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Diary 2009



Women of Pakistan: Reflections from Yesteryears



DIARY 2018

NNI
FAISALABAD

Tragedy struck after a woman could not take her unemployed husband's nipping barbs over an electricity bill that they could not pay. "Samina, a resident of Kosarabad neighborhood, unduly drew fire from her spouse after the power utility slapped them with a bill of RS. 4500," a private television channel reported Wednesday. Her husband taunted her that she was responsible for the bill because she did show any care towards saving power. "She was accused of wasting electricity by not switching off the lights and fans running unnecessarily," sources said.

Miraculously, Samina delivered a healthy baby boy at Allied Hospital of Faisalabad... before dying.

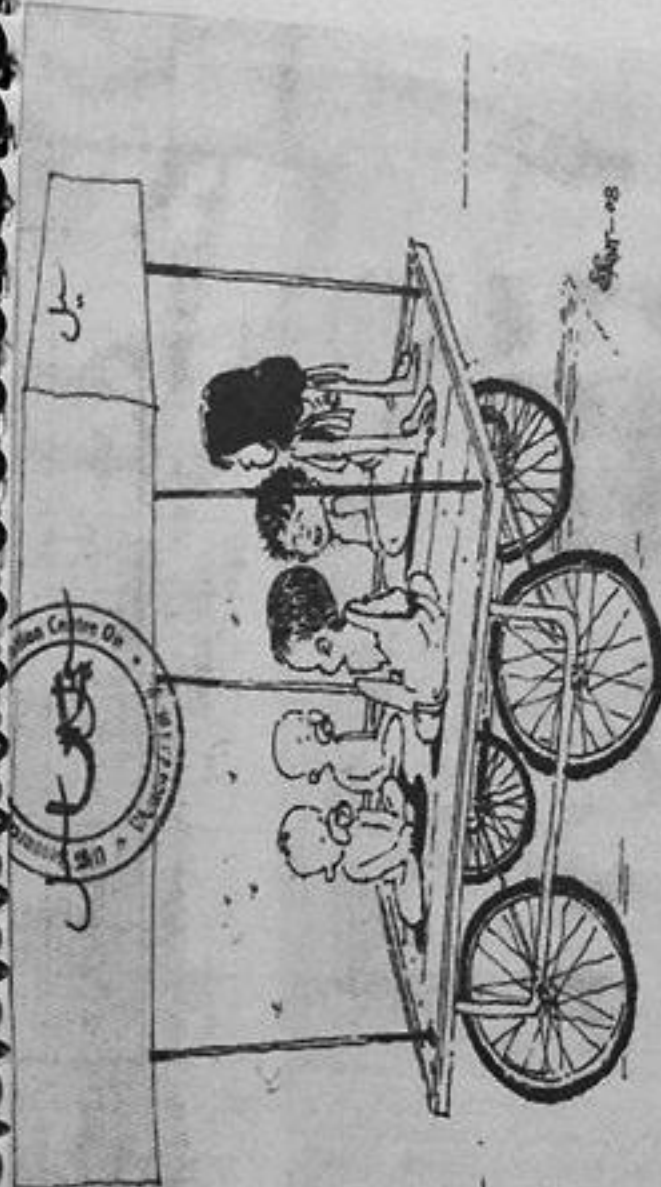
Sources further added that the relatives of the deceased Samina do not want to take any legal action against her husband.

The Nation - October 15, 2015



RAMALPINDI: People buying subsidised 'atta' from 'Ramaram Laxta Bazar' near Committee Chowk. —*Khalid Raja*

The News - July 23, 2014



ہائے و میما کب آئے گا

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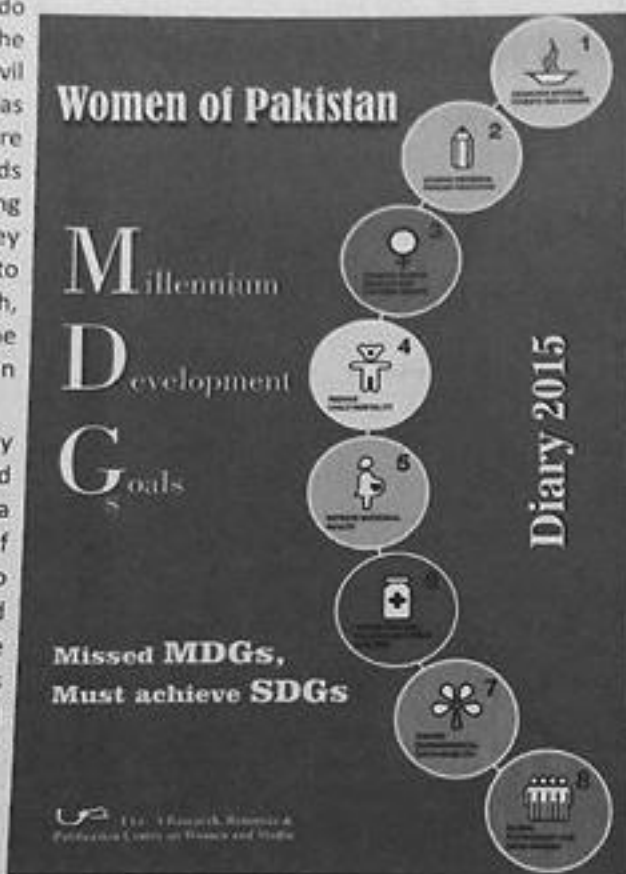
This year's UK's annual desk diary focuses on Women and the Millennium Development Goals and beyond. Searching for related and relevant content (newspapers, magazines, the internet, etc.) was indeed a challenging task.

Firstly, there was very little MDGs-specific content, and secondly, most of it was not focused on the gender aspects of the Millennium Development Goals. Most of what was found was event-based reporting, with very few analytical articles, editorials or columns asking the right questions. Thus, one did not see the media critiquing the various governments on how the country performed and whether these governments were 'on track' to achieve the MDGs? Neither could we find any kind of comparative analyses on why some countries performed well and others not so well.

The media also did not report on the Human Face of the MDGs, exploring and seeking answers to questions such as: What do MDGs mean for people, especially the marginalised? What is the role of civil society? Are women equal partners as receivers and implementers? What are the success stories heading towards 2015? Who are the key players driving forward change and what are they doing? What changes are needed to meet the 2015 targets? Sadly though, not much was written or debated in the media and these questions remain unanswered and unexplored.

Where did the answers lie? In my observation as a media analyst and communications expert, the media needed to look at many areas of concern, including many 'gray' areas. No doubt a free, independent, and pluralistic media environment can have a profound influence on people's opportunities to access information and services, but if that information or content is gender-blind or biased then it excludes a large percentage of the population, namely women, from the process on how to understand and be able to exercise rights, to participate in decisions that affect their lives, and to hold to account those in positions of power and responsibility. The establishment and nurturing of a free and independent media is crucial across all sectors to achieve real and sustained overall development of society and it is equally crucial to include women in the process.

Case studies show that participatory approaches to media can empower communities by strengthening internal democratic processes and, especially for marginalized groups (again, women form a large chunk of this group), can enhance self-esteem, protect cultural values, and facilitate the integration of new elements like gender balance and women's empowerment.



Beyond the idea of disseminating information, entertainment, or even education, the media's deeper cultural role must be explored and utilized as it has a strong influence on both individuals and society, be it political, economic or social. Stories about corruption have led to legal and regulatory changes many times.

In the field of development, the media gives people access to information and provides platforms where development issues can be discussed. For instance, market-building strategies of the World Bank prioritize linking communities of people in networks of information and trade. The social impact of media includes improving the quality of education, informing the public about health threats and safe practices to avoid them, serving local communities by bringing attention to their needs, and in times of disaster, providing information and sources of assistance to people displaced from their homes. There are examples from around the world that illustrate the fact that education can be improved by media interventions. For instance, a project in Nicaragua produced a radio programme that improved test scores in maths among primary students. People in disaster situations need information as much as water, food, medicine or shelter. Information bestows power and can save lives, livelihoods and resources. In conflict-stricken Darfur, for example, the BBC World Service Trust used local shortwave radio to deliver lifesaving information on issues such as malaria prevention to displaced populations who were not in camps. The extent of damage done in the 2005 earthquake in Pakistan came to be known initially only through media reports. Later, the media played a critical role in galvanizing relief efforts led by thousands of volunteers from all over the country and abroad.

Research shows that development-related media messages have resulted in changes in behaviour. For example, a 2001 study found that 32 percent (38 percent among teenagers) of African respondents with high exposure to Soul City TV said they always use condoms, compared to 31 percent with medium exposure and 28 percent with low exposure. Uneducated women in Zambia who are regularly exposed to broadcast media are twice as likely to use birth control as those exposed to no media. Media is a vital and important vehicle for providing information to local communities such as community radio, which is an important source for relaying information as well as building communal ties. Media also shapes public opinion and influences public policy. An example is the sixteen-fold increase in newspaper coverage of children and adolescents in Brazil which led to a Brazilian children and adolescent rights advocacy organization. But these past examples do not absolve the media of their current responsibility of reaching out to the people on information, analysis and updates on MDGs, and the progress made so far.

Media in some countries has also contributed to specific areas discussed in the MDGs, but that is insufficient. For example, though the media has played a vital role in spreading awareness on HIV and AIDS in the last two decades, to attain the Millennium goal of reduction in infection rates, a lot more needs to be done. There is an urgent need to evaluate the work that has been done and to re-examine the global media strategies for the future. It is also imperative that media takes positive action in a manner parallel to the international and national agencies, NGOs, the private sector and the medical profession dealing with HIV/AIDS. This can help reverse the effects of HIV/AIDS. Thus, it can safely be said that most of the media around the globe have failed to convey specific messages/reporting on MDGs. Much of the money in media development today, in fact, goes not to building independent, professional media, but to paying for issue-specific programmes.

We have missed the MDGs, but we do have the Sustainable Development Goals (SDGs)

OPINION
BY FAISAL BARI
Women and work

Can a country afford to under-utilise resources and still perform economically?

AFTER she graduated, Sobia was not allowed to work. She was told that she had to get married. Her parents felt that if she started working, people would feel that the family's economic problems had forced Sabin into it and this would affect her marriage prospects.

But, in the couple of years she waited to be wedded, her parents did allow her to do all sorts of diploma courses so that she could keep busy. She got training as a beautician.

Sobia did get married. She had two children in the first five years. But then her relationship broke down. Her husband became interested in someone else and contracted a second marriage, divorcing Sobia thereafter.

By this time, Sobia's father was no more, so she could not move back to her parents' place. In her late 20s, Sobia was a single mother of two, and had no source of income or physical assets to her name.

Her education and training as a beautician came in handy. She got a job at a local beauty parlour. She rented a couple of rooms near the parlour and shifted there, put her children in school and started working 12-15 hours a day to make enough to survive. Sobia has been working at the parlour for a few years now.

She feels she cannot make more money by continuing to be an employee. She has been investing in her skills by learning whatever she can, on the job, about the beauty parlour business. She feels she could open and manage her own parlour and could do a good job of it. This would give her the opportunity for the growth that she needs, and it would also allow her a higher income — something she desperately needs to improve her standard of living, the quality of education she can provide for her children and for ensuring some build-up of a savings cushion.

She does not have any capital, money or assets she could pledge to raise investment for her parlour. She feels, given her skill level, that the business risk is not too high. She has approached, through some of her contacts, a few banks, for exploring the possibility of a loan. But even for the relatively small loan she needs, she has been told that she needs to offer collateral or get some credible personal guarantees in place before any bank would become interested.

She does not have physical collateral to offer, and her skills/reputation are not considered to be collateral by lenders in Pakistan. She does not have people who could guarantee her loan with their assets or personal guarantee. The typical microcredit loan is just too small to be of any utility. She is stuck. The job gives her barely enough to manage her household. By the

fourth week of every month, she is almost always out of money. She has not had a break from work for a long time as she cannot afford not to work. And even with all this, she has not been able to save anything.

Even the smallest of shocks sends her into a tailspin. When her daughter got chicken pox, the bills from the doctors were significant. More importantly, Sobia had to take a few days off from work. This was not taken well by her employer and her salary was docked for the days she missed. She had to borrow money from a neighbor to make it through that month. And given the lack of slack in her budget, even this small loan took her months to repay. When her son broke his arm and needed surgery, it was a nightmare: a year later, she was still in debt.

Her worst nightmare is a shock that affects her. She has had two children, is in her late 30s now, but she has not been to a doctor for years, even for a normal check-up. She is a bit overweight (has no time for exercise), eats poorly, has bad teeth (has not been to a dentist in 15-odd years, and is over worked and stressed all the time. How long can her health hold out? What happens if she has to take time off? Or has to spend on her own health? It will spell disaster for the household.

More and more women are getting educated in Pakistan, and sonic data is indicating that at secondary and even university level women are out performing men academically. But, at the same time, fewer women are entering the workforce. Female workforce participation, for Pakistan, is estimated in 17-20pc range. Bear in mind the context: in Bangladesh, female participation rates are around 40pc.

A lot of children never get the opportunity to go to school in Pakistan. But, even of those who go, and even of the small numbers who are able to proceed to post-secondary level, we are allowing too many of them, mostly women, to not even enter the workforce. Can a country afford to under-utilize resources and potential at this scale and still be able to perform economically?

Access to resources, physical or human, in our economy is based on who you are born to, and what sort of resources your ancestors acquired. If you are a part of the elite, the probability that you will continue to be in the elite is high.

However, if you were one of the masses, it is quite unlikely you will achieve major economic social mobility. And, instead of opening up, the last two decades seem to have reduced opportunities for mobility even more. If you add the gender angle to this, the story becomes almost tragic: can the Sobias of Pakistan have any hope?

The writer is a senior research fellow at the Institute of Development and Economic Alternatives and an associate professor of economics at LUMS, Lahore.

Whilst provisions for basic human survival are somehow being ensured to keep the displaced alive, there is a dire need for women volunteers from the cities to reach out to the displaced women in distress. The need for counselling services, even in an informal manner, cannot be overstated. Government and NGO aid and relief agencies as well as women's rights groups should recruit women volunteers from the big cities and take them to marooned communities where the volunteers can help relieve the psychological stress of the displaced women simply by listening to them.

At a time of distress listening to their problems or inner feelings can have a therapeutic effect. The women in distress need to talk, share their grief, tell of their agony and worries and they are waiting for those who can help by lending a sympathetic ear. Public and private-sector hospitals and medical colleges with psychiatric departments should arrange regular weekend trips to the displaced communities. Serving doctors, counsellors and even students can do a great deal of service to humanity by simply being there and listening to the women in distress and hearing their tales of loss and sorrow.

Many of the flood victims lived in abject poverty even before they were displaced from their homes; they have practically nothing to go back to after the water recedes. The least the volunteers can do is to give them some hope by being there and showing they have not been forgotten or abandoned regardless of the cruel reality that surrounds them.

It is critical that the volunteer counselling teams that go out to the affected communities comprise women volunteers who have unhindered access to the women victims of the disaster that need them most. The presence of women volunteers, even if for a day in a given community, can also have a sensitising effect on the women flood victims' male family members when they see that their women are not alone and left at the mercy of circumstances. There are many international experiences and models from African countries suffering from drought or conflict that have shown that community work and services, especially when undertaken by empowered women amongst the less empowered groups, have a measurable positive impact in mitigating the trauma caused by the tragedy at hand. The effort is very doable and it must be undertaken by concerned groups without further delay.

By Murtaza Razvi, Daily Dawn - December 15, 2011

**Powerful Pakistan is Best Memorial to
Quaid-I-Azam
Begum Raana Liaquat Ali's address to
Lahore Women**

"A powerful prosperous and progressive Pakistan will be the best memorial of our reverence and regard to the architect of Pakistan Quaid-e-Azam Mohammad Ali Jinnah, and we can best fulfil his mission by completing the work which he had started - bequeathing to the posterity an invincible State of Pakistan" observed Begum Liaquat Ali Khan addressing a big meeting of the Lahore Muslim women on Sunday in the Habibia Hall, Islamia College, Lahore.

Begum Liaquat Ali exhorted the women to inculcate the sterling qualities of unity, faith and discipline, as preached and practiced by our departed leader and said: "We need inspiration from these principles at this critical juncture desperately."

Recounting the glorious part played by the women in the Struggle for the achievement of Pakistan, she very much regretted the complacency of the women at the present moment and asked them to redouble their efforts in every sphere of life and take prominent part in all the activities of the country. To elevate our culture, "To make the country progressive and lastly to educate the masses, are the duties which we will have to shoulder in the wake of freedom, as our work has now started," she emphasized.

She urged them not to establish organizations parallel to the Muslim League, but to make supreme efforts to make the parent body strong, as the organization had fought for our goal of Pakistan. She asked the women to enlist themselves as 'Qaumi Razakars' and join the Muslim Women's National Guard in large numbers.

Concluding, Begum Liaquat Ali appealed to them to collect and prepare warm clothes for the Mujahids of Kashmir in view of the approach of the winter. "We should not relax for a moment but should give them legitimate succor so that they can carry on their struggle," she said.

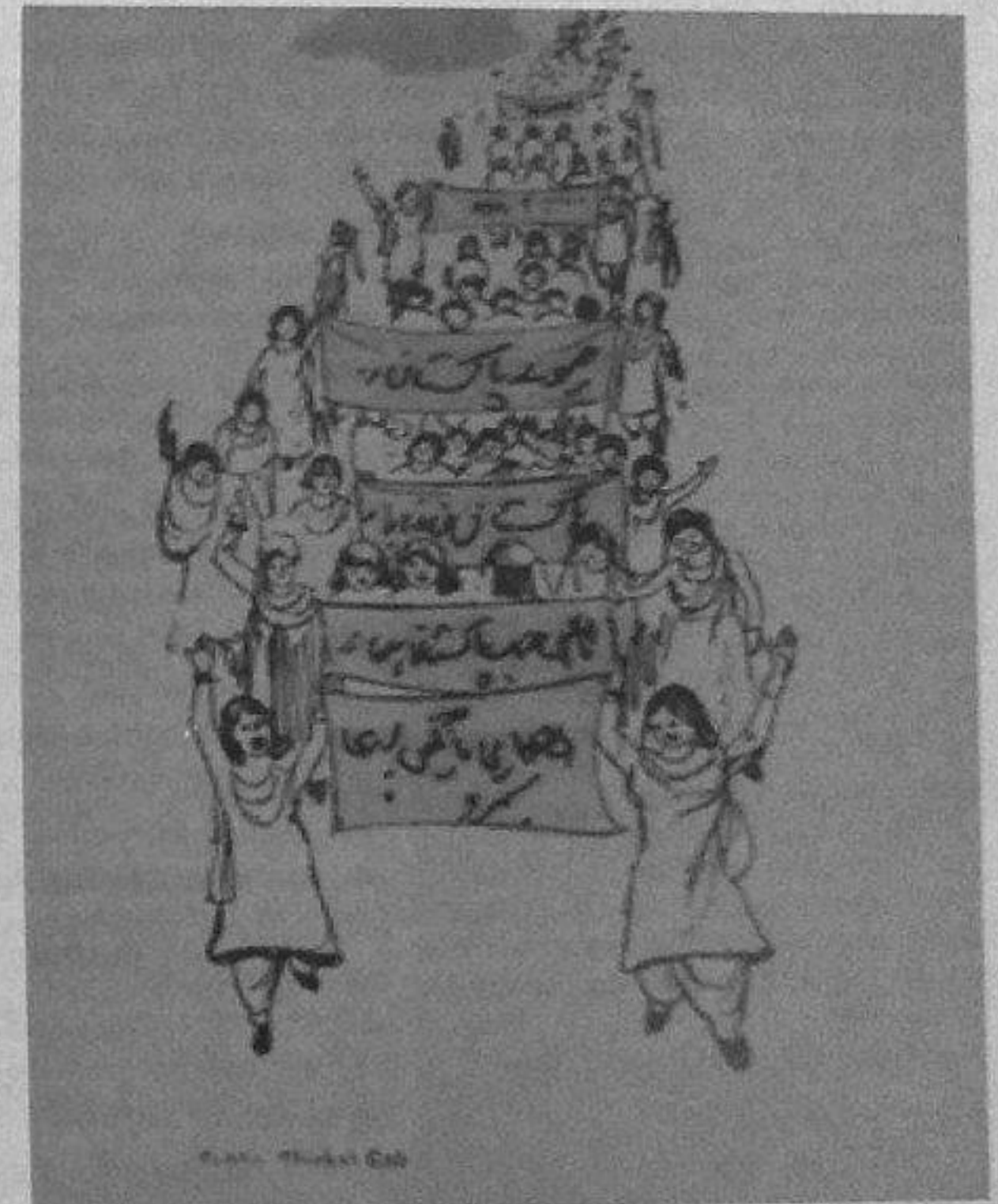
Begum Shah Nawaz, MLA, and Begum Selma Tassadduque Hussain MLA, who also addressed the gathering, appealed to the women to take greater part in the defense of the country by learning ARP and First Aid.

Begum Tassadduque asked them to be ready to lay down their lives even at the behest of Mr. Liaquat Ali Khan who could inspire confidence, determination and faith after the passing of the Quaid-e-Azam.

Miss K B. Feroz ud din, Deputy Directress of Education, West Punjab, asked the women to face the difficulties with courage and work for the uplift of the masses.

Begum Fatimah, a social worker of Lahore and Begum A.G. Khan also spoke.

The Pakistan Times (Lahore) - 28 Sep, 1948



Those of us who have only been exposed to the mainstream media may find it difficult to believe that in many cities/towns across Pakistan, women are still not given their due place either in news rooms or in news stories. The two factors are directly proportional to each other. Media projection of women in a sensitive and positive manner is important to shift societal attitudes in favour of women working in the field. Regrettably, it is men who decide what news, views and visuals are to be heard, read and seen. This has been the case for several decades and is not Pakistan-specific. The doors to media have more than often had a no-entry sign for women. Although not everyone in this male-dominated media scenario in Pakistan alienates women (a few actually encourage and support more women entering this profession) but there are elements that do create hurdles forcing many women to at times give up their ambitions and sometimes even their profession.

Today, when we see many women journalists on our television screens, see their bylines in news publications, or hear them on radio, we may believe that the once-shut doors are open. But that may not be the case. It seems that some doors specifically those leading to the top floor still need a big knock to let women in. No doubt that many news organizations have now a fairly strong female representation in field and desk, but ironically, this growth is more horizontal than vertical, and more urban than rural. While there are more women today in the mainstream media in the capacity of reporters, camera persons, sub-editors, news anchors/producers, it is also true that very few women are reporting from rural districts and small towns. There

are more women reporters than analysts or anchorpersons. Many write columns but very few women are editorial writers, there are more producers than directors or editors. Still fewer are those who get an access to the top management level. We think that there must be an invisible 'glass ceiling' or else why would women journalists disappear when it comes to their presence at policy-making positions?

This is an on-going and an all-out struggle for women not only to get an entry point, but to continue their upward growth in this traditionally male-dominated profession. If we look

Diary 2009



**WOMEN OF PAKISTAN:
STRIVING FOR VISIBILITY
AND POWER IN THE MEDIA**

at Pakistan's entire media history, no woman has ever been the editor of an Urdu daily, and Dr. Maleeha Lodhi is the only woman who has been the editor of two English language dailies, The Muslim and The News International, although there have been some women, like Ayesha Haroon, Beena Sarwar, Kamla Hyat and Quatrina Hossain who made it as resident editors or editors of different editions of newspapers. Associated Press of Pakistan, the official wire agency, had women working for it since the 1960s, but has never had a woman Director General. Pakistan Broadcasting Corporation has never had women at the top positions. Pakistan Television had one woman as its Managing Director and one or two women as regional heads. Same is the case with most of the private television and FM radio channels. Then we have the big gap between the number of female students in University Departments of Mass Communication and their visibility in media. All major universities in Pakistan have Mass Communications departments and most have high representation of female students. In some universities they even outnumber male students, yet when it comes to entering the practical field, we find very few women in the media, especially in the news rooms.

There is a need to address the factors behind the under-representation of women in the media and the impact of this under-representation on the development of a gender-just society. There is also a need to address some other crucial but hidden (or not so publicized) issues of sexual harassment at work places and other discrimination (deliberate attempts to give "soft beats" rather than "hard core" news beats, holding back/blocking of promotions, etc).

We at Uks have been strong advocates of bringing forward women in media, as is also evident from our initiative of forming the Pakistani Women Media Network (PWMN). With over 200 countrywide members in just a few months, this network is a platform for women in the media, print and electronic, to exchange as well as share information, resources, and ideas. This is a platform for convergence, where the veterans share their experiences and the young bring in their viewpoints. Committed to raising voices and concerns against gender violence and biases in the media and society, PWMN has a very clear focus. We want women's fair and equal representation in the media organizations both private and state-owned.

We have already taken this message forward through our gender-sensitive Code of Ethics, along with various studies that suggest and recommend the need for affirmative actions at every level, so that women's inclusion in the mainstream as well as at the district and local level media is made possible. It would be great to see the formulation and implementation of such policies that aim at increasing the number of women journalists as well as introducing training programmes for women journalists to equip them with necessary skills to work in sometimes an all-male and in some places even hostile environment. For this, women journalists will not only have to look for opportunities, but also continue to struggle against the challenges and continue till they reach the top. Indeed

Flood-hit women seek protection

ISLAMABAD: Women from the flood-hit areas on Tuesday urged the government to take urgent steps for their protection, saying they continue to bear the brunt of the natural disaster one year on.

Talking with women attending a public forum on "rebuilding lives post-flood 2010" organised by ActionAid Pakistan and its local partners, expressed serious concern over denial of rights after the floods.

They regretted that women were not included in the government's relief and reconstruction packages. They said majority of women were not entitled to receive Watan cards and had no separate food distribution centres.

Misbah Farid from Kot Addu said she had to travel by foot to a safer place for miles after having a caesarean birth. She said health facilities in the aftermath of the natural disaster were inadequate.

Rizwana, from the same area, said special arrangements should have been made for pregnant women. "We are getting substandard food and there is no milk for children." She added that absence of separate toilets for women in transitional camps was another major issue for them.

Shabana Yasmeen from Shandadkot she had to go across a mountain to reach a safer place.

Zainab from Layyah said the flood destroyed livestock and many people, including her family, lost their livelihood.

Speaking at the inaugural session of the forum, the flood-affected people urged the government to immediately announce a long-term agricultural rehabilitation programme. They said provision of livestock, poultry, seed and fertilisers to small farmers, particularly women peasants, must be ensured.

They also demanded starting cash for work and kitchen gardening projects and above all "including women in all decision making processes".

Jamal Ahmed, country director ActionAid Pakistan, termed the biggest ever flood last year in Pakistan's history had serious impact on public and household development initiatives.

Touqeer Fatima Bhutto, Sindh's Minister for Women Development, acknowledged that women were not "prioritized in government flood response mechanism", particularly in the case of Watan cards. However the Sindh government pioneered a movement to distribute land among flood-affected women peasants, she pointed out.

Responding to criticism over ineffective role played by the National Disaster Management Authority (NDMA) during the natural calamity, Anika Khan, gender advisor Provincial Disaster Management Authority (PDMA), Khyber Pakhtunkhwa, said the two institutions were merely responsible for coordinating flood response at all levels.

She added that NDMA lacked resources and manpower to play a meaningful role. She regretted that there was no gender cell in NDMA or PDMA.

Dawn - July 26, 2011

WOMEN OF DISASTER

Humanitarian aid organizations estimate that some 1.2 million women of reproductive age are still caught up and marooned in the flooding that washed away their homes and subsistence livelihoods in Sindh.

The total number of women and children affected is said to be no less than four million. The water from the heavy rains in July refuses to go away. This is partly because rainwater drains were breached by the better-off farmers and water was diverted into the fields and settlements of the poor, inundating entire communities. The waterlogged earth refuses to suck in the residue which since has unleashed skin, gastrointestinal diseases and malaria.

Women and children remain the most vulnerable sections of the affected people because of their low social status within their own households; they have little say before adult men in sharing whatever little help gets out to them, as men continue to get the preferential treatment within the social hierarchy. Many a woman is left to her fate, virtually abandoned, with her food and medical needs grossly neglected.

Aid agencies say that the affected women include some 115,000 expecting mothers who are endemically anemic, malnourished and overburdened with domestic chores and worries even as they struggle to stay alive in highly stressful conditions. Many are in camps perched on hillocks above the water level or in dilapidated public buildings surrounded by stagnant water that has turned brackish for want of draining. While their men may be able to lay their hands on non-essentials like *paan* and tobacco, women are handed down barely enough to satisfy their hunger; their men's wants take precedence over even their basic needs of drinking water, food and compassionate treatment.

Those who have been to the flood-displaced people's camps will say that they have seen glimpses from a living hell. The outreach of the aid agencies has remained sporadic at best; donors and volunteers have not been able to penetrate large swathes of the affected population, especially those marooned in far-flung areas that lie way off the main roads.

Even when help reaches such communities, it is only in the shape of the leftovers by what has been spared after distribution among those displaced who are relatively 10 easier to reach. Not everyone can afford to arrange for transport or has the strength to wade through stagnant water to reach safer ground near the main roads, and so the suffering continues, untold and largely invisible.

Of the 800 odd basic health units and dispensaries in the affected areas, over 200 have reportedly been washed away. As for the remainder, it is a challenge to get any medical supplies out to them, let alone manage to keep them manned at a time when the provision of potable water and daily meals are the first priority of the donors and aid workers. Besides these excruciating basic needs, the vulnerable women and children, even those few who are not suffering from physical ailments, are carrying a lot of emotional hurt and distress.

ملک کی 51 فیصد آبادی خواتین کی زندگی کے مختلف رنگ



پہلی تصویر میں حیدرآباد میں غریب مزدور خواتین اپنے خاندان کی کفالت کے لیے بیتی دھوپ میں سڑک کی تعمیر سے قبل صفائی میں مصروف ہیں دوسری تصویر میں ایک نوجوان لڑکی لاڑکانہ میں گدھا گاڑی پر جست کی الماری رکھے جا رہی ہے جبکہ آخری تصویر ملتان کی ہے جہاں خواتین کپڑوں کی نمائش میں لان اور گرمیوں کے کپڑوں کی نئی ورائٹی کا جائزہ لے رہی ہیں، یہ تصاویر ملک کی 51 فیصد آبادی خواتین کی زندگی کے مختلف رنگوں و پہلوؤں اور عوام کے معیار زندگی کو ظاہر کرتی ہے، ایک طرف اگر زندگی کی بنیادی و لازمی ضروریات کے حصول کی سخت ترین جدوجہد ہے تو دوسری طرف زندگی میں بہتر اشیا کے انتخاب کی سہولت حاصل ہے۔ ممکنہ طور پر انتخاب کی سہولت رکھنے والے طبقے کے مسائل بھی یقیناً کم نہیں، وسائل کتنے بھی ہوں پاکستانی روپے کی قدر میں کمی، افراط زر، مہنگائی سے سب ہی یکساں متاثر ہیں، مہنگائی میں اضافے نے غریب سے دو وقت کی روٹی چھین لی ہے تو متوسط طبقے کو بھی غربت کی دہلیز پر لاپھٹکا ہے اور غربت اس سطح پر آگئی ہے کہ اب خواتین بھی سخت محنت مشقت کے کام کرنے پر مجبور ہوگئی ہیں، کبھی کبھی آسائے گزر رہی ہے حیات کے مصداق زندگی گزر رہی جاتی ہے

یہ انصاف نہیں نا انصافی ہے

گذشتہ چند مہینوں سے اخبارات میں دو مقدمات کا بڑا چرچا ہو رہا ہے۔

لاہور کے ایک بیرسٹر کی بیسوی عدالت کے پاس یہ فریاد لے کر گئی کہ دونو جوانوں نے اس کی عزت پر ہاتھ ڈالا ہے۔ اس کے ساتھ انصاف کیا جائے۔

کراچی کی اسے طالبہ انصاف کے دروازے پر یہ شکایت لے کر پہنچی کہ چند افراد نے اسے زبردستی اغوا کیا اور اسے زندگی کی سب سے قیمتی متاع سے محروم کر دیا۔

یہ مقدمات اب سماعت کے آخری مراحل میں ہیں اور ممکن ہے کہ جب تک یہ سطور آپ کی نظروں سے گزریں ان کا فیصلہ بھی سنا دیا جائے۔ مجھے ان مقدمات کے حسن و قبح سے کوئی بحث نہیں، ان خواتین کی شکایتیں صحیح ہیں یا غلط اور ان کے ساتھ واقعی ظلم ہوا ہے یا نہیں یہ فیصلہ کرنا عدالت کا کام ہے۔

لیکن ان مقدمات کا ایک پہلو ایسا ہے جس پر میں اظہار خیال کئے بغیر نہیں رہ سکتی اور مجھے یقین ہے کہ ایسا کرتے ہوئے میں اپنی پانچ کروڑ بیسہنوں کے جذبات کی ترجمانی کروں گی۔

میری اس گزارش کا تعلق صرف اس طریق کار سے ہے جو متعلقہ قانون میں اس قسم کے مقدمات کی سماعت کے لئے تجویز کیا گیا ہے۔ اس طریق کار میں بالآخر تو مظلوم عورت کے لئے وادری کے تمام امکانات موجود ہیں لیکن اس بات کا قطعاً لحاظ نہیں رکھا گیا ہے کہ حصول انصاف کی منزل آنے سے پہلے وہ عورت معاشرے کی نظروں میں کتنا برا و اتمنا شا بن چکتی ہے۔

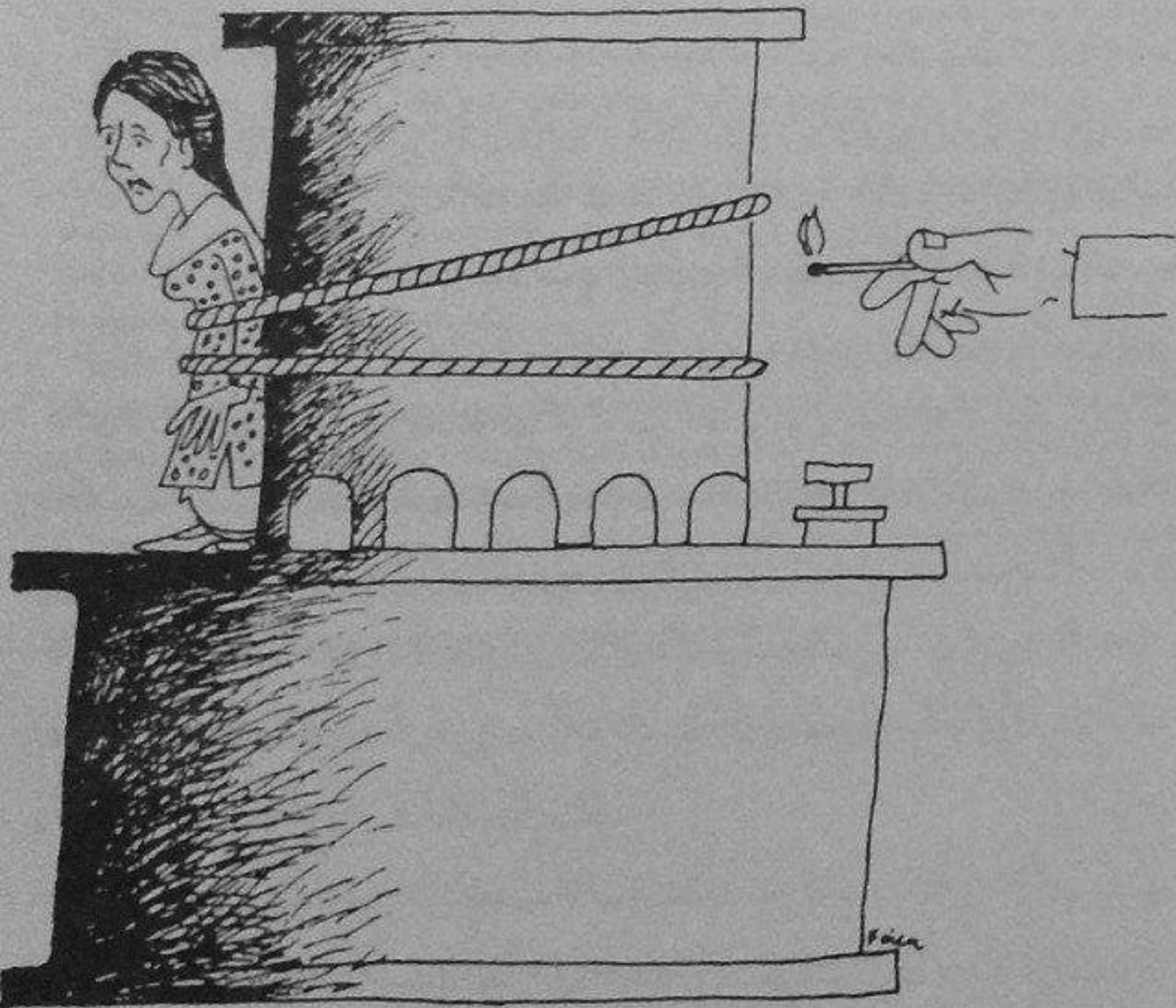
مندرجہ بالا دو مقدمات ہی کو لے لیجئے، وہ کون سا الزام تھا جو ان مذہبی خواتین کے کروڑوں کو مشکوک بنانے کے لئے صفائی کے وکیلوں کی طرف سے ان کی ذات پر نہ لگایا گیا ہو۔ اور ان نئی زندگی کے بارے میں وہ کون سے سوال تھے جو کمرہ عدالت میں بیسیسیوں افراد کی موجودگی میں ان سے نہ پوچھے گئے ہوں۔

ای پر بس نہیں۔ اخبارات میں بھی معمول کی طرح ان مقدمات کی تفصیلی کاروائی سوال جواب کی شکل میں چھپتی رہی، اور لوگ انہیں بے رحم دلچسپی کے ساتھ پڑھتے رہے۔

اور یہ کوئی پہلی بار نہیں ہے۔ جب بھی کسی عورت کی مصمت لئے کا کوئی قضہ کسی عدالت میں پیش ہوتا ہے اس ن

جو ایسے واقعات کا فوری طور پر نوٹس لے اور خواتین کو ظلم و زیادتی کا نشانہ بنانے والوں کے مقدمات کی سماعت کے لئے ہر ضلع میں خصوصی عدالتیں قائم کی جائیں جو صرف خواتین پر تشدد کے مقدمات کے لئے مخصوص کر دی جائیں۔ بصورت دیگر حوا کی مینیوں پر ڈھائے جانے والے مظالم کا سلسلہ کہیں رستا دکھائی نہیں دیتا۔

اوصاف 13 ستمبر 2000



This year's *Uks Diary* is a journey down memory lane; our team has carefully selected and curated content from all past editions of the diary – from 1998 to 2017 – to bring you a collection of editorials, news reports, columns, photographs and cartoons that look back on how, with each edition, the diary has taken a women-centric approach to issue after issue.

