Words of the Patron

The effort of gender equality and women empowerment spans over a period of two to three decades with trust and consistency in Pakistan by CSO's, NGO's and government as primary stakeholders. It has resulted into several accomplishments. However, one of the major accomplishments includes voice of rights being depicted in the priorities of the state. It has also resulted in an open discussion and discourse in different segments of society which includes schools, courts, parliament, media, etc. Thus, it has transformed in a great debate where people are either accepting it or challenging it. I find it as an achievement itself. However, the challenges are larger than the achievements. I believe the major contemporary challenge is the perception gap in the society. Thus, the CSO's, NGO's and other relevant stakeholders need to bridge this 'perception gap' by transforming knowledge into all drivers of education which influence in building and shaping perceptions in the society. It includes educational institutions, media, literary forums, civil society, religious leaders, etc.

Thus, the time has come where we need to open a discussion with religious scholars about the rights of women by using inherited legacy of religious transformation and scripture of holy books. This will allow our society to pledge their commitment in protecting the rights of women in all walks of life.

Moreover, all CSO's, NGO's and the governmental entities need to pledge their commitment to join hands for reducing tolerance against violence, pool their experiences and resources and work as one unit to realize a dream of society where every girl and woman enjoys rights, respect and freedom.

Editor's Note

We are publishing the 4th edition of ‘The Developmentalist’ (special edition) in commemoration of International Women’s Day with this year’s theme ‘pledge for parity’. It would be unfair not to extend our thanks and appreciation for the generous support extended and words of encouragement shared with us at ‘The Developmentalist’ by those who had sent in their words, views and advises, spurring us to move forward.

The 8th March of the year 2016 is just around the corner. The world will be celebrating the ‘International Women’s Day’ and here in Pakistan, we will also be part of the ‘celebrations’. A number of events will be arranged to commemorate the day and raise their voices vociferously, advocating for the women’s rights. This practice is continuing for many years. It is time that we should realize that we are still away behind getting what we have been aspiring for as far as women’s rights are concerned.

We have passed a number of pro-women laws in the country. Now, it is essential that the focus should be more on implementation/enforcement of those rules, regulations and laws because if those rules, regulations and laws remained confined to the books, the women of Pakistan will continue to live amidst the same socio-economic conditions in which they have been kept so far.

This year our resolve should be to press for implementation of the rules and regulations and enforce the laws which have been introduced or amended for the benefit of women and not the traditional ‘awareness creating exercises’. We have to join hands, stand shoulder-to-shoulder and pull out this quagmire of inactivity. We have to shrug off despondency and must put our foot down to get what was promised and later provided in the Constitution and in the laws. It is time to move on!
"On this International Women's Day, I would like to congratulate all those women and men who have contributed to women empowerment in Pakistan. The list is long. Politicians, activists, media, youth, professionals and mostly the vulnerable. We at BISP are the custodians of the women empowerment revolution for the most vulnerable and consider it our duty to provide them a social safety. Dignity meaning to life and empowerment is our humble duty we intend fulfilling to our best. We intend working with successful women role models to achieve these goals for our most vulnerable women. We are grateful to the government for this opportunity and for the enabling environment created by progressive legislation.”

Marvi Memon
Minister of State/Chairperson
Sustainable Income Support Programme (SISP)

Since last five decades I have not only been raising my voice for my rights but also for all other women in our society. But still, women’s security and their political, social and economic status in Pakistan are undermined by hardened social biases, discriminatory legislation and unresponsive state institutions; their lives and livelihoods are also threatened by violent extremism especially in KPs context. My all efforts were and are solely directed for empowering and enabling women to lead their lives respectfully and in peace. Keeping in account KP’s situation, women in other parts of the country did get some attention and even some visible positive changes are also seen. Yet, the situation in KP is not very conducive towards giving women the freedom and opportunities to flourish. I have been working for women rights and empowerment for many years and now I have been appointed as first deputy speaker in Khyber Pakhtunkhwa Assembly. It reflects, despite the fact that Khyber Pakhtunkhwa is undergoing a complex situation, the women are able to create a change. The government’s resolve is to prioritize education for all.

