

Editorial:

This is the second edition of **Voices Unheard**. We received an overwhelming response from our readers for the maiden issue. Our reader's support will go a long way in encouraging us in our endeavor to raise a voice against subjugation of women in present day situation in Jammu and Kashmir, who are undergoing additional conflict related problems.

During eight months of Mufti Syed's regime, with all its rhetoric 'healing touch', 'justice with dignity', 'government with difference' has fallen flat, nothing on ground has changed. On the contrary, after a pause there has been a considerable increase in human rights abuses in the form of enforced disappearances, custodial torture, killings, rapes and molestations. As old wisdom goes; "you can fool all people for sometime, some people for some times but not all people for all times."

In Shopian area of South Kashmir, several college girls were molested in broad day light, leading to huge demonstrations. The police fired to dispel the crowd, injuring many people in the process. Due to the cultural submission of women, these girls had to face two fronts; army and their family members who strongly disapproved their audacity for making it a public issue. Almost these girls were kept incommunicado with press or human rights groups.

A lady political activist Shaheena Dewan, of Muslim Khawateen Markaz, was abducted and killed. Then there is the incident of manhandling of lady professor in the heart of the city by renegades, who also had to withdraw her complaint because of social pressures. She was angry with the local media for the way they projected this incident. These incidents raise a question mark on the claims by the newly constituted government.

Unidentified gunmen killed a member of Association of Parents of Disappeared Persons (APDP), Dilshada Bano. It is believed that the public perception, misunderstanding coupled with her financial problems was responsible for her assassination. Dilshada has left behind three orphans. Violation of human rights abuse continues unabated in the vulnerable section of society, as worst human right violations we believe is poverty, because people are dis-empowered, voiceless, and ignorant about their rights.

In our cover story we have discussed the judgment passed on October 7, 2002 by full bench judge of Jammu & Kashmir High Court that has decided the status of resident state subject marrying a non-state subject.

Earlier, if a female, permanent resident of state married a non-permanent resident, she lost her status of permanent state subject and consequently all the rights and privileges entitled to a citizen. But after passing of the judgment, she does not lose her status as permanent citizen of the state. This judgment is bound to have far reaching consequences on the people of the state as it has political dimensions. It amounts to legislation, and subversion of Jammu & Kashmir constitution.

This controversial judgment is only benefiting a section of elite including bureaucrats, politicians and not the ordinary people. This judgment has confounded the fears; what the government of India hesitates to do directly is being done through judicial interpretations. The special status granted to the state of J&K has been already diluted un-constitutionally and time-to-time judiciary has endorsed it. . The state has filed Special Leave Petition (SLP) against this controversial judgment.

Ironically the women who hailed this judgment as historic and triumph for women rights were not fully aware of the contents and consequences of this judgment. Although some women were candid in their comments, many refused to comment on it for reasons best known to them. It is a pity that there is no reaction from the academicians, professionals and politicians over this "landmark" judgment. There was total indifference towards the judgment partly, because people have no faith on the institutions and partly, because civil society believes it is futile to highlight these non-issues, as there are greater issues, which need to be addressed first.

Kashmiri Women's Initiative for Peace and Disarmament continues in its endeavor to strive for depicting the plight of thousands of suffering women in Kashmir. To bring forth their pain and trauma, their ordeals and giving it a voice through '**Voices Unheard**'. The voices of victims should echo so that the reverberations are felt in the world and it takes notice of gross human right abuses committed here.

War in all its forms brings destruction to civilization and brings an era of peace to an abrupt end. Nations are drawn to darkness and history bears testimony to this fact. Yet all wars are not fought without reason whatever the cause, the fact remains that they bring untold miseries to humanity no matter in which corner of the world they are fought, and Kashmir being no exception to this rule. People in Kashmir are suffering in all forms and one of the repercussions of the war has been an ever-increasing number in widows and half widows. Not to speak of other human right abuses.

Thousands of women in Kashmir are going through an identity crisis owing to the phenomenon of enforced disappearance, which led them to a miserable fate of half widows. For women whose husband died in the conflict and they saw the body, their plight is better than these half widows. At least they have reconciled to the fact that their husbands are no more, as acceptance of what has happened is the first step in overcoming any misfortune. But the irony of half widow is that there is hope that somewhere in this world her husband might be alive and return one day. This hope is almost a false one, yet in absence of a proof of death, they continue to live with this false hope.

Many women, whose husbands disappear, prefer to wait for them and many do so as they have no choice. For those who did defy norms and went for re-marriage, people were not too receptive and many women were detested for taking such a step. In such an atmosphere, lot of confusion regarding their status is prevalent. How do the victims perceive this situation and how the society reacts to their plight needs to be analyzed for a possible solution?

Kashmir is a Muslim dominated area and as in any Muslim country, Islam guides the way of life. Religion and politics are not separate and every aspect of life has been dealt in Islam and for any problem solution is provided. But the problem in Kashmir is that no common platform has been launched from where a voice could be echoed to clear the confusion regarding the status of women whose husband has disappeared.

Scholars are of varying view regarding this matter and different religious and academic scholars have conflicting ideologies. Yet a brief look into history and answers are there. Muslims believe in 4 schools of thought, *Hanafi, Maliki, Shafi, and Hambali*. According to *Hanafia* school of thought, a woman has to wait for 90 years to re-marry in case her husband disappeared. Owing to this practice many Muslim women who wanted to re-marry converted to Christianity, this led Muslim Ulama of *Hanafia* sect to think of an improvisation in the existing order, therefore, a clause was borrowed from *Maliki* school of thought in which a woman has to wait for 7 years, some say 4 and then she can re-marry. On behest of Moulana Aashraf Ali Thanvi the previous stand was modified and finally 'Dissolution of Muslim Marriages Act' was passed in India in the year 1939. It was adopted by the state of Jammu and Kashmir in the year 1942 since then this law prevails in J&K.

However, lot of misconceptions still reign high on this issue. Sheikh Showkat, a professor in the department of Law, Kashmir University says, "A need was felt for *Takayur* or accommodating shifts, as happened in the case where the *Hanafis* felt the need to shift to *Maliki* and therefore a law was enacted that such a woman whose husband disappeared will wait for 7 years and after going to court will complete the necessary proceedings and then she can re-marry." He says there is clear view in Quran about such a woman, "Allah says marry such women, when there is a war like situation and at present we are faced with war, it is because of Hindu influence that society shuns the re-marriage of such women. Basically Kashmiri's are converts and to this day they have not shed their inhibitions and that is why practices like dowry continue unabated here." He adds, "If after the second marriage her husband arrives the previous marriage is dissolved." However, there is a confusion here as a religious scholar Mufti Nazir Ahmed says, "If the husband arrives and the woman has gone for second marriage then the second marriage is dissolved and if she has borne children from second marriage, they however will be legal." He also said that the waiting period has been fixed as 4 years, after which a woman can re-marry.

Another professor at the Law Department in the of Kashmir University, Ms. Beauty Bandy, who teaches Muslim Law says, "There is a clear clause in the Dissolution of Muslim Marriage's Act which states that the ground for decree for dissolution of marriage: -

A woman who is the wife of a person according to Muslim law shall be entitled to obtain a decree for the dissolution of marriage on any of one or more of the following ground (1) that the whereabouts of the husband

have not been known for a period of 4 years. She can then go to court and seek permission to dissolve the marriage.