With its content, each year's diary has all the elements required to engage and inform readers on most matters of importance by presenting them in the context of women's rights and their status in society, coupled with the connections between each year's theme, how the media reported those issues and the missing links in that reportage.

Towards the end of each passing year, the team at Uks puts a lot of work into selecting the theme for the upcoming diary. A Herculean task then begins; a dedicated team of researchers painstakingly tracks down and compiles all available data relevant to the theme and/or subject matter.

Our main sources of information about media coverage of specific issues are back copies of news-based publications, although we have occasionally highlighted content from fiction magazines as well. This was especially true for themes based around women's role in the print media of early 20th Century when many women writers started off as fiction writers and later started contributing to news and current affairs publications as well.

Most Uks diaries have had an extensive and heavily-researched chronology: for the 2001 Diary 'Women of Pakistan – Vision in Print', the chronology goes as far back as 1884, when *Rafiq-i-Niswan*, or *The Woman's Comrade* was the first bi-weekly journal for women, published by the Methodist Church of Lucknow in Urdu, Hindi and Bengali.

Each year, the *Uks Diary* takes up issues that the media either does not highlight or fails to give sensitive or adequate space to.

For example, the 2007 diary 'Women of Pakistan – Aspiring for Greater Heights in Sports' examined the dearth of coverage of Pakistani women who have made their mark in the sporting arena. Through its extensive repository of archival data based on media monitoring, Uks showed how reporting on women's sporting achievements in general – and Pakistani sportswomen in particular – remained woefully neglected. That edition of the *Uks Diary* also took up broader questions around how women's sports were covered, projected and/or promoted, if at all. Though some newspapers claim to give due coverage to women's sports, little do they realise that publishing massive photographs of foreign athletes such as swimmers and tennis players does not equal 'coverage'. If anything, such publications are giving that space to the objectification of women's bodies in print; space that could inarguably be put to far better use.

Uks diaries have been called a collector's item, something that people like to cherish and treasure even after the year has passed. Through its content, both text and visual alike, the publication shares with readers all sides; the good and bad, positive and negative, upshots and downside of how the media reports on or covers women's issues.

The good news is that in several respects, the media has taken a stand on a great deal of key issues and has provided adequate coverage. But the diaries also reflect how poor reporting on issues related to women has and will continue to have massive implications on the multitude of challenges, problems and constraints that women face. Lack of coverage, biased reporting and insensitive treatment all have important and far-reaching consequences for the progress and development of women at local, regional and national levels.

During the course of this work, we at Uks realised long ago that violence against women

(VAW) continues to be the most oft-reported issue when it comes to coverage of women-specific issues.

In the recent past, several such cases, particularly those involving so-called 'honour killings', have made the headlines. But when it comes to coverage of such stories, the most deplorable kind of connotations, language and mindsets are put on display.

The 2017 edition 'Women of Pakistan Say - There is no Honour in Killing'; the 2012 diary, 'Women of Pakistan - Saying No to Domestic Violence'; and, 2002's 'Women of Pakistan - Struggling Against Violence' all took up issues related to VAW, pointing out how most of the coverage focuses on the victim or the survivor and her family. There is little or no focus on the perpetrator(s), while the sordid details of heinous crimes – rape, sexual assault, battery and domestic violence – are laid bare. Even today, in the 21st century, little space or importance is given to solutions; steps that have been taken or should be taken to eliminate all sorts of VAW.

The *Uks Diary* on women's health examined the way media outlets reported on the poor state of Pakistan's healthcare system, and how women are more vulnerable to suffering. It was an eye-opening and sobering thought that the media – by and large – is either suffering from gender blindness, bias, or is simply not interested in taking up the extremely critical issue of women's reproductive health in a detailed and structured manner. Discussion on the repercussions of denying women rights over their bodies, depriving them of reproductive autonomy and according them an extremely low status, with little or no access to basic healthcare facilities is painfully absent. As a result, women in our society have become all the more susceptible to untold suffering caused by HIV/AIDS, tuberculosis, pneumonia, breast and ovarian cancers and many other ailments.

Since 1998, Uks has tried to highlight every single women's issue as part of its yearly theme: the diary on education examined how illiteracy keeps nearly half of the country's population deprived of socio-economic development opportunities. Our research indicates that even though literacy remains a seemingly insurmountable challenge – with more failures than achievements to show for both men and women in rural and urban settings – the biggest challenge, by far, is posed by low female literacy in the rural areas, which is compounded by the issue of dropouts. The reasons are manifold: from poverty to feudal mindsets and from early marriage to the preference for sons over daughters.

Similarly, the diary on women's political participation, while examining the progress made by women in the political sphere – despite all odds – also discussed the impediments that prevent women from breaking through the glass ceiling playing an active role in the democratic process.

The content of the 2016 edition of *Uks Diary*, 'Women of Pakistan: Breaking the Silence on Feminization of Poverty' and the 2015 diary, 'Women of Pakistan - Missed MDGs, Must Achieve SDGs', raised several pressing and pertinent questions: whether or not there was any coverage of the feminization of poverty in the media; were there comprehensive editorials, columns and news reports on the subject; were the gender dimensions of poverty and hunger explored in detail; how much attention was paid to the fact that Pakistan miserably failed to attain the MDGs?

In its role as a potential game-changer, Uks also looked at the media's role as a game-changer in today's Pakistan and asked how it could fail in this crucial task when it came to helping people understand the importance of women's rights and issues.

With each year's diary, Uks has tried to highlight the need for balanced media coverage with a focus on human rights, gender equality and sensitivity towards women's issues. While no one is arguing that the media invented gender inequality, the fact remains that sometimes it – be it

sphere.

Phase Three (1979-to date) was, and still is, very difficult for our patriarchal society to understand, let alone to accept. Its start and raison d'etre can clearly be dated to the brutally repressive military rule of General Zia-ul-Haq. His promulgation and subsequent enforcement and initiation of implementation of the Zina Ordinance (one of the Hudood Ordinances) catapulted a section of Pakistani women into radical feminist activism, political confrontation, academic research, media analysis, literary outpourings of poetry and prose, professional gender and development work, and watchdog bodies monitoring gender-related statements, policies, plans, programmes and actions.

However, the complex reality of our women's story over this century cannot be described or encompassed in such an abbreviated and simplistic manner. There was and is a great deal more to it. We have not yet described urban-rural differentiations, nor those pertaining to age, class, religious and political background, tribal/feudal affiliations, culture, ethnicity, linguistics, occupation, educational attainment, access to basic services, information technology and skills, and waged vs. non-waged labour, amongst others. Yet, broadly defined, the above her story does stand out clearly delineated as important milestones to be documented and treasured.

"Women of Pakistan: Looking Towards the New Millennium", is basically a reflection of what the print media has written on women and women's issues. It is also an indication that the print media has written extensively, and the English media most of the time positively, on women's issues. We at Uks took months to dig out relevant matter from archives and files of various newspapers, magazines, books and journals. It was only when we failed to find something in the print media, that we have included our own research work.

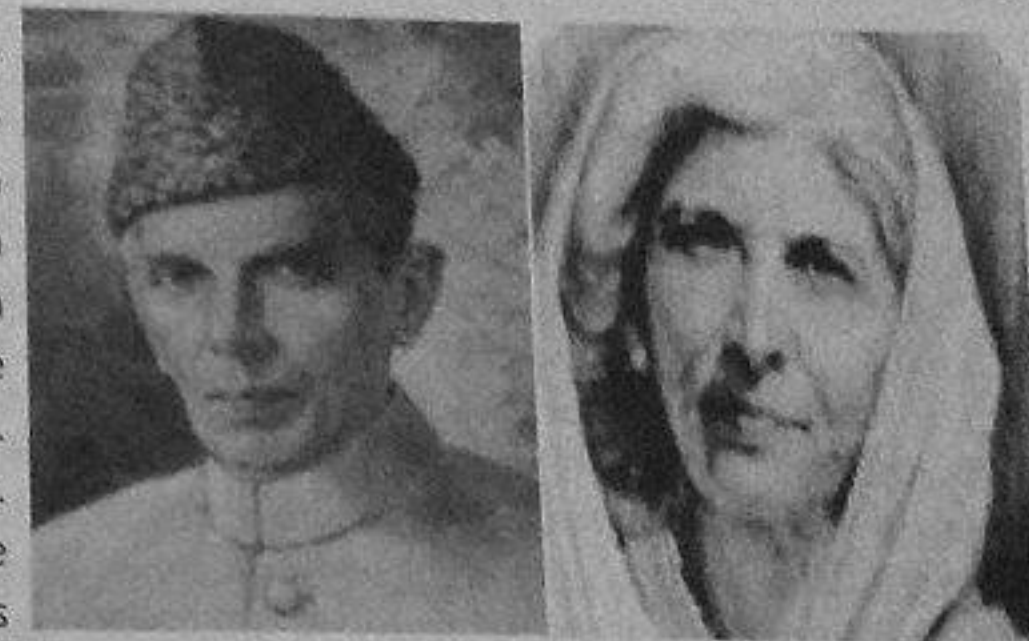
The diary is a compilation of history, our past and our present. It is only by knowing, and cherishing and preserving and taking pride in our past that we can justifiably turn our faces to the Third Millennium with courage and resolve and hope in our hearts and minds. We owe no less to our coming generations...

In the end, I would like to thank a dear friend, Tahira Abdullah for her endless support, concern and encouragement.

Wishing you a Happy New Year.

Tasneem Ahmar
Director

In an address to university students, at the height of the Independence Movement in 1944, Quaid-e-Azam Muhammad Ali Jinnah emphasized the need for the emancipation of women: "... We are victims of evil customs. ... No nation can rise to the heights of glory with half its population shackled. It is a crime against humanity that our women are confined within the four walls of their homes like prisoners they should be side by side with men as their companions in all spheres of life."



The Ansari Commission Report

Vaiell

but she sound sleeping,
fearing no such thing.
lies at the mercy of
his mortal sting.



The Star, September 8, 1983

خواتین منتخب کونسلروں کے نام

میرے ہاتھ میں خالی پیلاہ دے کے
 وہ سب کہتے ہیں
 مانگ لو جو بھی چاہو
 روٹی باؤٹی
 عزت منصب
 حاکمیت کے شاہی نوالے
 باغ کی چائیں کھٹے والے دروازے
 میں نے خود بھی سوچ رکھا تھا
 میں تو اب خواہوں سے باہر
 اپنے ویس کی ہر جی کو
 عزت اور طور کی دلیلیں کو
 روشن کرنے والی شمع بنا کے
 خوش نصیروں کی
 میں تو اپنے بیٹوں کو
 تعویذ انا یا کول پاؤں کی
 کہ کوئی حکومت ہٹوں ہٹوں
 قرضہ مانگتے جاندے پائے
 جاسے تو پھر وعائد پائے
 میرے ہاتھ میں حاکمیت کا خالی پیلاہ دے کے
 وہ سب ہنستے ہیں اور کہتے ہیں
 کس نے کہا تھا صرف گزیدہ واسی ہستی میں تم بھی آؤ
 یہاں تو کہنے اور کرنے میں فرق کی بات تو نہیں چلے گی
 یونہی رہے گا وقت کا صحرا

گیان کی منزل کب آئے گی
 کب دانش سے خالی پیلاہ بھر جائے گا
 کب بھر سے نگی صورت
 اڑنا سیکھ کے تمہیں کہے گی
 میرے تہہ سے چ جو دھری
 صدیوں سے قائم تھی
 میں نے اس دور کی ڈور کو کاٹا
 میں نے پارٹی اور زمانے کے سارے موسم
 جکین لیے ہیں
 وقت گزاری کے آئین سے اب تو نکلو
 آؤ بگڑے کام سنوارو
 آؤ میرا ساتھ بھاؤ
 دھوپ بہت اچلی ہے
 اور اب تو میرے نام کی تفتی چلی گئی ہے۔

سوئٹ سائڈی بول
 کشور سائید

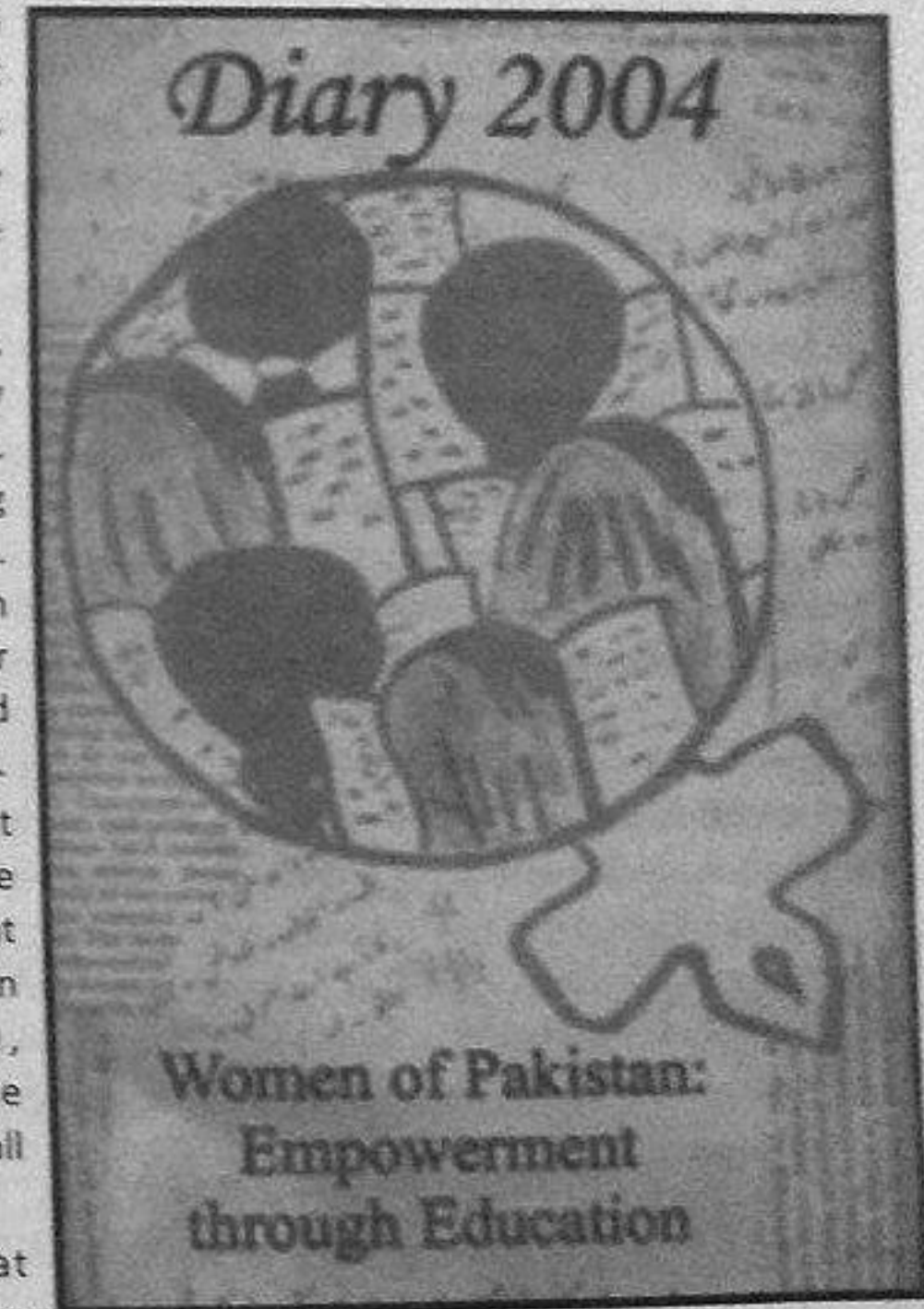
This year's Uks annual diary continues to focus attention on the issues that affect, and emanate from the low social and economic status of women in today's Pakistan. Among so many critical matters that need to be addressed, the central and most crucial is that of education. With a population already touching the 150 million mark, and literacy levels declining as thousands more fall below the poverty line, pushing greater numbers of children into the workforce and out of schools, the education of Pakistan's girls and boys must take priority before everything else.

An essential factor to be taken into account, however, is the ever-present bias in Pakistani society towards the male. Being a strongly patriarchal society, Pakistani women and girls have historically been relegated to a subordinate position where distribution of resources are concerned. It is due to the greater inequality, prejudice and discrimination within our social fabric that constricts a woman's growth and progress so severely, that we find it imperative that issues concerning girls and women be addressed immediately and forcefully. The core issue as we identify it is 'education'.

The education of women is, therefore, foremost among so many needs that merit our fullest attention. Educating the women means educating fifty percent of the total population. And this fifty percent of the population will essentially be responsible for nurturing and guiding a hundred percent of the forthcoming generation.

Working within Pakistan's present resource constraints, therefore, we must explore all possible avenues that can lead us to universal literacy within the shortest possible time, simultaneously prioritizing the education of women within the overall framework.

It must be remembered that education of women should receive emphasis not only on the grounds of social justice, but also because education accelerates social transformation. Top priority must be given, in particular, to the expansion of girls' education at the elementary stage. To this end, it is necessary that the on-going awareness campaigns be run that strive to break traditional prejudices against education for women. In this connection, it must be said that a rights based approach to education has increasingly gathered pace. There is now far greater awareness that governments are obligated to provide education and to translate their international commitments into legislation against which citizens have legal recourse. Governments' must,



Fareshtay Gati-Aslam and Farhana Ayaz are a few of the names that come to my mind, and there must be many more -- Uks would like to acknowledge their work and we hope that there this small number keeps multiplying.

As always, Uks has tried to bring to you an issue that needs our so attention and action. We have tried to present from the print media how women and sports have been covered. As readers, listeners and viewers, you need to demand for more representation of not only women in sports, but also sports women's coverage positive and supportive in the media. Your letters, views and comments, live phone-ins and calls do bring in some change you only have to use your own power.

Wishing you a very Happy New Year.

Tasneem Ahmar
Director



Dr. Arfa Sayeda Zehra, Chairperson, Pakistan National Commission on the Status of Women, meets the Indian and Pakistani Women Cricket Teams 2006

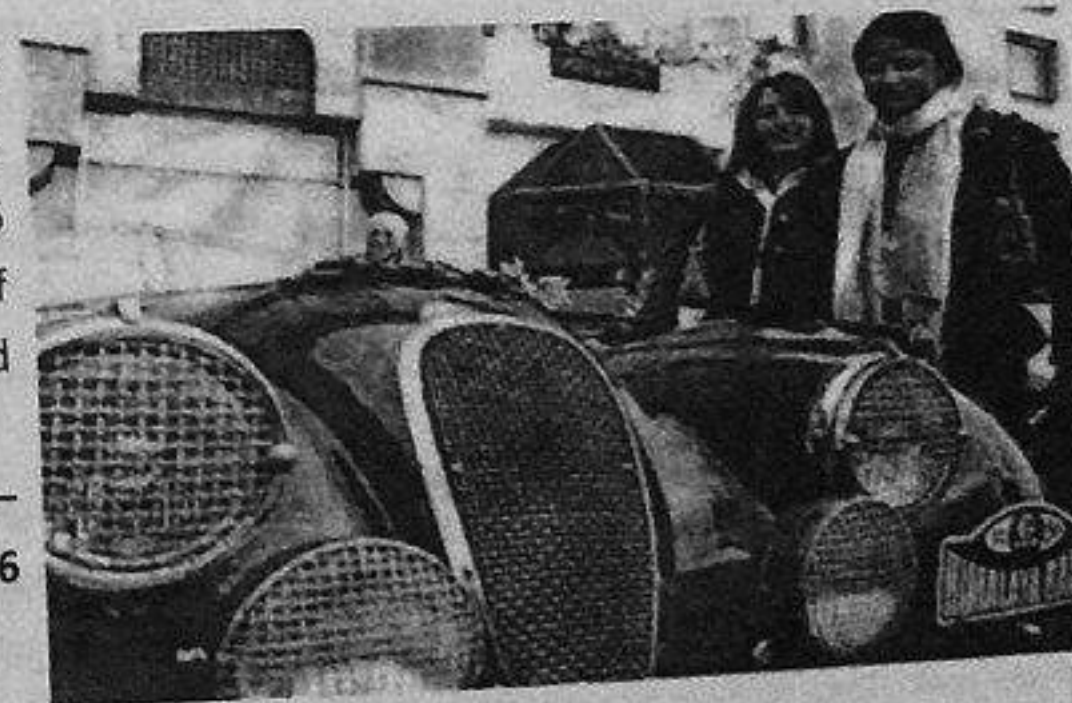


Pakistani female football players pose with FIFA team member Susan Barreh at a football club. A three-member FIFA team preparing a documentary on the progress of football among women in Pakistan recorded activities of Pakistani female football players in Lahore, Karachi and Islamabad. Pakistan held it's first-ever women's football championship last year.

Daily Times - May 26, 2006

Two girls pose for a photo besides a vintage car before the start of Himalaya Car Rally 2006 outside a local hotel. The route of the rally will be from Islamabad to Calcutta via Kathmandu.—

The Frontier Post —
March 16, 2006



intentionally or unintentionally – falters and fails to take up issues with conviction. The media is inarguably a force to be reckoned with and recognized; it has the power to make all the difference – if and when it decides to flex its muscle.

Over the course of this nearly two-decade journey, there have been many friends and colleagues who have joined us and helped make the *Uks Diary* what it is today and we thank everyone for their critical reviews, comments, praises and support from the bottom of our hearts.

We would be remiss without a special note of thanks and heartfelt gratitude for someone very special; who has been an essential part of the process for all these years, through all the ups and downs – and there have been plenty of both. For all this and more, we extend our deepest regards and sincere thanks to Tahira Abdullah, who has given her time, energy and efforts to make sure that each year, the diary is as error-free as humanly possible.

Today, as you hold the 2018 diary in your hands, do take a moment to think of all the hard work, commitment and passion – just as in the rest of Uks' work – that goes into putting together this 100 plus-page publication. It truly is a labour of love, and to think that it has already been 20 years is a remarkable accomplishment.

The fact that Uks has managed, since 1998, to bring out this uniquely different diary each year is a source of pride for the entire team, and we hope to continue to this approach task with the same passion and zeal as we started with, all those years ago.

Have a safe and happy New Year.

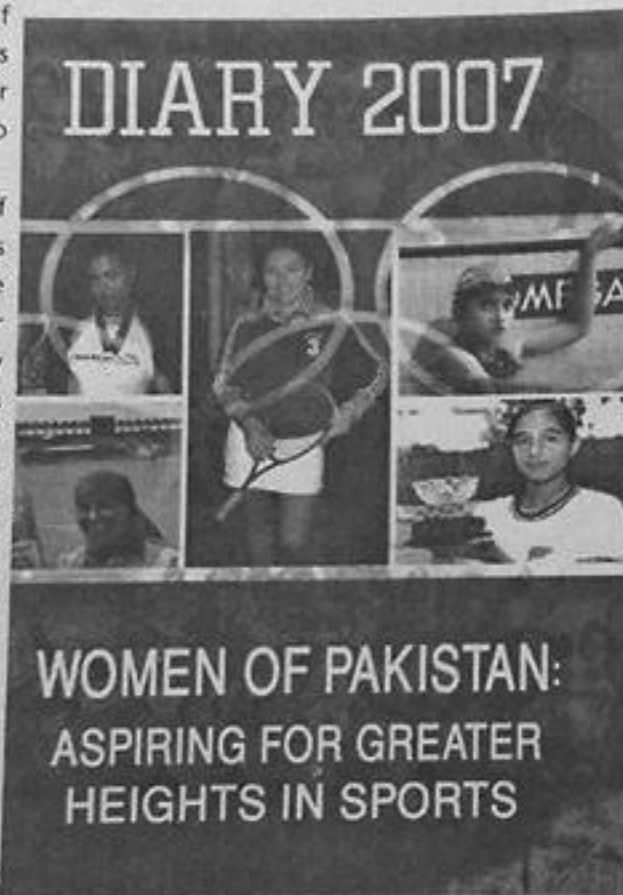
Tasneem Ahmar

Throughout history, social and cultural barriers have limited women's involvement in sports. Nowhere the entry of girls and women in sports was easy and nowhere their numbers grew overnight. In Europe and America, for example, it took over a century of struggle, legislation and societal change to provide today's girls and women the opportunities their mothers and grandmothers were denied. In Pakistan, the changes in the political scenario have largely been responsible for the negative or positive policies regarding women which in turn have impacted upon their freedom of movement, mobility and choices. This was most evident while searching for Pakistani women in sports in news publications. If on the one hand, in a 1957 edition of *Pakistan Quarterly* we found pictures and news of women dressed in shalwar-kameez as well as shorts, participating freely in sports, on the other hand, in the late 70s and 80s we found very little coverage of Pakistani sports-women, and the focus was more on what was appropriate or inappropriate from type of sports to the dress code.

No doubt that the spillover effect of many of the repressive State policies seems to continue even today, but the fact is that the situation is far better compared to twenty years back. Today the world of sports—internationally as well as nationally and locally—is more diverse and less overwhelmingly male than ever. Today, a growing number of our girls and women are becoming part of the once 'only for male sports culture' and many more are being influenced by it. There is comparatively more coverage and this indeed was a pleasant surprise for me and my team as we found quite a few news items, articles and features on women in sports in Pakistan in news publications from recent years. Though a large part

of this coverage was event-related, some also focused on issues of discrimination, lack of facilities, faulty or inadequate policies and other serious topics.

Having said that, I strongly feel that this still makes a very small percentage of the overall sports coverage. This is not enough and more space should be devoted to cover women's sports. There are many arguments that go against this demand. The one that is put forward most often is that since most sports fans are men, — there is a more coverage of men than women in sports. I would like to counter this by saying that people naturally like to read about



others like them, and since women make up almost 48 per cent of our population, so it stands to reason that if more women appeared in sports sections, more women might read sports sections. Furthermore, it's not that Pakistani women and girls don't participate in sports, only it does not get duly reflected in the media coverage of sports. How many times do we ever get to read, listen or watch those hundreds if not thousands of girls and women who play school and college sports, plus women's pro and amateur matches? Instead, what we do see are big, three-four or even six-column coverage—actually depending on how they are photographed of international women swimmers, tennis players and athletes. This brings us to another issue: do we like and approve the coverage of women in sport?

According to a foreign news report that I read some time back: "Female athletes generally get more media attention for their looks than for their achievements. Danica Patrick drives a car faster than most men, but she attracted fans by trading her NASCAR racing suit for swimsuits in a magazine photo spread. Anna Kournikova has never won a major tennis tournament, but she gets more ink than 2006 Wimbledon winner Amelie Mauresmo because she is drop-dead gorgeous." This more than explains the media coverage of our very own women players where preference is still given to foreign sports women.

As a media-based organization, Uks has always focused on media images of women. Aimed at highlighting the disparity and biases that exist between media coverage of women and men in sports, our continued media analysis indicates that a very small percentage of all media coverage focuses on women in sport in general and Pakistani women in particular. Rare is the day that a local female player makes it to the cover of an English or Urdu news publication. Another finding reveals that images of women in sports are also very different from the familiar pictures of male players in action. Female players are increasingly photographed to highlight their physical features and their dress or the increasing scantiness of it.

In 2004 Uks came forward with the first ever "Gender Sensitive Code of Ethics for the Print Media in Pakistan". It had, among several other clauses, one specific clause that noted in particular the news media's keen interest in treating women in sports more as objects than players. The clause read: "There is a pressing need to remove disproportionate pictures of foreign women in skimpy sport wear and beauty contests etc. and replace it with positive portrayals of local women in sports."

This was and continues to be our effort to seek commitment from our media owners, editors, producers, commentators, reporters, and photographers behind newspapers, magazines, radio and television sports, as well as now on the internet, that they should start reflecting reality by bringing forth the female faces in Pakistani sports. It would be wonderful to share the experience of these women in sports, especially how they challenged and changed attitudes and assumptions about participation and expectations. This year's Uks diary is a tribute to all the courageous, bold and brave Pakistani sports women of yesterday, today and tomorrow. I would also like to pay tribute to all the brave women in sports reporting who have made their mark in the predominantly male sports media world. Afia Salam,

(domestic violence) where images of men hitting and slapping women are viewed as acknowledgement of male superiority to be emulated by male audiences.

The concept of honour has been exclusively intertwined with the males of a family. Strangely, the honour of a woman is not violated no matter what her male relatives see fit to do, so why should a man's honour rest on a woman? Such age-old concepts hold no justifiable basis and propagating them through the media for the sake of ratings is unbelievably ignoble and completely unacceptable to every informed mind.

Television plays produced during the early years of Pakistan TV are still remembered for their positive projection of women; now we find pining, fainthearted, sacrificial lambs that go to the slaughter without a whimper. We must ask ourselves why this is happening, and we must work together with producers, writers, and other members of the media to climb out of this pit of female degradation. Women deserve better, and they need to speak out NOW to put a stop to this decay.

The consistently anti-women approach in most television plays poses a serious challenge with viewers often being brainwashed by the misogynist messages imbued within the stories. For many in the audience, what they see on TV is simply a reflection of the real thing—like looking in the mirror—and their own behavior changes accordingly. Thus, more and more women are denied the right to education and training, the right to choose a life partner, even to access public space such as parks, markets, and workplaces.

At Uks, we have sought to find ways to counter this deterioration in standards. We need to be proactive in containing and eliminating offensive text and graphics served up by the media in the guise of television plays and ingested by an unsuspecting public. In the absence of a corrective exercise, such content can prove to be a major destabilizing factor in establishing harmonious male-female relations in every sphere of life.

To this end, we feel the first step towards positive change is identification and recognition of anti-women, misogynist words, terminology, expressions, etc. whose negative connotations become clear when examined in the light of gender sensitive and gender balanced narrative. Along with recognition of such terminology we must call for a united effort inclusive of all those involved in the production of such content to do away with such means of expression, and initiate a conscious, concerted effort to utilize gender neutral and gender sensitive material and adhere to a gender sensitive Code of Ethics.

With the explosion of different forms of media, individuals in diverse corners of the country and the world are being bombarded by information through multiple channels not all of which is conducive to well-being but all of which certainly leave an impression. It is to our mutual good, therefore, to acknowledge this truth and endeavor to put forward positive content where possible. Television plays can and do impact viewers, often leaving subliminal messages that continue to affect an individual's perceptions long after the play has ended. Positive and realistic perceptions garnered from non-stereotypical, diverse versions of gender sensitive material will generate a healthy and inclusive ambiance within society that benefits

all humanity.

To this end, and as many readers' will already be aware of, the Women's Media Complaint Cell established by Uks in collaboration with the National Endowment for Democracy presents a viable avenue for joining in this effort to abolish anti-women material and statements from the media. Please do visit the Uks website to convey your ideas and share your discomfort at the manner in which women are generally portrayed by the media, especially in television plays. Be a voice to be heard via the media cell as collective action brings greater recognition. Every single Pakistani can play a role in this campaign and positive change will surely come. Each additional complaint lodged with the Cell will help Uks take the case forward to a future of quality media content, and diverse, balanced, sensitive gender portrayal resulting in relevant, interesting, and realistic media content for audiences.

Have a safe and happy New Year!

Tasneem Ahmar



About ourselves

SHE makes no apologies for its debut. It comes into being in response to the growing demand for a real ladies journal, minus the glitter and tinfoil, which can reflect the woman's view point in the way women can understand and appreciate. Today more than ever before our country needs women to help it battle against centuries of prejudice, superstition, and ignorance. There is still great work in the field of social welfare. Ceaseless wars have to be waged against, disease, illiteracy and poverty. And who can do this better than the hand that rocks the cradle.

It is a most welcome sight to see more women in Pakistan coming forward to help this new country of ours on its march to progress and economic independence. SHE will march alongside them as a faithful chronicler.

Though SHE will never enter politics, it will nevertheless come out in the open when prejudice and obstinacy stand in the way of women's rights.

Maybe we have set ourselves a Herculean task and we know fully well that the road is long, that the going will be rough, and the opposition tough, but we hope to find here and there a kindred soul who will guide us along our course with a helping hand, caution, and advice from time to time.

