in the Chinese city of Wuhan. COVID-19 has changed our perception of heroes that coronavirus warriors such as the doctors, the nurse, and other frontline health workers are the real heroes of our time and also have shown us that having nuclear power, well trained army and the latest military equipment couldnot make the country safe and sound from the attack of such an invisible and tiny virus. According to WHO COVID-19 was firstly detected in the Wuhan city on 31st December 2019 and it later spread globally. In the wake of the COVID-19 pandemic and coupled with the return of many Manipuri students from the different parts of the country and abroad, it is



Hijam Irawat and His Thought - A Movement for Full Responsible Government in Manipur

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ABSTRACT

Hijam Irawat was a nationalist turned Marxist who was a more of nationalist than a communist. Being professed in Marxism in one country rather than Karl Marx's internationalism he firmly believed in national liberation which implied the complete freedom of a nation from a foreign domination. His actions were much similar with Mao Zedong of China who was nationalist as well as Marxist. He belonged to Marxian socialist and throughout his struggles, he strived for establishing a full responsible government in Manipur. He was one of the first socialist revolutionary of northeast India and born on Wednesday, the 30th September, 1896 and died on 26 September, 1951 at Tangbaw, so his life span was very short span of 56 years.

Keywords : full responsible government, foreign domination, internationalism, north-east India, Marxian socialist, socialist revolutionary etc.

Introduction

Hijam Irawat was a people's hero during the feudal or semi-feudal society filled up with large scale practice of repressive oppressions of native men under the British rule. The people of Manipur were subjugated tremendously to a considerable degree to meet their expenses. Some notorious forms of the state's repressive measures against the subordinate class were amin chakthak, a free lodging and boarding of the amin; chandal senikhai, a form of taxations of five annas for applying chandal on their forehead; dolaireng, a forced labour to carry dolai of government officials; jal sambhandi, a form of water tax; loushal, a form of agricultural tax; mangba-sengba, a form of pollution and purity; yarek sentry, a kind of keeping sentry at night to guard state officials whenever they on tours etc. Such socio-religious exploitation in Manipur provided a fertile social background of a movement for full responsible government under his leadership. A full responsible government for good governance based on democratic centralisation to look after exploitation of men by men

was what our leader wanted.

The first civil religious organisation called Nikhil Hindu Manipuri was developed into a first political organisation on the soil of Manipur with the main objectives of the establishment of responsible government based on election and the plough owners should be the land owners etc. Again the demand for responsible government in the state was in the forefront of the second women movement of 1939-40 against the typical feudal government. His demand forcefully made him into an underground armed revolutionary movement of 1948-51 which aimed to establish 'independent socialist republic' in Manipur. Even today, his leadership is yearning in the hearts and minds of every Manipuri. Irawat's legacy became a strong force in the late seventies and aftermath. There are plenty of works/books on parent underground organisations in Manipur such as UNLF, PLA, PREPAK, KYKL, KCP etc. whose aim to secede Manipur from mainland India.

Review of Literature

The first scientific attempt of social movement was

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ALTHUSSER'S DEVELOPMENT OF MARXISM IN THE 20TH CENTURY: ANTI-HUMANISTIC STRUCTURALIST

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ABSTRACT

Althusser (1918-1990) occupies an eminent place in the tradition of thought known as Structural Marxism which is a particular brand of Marxist theory that has grown out of an awareness of crisis and accusations. One of the most common problem to traditional Marxism is the theory of economic determinism which argues that all human actions including of social, political, and intellectual development etc is economically determined and motivated. Theoretically, Althusser is equally opposed to both humanistic Marxism and economic Marxism. He rejected early humane works of Karl Marx, describing himself as anti-humanist and moved to structurally determined rather economic determinism alone.

Keywords: *accusations, anti-humanist, crisis, economic determinism, humanistic Marxism, structural Marxism.*

Introduction

Louis Pierre Althusser was a French Neo-Marxist philosopher relatively unknown until the mid 1960s. He became famous for his revision of traditional Marxism in his understanding of scientific Marxism, having schemation of identified an epistemological break in the works of Karl Marx. Taking 1845 as a base year to assign Marx's early work to a philosophical humanist and his late work to a scientific historical materialism, the science of social formations. He talked about humanistic period of Karl Marx defined by a focus on individual actors and their motivations. Central to this period have the concepts of alienation, species being (taken from Marx's 1844 Manuscript) and reification (developed by Lukacs in History and Class Consciousness). It is here that Althusser

parts company with Marx. He criticised and rejected humanistic Marxism. He wanted to label himself as an anti-humanist. He was more interested in the later Marx who was a scientific-theorist more than a humanist. Althusser insists, it is only scientific Marxism, resting on a proper understanding of pluralistic structures of capitalism. Social change can only ever happen by change in the structural relations of capitalism. In short, Althusser's rejection of early humane works of Karl Marx and moving away from humanistic determination of capitalistic society to structural determination describing individual as "always already" under the influence of the dominant ideology of the state, therefore, Althusserian philosophy goes to anti-humanistic structuralist.

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