Therefore any half widow in Kashmir is entitled to re-marry if she so wishes." Ms. Banday adds, "For Hindus there was no provision for re-marriage and it was later incorporated in the Hindu marriage act and same applies to state of J&K." But although there is a clause in the Dissolutions of Muslim marriage Act, that if the whereabouts of a person are not known for a period of 4 years, she can re-marry, but there is ambiguity as "Whereabouts of a person not known", could mean that a person has gone missing voluntarily, but those who have disappeared do not do so voluntarily, they are made to disappear in custody. Therefore the application of this law regarding the half widow's is debatable.

CONFLICTING VIEWS

"Waiting period has been fixed for 7 years and if after second marriage her first husband arrives, the 1st marriage will be dissolved."

Prof. Sheikh Showkat

(Department of Law, Kashmir University)

"Waiting period has been fixed for 4 years and if after second marriage her first husband arrives the second marriage will be dissolved."

Religious scholar

(Mufti. Nazir Ahmad)

Many women who did re-marry had to face a hostile society and even an antagonistic family. Sara waited for twelve long years for her husband's arrival and finally married her husband's nephew, which is permissible in Islam, but had to incur wrath of society and family at large to the extent that she is not allowed to enter kitchen of her in-laws. She says, "Nobody appreciated my decision and all turned against me, but I had children to feed and people don't help you, they just pass rude remarks, but I am satisfied with my decision and feel happy about it." Though Sara took a strong stand but for many half widows, there is this constant dilemma to re-marry or not. On one hand there is this sense of loyalty and love and on another hand there are children whose sustenance is hard task for them, belonging to the lower income group financial constraints play havoc in their lives. Many prefer to wait for their husbands and for others it is a question of should I or should I not? Another young half widow barely twenty two years old, and mother of three children is in a quandary, she wants to re-marry for economical as well as moral support, but fears society might not react positively to her decision. She does not even want to be quoted and spoke to us only on condition of anonymity. She is afraid to take a bold step as her so-called relatives have warned her off dire consequences in case she even contemplated the idea of re-marriage.

Fortunately, there are people who welcome this idea. Firdausa, a research scholar in the department of Islamic studies of Kashmir University says, "Our Prophet Mohammed (PBUH) said any day spent in *Nikah* (marital life) is better, so such women should be encouraged to marry and young men must come forward and marry them." Another student Lubna says the Muslim *Ulama* should come forward and do something for such women, if a women has to live without her husband for long duration, it will lead to bad practices and moral degradation of society, therefore such women should be convinced to re-marry and society should react positively and shun this Hinduism approach where women cannot re-marry as it is considered taboo in their religion."

Destiny has thrown Kashmir in an unfortunate situation. Sufferings are not confined only to women, for their suffering is a repercussion of the sufferings inflicted on a Kashmiri man. Here we are not advocating women's rights and *blah, blah...* for Islam is the religion that has guaranteed maximum rights to women, but here we are concerned about humanity at large. Kashmiri's are suffering and amidst this pain the solutions has to be worked out. At present we are faced with the alarming increase in the number of half widows in Kashmir. We cannot be mute spectators to their agonies. The need of the hour is that *Ulama* come forward and educate the society about their plight and provisions in Islam, so that when any such woman wants to re-marry, people should welcome and support her move, and she takes the second journey of live with a sense of ease and not guilt. Young men should come forward and offer to marry them, it is we who have to work for solutions and not depend on outsiders the way we have been depending on them to solve the Kashmir dispute, results notwithstanding.

"I never close the gates of my house, lest my son comes one day, and returns back if he sees them closed," says Parveena, whose son was made to disappear thirteen years ago. Destiny may have separated her, from her son, but his memories are her soul mate. Parveena always keeps her son's clothes along with her own and takes greatest care of his belongings. And says, "though, we eat and live our lives as usual, but after his disappearance life is not the same again. People think I am not being practical, in believing my son will return one day, but I know he will that is why I have preserved his things and his memories. His photographs are priceless treasure of our house. He will return someday, he has to, for the sake of his mother."

Parveena is not alone in this quest to know the unknown, her numerous counterparts face the same dilemma, and live on the staple diet of hope. Azra whose son Mushtaq disappeared four years ago says, "Every year on Eid-ul-Azha when we sacrifice sheep, I keep his share and preserve it for along time in the hope that Mushtaq will come and ask for it, he is fond of eating non-vegetarian food". Azra herself has not touched mutton for the last four years. She denies herself the food, which her son was so fond of. How can she have the liberty of having rich food when her son may be craving for a simple meal somewhere.

Whenever her other children buy clothes for themselves, they make it a point to get a pair for their disappeared brother. As if reminding themselves that their brother is alive. Till his return, larger than life photographs of Mushtaq continue to adorn the walls of his house.

In another part of Kashmir, a young woman barely twenty years old continues to wait for her beloved husband. Shafeeqa's husband disappeared four years ago. Her husband an auto driver by profession was picked up by BSF and till this day his whereabouts are not known. She along with her 3 children continues to wait for her husband's arrival. His photograph her life line. She is not alone in her endeavor; there is Shakeela, mother of 5 daughters waiting endlessly for her husband. His photograph, a valuable document that she always carries with herself or there is Fazi whose son disappeared in 1997, who continues to wait for his return but with a difference, she does not keep a photograph of her son with her nor in the house, reason, it sends shivers down her spines.

Every time she sees her son's photo she starts shivering and complains of Tachycardia or increased pulse rate, she also shies away from large gatherings, they scare her. She loves to go to a mosque and listen to a sermon delivered by Moulvi Saab (priest), but visits it only if small number of people are around. Her son's memories haunt her, but she can't escape them. Many relatives of the victims have pinned their hopes on saints, peers and fakirs (Seers). They visit the shrines of famous saints and tie threads there for the safety of their dear ones. In fact visiting saints is one pre-occupation that has kept mothers of the relatives busy with. Ahad Saab a famous peer (Sage) is a name that spells solace to these relatives, he is considered to be divine and lot of such relatives queue up outside his residence in Sopore of North Kashmir. Shah, mother of a disappeared youth takes the photo of her son to such sages, so that they will bless him and he will return one day. Her son is alive in her memory and so are all of the disappeared persons alive in the memories of their dear ones, they have kept them alive, their heart refuses to accept any calamity, "As long as the heart refuses to accept their death, we will search for them" says Parveena and adds "Till, I will not see the dead body of my son, I won't believe he is dead, and I will continue in my endeavour to search for him and many like him, it is a promise that I have made to Almighty Allah." Parveena is not the only mother of a disappeared son who thinks on these lines, there are so many of them who feel the same way. They may react differently to this catastrophe, as different people react in different manner to a common situation, some may cherish the belongings of their disappeared ones and some may resent them but one trait common to all of them and which binds them together is that they have kept their dear ones alive in their memories, be it by their photographs, their clothes, or their thoughts.

*Alive in my memory,
He still haunts me, His eyes scare me
His cries stir my soul, "help me, help me"
My son! Where will I look for u?
Hell! I searched and heavens beyond my reach.*

Recently, on October 7, 2002, the full-bench of Jammu & Kashmir High Court passed a judgment. The *obiter dictum* of the judgment is, "Daughters of Jammu and Kashmir not to lose her status as permanent resident of the state," the Judgment is bound to have serious implications. The judgment has come as a surprise to many and has sparked a heated controversy within the state. The state government has already appealed against the judgment.

