

UPCOMING PROJECTS

June 2004: ENSAAF will release a 100-page report on the November 1984 pogroms against Sikhs in India. With a preface by retired *New York Times* reporter Barbara Crossette, the report analyzes the affidavits, government papers, and arguments filed with the Misra Commission, established to examine the massacres of Sikhs. The report also discusses the 1984 evidence in the framework of international law regarding crimes against humanity and genocide. The public must understand the depth of abuses committed, as well as the prevailing impunity for perpetrators of the carnage.

Community Advocacy: ENSAAF believes that a human rights movement driven by survivors can challenge impunity at every level. ENSAAF will work to build an association of families in North America who have survived human rights violations in Punjab. See the article on page 4 about the Grandmothers of the Plaza de Mayo, a similar association that has fought for justice in Argentina for over 25 years.

“Individuals and families who have been victims of state repression must be informed about the human rights efforts in Punjab and play an active role in the struggle for truth and justice” said ENSAAF Executive Director Jaskaran Kaur.

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ABOUT ENSAAF

ENSAAF—a new U.S.-based organization launched to enforce human rights and fight impunity in India—works with survivors to engage in advocacy and outreach, documents violations, and educates the public about human rights abuses in India. ENSAAF has five programs: United Nations, Media and Human Rights, Human Rights Education, Legal Advocacy and Community Advocacy. ENSAAF, which means Justice in many South Asian languages, acts to implement the international rights to knowledge, justice, and reparation. The board of directors comprises human rights lawyers Sukhman Dhani and Jaskaran Kaur, as well as Professor Peter Rosenblum of Columbia Law School.

OUR PRINCIPLES

Right to Knowledge. People have the right to know the truth about gross human rights violations and the people and institutions involved in the perpetration of these abuses. The State also has a duty to acknowledge and remember the violations suffered.

Right to Justice. All victims of human rights abuses possess the right to an effective remedy, including an investigation of the abuses and prosecution of perpetrators.

Right to Reparation. All victims of human rights violations and their beneficiaries have a right to reparation, including restitution, compensation, and rehabilitation.

Satisfaction and Guarantees of Non-recurrence. To prevent the recurrence of systematic human rights violations, governments must commit to guarantees of non-repetition, such as: full public disclosure and investigation of the facts; public acknowledgment and acceptance of State responsibility; and repeal of all laws that facilitate human rights abuses and abrogate guaranteed rights protections.

PERSONAL REFLECTIONS ON INTERNATIONAL AND UN ADVOCACY

Challenges to Combating Indian Impunity

Sukhman Dhani

On the morning of January 19, 2004, in tent-hall C100 on the World Social Forum grounds in Bombay, India, victim families and human rights activists from Gujarat, Kashmir, Nagaland and Punjab gathered to share their experiences in fighting for their human rights and the end of impunity in India. These activists and survivors convened the panel, sponsored by the Committee for Information & Initiative in Punjab (CIIP) and ENSAAF, in the hope that they could come together and develop collaborative relationships and a larger solidarity to combat collectively the impunity that affected them all.

A panelist from Gujarat spoke of how right-wing Hindu gangs, organized and led by local politicians and unrestrained and encouraged by instigating and on-looking policemen, massacred his entire family, raped a pregnant woman from his village and then cut-out and dismembered her child. A Kashmiri activist spoke of the uncertainty of life in the Kashmir Valley, saying: "Every day that I am alive is a gift to my parents, because I don't know if the next day I will be killed." The Naga activist, who had traveled the furthest, described how security forces systematically tortured and killed his people, and how they destroyed and relocated entire villages in an attempt to subdue the freedom-loving Nagas.



Survivors from Punjab, Kashmir and Gujarat speak.

The panelist from Punjab, Mrs. Paramjit Kaur Khalra, spoke of how Punjab Police abducted, tortured and then killed her husband Jaswant Singh Khalra because he had discovered official records that showed that thousands of disappearance victims had been secretly cremated. Although the survivors' narratives

relating atrocities differed in details, they all stated the same conclusion—that while they have no hope for justice, they continue their struggle in the hope for truth. They also stated that the abuses would have been worse had not the international human rights community intervened to condemn and expose the violations, and requested the international community to redouble its efforts to pressure the Indian government to stop its abusive practices and hold those responsible accountable.



Naga activists relate their experiences of oppression.