Editorial, SHE, Vol 1 No 1, 1963

ہندوستان میں اس کے پہلے نامہ ہفتہ وار اخبار

تہذیب نسوان

ممتاز محمدی بیگم صاحبہ مرحومہ نے

لوکیوں کے فائدے کے لئے ۸۹۸ء میں جاری کیا

پندرہ سالہ معقول محصول ڈاک سے پیشگی

جلد ۳۰

لاہور ہفتہ ۸- اکتوبر ۱۹۶۳ء

نمبر ۴۱

تہذیب نسوان

لاہور ۱ ربیع الثانی ۱۳۸۵ھ

فہرست مضامین

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بیانِ خواتین کی دنیا

اس کتاب میں ان جوانوں کی دنیا کا حال درج ہے جنہوں نے دنیا کے نئے نئے معیروں کو معلوم کرنے کے لئے اپنی جان بوجھوں میں ڈال دی ہے۔ اس کتاب میں ان کی دنیا کا بیان ہے۔ امریکہ اور آسٹریلیا کے نئے دور و نظام تعلیم اور طلبہ شامی و جنوبی اور ریاستہائے عرب کے مین و تہذیب کے پایہ تکمیل اور اس کے خطرناک نتائج پر انسان کا قدم کب اور کس طرح پہنچا۔ اس پرپ کتاب کے مطالعہ سے معلوم ہوگا۔

پتہ: دفتر تحریک نسوان لاہور

Tehzeeb-e-Niswan

The bulk of the articles in 'Tehzeeb-e-Niswan' were aimed at the purdah-observing house-bound women, focusing on the need to broaden their horizons through the contents of this publication. It continued publication until 1948. Muhammadi Begum also founded another magazine the 'Mushir-e-Ma'dar', for the general guidance of mothers in 1908. When Muhammadi Begum, the founder editor of 'Tehzeeb-e-Niswan' died at the young age of 30, Mumtaz Ali's daughter, Wahida, took over the charge of editorship.

It was in 1989 that I visited a village called Khijrarai in Tharparkar in connection with an ethnographic research project for my Master's thesis. The research required me to observe, discuss, and explore the role of 'development campaigns' on health, education, and agriculture run by the government in the media.

During the course of my research, I continually interacted with the women of the village. This was my first serious interaction with rural women and I observed them as they went about their work. They worked very hard to simply make ends meet; the level of daily work, the sheer labour that went into completing their tasks is something unimaginable to most urban folk. The village women would be up by the first light of dawn. They would begin their day by feeding their animals, after which it would be time to prepare breakfast for their family members, husbands, brothers, children and so on. Thereafter they would begin cutting the fodder for the animals, and follow up with household chores related to cleaning, washing, fetching water, cooking etc. Then they would go out to work in the fields.

Although both men and women in the village worked, I discerned an important difference between the men and women so far as their workload was concerned, and in the distribution of labour between them. The women clearly seemed to play a more important role through the caring and grazing of animals, fodder collection, cleaning of animal sheds and processing of milk, whereas the men appeared to be responsible for fodder production. It was the month of June, and at the height of the summer season the mercury was at its most ruthless; by noon the temperature soared so high that it was impossible to remain outdoors. And yet these women continued with the cotton and chili

picking. I remember how I once insisted on joining them as I wanted to try cotton picking myself, probably romanticizing the process. The women in the fields tried to talk me out of it saying it was not something I was 'cut out for', but they finally gave in at my insistence. So, very proudly I adjusted the jhola' (sack) on my side and started to pick the cotton and deposit it in the sack. This task had to be performed all in one go while bending all the time. Believe me, I could not continue for more than fifteen minutes. The work was so strenuous, and so totally back breaking that I had to concede defeat. I realized I was not 'cut out' for this work, something that

DIARY 2013



**Women of Pakistan: The Unsung,
Unrecognized Heroes in Agriculture**



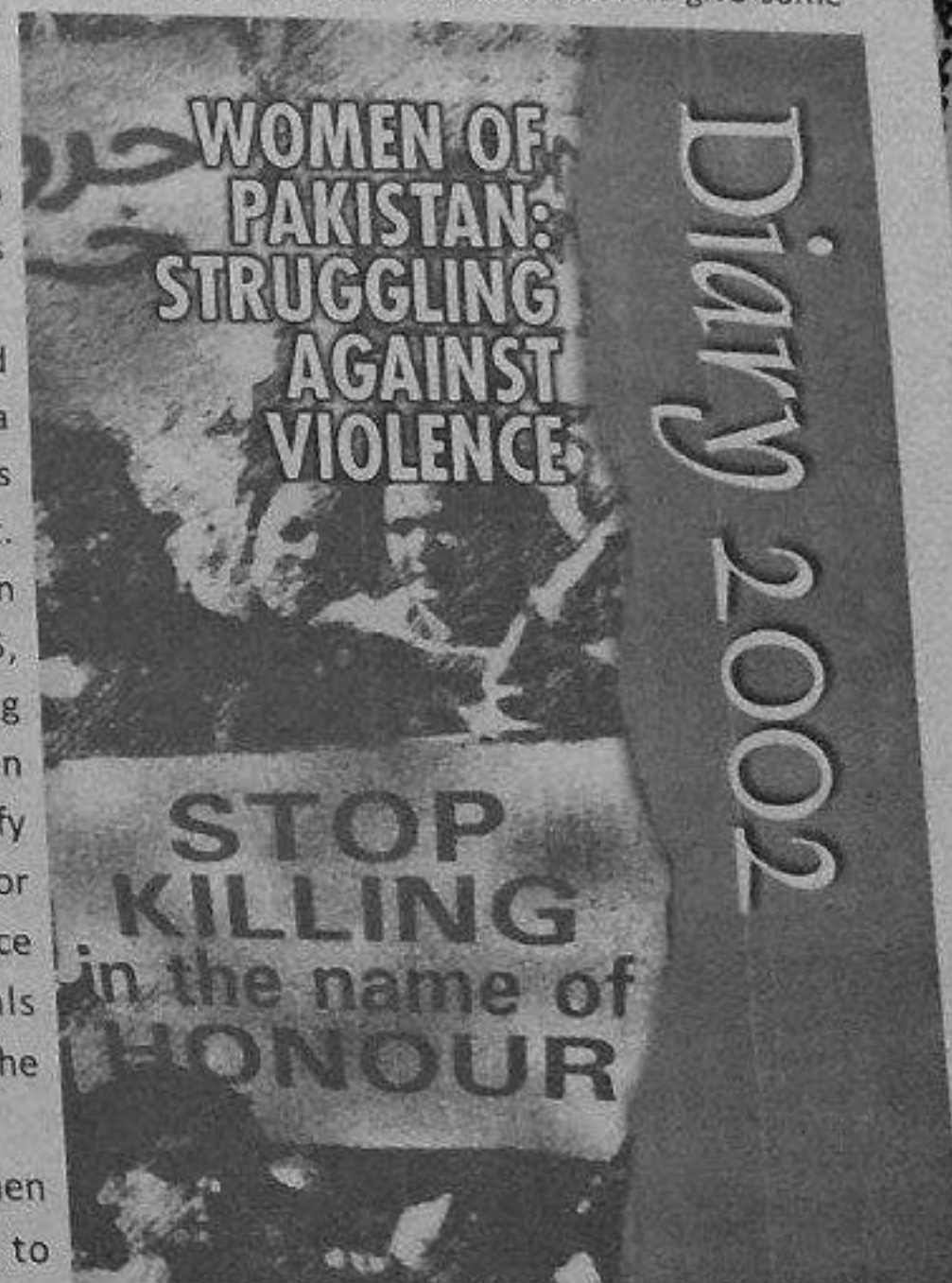
'Akhbar-e-Khawateen' remained a popular news magazine for almost two decades, but failed to come up as an action-oriented, thought-provoking women's magazine that could lead towards some change in the social status of women.

Another year, another theme! This year the UK's annual desk diary focuses on Violence against Women, an issue that we feel need to be exposed and documented more carefully as an important step towards gender equality. This approach will also help increase public awareness of this crucial, but often neglected issue.

UK's diary examines the issue of violence against women through coverage. It was a very difficult task to select unbiased, non-sensational material on a topic that often receives irresponsible treatment by our press. But we did manage to find many examples when the press has actually been supportive to women who fell victim to acts of violence, especially domestic violence. During our research we also realized that although the press has continued to give some responsible coverage to issues of Violence against women, in earlier years, it only covered domestic violence occasionally. The scenario began to change slowly with UN's declaration of Women Decade in 1975.

After the declaration, the world and to some extent the Pakistani media started to focus more on issues pertaining to women's development. Until then, violence was not included in the mainstream agenda. By 1985, when Nairobi's Forward Looking Strategies were formulated, women around the globe had come to identify gender violence as one of the major obstacles to all three – equality, peace and development – of the goals towards women's development in the past decade.

In the 1980s—a time when women around the world were trying to highlight the problem of violence in order to help devise ways to improve women's status—women in Pakistan were facing overwhelming challenges. After three decades of fairly liberal and favorable government, there was a comeback of state-sponsored Islamization in the form of discriminatory laws against women. The Hudood Ordinance [1979] and Law of Evidence [1981], pushed women against the wall. For the first time in Pakistani history, women were liable to receive punishment of lashes and stoning to death. Jails slowly filled with women charged with adultery, even if they were the victims of rape. Violence against women increased. As a result of state-sponsored



millions of my fellow women do every single day of their lives, without complaint and without acknowledgment, leave alone appreciation and reward. All this time, with the sun high in the sky, the men of the village relaxed, smoking away and chatting. Their work was limited to preparing the fields while these women, who also had the added responsibility of looking after and caring for their families, did the rest. That was when it dawned upon me how my country, and my own daily existence, was so dependent on the hard work of these rural women.

Until now, my knowledge so far, as to the contribution of these rural women was concerned, had been dependent upon what I had read. I knew that women made up half the rural population and that they constitute more than half the agricultural labour force. I also was aware that rural women in particular are responsible for half of the world's food production and produce between 60 and 80 percent of the food in most developing countries. Yet, their real problems dawned upon me when I personally interacted with them. That is when I realized how, despite their hard work and full contribution in agricultural production, these women remain the most underestimated and overlooked in development studies and schemes.

Since my experience in Khijrari, I realized what a tough life our rural women lead. Actively and extensively participating in the production of major crops and other farming operations, they contribute to household income through farm and non-farm activities, particularly through cottage industry. And yet, women's work as family labour is not only underreported, ironically they also suffer domestic violence. I remember asking a woman why she did not protest or try to stop her husband from beating her, and her reply was, 'but this is what all of us (women) go through all our lives, so why complain?'

This year's desk diary is a tribute to the millions of rural women who give their sweat and blood to keep the agricultural economy running, who enjoy few, if any, privileges and freedoms, and who are particularly vulnerable to discrimination, exploitation, and violence. The diary may not in any way change their lives for the better, but it is imperative that the sheer hard work these women undertake on a daily basis, throughout their lives, is recognized and honoured, and their contribution to the national economy highlighted. The diary also indicates the various problems faced by the rural women of Pakistan. It is high time that the contribution made by these unsung heroes in agriculture is duly acknowledged in the forthcoming national agricultural policy, as also in the area of rural development planning and strategy.

Wishing you a peaceful and productive new year!

Tasneem Ahmar
Director,

Recognize Women as the Backbone of Pakistan's Agriculture and Food Security

Imagine what would happen if all the rural women working in agriculture, in the cotton growing areas of Pakistan, were to go on strike for just one week at the height of the cotton harvesting season. It is mind-boggling. Consider this:

The entire cotton cash crop - traditionally by far the largest lip, export income earner for Pakistan - would go unpicked, as men do not deign to do this back-breaking, painful and health-hazardous task; Pakistan would lose billions of rupees/dollars' worth of exports, foreign exchange earnings, international credibility and stature as a world cotton exporter; there would be a huge hole in the pockets of the rich feudal landlords, tribal chieftains and politico-"spiritual" dynastic families of IP the cotton belt, and their peasant serfs (haarees and mazaraas) would get beaten up or worse, the women would most likely get abducted/kidnapped, sexually assaulted, publicly disrobed, gang-raped, acid-disfigured, or even be falsely accused of dishonouring their tribes and clans by illegal injustice councils - the banned but still-functional village. Jirgas and Punchayats - and be sentenced to death in "honour" killings (sic).

Further, children, the elderly and the sick would go untended; entire families of landless peasants would go hungry and thirsty, since it is women who fetch water for domestic use and fuelwood for cooking, do the cooking, grow and cut fodder for tending the livestock, and process livestock manure for bio-energy; cows and buffaloes would go unfed and unmilked, goats and poultry would go untended; milk, cream, butter and yoghurt would go unprocessed and unsold; fields and kitchen gardens of vegetables and herbs (both medicinal and food) would fester and die; waste disposal and sanitation would not get done. Urban populations would start to feel the pinch within a few days, as fresh milk (which is also the base for UHT carton milk), dairy products, fresh produce NB of vegetables and herbs would start disappearing from markets in nearby cities, causing a widening ripple or domino effect of demand v.s. supply across the country.

In short, the rural backbone of the economy would come to a lift screeching, grinding halt. Mind-boggling indeed. And what would the cotton-picking women be striking for? Not much. They would unite to go on strike for the basic human right to be recognized as WORKERS; for agricultural workers to be included in the official definition of LABOUR in the Pakistan. Labour Force Survey statistics; for women working in agriculture to not be termed "family helpers" and thus remain unremunerated for their labour; for women to receive a just, decent and living wage for their work in agriculture and livestock; for women to be registered and to be eligible for social protection and social security benefits, especially education and health for themselves and their children, through the Employees Social Security Institutions (ESSIs), Workers Welfare Fund (WWF), Employees Old-Age Benefit Institution (EOBI) and others; for the right to be protected from exposure to hazardous labour (OSH rules) such as cotton-picking and processing; for the right to equal wages for equal work as per ILO Conventions to which Pakistan is a State Party; for the right to education and skills training through women

Kishwar Naheed: Translated by Rukhsana Ahmad

To My Daughter

Even if they brand you a "Kari"
And condemn you to death,
Then choose death, but live to love.
Don't sit pretty in the show-case of respectability
You must live to love.
In the desert of thirsty desires
Don't be like a cactus, but live to love.
If somebody's fond memories
Come slowly to you,
Then smile and live to love.
What can they do?
They may stone you to death
But in a single moment
You can attain all of life.
You must live to love.
They may call it a sin.
So what? Bear it,
But live to love.

(Attiya Dawood: Translated by Asif Aslam Farrukhi)

Truthful, honest, enthusiastic, passionate and brave, she was like a rock in upholding her progressive values, in her struggle for right vs. wrong, and in her constant quest for justice and equality. Her style was not confrontational or rigid - it was flexible, soft and gentle, preferring to take the peaceful road towards her goals.

However, when the need arose, she was not one to shy away from action - whether it was spending her birthday getting baton-charged, tear-gassed and arrested at the WAF demonstration at the Lahore High Court against the Qanoon-e-Shahadat (Law of Evidence) on 12 February 1983, or marching down Islamabad's Constitution Avenue to the Parliament in the massive CAGAHK (Citizens' Action Group Against "Honour" Killings) rally against the Government's grossly inadequate "Honour" Killings Bill on 8 October 2004; whether the cause was environmental conservation, or women's rights, or the rights of non-Muslim Pakistani citizens, she was fearlessly at the forefront of the struggle for human rights.

Likewise, she was never intimidated by those in high office and shunned their overtures. Well-bred, even-tempered and tolerant, she was totally devoid of arrogance or conceit, and she inculcated the same qualities and progressive values in her beloved family, stressing on respect for all humanity, love, friendship, and warm hospitality. There was never a conflict in Shelly's words and deeds - she herself first practised what she meant to urge others to do.

She left us too soon - unprepared and bereft. If only we had a tiny fraction of her magnanimity, her strength, her courage and her bravery, we might have been able to bear this irreparable loss, this unbearable pain and sorrow, this indescribable void - but we don't. This loss is not just something personal for her family alone, it is also for her numerous friends, colleagues and fellow activists. It is indeed a collective loss and sense of bereavement. Whether it is the private grief that her family and the rest of us are undergoing, or the loss to the women's movement, this vacuum will not be filled. Even though the severity of the pain, sorrow and grief may eventually lessen, it will never quite go away.

Shelly - thank you for having been there, thank you for having given so much, thank you for being you. May Shelly's family be granted comfort, and may Shelly's soul rest in peace."

Tahira Abdullah, friend and fellow activist.

A Maulvi that mattered

Mukhtaran Mai lived much of her life in a remote rural part of Punjab and speaks no English. Yet the world recognized her suffering. Her tragic tale of gang rape on the orders of a village council or panchayat has alarmed human rights activists, journalists and greatly embarrassed the government of Pakistan...

Much as Mukhtaran Mai deserves to be congratulated for her courage, there is another unsung hero in this saga. In a patriarchal and highly restricted society such as rural Pakistan, one may wonder how Mukhtaran Mai was able to get her voice heard and approach the police. Initially she was so desperate and humiliated that she swallowed a bottle of pesticide, hoping for a merciful death but was saved in time. Her cries for help initially went unheard by urban women's rights groups but a local mosque's imam, paid heed.

Defying the stereotypes of a misogynistic Muslim male Maulvi, Abdul Razzaq stood by Mukhtaran Mai. He gave a sermon at the Friday prayers saying that the village council had sinned greatly and that the criminals responsible for rape must be brought to justice. He then went beyond his pulpit and brought a local journalist, Mureed Abbas, to meet Mukhtaran Mai's father, and persuaded the family to file charges. The family was persuaded to do so primarily because of the imam's stature in the community.

At this point Pakistan's excellent assemblage of women's rights activists embraced Mukhtaran Mai and helped her through the convoluted judicial process. However, women's rights activists have tried to distance themselves from the Muslim connection in the case. An opportunity for positive interaction between the religious right and the feminists was regrettably passed....

As the judicial process unfolded, those responsible for this crime were charged but in March 2005, the LHC overturned the conviction for lack of "convincing evidence". At this point there was a positive intervention by the religious establishment. The Federal Shariat Court intervened and ordered that the criminals be apprehended again. This was remarkable since Islamic courts generally flavour men in cases of rape and adultery. Indeed, there are many cases of women being accused of adultery after they have actually been raped.... Eventually, the Supreme Court of Pakistan intervened and took jurisdiction over the case and the role of religious elements received little press coverage...

When such positive actions go unappreciated cynicism sets in among reformers. Acknowledging the efforts of this cleric is exceedingly important. It is also high time secular and religious forces try to find common ground on if human rights issues. Let us be principled and not positional in our approach. As we congratulate Mukhtaran Mai for her efforts, we must consider the role of a progressive imam as a rare but promising sign that Islam might also be a means of championing women's rights.

Excerpts Saleem Ali. Daily Time - November 14, 2005

responsibilities", had many stories of how the 2010 floods had impacted people - especially women across Pakistan. A series 'Zindagi Rawan hai - Life goes on', was based on how the recent floods have impacted upon women and their lives. The focus has always been on how we, as media content producers, can follow these simple guidelines that the media must not project the stereo-typical images of women as "helpless victims", instead bring out the more positive and success stories of how women cope with the increased workload following a disaster, how they play their roles as care-givers, how their resilience helps them rebuild their and their families' lives. I feel a lot of credit goes my Producers who followed the ethical and journalistic guidelines given out at Uks. Also the fact that Uks has more women Producers than men has always been a great help in getting stories from women.

I would like to end with a positive story. Soon after the 2005 earthquake, a private FM channel started a radio programme, "Jazba-e-Tameer" (Spirit of [Re] Building), to provide information, along with small packages based on features and interviews. There must have been hundreds of such packages, but one stands out in my memory. Saadia Haque produced a simple yet brilliant programme on gender roles. She narrated how while strolling in the quake-hit areas, she came across a group of children playing football (or cricket) and she stopped to chat with them on how much fun they were having, the girls complained that the boys wouldn't let them play. The programme ended with the girls unanimously declaring in a slogan-like reply that if given a chance they could beat the boys in the game and win. Giving women (and girls) a voice - especially in times of crisis and disasters - is what we really need.

Wishing you a happy and peaceful New Year!

Tasneem Ahmar Director,

نقشہ بی بی نے سہارے سے چلنا شروع کر دیا، 5 کلو وزن میں بھی اضافہ۔

64 دن لمبے میں دبے رہنے والی خاتون اب خود کھانا کھا سکتی ہے، آدھ گھنٹہ روزانہ فزیو تھراپی کی جاتی ہے۔

نقشہ بی بی کو جب لایا گیا وہ مفلوج تھی صحت یاب ہو کر جلد اپنے گھر منتقل ہو جائیگی ڈاکٹر وسیم خواجہ۔

اسلام آباد (لیڈی رپورٹر) 64 دن لمبے میں دبے رہنے والی نقشہ بی بی کی صحت بہتر ہو رہی ہے۔ اب نقشہ بی بی نے سہارے سے چلنا پھرنا شروع کر دیا ہے۔ گزشتہ روز "نہریں" سے گفتگو کرتے ہوئے پاکستان انسٹیٹیوٹ آف میڈیکل سائنسز کے ڈائریکٹر ڈاکٹر وسیم خواجہ نے بتایا کہ نقشہ بی بی کو جب 16 دسمبر کو یہاں لایا گیا تو وہ ذہنی اور جسمانی طور پر مفلوج تھی لیکن ان 20 دنوں میں اس کے وزن میں 5 کلو کا اضافہ ہوا ہے اور اس کی خوراک بھی زیادہ کر دی گئی ہے اور اب وہ اپنے ہاتھوں سے کھانا کھا سکتی ہے اور روزانہ آدھے گھنٹے کی فزیو تھراپی سے اس نے سہارے کے ساتھ چلنا شروع کر دیا ہے۔

روزنامہ نہریں۔ جنوری 2006

Issue-based reporting emphasized

ISLAMABAD: Issue-based reporting, be it print or electronic media, should be encouraged for the better understanding of social issues. This was underscored at the launching of a series of 15 radio programmes produced in the disaster-hit areas to mobilize the public for their continued support for the rehabilitation and rebuilding process, at a local hotel on Thursday. The programme titled Chalo Phir se Muskoraen (let's smile again) has been recorded by Uks, a research, resource and publication centre on women and media.

Speaking on the occasion, Director Uks Tasneem Ahmar said while looking at the key policy issues such as peace, gender, governance, social services and justice, the series tried to address questions such as: Will the shared tragedy bring opportunities for lasting peace? How will women cope with the issues of livelihood insecurity? Are the relief and reconstruction plans and policies gender-sensitive? What is the role of local government in relief and rehabilitation? What is the impact of the earthquake on drinking water and irrigation? How has the public education system been affected by the earthquake? What key principles should guide reconstruction?

She said a selected team of producers travelled extensively in the affected areas in search of answers to the above-mentioned questions, the radio programmes have mixed investigative journalism and interviews of affected people. Original music has been composed for the series reflecting the programmes central theme of hope and courage. She said unlike regular radio programmes for entertainment, the series had been re-corded right amongst the affected people, sharing their true feelings towards life which had undergone a huge transformation after the disaster. Sharing her experience, radio producer Sadia Haq said initially it looked impossible to be there personally.

However, after reaching the affected areas and looking at the people's strength to fight against all odds, the job became much easier "Every time we needed help, people from the affected areas were there to help us," she said. Financial assistance for the series has been provided by the Asia Foundation as part of its "mobilizing the media for democratic reform programme".

Balochistan women work put on display

A unique exhibition of paintings reflecting the latent talent of Baluchi women in art was organized here by Pakistan National Council of the Arts at National Art gallery.

Artists released their pent up emotions on various human issues by using medium of oil colour, collage and oil on canvas and created colourful vistas of stories relating to human life.

Aisha Noor who is a student from the Fine Arts Department of Balochistan University, Quetta has attempted to delve deep into inner depths of a man and woman while they go desperate amidst the bitterness of failures and frustrations coming out of the unfulfilled love. "Desperate", a painting in which she has used her mastery is reflective of her indepth study of psychological problems facing young men and women in life today.

Ms. Sabahat Anees looks to have grown bitter while using her brush to give vent to her feelings on child labour and poverty stricken women living in dens of poverty and deprivation. In her heart rending paintings entitled 'Children at Work' she looks to be weeping bitterly on the deplorable plight of children having their breath of life in shanty, mud huts and in the open sky. They are sneered and mocked at by both the society and writers. Society treats them like slave child from primitive age and the writers make mileage out of their distress and dejection by presenting them in their write up just for sake of winning self-admiration.

Pakistan Observer: 06 June, 2000

Hajra Mansur

Hajra [1948] got her Diploma from the Government College of Arts & Crafts, Lucknow. It is said that she took the tradition of Chughtai furthur, both in terms of technique and aesthetics. She works mostly with water colours and so needs to make quick decisions. Her imagery is a homage to being a woman! She took inspiration from miniature paintings but developed a style of her own. She says that for her a painting is complete only when theme and technique are well balanced and in harmony. This highly acclaimed artist, was the founder member of the Karachi School of Art, and went on to become a leading art educationist. She won the Chughtai Award in the National Exhibition.

<http://www.galleryartasia.com/>

family, often to a much older man.

Kishwar, in politics for 24 years and now a member of the National Assembly, lobbied against the practice, calling it an "inhuman custom".

As a result of her efforts, Parliament passed a law making sarwar illegal.

"I have been raising my voice in the parliament for the rights of women, and I will keep doing it," she says.

But Kishwar's activism is shaped by her strict interpretation of her religion.

She says Islam demands women cover from head to toe, and she adheres firmly to segregation of the sexes.

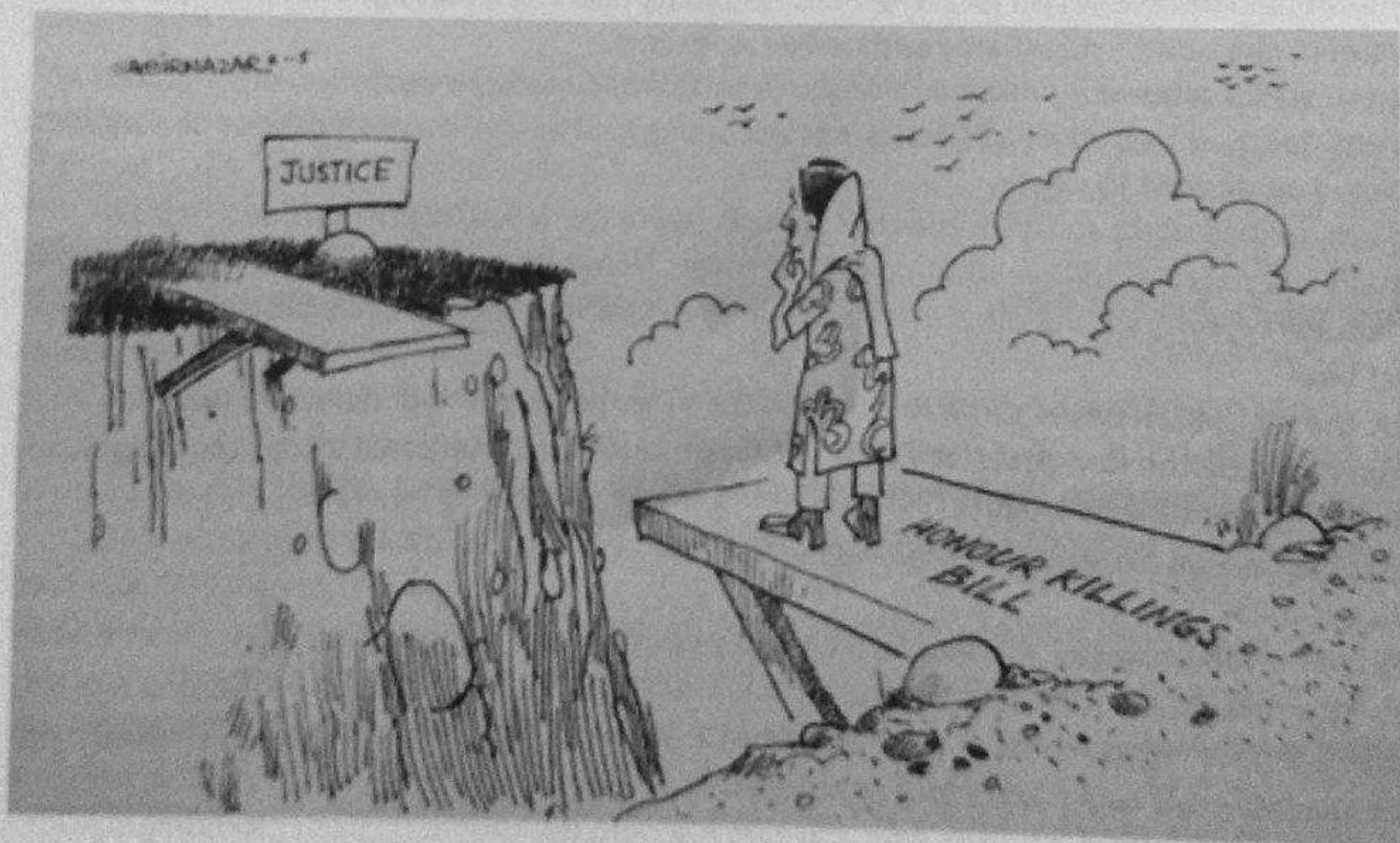
Like Imam, she wanted "honour" killing punished, but unlike Imam, she defends at least some forgiveness, saying Islam gives families the right to reconcile.

"Because I wear this veil and love my religion doesn't mean I accept this," she says of "honour" killings. "No. But it's complicated."

The legislation proposed by Imam could be revived only if the government called a joint session of the Senate and National Assembly.

That seemed unlikely until a heart-wrenching documentary about the murderous practice won an Academy Award this year.

A Girl in the River: The Price of Forgiveness trained an international spotlight on the killings, and public outrage over the gruesome toll.



زیر پرچم کابین

وہاں کے اس ملک میں عورت سب سے زیادہ کھلا اور سب سے زیادہ سناٹا ہوا وجود ہے۔
 ایک زندہ پیڑ دکھائی دیتے ہیں۔ یہ پہاڑی نگاہوں کا قصور نہیں۔ بات صرف اتنی سہی ہے کہ قبرسری
 جیٹا کو دیکھتے ہیں تو وہاں افندہ نظار غریبوں کی شکل کے مختصر ہوتے ہیں۔ سب سے پہلے اور
 پہلی اس اجنبی میں بڑھے۔ بچے، عورتیں اور مرد سب اسی نظر آتے ہیں لیکن وہ کم از کم بچہ کے
 فیض نے اپنے دلیس کو درد کی اجنبی اور 'زندہ پتوں' کا جیٹا کہہ کر یاد کیا تھا۔ یہیں وہ

ہمسائی عزت اٹک اپنے سمجھتی تھی اور وہ جسے مجھے کے ہدایتی شہریوں کی حیثیت رکھتی ہے۔
میں نے اس طرح پر رہتا جاتا ہے اور وہ جسے مجھے کے ہدایتی شہریوں کی حیثیت رکھتی ہے۔
میں حالات سے بہرہ ور ہوں کہ وہ اپنے ہدایتی شہریوں کی حیثیت رکھتی ہے۔
میں خود ساتھ ہدایتی شہریوں میں رہتا ہوں ہے اور اسے ہدایتی شہریوں کی حیثیت رکھتی ہے۔
میں حالات سے بہرہ ور ہوں کہ وہ اپنے ہدایتی شہریوں کی حیثیت رکھتی ہے۔

جئے۔ جانا توڑیا جانے سے مار ماری کی فاقے میں

آج پاکستانی عہدیت جب اپنی انزوی کی
انزوی واصل جہر کے شعوہ کا ایک عقلی نام ہے۔

اور مساوی حقوق کی بات کرتی ہے تو وہ بالفاظ دیگر یہ کہنا چاہتی ہے کہ اس وقت

فوری طور پر خاتمہ جاتی ہے۔

کستان عورتوں کا بیشتر حصہ ناخواندہ یا کم خواندہ عورتوں پر مشتمل ہے۔ ایسی صورت میں عورت پر تمام جہاں ہے۔

عزت کی ذمہ داری بہت بڑھ جاتی ہے جو صرف یہ کہ تعلیم یافتہ ہیں بلکہ اسی بات سے شعور بھی بڑھتی ہیں کہ ان کے لئے بہت نام نہاد حقوق کو بھی مذہب اور روایات

کے نام پر غصب کیا جا رہا ہے۔

Editorial, Bedari, 1986

Editorial, *Niswani Duniya* 1916

15/5/21

[illegible]

تکلیف سے اچھی طرح آگاہ رہیں۔

فروری کے شہر سے میں اہم کو مشغول کر کے کہہ کر اپنے گھر میں آئی، اور اب ہر روز صبح سے صبح تک

مردم توکی میں بھی پھینک دیئے گئے۔

فردی دنیا میں نہیں رہتا کہ وہ اپنی پرائیویٹ مائیکرو فنانسنگ کے ذریعے لوگوں کو فائدہ پہنچاتا ہے۔

آج اس کے سفر کر رہی آ رہی ہے سفر کرنا کر کے کہ اس کے مقصد کے لئے کو رسول اللہ صلی اللہ علیہ وسلم

[illegible]

دہ لاکھ روپے سے ایک لاکھ روپے کا عالمی ہیں

موت الی شہر محمد کے کوٹہ دایمی نہیں کہہ سکتے ہیں۔ ان کی فزیت مثل کو لکھنا چاہتا ہے۔

اگر بچے مہمانوں کو خواہوں سے نہیں دلاؤ گے تو وہ بھی بچے کے لئے کہہ

وہاں سے آکر دیکھا کہ وہاں کے لوگ بھی اس طرح کے ہیں۔

میں کہیں کہیں صفتیں مل کر آتے ہیں کہ بہت سی چیزیں اور مسائل کے واسطے جنہوں نے فرسینوں کو موصول

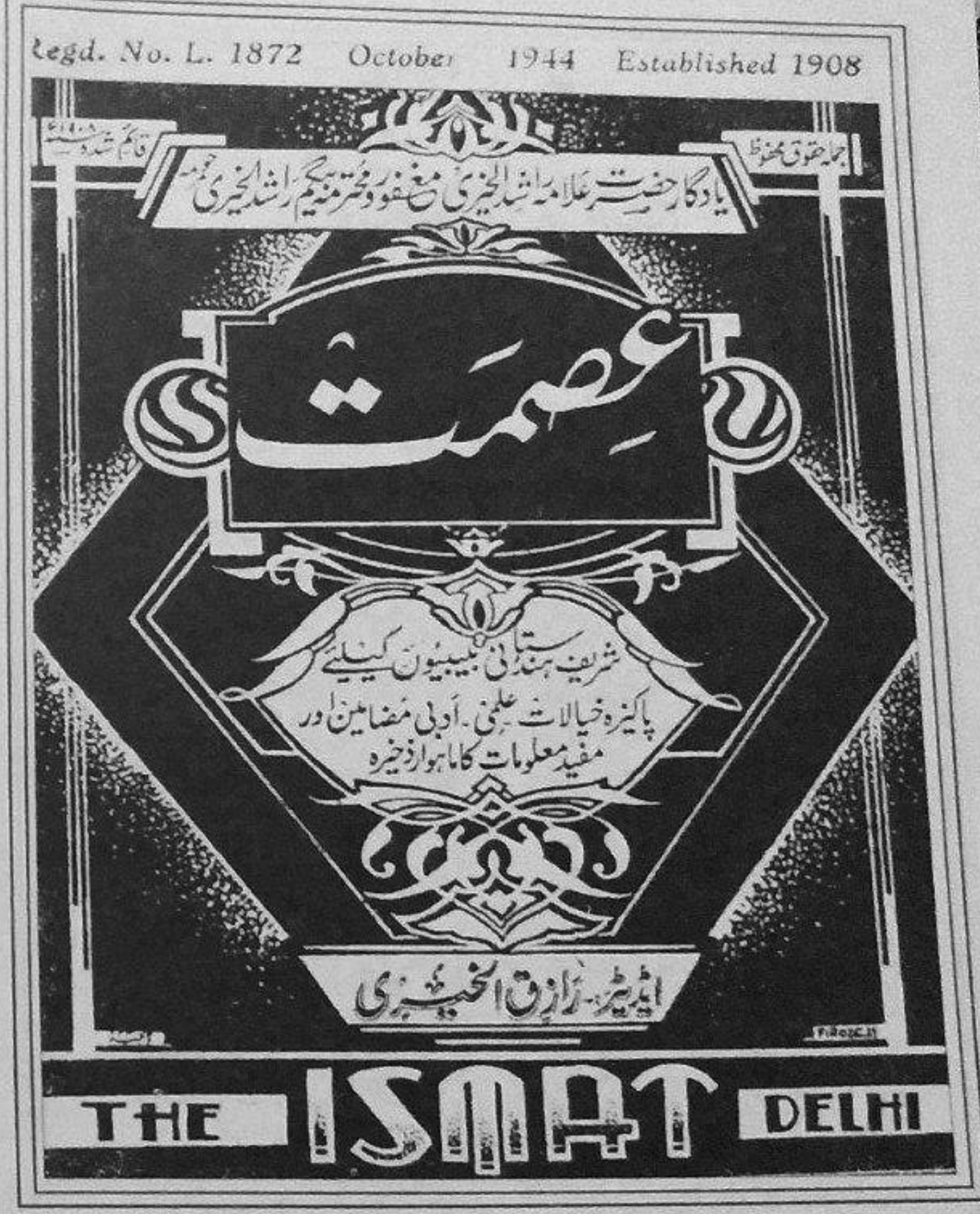
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میں نے کہا: "میرے دوست! اگر تم لوگوں کے متعلق نہیں کسی نے تمہارے اندر اس وقت سے کہ میں نے پہلی بار تمہارے

پھر کہ یہاں کے چاروں اہل علم و ادب نے اس کتاب کو اپنا سرمایہ قرار دیا ہے۔

۵۱/۵۲

In 1908, a monthly women's literary Urdu magazine 'Ismat' began publication at Sheikh Abdul Qadir's Makhzan press. Sheikh Muhammad Ikram was the editor and Shamsun Nisa Begum, was the Joint Editor. Later the famous Urdu writer Allama Rashidul Khairi took over as Editor. Being the only women's literary journal, it also provided women with substantial, although mostly conservative, reading material. It also encouraged women to write for the magazine. Many women, who later became well-known writers made their beginning from the platform of Ismat. This magazine ceased publication only in the early 1980's.