THE REFERENCE TO FULL BENCH IS,

"Whether the daughter of a permanent resident of the state of Jammu and Kashmir marrying a non-permanent resident loses her status as a permanent resident of the state of Jammu and Kashmir to hold inherit and acquire immovable property in the state."

To understand the judgment a brief look into the history reveals that the accepted position was that a women state subject marrying a non state subject, disentitles her not only in respect of acquisition of immovable property in the state, but also in respect of employment in the state and the right to scholarship and such other forms of aid as a state government may provide to the permanent resident of the state. But the recent judgment has defied the existing one and said that if a women state subject marries an outsider, she will not lose her status as permanent resident of the state. This judgment has generated a debate in law circles and other section of society, with opposition pouring in from various quarters but at the same time has also found some takers. Many women had felt that it was discriminatory, since if a man state subject married a non-permanent resident, she was entitled to all the privileges and rights of state subject. This was challenged by some women of J&K state and finally led to the passing of this historic judgment.

The State of Jammu and Kashmir is the only state in India, which has a separate constitution and is also governed by the Indian Constitution. The state constitution was laid down by the Maharaja's in 1927 and was adopted in 1954. The section (6) of the state constitution, defines who are permanent residents like (a) who were born and residing within the state before the commencement of the reign of Maharaja Gulab Singh (b) also the persons who settled there in before the commencement of Samvat 1942 and have since been permanently residing therein (c) and who have been conferred state subject by *Ijjazat Nama* of the king.

On reading note (III), the question which arises for consideration before the court was whether the wife or a widow referred to in already possessing the being the descendant of the refers to a female, who is state, but by marriage with acquires the status of the

The controversy permanent resident's non- permanent resident Prakash vs. Shahni and judges observed Mrs. permanent resident after permanent resident. Cases

series of battles in the court of law and finally the judgment was passed on 7th October 2002, which held the Daughters of Jammu and Kashmir not to lose their status as permanent resident of the state if she marries a non permanent resident.

The judges have given a dissenting opinion regarding this matter. One of the judges had said that note III is a part of the section (6) of the state constitution. Nevertheless, he had agreed with other fellow judges to the extent that a female non-permanent state subject on her marriage to the permanent resident of the state will have right to inherit the property in accordance with the personal law of the deceased, regarding employment, education, and other rights, but he had not agreed to the ultimate conclusion that the female will not lose her status as a permanent resident on her marriage with a non-permanent resident of the state, dismissing the

Note (III) (20th April) 1927, of state constitution *inter alia* ambiguously states that the wife or widow of the state subject of any class shall acquire status of her husband as state subject of the same class, so long as she resides in the state and does not leave the state for permanent residence outside the state. Note (III) has been a bone of contention between the state and interveners.

note III refers to a female, who is status of a permanent resident permanent resident of the state or not permanent resident of the the permanent resident of the state permanent resident of the state.

regarding the loss of status of a daughter on her marriage with arose because of the judgment in others. In this case the learned Shahni lost the status of her marriage to Prakash a non-like this and many others led to a

arguments that note III of the 1927 constitution is *ultra varus* of the constitution, because based on sexual discrimination. The learned judge has observed that note III of the state subject is a part of section (6) of the state constitution and thus protected and immune from challenge.

This judgment has not been welcomed by greater section of the society including lawyers, as they believe it will have serious fallouts. A cross section of society was interviewed and the reaction in some cases was surprising, considering the fact that most people were not even aware of such the judgment.

Riyaz Ahmad Khan, an advocate and member of J&K High Court Bar Association says, "After the judgment was passed, the Kashmir Bar Association looked into the matter and it was thoroughly discussed. Justice Jan raised the objection against the judgment, unfortunately, our any action will amount to contempt of court, and we cannot go on *hartal* (strike), we will face one year suspension." He further said that the judgment was bound to have many fallouts; the Muslim ratio will be affected, "already at present we are having seven non-Muslim judges in the state, every such attempt of judiciary is aimed to lower the prestige of Kashmiri people, but we will take the matter to Supreme Court" he added.

The president of the Bar Association, **Adv. Zaffar** while commenting on the judgment said, "we feel the case should have been heard by 5 judges. One of the judges Justice Jan has given dissenting opinion and has said that keeping in view, the importance of issue involved, the matter should be considered by 5 judges." He said that "we agree with that view point, the state government has already appealed against the judgment and the Bar Association seeks review of the judgment. Commenting on the implications of the judgment he said, "this is bound to create problems for example, after the death of a lady, who is permanent resident of state, but if she is married to a non-permanent resident and has children then the property will dissolve according to personal law, but what will be the status of her husband and children after her death, though they will inherit the property, but will they also become permanent residents? The judgment has re-interpreted the law Note (III) of 1927 which defines as to who qualifies as a permanent resident." Asked whether it was discriminatory that permanent resident of state marries a non-state subject, and she is entitled to all the privileges, where as if a women state subject marries non-state subject, she loses her state subject, he replied, "This argument has been over ruled on the basis that state subject law is protected by the constitution".

Senior advocate, **Syed Tassaduq Hussain** says, "the recent judgment about the question of state subject has grave political complications, the high court is committed to the constitution of India and has passed the judgment in the interests of the integration of the J&K state with India." He added that the local public opinion is not reconcilable with the judicial opinion and instead of integrating Kashmir with India will alienate it and create circumstances that will lead to greater divisiveness and some sort of movement for autonomy. He also said that public will reject the law totally.

This judgment has been hailed by some section of women as historic and triumph of women's fight against injustice, ironically greater section of literate women are not even aware of such a judgment. Even women who practice the profession of law are not aware of it not to speak of other cross section of society.

Shabnam Lone a noted lawyer, and daughter of late Abdul Ghani Lone, feigns ignorance when asked to comment. She declines to comment on the issue as she says, "I have not read the judgment, once I read it then only I can comment, I have not had the time to go through it." When the time will come only time can say considering the fact that 8 months have passed since the judgment was made public and *we thought noted lawyers noted down everything.*

Dr. Girija Dhar: Former Chairperson of the State Commission for Women J&K hailed this judgment in her article in Indian Express, "*Daughters of Vitasta retain their rights*". She had applauded the high court for passing the judgment and had said that the judgment restores the right the women was born with but has wrongly been deprived off. She also writes that it is indeed gross discrimination, discrimination based on gender is contrary to the provisions of the constitution of the state and constitution of India. She says it restores all rights to women. She is speaking of the same rights that the so-called elite and literate section of the women are not even aware of, *right Madame.*

Miss Urifeen an up coming lawyer is ignorant about the judgment, when the jest was pointed to her she said, "This is a good judgment, when every body is talking of equality, it is a great step to strengthen it. Our constitution under article 14 guarantees equal rights to both men and women and in article 15 it is explicitly provided that state should not discriminate between two persons *inter alia* on the ground of sex. If a man from

our state marries a non-state subject, he does not lose his rights on the contrary his wife gains all the privileges, and women state subject marries a non-permanent resident, she loses her status, it is discriminatory, **this judgment is good morally and legally**".

Sabeha Mufti: Lecturer in the department of Media Education Research Center (MERC) says, "I had not heard about the judgment, but it has to be viewed through many dimensions.

Demographic perspective: How is it that a woman from outside come and marry a Kashmiri person and retain all the rights, just because of her marriage she gets the right and what about a woman who was born here? Why does she lose all rights after marrying a non-state subject?