The Association of Families of the Disappeared in Punjab (AFDP) had been officially inaugurated less than a week earlier, on January 13, in Amritsar. AFDP was established to organize and empower affected families to play an active role in the struggle for their rights to knowledge, justice and reparation. CIIP sent notices to families living in Amritsar district of Punjab, one of 17 districts, whose cases had been documented. The response was overwhelming, and over 400 families attended the meeting. Moreover, many families whose cases had not been documented reached out in the hope that they too could be heard. As I preliminarily recorded their stories, stories of disappeared fathers, brothers, sons and daughters, these survivors grabbed me, imploring me not to forget their cases. It was truly remarkable to see how these families, who have endured too much, had come to Amritsar in the spirit of truth-telling, not revenge or retribution.

Because of these experiences in India, my colleagues and I decided that someone should raise the issue of impunity for gross violations of human rights in India within the United Nations (UN) human rights system. Because ENSAAF had some experience in utilizing the UN human rights mechanisms, I was selected to go to the UN Commission on Human Rights (CHR) this spring in Geneva, Switzerland to lobby member states and appeal to the special human rights

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NEWS UPDATE: 1984 POGROMS

ENSAAF maintains a web log of daily human rights news from India, focusing on the 1984 pogroms against Sikhs, state abuses in Punjab, the 2002 pogroms against Muslims in Gujarat, state abuses in Kashmir, the National Human Rights Commission, and other related news. This article summarizes recent key news relating to the 1984 pogroms. Read the news articles and other links by checking out the blog itself at <http://blogs.law.harvard.edu/jaskaran>.

During April 2004, there have been disturbing developments to the legacy of the November 1984 pogroms against Sikhs in India. The judge who commuted the sentence of the “Butcher of Trilokpuri” was appointed Chief Justice of the Indian Supreme Court; the Congress party chose two perpetrators and their defender as candidates from Delhi for the Lok Sabha; and Sikh leaders themselves came out in full support for the Bharatiya Janata Party (BJP), despite its Hindu nationalist agenda and role in perpetrating similar pogroms against Muslims in Gujarat in 2002.

Justice Rajendra Babu was appointed in mid-April as India’s next Chief Justice. He and Justice G.T. Nanavati, who heads the latest commission of inquiry investigating the pogroms of 1984, commuted the death sentence of Kishori Lal, popularly known as the “Butcher of Trilokpuri.” Kishori Lal was convicted for his role in killing at least eight Sikh men during the pogroms. Despite the evidence demonstrating the organized nature of the carnage, their opinion flatly stated that the massacre was spontaneous. Ignoring evidence of the systematic distribution of weapons, Justices Babu and Nanavati wrote that Kishori Lal merely picked up a weapon that was “close by.” They also opined that the mob’s collective fury mitigated Kishori Lal’s intent to kill and excused his failure to respect the Indian Constitution, because in such moments, one could not expect mobs to abide by such high ideals.

In the last week of April, the Congress Party finalized its selection of Sajjan Kumar, Jagdish Tytler, and RK Anand as three of its candidates from Delhi. Witnesses and victims have consistently cited Sajjan Kumar and Jagdish Tytler as organizers and perpetrators of the 1984 pogroms. Survivors protested

against the choice of these candidates, initially delaying the selection of Sajjan Kumar. After Kumar threatened to resign if he was not granted a ticket, however, the Congress Party chose him despite his role as a perpetrator of grave human rights crimes. Prem Kaur, whose appeal against Kumar is pending in Delhi High Court, said: “I gave my statement against Sajjan Kumar in court. Nothing matters. What can one person like me do, what can I say?” Sajjan Kumar returns to the election battlefield after an absence of ten years.

In his Indian Express article, Manoj Mitta discussed the role of Congress candidate RK Anand in defending the perpetrators of the pogroms before the Misra Commission, subsequent commissions of inquiry, and court cases. He described how Anand secured anticipatory bail for Kumar in 1990, after Kumar locked up a team from the Central Bureau of Investigation that had come to arrest him. Anand has also represented Minister and MP HKL Bhagat, another perpetrator of the carnage.

A day after Mitta’s article was published, RK Anand defended the role of the Delhi Administration and “apologized,” urging Sikhs to bury the past: “It happened 20 years back and why should it be raked up again?” Anand fails to see the veil of impunity that protects perpetrators of the carnage, and his role in contributing to that impunity. The survivors, however, have consistently described their desire for justice and their feelings of hopelessness over the lack of justice. No senior politician or police officer consistently cited by witnesses and victims has been punished for his role in perpetrating the massacre.