Samina the beacon for Women in Sports

She intends to be the beacon for women in Pakistan. Especially in sports.

Excelling in numerous sports she sets an example herself so that others get the inspiration.

In her career span of over 10 years as a sports woman Samina Naveed has won six gold medals, three silvers and two bronzes to display her skills in hockey, cricket, basketball, softball and swimming.

"I love sports and they form the life in me," said Samina adding, "it is healthy and positive and it brings out the fair play and better sense in a person." "I have resisted all social taboos and I am grateful that my family supported me when I displayed my talents in the hockey arena."

Samina plays in the national hockey squad and was one of the main strikers in the recently held National Women Hockey Championship representing Railways which took the winner's trophy.

She is an exceptional right winger and her angular shots are very accurate and precise which on most of the occasions bang the boards.

She has played against different teams which include Singapore, Malaysia, Indonesia, China, Kazakhstan, Uzbekistan and Azerbaijan.

"There is discrimination everywhere and it hurts - you are qualified, competent and at times better but you couldn't get the opportunity in the society which is so male chauvinistic."

Samina is an ardent swimmer and her liking for the sport developed, some two decades ago when she took a dip in the stream when she was a kid.

"My heroics were appreciated in the family of five and I was termed a natural, later I developed a passion to get involved in outdoor activities specially sports."

"At school, college and national level I am satisfied with my performance but when I compare it with other participating international players it gives a very painful feeling," said Samina.

"Here the girls especially women players are ignored as federations haven't streamlined their women wings."

"Paucity of funds is always projected whenever there is chance which involves women players at national or international level."

Answering a query she said, "Education is the only thing which can revitalize every sphere especially sports. It will take time but things will shape up when the process takes roots."

Samina is currently associated as a life guard in the American Club, she is also a poetess-cum-writer and plans to give her thoughts a final shape when she celebrates her 40' Birthday in 2010.

Asem Mustafa Awan: The Nation - June 7, 2001

Aliya Nasir to play at Wimbledon

On May 24, two Pakistani girls will leave for Brussels to participate in the Astrid Bowl, a tennis tournament for girls born after 1967. One of them is Farah Khursheed and the other, Aliya Nasir.

Children, you must have read about Farah Khursheed in these columns early in the month. This column is on Aliya Nasir.

Aliya is the only Pakistani player to have earned 30 ATP points and no other junior has any points to his/her credit. She got these points for winning the Sri Lanka international last year.

Aliya is a PIA Colt, the same as Jahangir Khan was in 1976; Jahangir is now the world squash champion. Aliya is studying in intermediate (Arts) in St. Joseph's College, Karachi and has already played for Pakistan in Manila, Singapore, Bangkok, Indonesia, Brussels, Paris and London.

This year after the Astrid Bowl, Aliya along with Farah Khursheed will participate in the French Open for juniors at Paris between June 5 and 9, in the Apple Bowl in Spain between June 10 and 16, the Thames Dillon tournament in London between June 17 and 30 and the Wimbledon Juniors between July 1 and 7.

Pakistani juniors will make their debut in Wimbledon. Tennis supporters are proud of them. Both are talented girls and we would expect them to do well.

Aliya talks very highly of Farah Khursheed but feels that there must be a resident coach (Pakistani) and an experienced captain to be with them when they are playing in Europe. That would help them to work out a strategy and also to get proper practice.

Haleem Ahmad: Dawn - April 26, 1985

Carla: a hope for Pakistan at C' wealth Games

Pakistan squash player Carla Khan has been given the all-clear to represent her adopted country at the Commonwealth Games after an eligibility ruling.

The English-born 20-year-old, one of the youngest descendants of Pakistan's famous squash playing Khan Dynasty, will now be free to play at the games which start on Thursday.

Khan is the grand-daughter of the legendary Azam Khan, four-times British Open Champion from 1959 to 1962.

She represented England as a junior in 1997, but switched her allegiance last year to become the Pakistan national champion.

Initially uncertain about Khan's eligibility, the Manchester 2002 organizers sought clarification from the Commonwealth Games Federation which has ruled she can play for Pakistan. "She was always eligible in our view," said CGF spokesman Mike Hooper.

Khan is expected to join her male teammates in the Athletes' Village in Manchester within the next 48 hours, and will make her Games debut in the women's singles event which begins on Friday.

The Frontier Post - July 23, 2002

Rubab makes history for Pakistan Becomes first Pak female swimmer to compete in Olympic Games

Pakistan's teenage swimmer Rubab Raza made history here at the Aquatic Centre even as she barely managed to finish fifth in her qualifying heat here on Friday.

Rubab, 14, became the first Pakistani woman to take part in the, "Olympic swimming competition, finishing fifth with a time of 30.10 seconds in her qualifying heat of the women's 50m freestyle event.

Considered among one of the brightest prospects for Pakistan swimming, Rubab can take pride in the fact that she finished ahead of three swimmers in her heat.

However, she fell short of her own qualifying mark of 29.91 seconds. Perhaps the pressure of competing in the Olympics for the first time took its toll on the young girl.

Ermilinda Zamba of Mozambique won the race with the time of 29.34, just a fraction of a second ahead of Aina Andramanja of Madagascar. Both the women qualified for the next stage of the competition.

Kenya's Eva Donde finished third with 29.47 seconds while Diane Etienne of Mauritius was fourth with 30.0 seconds. Rubab finished ahead of Rouena Marku (Albania), Samar Nasir (Jordan) and Aminath Rouya (Maldives).

The News - August 21, 2004

Pak girl becomes world's youngest para-glider

A Pakistani girl has set a new world record in paragliding by jumping from a 200-foot high peak near Khanpur Dam at the age eight years.

Muniba Mir, a seven-year and ten months old girl, has broken the record of a British boy who won the title of world's youngest para-glider at the age of fourteen. Muniba became the youngest para-glider of the world on May 11, 2003 when she successfully jumped from a mountain peak near Khanpur Dam.

Muniba Mir alias Zoon told The News that she was happy to know that she has become the youngest para-glider of the world. Studying in class three in Modern age Public School and College, Abbottabad, Muniba is fond of reading books especially fairy tales and paragliding.

Akhtar Hussain Rao, a retired army official is her instructor in paragliding. She is also a member of the Eagle Paragliding Club, Abbottabad.

Daughter of an educationist. Wahid Meer, Muniba wants to become a doctor.

Paragliding is a comparatively new sport in Pakistan and not very popular among the people. Hang-gliding and paragliding were introduced in the Pakistan Army in the year 1988 but the sport could not get a place in the private sector till last year.

The News - June 02, 2003

کیلیوں میں خواتین کی شرکت اور اچھے نتائج

خواتین کی شرکت اور اچھے نتائج کیلئے ایک نیا دور ابھی شروع ہوا ہے۔ پاکستان کی خواتین کی شرکت اور اچھے نتائج کیلئے ایک نیا دور ابھی شروع ہوا ہے۔ پاکستان کی خواتین کی شرکت اور اچھے نتائج کیلئے ایک نیا دور ابھی شروع ہوا ہے۔

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<http://www.lailashahzada.com/Recognition/Stamp/Default.aspx>

مستورہ زمین زوئی

بین اینڈ ایک ڈرائنگ کے ذریعے معاشرتی مسائل اجاگر کر رہی ہیں

کسی مستورہ کی تخلیقات کے بارے میں نقاد کی رائے اس کے مستقبل پر گہرا اثر چھوڑتی ہے۔ مستوران آرام کی مدد سے بسا اوقات اپنی جگہ کر لیتا ہے، پھر دل برداشتہ ہو جاتا ہے، جس سے اس کی تخلیقی صلاحیتیں پروان نہیں چڑھ پاتیں۔ کسی مستورہ کے فن پاروں کے بارے میں مختلف نقادوں کی آراء مختلف بھی ہو سکتی ہیں۔ ہر نقاد تصاویر کو اپنے زاویے سے دیکھتا ہے۔ عموماً آرٹ پر لکھنے والے مبالغہ آرائی سے زیادہ کام لیتے ہیں۔ اس کی وجہ خواہ کچھ بھی ہو، مگر مستورہ کسی حد تک خام خیالی کا شکار ہو جاتا ہے۔ ناقدرین کو چاہیے کہ مستورہ کی حوصلہ شکنی سے گریز کرتے ہوئے اسے اس کے کم زور پہلوؤں کی طرف متوجہ کریں۔ یہ بات خصوصاً نئے مستوروں کے لئے بے حد اہم ہے کیونکہ انہیں ہی آگے چل کر ملک کا قیمتی سرمایہ بننا ہے۔ گزشتہ دنوں ممتاز مستورہ بین زوئی کے فن پاروں کی نمائش مقامی آرٹ گیلری میں منعقد ہوئی، جس میں انہوں نے اپنی وائز کرزا اور بین اینڈ ایک پینٹنگز آرٹ کے شائقین کے سامنے پیش کیں۔

زمین زوئی نے فنی تعلیم معروف مستورہ اور مجسمہ ساز آذرونی کے اسکول سے مکمل کی۔ بعد ازاں وہ اسی اسکول سے مکمل کی۔ بعد ازاں وہ اسی اسکول سے مکمل کی۔ فرائض انجام دینے لگیں۔ آذرونی کی فنی خدمات کو نظر انداز نہیں کیا جاسکتا۔ انہوں نے اپنی ڈرائنگز اور مجسمہ سازی کے حوالے سے منفرد اسلوب اختیار کیا۔ ان کی "بین اینڈ ایک" ڈرائنگز قلم پر عبور کی حدوں کو چھوٹی نظر آتی ہیں۔ زمین زوئی کی کچھلی نمائشوں اور حالیہ نمائش میں رکھے جانے والے کام سے اس بات کا اندازہ لگانا مشکل نہیں ہے کہ وہ استاد مستورہ آذرونی کے زیر سایہ رہنے کی بنا پر ان کے اسلوب سے متاثر نظر آتی ہیں وہ حالیہ نمائش میں رکھے جانے والے کام میں موضوعاتی اعتبار سے منفرد نظر آتی ہیں۔ زمین زوئی نے ان فن کے پاروں میں معاشرتی مسائل کی نشان دہی کی ہے۔ "بین اینڈ ایک" ڈرائنگز میں ان کا قلم پر عبور ان کی دلیل ہے، لیکن آبی رنگوں کے اعتبار سے ابتدائی سطح پر نظر آتا ہے۔ زمین زوئی کی تصاویر میں مرد و عورت فنی اور روایتی لباس زیب تن کیے آتے ہیں، جنہیں دیکھنے سے ایسا محسوس ہوتا ہے کہ مستورہ نے آج کے مسائل اپنی تہذیب و تہذیب و تہذیب میں عیش کیے ہیں۔ ان کی شعرو ادب میں لکھی ان کی تخلیقی صلاحیتوں کو قوت بخشتی ہے، حالانکہ اکثر نئے مستوروں میں شعرو ادب سے دل چسپی ناہید ہے، جس کی وجہ سے ان پر تخلیق کے نئے در کھلنے نظر آتے۔ زمین زوئی کی مستوری روایتی شاعری سے ہم آہنگ نظر آتی ہے، اس کے ساتھ انہوں نے تصاویر کو جھلکھاتے ہوئے تجربہ کی رنگ دینے کی کوشش کی ہے۔ ان کے بارے میں یہ کہنا بے جا نہ ہوگا کہ وہ اپنی انفرادیت کے باوجود آذرونی کے اسلوب کی واحد علم بردار ہیں۔

دسی میون جنگ 11 جون 2003ء

مردم مردوں کی نسبت ابھی آرٹسٹ بن سکتی ہیں۔

نازی رہانی کو شکایت ہے کہ ہمارے ملک میں خواتین فنون لطیفہ اور خصوصاً کمرشل آرٹ کی طرف کم توجہ دیتی ہیں حالانکہ وہ کام مردوں کی نسبت بہتر طریقہ سے کر سکتی ہیں۔ ان کے مزاج میں نفاست مردوں سے زیادہ ہوتی ہے۔ اور جمالیاتی حس بھی مردوں سے برتر ہیں۔ نفاست، جمالیاتی حس اور فطری نزاکت خواتین کو مردوں سے بہتر فنکار بنا سکتی ہے۔

بیگم نازی رہانی نے 1925ء میں پنجاب یونیورسٹی سے کمرشل آرٹ میں آنرز کیا ہے۔ انہیں بچپن سے ڈرائنگ اور تصویر کشی کا شوق تھا اور اکثر وہ اسکول کے زمانہ میں اپنی کلاس کے لئے چارٹ تیار کیا کرتی تھیں۔ ان کے بننے چارٹ تصویریں دیکھ کے نازی کے والدین اور اساتذہ نے ان کی بہت بڑھائی۔ ان کی بہن کو بھی فنون لطیفہ سے بے حد دلچسپی تھی۔ رفتہ رفتہ تصویر کشی سے ان کی دلچسپی بڑھتی گئی اور اسی شوق کے تحت انہوں نے کمرشل آرٹ کو اپنانے کی ٹھان لی۔ کمرشل آرٹ میں انہوں نے آنرز کیا لیکن قبل اس کے کہ اس فن سے کوئی مالی فائدہ اٹھائیں ان کی شادی کے بعد اپنے شوہر نسیم رہانی صاحب کے ساتھ جو وزیر علی ایڈسٹریز میں چیف اکاؤنٹنٹ ہیں۔

نازی حیدر آباد میں آگئیں۔ مسز رہانی نے بتایا کہ ان کے شوہر بھی یہ نہیں چاہتے کہ وہ ملازمت کریں اور گھر کی ذمہ داری کی وجہ سے وہ بھی ملازمت کرنا چاہتیں۔ ایسی صورت میں کیا آپ یہ نہیں سمجھتیں کہ اس فنی تعلیم پر آپ کا وقت اور روپیہ ضائع کیا ہے؟ نسیم اس سوال کے جواب میں نازی رہانی نے کہا کہ کسی فن کو حاصل کرنے کا مقصد صرف یہی تو نہیں کہ اسے آمدنی کا ذریعہ بنایا جائے۔ یہ فہم تو ایسا ہے جسے حاصل کر کے ہم اپنی روزمرہ زندگی میں اور کئی فائدہ اٹھا سکتے ہیں۔ فنون لطیفہ کی تعلیم کا سب سے بڑا فائدہ تو یہ ہوتا کہ انسان کے مزاج میں نفاست پیدا ہوتی ہے اور اس کے ہر کام اور ہر عمل میں اس نفاست کا عکس نظر آتا ہے۔ اسی فن کو حاصل کر کے خواتین اپنے گھر کو کم سے کم خرچ میں خوبصورتی سے سجاسکتی ہیں۔ لباس کی ڈیزائننگ کر سکتی ہیں اور گھر کی پرانی چیزوں کو نئے انداز سے استعمال کر سکتی ہیں۔ مسز رہانی نے کہا کہ وہ ملازمت تو نہیں کرتیں لیکن کمرشل آرٹ کی تعلیم حاصل کرنے کے بعد وہ گھر بیٹھے بہت کام کر لیتی ہیں جن کے ذریعہ کفالت ہو جاتی ہے اور کام بھی اپنی مرضی کے مطابق ہوتا ہے۔ ظاہر ہے کہ گھر پر کام کرنے میں ان کے شوہر کو بھی کوئی اعتراض نہیں ہوتا اور وہ گھر کی دیکھ بھال بھی اچھی طرح کر سکتی ہیں۔ نسیم رہانی صاحب آرٹ کے قدر دان ہیں اور ہمیشہ نازی کی بہت افزائی کرتے ہیں۔ نازی رہانی کو مبارک باد کے کارڈ بنانے سے بہت دلچسپی ہے۔ عید اور نئے سال کے موقع پر وہ خود کارڈوں کے خوبصورت ڈیزائن بناتی ہیں اور یہ کارڈ نہ صرف اپنی طرف سے دوستوں اور عزیزوں کو بھیجتی ہیں بلکہ دوسرے لوگ بھی ان کے ان فن سے فائدہ اٹھاتے ہیں اور وہ سیمپلیوں کی فرمائش پر خوبصورت ڈیزائن بنا کر دیتی ہیں۔

نازی رہانی کی رائے میں کمرشل آرٹ فنون لطیفہ کی دوسری شاخوں مثلاً مصوری اور سنگتراشی وغیرہ سے زیادہ اہم ہے کیونکہ ہم اپنی عملی زندگی میں اس سے اچھی طرح فائدہ اٹھا سکتے ہیں۔ انہیں اشتہار تیار کرنے سے بہت دلچسپی ہے۔ اور خالی وقت میں وہ اشتہاروں کے ڈیزائن بنانے، کارڈ تیار کرنے اور لباس وغیرہ کی ڈیزائننگ کا کام کرتی رہتی ہیں تاکہ وہ کام کرنے کی عادی رہیں۔ ان کا ارادہ یہی ہے کہ کچھ عرصہ بعد وہ ڈیزائننگ کا کام پابندی سے شروع کر دیں گی۔ کمرشل آرٹ کے علاوہ نازی رہانی کی تجزیہ آرٹ اور ستارہ بجانے کا بھی شوق ہے زمین العابدین ان کے پسندیدہ آرٹسٹ ہیں۔

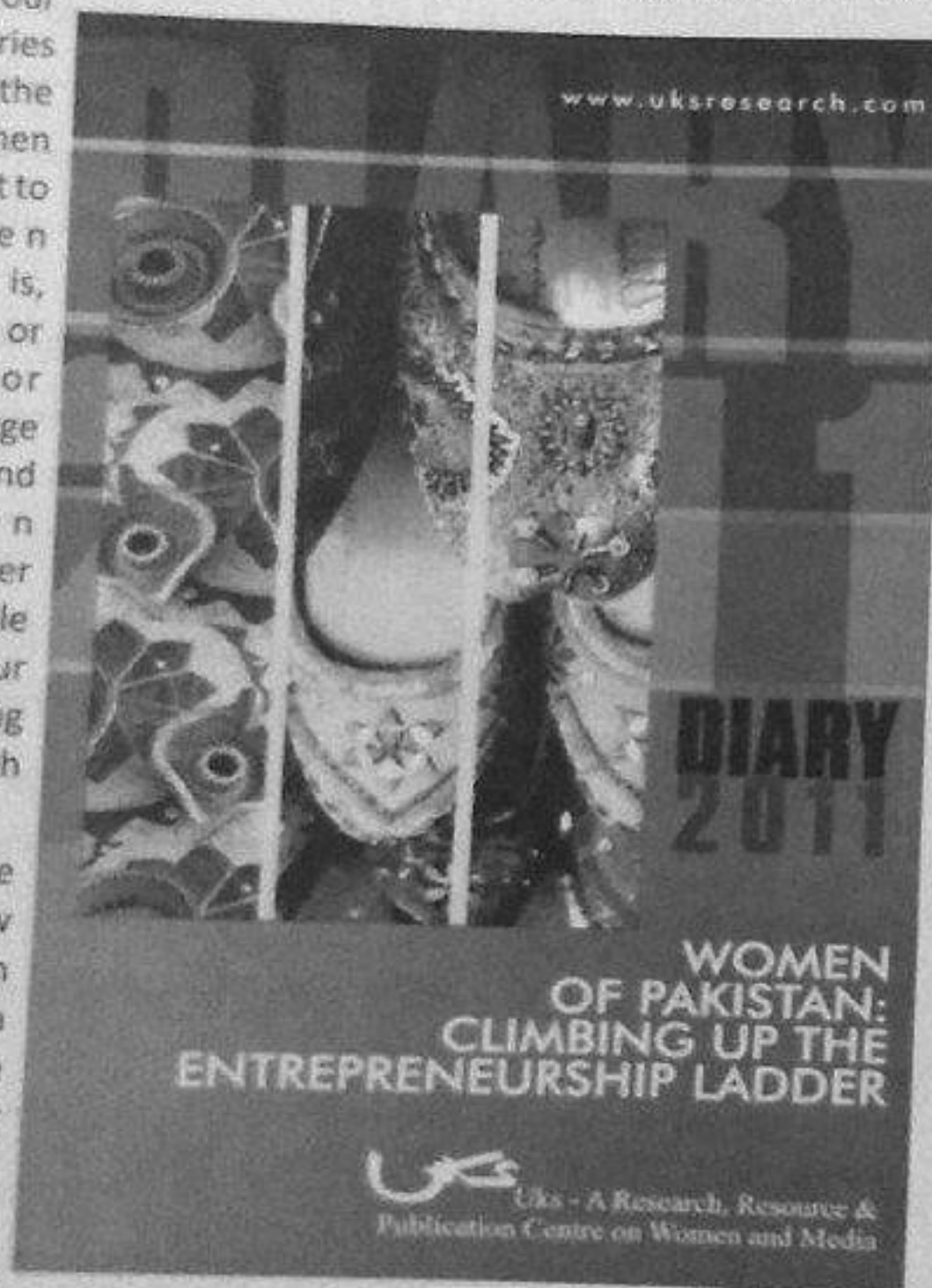
یاسین کاظمی: اخبار خواتین، 20 مئی 1967ء

Why did Uks choose 'women entrepreneurs' as the theme for the 2011 diary? Our interest in this area owes to the initiative taken by Uks and CIPE (Centre of International Private Enterprise) in 2009 when a series of radio programmes on women entrepreneurs in Pakistan were produced by OPE, Uks and LCCI (Lahore Chamber of Commerce and Industries). Our main aim was to gather success stories of women who were engaged in businesses (big, small and medium) from all across the country, and bring them to the notice of the public through the various FM and AM radio channels. The series was named 'Aurat, Maeeshat our Karobar' (Women, Economy, and Business) and has, so far, been aired by more than a dozen radio channels, including the National Broadcasting Services of the Pakistan Broadcasting Corporation.

At the initial stage, when the Uks production team began discussing themes for the programmes, we were confident in our endeavour to focus on success stories and through such efforts highlight the issues, problems etc. Faced by women entrepreneurs' It was rather difficult to locate individual women entrepreneurs', as there was, and is, very little content available in media or survey reports, the Internet or elsewhere to enable us to fully gauge the overall situation, impediments and achievements of women entrepreneurs' in Pakistan. Whatever information and statistics we were able to gather was essentially based on our survey of old news publications, using the Google search engine or through personal contacts.

Achieving our aim to highlight the many untold success stories of how women had struggled to establish themselves and their businesses was a big challenge. Although there were some names that kept coming up, their faces and stories were already known to the public and we were in search of women and their experiences that in the normal course would never be made known to the larger world. With time and our best efforts, the Uks radio production team did collect a number of such stories of hitherto unknown women who are engaged in businesses and have successfully struggled and established themselves in what is otherwise still very much a man's world. The radio series was a big hit and in the process we were privileged to learn so very much more about women entrepreneurs' of Pakistan.

With a view to sharing these success stories with our readers, we decided to dedicate the Uks diary for 2011 to these courageous and dedicated women entrepreneurs'. This diary will



only be a small window into the professional lives of women entrepreneurs, the kind of socio-cultural environment they live in, their struggles, any lucky breaks that boosted their personal efforts, and ultimately, how they succeeded and reached the top.

In our search for content—first for the radio programmes, and now for the diary, we discovered that women entrepreneurs' do not function in isolation. They have to work within the same macro, regulatory and institutional framework as their male counterparts. We also found that for the vast majority of women entrepreneurs' in Pakistan, it has been a long, arduous journey as the first impediment to the success of any woman who decides to start up a business, is the gender bias embedded in our society. The gender bias serves as an impediment in many ways; in the form of limiting women's mobility, lack of information as well as difficulties in accessing relevant and necessary information, lesser/limited opportunities to interact with other entrepreneurs', both male and female, to actively participate in economic forums, access to business development services, and many more.

We also learnt through our research that the business environment for women in Pakistan reflects the same complexities that exist for women generally. These are the social, cultural, traditional and religious elements that are so deeply embedded into the ultra-conservative patriarchal system that prevails within Pakistani society and are the root cause of the lower status of women. But, gender biases or male domination of our society are not the only impediments. Women entrepreneurs also have to face double hardships while going through the processes of establishing their own business as there are no mechanisms to facilitate women who are beginners or want to start up a business.

However, despite the problems and issues being faced by women entrepreneurs', there is much that is positive as the first generations of women in business have paved the way and we find more and more women becoming part of the previously exclusively male business community. Women are now entering new areas of entrepreneurship; manufacturing, trading, and even exporting their products to various international markets. However, these valiant and indomitable women need continued, sustained, and significant support, encouragement and affirmative action at every level, beginning with their family and leading to State-level initiatives. The government has a major role to play here, for the betterment of the country as a whole, as well as for the individual businesses and support industries.

This diary is a further attempt by Uks to acknowledge the efforts of these women and pay tribute to them all. We would also like to express our apologies for the exclusion of large numbers of women who deserved to be mentioned in this diary but as mentioned earlier, we have not been able to reach due to dearth of information.

At Uks, we had also endeavoured to compile a chronology of women entrepreneurs and their development in national and international markets but due to lack of data this has not been possible at this point of time. However, we must not be disheartened, for every step we take is a step forward and I would like to say, on behalf of my entire team and myself, that our 2011 Diary celebrates the progress made by all women entrepreneurs', whether involved in ship-breaking, jewelry-making, garment manufacturing, or even selling straw baskets, as Uks believes that each individual enterprise carries its own importance and has its own place in society. We acknowledge the hard work and effort that every woman entrepreneur puts into her business.

At this point we would like to take our readers down memory lane. Beginning with Ms Razia Ghulam Ali, a woman who manufactured and supplied electricity poles and pipes to the

The Uks Diary appears to be turning into a regular annual feature. We thank our friends and supporters, particularly women's groups and activists, for their encouragement. We hope this Diary will not just remain a practical tool for organizing one's time, but will, in due course, become per se a keepsake, as a historical record of various faces of the journey of Pakistani women.

This year the Diary focuses on women's press. It contains excerpts from journals dating back to 1884. These vignettes are being reproduced verbatim, and kept in their original form, to provide a feel or flavor of what was being published on, for, and in some cases, by women, on women's pressing issues of the day.

In view of the fact that these writings span across more than a century, it also needs to be mentioned here that we have included mostly those writings which pertain to Muslim women in pre Independence (British-ruled) India. The post-Independence works pertain only to Pakistan.

Starting with the first bi-weekly journal for women in 1884, the main theme that runs throughout is that of the perceived need for reforms towards the progress and development of women. However, such reforms are always portrayed as being well within religious parameters and socio-cultural boundaries. While the practice of *purdah* is not totally rejected, it is discussed in a more progressive light, for instance, by mentioning the Islamic injunction for Muslim men to lower their gaze in front of non-related women (*mardon ki aankhon ka hijab*).

Women actually appeared in print in 1898, with the publication of "Tehzeeb-e-Niswan" by Syed Mumtaz Ali and Muhaminadi Begum- the first husband-and-wife team. It is intriguing to note that in British-ruled India, in contrast to Victorian England, it was not considered necessary for respectable educated women, from elite families, to hide their female identity under a male pseudonym - as writers.

Although majority of the periodicals, magazines, journals meant for women did compose such traditional subjects as cookery (recipe) sewing, fashion, beauty care etc., yet there were always articles and features on serious topic, such as the need for health care and education for women, the curse of dowry, preference for having a son, and other social evils, as well as various burning topics of those days.

Despite the fact that for over a century there have been women's journals, many of them

with women writers, and now some also with women as editors, sadly the initial driving force, zeal and enthusiasm for addressing serious social issues, seems to have waned, and currently there appears to be a retrogression. Though indicators of women's socio-economic status are slowly but steadily improving, e.g. in education, health and employment, and numbers of professional women journalists, including some internationally renowned names, are increasing, we have just a handful of individuals writing on such issues.

In fact, in contrast to the writings of the late 19th and early 20th centuries, it would appear that instead of becoming more progressive and emancipated, some of the popular Urdu digests targeted at women are becoming more retrogressive and very commercialized. They appear to be objectifying women, rather than being sensitive to the norms of feminist discourse and the need for "political correctness". They trivialize serious issues, such as dowry, marriage, divorce, *purdah*, women's employment, social mobility independence and decision-making. They encourage and perpetuate stereotyped notions of femininity, submissiveness dependence, and home-making, while glorifying the sex's "macho" man,

It appears that some things never change! Any man or woman who favours the concept of 'modernity' or 'modernization' is still branded as being 'anti-Islam' and espousing '*maghrabi taqleed*' (imitating the West) or '*maghrabiyyat*' (Westernization) - the former being seen as sacrilege and the latter as something with very negative and harmful connotations. Under such prevailing circumstances, it is still extremely difficult for female or male writers to attempt to bring about changes in general (majority) attitudes or behaviour regarding gender roles and relations.

This brings the concept of 'modernity' into popular disrepute and perpetuates the longstanding struggle between the modernist reformers and the traditionalist conservatives.

A progressive women's press has not developed - not to the same extent as that in similar or neighboring countries, comparable with, for example, Manushi or Kali or Virago or Zed Press. Nor has it even come close to being mainstreamed in the national print media. Despite some eminent names in women's studies, gender analysis, women's development, female activists and women journalists, there is still no serious and sustained journal on women's issues, and we continue to see a plethora of popular magazines, such as *Pakeeza*, *Dosheeza*, *Khawateen* digest, *SHE*, *Women's Own*, etc. Even those who do write very strongly on women's issues, do so in specially designated "Women's Pages", thereby further ghettoizing these issues. However, one must admit that still a few women have broken out of the mould and have made a name for themselves in the mainstream print media.

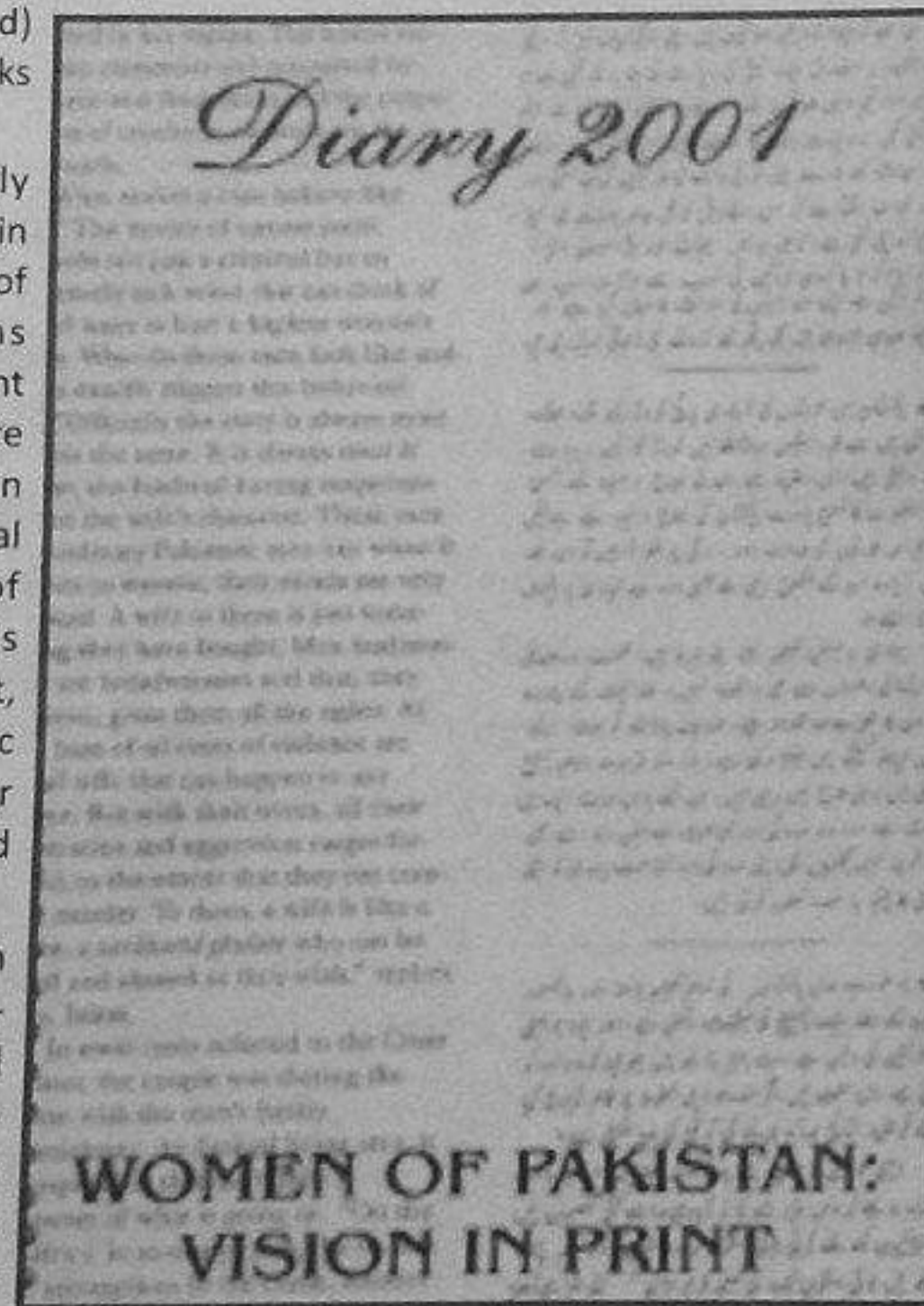
Notwithstanding the above scenario, we are not pessimistic about the future of women's journalism, writings and publications. As long as there are still fearless women (and men) writers around, writing on women's concerns - and there are indeed some - we know that they will carve out a niche for themselves somewhere. We keep hope alive!