Gender perspective: Why are women only singled out? Is your marriage a factor to decide whether you are a citizen of the state, if that is the case why don't men lose their state subject once they marry a non-Kashmiri. This is gender discrimination.

Marriage Perspective: Marriage cannot decide a woman's status in Kashmir. Keeping above factors in consideration, I think that the judgment is very good one."

Nargis: A student in the department of law (not aware of the judgment)

"This judgment is beneficial to women. Constitution guarantees equal rights to all citizens. So it is a good judgment from that perspective. Earlier the women used to relinquish their property after they married a non-state subject, but now they can retain it after the judgment has been passed".

Rahila Noor: (not aware of the judgment)

"First of all the concept of Kashmiri's marrying non-Kashmiri is not acceptable to me. It leads to cultural invasion. Our values and traditions get lost in these marriages of conveniences. If a Kashmiri man marries a lady from Bengal and when they have children, the mother will inculcate Bengali values in them and thus our culture will be alien to them. Same for Kashmiri women marrying non-Kashmiri, it is always the children who are lost between two cultures. These days women are becoming more and more materialistic and money is the prime concern for them. They marry rich guys outside the valley and are blinded by the glitter of high society. This judgment will only encourage more mixed marriages; therefore it should not be encouraged as victory of women's right. What is this talk about discrimination against women before the judgment? Women are discriminated everywhere, even if they are highly qualified. A recent survey in Time Magazine shows that only 15% of women in America are holding high posts. If there is discrimination there, you can imagine the situation here. This judgment will have bad consequences on the people of Kashmir.

This judgment has come as a blessing in disguise for those women who had married non-Kashmiri's.

Parveen Ahmad: A Kashmiri woman from Jawahar Nagar, Srinagar, married to an Assamese, Naik Bodhin, a businessman from Guwahati. She has been married for the past 9 years and has two children. Her son is 7 years old and daughter is 4. She was not aware of the judgment. "I am delighted to know that our rights have been restored back. Till now my husband and me were not aware of the fact that we could not buy any property here, recently my husband came here, he liked the place very much and he said he was interested in buying land here. So we were planning to buy it, but only today I came to know that I was not entitled to buy property here, this judgment has come as a sigh of relief. It is an achievement for us. It was indeed discriminatory that we lost our state subject after marriage. Basically there is always this inner voice telling me that someday I want to settle in my birthplace Kashmir. We get a lot of respect and love there but Kashmir is my dream place and someday I would like to come back, so I am happy that the judgment has been passed, it has a lot of benefits for women like me.

Zubaida Rehman: She is also a Kashmiri woman married to non-resident. Her husband, Abdul Rehman, is from Guwahati. He works as area manager in Exide batteries. Zubaida was also not aware of the judgment. "Actually I was not aware that by virtue of marriage to a non-state subject a Kashmiri woman lost her rights, had I known this I would not have married an outsider but yes since you pointed out the recent judgment I feel happy and relaxed. It is good that we have retained our rights. In the first place when a Kashmiri girl is married outside she gets a lot of affection and love there from the people. When they can accept us as a part of them, why can't Kashmiris accept them? It is discriminatory. This judgment will help in bridging this gap. I am happy and want to thank all those people who helped in facilitating the passage of this judgment", says Zubeda.

WOMEN CHILLED KILLED IN VIOLENCE RELATED INCIDENTS DURING APRIL TO JUNE

DATES	WOMEN	CHILDREN
April 2	1	-
April 3	1	1
April 6	1	-
April 7	-	2
April 8	2	-
April 15	1	-
April 19	-	1
April 24	-	1
April 25	2	1
May 10	1	1
May 13	1	-
May 15	-	1
May 17	-	-
May 19	5	2
May 20	2	-
May 22	1	-
May 30	-	2
June 5	-	1
June 8	1	-
June 10	1	-
June 13	2	-
June 15	1	-
June 21	2	-
June 22	2	-
June 23	1	-
June 24	2	-
June 30	1	-
TOTAL	31	13

... OF HAVING LOVED AND LOST

Hanna Khan

Married on 2nd December 1992, and widowed on 8th April 1993, her son was born on September 21st 93. In a short span of time, Munawar went through a lifetime experiences.

Munawar's life has been a roller coaster ride, but with no ups, the journey was always down. Married at the age of twenty, life was bed of roses; her husband was the most gentle, loving and caring man on earth. He had all the qualities that a wife would have dreamt of having in a husband, but he had one disqualification that changed Munawar's life forever, *he had been a militant*. Before his marriage, Gowhar, was a militant with Jammu and Kashmir liberation Front (JKLF), he was arrested and spent two years in the jail, but after his release, he had given up militancy altogether, and was living a normal life or that is what he thought. He started, his business and used to supply gas cylinders and ready-made garments to the local dealers, the going was good. Both of them were living a blissful life, until lady luck stopped smiling one day. Gowhar never feared anything from security forces, as he felt that if being a militant was a crime, then he had received the punishment in form of a term in jail. Barely after 4 months of the marriage, there was a crackdown in Batamaloo area where they lived, this area being famous for militant activities. Like all other men in the area, he too came out in the open field for identification parade, the security people kept him aside, but he did not apprehend that anything untoward would happen to him, but he was taken along with 5 to 6 men and all were killed in cold blood on the same day. It came as a rude shock for Munawar, who had never anticipated such an abrupt end to her happiness.

Her husband was picked in a crackdown in the presence of ten thousand people and after half an hour his dead body was brought. After her husband's death she went to stay with her parents and to this day continues to live there. Her son was born and today he is 10 years old. And is studying in 4th standard.

I feel ashamed that at this stage of my life, I am dependent on my old father. At this age he works hard for my sake, it makes me feel guilty. Those people (JKLF) never bothered to find out what happened to a boy of their organization, they never visited me, nor ever condoled me. I feel cheated, they just used my husband and once he died, they never cared, I am shocked at their attitude, they used my husband and then threw him off is this what they call freedom struggle? Do they care to now what happened to the families of the boys who laid their lives. - **Munawar**

Her in-laws never bothered about her and her son. Her father who is in his eighties works for her and her son's sustenance. He was in a government service and retired ages before, but after his son-in-law died, he knew he had a grave responsibility, at this age he works hard so that his daughter and grandson do not suffer. The grandson does not now who the real father is, he thinks that his grandpa is his father.

Munawar is furious with the way society and people dejected her after her husband's death. She says, "My life is finished after my husband's death, but I have my son and that is why I desire to live. I feel ashamed that at this stage of my life, I am dependent on my old father. At this age he works hard for my sake, it makes me feel guilty." She was taken aback by the callous attitude of her in laws who disowned her after their son's death. "They have no sympathy for their grandson and never bother about him; they don't visit him, leave aside financial assistance, although they are well off". She also lashed out at JKLF, for which her husband worked. "Those people never bothered to find out what happened to a boy of their organization, they never visited me, nor ever condoled me. I feel cheated, they just used my husband and once he died, they never cared, I am shocked at their attitude, they used my husband and then threw him off, is this what they call freedom struggle. Do they care to now what happened to the families of the boys who laid their lives." She adds, "I don't even get a job, where ever I go, I am rejected because of being a militants wife, I shudder to think what will happen to me if my father will die, which door shall I knock to?" Right now she is adamant in getting her husband's killer to book, she has filed an FIR and also has witnesses to prove that her husband was picked in crack down and then killed. She is also pleading her case with State Human Rights Commission (SHRC) but she is not very optimistic about the outcome and says, "They just keep dilly dallying things, they only set dates and then nothing happens". But she says her endeavor for justice will continue till she is alive.