Unfortunately, members of the Sikh Forum—working on issues relating to the 1984 pogroms against Sikhs—have publicly given support to candidates of the BJP, despite the BJP’s role in the perpetration of pogroms against Muslims in Gujarat in 2002. They have shown up to support BJP candidates as they file their election papers, joining them in the manipulation of Sikh voters. Sikh leaders, including those of the Akali Dal, fail to see the similarities between the roles of the Congress Party and BJP in the perpetration of pogroms against minorities.

ENSAAF will release a report on the November 1984 pogroms in June.

GRANDMOTHERS OF THE PLAZA DE MAYO

Family, Identity and Memory

On April 22, 2004, the Grandmothers of the Plaza de Mayo came to Boston and delivered an electrifying presentation on their 27-year struggle for justice for their disappeared children and grandchildren. The speakers included: Rosa Tarlovsky de Roisinblit, Vice President; Mariana Perez, Director of Investigation and sibling of an abducted and recently found child; and Rita Arditti. This article, including all quotations, draw from Rita Arditti's book on the Grandmothers, Searching for Life: The Grandmothers of the Plaza de Mayo and the Disappeared Children of Argentina (UC Press, Berkeley, 1999). The Grandmothers provide an inspiring example of a survivors' association that has led the struggle for truth and accountability.



The dictatorship

Argentina suffered a military coup and dictatorship from 1976 to 1983, during which the authoritarian government perpetrated disappearances, executions, torture, rape, child abduction, and censorship, among other crimes. The dictatorship operated over 340 concentration camps where they perpetrated their abuses. As Colonel

Roberto Roualdes, First Command, Army Corps, said: "Here I can do with you whatever I want because I am the lord of life and death." The dictatorship targeted anyone who expressed dissent, stressing their doctrine of national security.

With few exceptions, the justice system colluded with the perpetrators, even after the fall of the dictatorship. Although tens of thousands of families filed habeas corpus petitions on behalf of their disappeared children, the judiciary dismissed their petitions, rendering the writ ineffective. Purposeful delays in cases allowed perpetrators to escape abroad, often with the newborn children of the disappeared.

"In order to escape accountability for their crimes, perpetrators will do everything in their power to promote forgetting. Secrecy and silence are the perpetrators' first lines of defense, but if secrecy fails, the perpetrators will aggressively attack the credibility of the victim and anyone who supports the victim. If the victim cannot be silenced absolutely, the perpetrator will try to make sure that no one listens or offers aid...After every atrocity one can expect to hear the same apologies: it never happened, the victim is deluded; the victim lies;...the victim brought it upon him- or herself...; the victim exaggerates...,and, in any case, it is time to forget the past and move on." Judith Herman, U.S. Psychiatrist

After the dictatorship ended, it kept the subsequent democratic governments in its clutches, ensuring the passage of amnesty laws and the granting of pardons to key perpetrators. The Grandmothers estimate that in addition to the disappearances of their

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IMPUNITY means the **IMPOSSIBILITY**, in law or in fact, "of bringing the perpetrators of human rights violations to account - whether in criminal, civil, administrative or disciplinary proceedings - since they are not subject to any inquiry that might lead to their being accused, arrested, tried and, if found guilty, sentenced to appropriate penalties, and to making reparations to their victims."

--UN Principles for the Protection and Promotion of Human Rights through Action to Combat Impunity

Impunity denies the survivors and their communities the rights to knowledge, justice and reparation. The practice of impunity encourages further human rights violations. Exposing the truth of abuses, bringing perpetrators to justice, providing reparations, and acting to prevent the recurrence of abuses helps restore the dignity of survivors and is essential to providing an effective remedy against human rights abuses.

procedures to address the issue of impunity in India. Although I had received excellent counsel that I should not expect any response, that it takes years of lobbying to move the Commission, I was not prepared for the blank faces that I met when I asked the delegates to raise these violations with the government of India.

Repeatedly, I met sympathetic yet ultimately paralyzed state delegates. For example, as I attempted to pass documentation of over 600 disappearances to one delegate, she said: "Don't give that to me, I won't read it. You are better off giving it to an NGO [non-governmental organization] that works on disappearances." And I said: "I am an NGO that works on disappearances. I want you to read it. I want you to do something." She said: "There is nothing that we can do. I am sorry. We cannot confront India about this." I said: "Don't confront them then, just ask them what they propose to do about it—that you are aware that disappearances have occurred, and wonder what solutions India is developing." She said: "No. That is confronting, and I cannot do it."