In the end, Uks would like to thank all its friends for their support in , the publication of Diary 2001. Special thanks to Ms. Tahira Abdullah for her commitment, and Mr. Ahmed Saleem for his guidance. Uks would also like to thank Nausheen and Leonard D'Souza of Gauher Research Institute of Pakistan (GRIP) for providing us with valuable data

Wishing you a Happy New Year

Tasneem Ahmar

Director



Ms. Fatima Mansuri

Ms. Fatima Mansuri is active in disability advocacy, a member of the Disabled Peoples International Pakistan 1988, and National Council member, Founder and Chairperson DPIP Karachi Sindh. She is visually impaired for the last 15 years. Trained in journalism and home economics, she was the first woman appointed as Controller Programs (Research), Pakistan Broadcasting Corporation (PBC), a position she retired from in 1989, after 37 years of service with PBC. She has participated in numerous meetings in various cities around the world as delegate, consultant or resource person, on issues related to media, disability, women, home economics, social welfare. In 1999, she participated in the Asia-Pacific Regional Symposium Women 2000, Bangkok, as the only woman with at disability of 300 women delegates from the region, to prioritize issues of women with disability. She has also contributed to the inclusion of the concerns of women and girls with disability in the Platform for Action of the UN Fourth World Conference on Women at Beijing in 1995. She is a member of the International Network of Women with Disability. She has been involved in a number of projects related to women and disabilities in Pakistan and is currently working on the establishment of a "Resource and training center for women and girls with disability", at four semi - urban, low income areas of Karachi.

United Nations ESCAP - October 25-28, 2002

خاتون صحافی کو میگزین بند کرنے کے لئے دھمکیاں

خاتون صحافی اور چیف ایڈیٹر ماہنامہ "وقت" کو مسلسل دھمکیاں موصول ہو رہی ہیں کہ وہ اپنا میگزین بند کر دیں۔ تفصیلات کے مطابق خاتون صحافی کوثر لودھی کے موبائل فون، آفس اور گھر کے نمبروں پر غیر اخلاقی اور دھمکی آمیز کالوں کا نہ ختم ہونے والا سلسلہ شروع ہو گیا ہے یہاں تک کہ نامعلوم افراد ان کے گھر اور آفس دھمکیاں دے رہے ہیں۔ خاتون صحافی اور ان کو دھمکیاں دے رہی کارروائی کے نتیجے میں نہ صرف میگزین بلکہ جان سے بھی ہاتھ دھو رہی ہیں۔ اس صورتحال میں کوثر لودھی نے آئی جی اسلام آباد سے رابطہ قائم کیا جس پر انہوں نے اسلام آباد پولیس کی جانب سے مکمل تعاون کا یقین دلایا۔ اس کے علاوہ خاتون صحافی نے اس سنگین صورتحال کے پیش نظر وزیر اعلیٰ پنجاب چوہدری پرویز الہی سے براہ راست مدد کی اپیل کی۔

جنگ: 11 جون، 2007ء

PAKISTAN: Broadcast Media Still Reeling from Clampdown

Asma Shirazi is the only female anchor in Pakistan who is banned from appearing on the air.

In a way, Asma Shirazi, special correspondent on the private television channel ARY One World, is relieved that she is not doing her show.

"At least I don't have to compromise to the present dictator's Machiavellian tactics or succumb to power politics," she said, referring to Pakistan President Gen Pervez Musharraf's clampdown on Nov. 3, 2007 given what he cited as a "rising militancy and interference" by the judiciary.

The conflict between Musharraf and the judicial system came to the fore on March 9, 2007 after the former suspended Chief Justice Iftikhar Muhammad Chaudhry for alleged 'misconduct'.

Chaudhry supporters, though, believe that the suspension was a result of the court's indictment of the government's alleged corrupt activities. The move sparked protests and boycotts by lawyers in major cities in Pakistan, which resulted in violent clashes with the police.

Asma Shirazi is the only female TV anchor to be banned from appearing in any of her programmes. She is one of the six popular anchors from three private channels that remain off the air, although the government has allowed them to resume transmissions after negotiations with their owners.



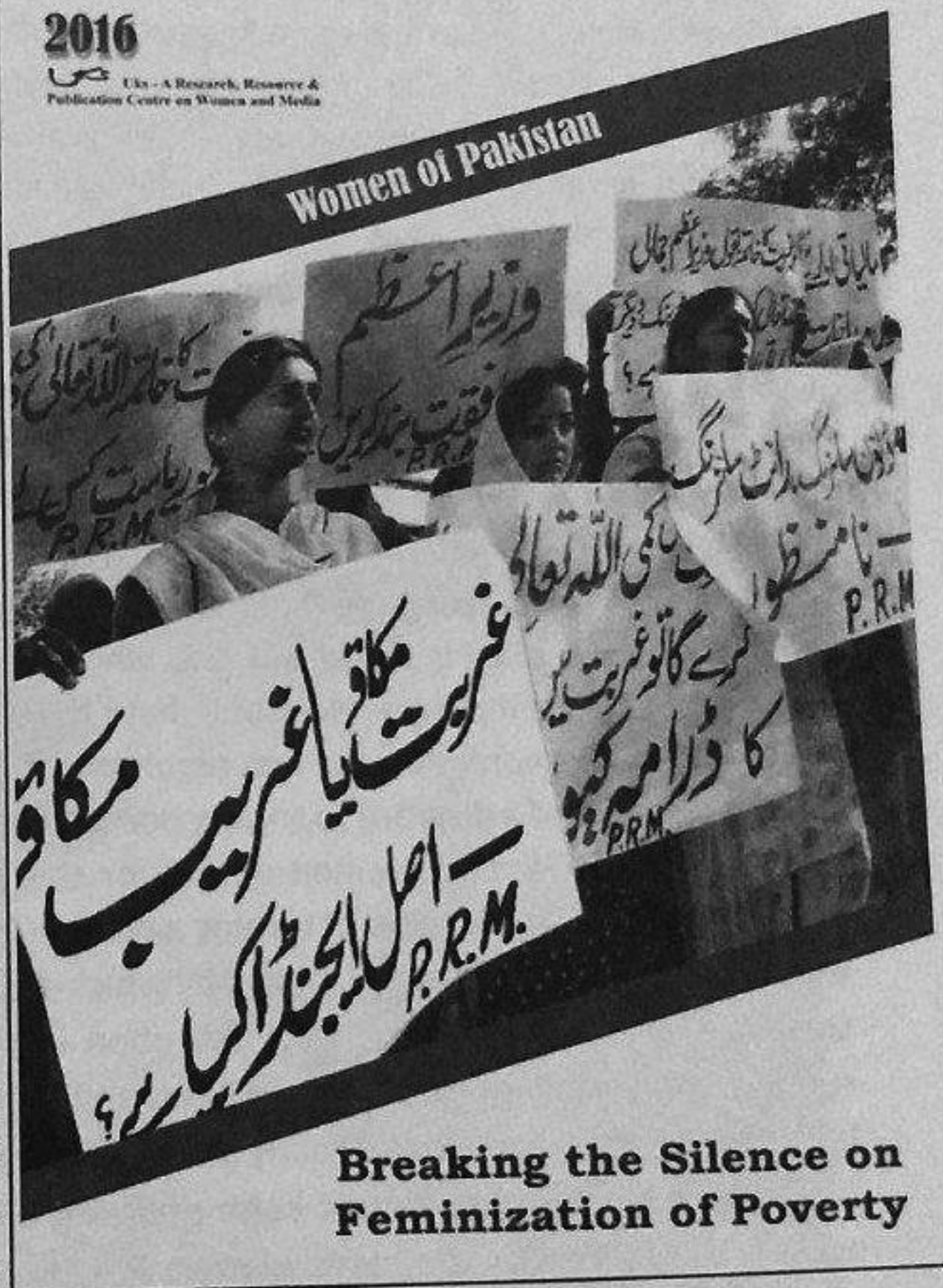
*Zofeen T Ebrahim: Asia Media Forum, 2008-02-08,
<http://www.theasiamediaforum.org/node/797>*

Someone asked me 'What is the theme of the 2016 Uks diary? I replied the 'Feminization of Poverty', only to discover that the media person posing the question had no idea what the feminization of poverty was! I found myself quite taken aback by the fact that certain members of the media, particularly those in key positions, were so ill informed. It occurred to me that where ignorance of such critical issues to Pakistan and to the world was so often highly visible in members of the media, what hope was there that members of the bureaucracy, the military, and the rest of civil society would comprehend the urgency of issues related to the 'feminization of poverty'? The first step in formulating policies which encourage a gender balanced society is to acknowledge the bias everywhere against fifty percent of the population of Pakistan, the women. It is only when the 'taboos' in the bureaucracy (and the powers that be) realize how detrimental their present, gender biased policies are to the wellbeing of all Pakistanis, and to the nation and country as a whole, that things may change for the better.

In the present climate of general ignorance, how and from whom do concerned citizens/groups demand gender-disaggregated data on the labour force, for example? In so far as the media is concerned, only well informed, aware, intelligent women and men can endeavor to fulfill the mammoth task of educating the public and holding the ruling cliques to task so that they too may fulfill their promises. Thus, this year's diary is focusing on issues pertaining to the 'Feminization of Poverty' in an attempt to highlight relevant issues for members of the media as well as the general public so that they may use the knowledge to achieve development goals, including gender balance in all areas of life.

The diary carries content about women's disproportionate and rising share of poverty worldwide, thus, the 'feminization of poverty' described by UNIFEM as 'the burden of poverty

borne by women, especially in developing countries'. It also places importance on analyzing gaps in gender in poverty analysis and policy, with a special focus on media coverage or lack thereof of 'feminization of poverty'. When conducting research for this diary, we were hampered by the dire lack of 10 available data even though we searched as far back as the 1960s, i.e. editorials, columns, and opinion pieces in the print media. We found that this term is, at best, mostly used in a superficial manner, often unsubstantiated, and ignoring what constitutes the core issues. Writers and reporters do not go beyond the surface and write simply about the helplessness of poverty-hit women. This patronizing, often sermonizing tone



Women and Health

Subject Area: Mother and child healthcare, maternity health concerns, health situation and concerns. Women and girls' access and over health facilities, morbidity and mortality, women's health infrastructure, mental and emotional illness.

Key Issues: Reproductive rights, basic health facilities, health policies, gender biases, traditional health tips, sexist language in advertisements, girl child, vaccination/immunization, absence of counseling, sex selective abortions, breast-feeding, vitamin A, nutrition, AIDS, lack of information and education, lack of health decision-power, delay in provisions of healthcare facility, antenatal care.

CEDAW Articles 12-1.2 and 5b
BPFA pars 105.

NPA The NPA (National Plan of Action) ensures the adequate and balanced provision of health care services and visible gender balanced policies to decrease maternal mortality, morbidity, disability, and nutritional deficiencies and strengthen decision-making regarding their health and reproductive choices.

Situation analysis: Pakistani women have extremely poor health indicators and a high mortality rate of 350. 100.000 live births. These are mainly due to socio-cultural barriers. inadequate availability and access to prima, and reproductive health care services, and slow progress in socio-economic development in all spheres of life including family planning, rural water supply, nutrition and education sectors. The reproductive risks faced by women are high. The intensity of maternal morbidity and disability is mainly due to anemia, malnutrition, high pregnancy rates, infertility and other feminine diseases. In Pakistan, about 41.1% of all pregnant women have hemoglobin under 12 gm and about 40,000 women die every year during childbirth. Women faced numerous health problems during reproductive years and beyond. This is mainly due to the lack of knowledge about the danger signs of pregnancy by the women themselves, their families and majority, of healthcare providers. Pakistan is one of five countries in world, where lowest rates of maternal care have been found. The lack of family health decision-making power of women and domestic violence are other important underlying causes of poor health status. In Sindh, most of the women have to seek permission from male members prior to seeking healthcare for themselves. A large majority of girl children are treated with domestic and religion based health tips only. The negative reproductive health consequences of increasing violence against women include physical and psychological trauma, clinical and emotional problems and increased susceptibility to infection reproductive tract infections (RTIs) Sexual Transmitted Disease (STIs) and HIV/AIDS. According to a recent study by the Community Health Sciences (CHS) of the Aga Khan University, married women were more likely to suffer mental disorder stresses concerning marital problems statistics showed that these stresses were due to 40% suffering from low income problems. 30 % from disputes with their partners, 25% from verbal abuse by their in-

laws and 5% had too many children.

Frequent political changes and structural adjustment programs have resulted in declining budgetary allocations for the health sector. However, some positive measures to improve women and girls' health are being taken through facilitating partnerships between government agencies, NGOs, the private sector and donors.

Key Actions required:

Stress on Life Cycle Approach to health and healthcare for women and girls based on women's rights.

Create awareness to promote Emergency Obstetrical Care (EOC) to reduce maternal mortality.

Create awareness among women to seek help from psychiatrists in the case of mental and emotional illness, instead of going to faith healers for exorcism of evil spirits.

Integrate reproductive health with women's development and rights.

Collect and disseminate data on early age marriages and their consequences.

Investigate and disseminate information on the inappropriate utilization of health resources by the health department.

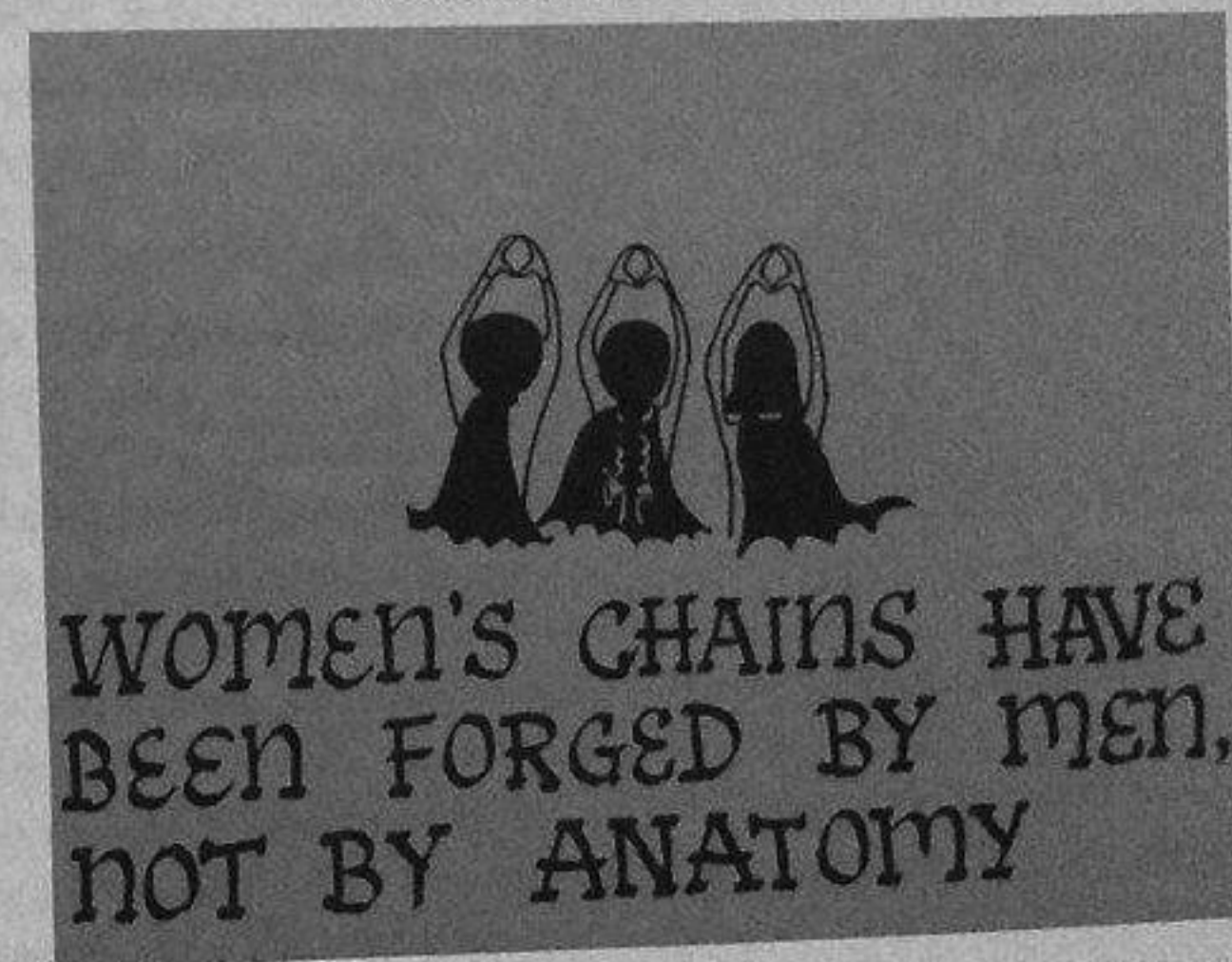
Create awareness about socio-cultural superstition and their and their impact on women's health.

Write to promote breast-feeding.

Disseminate information about HIV/AIDS.

Press Kit for the promotion of WOMEN'S RIGHTS

Developed by Inter Press Communication, 2001



Media coverage of SDGs must have gender as a crosscutting theme. This can be done through gender integration, which requires the media to realise that women's views, perceptions, needs and aspirations shape the development agenda as much as those of men. This requires that gender be integrated into media policy planning, programming, implementation and information dissemination. Gender mainstreaming is a means of consciously raising the visibility and support to women's contributions to poverty alleviation. It is important to note that in achieving gender equality there is a conscious effort to ensure that one's rights or opportunities do not depend on being male or female. Unfortunately, most media fails to be aware of the fact that its efforts and contributions to poverty reduction must be coupled with actions to eliminate gender inequalities in order to promote sustainable human development.

The question that needs to be asked is not only what can be done to implement SDGs in Pakistan but also how can the media be made partners in this process? First of all, the approach needs to be changed. They should be structured as Pakistani programmes or programmes for Pakistanis, not government of Pakistan's programmes. There also has to be political will and commitment to take development messages forward, and also to be participatory. There has to be firm belief that SDGs are not just programmes /projects, but a movement which requires wholehearted commitment from all segments of society.

The media needs to be mobilized at every level. Language barriers need to be overcome. Although Urdu is the national language and is widely spoken, people in some districts are restricted to communicating in their local dialects only, and hence information should be given in the language of that area. Also, interactive methods of communication, such as theatre, can lead to a better response. Understanding that we are largely a segregated society, we should keep in mind the various strata of society. An effective media strategy has to be a broad-based strategy giving space to various segments such as, women, minorities, youth/children and also keeping them in one loop. The most important factor that needs to be utilized is Pakistan's private media and tele-communication network. Pakistan has one of the largest cellular phone networks in Asia, and people at practically every rung of the socio-economic ladder have access to cell phones. Radio and informal messages through cell phones can motivate people and help achieve set goals.

In order for the media to contribute to the achievement of SDGs, the information gap between the media and the SDGs needs to be bridged. Coordination between the two is required, such as updating the media about progress regarding the goals. A full-fledged communication strategy should be developed with regard to taking forward best practices and tracking down failures and reasons. It needs to be emphasized that the SDGs need to be reported through the gender lens and in languages of different communities. The youth needs to be enlightened about this movement as well, in order to ensure more effective implementation. One of the most important steps that needs to be taken is a higher level of journalistic training about the concepts of SDGs and how to report more sensitively through continuous orientation and update.

One wonders if all this will be given any thought by our media? And by our governments?

Wishing you a happy, safe and peaceful new year!

Tasneem Ahmar

Director,

Uks Research Centre

Primary Education: Plan to Enrol 5m out-of-school Children by 2016 a pipe dream

Riaz ul Haq, ISLAMABAD: As the Pakistan Muslim League Nawaz-led government continues to grapple with the circular debt and energy crises, primary school education has been put on the backburner — until recently.

State Minister for Education Balighur Rehman has taken a keen interest in the out-of-school children (OOSC) issue that has been plaguing Pakistan for decades. In collaboration with Unicef and Unesco, the Ministry of Education, Trainings and Standards in Higher Education has compiled a comprehensive report that dissects the current state of education in the country. While the figures may be appalling, the government's plan to enrol 5.1 million children from the ages of five and nine under a three-year National Plan of Action from 2013 to 2016 and comprising a four-tier strategy is encouraging yet ambitious.

The four provinces, Azad Jammu and Kashmir, Islamabad Capital Territory (ICT), Gilgit-Baltistan and Fata are covered in the plan, which is expected to cost Rs188 billion.

Punjab appears to have the most ambitious plan, as it aims to achieve 100 per cent enrolment by 2016, while the country is expecting to reach 91 per cent overall by the same time period, according to the report.

As of 2011-12, 6.7 million — or 32 per cent — of children in the five to nine age-bracket were not enrolled in schools, a number which is expected to be brought down to 2.1 million by 2016. According to various Economic Survey of Pakistan issues, the total education expenditure as a percentage of GDP has been abysmal over the years.

Since 2003-04, it has hovered above the two per cent mark, hitting a low of 1.8 per cent in 2010-11. The government is planning to enrol the children in public sector formal and non-formal schools, feeder schools, private sector schools and madrassas.

The four-tier strategy includes enrolment in existing schools, establishment of additional rooms and hiring of more teachers, building new schools and introduction of incentives for the children.

Strategy A

Focus on enrolling OOSC in existing primary schools with underutilised capacity. Several closed schools which can be made functional may also be used. Children above the age of seven will be enrolled in non-formal basic education, feeder schools or madrassas.

Strategy B

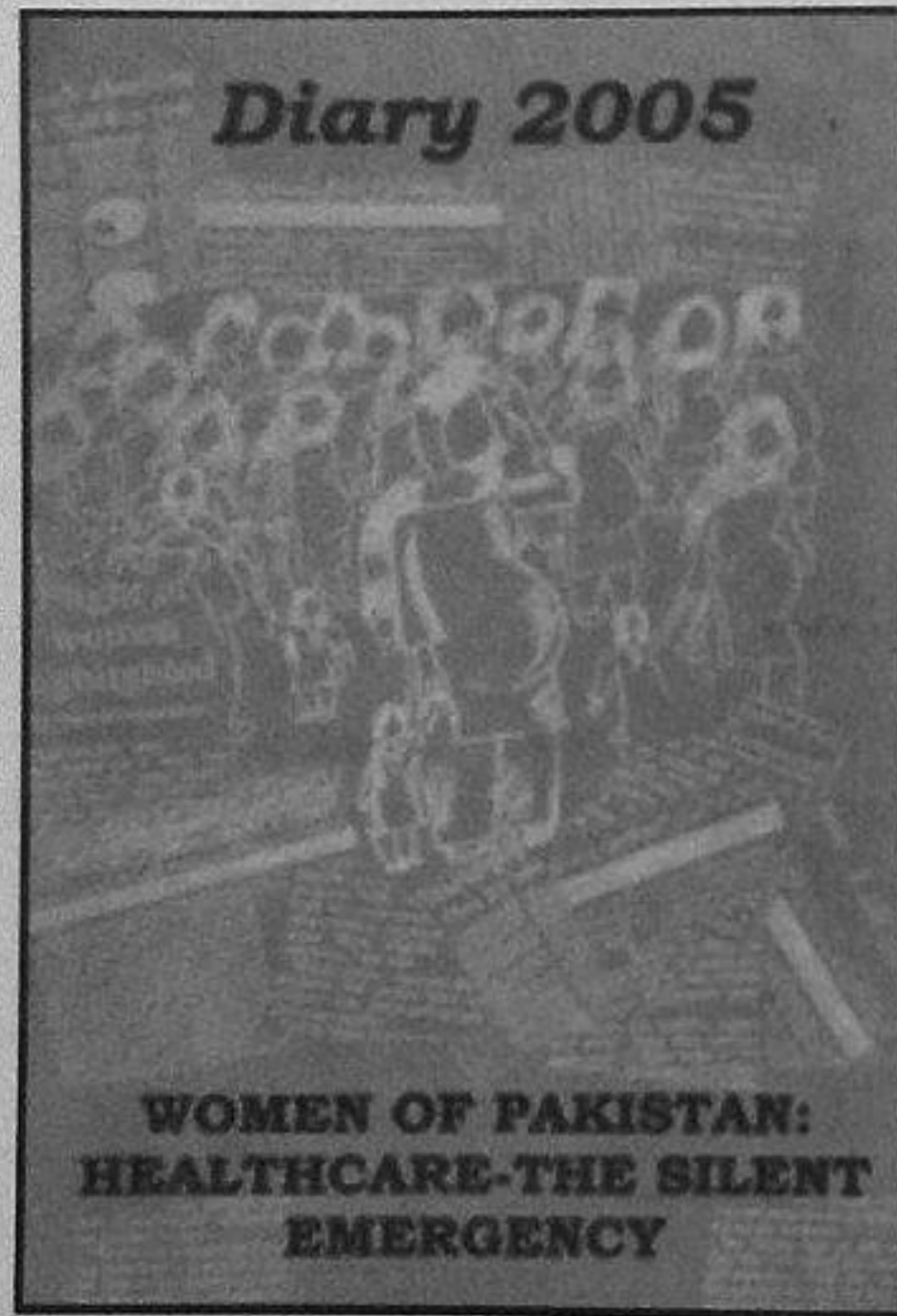
In existing public formal schools, where extra space is available, an additional classroom and teacher will accommodate new students.

ANY ONE of us who is concerned with women's lives cannot ignore or overlook issues of women's basic and reproductive health rights. To improve the status of women in our society we must recognize all health problems that women face. To begin with, there are problems of inequality. Where food is never enough, it is always the women who go without eating. Heavy labour, at home and outside, lack of nourishment affects women's health adversely and the whole vicious cycle of ill-fed women giving birth to unhealthy children followed by infant mortality starts. Violence against women - whether inside the home or in the public sphere - is widespread, and the consequences are as much a physical and mental health issue as they are legal and socio-cultural. With inadequate and inconsistent family planning programmes, plus faulty service delivery mechanisms, the childbearing strain is tremendous. Infertility is a neglected issue. Son-preference is still very much a fact in most Pakistani families. Neglect of the girl child still continues and early marriage is still a curse that contributes heavily towards the rising morbidity and maternal mortality figures (MMR).

It is a horrifying fact that in Pakistan OVER 30,000 WOMEN DIE ANNUALLY IN CHILDBIRTH ALONE. This translates into around 575 women dead every week, which is more than the average jumbo jet (which carries around 400 passengers). 1 in 38 women dies from complications of pregnancy. Yet, the high MMR is probably the most ignored tragedy in Pakistan. This is one emergency that carries no screaming headlines in the print or electronic media, and hence, is no cause for alarm bells to ring in the corridors of the high and mighty policy-makers and legislators. It is indeed A SILENT EMERGENCY.

Yet, one may argue that Pakistani women have come some way from the time when none of these issues were even raised. Women's health concerns are emerging and some of those taboos and controversial issues are seen to surface. Yes, efforts have been made, and some have been successful to a small degree, but we also see that health, and particularly women's reproductive and sexual health, is still not a priority area in our national or provincial policies or budgets.

Women's reproductive rights are still frowned upon, particularly the right to control one's own fertility. Although abortion is illegal, yet around 890,000 abortions are performed annually, the vast majority by untrained dais (TBAs) and quacks, in an unhygienic and sepsis-prone environment. Subsequently, when a few of the women suffering from complications arising



from botched backroom abortions show up at urban hospitals, it is either too late, or doctors are reluctant to take on the medico-legal implications of handling such cases which, in any case, are just the tip of the iceberg.

And now we have the latest threat of HIV/AIDS. The evidence shows that women are more vulnerable to HIV/AIDS infection and it is worse in Pakistan, ignorance have put women at a much higher risk. This is especially so in certain groups, such as commercial sex workers, and spouses of returning migrant workers, truck drivers and intravenous drug users.

What can be done to improve this depressing and pessimistic scenario? We need to challenge feudal and patriarchal power relations that have remained unchanged over centuries and millennia. We need to advocate and lobby with the legislators and highest-level policy-makers. We need to involve men if we desire to improve the health conditions of women; especially if we are concerned about the health status of the under-served rural women, those who live in unnerved urban slums, the unaware middle class women and the migrant population. It is not an impossible task. It can and must be done on a priority basis.

We at Uks have tried to make our own small contribution towards this huge task by taking up the issue of women's health rights for this year's desk diary. And as our past diaries have demonstrated, once again we have tried to reproduce what our print media, has written on these issues. These editorials, articles, feature's and reports are an indication that issues are being taken up, though as our research tells us, it is not on a regular basis: What is really needed is the commitment and will on the part of the news publications - to write and report on these issues, not casually but with a passion. Our electronic media state and private - must also look at ways of presenting these issues in a more convincing manner. Plays, discussions, interviews and chat shows must take up women's health issues as seriously as they do with political issues.

Initially, I and my research team had a more rose-colored view of the subject (based in part on the print materials we had dug up), but our dear friend and consistent supporter, Tahira Abdullah, who has been and continues to provide substantive assistance to our annual diaries, showed us, with irrefutable facts and figures, that the current status of Pakistani women's health is not a cause for jubilation. And to put it in her own words: "Although I have supported Uks' optimism regarding Pakistani women's situation in each of the themes of the previous diaries, I cannot be optimistic about this year's theme, as it simply would not be true the facts of the ground realities do not support it."

Thus, this year's desk diary is dedicated to the millions of Pakistani girls and women who have already lost their lives and the millions more who would continue to lose their lives and their health, only because they have no access to basic and reproductive health services and no control or decision-making powers over their own bodies.

Please accept my apologies for ending this editorial on such a pessimistic albeit realistic note.

Wishing you a healthy, productive and fulfilling New Year.

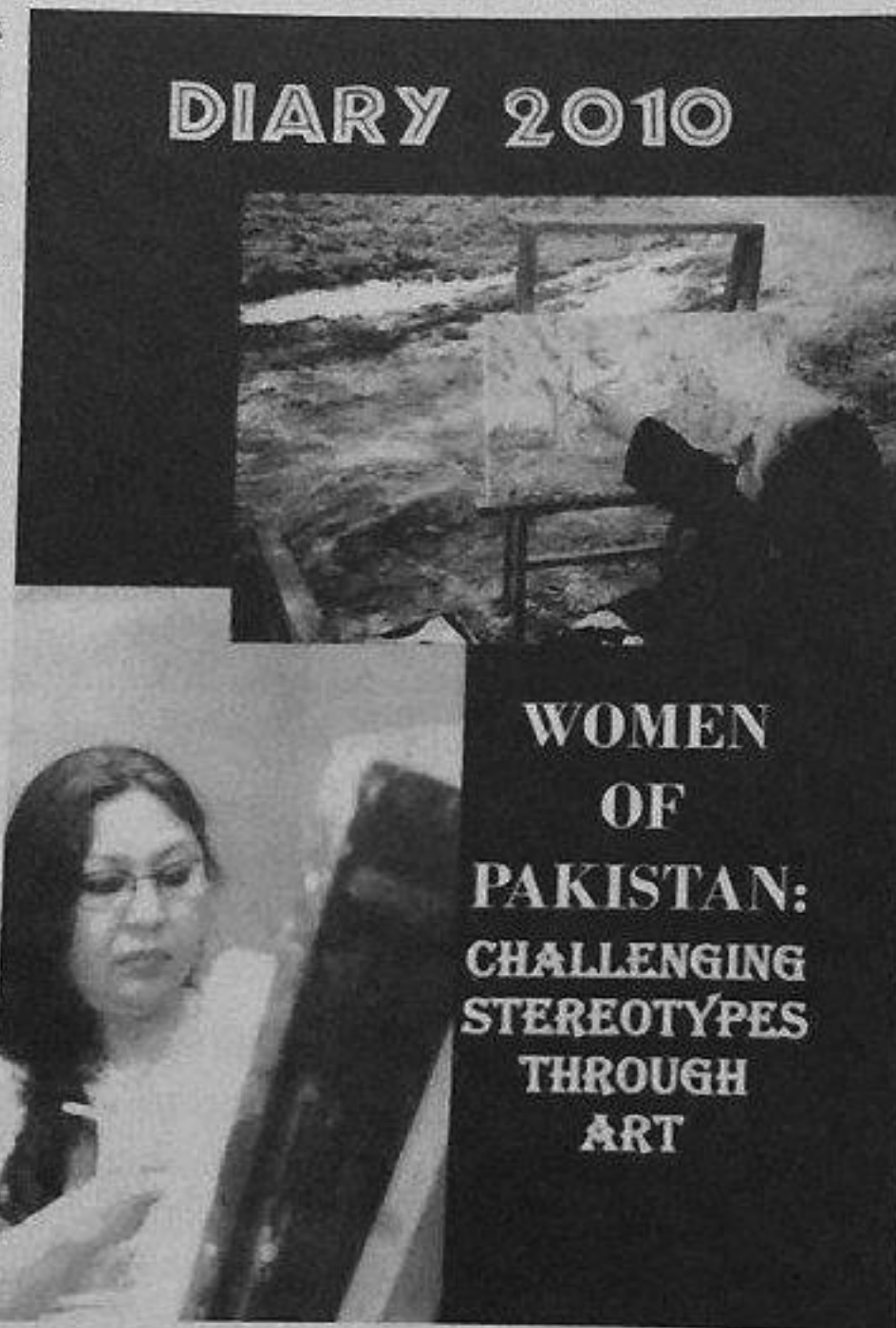
Tasneem Ahmar
Director

**I AM
SO
HUNGRY**

it hurts.

What you are holding in your hands is Uks annual desk diary which is brought out around this time every year. It may look like an ordinary diary, but it is not. It is an outcome of year-round hard work, dedication, commitment and passion, all put together in around a 100+ pages. Beginning with the selection of the theme of the year, the process then involves gathering of material - written and visual - including facts and achievements for the chronology. Though almost impossible to accomplish, every effort is made to include as many names and every care is taken not to exclude any. Thus, this carefully selected and painstakingly put together compilation is turned into a collector's item - informative, interesting and insightful. It is an attempt to give our 1p readers a glimpse into the history of Pakistani women, their work, important events, achievements and changing trends of the selected theme. And of course, writing the editorial for each year's diary, conveying my thoughts - encompassing the theme in its entirety—deeply and profoundly, is as intense an undertaking as the compilation.

Researching for this year's editorial and going over the works of painters both male and female- from 1947 till 2009, sifting through backdated editions of Pakistan Quarterly of the 1950s, Akhbar-e-Khawateen of the 60s, old press clippings of yesteryears, has been a great learning experience. It made me realize that what I was looking at, were not mere art works, these were paintings reflective of the specific social and political development of each era in which they were created. I was reminded of these lines that I read somewhere (and I find them so true) that, "You can see, hear and feel all kinds of things and resonances in a painting, if you are sensitive and discerning and imaginative, like a child. You can make yourself open to a state where you are immersed in the image, nothing else matters, it becomes a powerful means of awareness and consciousness." I noticed how, in the early, post-independence days, art was- like most other professions- a male-dominated field. Male painters were not only flourishing - establishing and running art studios they could be unconventional, paint nudes, objectify women, and still face no objection. On the other hand, women painters of the 1950s and '60s appeared to face resistance - on many fronts and found it



difficult to deviate from the set norms of 'socially acceptable' themes and ideas. The majority of them could create their niche only in areas which were less threatening and had to restrict themselves to landscape, still life, and portrait painting. However, as I gathered, it was socially acceptable for women to take up art as educators to set up schools and promote art as a discipline. Women were encouraged to enroll in art schools or art departments in colleges and universities. It was neither thought to be challenging to the patriarchal values nor did it draw any opposition from families. Art, it seemed was an activity that women could engage in and continue doing so as long as they confined themselves to drawing and painting nature, beauty and objects as well as teaching art.