But her worry is her failing health, recently she had to be operated in All India Institute of Medical Sciences (AIMS) at New Delhi due to grave back problem, and now she can walk properly, for her surgery she had to sell of her jewelry and her savings went into it. After her husband's death, her parents did force her to marry, but she refused. Now her life is her son, but she is worried that future seems bleak. Right now her old father is fulfilling her sons ever increasing demands, but what will happen tomorrow, the answer is uncertain. Even her son wants the best for her mother, as he tells her, "Mama why don't you buy new clothes, why is your bag so old fashioned?" He does not understand the constraints; he is too young to know these things. He is not aware of his father's death. Once some children took him to a graveyard where martyrs are buried, but he was not affected.

Kashmir is dying and there is nothing that a common man can do except wait for a miracle to happen and restore their lives. What can Munawar do, but matter of fact what can a Kashmiri do, sufferings become our forte. When will the world open their eyes? When will the suffering die?

ANOTHER VOICE SILENCED

Thirty year old, Dilshada Bano was silenced to death on the fateful night of 8th June. Unidentified gunmen barged inside Dilshada's home and fired indiscriminately, killing her on the spot, and critically injuring her six year old son who is battling for his life at Sheri Kashmir Institute of Medical Sciences (SKIMS) in Soura, Srinagar, Kashmir.

KWIPD express grief and sympathy with the bereaved family and pray to almighty to grant them patience to over come this tragedy. We had been to Handwara (North Kashmir) to offer condolence to the family

and were grieved to see the pain writ on the face of Dilshada's daughter and son, especially the younger son who is hospitalized. Six-year-old Owais was shot several times on his legs and near his waist, he was rushed to the hospital, where doctors performed surgery to take out the bullets, but his condition remains to be critical. This inhuman act needs to be condemned by one and all.

It may be recalled that Dilshada was a half widow whose husband was made to disappear in 1997, and she was fighting the battle of life. In our previous issue, we had carried a story "And the search is on" about her struggle for existence and how she represented women's emancipation in Kashmir. Little did we know that in our next issue we would be writing her obituary? Dilshada was closely associated with Association of Disappeared Persons (APDP) and was actively involved with its activities, She played a very important role in mobilizing women for the signature campaign, which the association had under taken. During that time she traveled to far-flung areas to gather women. In spite of opposition from various quarters she had continued her activities for APDP, but from the last two months she maintained a low profile. She did not join the hunger strike campaign organized by the association. Her death has come as a shock to the organization. We condemn the inhuman act of Dilshada's killing and injuring her son. An immediate inquiry should be ordered and the killers be brought to book. Such perpetrators of crime should be punished severely for making mockery of human lives and reducing them to barrage of bullets.



Who killed Dilshada? And why? Should not remain yet another mystery and another closed chapter in the history of Kashmir. Such deaths have become a routine affair and surprisingly people have stopped reacting to them as if it is a part of normal life. With Dilshada's Family, also maintaining a tight-lipped silence, there seems bleak hope of solving this gruesome murder mystery.

She is gone, but has left behind helpless and tormented faces of her three children. This incident is bound to leave a serious impact on their psyche, seeing a mother murdered in front of their eyes, is a memory which will haunt them through out their growing years and affect their normal growth and behavior, a glimpse of which could be seen in her 11 year old daughter and six year old son. The fright and terror was writ large on their faces, and their silence reflecting the lull before a storm. Already, they were yet to come to terms with the fact of their father's disappearance. And now they have been dealt with the blow of their mother's death. How much can a vulnerable mind take? What will happen to these tender souls, which door will they knock at and beg at, a thought, which Dilshada's killers had only spared? Our hearts are filled with pain as we write about these children, those haunted faces will continue to be our nightmare, and for that matter to all of them who have had the misfortune of seeing them.

Dilshada's death has served as a blow to us and to her family. Living in extreme poverty, she did what ever she could to secure her children's life, but there are so many un-certainties in life and she succumbed to one of them – death.

Death has no face, it comes in all shapes and sizes and no one can escape it, Whatever the reason behind her killing, the fact remains that it has rendered three more lives as lifeless. We hope and pray that her children by some miracle forget this tragedy and live a normal life. Let a *messiah* come from somewhere and illuminate darkness from their lives. And we conclude with the belief that May Almighty Allah guides us to the path of truth and righteous and not led us astray. *Amen!*

COLLEGE GIRLS MOLESTED

In state where human right abuses in the form of enforced disappearances, custodial killings and torture, abductions and rapes are the order of the day; molestation is just a tip of the iceberg. But molestation is a phenomenon, which cannot be ignored just because grave crimes than it are committed in this conflict zone.

Yet another case of molestation of innocent girls at the hands of so-called security forces hit the headlines. College girls of Shopian In south Kashmir were molested in broad day light en- route college by troops of 1Rashtriya Rifle of Chaudharyghand camp.

A bus boarded with passengers was stopped and the usual process of routine checking and frisking was conducted. All the passengers were asked to get down from the bus, which they did. There were about a dozen

girl students of Degree College Shopian traveling in the bus. The entire college going girls were kept on the side. The personnel of the troops started harassing them and sang vulgar Hindi film songs. They also hurled abuse on them. They showed a piece of paper and told the girls that they had received a love letter from one of the girls. This irritated the girls and they vehemently refused to accept that the letter was written by them, this irked the personnel and they started pushing the girls and when the girls resisted they were molested. One of the army men even set the barrel of his gun towards a girl.

The passerby protested against the incident and soon a massive demonstration was launched, the police fired at the crowd and many persons were hit in the shoot out.

The girls said that they were repeatedly subjected to verbal abuse by the security forces and had to face a lot of humiliation. That day the personnel went a step ahead and physically abused them. One of the girl who was molested spoke to KWIPD on condition of anonymity. She said, "the troops constantly abuse us verbally, they check our bags and even read our notes. They often make passes at us and use derogatory language, but on that day they crossed the limits, they kept all the college going girls aside and said that we had written a love letter to them, which is just trash and only a pretext to talk to us. They showed a piece of paper from a distance. This was getting too much for us to bear and we started moving towards the bus, at that moment the personnel sprang into action and tried to stop us, they manhandled us and when we resisted they beat us with canes and guns. We told them, kill us, they are always troubling us and have made our journey to college tough."

Ironically these incidents are limited to protest demonstrations. Although protestors filed a complaint against the accused, yet nobody is optimistic about its outcome. The security forces have a license to do what ever they want to, they are accountable to none.

The personnel of security forces subject women in Kashmir to verbal abuses every day. This form of eve teasing goes unnoticed only because women are afraid lest they might retaliate back; they would endanger their safety of life and dignity. Innumerable rapes and molestation in far-flung areas are not reported, even in cities the women don't speak against the misbehavior of security men, what can the women in rural areas do?

But a voice is needed to bring forth human right abuses of women to light, if we prefer to remain silent, our sufferings will continue and there will never be an end to this saga of humiliation.

MUSLIM KHAWATEEN MARKAZ ACTIVIST KILLED

Shaheena Dewan, leader of Muslim Khawateen Markaz was kidnapped and later her bullet-ridden body was recovered from the premises of the Mohammadia School in the Shopian town. Shaheena was an activist of Dukhtrane-e-Milat earlier but later she quit the group and joined Muslim Khawateen Markaz, a constituent of parties of the Hurriyat Conference. Her husband Mohammed Yusuf Mir, a senior leader of People's League is behind the bars. Mir was arrested in March last and is detained in central jail. The couple has a 3-year old boy.