I had other disturbing experiences in Geneva, like learning how the United States and the United Kingdom, and obviously India, were the main governments responsible for defeating a resolution condemning India for the massacres in Gujarat in 2002. India has developed strong relations with the United States; one human rights defender from India described the two nations as "thick as thieves." In the past, the United States provided funding through aid programs that were linked to improving human rights standards. Now the aid is no longer tied to such improvement, and since September 11, 2001, India is receiving additional US funding to "combat terrorism." With this new wealth, India is purchasing arms from the United States, the United Kingdom and Israel. Like India, these nations are not concerned with India's human rights record. Thus, impunity is extended to India at home and at the international level.

However, not all governments were apathetic to the issue of impunity. The Peruvian Foreign Minister made an inspiring statement before the Commission declaring that victims of human rights abuses have the right to access justice and, moreover, that states have an international customary obligation to prosecute officials accused of crimes against humanity or to

extradite the accused to states willing to pursue such prosecutions. Later, I met with a delegate from Peru and discussed impunity in India and the thousands of disappearances and extrajudicial executions that had occurred there. She listened intently and gladly accepted the documentation that I presented to her. Peru itself experienced tens of thousands of disappearances under the dictatorship of Fujimori, and is in the process of transitioning to a society based on truth and justice.

I also had positive interactions with the UN special procedures, such as the Working Group on Enforced Disappearances, which are a group of independent experts who receive complaints of human rights abuses from any part of the world and report on these abuses to the Commission on Human Rights. Because these mechanisms cannot be influenced by political considerations, they are always receptive to well-documented claims of human rights abuse. Thus, there is room for strategic advocacy within the UN human rights system if it can be pursued systematically and with dedication.

Moreover, a human rights movement driven by survivors, coupled with international advocacy, can be the basis to challenge impunity at any level. Examples of such movements from Latin America, such as Madres de la Plaza de Mayo, an Argentinean group of mothers of the disappeared, have shown that survivors can obtain a measure of justice and accountability. Similar potential exists in Punjab. AFDP has already made progress under the leadership of its governing body of survivors: local meetings have been organized, more families of the disappeared are joining and new cases are being documented. We must support the efforts of AFDP and the survivors of Punjab human rights abuses by consistently raising our voices for the rights to knowledge, justice and reparation.

ENSAAF's website links to key UN documents citing Punjab at www.ensaaf.org/un-lib.html. The UN Program page at www.ensaaf.org/unitednations.html links to the documents submitted to the Special Rapporteur on Extrajudicial, Summary or Arbitrary Executions and the Special Representative on the Situation of Human Rights Defenders.

children, about 500 grandchildren were disappeared or appropriated by those close to the dictatorship. The dictatorship had a clear policy of removing babies from their allegedly subversive parents, and placing them with families close to the dictatorship so that they could be socialized with completely different values. General Ramón Juan Camps, former police chief of the province of Buenos Aires, stated: "Subversive parents teach their children subversion. This has to be stopped." The Grandmothers call these appropriated children the *desaparecidos con vida* (the living disappeared). Dr. Delia Pons, one of the judges in the juvenile courts that officially approved these appropriations as adoptions, expressed to the Grandmothers: "I am convinced that your children were terrorists, and "terrorist" is synonymous with "murderer." I do not intend to return children to murderers because it would not be fair. They do not have the right to have them. So, I will rule not to return any children to you....Only over my dead body will you obtain custody of them."

Origins and Principles of the Grandmothers

The Grandmothers began in Argentina in October 1977, searching for two generations: their disappeared children and their disappeared grandchildren. Originally only a group of 12 women, they used to gather weekly for protests in front of the Government House, in Plaza de Mayo, demanding answers. The women would move continuously to avoid arrest, and pass notes to each other during the protest about the place of their weekly planning meeting. They met in public, trying to conceal their meetings as birthday parties or other family functions, and spoke on the phone using code.

The Grandmothers stressed the rights to knowledge and justice, demanding the return of their disappeared children and grandchildren and a complete clarification of "all events that transpired from the time of their detention and later during their disappearance." They also demanded the reintegration of living grandchildren with their family members.

