



INTERNATIONAL RESEARCH JOURNAL OF HUMANITIES AND INTERDISCIPLINARY STUDIES

(Peer-reviewed, Refereed, Indexed & Open Access Journal)

DOI : 03.2021-11278686

ISSN : 2582-8568

IMPACT FACTOR : 5.828 (SJIF 2022)

Feminine Vision of Confrontation: A Research Project of Kashmir After 1989

Tabasum Jan

Research Scholar,

Department of English,

Bhagwant University, Ajmer (Rajasthan, India)

E-mail: Syedtabu113@gmail.com

DOI No. **03.2021-11278686**

DOI Link :: <https://doi-ds.org/doilink/06.2022-88844699/IRJHIS2206004>

Abstract:

We have a gigantic measure of work done on the women's activist viewpoint of contention; from essentialist to post current women's rights, we have a plenty of writing managing the whole range of the women's activist idea, however here, I didn't go into those hypothetical subtleties instead, I brought forward in the most primitive sense, how Kashmiri women view the confrontation in their basement. 1989 marked a turning point in Kashmir's modern years, when residents flocked to the street corners and youngsters took up arms against the government, resulting in a deadly confrontation that impacted all ethnic groups. For the most part, the whole account is seen from a male eye, and, regardless of whether ladies are incorporated, they are just utilized as an apparatus and a weapon in the bigger male story. Her pain, hardship, and unhappiness are not hers; instead, they are part of a society's communal honour, which feeds into a patriarchal worldview that already exists. It brings forth women's subversion of statist impositions to participate in resistance as they demand their right to a national imaginary of their own. In this task I have utilized both women's activist writing just as the writing is accessible to Kashmir and Kashmiri ladies.

Keywords: *Women's rights, Violence against ladies, Women and struggle, Women and harmony.*

INTRODUCTION:

Hearing the word woman's rights might cause a commotion, lamentably, because of a general and some of the time intentional misconception of the term. Women's liberation might mean various things to various individuals, after all in its politico-philosophical sense we have a plenty of philosophies that come quite close to what we call as Feminism.

As far as I might be concerned, women's rights is a perspective on the world from the eyes of a lady, not as a machine gear-piece in the bigger male account, yet as a total individual in herself.

This is decisively what I attempted to accomplish in my as of late distributed examination on the Kashmir struggle. It doesn't need an aptitude in any of the sociologies to understand the treachery that has been done, in an incredibly coordinated and very much ideal way, to half of mankind – ladies. Those intrigued may allude to the first work, yet I found it unpreventable to place my discoveries in the public area.

Kashmir, like some other struggle-ridden region, has seen ladies confronting the brunt of brutality, while not being accomplices to the question. Generally, they are as yet thought to be conflict goods, but the methods of addressing the equivalent have changed. Who can deny the degree to which ladies have experienced in the contention: from being killed and damaged to being attacked and manhandled.

On the off chance that the discussion of the *Feminist vision of confrontation* that would incorporate a plenty of writing which this brief paper cannot repeat, I therefore limited myself through presenting the Kashmir dispute via a female lens, under the conceptual frameworks of women's rights.

Prior to leaving on this errand, I sense it necessary to provide some insights and understanding and why I choose to speak about it. As has been properly called attention to, one ought to compose on issues that she believes and she should. Also, this theme is of profound worry to me. It is a disastrous reality in any contention that a great deal of hopelessness is eclipsed by the terrific stories of good versus terrible, obstruction versus occupation, patriotism versus public, and, I consider the largest historical injustice it has committed is against ladies, who make up half of the population. Struggle, that are only sometimes made by ladies hurt them the most, consequently, the need to know and present how ladies feel about the contention in their basement, how they see themselves in the bigger manly stories of David and Goliath, and, regardless of whether they feel a piece of it or coercively hauled into something they think about outsider.