"I look forward to witnessing a bigger increase in local women’s leadership and their participation and empowerment in all fields of life.”

Dr. Meher Taj Roghani
Deputy Speaker
Khyber Pakhtunkhwa Assembly

Women empowerment is a challenge for Pakistan. However, the current methodology to empower women mainly focuses on advocacy and capacity building. I think that the organizations have now realized that they need to hand hold these women in order to ensure better results. As far as legislation concerned, it is being done. However, the challenge is its enforcement. Therefore, we need to work for the attitude building at the household level where a boy and girl spend most of their time with mothers. For this, we have to emphasize on efforts for more opportunities of education for girls. Another challenge exists of perception where it is perceived that if a woman would know her rights, the family structure will be destroyed. For this, we need to work with religious leaders, community and the policy level to educate women about their rights and duties, and inculcate a similar attitude in men too.

Farzana Yaqoob
Minister for Social Welfare & Women Development
Azad Jammu & Kashmir

I see that women are participating in decision making now, and this will have a positive impact on our society. Yes, there is a long way to go and we all need to pledge our commitment for parity for women.

International Women’s Day is a time to reflect on progress made on women issues, resolve for change of mindset towards women and to celebrate the achievements of women who have rendered valuable and meritorious services for their people. PCSW (toll-free helpline) provides guidance and legal advice to women, who’s over 2400 calls and over 300 actionable complaints have shown that women access institutions when they exist. However, a key challenge remains lack of awareness of rights available to women.

The Commission plays a crucial role not just in the field of women’s rights, but in the larger developmental goals of the Government of Punjab. It is important to recognize that there can be no development unless all sections of society are made part of the decision making process, and can benefit from the outcomes. In this context, working towards the empowerment of women and being able to utilize a gender sensitive lens for development in all sectors, becomes extremely vital.

Fauzia Vigor
Chairperson
Punjab Commission on Status of Women (PCSW)

There are various civil society organizations who are working exemplary on gender and development in different dimensions, such as women entrepreneurship, women empowerment, policy and legislation etc. within specific circumstances. Since its inception in 2001, WDD is striving for the social and economic development of women in GB through advocacy and lobbying, awareness raising campaigns on women issues, providing skill development and capacity building training, women enterprise development and other technical skills provided on product promotion for the women entrepreneurs. So far, WDD has trained 8000 women on home-based industry. Moreover Gilgit-Baltistan attracts hundreds of thousands of local tourists every year and some international tourists also visit this area. It provides the women of GB a great opportunity in many industries in the field of gems cutting and polishing, handicraft making and marketing, floristry culture, and entrepreneurship. The women have the ability and will. What they need is platforms for them.

Salma Aziz
Deputy Director
Women Development Directorate (WDD) GB
Partnering with men and boys for gender justice

By Bilquis Tahira

In women's struggles for gender equality, every day is 8th March – International Women's Day - a day for celebrating changes that women's movement and other allies and activists have brought about; a day of reflection; a day of pledging again to continue our efforts for achieving gender equality.

Historically speaking, the first time International Women's Day (IWD) was celebrated was in 1975 - the International Women's Year 1975. Labor movements in North America and across Europe in the twentieth century were instrumental in the emergence of International Women's Day. Since then IWD is being celebrated widely in both developing and developed world alike.

"The growing international women's movement, which has been strengthened by four global United Nations women's conferences, has helped make the commemoration a rallying point to build support for women's rights and participation in the political and economic arenas." - UN Women website

In Pakistan, women's movement, women's groups and male feminists/aliens have been concentrating it since early 1980s. Gender sensitive men have always been part of the celebrations and people like Habib Jalib, the famous revolutionary and liberal poet have been part of the struggle for women's rights in Pakistan.