The incident evoked widespread condemnation from every nook and corner of the valley. Protests were held at many places and the people have demanded an impartial probe into the incident. Hurriyat has accused the renegade militia of this ruthless killing

On June 21st at around 11:30 a.m. an unidentified person came to her home and wanted to meet her. As he left, she accompanied him to the main road where she boarded a car. Next morning her bullet-ridden body was found in the premises of a school.

Her family says that Shaheena was the target of renegade militia. Police have already registered an FIR in this connection. Shaheena was one of the activist who participated in the Protest demonstration in Lal Chowk, in Srinagar last month after which she was arrested and released within 24 hours.

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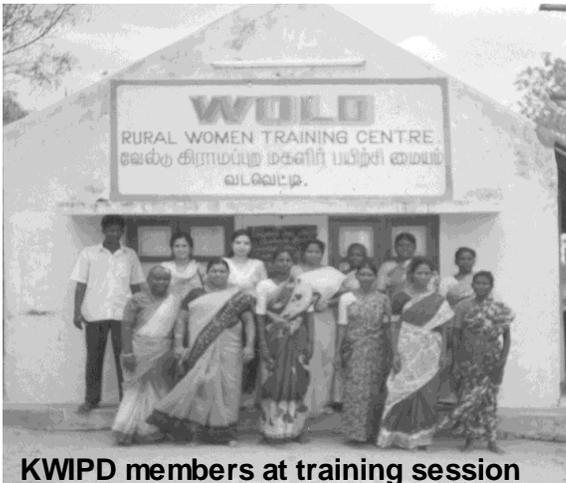
TRAINING SESSION IN CHENNAI

Two executive members of Kashmiri Women's Initiative for Peace and Disarmament (KWIPD) had gone to attend a 13-day programme (Started from 17th June upto 28th June) on self-help in Chennai. The training programme was about how women in rural areas and those living below poverty line can be motivated to form a force to reckon with. The major thrust is on making them financially independent, once a women is empowered financially rest, of the things will follow. The focus was also to lay stress on overall development of a woman.

The 13-day programme was based in Villapuram, a village that is 5 hours drive from Chennai. There formation of self-help groups forms an important constituent in the upliftment of rural women. A group of 20 women are identified in the area, among them is chosen an animator, a women who maintains the account of the

group (She should be able to read and write) and also representative is chosen by mutual consent. Training is imparted to these representatives of the group who in turn educate the women about the way a group is formed and how it works.

Initially all members contribute a sum of Rs. 25, as entrance fee plus subscription of Rs. 2 and every week they have to save Rs. 10 in the bank along with the rest of money. The money has to be saved in the local bank, after three months any women of the group can borrow a loan from the money but she has to repay it back to the bank with the interest @2%. After three months government checks all the records of the group and grants loan to these groups. The co-operative bank and state bank of India (SBI) grants loans to these groups, so that they can start business on small level and gradually after 3 years the loan is given in lacs to start business on a large scale. But the re-



payment of loan is essential for further help from the government. In the same procedure many groups are formed and in this process many women have been able to secure a better future.

The training was very beneficial for women there especially Dalit women, who are living in extremely poverty ridden conditions. Their plight is pathetic, they live in far flung areas, are illiterate and have no means of supporting themselves, by forming such groups they have become united in a strong manner and along with economic development, there has been a dramatic change in their attitude towards life at large.

Caste system: People are discriminated on the caste basis, the practice of untouchability is very prevalent there, and the upper caste people dominate the Dalit people and keep them deliberately illiterate and socially ostracize them. The Dalit people are exploited and live in extreme poverty ridden conditions. Fortunately for them, some of the Dalit women who had a rare opportunity of getting education are putting it to a good and noble cause. They have formed a NGO called Women's Organization for Liberation and Development (WOLD) and have taken the task of upliftment of Dalit women. They have formed innumerable Self-help groups (SHG) and empowered such women financially and socially. There has been a dramatic transformation in the lives of Dalit people after NGO's like WOLD have come to action. A similar kind of attitude is needed in the educated class of women here, so that they can lend genuine helping hand to the suffering women of Kashmir. It is the need of the hour that voluntary female workers come forward and contribute in alleviating the suffering and miseries of their counter parts.

During the training various skills were imparted to the trainees like candle making, *agarbati*, phenyl preparation, *dhoop* (a material used as fragrance in churches and temples). All the skills require minimum labor and investment is also very low, besides *saree* weaving, pickle and *papad* making is also a common profession practiced by rural women. This training could easily given by the members who attended this programme to women here.

The training session was a very good experience, besides the people in south are extremely friendly.

How the training program can be implemented in Kashmir

The implementation of training here needs a lot of research work, situation and circumstances are different in any given place and it is not necessarily true, what could be a success there could work here. Nevertheless the aim of the training is self-help and the procedures could be different but the goal remains same empowerment of women. As the monthly financial assistance by donors make them parasites, the concept of working culture has to be incorporated in them. The victims of State violence mostly belong to rural and down trodden set-up, ignorance reigns high in their lives. They have to be made aware of how they can work for their betterment, a concept alien to them.

LADY PROFESSOR MANHANDLED IN SRINAGAR

Renegades throw caution to winds, human right abuses of women continue galore.

While this publication was going for printing, reports about lady professor being manhandled by renegades on July 1st for not stopping her car and letting their car pass first, was published in local dailies. According to news paper reports, Geology Professor and Head of the Department, Tahmeena Yousuf, who was driving her car bearing registration No.JK01A-9550 was stopped and dragged out by the BSF personnel. The BSF man caught hold of her hair and physically assaulted her. Tahmeena was severely thrashed for not sidelining her car, after being repeatedly horned by BSF vehicle. The students on seeing the professor's condition demonstrated outside the college. The police lathi charged the agitating students injuring four of them.

The college administration has lodged FIR against the BSF. However a BSF spokesman claimed they were not involved in the incident.

Voices Unheard met Tahmeena at her college and spoke to her to know what exactly happened that day. As she recalls the horrifying experience, she says, "I was going to college, my maid's father and three year old child accompanied me, as I was passing through Naaz cinema, I heard a horn behind, the horn became pestering, as I was about to stop, a white Maruti Car stopped in front of me and frivolous looking men who were Ikhwanis (renegades) stormed out of it. Before I realized what was happening they started beating me, they tried to drag me out of car. My hand, which was on the steering, was hit many times and many blows were dealt on my face and neck. I kept pleading forgiveness but they were not in a mood to relent. Next they started pulling my hair." Tahmeena being a hypertensive patient kept checking her pulse amidst the thrashing. Not satisfied with her thrashing, they dragged Tahmeena's servant out of the car and beat him mercilessly and arrested him.

"Like a beggar I was begging for life. people had collected man mustered enough men to stop the episode I drove to student's saw me in a came to know about protested outside the lathi charged them and hurt," says Tahmeena

Soon after the administration went to police station to file a her dismay a senior instead of condemning should not have gone incident as it created problem.