Any real feeling of perception would effortlessly infer that in any event, when ladies are spoken about in a contention, they are typically utilized as a framework to the bigger male story: *How traditionalist the other party is that doesn't take into account ladies' privileges. How awful our adversaries are who disregard honour by mishandling ladies. Men should battle to watch the honor of ladies, etc.* Being a woman, I wish to see all women not as a male trinket, rather a total person who can break down the contention from her eyes, and, I trust it does well to the reason for the disregarded portion of human race.

Questions to Ponder:

What is the women's activist point of view on struggle?

How do ladies in Kashmir see the ascent of outfitted struggle?

Do ladies see themselves as a component of the bigger story?

Do ladies feel distanced and side-lined in the bigger struggle?

How do ladies see male controlled society and has the contention assisted it?

In the midst of contention, how do ladies distinguish themselves?

As a lady, what future do they see with their own eyes and their country?

Confrontation from the perspective of a feminine activist:

When was the last time an intelligent guy asked the lady how, in her perspective, war may be avoided? (Wolf, p. 3) That's how Virginia Woolf starts her response to a correspondence inquiring about her thoughts on how to avoid conflict. Feminist comes in many forms to various individuals, but if I were to summarize it up with a single line, it would be viewing the world from a female lens.

There has been a lot of literature on confrontation and female empowerment, ranging from normative women's rights, which recognises the womanly perspective on dispute to be one of secularism and tranquilly, invariably pointing to the fact of introduce females and stir, which I recognise perfectly much credible because it would emerge in this study, to what Joseph Makanda refers to as *Jehadi Feminism*, which refers to the female perspective on dispute as one of totalitarianism and prosperity.

Having stated that, it is important to note that this study doesn't really address numerous feminism ideas in relation to confrontation; instead, it concentrates on seeing the confrontation in Kashmir through the eyes of a female, not as a taking care of framework to the incredible manly account, however as a total individual in herself. The ultimate goal of this study is to promote female's perspectives and participation in the battle.

Permit me to reword the embodiment of what Mary Wollstonecraft has said in her well known work *A vindication of the privileges of ladies*: She translates and effectively, how ladies have been avoided with regards to the fundamental working of a reformist society. Indeed, even an edified brain like Rousseau in his *Emile* (1762) doesn't try to stretch out his plans to the schooling of young ladies. Ladies are prepared uniquely to anticipate marriage as the incredible component of their lives (Bowdon, 2017, p 307) Quite comparable thoughts are communicated by J.S. Mill in his *Subjugation of Women*: How one sex is subjected to the next and how it structures one of the central snags in human improvement. (Plant, 2017) We can summarize the whole history of this subjection in single word: *The Second Sex* - How throughout the entire existence of humankind, from the field of legislative issues to the field of religious philosophy, ladies have not exclusively been side-lined yet additionally utilized and manhandled by the primary sex, in an inadvertent mishappening, in any case, by making an appropriate talk and force structure that until now has been to the drawback of the womenfolk.

Returning to Virginia Woolf, whose work is an exemplary in struggle and ladies, and exceptionally applicable to this paper, she contends and with total clearness and notable factuality on

her side, how the experience of ladies in a male ruled society makes her meaning of nationalism not the same as that of a man, how she doesn't really invest wholeheartedly in qualities that a man does. (Woolf, p 8-9)

The point that Woolf brings up in her book is exactly the bedrock of this paper: a women's activist comprehension of the Kashmir struggle, that is, to perceive how a lady, whose position, bliss and wretchedness, experience and injury being not the same as a man, sees the contention in her basement. Where she ends up in the bigger account and what does she offer as a reasonable resolution to the long-running conflict?

Viciousness towards ladies:

You can shoot me, however don't assault me. (Asia Watch) - Says a lady when security powers jumped into her home. What ordinarily rings a bell, and what is by and large put in writing, while at the same time examining Women and Kashmir, is the basic freedoms infringement and viciousness executed against ladies by different political, and specifically, furnished entertainers of the question. Albeit in this paper, the demonstrations of viciousness don't shape the focal subject of conversation, yet any genuine composition on Kashmir can't neglect to specify the hopelessness and injury ladies have gone through in the furnished clash. The contention has severely influenced ladies, a mind-boggling greater part of the respondents, that is over 90% concurred that ladies have been influenced gravely by the contention.