Pakistan men (though few and far between) have always partnered with women in their demands for women's rights in Pakistan. Attention to engaging men and boys to challenge gender inequitable relations has been sought at the global level now for several years. It began with the Programme of Action of the 1994 International Conference on Population and Development (ICPD) at Cairo, followed by the Platform for Action of the Fourth World Conference on Women in 1995, the Expert Group Meeting on the Role of Men and Boys in Achieving Gender Equality in 2003 convened by the United Nations Division for the Advancement of Women and the Agreed Statement of the 48th Session of the Commission on the Status of Women in 2004. In Pakistan, the programming began after ICPD, though due to limited documentation and dissemination of efforts, the discourse has yet to gain popular attention.

The theoretical backdrop has emerged from experiential development work. During research or social mobilization or any efforts for development action at the grassroots, men in the community particularly community leaders and also male heads of the households were involved only as gatekeepers by development workers in Pakistan in 1980s and even before that. The realization gradually grew that women as well as men were deeply influenced by social constructs of gendered messages and norms received from the society. Their behaviors are shaped accordingly and patriarchally leaves strong marks on men's psyche as well resulting in creating culture of men's power over women.

This feeling of being powerful translates itself into behaviors which have the potential to become oppressive towards women and not only generate but also affirm skewed relationships that foster violence against women.

Violence against women is rampant in Pakistan and estimates suggest that a majority of women have experienced some kind of violence at least once in their lives. It is a complex issue with many reasons, facets and forms. Violence against women cuts across all class, ethnicity and other divisional boundaries.

In this article, we look at this phenomenon from holistic health point of view to see how violence perpetrated on women affects men's physical and mental, psychological and emotional health.

Research tells us that violence generates negative energy around both the perpetrator and the victim though both are affected differently. The negative impact on women victims/survivors exhibits itself through various symptoms such as difficulty in concentrating, or intense concentration; hyper vigilance to surroundings, or a decrease in awareness of surroundings; memory loss, avoidance of thoughts or places that remind her of trauma experienced, irritability, absence of emotional responsiveness, apathy, sadness, guilt, shame and/or anxiety to name a few. The perpetrators report consequences such as “feeling down, feeling bad about the way they treated their partner, being distracted at work, losing respect for themselves, worrying about what their abuse was doing to their children, feeling crazy, and scared”. Other researches show that violence becomes a source of anxiety for all involved in abusive relationship.

A research undertaken in Canada has evidenced a “consistent link between intimate partner violence and depression, although this association may vary by gender and role in violence i.e. victim, perpetrator, or bidirectional, and aggression severity”. Emotional distress may manifest itself in changed behavior, listlessness and loss of memory. A case in point is bullying where research has shown that the psychological and emotional consequences of bullying are equal to a child being sexually abused.

The spiritual aspect is also extremely important and several questions are being asked about what it means spiritually for perpetrators to be abusive. Research done is almost non-existent but from a religious and spiritual point of view, how do perpetrators feel at a spiritual level.

We know that in many societies, religion is used as an excuse to abuse women and notions of honor and how it can be "violated" by women's expression or perceived expression of their sexual hurts/ male honor. Feminists and social activists have been and are challenging these perceptions and norms for decades now. Whether the efforts have been effective in reducing violence and changing norms is questionable though. It is high time that men join women in raising their voice against violence as well by stopping being violent and by stopping other men from being violent.

Programming on prevention of violence has mostly focused on women victims and survivors with little emphasis on perpetrators in Pakistan. While there is an understandable risk that resources and focus may be shifted from the survivors to perpetrators, the importance of working with all parties in the cycle of violence is critical regardless of gender. Examples exist particularly in rural areas of Pakistan where men have established norms making violence unacceptable. Such examples need to be documented to present an alternative form of masculinity whereby 'male strength' is proven by showing tolerance and acceptance of different behavior.