In their Declaration of Principles, the Grandmothers clearly stated their objectives and guiding principles:

"We are not motivated by any political objective. No one has called us together, no one directs us or uses us....We desire peace, brotherhood, and justice. For the future of Argentina we wish that a democratic system prevail, one respectful of the fundamental rights of humankind....We wish to work to build an Argentina where Justice shall exist. Where no one can be detained and made to disappear as has happened with our children and grandchildren. Where a system of laws shall prevail and where one may live in an atmosphere of freedom, tolerance, and mutual respect. Where all the rights of children shall be respected and universally acknowledged."

Their Work

The efforts of the Grandmothers of the Plaza de Mayo have led to key developments in Argentina, towards reuniting appropriated children with their true families and fighting the culture of impunity. The Grandmothers have changed laws, established national institutions, and influenced UN principles. In addition to death threats and intimidation, the Grandmothers first had to counter misinformation and denial about the disappearances.

People used to explain away the disappearances, saying *por algo será* (there must be a reason). Relatives abandoned the Grandmothers, afraid of meeting the same fate as the disappeared. The media called the Grandmothers and other human rights activists "subversives." Despite mockery and denial, the Grandmothers succeeded in completely changing public perception through their dedicated work and advocacy. Now they are celebrated and cheered wherever they go.

The Grandmothers began with weekly demonstrations, advocacy before courts, and advertisements in newspapers publicizing the disappearances. In one advertisement in a major daily newspaper of Buenos Aires, in August 1980, the Grandmothers published a letter signed by 175 prominent personalities, demanding information on the disappeared. On Children's Day on August 5, 1978, they published an open letter in a major newspaper. This brought international attention to their issue, as their letter was reproduced hundreds of times.

Because courts proved ineffective in countering

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the human rights abuses, the Grandmothers reached out internationally, and wrote extensively to international groups, newspapers, politicians, embassies and the United Nations. In their first two years, the Grandmothers contacted over 150 international groups and people. They also regularly disseminated a newsletter.

Attention and pressure on the Argentine government increased as the Grandmothers brought international and domestic attention to the issue. In 1983, the Grandmothers initiated a campaign for public support, filling Buenos Aires with posters, distributing thousands of leaflets, and appearing on the radio, television, newspapers, and magazines. In 1986, through an international tour sponsored by Amnesty International, they visited universities, churches, and human rights organizations, establishing key contacts to further their work.

At the United Nations, through consistent advocacy, the Grandmothers secured the approval of the Commission on Human Rights for the appointment of an expert group to investigate and prevent the abduction of found grandchildren. The Grandmothers also influenced the development of the UN Convention on the Rights of the Child. After Argentina ratified the Convention, the Grandmothers created a committee to monitor its implementation.

The Grandmothers worked closely with human rights groups in neighboring countries, who provided key access to Argentinean exiles with information on disappeared persons. One of the organizations in Brazil, CLAMOR, published the most complete list of disappeared persons.

The Grandmothers have so far identified 77 disappeared children. They worked with international scientists to develop unique tools, such as a blood test that can determine grandparentage with high accuracy. They also helped organize a group of young Argentinian professionals to exhume and identify remains of the disappeared. In a key victory, the Grandmothers lobbied for and won the establishment of the National Genetic Data Bank, that houses the DNA of grandparents and others searching for their identity. Their advocacy helped establish the National Commission for the Right to Identity, investigating

disappeared children, as well as others trying to establish their identity. Recently, the Grandmothers saw the opening of the National Museum of Memory, housed in one of the most notorious detention centers—where Mariana Perez’s mother gave birth to her brother Rodolfo.

The Grandmothers ongoing projects include legal advice, psychological help, a family biography archive project that conducts interviews with relatives/friends of the disappeared to reconstruct their lives, and an investigative team that responds to anonymous tips received about the fate of the disappeared. By 1997, the Grandmothers had received 8,000 anonymous tips.

In a 1986 newsletter, the Grandmothers wrote:

“Our work has not been easy. We started from scratch in October of 1977 in the midst of generalized terror. We were hurting like an open wound. If today we had to describe the predominant feeling of that time in one word, apart from pain, we could call it IMPOTENCE... We discovered that we had to walk alone, that we had to invent our paths, to look for unknown methods, as unknown as the horror in which we were living... In spite of the silence of some, the vacillations of others, the indifference of many, with the help of the people we will keep searching tirelessly for the hundreds of disappeared children to return them to true homes, because only then will they return to life. It is a duty toward them, toward their martyred parents, toward the Argentine children that have lost their sense of safety, and toward the 30,000 disappeared who demand justice.”