For anybody mindful of the happenings in Kashmir, this doesn't come as an amazement. The savagery against ladies, especially by firearms employing individuals, is no exemption. Individuals have composed over the issue widely and common liberties divisions have reported the hopelessness exhaustively. Here in, let us set forward a report by Asia Watch (a division of Human Rights Watch) and Physicians for common liberties, named: *Rape in Kashmir*. Since sexual maltreatment is the forefront munitions stockpile in a furnished struggle, pointed toward 'shaming' the whole country or local area, I will start with the aforementioned report. In this report, which ranges more than 20 pages, infringement by the security powers just as assailants have been recorded. In the presentation of the actual report, it has been summed up that security powers have intentionally designated regular citizens, and with a specific reference to ladies it states:

Assault is utilized as a method for focusing on ladies whom the security powers blame for being assailant supporters; in assaulting them the security powers are endeavouring to rebuff and embarrass the whole local area. In the equivalent, it additionally attests that aggressors, among other basic freedoms infringement, have likewise dedicated assaults. (Asia Watch, p 1-2) In a similar report it has been said that the public authority of India has fizzled in dealing with the culprits, additionally affirming simultaneously how equipped gatherings have utilized assault to rebuff whole families accepted to be sources. (Asia Watch, p4)

To summarize it, permit me to cite Tajamul Maqbool Bhat, *The contention in Kashmir affects all segments of the general public and ladies are no exemption for it. Maybe ladies are the most exceedingly awful victims of the contention. It tends to be reflected in the way that since 1989, there have been instances of assault, attack, upheld vanishings, widows, half widows...* (Bhat, p2) All of this tremendously affects the brain science of the ladies, taking the case of the half-widows Dr. Arshad Hussain, a conspicuous therapist comments: *The family members of the vanished, particularly the half widows regularly experience the ill effects of muddled distress, unsettled pain and PTSD.* (Bhat, p5)

What has been said here is just the tip of a chunk of ice. Since, this paper doesn't manage these infringements specifically; I need not to recreate the individual records related. However, a couple details ought to be sufficient to trust the evidence speak for itself: Shazia Malik in her socio-social investigation of Kashmir brings up that an examination done by Medicins Boondocks in mid-2005 uncovers that Kashmiri ladies are among the most exceedingly terrible victims of sexual savagery on the planet. Elsewhere she inquired as to whether they were at any point physically irritated by the military and a stunning 41% answered in certain. (Malik, 2014, p 104,110)

Frenzy Manecksha likewise has a definite record of such cases where ladies have been mishandled from numerous points of view. One such word, which has become Kashmir's vocabulary are the *half-widows*, hitched ladies whose spouses were taken, as a rule by the security powers never to return again. As they meander from one place to another, looking for what was typically their sole provider, they deal with colossal issues, both socially just as monetarily. (Manecksha, 2017).

The Confrontation of Male privilege:

... but everything was done to pursue away the open door for transgression.

- Bertrand Russell

Vibuti Ubott in his Ph.D proposal characterizes male controlled society as a framework in which men rule, take advantage of and mistreat ladies. In it, men control the work and sexuality of ladies. (Ubott, 2013) If the popular work of J.S. Mill were to be summed up in a way that would sound natural to him, male controlled society would remain as: *The legitimate subjection of one sex to the next* (Mill, 2017, p1)

As is clear from the above mentioned, man controlled society isn't a mishap, however a settled in power framework wherein ladies are lawfully, socially, socially and monetarily treated as a supportive role to man. Her sexuality, work, and decisions are for the most part under male watch, blessed by culture and law. The result being, utter dismissal for ladies as a total human. To cite Bertrand Russell in such a manner: *In most cultivated networks ladies have been denied practically all insight of the world and of undertakings. They have been kept misleadingly inept and subsequently tedious.* (Russell, 2017, p16)