Most of all, all of us need to remember that everyone is responsible for their own actions and that response to any so-called 'provocation' can be variegated and not only show of physical strength. Men and women together can bring about this change. Men's role in violence prevention is all the more significant as their voices are listened to; not only in the household but also at the policy making and planning tiers in Pakistan. If men begin to take responsibility for preventing violence against women, the dividends will occur for both women and men as both can nurture healthy relationships as the hurt, pain and fear disappears from the relationship.

As policy makers, planners and people become aware of this responsibility and begin practicing it, the ridicule of legislation such as Women's Protection Act 2015 of Punjab that we are faced with today will be eliminated and implementation of legislation will be supported by all.

The writer is Executive Director, Shirkat-partnership for Development. She also serves as National Coordinator, MenEngage Alliance, Pakistan.
Nothing reveals the traits of hypocrisy in Pakistani society than the noise made by all and sundry on the 8th of March, year after year, by way of recognizing women’s rights. Nor is any obstacle to Pakistan’s progress in real terms bigger than the denial of women’s right to equality with men, indeed a denial of their right to be themselves.

In a country where statistics enjoy little respect, the claim that for each 100 Pakistani men there are only 94 women is accepted as a holy truth and the practice of under-counting women continues in every sphere of life. All women eligible to vote are not registered on the electoral rolls, the quotas for women in services are never filled, and women continue to be referred to as the weaker sex. The only area where the numerical superiority of women over men cannot be drowned in perverse semantics is the roster of students at most of the country’s universities. But, to make sure that the women graduates do not challenge the male dominance of their society, the state pays little attention to the need for creating equal opportunities for the girls specializing in various disciplines.

Even if the gender ratio of 94 women to 100 men is accepted as correct, this means that women constitute a little less than 50 per cent of the population. However, they constitute a much smaller percentage of the civil labor force. How can Pakistan hope to realize its potential in any field so long as it does not utilize the services of its large woman-power?

The whole country is said to be worried about the spread of violence in the society. No need is, however, paid to the fact that one of the major sources of violence in Pakistan is the satirical attack on men’s right to use violence against women. Physical assaults on their bodies is not the only form of violence Pakistani women suffer at the hands of their male lords. The many other forms of violence include denial of their rights to education, to freedom of movement, and to the freedom to choose their life partners.

If the people of Pakistan have any regard for the International Women’s Day, they may make a pledge on this day – that they will stop telling lies and making false promises about women.

I. A. Rehman
Director
Women Rights Commission of Pakistan

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**On International Women’s Day, Step It Up for Planet 50-50: Gender Equality by 2030**

International Women’s Day is a day Pakistan has embraced with great enthusiasm. This enthusiasm gives great hope for the future of this country and especially for the important role reserved for women within the process towards gender equality.

On behalf of UN Women, the United Nations Entity for Gender Equality and the Empowerment of Women, I join all of you in solidarity with the women and girls all over Pakistan for human rights, dignity, equality and achievements.

International Women’s Day this year comes at a pivotal moment in history, with gender equality and the empowerment of women and girls having been recognized as a pre-condition to achieving the 2030 Agenda for Sustainable Development. A stand-alone Sustainable Development Goal on gender equality aims to end discrimination and violence against women and girls and ensure equal participation and opportunities in all spheres of life; important provisions for women’s empowerment are included in most other goals.

In conjunction with the adoption of the Sustainable Development Goals in September last year, Pakistan was among the 91 countries who answered UN Women’s call for action to Step It Up for Gender Equality and pledged actions to make strides towards gender equality.

Increasingly, International Women’s Day is a time to reflect on progress made, to call for change and to celebrate acts of courage and determination by ordinary women who have played extraordinary roles for their country and communities.

In promoting gender equality and women’s empowerment, UN Women provides support to innovative initiatives that advance women’s human rights, with special focus on their economic security, political participation and freedom from violence. UN Women stands committed to base its work on a theory of change that is premised on three focus areas:

1. Aligning laws and policies of the governments to create a conducive environment for women’s empowerment and human rights;
2. Strengthening work processes, resources, and capacity in organizations to fulfill obligations;
3. Supporting community level initiatives that demonstrate how changes in practices and attitudes can be achieved to implement commitments that promote gender equality and women’s empowerment.