The Grandmothers have consistently emphasized their role in reconstructing history, to challenge the official denial of the experiences of their children and grandchildren with human rights abuses. They focus on collective memory, working towards a reconciliation built on justice and an admission of guilt and responsibility by perpetrators.

The Community Advocacy Program of ENSAAF will work to build a North America-based association of survivors of Punjab human rights abuses. ENSAAF’s website has a letter to survivors and intake form, available in both Punjabi and English at www.ensaaf.org/community.html.

ACTIVITIES LOG

United Nations: ENSAAF has submitted two communications on the issues of forced disappearances, extrajudicial executions and impunity in Punjab, India to UN human rights mechanisms. ENSAAF also attended the 2004 Commission on Human Rights in Geneva.

Human Rights Education: ENSAAF has presented several workshops at the Harvard School of Public Health, Yale University, University of California at Berkeley, and University of Toronto. ENSAAF's Toronto presentation centered on Human Rights in Punjab, post-1984, specifically focusing on security legislation, disappearances, and issues of impunity and accountability. It is available on the ENSAAF website www.ensaaf.org.

In January 2004, ENSAAF and the Committee for Information and Initiative on Punjab (CIIP) co-organized a panel at the World Social Forum in Bombay, titled *Fighting Impunity in India: Perspectives from Victim Families and Human Rights Defenders*. Survivors and defenders from Gujarat, Kashmir, Nagaland and Punjab shared their personal experiences and findings in their fight for justice and accountability for violations perpetrated by the Indian state. In November 2003, ENSAAF directors planned and moderated at a conference held at the François-Xavier Bagnoud Center for Health and Human Rights at the Harvard School of Public Health. A *Conference on Human Rights and Impunity: Towards Accountability in India* provided a platform for human rights activists working in Punjab, Gujarat and Kashmir to interact with international human rights activists and leading academics from the United States, Geneva and India.

Legal Advocacy: ENSAAF directors worked with the Harvard Law Student Advocates for Human Rights and Human Rights Watch on their amicus brief submitted to the Indian National Human Rights Commission in December 2003. The 81-page brief urges the Commission to investigate fully and in accordance with international law the 2,098 illegal cremations ordered by the State in Amritsar district during Punjab's ten-year period of unrest, and to expand its inquiry to all of Punjab.

ENSAAF BOARD OF DIRECTORS

Sukhman Dhami: A graduate of American University, both the School of International Service and the Washington College of Law, Sukhman has interned for civil and human rights groups, such as the Lawyers' Committee for Civil Rights Under Law and the Civil Rights Division of the Department of Justice. At the Public International Law and Policy Group, Sukhman drafted peace agreements and advised non-governmental organizations on legal reform issues. His diverse public interest experience includes representation of asylum seekers from Mali and Sierra Leone; and legal work on arbitrary detention before the Inter-American Commission on Human Rights.

Jaskaran Kaur: A graduate of Yale University and Harvard Law School, Jaskaran is a lawyer focusing on human rights documentation, research and advocacy on human rights issues in Punjab. She is a contributing author to *Reduced to Ashes: The Insurgency and Human Rights in Punjab*, which analyzes impunity and over 600 cases of extrajudicial execution and disappearance by Punjab's security forces. Jaskaran has also researched the judiciary's handling of habeas corpus petitions filed in Punjab by families of the disappeared, publishing her study in the *Harvard Human Rights Journal*.

Peter Rosenblum: Peter is the Lieff, Cabraser, Heimann & Bernstein Associate Clinical Professor in Human Rights at Columbia Law School. He joined the Human Rights Program at Harvard Law School in the fall of 1996 and served as Associate Director until 2002, when he became Clinical Director. Peter also held an academic appointment as Lecturer at Harvard Law School and oversaw clinical human rights projects with students. In 2003, Peter joined Columbia Law School. He was formerly Program Director for the International Human Rights Law Group and Human Rights Officer for the United Nations Centre for Human Rights. Peter has engaged in human rights research and field missions in Africa, Eastern Europe, and Asia.

CONTACT US

To receive the newsletter by email, get involved with ENSAAF, or donate, please contact info@ensaaf.org. Check out our website at www.ensaaf.org; and call us at 857.205.3849 or 415.259.7214.

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