There have been many examinations on the impact of contention on male controlled society. Some have proposed that it to some degree frees ladies as it changes their monetary jobs without a man, while others have recommended that it further settle in male predominance. Kashmir to me appears to be an optimal contextual analysis to uncover the theme. Oufee Maqbool in his examination has given point by point contentions on how struggle in Kashmir has facilitated male controlled society and constrained ladies to the edge. (Maqbool, 2017) This has been the overall involvement with struggling regions as properly brought up by Cynthia Loe. She contends in some detail how militarization encourages male predominance both in the private and open arena. (Loe, 2014, p7)

Now I'm taking help from the investigation of Shazia Malik, who cites an examination by Dabla which calls attention to the 63% ladies in Kashmir who feel there is inescapable victimization. (Malik, 2014, p64) In her own investigation she says the greater part of the respondents said that they were segregated in schooling from their male kin. (Malik, 2014, p66) 35% accepted that their decision of vocation was obliged. (Malik, 2014, p70) Among rustic ladies 30%, and among metropolitan 28% of respondents uncovered that they had experienced homegrown violence. (Malik, 2014, p 90-91)

These outcomes are steady with my investigation, and uncover similar examples and ends, that ladies unmistakably feel they live in a male ruled society and have feelings of hatred of being segregated in each field. Advantageous would add it two or three respondents shouted; intense Omar Abdullah did likewise things as Mehbooba Mufti, the last was made a specific objective due to her being a lady. What's more, to summarize it as we began it, in the expressions of one respondent: *Women are not pardoned for the wrongdoings that men are.*

Social Violence towards ladies:

Wear Burkha or face shots.

By culture I allude to a wide cluster of things; from normal practices to the manner in which religion is deciphered, and so forth ladies in Kashmir don't discover an inconsistency between the characters of being a Muslim and a lady all the while. They gladly cling to their confidence, at the same time challenging the bullhead male understanding of religion. Ladies don't have issues with religion fundamentally, yet have major issues in the social understanding of religion. Return to an issue that numerous ladies have talked about, and is an optimal contextual investigation for this task: *The Burkha movement.*

It has been broadly announced and archived how the *Burkha movement* started in Kashmir, where ladies, especially school going young ladies, had to wear Burkha or face anger. Indeed two Kashmiri young ladies were even shot in their legs for wearing pants. (Malik, 2014, p 137-138) Naemma Mahjoor specifically has composed a nitty gritty record of the entire issue. She portrays an

account of her companion; how paint was tossed at her for not sticking to the legitimate Islamic clothing regulation. She expounds, which of late has been a subject of conversation too, how a political development for Azadi was transformed into a strict development, with strikes on bistros and stops, and attempting to force the desire of God. (Mahjoor, 2016) From the meetings just as the answers to the open inquiry finished, what was more than clear is that the respondents believed Kashmir to be a policy centered issue, not an especially strict one. Burden of an outrageous understanding of religion didn't discover any purchasers.

The general public in the interim has additionally not been cordial towards ladies, notwithstanding their penances.

Vibuti Ubott writes in very some detail how even their own social orders have not gone to the guide of ladies. In the popular Kunan Poshpora mass assault episode, no ladies of the town were hitched and practically all were abandoned. I think that it's important to cite him, *The young ladies are prodded and provoked even by town men, "did you appreciate it? Need some more?"* None of the young ladies go outside of the town. Young men who had the opportunity to class and school are prodded by their kindred understudies: "You are from the assaulted town, do you mess around with them now?" For another situation, she describes how a lady who had been assaulted by the security powers discovered no spot to stow away, how she was abandoned by her family just as her parents in law. (Ubott, 2013)

Naeema Mahjoor has likewise described numerous accounts of wretchedness and injury that ladies needed to confront, from being prodded to being viewed as something abused that can be effortlessly purchased, etc. This at last left them in no place. They were by all accounts in a dead zone, in the battle of manliness. (Mahjoor, 2016) This proceeds to show, how the wretchedness of ladies, which comes from a contention they had no offer in making, is utilized uniquely as a political apparatus in the bigger male account. Truly, these ladies, whose life has been damaged, discover no shade to sit under. They are mishandled by a general public whose every single establishment is soaked in man-centric society and male closed-mindedness. This tragically has been the overall ethos of a man centric culture; culture, society and strict understanding all increase to the favoring of ladies, as Noor Zaheer describes cases to show how in India itself, religion and culture are abused for awful wrongdoings against ladies. (Zaheer, 2015)

The equivalent has been finished by Shirin Ebadi of Iran. (Ebadi, 2016).