ACT is one of our active partners for advocacy in ending violence against women and girls and promoting women’s economic and political empowerment. We continue our work as the Member of the Gender Development Forum in Pakistan, administered by the Women Development Department and involved by other stakeholders to promote gender equality and women’s empowerment throughout society change and women friendly environments – at home, in the workplace and in public spaces.

I take this opportunity to congratulate ACT for publishing the fourth edition of its quarterly newsletter “The Developmentalist” focusing on the subject, Step It Up for Gender Equality/Pledge for Parity.

I would like to assure UN Women’s continued support as we believe gender equality is about creating a shared vision and a solidarity movement between both women and men. I would like to invite men and boys to join women and girls everywhere on International Women’s Day and beyond and say NO to discrimination and violence against women.

Sangeeta Thapa
Deputy Country Representative
UN Women Pakistan
Reflections

The struggle of women empowerment spans over a long period in the human history, and it has been there in all continents, communities and countries of the world. We have seen that there have been several theorists and philosophers who had views not much in favor of women in Europe. Yet, the struggle of women has taken a new dimension in recent times.

The women's struggle continued in Europe and the West in the 19th century and it took several years to get their right of vote even. And they got their rights after facing many hardships in their lives. The 20th century also brought in several new dimensions to the concept of women empowerment, and in 1960's the concept of gender came to the limelight. It also resulted in several branches of feminism and adopted an ideological and philosophical outlook. This wave also resulted in their participation in political issues.

I find that the modern times have significantly changed the facets of women empowerment, creating a new system of values. Women are participating in all aspects of life. They are making decisions and receiving education. However, the number of women is limited and we need to bring in more women into the ambit of this change.

I feel that our society has also advanced. For instance, when we wanted to pass a bill for women's protection a few years ago, we faced many obstacle. But now, the media, civil society, community and the parliamentarians are more receptive to further empower our women.

I want to take this opportunity to reiterate our commitment towards empowerment of women, and thus, pledge for parity.

Like the rest of the world, this year as well, the women of Pakistan will be observing the International Women's Day on March 8. I feel that the good thing is that the number of men, who have been supporting women in achieving their demands and goals in our society, is also growing quite considerably each day, passing, day, week, month and year. I know that the women of the world in general and the women of Pakistan in particular have a very long history of struggle to get their rights. Some of those rights are of very basic nature like access to education, to health, freedom of choice, and freedom of expression. As a humble student of Sharifah and a staunch follower of Quran and Sunnah, I firmly believe that our religion, Islam, which literally means 'peace', provides exactly what the women of the world and especially the Muslim women have been demanding for so long. I am of the view that Islam has provided more respect and freedom to women as the respect of their rights has been ordered in Holy Quran more than those of men. In the light of the teachings of Holy Quran and Sunnah, it is evident that their rights have been laid down and men have been clearly directed to ensure grant of those rights and respect their dignity. But we must not forget that these rights, both for women as well as for men, have been granted while they are governed by a clear set of responsibilities at the same time.

In view of the prevailing conditions, I think whatever debates and discussions are going on at various forums, including media, the basic fact of the matter is being grossly misunderstood. Theills and evils being faced by our women have more to do with our cultures and traditions rather than Islamic teachings and guidelines. In Islam, a woman holds a very special and highly respected position. Women enjoy equal, and in some cases a higher position in Islam. The Muslim woman have a very strong role to play to build a healthy society and for that she has to be very well educated. She should have access to the best of health facilities, because she has to build up a healthy and strong nation. And she has to play an active role in socio-economic development of our country by employing her education and skills.

This is absolutely necessary that the women of Pakistan should never be left behind. They need to join men in the efforts to help country progress and prosper with their respect and dignity intact. And we know that a progressive and prosperous society is always a peaceful one. In my opinion, while the women have to be modest, the men have to be respectful.