Ironically, this is not the first time that renegades or security forces manhandle people for not given preference to their vehicles to pass first. In numerable reports like this find space in all the local newspapers. The Kashmiri's while driving are so wary that instead of focusing on the front view, their concentration is on the rear view to see whether any security vehicle is there so that they can be given a side. This is the irony here. Recently two women traveling in a Wagoner car, near grand palace were hit by a speeding VIP vehicle, both the women were injured and later Hospitalized. Again recently another person, Ajaz Ahmad was on his way to Raj Bagh, when the driver of VIP vehicle sounded horn asking for a side at a spot, and suddenly he was hit by the driver of VIP vehicle. Pulling the windowpanes, he hurled abuses at Ajaz and later sped the spot.

with folded hands, Till then many there and only one courage to tell those brutality. After the college, when the bad shape and the incident, they college, the police many boys were

incident the college the concerned complaint and to police official the act told her she to college after the law and order

After the incident she was surrounded by fear psychosis and could not move out of the house. "I went into a depression and used to take 3 alprax tablets per day. It was my husband's and my family's support which finally saw me through the tough situation" adds Tahmeena. Today she is afraid to even pass through that road.

But after the entire ordeal, Tahmeena has not filed FIR. "Who will punish them? They have a free hand to do, whatever they want to, besides my husband and other family members are not in favor of pursuing the case. For them the chapter is closed and they want to hear nothing of it." Though she herself was in favor of getting the culpable punished by law forcing agencies, but had to succumb before family pressures.

Tahmeena blames the society, which contributes in silencing a women's voice. She is also miffed with the local press for the way they reported this incident. The daily *Alsafa* in its Urdu edition in their headline had written "*aurat ki azmat daav par*" (Women's dignity endangered) which gave a wrong connotation to this incident. *Kashmir Times* had put my story under the caption, "Protest against women's rape in Bijbehara, and at the end had given my story, again this is misleading. News like this created lot of problems for me and people thought I was molested, which was not the truth, though I do not deny the fact that had I been traveling alone and in the outskirts they would not have spared me from molestation. But such reports hampered my cause and finally my family wanted to have no more of it. Also it was not BSF who manhandled me, that part of the news was also incorrect.

Though she feels guilty about not following the case, but there is little that she feels she can do. She says one of her colleagues put the entire blame on her saying that she should not have been driving a car. "When educated people talk like this, what can I expect from others," laments, Tahmeena.

Tahmeena's case depicts the vulnerability of women in society. The norms laid down by the society have to be followed after all man is a social animal. In our society the victim is victimized. When a literate women like Tahmeena cannot raise a voice against injustice. How can we hope that women in far flung areas, who are illiterate and ignorant to fight against evil? Tahmeena's, silence will go a long way in boosting the morale of those who are committing grave human right abuses here. It will help in strengthening their belief that they can get away with any thing and every thing. Though Tahmeena says, "**Had I been single I would have pursued my struggle for justice, but I am married and I have certain obligations**". Does marital status change the status quo of women? Married or single, the story is the same. Women always have obligations towards others but we must not forget that we have obligations towards ourselves also.

Tahmeena was little unlucky as had it been a security force vehicle carrying armed and uniformed personnel, she would have stopped the car mile before, but unfortunately for her, the renegades were in ordinary clothes and vehicle, and this proved to be her doom.

MINOR DAUGHTER OF CRPF PERSONNAL RAPED BY RENEGADES

According to reports, a surrendered militant, Riaz Ahmad, along with two gunmen allegedly barged inside the house of Mohammed Iqbal, on April 25, 2003, and abducted his 16 year old daughter and later raped her. Iqbal, who serves CRPF in Assam, alleged the surrendered militants, along with other accomplice, Mushtaq Ahmad and Irfan took the girl to RR camp Bhalla, where she was forced to marry Mushtaq. The renegades forced, Maulvi Ramzan, to perform the Nikaah. The girl was kept in the camp for eight days and was continuously raped by Riaz, Mushtaq and a captain from the camp Bhalla. Iqbal was informed about the incident on phone by relatives, he immediately rushed back to home as he was on duty at the time of incident. He lodged an FIR (25/2003) at the police station and subsequently Riaz and Mushtaq were arrested, and the girl was rescued. How ever no action was taken against the captain.

"While I was guarding, the territorial boundaries of my country far away from my home, my innocent daughter went through an atrocity that turned her life into hell as she lost her virginity," said Iqbal

Iqbal is worried for his daughter's future as this incident has also hit her Psychologically. One of the resident said that when such incident happened to family members of soldiers what would the plight of an ordinary man be.

THE UNDEAD WOMAN

S. A ZIA

I close my eyes
Sitting on earth that burns like desert sand
And weep, it is not enough
To set me ablaze....

I sit near a chasm, a wide open mouth,
Gaping in a black grin,
Not deep enough,
To cover my past and future.....

I sit near a spurting spring,
It grows into a widening silver snake,
No way can it drown my grief.....

I sit within myself,
A crumbling eggshell body
Around the ashen yolk of my soul,
A mockery on being....

I look from the crimson paned window,
Standing on the soiled earth
Where I now seem to belong....
Unattended.....Undisturbed....!

I seem to have questions, only questions
And hope for no answers.....

I have no misgivings to claim my routed kingdoms,
So generously bequeathed to me....
By eras, civilizations, societies, religions
By prophets, sages, seers
By holy texts, ancient scripts, lauding verses,
Surmising maxims, appraising epithets
By God and time....
By my own spirit....
I have no misgivings.....

But,
I have real memories of painful times,
Memories etched
By the swords
Of steel fleshed bodies
Razing my gossamer universe.....
Shorn of any garb of conviction,
Brazen sly hunger grabbing an undue morsel.....

I have nothing left to say, nothing to declare
I am all there is to see of humanity at deathbed.....
I will die but I can't be buried
I will live as a rotting carcass of scheming

dreams.....

My undead existence will be their fear...
I have no home, no country
No motherland, no fatherland
I do not recognize kings and queens
Soldiers and crusaders,
Guerillas and martyrs,
Peacemakers and rioters,
I fail to understand nations and nationhood...
I have met futility,
In whom uselessness of earthly convictions and
Mortal make-believes fell to dust
As a broken heap of regrets and reckless dreams...
I do not wish to draw lines across
These mountains, rivers, meadows, forests,
These barren tracts of unyielding land...all ice, all
desert.....
Where the dividing barbed wire holding norms
Will be made to travel on my flesh...
I clam up,
As they mourn me,
Theirs is a bizarre grief,
For what happened to me....
Their shimmering eyes ,
Bright lights faking the day in the blackest night...
It's a savage dance for my sham resurrection,
Around my undead self....
I have nothing left to say,
My silence is more than precious to me...
I have paid a hefty price
For my futile cries?

WOMEN-CHILDREN KILLED

IN THE MONTH OF APRIL

April 2: In an encounter between militants and soldiers in Chiwdoora in Beerwah, Budgam two women were caught, one died and other sustained injuries. The deceased woman was identified as Aisha Begum and the injured as Tasleema.

April 3: A woman her minor child of 2 years and her husband were killed by unidentified gunmen inside their home at Dolipora Vilgam of Handwara district. The identification of deceased were not known.

April 6: Unidentified gunmen allegedly killed a woman SPO, after farcing their entry inside her residential house at Lassipora in Pulwama. The deceased woman was identified Shakeela Akthar daughter of Ghulam Hassan Mir. She was a widow of a militant.

April 7: Two minor boys were killed in an IED blast at Saylian Kumli forest area of Surankote while they were grazing their cattle. The deceased were identified as Mohammed Fazal, 15, son of Khadim and Mumtaz, 12, soon of Mohammad Rashid both resident of Saylian Kumli.