Feminist's Roles as Seen Via Their Own Perspectives:

O Parth yield not to unmanliness. – Gita

I can't rest besides in a Burkha. (Mahjoor, 2016)

A critical story present, in essentially all types of contention, is the manliness of war and the femininity of harmony. This winds up constantly in two things: first and foremost men think about it

as a symbol of honor to battle, also, ladies are kept out of the dynamic interaction, for they show shortcoming and shyness. Ubott appropriately brings up how assault, as a weapon of war, is utilized to hurt genuinely as well as more significantly to disregard the honor of a whole local area. (Ubott, 2013) In these terms of honor and disgrace lies the wretchedness of a large portion of humankind. The possibility that the body of a lady is where the honor of a whole family, local area or country lives is the thing that offers force to enormous maltreatment against them. The terms ladies upliftment, equivalent rights and so forth may be bound to books, except if an interaction of depoliticizing a lady's body doesn't happen. This can be obviously found on account of Kashmir. The report of Asia Watch cited before portrays a difficulty where a lady opposed the endeavor of safety powers to assault her and they answered, *we have orders, how would we be able to respond?* (Asia Watch, p 10)

We see how mishandling ladies isn't just an uncommon demonstration of craziness, however an appropriate instrument to embarrass a whole local area, since the honor of the local area is accepted to dwell in her body. Another significant impact of contention on ladies, which has been generally found in Kashmir also, is the militarization of ladies. Cynthia Loe states on the main impact of militarization.

Entrenchments of the thoughts regarding masculine men and genuine ladies. (Loe, 2014) In another case she terms it as an interaction, Where lady who has a child is convinced that the most ideal way she can be a decent mother is to permit the tactical scout to select her child. (Shouten and Dunham, 2012)

Ruth L. Hiller, an Israeli dissident, appropriately brings up how her state has mobilized the general public, especially ladies. She reviews an episode when her companion brought forth a child who in the wake of being circumcised was held by his granddad, who said proudly. Another soldier is brought into the world to the place of Israel. (Hiller, 2014) For anybody having Feminist interest, can sort out easily how our social ethos is uncontrolled with such accounts, where a lady is compelled to forfeit for a purpose that isn't really hers. A celebrity of the development – Zamruda Habib, has said over and over that Hurriyat dismissed her for being a woman. (Saksena, 2018, p 52). Intensely an individual encounter, a great deal of ladies feel the same way; being side-lined in the battle. This works out in a good way for the hypothetical comprehension of struggles, when seen from the glass of a women's activist. Ladies view themselves as a fundamental piece of the general public and offer their torment and all things considered partner with the bigger account of obstruction, intense now and again they might see it from a marginally unique crystal. This relational word can be confirmed generally and freely. The PhD theory of Ubott has a point by point record of how ladies were consistently a fundamental piece of the opposition. (Ubott, 2013) An applicable report has been finished by Insha Malik regarding the matter, who examines how ladies cut out their

parts in the contention. (*Malik, Imaginations of self and Struggle*)

Women 's rights and tranquility:

Ladies are negotiating harmony. – Sharon

Bhagwan Rolls as I compose this paper, talks are going between the US government and Taliban. Who doesn't have the foggiest idea about the degree to which ladies in Afghanistan have endured, during the last 50 years, however what is their part in these discussions? A New York Times article properly brings up this: *Afghan ladies dread harmony with Taliban might mean conflict*. It is amusing if not unbelievable to perceive how ladies are barred from the dynamic limit, while they face the brunt of the contention. It is additionally amusing as UN report recommends, how consideration of ladies in struggle dealings has been believed to build the odds of an enduring harmony, yet at the same time ladies are completely ignored in such cycles. (www.unwomen.org)