I would not keep all this confined to the Muslim women and men alone. Every Pakistani woman, regardless of her religion, caste, creed or color enjoys the same rights and shoulders the same responsibilities regardless of their faith.

Thus, on this International Women's Day, we have to make a resolve to move forward together!

The sacrifice of men, women, and children in the Pakistan Movement was given to establish an independent, peaceful and sovereign state for the Muslims. It was envisaged that every man and woman would enjoy equal rights without any discrimination on the basis of color, creed or caste, and have access to education, health, jobs and development.

However, the orthodox traditions and tribal culture has resulted into superiority of man over woman. Resultantly, women are subjected to violence, and even men do not hesitate to throw acid while perpetrators are not adequately reprimanded. After 18th amendment, the provincial assemblies have enacted laws for the rights and protection of women. However, the need is to pass and implement these laws at national level. It would help implement the laws on all and sundry in the country.

2016 is a year of pledge for parity and thus, our efforts will include access to education, health and jobs for women apart from awareness regarding their rights.

Mrs. Suraiyya Allah Din
Chairperson
Tannun Hali Bani Mumtazgan (Balochistan)

Hafez Tahir Mahmood Ashrafi
Chairman Pakistan Ulema Council
Member, Council of Islamic Ideology

Naeem Mirza
Chief Operating Officer
Aman Foundation

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SUCCESSES OF OUR WOMEN

FILM SYNOPSIS
Every year, more than 1,000 girls and women are the victims of religiously motivated honor killings in Pakistan, especially in rural areas. Eighteen-year-old Saba, who fell in love and eloped, was targeted by her father and uncle but survived to tell her story.

The factors that persuade Saba Qaiser to forgive her father and uncle for nearly killing her—the poverty of her husband's family, the social power of the privileged class, and the inadequacies of the legal system—constitute a formidable challenge to reform advocates. Perhaps the most telling part of the film is a short monologue by the triumphant father after his release from jail. Without any trace of remorse or repentance in his conduct, he strides forward to proclaim that his decision to kill his daughter has raised his status with the community, and that several high-placed boys are now keen to wed his younger daughter.

He is the epitome of feudal brutality and obtuseness that legitimizes a whole range of despotic customs—from vini and sware to auction of girls and karoo kari—the monster that the state has fed and fattened for six decades at the cost of the people’s basic rights. He is not speaking to anyone in particular; he is mocking the entire population of Pakistan. This is a fine example of cinematic art although the pessimistic message might displease women activists. Sharmeen, however, scores high by preferring realism to romanticism.

Deeply influenced by the social inequalities around her and inspired by her father’s social work in her early age, Shad Begum would become a known figure nationally and internationally because of her determined struggle to improve the conditions of the marginalized segments, especially women, of her community in the northwest of Pakistan—a deeply religious and conservative area where Taliban publicly executed men and women on non-conformity to their version of Islam. Shad Begum is the founder and executive director of the non-profit Association for Behaviour & Knowledge Transformation (ABKT). Her organization was uprooted during the Taliban take-over in Swat due to massive displacement of people in 2009-2010. Her resilience kept ABKT alive during enormous odds. Shad Begum is Ashoka fellow and in recognition of her untiring struggle for the economic and political empowerment of women and girls in Khyber Pakhtoonkhwa; she was awarded the “International Woman Courage Award” in 2012 by the U.S. Department of State.

Pakistan’s First Female Cabbie Driver: Zahida Kazmi!

Zahida Kazmi came into the national spotlight almost four years ago when she became Pakistan’s first female taxi driver. Undaunted with the stereotypes that came with it being seen only as a man’s job, Zahida continued to earn her bread and butter by driving people around, often picking them from airport.

Elected to Serve: From a Woman Leader to a Councilor!

Anees Fatima has always been willing to serve her people. With the beginning of BISP’s Waseela-e-Taleem programme in Khushab, she felt that she could do it now. A BISP Beneficiary Committee (BBC) was formed in her village, Naatwali, and she was elected as its leader. She would assist people in the process of registration, enrollment and admission of their children and issues pertaining to BISP, NADRA and other line departments. Her confidence increased and she continued to serve people.