Beginning of the '70s saw things changing- slowly. With relatively liberal policies under the Bhutto regime, the art scene was also exploring new horizons. Some women painters were beginning to challenge the existing trends of confining themselves to soft topics. They were progressing. This was the time when women were heading all major art schools and departments around the country. They were experimenting with new-perhaps bolder-themes. 70s was also the turning point in the history of Pakistan, with the loss of East Pakistan to Bangladesh and then Gen. Ziaul Haq's seizing power through a military coup in 1977, executing Zulfikar Ali Bhutto in 1979, and also promulgating the infamous Hudood Ordinances in 1979. Each of these momentous events impacted heavily upon the creative minds- writers, poets and artists- women and men. The serenity and calm of the '50s and '60s was replaced with anxiety, defiance and resistance to the oppressive State policies of the late 1970s and '80s. Women were in the forefront of this protest and agitation. This was the new breed of women artists —mainly painters who were not ready to put up with the State-imposed and State- defined versions of Islam and Islamic injunctions which primarily seemed to be targeting women-specially the daring, the defiant and the challenging. The women painters- many of whom were also activists refused to give up their freedom of expression and restrict themselves to calligraphy and landscapes. With their incredible strength, resilience and courage, they protested, resisted and challenged every move that aimed to push women backwards. They painted more daringly, delved into bolder themes, took up issues and tried to turn their struggle into art work using various forms of expression. These were the painters who challenged and tried to change the stereotypes and continued to provide guidance and new direction to many more young girls and women who were taking up painting as their profession and passion. Expressing resistance through art continues to this day.

This is 2010 and one can say with confidence that today, women painters of Pakistan have not only grown in numbers, they are progressing and gaining recognition. They are not only known nationally but have also been demonstrating their mettle internationally. The journey that began with pioneers like Anna Molka Ahmed, Zubeida Agha, Laila Shahzada, Jamila Zaidi and was carried forward by Salima Hashmi, Meher Afroze, Nazish Attauliah, Nahid Reza and Lalarukh, today continues with young women like Aliya Bilgrami, Hamra Abbas, Aisha Khalid, Saira Wasim, Adeela Suleman, Risham Syed, Ambreen Butt, Tazeen Qayyum, Asma Mehmud

Female participation in national and local sports competition and championships was a normal affair, and unlike today, their dress code was a non-issue, and was considered their own business. Has this free, democratic, and non-sexist thinking become a thing of the past?

It was a culturally alive country then. The Pakistan of early decades saw art and culture flourish with full government support. The file photograph of a cultural performance organized by the PIA Arts Academy in the mid-sixties shows that women were important partner in these activities.

اب دہریں بے یار و مددگار نہیں ہم
پیلے کی طرح بے کس! لاچار نہیں ہم
سب فلم و کرم جو دستم پیش نظر ہیں
یہ وہم تہہ دار ہے کہ بیدار نہیں ہم
آتا ہے ہمیں اپنے مقدر کو بنانا
آئندہ پرست کر پس دیوار نہیں ہم
تم غمِ سلم کرو اور حسد ابھی رہو اپنے
سامنے ہیں برابر کے پرستار نہیں ہم
کیوں دستِ نگر ہو کے جنیں برسرِ عالم
ذی عقل ہیں ذی علم ہیں بیچار نہیں ہم

حبیب جالب

برائے جلسہ خواتین سماؤ عمل ۱۹۸۲ء

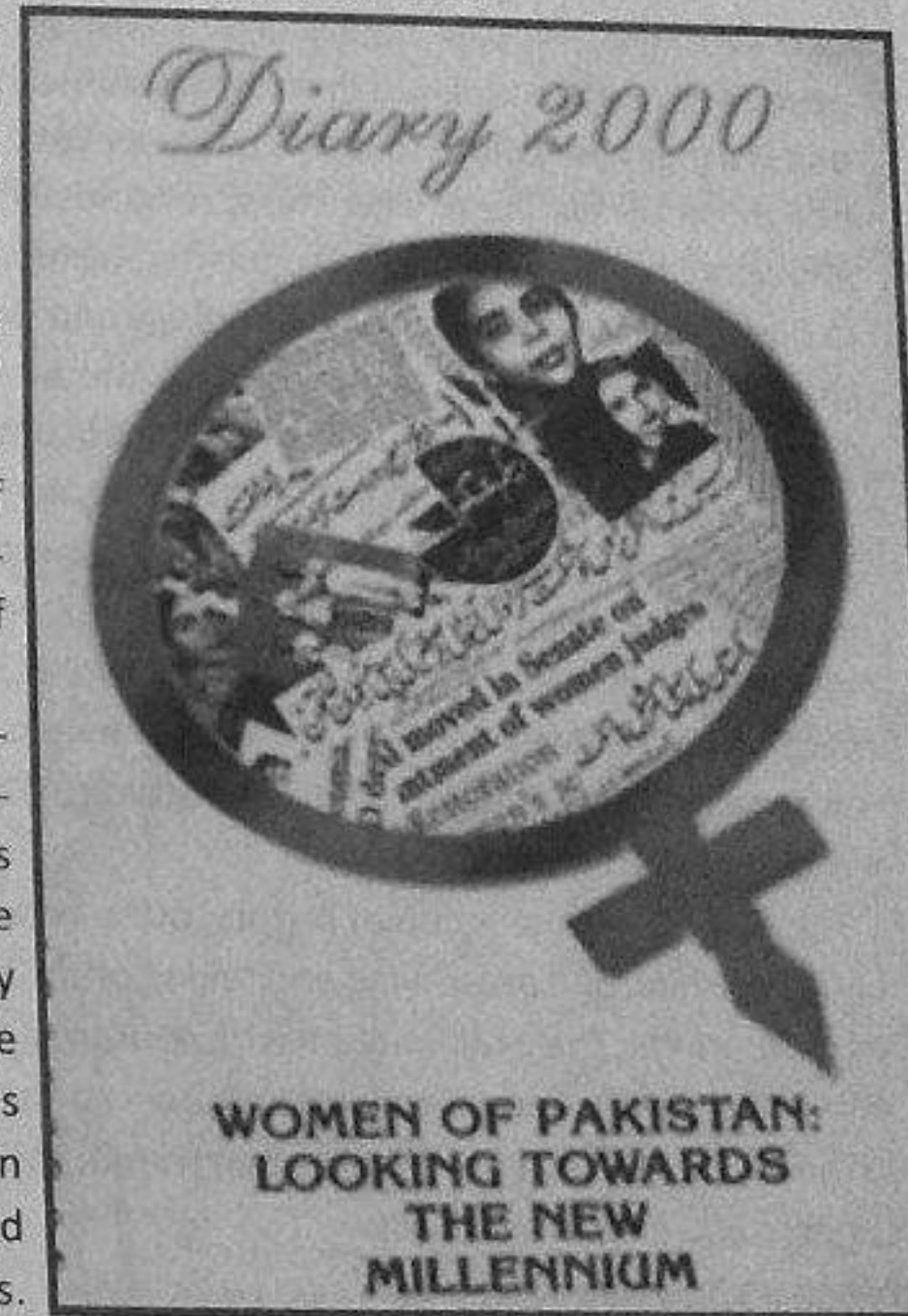
We are now entering the Third Millennium of the Gregorian (or Christian) calendar. Pakistan officially uses both Gregorian and Hijri (Muslim) calendars, with the Gregorian one being in common usage as well as being generally comprehended. Our aim in bringing out this special Millennium edition of our annual diaQ. is two-fold: firstly, to enable us to look back with a sense of pride and achievement at our outstanding women of this century, as well as to document some of the milestones of our own history; and secondly, to enable us to look forward to a new century and a new millennium - in quiet hope, expectation and optimism for a brighter future for the women of Pakistan and the women's movement.

- Our movement can be clearly seen in three distinctive phases:

Phase One was the pre-Independence era (1900-1947), when, despite the all-prevailing conservatism and patriarchal orthodox), women were "allowed" to come out of the "sanctity" of the "chaddar and chaardivari" (segregation and seclusion: purdah), for the sole purpose of joining men in the struggle for independence and the creation of the state of Pakistan.

Phase Two was post-Independence (1947-1977) - starting at a time of vast numbers of privileged women being in the forefront of providing emergency relief and rehabilitation to the teeming millions of refugees crossing the border into Pakistan in a destitute state. At that time, and in the following three decades, women's participation in social

welfare activities (mostly described as "charity" and "welfare" work) was not taken amiss, or seen as being too much out of line with the accepted norm and the common perception of their traditional "status, place and role", i.e., being homemakers, as the mothers. Sisters, wives and daughters of men. A poem-turned-popular film song said it all: "Hum Maaen, Behnen, Betian - Qaumon ki hum say hal" ("We are Mothers. Sisters, Daughters - the honour of nations is from us"). However, a few exceptional women continued to struggle for women's rights, particularly in the legislative



سماعت اس انداز میں ہوتی ہے جیسے کسی بنک میں ذکیٹی کا مقدمہ پیش ہوا ہو۔

میرا خیال ہے کہ یہ سارا قصور اس قانون کا ہے جو ہمارے مغربی آقاؤں نے اس ملک میں نافذ کیا اور جس میں مشرق کی معاشرتی اور تہذیبی اقدار اور عورت کی حیثیت کو پیش نظر نہیں رکھا گیا۔ ہم آج بھی اسی قانون کو تھوڑی بہت تبدیلی کے ساتھ سینے سے لگائے ہوئے ہیں اور اس بات پر غور نہیں کرتے کہ ہماری یہ روش نہ صرف ایک ہزار قباحتوں کا سبب بن جاتی ہے بلکہ یہ کسی مظلوم عورت کے ساتھ شدید نا انصافی بھی ہے۔

کسی عورت کی عصمت اور عزت و آبرو انسانی زندگی کی مانند ہے۔ جس کا ایک دفعہ خون ہو جائے تو پھر اس کی تلافی کسی طور ممکن نہیں ہوتی۔ جان سے جانے والے تو پھر خوش نصیب ہوتے ہیں کہ وہ ہر بندھن سے آزاد ہو جاتے ہیں اور ان کے مقدمے کی پیروی کرنے والوں کے کردار پر کچھ بھی نہیں اچھالا جاتا نہ اس کی اتنی تشہیر ہوتی ہے، بلکہ لوگوں کی ہمدردیاں مقتول کے لواحقین کے ساتھ رہتی ہیں، لیکن جو عورت اپنی عصمت کے خون کی فریاد لے کر عدالت میں پہنچتی ہے اسے اسی دنیا میں رہنا ہوتا ہے، اور بے آبروئی کی تلافی کی کوشش میں مزید رسوائی کا خطرہ الگ الگ لاحق رہتا ہے۔

اس سارے تماشے کی ذمہ داری میں سمجھتی ہوں کہ اس انتہائی ناقص قانون پر ہے جو ہم نے بظاہر مظلوموں کی حق رسی کے لئے اور ظالموں کو کیفر کردار تک پہنچانے کے لئے نافذ کیا ہے لیکن جو طریق کار کی وجہ سے اپنی افادیت کھو بیٹھا ہے۔ پھر یہ بات بھی قابل غور ہے کہ اگر کسی شخص پر غلط الزام لگایا جاتا ہے تو وہ بھی اپنی بڑیت ثابت کرنے سے پہلے نامناسب تشہیر کی وجہ سے عوام کی نظروں میں واقعی مجرم قرار پا جاتا ہے۔ انصاف کا مقصد دونوں صورتوں میں حاصل نہیں ہوتا۔

انصاف کا تقاضہ صرف اسی صورت میں پورا ہو سکتا ہے جب اس قسم کے مقدمات میں مدعی اور ملزم کی تشہیر کی بجائے صرف مجرم کی سزا کی تشہیر کی جائے اور فیصلے ماہ و سال کی بجائے چند دنوں میں کئے جائیں۔ اگر کوئی کرنا چاہے تو یہ ناممکن بات نہیں ہے۔

We Sinful Women

It is we sinful women

Who are not awed by the grandeur of those who wear gowns

Who don't sell our lives

Who don't bow our heads

Who don't fold our hands together.

It is we sinful women

While those who sell the harvests of our bodies

Become exalted

Become distinguished

Become the just princes of the material world.

It is we sinful women

Who come out raising the banner of truth

Up against barricades of lies on the highways

Who find stories of persecution piled on each threshold

Who find the tongues which could speak have been severed.

It is we sinful women.

Now, even if the night gives chase

These eyes shall not be put out.

For the wall which has been razed

Don't insist now on raising it again.

It is we sinful women.

Who are not awed by the grandeur of those who wear gowns

Who don't sell our bodies

Who don't bow our heads

Who don't fold our hands together.

کھیتی باڑی کرنے والی خواتین زراعت کے شعبے میں انہیں خود انحصاری دی جائے

خشک پہاڑوں اور کچی بستیوں کے گرد و نواح میں لہراتی ہوئی سنہری باجرہ کی فصلیں کاٹتے ہوئے یہ نازک چوڑیوں والے دو ہاتھ سوچ رہے ہیں کہ گھر میں بچے اور گھر والے بھوکے ہیں اور مویشیوں کو بھی چارہ ڈالنا ہے مگر سب کا خیال رکھنے والے یہ دو نازک ہاتھ بھول رہے ہیں کہ صبح سے وہ بھی اب تک بھوکے ہیں۔

جی ہاں!! آپ بالکل صحیح سمجھ رہے ہیں یہ ان خواتین کی بات ہو رہی ہے جنکی زندگی کا بڑا حصہ گھریلو کام کاج کے بعد کھیتی باڑی کرتے گزر جاتا ہے اور وہ بھی بغیر کسی صلے کے گھر میں موجود تمام افراد کے کھانے پینے اور مال مویشیوں کی دیکھ بھال کرتی ہیں، یہاں تک کہ کھیتی باڑی میں مردوں کے برابر کام کرتی ہیں۔ مگر ہم دیہات میں رہنے والی ان اہم ہستیوں کو نظر انداز کئے بیٹھے ہیں۔

اگر ہم اپنے ملک میں رہنے والی خواتین کو فراہم کی جانے والی سہولیات کا احاطہ کریں تو پتہ چلتا ہے کہ آج اکیسویں صدی کی خواتین اتنی ہی ضروریات زندگی و وسائل سے محروم ہیں جیسے آج سے پہلے تھیں۔ دیہی علاقوں میں خواتین کی صحت کا خیال ہرگز نہیں رکھا جاتا اور نہ ہی ان کی صحت کے مسائل کو اہمیت دی جاتی ہے جس سے بڑی پیچیدگیاں پیدا ہوتی ہیں جو اکثر اوقات ان کی اموات کا سبب بن جاتی ہیں۔ لمحہ فکریہ ہے کہ سب کی صحت کا خیال رکھنے والی ان خواتین کی صحت کا خیال رکھنے والا کوئی نہیں۔ نہ ہی ان کے کام کو سراہا جاتا ہے بلکہ کھیتی باڑی کے مشقت بھرے کام کو سرے سے شمار ہی نہیں کیا جاتا حالانکہ حقیقت یہ ہے کہ اگر دیہی خواتین کھیتی باڑی کرنا چھوڑ دیں تو زراعت کا شعبہ رو بہ ذوال ہو جائے گا کیونکہ زراعت میں پاکستانی خواتین کا ساٹھ سے ستر فیصد کردار ہوتا ہے۔

دیہی خواتین کھیتی باڑی کرنے کے باوجود مخدوش حالات اور پست معیار زندگی کی وجہ اس کا کم پڑھے لکھے ہونا یا ان پڑھ ہونا ہے جس کی وجہ سے وہ اپنے حقوق نہیں پہچان سکتی اور بے زبان جانور کی طرح ساری زندگی مشقت کرتی رہتی ہے اور پھل دوسرے کھاتے ہیں۔ ضرورت اس امر کی ہے کہ کھیتی باڑی کرنے والی خواتین کو معاشرے کا اہم حصہ گردانا جائے اور ان کو کھیتی باڑی کے کام میں خود انحصار بنایا جائے تاکہ دوسرے شعبوں کی طرح زراعت کے شعبے میں بھی وہ اپنی الگ پہچان بنائیں اور اپنا معیار زندگی بلند کر سکیں۔ ان کی صلاحیتیں تسلیم کرنے سے زراعت کا شعبہ مزید ترقی کرے گا اور ملکی معیشت مضبوط تر ہوگی۔

روزنامہ اوصاف - ۰۹ ستمبر ۲۰۱۲



ملک کی خواتین کھیتی باڑی میں کھینچ رہی ہیں

Jang - Dec 18, 2002

**GENDER EQUALITY
MUST BECOME
A LIVED REALITY.**
—MICHELLE BACHELET




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Women of Pakistan: Reflections from Yesteryears

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Strategy C

In far-flung areas, new two-room formal and one-room non-formal schools will be constructed to improve students' access to education.

Strategy D

Strategy aims to use incentives to retain students, particularly girls and those from disadvantaged groups who drop out before completing primary school due to financial constraints. These include stipends, food-for-education and uniforms.

ICT

Of all the provinces and areas, ICT is the only one in which girls, with 72 per cent, have a higher enrolment rate than boys, at 68 per cent. In addition, only 10 per cent of students drop out before completing their primary education.

The Express-Tribune September 6, 2013



THE WORLD
WE WANT
2015

Highest infant mortality rate

According to the charity organization Save the Children, at least one million newborns die within 24 hours of birth throughout the world, of which 200,000 deaths occur in Pakistan putting us at the top of the list of newborn death rates globally. Child mortality rate in Pakistan is the highest followed by Nigeria, Sierra Leone, Somalia, Afghanistan and several others. The Pakistani chapter of the organization urged the government to take necessary steps in order to address this medical dilemma. Shocking as the revelation is, it brings us back to an issue that has been raised on countless occasions: lack of basic medical facilities and healthcare for the mother and her child.

The most aggravating aspect of child mortality in Pakistan is the fact that these deaths are preventable. They can be easily stopped if the mother is placed within the proper care of a certified birth attendant. Although the government has initiated the deployment of health community midwives

and health workers for the assistance of mothers and their infants, the plight has gone from bad to worse with nearly 70,000 infants dying on the first day of birth. The reason here is abysmal: midwives sent to the rural populations – where these deaths occur most frequently – are under-trained and over-worked.

Furthermore, 18,000 children under five die in Pakistan annually despite the fact that the ailments these young ones suffer from are simply a matter of prevention and care (something that is glaringly absent from the agenda in the health ministry that rarely brings up the impasse to begin with). The need of the hour is to appoint qualified health workers, including midwives, to remote areas with little access to authentic medical care and to treat these lives – increasingly poverty-ridden – as lives are treated in wealthy metropolises and developed areas.

The Nation – February 27, 2014

111 children among 1,000 die before fifth birthday: Unicef

By Our Staff Correspondent

QUETTA: Unicef said on Monday that from among every 1,000 live births in Balochistan, 111 children died before their fifth birthday.

"In every 1,000 live births 111 children die before their fifth birthday in Balochistan and 97 of these children die within one year of their birth," said Dr Jawahir Habib, Unicef's Communication for Development Specialist in Balochistan.

Speaking at a programme, she said 60 per cent of those deaths were caused by communicable and vaccine preventable diseases, adding that a mere 16pc of children in the province were fully immunised and protected against eight diseases.

Over 52.2pc of the children were chronically malnourished, she pointed out.

Dr Ishaq Panezai, a representative of the Expanded Programme on Immunisation, said the Healthy Balochistan programme included an emergency plan for routine immunisation, accelerated action plan for polio eradication, anti-measles campaigns, Vitamin A supplements and mother and child weeks.

Masooma Qurban of Unicef stressed the role of the media to raise awareness about child health issues through accurate and timely information.

Dawn, April 8, 2014

چاہے گی کیونکہ ہمارے ملک کی افسر شای نے یہ سیکھائی نہیں ہے کہ کوئی بھی قانونی وجہ کی یا فنی خرابی کے بغیر کام ہو سکے اور سارا کریمیت خاتون ڈپٹی کمشنر لے جائیں۔

گزشتہ چند دنوں کے دوران ڈپٹی کمشنر کی صدارت میں ہونے والے افسران کے اجلاس کے دوران ضلعی افسران ڈی سی کے سوالات کا جواب جس پریشانی سے دے رہے ہیں 25 سالہ تجربہ کار خاتون بخوبی سمجھ گئی ہوگی۔ خاتون ڈپٹی کمشنر کا کہنا ہے کہ سب کچھ دیکھ کر سمجھ رہی ہیں لیکن سب سے زیادہ افسران کو ایک موقع دیا جائے گا۔ پیپلز پارٹی کے پہلے دور حکومت میں 1975ء میں وزیر اعلیٰ غلام مصطفیٰ جتوئی نے سندھ کے نوجوانوں کو پی ایس سی کرنے کا موقع دیا تھا۔ سید علی انور شاہ، عبدالقادر منگی سمیت مسز فرحت راشد نے بھی اسی دور میں ملازمت حاصل کی تھی۔ سید انور شاہ اور عبدالقادر منگی نے ضلع ٹھٹہ میں بحیثیت ایس ڈی ایم اچھا دور گزارا ہے اب ان کی جگہ میٹ کیا کارنامے انجام دیتی ہیں۔ محترمہ نے 1977ء کی 9 ستاروں والی تحریک کے دوران کراچی میں چلے چلو سوں کے علاوہ خواتین اور کفن پوش جلوس کو بھی کنٹرول کرنے کی خدمات انجام دی تھیں۔ اب دیکھنا یہ ہے کہ 3 ایس ڈی ایم، 9 مختار کاروں، 84 تیاروں سمیت دیگر ملازمین کے علاوہ ایک ضلع کونسل، بلدیہ ٹھٹہ، 7 ٹاؤن کمیٹیوں اور 50 سے زائد یونین کونسلوں کے علاوہ مختلف محکموں کے افسران کو کس طرح کنٹرول کر کے عوامی بھلائی کے کام لیتی ہیں یا پھر دیگر ڈپٹی کمشنروں کی طرح برہنگ اور پورنگ پر ہی وقت گزاریں گی۔ گزشتہ 15 دن میں ثابت ہو چکا ہے کہ ڈی سی صاحبہ کے پہلے دن کے پہلے حکم پر ہی عمل نہیں ہو سکا اور ضلع میں سیاہ شیشوں والی گاڑیاں اب بھی چل رہی ہیں۔ خاتون ڈپٹی کمشنر مسز فرحت راشد جو ضلع کی 59 ویں ڈپٹی کمشنر مقرر ہوئی ہیں اگر آغا شای، شاہد عزیز صدیقی، ڈاکٹر فضل اللہ چیمبو ہو اور محسن قریشی کی طرح اپنا نام تاریخ میں لکھوانا چاہتی ہیں تو پھر ایس ایس پی ٹھٹہ ڈاکٹر ولی اللہ دل سے رابطہ کر کے ان سے مفید مشورہ حاصل کر سکتی ہیں کیونکہ اس ایمانداری ایس پی ٹھٹہ نے اپنی قیادت کے دوران محکمہ پولیس میں ایک نئی تاریخ رقم کی ہے۔

جنگ: 20 مئی، 2000ء



The Post: 2 July 2007

CSS quota for women

The Central Superior Services are the most prestigious services of Pakistan. Recruitment of officer for these posts takes place through a highly competitive, transparent and merit based examination, conducted by the Federal Public Service Commission of Pakistan. The, prestige associated with the civil services has made it the dream job for every aspiring youngster at the beginning of his career. All the four provinces, FATA and Azad Jammu and Kashmir have their quotas for all the allocation of candidates according to their population, while the seats on open merit are only 10 percent of the total seats available every year. Now the government has announced another 10 percent quota in Central Superior Services for women to increase the percentage of women in government services, which according to federal government civil servants census 2002, is only 4.2 percent. The stated purpose of this new measure is to make women more empowered and an integral part of the executive policymaking. The intention undeniably is good, but the question is remains, is this the only way to address this issue? After serving seats for women, wouldn't the next logical step be to reserve seats for minorities?

Quotas are allocated to give representation to all federating units, keeping in view the unequal level of development and educational opportunities. But in the process, it causes discrimination against IIP successful candidates who get very good marks but fail to get allocated because of quota constraints. We have inherited this inequality from the past; just reserving quotas is not the solution. It is imperative to deal with the root cause of the problem. Real efforts should be made to provide every citizen with equal opportunities to realize their goals and ambition rather than riddling the civil services with more and more quotas. Merit is the answer and efforts should be made to provide facilities to women to achieve their goals.

The government reserved 17 percent seats for women in the federal aim parliament and provincial assemblies, and 33 percent for the local bodies. However, it has been observed that just reserving seats has not actually empowered them. For example, the increased presence of "oh" women in the assemblies has not resulted in any deviation from past practices. It was expected that women would unite across party lines to fight for the cause of promoting women's rights, but barring a few exceptions, they have actually turned out to be mere figureheads.

Only educational opportunities can empower women by making them aware of their rights. In order to empower women, the root cause should be addressed rather than introduction of more quotas, which only give token representation of women and no empowerment in policymaking bodies. The present allocation of a quota in the Civil Services for women would not close the gender gap.

an uphill task, but worth striving for.

In the end let me say that this year's desk diary is a tribute to all women journalists in Pakistan, both on a personal and professional level, as they include many of my colleagues and friends. It is a tribute to those who despite enormous hurdles and constraints have continued to be part of the media and proved themselves as working journalists, trade-unionists and thorough professionals. While many women were (and some still are) restricted to fashion, entertainment, cookery and beauty pages in the early years, there were some who went straight to reporting and writing on important issues related to politics, economy, human rights, justice, development and society. Many women journalists in the late 1970s and 80s fought against General Zia-ul-Haq's dictatorial regime with their pens. Their bold writings, whether columns, features or news reports not only provided an insight into the current events; they also highlighted the human side of the news. Today many fearless women journalists are doing just the same, continuing their struggle against oppression, injustice and inequality.

This diary is also a tribute to these young and enthusiastic women whom one sees/hears and reads covering hard core political and economic happenings. They certainly are making their presence felt. They are also growing in numbers. Let's hope that this horizontal growth turns into a vertical one and they shine in the future media scenario. So, even if we missed a name or two, and believe me this omission is not deliberate as we have tried our best to include every one that we could think of, all of you truly are our role models, our heroes!

Wishing you a very happy new year!

Tasneem Ahmar

"I see the journalist's role as both reporter and crusader. In a civilization that seems to be regressing into new holocausts, we must seek and speak the truth, for we are the voice of voiceless millions. Having chosen this profession, we cannot be afraid to speak the truth no matter what the cost. And by speaking, I personally believe we can change the world."

- Razia Bhatti (IWMF Courage in Journalism award ceremony, 1994)

Begum Zaibunissa Hamidullah

The death of Begum Zaibunissa Hamidullah in Karachi on Sunday removes from amidst us a pioneer amongst the subcontinent's women journalists. A column writer for English newspapers, including Dawn, Zaibunissa launched Pakistan's first women's weekly in English. Even though a socialite magazines, Mirror could often cause ripples by its strong political editorials critical of the policies and actions of the rulers of the day in a language and style that at times earned her the wrath of the wielders of power. The power of her pen rattled Ayub Khan when she lashed out at him for elevating himself to the rank of Field marshal, and in November, 1957, his predecessor, Iskander Mirza, shut the paper down for six months when Mirror flayed him for dismissing the Suhrawardy ministry. The paper was read as much for its social content as for the biting sarcasm and wit that characterized the writings of its editor.

The daughter of S.Wajid Ali, a presidency magistrate in Calcutta holding the rank of a high court judge and himself a well-known writer in Bengali, Zaibunissa first came into attention when one of her poems, written for Mirror of London, won a prize in a contest. That unleashed a talent for writing that saw her write columns for Star of India, Calcutta (later Dhaka). "Through a women's Eye", her column in Dawn, started in 1949 and ended after differences on policy. This led to the launching in 1951 of her own Mirror, South Asia's first glossy magazine. But the contents of this elitist social register often did not go well with the elite which never missed an opportunity to run it down.

For the paper she worked hard, doing everything herself-from editorial writing to picture editing to proof reading. Liberal in outlook, she was also the first woman to speak at Al-Azhar University. The paper closed down in 1972 after twenty-one years of struggle against authoritarian trends in our politics and bigotry and fanaticism in society, when her husband went on transfer to Ireland. Four years later he died, sapping all her strength. The closure of the paper was, thus a big loss to Pakistani journalism. The sting in her writings earned her quite a few enemies, but even her detractors admired her for the courage of conviction and strength of character she displayed throughout her professional and personal life.

Dawn - September 12, 2007

Dawn staffer honoured

Dawn's assistant editor Zubeida Mustafa has been named as one of the winners of this year's Global Media Awards for Excellence in Population Reporting by the Washington-based World Population Institute.

Mrs. Mustafa received her award at a ceremony earlier this month in Rabat, Morocco. She had also won the World Population Institute's award in the individual reporting category in 1986.

Journalists, media institutions and organizations who have contributed in spreading awareness about population issues are honoured annually in some 15 categories by the 100-year-old institute.

This year's other winners are Rina Jimenez of the Philippine Daily Inquirer, Nouzha Skalli, a women's rights activist and member of the Moroccan parliament; the inner press Service (IPS); Radio Tanzania; the World Watch Magazine of World watch Institute; the Poblacion y Salud en Mesoamerica; the Salud Publica de Mexico; the Durago Herald; the Bangladesh Centre for Communication Programmes; the Family Planning Association of Morocco; and Ennakhil pour la Femme et L'enfant of Morocco. The country award went to Morocco.

Dawn: Dec 12, 2004

The earthquake of 2005 that shook many parts of Pakistan was indeed the first and the worst natural disaster that I have ever witnessed. I still remember the way my house in Islamabad shook, objects flew and then crashed and the fear that gripped us all. Everyone turned to their TV sets, as this was the time when the world of media had been invaded by dozens of 24/7 news channels. For many days to come, we sat glued to our TV sets to get the latest on casualties and then on efforts for the rehabilitation of the survivors.

For us at Uks this was not just a casual activity; to watch the media and then analyses the content was part of our work. And hence, began the first ever effort of analyzing disaster reporting through a gender lens.

We found that the reporting/coverage of this disaster was no different from that of Hurricane Katrina or the Asian Tsunami where the coverage was, by and large, very stereotypical and from a male perspective. This male domination of newsrooms became overwhelmingly prominent during the 2005 earthquake. Most of the news coverage was devoid of any gender sensitivity, presenting women as mere helpless victims. While men were projected or presented as brave survivors, helping others, media's bias for reporting sob stories of women survivors was more than obvious. Rather than bringing up stories of how courageous most of these women were in the given situation, the focus was more on establishing that women were so dependent on their physical and biological characteristics, including their ability to procreate that now since so many had been rendered disabled, many found it useless to live on. The media missed the real story while covering mass marriage ceremonies in the quake hit areas, where a number of young girls in the earthquake hit region were hurried into forced marriages by worried parents or guardians. These mass marriages indicated how unprotected young girls in our society are. There were no reports on the fact that there were more women casualties because women in these very conservative areas rarely venture far from their homes, most of them were indoors and died when their homes collapsed on top of them.



WOMEN OF PAKISTAN

Rebuilding Lives Courageously After each Disaster and Crisis



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There were many issues and to bring the media on board, Uks held a round table meeting

with national and international media persons to discuss this lack of understanding of the root causes of women's vulnerability to disasters - with a focus on 2005 earthquake. A content analysis that looked at the data of one week's media monitoring was shared. The data revealed that there were very few exclusive stories on how women are affected during any natural disaster. The media was also briefed on why should there be more focus on women's stories, especially those that focused on cases of alleged rape, kidnapping and 11, harassment of women in camps.

This was just the beginning. Uks then took on a series of trainings aimed at sensitizing the media on gender and gender-sensitive disaster reporting/coverage.

I still remember how during the course of one training, a media person known for his gender sensitivity, was taken aback by the fact that the relief packets distributed during and after disasters must be marked 'men' and 'women' as the latter need supplies like sanitary napkins. With this level of ignorance or naiveté, most of the media wasn't gender-blind on purpose; only that it had never given any thoughts to women-specific issues such as menstruation, pregnancy, post-partum syndrome, etc.

From 2005 till now, Uks has continually tried to sensitise the media on how to (or not to) report on disasters. Portraying women as sufferers was to be replaced by images of women in positive roles. The media has been made to look at how any disaster of such immense proportion can actually foster optimism and a better future for those most adversely affected. From personal experience in the field I have come to meet women who previously strictly followed the rules of *chaddar* and *chardivari* (veil and walls) saw the outside world for the first time. In many areas, women would rather be left to die in agony than be taken to a hospital. The disaster forced them to look after them-selves in the absence of brothers, sons and husbands and discover that inner strength they never knew existed. We could still benefit from unbiased reports of how the disaster has actually liberated some women. Media should try that these women are not pushed back to their pre-disaster conditions but, taking this natural mishap as a window of opportunity, should instead transform the existing social and economic inequities. Women's empowerment in the disaster areas must be treated as a very powerful issue, which must receive equally effective media coverage.

I must mention the many series of radio programmes produced by Uks on the 2005 earthquake and the rebuilding and rehabilitation. From "*Chalo Phir se Muskorain-Lets smile again*" a 15-programme series on 2005 earthquake, "*Nae Manzilain, Nae Rahain - New Destinies, New Avenues*", a six-programme series on people's participation in the post-earthquake reconstruction to "*Aao Sunain Unkahi Batain, Unsuni Kahaniyan*) Let us hear Unheard Voices, Untold Stories", a series of eight radio programmes to advocate women's empowerment during reconstruction in the earthquake areas. Each series brought out the untold stories and unheard voices of women, mostly the marginalized ones and helped raise issues of women's empowerment in the earthquake areas of Pakistan.