Coming to Kashmir, we track down the ladies' comprehension of the Kashmir struggle more nuanced than what I would normally anticipate from men, yet in addition her answers for the issues were more unobtrusive and harmonious. Shelly Anderson properly calls attention to how ladies have been at the front line of harmony developments, yet their endeavors have been disregarded by the conflict furor individuals, who extol viciousness. (Anderson, p 27-28) The equivalent has been contended by Sharon in her investigation. She appropriately expresses that the women's activist investigation of contention is in itself a substitute for the sensible worldview of IR. It sees and looks for the arrangement end more than the issue end.

In incredible subtleties she has composed on how women's rights try to reclassify the terms of contention: harmony, force, viciousness, etc. She likewise refers to, what is more applicable to our examination, how women's activists experience contended for harmony drives by ladies, since they were themselves dependent upon abuse, and suggested the possibility of *Maternal Thinking*. (Sharoni, 2010) Having said this, note that despite the fact that ladies feel sidelined in the political scene, they have not lost expect a superior tomorrow. Larger parties accept that they will play a part in the eventual fate of Kashmir. Extremely, as expressed prior, they are profoundly disappointed with the current happenings. The examination presumes that cooperation of ladies in the contention will exceptionally expand the possibilities of harmony and ladies do feel detached and think of it as their entitlement to be remembered for the political cycle.

At last, I would emphasize my proposals as in the original paper, however in a nutshell:

To the extent ladies, they should know their privileges and organize around them. For political entertainers, they should ensure that ladies are included in each phase of compromise. We have a colossal measure of proof that when ladies are included during the time spent on political goal the odds of harmony increase and when they are given their privileges, the general public overall advances quicker.

Conclusion:

Certain realities have become exposed during this examination. Ladies don't struggle however wind up being misled the most. The male centric mentality, under the shade of which struggle develops, sidelines ladies from the middle phase of the dynamic. Women's activist hypothesis of contention reverberates in the outfitted clash that has held Kashmir for over thirty years. Ladies have confronted enormous common liberties infringement, from both the state and non state entertainers. In spite of this, instead of permitting ladies to approach each other, as people on the political scene, they have been for the most part utilized as a platform for different philosophies. Making political influence from the wretchedness of a large portion of humankind has been at the bleeding edge of any contention, and Kashmir isn't a special case. Despite the fact that Kashmiri ladies are not totally unified in their struggle, they have a well-informed and honest perspective on the struggle and how it impacts them. Kashmiri Muslims are proud of their heritage. They see no conflict in being a Muslim, a Kashmiri, and a woman all at the same time. They have a deep sense of belonging to the organization and experience the joys and sufferings of their motherland. The current situation does not sit well with the ladies, and there is broad compassion and understanding for the opposition. But, having said that, what also emerges is that ladies experience being strongly sidelined and harassed from all sides of the confrontation. Ladies believe that regressive forces are hijacking the religious and political struggles, and that they are not only marginalizing but also victimizing females by using faith and defiance as a cover for their actions. Strong ladies are unsatisfied with the current state of affairs, but they have not given up faith for a brighter destiny. We know truly that the consideration of ladies in political talk prompts better shots at enduring harmony, this taken along with the injury and wretchedness that ladies have needed to face, and still do, requires the legislatures of the two India and Pakistan, just as the neighborhood Kashmiri initiative to remember ladies for all structures and phases of political settings and discourse, not for it, rather truly accepting that ladies portrayal is an objective to be accomplished. UN goal 1325 and CEDAW is a fundamental objective that all elaborate gatherings should ensure is executed. For ladies themselves, it is of utmost importance to coordinate better. Regardless of how great and certifiable your requests and thoughts are, the point at which they are confused, nobody appears to hear them. What is required is to shape ladies' bodies, from various age groups, schooling and monetary foundations. To share their thoughts, their accounts and to cooperate for a superior future ought to be the objective of such settings. Shortcoming is a wrongdoing and for issues that worry every one of the ladies, they should join for a typical reason against the powers that detain her spirit.

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