She decided to further work for the rights of women in her area and contested elections for councilor. She was elected. Now, she is working on the issues of rights and protection of women in her area as a public representative. She is also putting efforts to establish a Secondary School in her village.

Maryam Jaffer Hussain was born in a lower middle class family. She belongs to a society where women are not given their basic rights and they are kept within the boundaries of their homes. This makes it challenging for women in such society to get out of the house and start a career. It is only possible when the woman has strong aims and there is presence of supporting family members. Maryam wanted to join the police department and she was fortunate in this regard that her father and grandfather showed full support to her. They faced all the issues and hindrances of their family and society, yet encouraged their daughter to move forward and start her career. Maryam Jaffer joined Punjab Female Police Department as a constable, and on the basis of her hard work and brilliant performance, she has now been promoted to the position of sub-inspector. She is providing her services especially for the females deprived of basic rights. Maryam says: “to create an environment where equal rights are given to all members of the society, women should be courageous to join such professions.”

Men pledge for Parity in Mardan, Khyber Pakhtoonkhwa
Abdul Hamid is Vice President of youth WISE group in Amin Kalei village in Daman-e-Koh union council of Mardan under ACT’s GBV project of Trocare. He knew a man in his neighborhood who used to beat his wife in routine from last few years. He never knew what to do. ACT formed WISE Groups of men, women, girls and boys in his village. A number of sessions were conducted with these groups on different topics, for instance, human rights, gender violence & types of violence, domestic violence, etc. to sensitize them on these issues.

“We realized GBV issues and came to know, if a husband hits his wife, it’s also GBV,” says Abdul Hamid. Considering the local norms, the spoke to the elders and neighbors of his village to sensitize them.

With his efforts, the victim’s husband was sensitized about his bad attitude by his own elders and family members. As a result, the couple enjoying a healthy relationship, and there is an increased involvement of villagers against GBV, in both personal and public lives.

Abdul Hamid has an unwritten pledge with his community to empower these women, provide them opportunities and grant their rights.
Celebrating passage of domestic violence bill in Punjab by Aurat Foundation, Oxfam-GB and AAWAZ in Lahore. Nigar Ahmad, ministers, MPs and members of civil society participated. The shields and bouquets were presented to those who contributed to the success of the bill.

PM to unveil National Women's Empowerment Policy on March 8
Adviser to PM on Human Rights says the new policy will extend maximum facilities to women at the workplace.

Prime Minister Nawaz Sharif will unveil the new National Women's Empowerment Policy on Tuesday, March 8, 2016. This was stated by Prime Minister's Special Adviser on Human Rights Barrister Zafarullah in an interview in Islamabad.

He said the policy is being announced on the International Women's Day. The adviser said the new policy will ensure social rights and financial stability of women and will extend maximum facilities to them at the workplace.

Events to Celebrate International Day Women's

- Islamabad - National Institute of Folk and Traditional Heritage, Lok Virsa opened a two-day Family Mela featuring art and craft and informative material stalls to highlight women's issues in connection with International Women's Day celebrations.
- ACT-Aiming Change for Tomorrow is organizing different events in AJK, KP, and all its 18-District Offices to celebrate International Women's Day on 8th of March 2016.
- Trocaire is running a campaign 'Pur Azm' in commemoration of International Women's Day.
- UN-Women in collaboration with Govt of AJK and social welfare departments in Pakistan is organizing an Award ceremony for women.
- United Nations Pakistan chapter will celebrate International Women's Day on March 7.
- United Nations Pakistan and British High Commission will hold an open debate on the role women play in media for development.
Samina Baig is the first ever female to summit Mount Everest.

Rahila Durrani is the first ever female Speaker of Balochistan Assembly.

Shazia Pervaiz, 25, is first female fire-fighter in Asia.

Late Sabeen Menon appeared in the list of 100 Leading Global Thinkers by Foreign Policy magazine.