Uks radio programmes '*Hamaray Haqooq, Hamari Zimadarian*- Our rights, our

جہیز کی نمائش

اہل بارات کو دکھاتے ہیں جو بگ جہیز
قوم میں عادت اسراف بڑھاتے ہیں وہی
شرع کا حکم ہے اسراف و نمائش سے بچو
مالداری کی نمائش کا ہوا ہے جو رواج
ہم کو تسلیم ہے یہ بات کہ ہیں آپ میرا
ہم نے مانا کہ جہاں آپ چلے جاتے ہیں
یہ تو سب سچ ہے مگر ساتھ ہی اسے اک باخود
ایک غم زاد برادر بھی ہے حضرت کا غریب
پے بہ پے اسکو تجارت میں خسار ہی ہوئے
لڑکیاں اسکو بھی قسمت ملی ہیں دو تین
آپ کو دیکھ کے آئے گی اسے بھی غیرت
آپ کے نقش قدم پر اسے چلنا ہوگا
اپنی لڑکی کو دیا آپ نے جتنا بھی جہیز
دو قدم آپ سے آگے وہ چلے گا تاکہ !
چونکہ مقدور نہیں اس کو وہ قرضہ لے گا
اس تباہی کا سبب اس کے نہیں گئے نو د آپ
آپ نے دی اسے ترغیب نمائش کر کے
ہم نہیں کہتے کہ اولاد کو دیکھو نہ جہیز
ہاں ! مگر عرض ہے اسراف و نمائش کی خلاف

مقدورت جتنی ہو اتنے ہی مصارف رکھو
مختصر اتنی گزارش ہے کہ آہستہ خیرام
در دیر یلوی

حقوق وراثت نسواں

وہ حقوق وراثت نسواں
حکم دیتا ہے جن کا رب کریم
بھائی بہنوں کا حق اڑ جائیں
بھوئیں اگر کریں برابر راج
ظلم ہے ناروا ستم بے جا
ممبروں کی توجہ اس پر ہو
کونسل میں اگر یہ ہو منظور
گریہ ناممکن ہو ہر اک کے لئے
ہم نہ چاہتی ہیں قانون نیا
حق شرعی پہ ہوں عمل پیرا
حق شرعی پہ ہوں عمل پیرا

حسب فرمائش مسز ولسن
نظم میں پیش ہے ریزولیشن

مسز محمد عمر صاحبہ (لاہور)

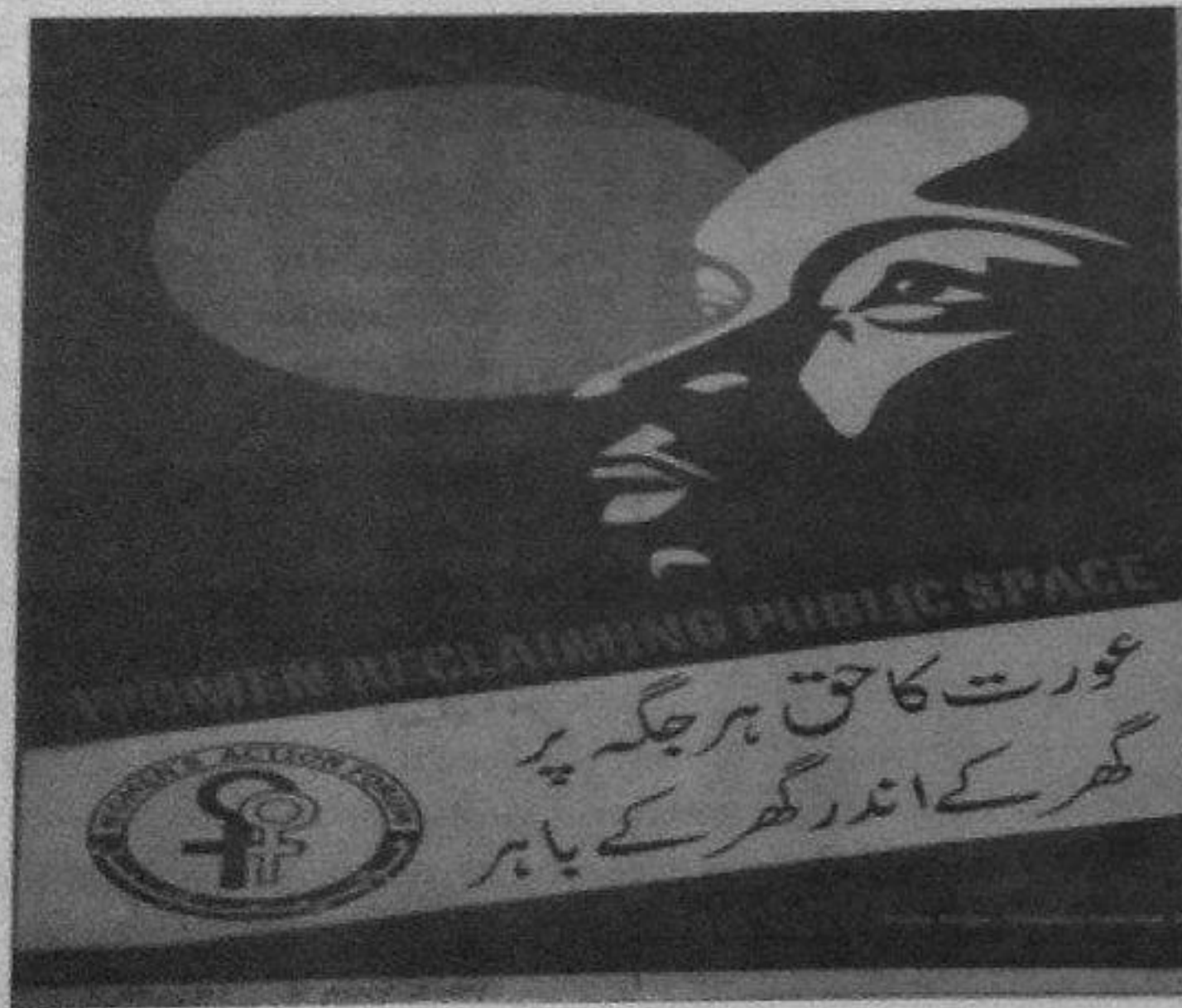
and many, many more. Along with this bold, passionate, unconventional and extremely talented lot of painters, there are many women who are successfully running art galleries, holding art exhibitions and some say upholding the art scene. What a journey indeed!

This year's diary is only a snapshot reflection of this eventful journey and it is hoped that it will not only take you down the memory lane, but will also acquaint you with some new thoughts and initiatives.

I would like to end by quoting Salima Hashmi who wrote: "the objective of art is to give life a shape and though artists cannot change the world they can, through their work, give flight to imagination, they can give you direction."

Wishing you a happy, peaceful and inspiring New Year!

Tasneem Ahmar



Poster by Nilofer Farrukh created for Women's Action Forum, 8 May 2009.

Woman cartoonist and the creator of the famous Gogi character Nigar Nazar told training officers that humour as reflected in cartoon characters should be treated as an intrinsic part of diplomacy. She was speaking to training officers from 22 countries at the Foreign Services Academy on Thursday.

"Diplomacy brings common messages of bringing together people of different countries. Why not employ humour to do the work" she asked the aspiring diplomats.

In this regard the first woman cartoonist of Pakistan, Nigar Nazar referred to cartoons as a powerful tool of communication.

As evidence she gave the example of the bus project she undertook in Rawalpindi. These buses painted with colorful Gogi cartoon figures carrying human value messages went round the city. People would take the messages to heart and carry them home. Nigar said the painted bus would calm volatile situations.

"Sometimes the public had to wait endlessly for busses to arrive and get angry. In this way Gogi, the painted cartoon character became an agent of social change to relieve tension of a worked up crowd. They would smile when these painted busses arrived."

As an illustration of effective motivation she referred to the cartoon character Donald Duck that had inspired the American people to donate blood during World War II. Donald Duck was nationally honoured for this spirited work.

One participant asked her to use cartoons as illustration in classics literature of the country. She agreed and said it would be wonderful to give an illustrated novel to children, and I want to do it. But I have found few sponsors for this kind of work.

Actually Gogi character has appeared in a number of books and magazine covers together with motivational messages, such as asking children not to throw litter on the street.

Cartoons should not be used for religious subjects, she said alluding to the infamous cartoons published in Denmark.

Cartoons vital tool of communication



Congratulations!!! For the first time in the history of Pakistani politics so many women have made it to the national and provincial assemblies. Indeed, it is a time to rejoice and a victory to celebrate. Women are now part of all political tiers from local governments to the National Assembly.

Of course, I foresee very strong social, economic and cultural factors that may hold these women back. Shrouded in the garb of tradition, custom and practice, these factors have been nurtured for centuries and they may make a forceful attempt to push back the triumphant women to the eternal backseat in all spheres of life. The representation of Pakistani women in politics had so far been extremely low and limited to a few women of privileged families. Social taboos prevent mobility and access to and acquisition of education, economic factors keep women dependent on male relatives for bread and board. Needless to say that cultural and religious constraints breed a particular mindset that is narrow and bigoted. Thus, for so many women to come in either elected directly or nominated through the reserved seats is a positive sign. Something that has led me to weave many dreams.

I have a dream that soon things will change. From now onwards, women will have a say in every aspect of life, social, economic, legislative and political. They will work for the uplift of society as a whole and for their own development in particular. Since women constitute nearly half of the population, I have a dream that the present day scenario, where the majority of women have virtually no say in matters that directly affect their lives and wellbeing, will start changing soon. I have a dream that these newly elected MNAs and MPAs will start their journey with political initiatives that will make it possible to change the existing traditional priorities that favour men and ignore the needs of women. I have a dream that a change will be brought in with more women being inducted into decision-making bodies, leading to a quantitative and qualitative representation from all social and economic groups, across the board, from the low income woman farmer to the female factory worker, and from the middle class urban office employee to the upper class feudal or industrialist. I have a dream that with induction of women into local government councils priorities will be shifted. That seeing things from a different perspective, women will put greater emphasis on human resource development. They will prioritize opening of schools, providing health services and the availability of clean water over other non-development projects. I have a dream that in order to achieve a more equitable and just society



women will start to speak up for themselves-- and for their sisters and daughters-- using the political process as a means of reaching out to others. Those women will attain positions of and authority to educate men on their vision of a just social structure based on equitable distribution of wealth and resources for the betterment of both sexes of the human race.

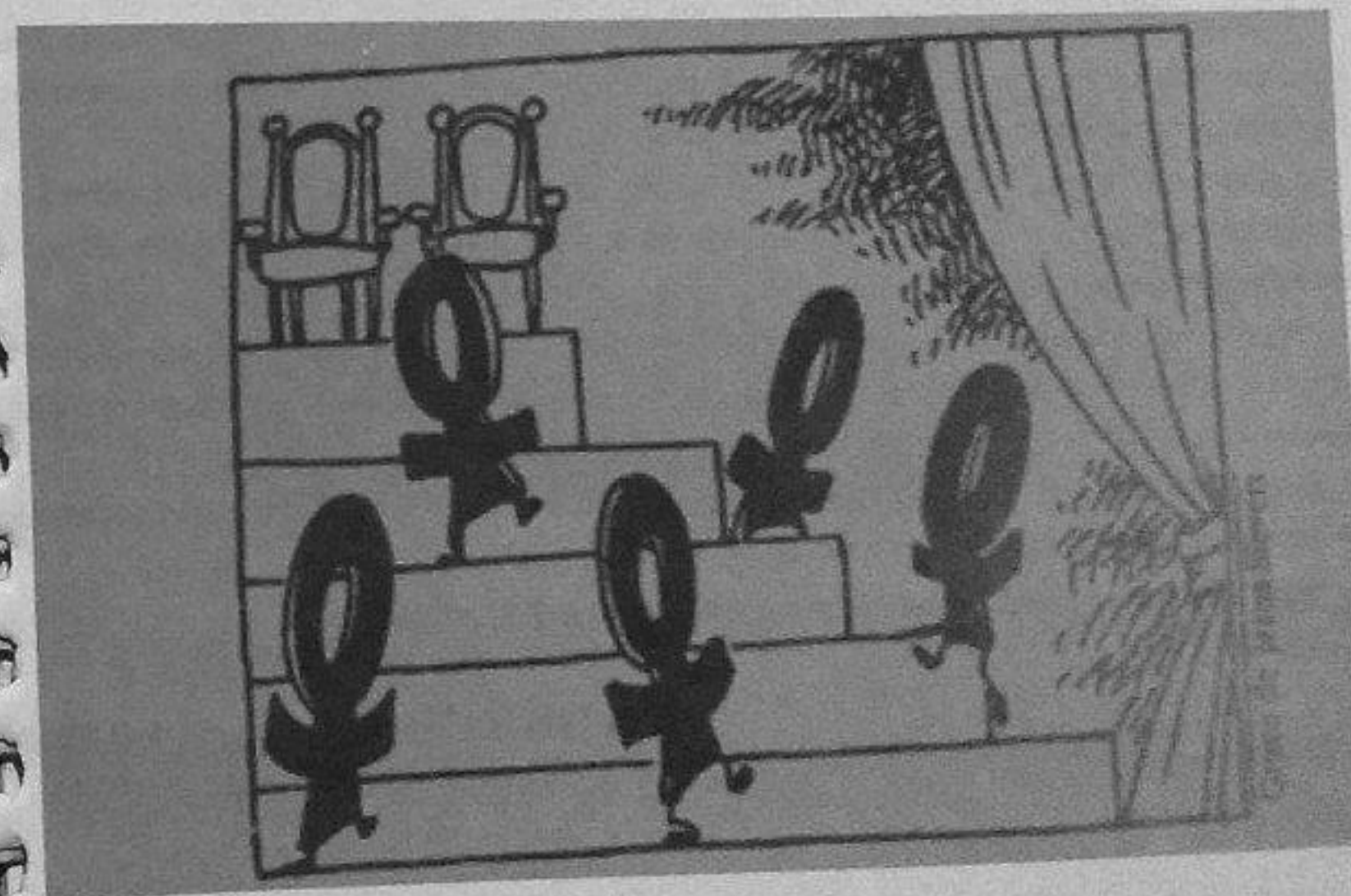
I have a dream that through the enhanced indirect representation of women in the political arena, direct political participation of women through the general vote will also be enhanced. Those Pakistani women will now start getting ready to uphold their Constitutional right by voting independently of any pressures.

I have a dream that Pakistani men will start to realize that they have as much at stake in promoting the equitable participation of women in all spheres of life and especially in the sphere of politics. If they wish to live in a just and dynamic society where social change is positively directed.

Last, but not the least, I have a dream that the government will start to take seriously the issues of women's rights and empowerment, and make efforts to change age old, negative attitudes towards the status and role of women in society with an honest political will and commitment.

Let us pray that these dreams turn into realities. Wishing you a Happy New Year.

Tasneem Ahmar, Director.



"Current Status of Millennium Development Goals in Pakistan"

Pakistan has shown continuous falling-off in many of its agreed targets of Millennium Development Goals (MDGs) and is poised to miss key targets of human development set to be achieved by 2015. This was stated by the participants of the seminar on "Current Status of Millennium Development Goals (MDGs) in Pakistan". The seminar was organized by Strengthening Participatory Organization (SPO) in collaboration with Lahore College Women University (LCWU).

Pakistan obligated to 33 indicators out of 48, relating to eradication of poverty, maternal health, HIV, access to primary education, gender disparity and others. The country has committed to 33 indicators out of 48, relating to eradication of poverty, maternal health, HIV, access to primary education, gender disparity and others. According to the report published by Planning and Development Commission of Pakistan along with United Nations Development Programme, Pakistan could barely achieve only 3 out of 33 targets; it is on-track on 7 targets but alarmingly the progress on 23 targets is off-track.

The panelists stressed that urgent measures are needed to improve education and reduce mother and infant mortality rates in the country. Speakers at the seminar were of the opinion that government has to demonstrate greater seriousness to achieve the goals.

Naseer Memon, Chief Executive, SPO whilst presenting key findings of the report revealed that Pakistan is likely to miss vital targets of MDGs. He lamented that "Skyrocketing inflation, persistent economic stagnation, tumbling foreign investment and a series of natural disaster could actually have pushed a large number people below poverty line however, the official report claims decline in poverty incidence." He further stressed that achieving MDG targets is a matter of political will. The country-managers, since inception, preferred border security over human security, which persistently hemorrhaged scant resources of the country.

Neelam Hussain, an educationist and Coordinator, Simorgh Women Resource Collective speaking on the occasion said that "Pakistani authorities are always very quick to sign on such international commitments and assure to achieve them, but later on fail to show political will in accomplishing them."

Salman Abid, Regional Head of SPO asserted that Pakistan need take more efforts, and allocate additional resources to comply with MDG

goals holistically. Institutional limitations and lack of commitment are among other factors which are putting country far behind to meet the commitments added by Dr. Nausheen Hamid, MPA.

Speaking on the occasion, Begum Zakia Shahnawaz, the Provincial Minister of Population Welfare Department said that the mortality rate of under five year children has evidently declined as compared to previous reports. Similarly The maternal mortality rate has also continued to decline from 533 deaths per 100,000 live births in 1990-91 to 260 deaths in 2010 and Government of Punjab especially is committed to reach at doorstep of all women and children through its vigorous programs already launched and in pipeline too.

Dr. Islam Siddiqui, DPI Education Department and Dr. Tanvir Ahmed, Director Health Services, Punjab were also present at the occasion and shared their governmental views on the current status of MDGs in Punjab.

<http://thedemocrate.com/2014/03/06/current-status-of-millennium-development-goals-in-pakistan/>

The Democrate - March 6, 2014

National conference on MDGs: Shift to sustainable development goals under Vision 2025 planned

ISLAMABAD: Time series data available for 33 indicators of the Millennium Development Goals (MDG) reveals that while Pakistan is on track to achieve the targets for nine indicators, progress on the remaining 24 is well off.

At Monday's National Millennium Development Goals Conference, hosted by the National Assembly of Pakistan with support from UNDP, in an attempt to save the country's grace at international level, national and provincial task forces on the MDGs consisting of members of parliament and provincial assemblies came together to inform that Pakistan's development agenda will move its focus from achieving MDGs to Sustainable Development Goals (SDGs) in accordance with the Vision 2025 development plan.

Pakistan is one of 189 UN member states that are committed to 16 targets and 41 indicators against which progress towards achieving the eight MDGs, MNA Maryum Aurangzeb, chairperson of the MDGs Task Force, told *The Express Tribune* that in Pakistan, unfortunate circumstances such as security, change in political dynamics and natural disas-

agricultural extension workers; for the right to cheap agricultural credit without inaccessible collateral; for the right to unionize and organize and CBAs; for the right and the means to form women's farming and livestock cooperatives; for the right and the NEED to be counted in official labour statistics and women's economic productivity and contribution included in the GDP; for the right not to be corporatized; for the right to be free of Monsanto seeds, BT cotton, chemical fertilizers and pesticides; for the right to organic farming; for the fundamental right to identity through the CNIC and other official documentation; for the basic right to be recognized as a Woman-Headed Household wherever applicable; and, ABOVE ALL, FOR THE RIGHT TO LAND TITLE OWNERSHIP OF A MINIMUM OF ONE ACRE (PREFERABLY MORE) OF AGRICULTURAL LAND IN A WOMAN'S OWN NAME.

This is not much to ask for; it is not revolutionary, it is not inconceivable, it is not unreasonable, it is not illegal, it is not unjust; but it IS mind-boggling in the current deplorable situation of rural women working in agriculture in Pakistan. That is not to ignore the plight of landless men farmers who work as exploited haarees and mazaraas of the big feudal landlords, with negligible remuneration or a few sacks of grain instead. However, it is still the responsibility of the women to ensure food security for their children and for a minimum of three generations of extended joint families living together in abject poverty and injustice.

Both poverty and hunger have a female face in Pakistan, primarily in agricultural rural areas. It is a silent face, as it is far away from the urban lights, secluded, segregated and without mobility or access to either callous government authorities in provincial capitals — or even district headquarters — and sadly, also without access to most of the popular media to expose their plight, or to most of the civil society activists and non-government organizations. Those CSOs and NGOs and activists who have been and continue to speak up on behalf of the exploited rural agricultural women are few and far between. We need many many more rights activists, CSOs/NGOs and media stalwarts to confront Governments to tackle the mind-boggling statistics: absolute poverty: 54%; transient poverty: 73%; feminization of poverty: 3:1 f/m ratio; food insecurity: 52% (conservative estimate); food inflation: 25%pa; unemployment rising alarmingly but statistically incorrect and unacknowledged due to official mis-definitions of "labour", and of agricultural women in the labour force.

It is important to acknowledge friends and veteran activists on behalf of the rural agricultural poor (especially rural women), like Najma Sadeque, who has been in the vanguard of writing, filming and speaking up; and Nigar Ahmad, who organized the very first Peasant Women's conference way back decades ago. I thank them for opening my eyes to the silent tragedy of Pakistani rural agricultural women, to food security issues, to rural poverty, to the feminization of poverty in Pakistan and its inextricable linkage with VAWG. I thank Tasneem Ahmar for taking up this vitally important but neglected subject for this year's Uks Diary. The mistakes of omission and commission that I have made along my journey of discovery through my three decades of research and travels across the length and breadth of Pakistan are, however, my own...

Hunger does not recognize economic downturns or recessions, or WTO Agreements (e.g. Agreement on Agriculture; or TRIPS being applied to our heritage of, inter alia, Haldi, Neem

and Basmati), or outmoded definitions of who is to be counted as "labour" — whether organized or unorganized. Hunger lies down and quietly dies an unlamented death... without candlelight vigils, without dharnaas over unburied coffins, without demonstrations, without marches (long or short), without banners, placards and posters. It is simply a blot on our collective conscience. But is anyone out there? Listening? Watching? Doing anything? Or even concerned one iota?

Tahira Abdullah

Socio-economic development worker,

Peace activist & rights defender

Islamabad, January 2013

52 فیصد عورتیں زرعی شعبے سے منسلک ہیں، زرعی ماہر ڈاکٹر فوزیہ ترین

لاہور (زرعی رپورٹر) زراعت کے شعبہ سے منسلک خواتین کو کاشتکار ہی نہیں سمجھا جاتا کیونکہ بیشتر علاقوں میں خصوصاً سہیلی بلوچستان میں خواتین زمینوں پر کام کرتی نہیں آتیں جبکہ زمین داری کے کاموں میں مردوں کے شانہ بشا نہ مصروف عمل رہتی ہیں۔ ان خیالات کا اظہار بلوچستان سے تعلق رکھنے والی کاشتکارہ ڈاکٹر فوزیہ ترین نے خبریں سے کیا۔ انہوں نے کہا ملک میں 70 فیصد آبادی کا تعلق زراعت سے ہے جن میں 52 فیصد عورتیں زرعی شعبے سے منسلک ہیں۔

روزنامہ خبریں۔ ۱۹ جنوری ۲۰۱۱

خواتین کی شرکت کے بغیر زرعی خود کفالت ممکن نہیں۔

ملکی معیشت کے استحکام میں سب سے اہم رول زراعت کا ہے، پیداوار بڑھانی جائے، عشرت اشرف

راولپنڈی (پاکستان نیوز) وزیراعظم کی خصوصی مشیر برائے خواتین بیگم عشرت اشرف نے کہا ہے کہ ملکی معیشت میں سب سے اہم رول زراعت کا ہے۔ زراعت سے متعلقہ ادارے ملک کو زرعی خود کفالت کی منزل سے ہمکنار کرنے میں اہم کردار ادا کریں۔ انہوں نے کہا کہ خواتین بھی جدید تعلیم کے ساتھ ساتھ زرعی شعبے میں مزید محنت کریں۔ کیونکہ ان کی شرکت کے بغیر زرعی خود کفالت اور ملکی ترقی ممکن نہیں۔ ڈاکٹر محمد اعظم، وائس چانسلر زرعی یونیورسٹی نے کہا کہ زرعی یونیورسٹی میں ۵۰ فیصد خواتین زیر تعلیم ہیں اور زراعت کے ساتھ ساتھ دیگر شعبوں میں بھی تعلیم کا سلسلہ جاری ہے۔

روزنامہ پاکستان۔ ۱۰ جون ۱۹۹۸

Wah Ordinance Factory and Mangla Dam as far back as the 1950s! One could then say that Razia Ghulam Ali was the first woman factory owner manufacturing heavy pipes and poles in Pakistan. Reading through her experiences in interviews given at that time, tells a story of courage and determination to enter a man's world and win success. She admitted being a little insecure in the beginning, but said that she gathered her courage and got tips from Dale Carnegie's books, and acquired her confidence and persevered despite almost insurmountable obstacles.

Uks would also like to pay tribute to APWA (All Pakistan Women's Association) that was formed in 1949. With the initiative of Raana Liaquat Ali Khan, APWA set up women's welfare centres and industrial homes throughout the country. Begum Shamsunnahar Mahmud was the Vice President of the East Pakistan Women's Association (EPWA) at that time. She immediately took up programmes for the economic emancipation of women and identified the reasons behind the oppression of women in the family and in society. We also have the Behbud Association that Akhtar Riazuddin established in 1967 for the social welfare and development of women. Even today, the Behbud shop in Islamabad provides an opportunity to many women entrepreneurs to display and sell their products. The Pakistan Association of Business, Professional and Agricultural Women established by Shamim Kazmi in 1981 was another step forward in institutionalizing women entrepreneurs. Today, women of Pakistan are successfully heading large industrial units in the capacities of members Board of Directors, CEOs and Group Managing Directors. True that most of these industrialists usually represent family owned businesses, nonetheless, women are actively participating in numerous business activities and that too on an equal footing with their male counterparts and relatives. Women have also made inroads in the various Chambers of Commerce and Industry although they still remain heavily male dominated. We are proud to know that Sonia Waseem became the first woman in Pakistan to head a Chamber of Commerce and Industry when she was elected president of the Sahiwal Chamber in an election held in September 2010. Coming from a local business family, Sonia runs a soap-making factory in Sahiwal. This is what continued struggle leads to and women entrepreneurs' are proving the fact that hard work and commitment does pay off. Women are emerging as successful entrepreneurs despite all odds, and if the conditions —socio-cultural and Institutional—are made conducive, then these women can work wonders. The most important step is to change and reform the patriarchal mindset that has proved to be the greatest hurdle. It tends to restrict women's initiatives at the inception and all down the line. Sometimes a woman is opposed simply because she is a woman, although her sound business acumen and hard work can be clearly seen in the success of her business initiative. It is also very important that women entrepreneurs have access to relevant knowledge and information that can guide them on how to start and run a business, where to obtain funding in the form of business loans, how to brand their products, how to network, etc. An environment conducive to women's business activities will not only serve to empower the women entrepreneurs' themselves, but also help to bring about a positive and healthy change in the social and cultural acceptance of businesswomen, help to boost the economy and alleviate a poverty—a long list of very doable wishes for the coming years.

Wishing you a happy, peaceful and tolerant New Year!

Tasneem Ahmar

7000 WOMEN GET MICRO LOANS

ISLAMABAD: Nov 12 (APP): As many as seven thousand women have been extended loans through First Women Bank across the country to start their micro enterprises to earn livelihood for their families. This was stated by secretary, Ministry of Women Development, Social Welfare and Special Education, Muzaffar Mahmud Qureshi, while speaking at a two day workshop at Barakahu.

The workshop had been jointly organized by UNICEF, Citizen's Commission for Women Development and Islamabad Capital Territory (ICT)

This public-private sector programme had been initiated in twelve union councils of the Capital Territory to create awareness among womenfolk about economic empowerment and their legal rights. Muzaffar Mahmud Qureshi said efforts are being made to make the loaning procedure easier so that the maximum number of womenfolk should benefit from this scheme. He said the government has created a revolving fund of Rs. 50 million (rupees fifty million) for this purpose.

A loan up to twenty-five thousand rupees is being extended to the needy women. He said the loan recovery rate is 95 percent. He appreciated the programme initiated in the Capital Territory.

Farah Prevaiz, Chief of Citizens Commission for Women Development said this programme is a success story of government-private sector coordination which will now be extended to other areas of the country. She disclosed that her organization has imparted education to 17000 poor children so far.

Mrs. Seema Tauseef, incharge women development wing of the ICT, who is executing this programme is very encouraging and more than two thousand applications have been received so far from the women to seek loans.

IP Legal experts, Mona Ramzan and Shazia Salim, who are associated with this programme, apprised the women participants of the workshop of their (women's) legal rights.

The Muslim - November 15, 1998

WOMEN CHAMBER OF COMMERCE LAUNCHED

KARACHI, April 2: Pakistan's first Women's Chamber of Commerce and Industry was launched here on Friday to promote economic empowerment of women.

Begum Salma Ahmad, president of the Pakistan Association of Women Entrepreneurs and convener of the Women Chamber of Commerce and Industry, announced on the occasion that the chamber would organize a SAARC conference and exhibition in Karachi in August 2004.

She said the idea of a separate chamber was floated in 2003 after it was realized that women would get more economic benefits by establishing a strong trade institution.

She read out a message from Sindh Governor, Dr. Ishratul Ibad, congratulating the women entrepreneurs of Karachi for launching their own Chamber of Commerce and Industry and

Women unite to take 'honour' out of killing in Pakistan

Kathy Gannon

SO MUCH divides two women who fought in the battle to take the "honour" out of killing in Pakistan.

Naeema Kishwar shrouds herself in a burka, showing only her eyes.

She belongs to a political party that has been linked to the Taliban.

And she comes from deeply conservative tribal lands where girls have been killed for going to school.

Sughra Imam sometimes wears a scarf draped lightly over her hair, but often her head is bare.

She belongs to a liberal party whose leader, Benazir Bhutto, the first female prime minister of this predominantly Muslim nation, was assassinated by extremists. She comes from a prominent Pakistani family and was educated at Harvard.

But at least one thing unites the two: they have spent their political careers fighting for women. Although they have never met, and usually are on opposite sides of the aisle, Kishwar and Imam became unlikely allies in the battle to pass a historic law to protect women from murder by members of their own families.

In this country with a complex legal system that is a tapestry of Islamic Sharia law and British common law, legislation passed decades ago has allowed many of those who kill in the name of family "honour" to go free.

Innocent

A family's honour can be "tarnished" by something as innocent as sitting next to an unknown man, or helping a friend elope with the man of her choice. Invariably the "honour" of a family is tied to a woman's chastity.

The law decrees that relatives of a murder victim can forgive the killer; they can even take money in exchange for the killer's freedom. Human rights groups argued that in the case of "honour" killing, this granted immunity to killers, because both victim and perpetrator are usually family members.

Hardline Islamic groups, however, defended forgiveness as a religious edict from the Qur'an.

But the mood in the country began to shift in the past year with the rise of social media and a proliferation of television channels featuring dramas about girls who find love and fight back against sexual assault.

The new channels started covering "honour" killings, and Pakistanis grew outraged over a series of grotesque murders that happened with such regularity they could no longer be seen as isolated cases: a daughter burned alive by her mother, a social media star drugged and strangled by her brother, a teenage girl ordered by a tribal council to be bound and burned like Joan of Arc for helping a friend elope.

"There are changes in Pakistan," says Imam. "Most of the people in Pakistan are young. They are searching for change."

After Imam became a member of parliament's upper house seven years ago, the poor who tilled the land in her constituency in Punjab province started coming to her with stories of a man who had killed his wife after seeing her talking to another man, or of a brother who killed his sister for having "illicit" relations.

"These were women whose names I didn't even know," she says.

"They had received no media coverage, and I thought: 'how do we protect these vulnerable women?'"

She saw that the men who killed showed no worry of even going to jail.

"No one was ever afraid. They never felt they would be punished. They knew they would be forgiven," Imam says.

She insists that Islam's provision of forgiveness was not intended to apply to premeditated murder.

The provision was meant to end feuds, "to bring peace. It was not meant to be able to kill with impunity," she says. "The law has been perverted."

When Imam began to craft her bill three years ago, she wanted the killings removed from the Islamic law known as Qisas and Diyat, which allows the family to forgive a murderer.

She spent hours poring over religious texts. The only solution she could find was to have killing in the name of "honour" removed from Islamic law altogether, making it impossible to forgive the killer, even if the sentence was death – the common penalty for murder in Pakistan.

"I didn't want even the mention of forgiveness in the law," she says. "I wanted someone who killed in the name of 'honour' to know he could be sentenced to death."

Because her party was in the majority in the Senate, she did not need a consensus to get her bill passed. But she wanted an agreement with the religious parties, because their support would make it more likely that the police and judges would implement it.

She refused interviews on local channels, shunning publicity that might have raised hackles. Instead, she quietly negotiated with religious leaders.

There was a precedent. Pakistan's religious parties had made an exception once before when Pakistan passed its anti-terror bill. According to that law, a culprit cannot be forgiven even if sentenced to death.

Imam, whose slight stature belies her tenacity, wore her fellow lawmakers down until finally they agreed to her wording. Even senators from Kishwar's hardline Jamate-Ulema-e-Islam Party were among the Senate's 104 members who passed Imam's bill unanimously last year.

But the legislation never came to a vote in the more powerful National Assembly, dominated by the Conservative Pakistan Muslim League, a traditional ally of the religious parties. Imam's bill was dead.

It would take an extraordinary moment in Pakistan's history, and help from Kishwar, to bring it back.

Kishwar's hometown of Mardan is in a deeply conservative region of Pakistan's north-west, where women are rarely seen on the streets without the all-enveloping burka, and suicide bombers have killed scores of people, many of them children, in attacks this year targeting schools, police, a courthouse and minorities.

When she was a child, Kishwar says, parents discouraged their girls from attending school, but she was allowed to go all the way through to law school.

As a teenager she swore to fight for change, and when she was first elected to public office in the provincial parliament in Pakistan's north-west in 2002, she advocated for girls' schools and colleges.

But women faced other problems. In her province, tribes have long abided by a custom known as sarwar, in which families settle a dispute by marrying a young daughter to a rival

پاکستان میں عورتوں کو بچے پیدا کرنے والی فیکٹری سمجھا جاتا ہے: عابدہ حسین

بھارت نے اپنا رویہ نہایت بدلتا ہوا ہے۔ جس سے لاکھ لاکھ بچے پیدا کر رہے ہیں۔ پاکستان کی آدمی سے زیادہ آبادی کو کام کرنے کی اجازت نہیں ملتا۔ وہ مردوں سے بہتر کام کر سکتی ہیں۔

وفاقی وزیر سائنس و ٹیکنالوجی سیدہ عابدہ حسین نے کہا ہے کہ اگر بھارت نے اپنا رویہ نہ بدلتا تو پھر پاکستان کو بھی وہی رویہ اپنانا پڑے گا اور اسی طرح ڈیڑھ لاکھ موجد رہے گا۔ واپس لوٹنے کے آنے سے چوری کا خاتمہ ہوا ہے اور خسران بھی کم ہو گیا ہے۔ وزیراعظم نے کابینہ کا اجلاس میں لے کر چودھری نثار کو اسے این پی سے ملا کر اسے اور اٹھ لاکھ لاکھ روپے دیے۔ فاطمہ جناح یونیورسٹی میں مشکل کو یوم خواتین کے حوالے سے منعقد تقریب کے بعد اخبار نویسوں کے سوالوں کا جواب دیتے ہوئے وفاقی وزیر عابدہ حسین نے کہا کہ سندھ میں اور پاکستان کے تعلقات بہتر ہونے چاہئیں لیکن پاکستان اپنے قومی مفادات کا تحفظ کرنا چاہتا ہے۔ وزیراعظم اپنی اپنی لائبریری میں اور بات کی اور بھارت جا کر رویہ تبدیل کر لیا۔ ایک اور سوال کہ بچگی چوری میں ان کا نام بھی آیا ہے جس کے جواب میں عابدہ حسین نے کہا کہ میں وضاحت کر چکی ہوں مزید کچھ نہیں کہہ سکتی۔ خواتین کے مفادات سے تعلق نہیں ہے کہا کہ طلاق اور دیگر مفادات کے فیصلے 3 سے 6 ماہ کے اندر ہونے چاہئیں۔ حکومت کو اس سلسلہ میں مزید اقدامات کرنے چاہئیں تاکہ عورتوں کو جلد انصاف مل سکے کیونکہ مفادات کے جلد فیصلے نہ ہونے کی وجہ عورتوں کو بچوں کا خرقہ نہیں ملتا۔ خواتین نشستوں کی بحالی سے متعلق سوال کے جواب میں عابدہ حسین نے بتایا کہ 1988ء کے بعد سے آج تک خواتین نشستوں کے مسئلے پر اپوزیشن اور حکومت کا اتفاق رائے نہیں ہو رہا تاہم وفاقی وزیر قانون نے مسودہ تیار کر لیا ہے جس میں ہر سیاسی پارٹی کو الیکشن میں کم از کم دس فیصد خواتین کا کوٹہ مقرر کرنا ہوگا۔ قلم اڑیں یونیورسٹی میں یوم خواتین کے حوالہ سے منعقد سیمینار سے خطاب کرتے ہوئے سیدہ عابدہ حسین نے کہا کہ پاکستان میں عورتوں کو بچے پیدا کرنے والی فیکٹری سمجھا جاتا ہے عورتوں کا استحصال مردوں کے ساتھ ساتھ عورتیں بھی کرتی ہیں۔ پاکستان کی ترقی صرف اسی صورت ممکن ہے جب مرد و عورت دونوں مل کر کام کریں گے اگر فاطمہ جناح قائد اعظم کا ساتھ نہ دیتیں تو آج پاکستان معرض وجود میں نہ آتا اور تمام مسلمان بھارت میں ہندوؤں کے مظالم سہہ رہے ہوتے۔ انہوں نے کہا کہ 1965ء میں فاطمہ جناح کے مقابلے میں پاکستانی سیاستدانوں نے ایک آمر کا ساتھ دیا اور پاکستان بنانے والے محسن کی بہن کو صدارتی الیکشن میں ناکام کر دیا۔ انہوں نے کہا کہ ہمارے دیہاتوں میں آج بھی عورت مرد سے زیادہ کام کر رہی ہے لیکن اسے وہ حقوق اور مراعات نہیں دیئے جاتے جس کی وہ حقدار ہوتی ہے۔ عورتیں بھی عورتوں کا استحصال کرتی ہیں مائیں اپنے بیٹوں کو طبیبوں پر ترجیح دیتی ہیں تفریق کی وجہ سے عورتوں کا سوشل معاشی اقتصادی استحصال ہوتا ہے عورتوں کی خرید و فروخت ہوتی ہے۔ انہوں نے کہا کہ اب عورتوں کو اپنے حقوق کیلئے اٹھ کھڑا ہونا چاہئے۔ آج کے معاشرے کی خواتین گزشتہ دس سال پہلے کی خواتین کی نسبت زیادہ با شعور ہیں اور پہلے سے زیادہ حقوق حاصل ہیں لیکن پھر بھی پاکستان کی آدمی سے زیادہ آبادی کو کام کرنے کی اجازت نہیں ہے حالانکہ وہ مردوں کے مقابلے میں زیادہ بخشنی اور اہل قابل اور جفاکش ہیں۔ عورتوں کو اپنے حقوق کیلئے پھر پھر رگڑا رگڑا کرنا چاہئے اس موقع پر یونیورسٹی کا وائس چانسلر نجمہ نجم، ڈاکٹر افتخار حسین اور دیگر نے خطاب کیا۔

روزنامہ خبریں 10 مارچ 1999ء

Each year while selecting a theme for our annual desk diary, we at Uks discuss a number of issues that could be the running theme for that particular year. It is quite a tedious process with lots of priority areas. We want to select an issue that has a history and can be related to the past, present and future of Pakistani women. We are also concerned regarding how and where to get the written material which is reader friendly as well as interesting. Each year we spend a great deal of time debating these factors and then the final selection is made.