April 8: Two women were killed and a girl received injuries in two separate incidents in the state.

According to the reports, security forces killed a woman and injured her daughter after an encounter took place at Surankote. But the official report claimed that both received injuries when they were trapped in an

encounter. Later on the woman succumbed to her injuries in the hospital. The deceased woman was identified as Akthar, wife of Mohammad Farooq.

Meanwhile, unidentified gunmen kidnapped a woman from her residence in village Zainhal 3 km away from Banihal and later killed her in cold-blood in nearby forest. The deceased woman has been identified as Manzoor Begum, 45, wife of Abdul Latief.

April 13: A group of unidentified gunmen killed a woman and injured her husband in Mendhar area of Poonch district. The deceased woman was identified as Seema Bi wife of Mohammad Sharief.

April 15: A woman lost her life when she was hit allegedly by a Pakistani shell. The deceased was identified as Shakuntala Devi wife of Som Raj resident of Brevi near Line of Control (LOC).

April 19: A seven-year-old girl was killed when a Pakistani shell reportedly exploded outside her house in village Gawalta in Uri sector of Jammu. The deceased girl was identified as Nazmeen.

April 21: Unidentified gunmen killed Zeeba wife of Ghulam Nabi inside her residential house at Pattan in south Kashmir of Baramulla.

April 24: Two students received severe injuries in a blast inside their school at Rajdhani 2 km away from Thanamandi, Rajouri district. The blast went off when both the students tried to fiddle with IED planted in the school ground.

April 25: Two women and a girl were killed in separate violent incidents. In an IED blast two women lost their lives. The blast was allegedly triggered by the pro-government militants in the court of chief judicial magistrate at Pattan in south Kashmir. The deceased women were identified as Naseera wife of Manzoor Ahmad and Fatima daughter of Abdul Khaliq Bhat of Monghama Pattan.

In other incident a girl was killed and her mother injured in exchange of cross border shelling between Indian and Pakistani troops near Drass sector of Ladakh. The deceased was identified as Yasmin Shakoor, 18, of Drass sector.

IN THE MONTH OF MAY

May 10: A couple was shot dead by some unidentified gunmen at their residence at Chiiti Banday in Bandipora. The identification of woman was not established.

* In another incident, six-year-old Waqar Ahmad was killed when Indian and Pakistani soldier resorted to cross border shelling in Nachion Karnah sector of Jammu.

May 13: Unidentified gunmen shot dead a woman inside her house at Dardpora in Kupwara district. She was identified as Fatima Akthar d/o Mohammad Manzoor Sheikh.

May 15: A four-year-old boy and his father were killed when an IED planted allegedly by the suspected militants went off inside their house. The deceased boy was identified as Mohammad Izhar s/o Mohammad Hashim Khwaja r/o Dardpora, Banjarpati area of Kupwara.

May 17: Anonymous gunmen killed a woman inside her residence at Rajouri district. The deceased has been identified as Rahti wife of Nazir Ahmad.

May 19: Unidentified gunmen at Doda district killed four women and two minor boys. A woman was killed when she was caught in an encounter at Kathua district.

Unidentified gunmen killed four women and two minor boys after having food at their place in the border area of district Rajouri. The deceased were identified as Khatoon, 60, wife of Mehmood, Taj Begum, 20, w/o Khan Mohammad, Hanefa Begum, 30, w/o Wazir Hussain, Zakira Begum, 29, w/o Babu Khan, Arshad Ahmad, 4, and Maroof Ahmad, 2.

In other incident a woman Hajira Begum received injuries when she was caught in an encounter between militants and police at Mora Chonta in Kathua district. Later on she succumbed to her injuries.

May 20: Unidentified gunmen killed mother-daughter duo by splitting their throats at Gujjar Pati Aragam in Baramulla. The deceased have been identified as Mehra Begum, 50, wife of Amir-ud-Din and her daughter Fatima, 20.

May 22: Unidentified gunmen tossed a hand grenade towards Saint Lucus Convent School, Nai Basti area of district Anantnag of south Kashmir. The explosion resulted into the grievous injuries to two non-Kashmiri women of whom one succumbed later in the hospital. The deceased was identified as Kamleesh of West Bengal.

May 26: Unidentified gunmen butchered five members of a Village Defence Committee's member's family including his wife and three children at Keeri in Rajouri district. The deceased woman was identified as Ruqaya wife of Qaiser-ud-Din and her three sons as Mohammad Khan, Raj Hussain and Shakeel-ud-Din.

May 27: Some unknown gunmen killed a surrendered militant Mohammad Rafiq, his wife Reshma and their son after they managed entry inside their residential house at Arin Dardpora, Bandipora district in south Kashmir.

IN THE MONTH OF JUNE

June 5: A girl identified as Kuki daughter of Abdul Karim was killed in an exchange of fire between Indo-Pak soldiers across the border at Kamalkote village of Uri north Kashmir.

June 8: Unidentified gunmen allegedly killed a woman and injured her son after they barged their entry inside her house and fired indiscriminately on the inmates at Machipora, Handwara in district Kupwara. The deceased has been identified as Dilshada Bano wife of Ghulam Nabi Khan.

June 10: Unidentified gunmen shot at a woman in Rajpur area of Pulwama for her alleged links with Special Operation Group (SPO). She received critical injuries and later succumbed to her injuries. The deceased was identified as Mehmooda Akthar d/o Habibullah Gania r/o Kamrazipora in Rajpur district Pulwama.

June 13: The mother and wife of a pro-government militant were killed by unidentified gunmen at Manidoora Marg-Rajwar. The deceased were identified as Gulshan Begam and Sobi.

June 15: Heavily armed gunmen believed to be militants allegedly shot dead a woman at village Mangota Marmat in Doda district of Jammu provision.

Residential house of Saidullah Parrey was intruded allegedly by the militants and spared bullets on his wife, which resulted into her on spot death. The deceased was identified as Mst. Shama

June 21: Unknown gunmen shot dead a woman of Tarigam Budhal Rajouri identified as Fatima w/o Mohammad Yasin Shah. Similarly in another incident gunmen whose identity could not be ascertained shot dead Mst Rani Begum w/o late Ghulam Hussain of Dodi Surankote. The reasons behind the killings of both the women were not established.

June 22: Two women were killed in two different places of the state. Militants allegedly barged inside the residence of Abdul Gania at Hari village in Surankote sector and killed his wife Rajni Begum by injecting poison in her body.

In another incidents unidentified gunmen first abducted and later killed Shaheena Akthar of Rantipora, Shopian in district Pulwama of south Kashmir. It was not confirmed why they were killed.

June 23: Militants allegedly killed mother of an army man Abdul Majid at Lassipora village of Sogam in Kupwara district after forced their entry inside residential house. The deceased was identified as Raja Begum.

June 24: Two women were killed in two different incidents. Shaheena Dewan, a separatist activist was assassinated allegedly by government-sponsored militants at Shopian Tehsil of district Pulwama after kidnapping her.

Militants allegedly in a remote village of Rajouri district strangulated a woman to death because of her close affiliation with an army man. She was identified as Nasreena d/o Ghulam Mohi-ud-Din of village Sam Samat, in Dodasanwalla area of Rajouri.

June 30: Suspected militants allegedly shot dead a girl Masturu Bano daughter of Khan Mohammad Khan at Sawara Chalil area of Gandoh in district Doda out side her home.

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