Dr. Meher Taj Rehman is the first ever female Deputy Speaker of KP Assembly.

Shamina Akhtar, 58, is the first ever female truck driver of the country.

Raheela Zarmeena, 23, is the only woman to be a men's football coach in Pakistan.
نہدہ کے خلاف مواقع کا پیمانہ کرنا یا:

دیکھا جا رہا ہے کہ کئی کسی کے پیمانے کے ساتھ دیکھے گئے ہیں، اور ان کے ساتھ ہمارے کسی چیز کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے۔ موجودہ کے کئی گروہ کو بھی دیکھا جا رہا ہے، اور ان کو کشمہ کرنا ہے。
وکی

انسانیت کے نئے فہرست کے ذریعے کا بہت سادہ پیش نظر ہے اور یہ پیش نظر کے لئے کہ کسی بھی معاشرے کے ذریعے میں جنگ اور جنگ کا نتیجہ نہ ہو سکے۔ تاہم، تاریخ کے ذریعے کی معاشرے کے بغیر کسی بھی معاشرے کے ذریعے میں جنگ اور جنگ کا نتیجہ نہ ہو سکے۔

1960ء کے ہفتہ کے آخر میں اہم اجلاس کا اجلاس کا نتیجہ ہوا۔ اس اجلاس میں کونیا کے نئے فہرست کے ذریعے کا نتیجہ ہوا۔

تو نیا فہرست کا ناتھ اجلاس کا نتیجہ ہوا۔ اس اجلاس میں کونیا کے نئے فہرست کے ذریعے کا نتیجہ ہوا۔

بھی کسی معاشرے کے نئے فہرست کے ذریعے میں جنگ اور جنگ کا نتیجہ نہ ہو سکے۔

(بے جواب)
خیال

عالمی دون کے موقع پر آئی بارہ یوں، کیہل قدم آئی ہے کہ 2030 کا برف پائزاً


کتاب کی بنا پر بارہ یوں، کیہل قدم آئی ہے کہ 2030 کا برف پائزاً

1. اسلام آباد کے سدر شہر کے قریب واقع جنوبی رضوان ڈیم کے قریب کی بنا پر بارہ یوں، قدم آئی ہے کہ 2030 کا برف پائزاً
2. بارہ یوں، قدم آئی ہے کہ 2030 کا برف پائزاً
3. بارہ یوں، قدم آئی ہے کہ 2030 کا برف پائزاً
4. بارہ یوں، قدم آئی ہے کہ 2030 کا برف پائزاً
صنفی نوازندگی کے لئے ایلکترولوگ آر آر ایمیل کے ساتھ شراکت

بلقیس مافروہ

فیونا بیں اورشم کی اپنی وفات کا ذکر کرنا ہے۔ وہ ملتان کے علاقے کے رہنے والی ایک اچھی شخصیت تھی۔ 

فیونا اورشم کی والدین بھوٹ انگریزی تھے۔ وہ وہیں نماز سنبھالی ہونے والی ایک امد صفت تھیں۔ 

فیونا نے خوب بچے کے پرستش کے لئے بہت زور کا کام کیا تھا۔ وہ بچوں کو سرفراز اور ترقی دنیا میں پہنچنے کے لئے بہت بہترین نوجوانیں تھیں۔ 

فیونا نے بچوں کے لئے بہت زور کا کام کیا تھا۔ وہ بچوں کو سرفراز اور ترقی دنیا میں پہنچنے کے لئے بہت بہترین نوجوانیں تھیں۔ 

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دِی مَلِک مِلِک

بِیس پَسِ کمِمِمیِر مینیعیشن

ایڈووکیسی چینل کا پروگرام

بَسیپ پِسِ کمِمِمیِر مینیعیشن

ینریکس یومن دَن

بَسیپ پِسِ کمِمِمیِر مینیعیشن

ینریکس یومن دَن

بَسیپ پِسِ کمِمِمیِر مینیعیشن

ینریکس یومن دَن