Not this time. Losing Shahla Zia - reality many of us have not come to terms with - early this year, we knew the 2006 diary would be dedicated to the memories of Shelly, "a dedicated lawyer, a committed women's and human rights activist and above all, a wonderful human being." Thinking of you, Shelly, this year's diary has taken up the issue of women's legal rights, something that was at the very core of your mind, heart and soul. We hope that we have done justice to an issue that has unlimited areas of concern. We have tried our best to include as many as we could. Thus the reader will see that throughout the diary, there are reflections on this issue from articles, reports and editorials published in various newspapers, magazines, research reports and journals. We have tried to trace the history of legal reforms in the chronology. Though we are aware of gaps that may exist, it is not deliberate and we have tried to be as inclusive as we could. The diary may not make happy reading, but it is only a reflection of what the media reports about the state of women's legal rights and access to justice.

While searching for the contents, many issues and topics have resurfaced in our thoughts and some already existing ones have been reinforced. News items and reports on how elected elderly women councilor was paraded naked through a bazaar by the influentials of the tribe as a personal revenge to settle a brawl, infuriated us as did reports that despite the Supreme Court ruling that a Muslim Pakistani girl upon reaching the age of 18 years, can marry out of her own consent, girls who dare to use this right, are chased out and killed, sometimes alone and at times with their spouses. There are several landmark cases that are indicative of the violence and

Diary 2006

WOMEN OF PAKISTAN:
STRUGGLING FOR
LEGAL RIGHTS

and style mars the good intentions that the content may have hoped to convey. Modern media, both print and electronic, fail to highlight the problems most relevant to women, including and in particular rural women, women who are trafficked, women who are compelled to sell their bodies to survive, women without the support of husband or other family, the abused and oppressed, those denied the right to study or work, to make choices and avail opportunities, etc. As we collected and compiled content for this diary, I was amazed at the prevalence of stereotypical media images of the poor. Although most content was sympathetic and gender neutral in its treatment of the issue it did not help much in giving context to the issues of poverty or highlighting its causes.

These aspects of poverty are missing from news and current affairs programmes and articles, from entertainment, from television plays and soaps. The media needs to highlight not only the suffering of the millions of these invisible women and men, but also celebrate and support their resilience and their dignity. Presently, at best we have very few stories/audio or video documentaries that look at poverty in terms of wealth and income distribution only. Coverage of the Benazir Income Support Programme is one such example. Though Uks's Code of Ethics for gender-sensitive media includes a clause on why we should not exhibit welfare work, the media is full of photo-graphs with news/captions of the wealthy and the powerful, business tycoons, politicians or parliamentarians distributing largesse (often from taxpayers money) in the form of cash, cheques, sewing machines etc. The majority of recipients are women and the captions invariably state 'a poor woman receiving...' hitting directly on the self-esteem of the recipient. It is not difficult to gauge the impact such stories have on the public's attitude towards poverty and how 'charity' is all that is needed to cure the ills of poverty.

The media must recognize that there is continued need to analyze not only whose story is told and whose voice is heard but also who is telling the story and how? Today's vibrant, forceful, media, be it print or electronic, have the potential to change mindsets, but to achieve that goal positive content is the first requirement. Simply presenting female commercial sex-workers as evil and a disgrace to society doesn't change anything. The media needs to analyze the causes that lead to women opting for this profession and develop options that are condoned by society. Instead of turning a woman into a social outcast, a positive contribution would be to suggest ways and means by which such a woman could be assimilated back into society. Many women resort to prostitution in order to survive, feed hungry children or support young siblings. Media, both news and entertainment, need to take into account the fact that gender inequalities directly act as a determinant of poverty, thus understanding the root causes is absolutely a must before passing a judgment. A long, hard look at those who avail of the services of women sex workers would not go amiss.

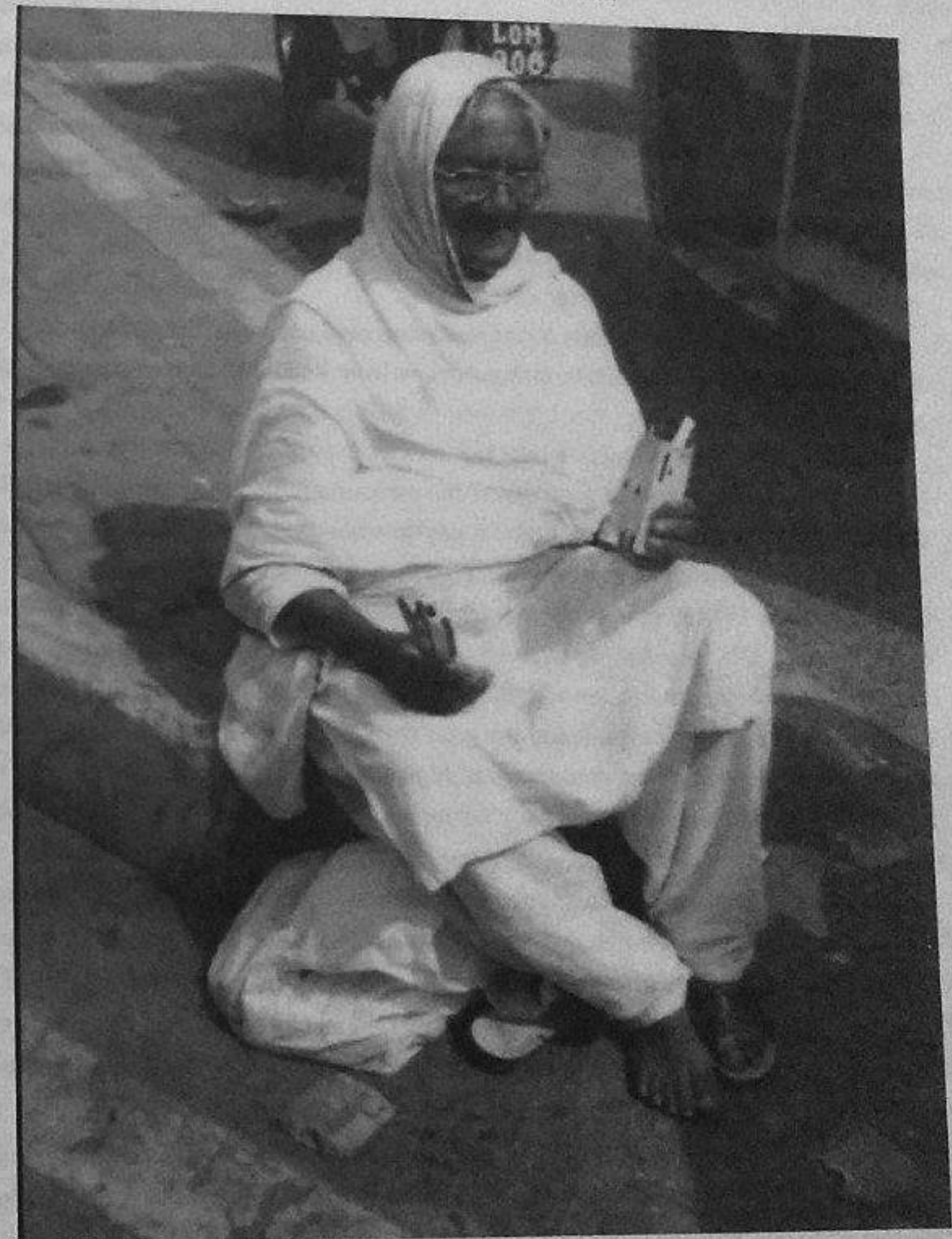
Pakistan's media needs to understand that feminization of poverty, as defined by researchers 'is a change at levels of poverty biased against women or female-headed households. More specifically, it is an increase in the difference in the levels of poverty among women and men or among female versus male and couple-headed households.' While addressing poverty and gender inequality, the media, be it news or entertainment or advertising, may focus on how the household is a key site of gender discrimination and subordination and is thus an important focus for examining gender and poverty issues. The media can take a lead in finding answers to whether this is a consequence of lack of income, or

a result of the gender inequality and biases present in both societies and governments. Hopefully, after going through Uks 2016 diary, they will.

Wishing you all a very happy, peaceful and safe New Year.

Tasneem Ahmar

Director, UKs Research Centre



<http://futurechallenges.org/wp-content/uploads/2013/10/women-selling-on-street.jpg>

Samina the beacon for Women in Sports

She intends to be the beacon for women in Pakistan. Especially in sports.

Excelling in numerous sports she sets an example herself so that others get the inspiration.

In her career span of over 10 years as a sports woman Samina Naveed has won six gold medals, three silvers and two bronzes to display her skills in hockey, cricket, basketball, softball and swimming.

"I love sports and they form the life in me," said Samina adding, "it is healthy and positive and it brings out the fair play and better sense in a person." "I have resisted all social taboos and I am grateful that my family supported me when I displayed my talents in the hockey arena."

Samina plays in the national hockey squad and was one of the main strikers in the recently held National Women Hockey Championship representing Railways which took the winner's trophy.

She is an exceptional right winger and her angular shots are very accurate and precise which on most of the occasions bang the boards.

She has played against different teams which include Singapore, Malaysia, Indonesia, China, Kazakhstan, Uzbekistan and Azerbaijan.

"There is discrimination everywhere and it hurts - you are qualified, competent and at times better but you couldn't get the opportunity in the society which is so male chauvinistic."

Samina is an ardent swimmer and her liking for the sport developed, some two decades ago when she took a dip in the stream when she was a kid.

"My heroics were appreciated in the family of five and I was termed a natural, later I developed a passion to get involved in outdoor activities specially sports."

"At school, college and national level I am satisfied with my performance but when I compare it with other participating international players it gives a very painful feeling," said Samina.

"Here the girls especially women players are ignored as federations haven't streamlined their women wings."

"Paucity of funds is always projected whenever there is chance which involves women players at national or international level."

Answering a query she said, "Education is the only thing which can revitalize every sphere especially sports. It will take time but things will shape up when the process takes roots."

Samina is currently associated as a life guard in the American Club, she is also a poetess-cum-writer and plans to give her thoughts a final shape when she celebrates her 40th Birthday in 2010.

Asem Mustafa Awan: The Nation - June 7, 2001

Aliya Nasir to play at Wimbledon

On May 24, two Pakistani girls will leave for Brussels to participate in the Astrid Bowl, a tennis tournament for girls born after 1967. One of them is Farah Khursheed and the other, Aliya Nasir.

Children, you must have read about Farah Khursheed in these columns early in the month. This column is on Aliya Nasir.

Aliya is the only Pakistani player to have earned 30 ATP points and no other junior has any points to his/her credit. She got these points for winning the Sri Lanka international last year.

Aliya is a PIA Colt, the same as Jahangir Khan was in 1976; Jahangir is now the world squash champion. Aliya is studying in intermediate (Arts) in St. Joseph's College, Karachi and has already played for Pakistan in Manila, Singapore, Bangkok, Indonesia, Brussels, Paris and London.

This year after the Astrid Bowl, Aliya along with Farah Khursheed will participate in the French Open for juniors at Paris between June 5 and 9, in the Apple Bowl in Spain between June 10 and 16, the Thames Dillon tournament in London between June 17 and 30 and the Wimbledon Juniors between July 1 and 7.

Pakistani juniors will make their debut in Wimbledon. Tennis supporters are proud of them. Both are talented girls and we would expect them to do well.

Aliya talks very highly of Farah Khursheed but feels that there must be a resident coach (Pakistani) and an experienced captain to be with them when they are playing in Europe. That would help them to work out a strategy and also to get proper practice.

Haleem Ahmad: Dawn - April 26, 1985

Carla: a hope for Pakistan at C' wealth Games

Pakistan squash player Carla Khan has been given the all-clear to represent her adopted country at the Commonwealth Games after an eligibility ruling.

The English-born 20-year-old, one of the youngest descendants of Pakistan's famous squash playing Khan Dynasty, will now be free to play at the games which start on Thursday.

Khan is the grand-daughter of the legendary Azam Khan, four-times British Open Champion from 1959 to 1962.

She represented England as a junior in 1997, but switched her allegiance last year to become the Pakistan national champion.

the issue of domestic violence so that when a citizen seeks protection from a violent and abusive husband, for example, they file the report as a criminal case instead of dismissing the matter as a petty family dispute. No doubt, domestic violence is a crime and must be reported as one, and the onus is on the police to bring the perpetrator to book.

Pakistan is already a seriously conflict-ridden society. It is imperative that the media, both news and entertainment, takes cognizance of the grave situation that has developed, and is getting worse with each passing day, and pledges to address the issue of domestic violence in all its manifestations. It is our centuries-old customs and traditions that keep us back, that do not allow us to flourish as a healthy society where our women, as well as men are respected as individuals with rights and feelings. A woman has every right to protection from any and every kind of violence, and where necessary, to seek to break away from an abusive relationship and begin again.

Wishing you a happy, peaceful, and violence-free new year!

Tasneem Ahmar

It Shouldn't Hurt
To Go Home.



[Http://www.eapcrackerbarre.comapply_to_youDomesticViolence.htm](http://www.eapcrackerbarre.comapply_to_youDomesticViolence.htm)

غیرت کے نام پر سالانہ 600 سے زائد خواتین قتل: گلوبل فاؤنڈیشن

6 ماہ کے دوران 334 خواتین غیرت کی بھیٹ چڑھ گئیں، پنجاب میں فیصل آباد، سندھ میں کشمور، بلو

چستان میں جعفر آباد اور خیبر پختون خوا میں مردان سرفہرست، 1592 واقعات میں سے 1237 ایف آئی آر درج ہوئیں: گلوبل فاؤنڈیشن

راولپنڈی: ملک بھر میں غیرت کے نام پر سالانہ چھ سو سے زائد خواتین قتل کر دیا جاتا ہے 2010 کی نسبت 2011 کے ابتدائی چھ ماہ میں ایسے واقعات میں 8.8 فیصد اضافہ ہوا۔ 2010 میں 627 جبکہ رواں سال کے چھ ماہ کے دوران 334 خواتین غیرت کی بھیٹ چڑھ گئیں۔ عورتوں پر تشدد کے واقعات میں پنجاب میں فیصل آباد، سندھ میں کشمور، بلوچستان میں جعفر آباد اور خیبر پختون خوا میں مردان سرفہرست، 1592 واقعات میں سے 1237 ایف آئی آر درج ہوئیں جبکہ مختلف الزامات کے تحت 1348 خواتین ملک کی 89 جیلوں میں قید اپنی قسمت کے فیصلوں کی منتظر ہیں۔ پاکستان کی ہر پانچویں عورت شوہر کے ہاتھوں تشدد کا نشانہ بن رہی ہے جسکو گھر بلوچھڑا کر اردے کر خاموش کر دیا جاتا ہے۔ انسانی حقوق کی بین الاقوامی تنظیم گلوبل فاؤنڈیشن کے ایگزیکٹو ڈائریکٹر الفلٹ کاظمی کی ریسرچ رپورٹ کے مطابق ملک بھر میں رواں ششماہی کے دوران 187 خواتین کے ساتھ زیادتی کے واقعات سامنے آئے 321 خواتین نے مختلف وجوہات کی بنا پر خودکشی کر لی۔ 722 عورتوں اور لڑکیوں کی زیادتی کا نشانہ بنایا گیا ان جرائم میں 39 فیصد جنسی تسکین اور 7 فیصد شادی کے تنازعات اور بدلہ لینے جیسے عوامل کا ذکر ہے۔ انہوں نے کہا کہ جیلوں میں قید خواتین کی اکثریت کو لو میرج کرنے پر باپ بھائی، جاسید اور حصد دینے پر، شوہر کو دوسری شادی کی اجازت نہ دینے پر، شوہر کی اجازت کے بغیر میکے جانے پر یا پھر منشیات کے عادی شوہر کی مار پیٹ یا بیروں کا رشو ہر کی خواہش پر جسم فروشی سے تنگ آکر خلع لینے پر جھوٹے الزامات عائد کر کے خواتین کو جیل کی سلاخوں کے پیچھے دھکیل دیا گیا اور کچھ کو ذاتی دشمنیوں اور زمین کے تنازعہ پر مختلف مقدمات میں ملوث کیا گیا۔ مزید انکشاف کرتے ہوئے الفلٹ کاظمی نے بتایا صرف قتل کے مقدمات میں ملوث 417 خواتین، ملوث قیدی سزایافتہ 143 اور سزائے موت پانے والی 44، اقدام قتل کے مقدمات میں 10، زخمی کرنے کے الزام میں 3، خواتین کی بے حرمتی پر 2، قاتلانہ ایک میں سزایافتہ 21، فراڈ، نوشی اور اسقاط حمل کے الزام میں ایک ایک اور متفرق مقدمات میں 37 خواتین مختلف جیلوں میں قید ہیں جنکا کوئی پرسان حال نہیں۔ انہوں نے بتایا کہ غیرت اور رواج کے نام پر قتل کے واقعات میں 67 فیصد قرہنی رشتہ دار شامل رہے 24 فیصد نے پولیس تشدد کا سامنا کیا اور 8 فیصد جیل اہلکاروں کے خلاف ناروا سلوک کا نشانہ بنیں، جیلوں میں قید خواتین میں 67 فیصد مائیں ہیں، 27 فیصد کے ساتھ تین سال سے کم عمر کے بچے بھی موجود ہیں، 87 فیصد کو اپنے مقدمات کی موجودہ پوزیشن کا علم نہیں، 34 فیصد کو قانونی کارروائی کے لئے وکلاء کی خدمات حاصل نہیں، 17 فیصد ان پڑھ ہیں، 48 فیصد کے خلاف قتل کے الزامات عائد ہیں اور 32 فیصد منشیات کے مقدمات میں ملوث ہیں۔ الفلٹ کاظمی نے کہا کہ انسانی حقوق کی تنظیم گلوبل فاؤنڈیشن حکومت سے پُر زور سفارش کرتی ہے کہ خواتین قیدیوں کی جیلوں میں حالت انتہائی دگرگوں ہے انہیں اپنے خلاف درج ایف آئی آر تک رسائی دی جائے، ان پڑھ خواتین کے ساتھ جیل قواعد و ضوابط پر عملدرآمد یقینی بنایا جائے خواتین قیدیوں کو دیت، عرش، اور دمن، کی عدم ادائیگی پر بیت المال مانی امداد فراہم کرے یا حکومتی سطح پر مالیاتی فنڈ قائم کیا جائے اور خواتین اور بچوں کے لئے ضمانت کی رقم کی حد مقرر کی جائے جو زیر سماعت خاتون قیدی اور کمسن ملزم اور کرے سکے جیلوں سے دائرہ جیلوں پر فوری پیروی کی جائے۔ (ایجنسیاں)

روزنامہ آج کل - 18 گست، 2011

INTRODUCTION

'Women of Pakistan, Fifty years and Beyond', is a journey of Pakistani women presented with the help of text and illustrations. It attempts to look at the history from a woman's eyes, who, although an important partner in the creation of Pakistan, is conspicuously absent from most of the texts. Very little effort has been made to put together the journey of Pakistan with a women's perspective. By drawing public attention to personalities, issues, events that have played a role in, or had any impact on women's status in the society over the years. Uks is paying its tribute to all these known and unknown women of our history. This will enable the readers, especially the youth, to learn about the achievements of Pakistani women in almost every field.

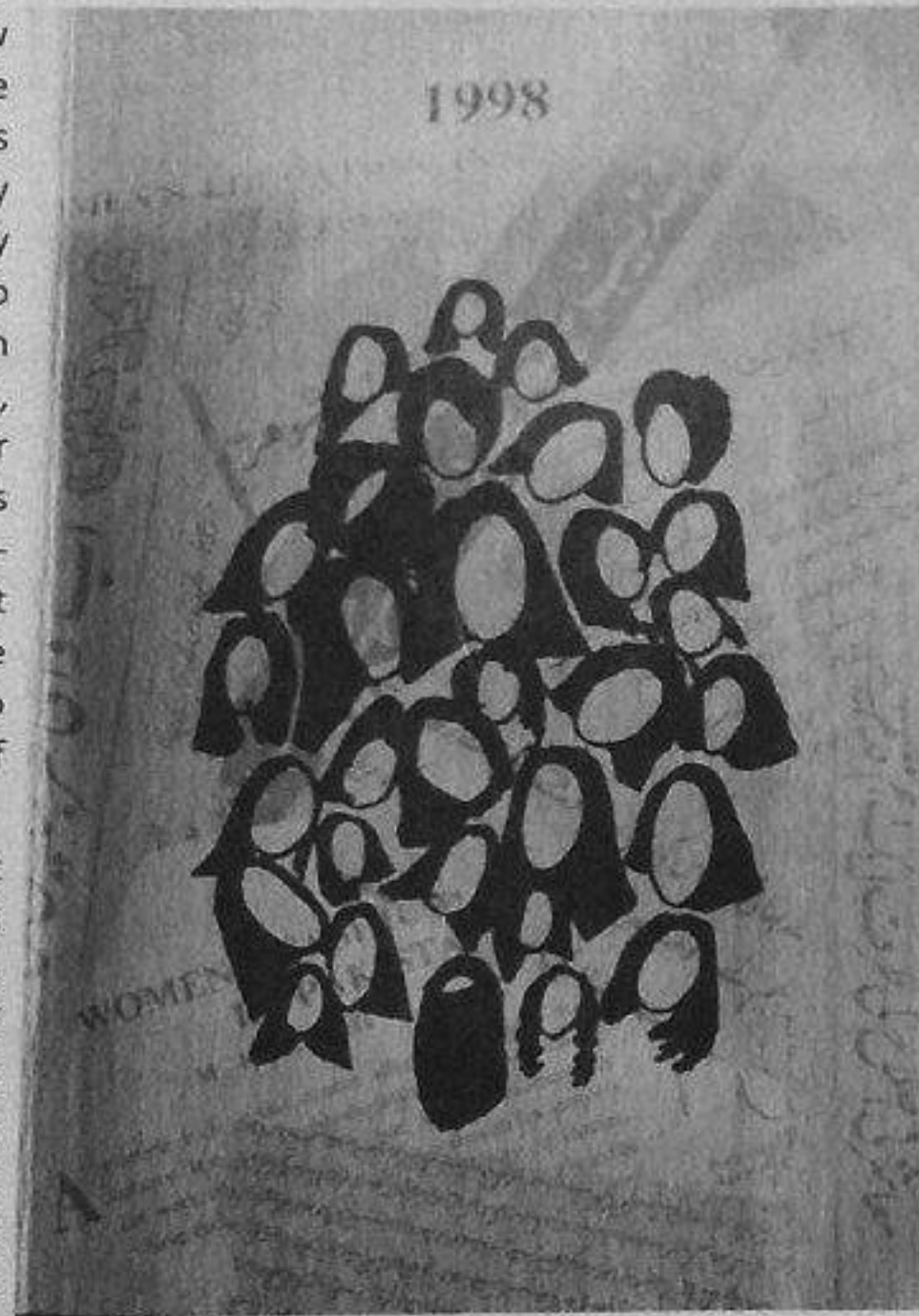
The 1998 diary features those women who were the pioneers in any field: literature, art, politics, sports, education etc. Some of these are the women who not only saw Pakistan being created, they were directly involved in the country's independence movement. Many others also played an equally important role but were not so prominent. This desk diary is an account of their struggles, achievements, ambitions and their dreams. The period covered in this year's diary is from the pre-independence years till 1969. The next year's (1999) diary will focus on the period between 1970 and 1998 to further highlight the achievements of Pakistani women in various fields.

Uks would like to acknowledge that most of the information and pictures used in the production of diary have been acquired from the old issues of copies of *Pakistan Quarterly*, *Akhbar-e-Khawateen*, *Akhbar-e-Jehan*, *Mirror*, *She* etc. Acknowledgements also go out to other books and documents, especially "Women of Pakistan: Two Steps Forward, One Step Back?", and "Women in Folk Literature", for providing reference material and information on Pakistani women and their status in the past years.

Uks wishes you all a very happy new year.

Tasneem Ahmar

Director



Attiya Faizi: A legend and a woman of letter. She remained in the forefront in the campaign to get women their rightful place, and at times even won argument with stalwarts like Allama Iqbal and Shibli Naumani. She was greatly admired by intellectuals like Sarojini Naidu. Daughter of Hasan Ali Afridi, who was an adviser to Turkey's Caliph Sultan Abdul Aziz, Attiya Begum was born in Constantinople at the palace of the Sultan. After receiving early education in Turkey, Attiya Begum moved to Bombay, where later she married the famous Indian painter Faizi Rehmeen. Attiya Begum was not only involved in national politics, she also struggled for the education and equal status of Muslim women. Once, when women were excluded from participation at the Aligarh Educational Conference, Attiya Begum personally went there, debated the issue with a high level Muslim leader, and spoke at the conference for an hour and a half. As a result, the participants had to accept her viewpoint on women's equal status. On the special invitation of Quaid-i-Azam, Attiya Begum and her husband migrated to Pakistan. Here they tried to establish an art gallery and an institute for the promotion of art and culture, but it did not work out. Being unable to handle the loneliness and miseries that surrounded her after her husband's death, Attiya Begum died in 1967 at Karachi's Jinnah hospital. Along with her were also buried the couples dreams. Their heritage of paintings and other valuables lay neglected. After all these years, some efforts are again being made to preserve the rich heritage left behind by the couple.

Anjuman-i-Jamhoriyat Pasand Khawateen: in 1948, Tahira Mazhar Ali, along with some like-minded people, established Anjuman-e-Jamoriyat Pasand Khawateen (Pakistan Democratic Women's Association), an organization to campaign for the emancipation of Pakistani women. Included among its objectives were empowering women at the grass root level and to educate them about their rights. The members would go to various villages, and acquaint rural women of their rights and privileges. Although its main focus was women's issues, the organization did not work for women's right alone. It equally supported men in their struggle against socio-economic and political exploitation. The Anjuman believed that men and women should jointly struggle for their rights as their belief was that without the salvation of women, the salvation of the entire human kind was not possible.

A Woman filling the fuel tank of a car? Something almost unimaginable in today's Pakistan was a normal sight at a Bahadurabad gas station in Karachi in the sixties. Mrs. Jones started to work as a cashier at a petrol station, and soon took up additional work of filling cars fuel tanks to increase her income.

میں حدود آراء فی نفس کو نہیں مانتی

میں حدود آراء فی نفس کو نہیں مانتی بلکہ کسی بھی ایسے قانون کو جو عورت کے حقوق کے منافی ہو نہیں مانتی۔ اگر حدود آراء فی نفس کا نفاذ کرایا تھا تو پہلے ان علاقوں پر کیا جانا چاہئے جہاں کھلے عام یہ کام ہو رہا ہے۔ اسلام دین فطرت ہے ایک ایسا دین جس میں سب کے لئے گنجائش ہے ایسی گنجائش جو عزت کے تحفظ کے لئے ضروری بھی جاتی ہے۔ اسلام سلامتی کا مذہب ہے تحفظ دینے کے دین ہے لیکن مسوسناک امر یہ ہے کہ بہت سی مسلم ریاستیں مذہب کا سہارا لیتے ہوئے ایسے قوانین روٹھائیں کر دیتی ہیں جن کی وجہ سے انسانیت اور خصوصاً امت مسلمہ کو دشواریوں کا سامنا کرنا پڑتا ہے۔ ایسے ہی قوانین میں ایک قانون حدود آراء فی نفس کا ہے جس کی وجہ سے اس وقت پوری قوم ایک کرناک خطاب میں مبتلا ہے۔

اس ضمن میں بتائے گئے قوانین کے بارے میں عام رائے یہ ہے کہ یہ قوانین نیک نیتی سے علماء اور عوام کی رائے لئے بغیر بنائے گئے اور اس کے ذریعے قوانین بنائے اور بعض صوفیوں میں مردوں پر ظلم کے پہاڑ توڑے گئے ہیں اور جیلوں میں قوانین و بچیوں کی تعداد دیکھی ہو گئی ہے۔ جو سزائیں اسلامی قوانین یا حد کے تحت مقرر کی گئی تھیں اور سزاؤں کے لئے شواہد یا گواہی کا جو معیار مقرر کیا گیا ہے وہ اس حد تک مشکل ہے کہ کسی کو بھی مجرم ثابت کرنا یا ایسے مجرم کو کیفر کردار تک پہنچانا تقریباً ناممکن ہے۔ یہ بات واضح ہے کہ اس وقت اس قانون کو طاقتور کمزوروں کے خلاف بہت کامیابی سے استعمال کر رہا ہے۔ اس قانون کے تحت عورتوں و بچیوں حتیٰ کہ مردوں کو بھی ظلم کا نشانہ بنایا جاتا ہے۔

یہ دین نہ صرف اپنے ماننے والوں کو سلامتی کا پیغام دیتا ہے، بلکہ اپنی پناہ میں آنے والوں کو بھی تحفظ کا یقین دلاتا ہے۔ ہم یہ کیسے تسلیم کر لیں کہ اس دین کے ماننے والی عورت کو کسی آراء فی نفس کی آڑ میں مار دیا جائے انسان تو غلطیوں کا پتلا ہے، مگر اللہ غفور رحیم ہے، وہ غلطیوں کا پرہیز کرنے والا اور اپنے بندوں کو معاف کرنے والا ہے۔ جب اللہ تعالیٰ غلطیوں کو معاف کرتا ہے تو ہم انسان کون ہوتے ہیں سزاؤں کا حکم جاری کرنے والے؟

رسول اللہ کی پوری زندگی میں ایک واقعہ ہوا ہے جس میں رسول اللہ مجرمہ سے کہتے ہیں: ”کتھا اچھا ہوتا کہ تو نے مجھے اپنے گناہ کا گواہ نہ بنایا ہوتا“۔ میں ان عورتوں کے ساتھ ہوں جو حدود آراء فی نفس کی مخالفت کر رہی ہیں۔

لیکن بہت سارے لوگ حدود آراء فی نفس کے خلاف یا تاہم میں بات کر جاتے ہیں ان میں 99 فیصد اس قانون کے بارے میں نہیں جانتے۔ لہذا سب سے پہلے حکومت اس حوالے سے آگاہی پروگرام مرتب کرنے کا عوام بالخصوص و فقیدی جو اس آراء فی نفس کے تحت سزا کاٹ رہے ہیں حقیقت حال سے واقف ہو سکیں۔

مسئلہ یہ نہیں ہے کہ گناہ کی سزا دی جائے بلکہ گناہ ثابت ہو جائے اور کسی کو واقعی سزا دی جائے تو شاید بے گناہوں کو سخت سزائیں دی جاتی ہیں اکثریتی مقدمات میں ایک ہی جرم میں جملہ عورت اور مرد میں سے مرد کو ہی کیا جاسکتا ہے اور اسی جرم میں صرف عورت کو کیسے سزا ہو سکتی ہے؟ حدود آراء فی نفس کے خلاف آواز بلند کرنے والی خواتین اس آراء فی نفس کے نہیں، بلکہ اس آراء فی نفس کی آڑ میں ہونے والے قتل عام کے خلاف ہیں۔

ہمارے ہاں فقہاء جھجھکیں مانتے ہیں، انہیں چاہئے کہ اس قانون میں ایسی تبدیلیاں لائیں، جن سے صرف ان کو سزا ہو جو واقعی اس فعل کے مرتکب ہوں، بڑا کیہ الشہود کو یقینی بنایا جائے اور چشم دید گواہان کو پورا کریں تو شاید حدود آراء فی نفس کے تحت سزا پانے والے حقیقی مجرمان ہی ہوں۔ اگر شاہی محلے میں حدود آراء فی نفس نافذ نہیں کیا جاتا تو پھر عام عورتوں کے خلاف حدود آراء فی نفس عام کرنے کا کوئی حق نہیں۔ کیا طوائفیں حدود آراء فی نفس سے مبرا ہیں؟

کیا حدود آراء فی نفس اس مرد پر لاگو نہیں ہوتا جو بازار حسن جاتے ہیں؟ یہ کون سی قانون سازی ہے جس کی گرفت میں کوئی آتا ہے اور کوئی نہیں؟ لیکن مسئلہ یہ ہے کہ اگر حکومت شاہی محلے بند کرانے کی جانب جانے لگی تو شہروں میں بھونچال آجائے گا۔ یہ ان عورتوں پر ظلم ہوگا کیوں کہ آج بھی ہمارا معاشرہ و اتنا وسیع القلب نہیں ہے کہ ان عورتوں یا ان کی بیٹیوں کو گمروں میں ہمالے والے گھنٹے بندوں کا پٹی ڈالیاں دے دے۔ اسلام پر وہ پوشی کا دین ہے جو ہر مادی یا مادی کے پیش نظر خاموشی کا حکم دیتا ہے۔

مجھے یاد ہے کہ حیدرآباد دکن میں لوہوں کے ہاں باندیاں ہوتی تھیں، جن کی اولاد کو باقاعدہ جائیداد میں حصہ دار بنایا جاتا تھا اور ان بچوں کو اتنا ہی تحفظ حاصل تھا جتنا کہ بیگمات کو۔ بیگمات بھی ان بچوں کو برا بھلا نہیں کہتی تھیں۔ اللہ تعالیٰ فرماتے ہیں: ”ہم کہتے ہیں یہ پردہ پوشی کیا ہے؟ یہ رات پر پردہ پوشی کیلئے بنائی گئی ہے، مگر سمجھنا کہ اس شخص انسان کیوں نہیں سمجھتا“۔ میں ایک بار پھر کہوں گی کہ دین اسلام کی سلامتی اور تحفظ کے لیے حکمران طبقہ و داری کے ساتھ قوانین کی تشکیل و ترمیم میں احتیاط سے کام لے۔

1997-2017

