

Enough is Enough!!!

*Ending Violence Against Women
(EVAW)*



SOUTH ASIA PARTNERSHIP-PAKISTAN



“Enough is enough”

According to estimates - as many as 70 percent of women in Pakistan experience domestic violence. This violence occurs in many forms including beating, mutilating several body organs, sexual violence or torture, broken bones and other very serious injuries caused by pouring of acid or burning to death.

Rape is the acute form of violence which occurs in Pakistan after every two hours. It is estimated that as many as eight women - half of them minors - are raped in Pakistan everyday, partly due to the general disbelief in women's rights. Another form of violence commonly faced by women in Pakistan is sexual harassment at workplace. Women who seem independent or those who work are consistently sexually harassed, many times by male members of staff as independence and working away from home are seen as signs of indecency.

Violence prevails mostly because of women's own subjugation to such inhuman acts and there is no one other to prevent the accuser from doing such evil things. In society like Pakistan, women always remain in the vicious cycle of violence of all forms. In many instances, violence against a woman is used as a tool by the abuser to drive the victim to commit suicide. In other instances, accidents are engineered typically by the tampering of a kitchen stove and its resulting explosion when used to cause a victim's death. In some cases, petrol is poured over the victim and she is set ablaze, claimed to be yet another accident or suicide with plenty of family members ready to vouch as witnesses.

South Asia Partnership Pakistan raised its voice to improve awareness for the better treatment of women in Pakistani society, bring attention to their suffering, and plight, through the program “Ending violence against women” in three districts of South Punjab. As a pilot initiative, civil society coalitions were built in three districts of South Punjab namely Multan, Bahawalpur and Rajanpur. These coalitions aimed at building consistent advocacy support till gaining an attention by the general public and other concerned institutions like police, media and law thus setting up the precedents for others to follow. Doing all the efforts around a woman's case, the coalition has its policy to use different tools including fact finding, interviews, theatre, seminars, signatory campaigns, press conferences, action weeks and rallies etc. The under review “process module” highlights the use of different tools and techniques used to raise awareness and building advocacy for a woman survivor. It has been woven in such a way to help others replicate the model to end violence against women.

Acknowledging the great contribution of Mr. Salman Rashid and Ms. Uzma Zarrin to document this process manual along with the support of entire EVAW project team in the province and district, this pilot effort of SAP-Pakistan is being presented for the larger information sharing and replication purposes.



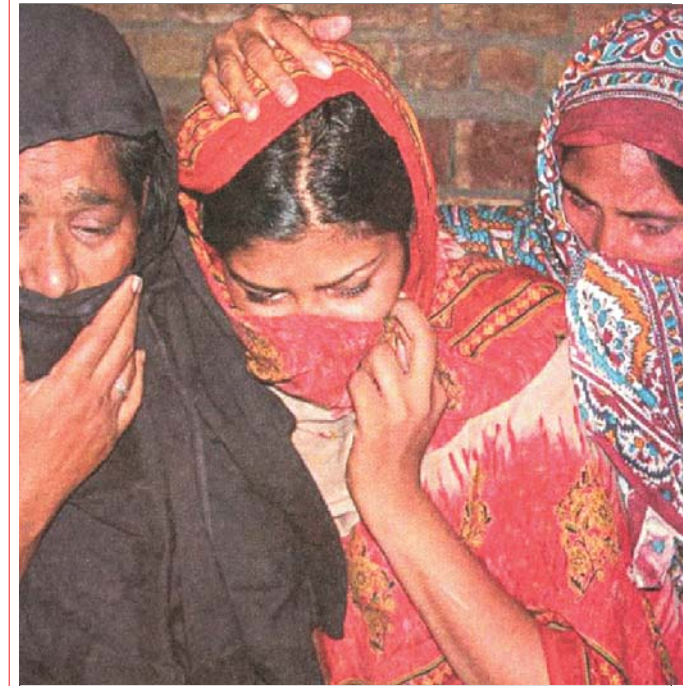
Pakistan is becoming increasingly violent. This is all the more true for the poorer sections of rural society. Among the several and varied causes for this increasing brutality, it is believed, the changing economic scenario has much to contribute, particularly where rural poor are concerned. Consider: in terms of economy and quality of life, rural societies in Pakistan stand where they were sixty years ago. On the societal level, however, immense changes have taken place, mainly because of the influence of television and radio. As the poor of Pakistani villages struggle to come to terms with these changes, few, if any, understand the dynamics of the struggle. Fewer yet connect it with the growing trends of violent behavior.

Since founding Pakistan has moreover been progressively de-politicized and militarized. This has undermined the rule of law: on the one hand, the writ of the State has eroded and on the other, the State is seen to be standing with the powerful and well-connected while the marginalized have no access to its machinery. Among the more powerful, this has caused a widespread impression that the arm of the law, no more as long as it used to be, permits them the leeway to act as they wish. This has naturally trickled down to the least well-connected who sense that they too can get away with whatever outrage they might commit. No surprise then that trends of violent behavior have risen across the board.

Then again, legislation of laws like *diyat*, which permits either a claim of blood money or an outright pardon of the murder, have not helped the situation. In most cases of so-called honor killings, the brother murdering a supposedly erring sister is forgiven by the father. Since the law was promulgated during the Islamization of the 1980s, not even the highest court of the land can initiate any action against this taking of human life for fear of raising the ire of reactionary forces.

Less than half a century ago, beating a wife in public was looked down upon as extremely bad form. Thereafter things began to change for the worse with rising violence against not only women but agricultural and factory workers and other poor people. Women, however, remained the worst sufferers of domestic violence. Among other downward trends, the 1980s can safely be termed the Decade of the Burning Bride for the almost daily stove bursts around the country that killed young newly-wed housewives. It was always the newly-wed who died or suffered severe burns (to later pass away from this life); never was a mother or sister in law or even the husband so much as singed trying to save the burning bride.

The culprits, poorly produced multi-wick kerosene burning stoves of an antiquated design, were not entirely free of blame but that was clearly not the whole truth in this evil game. It was only in the early



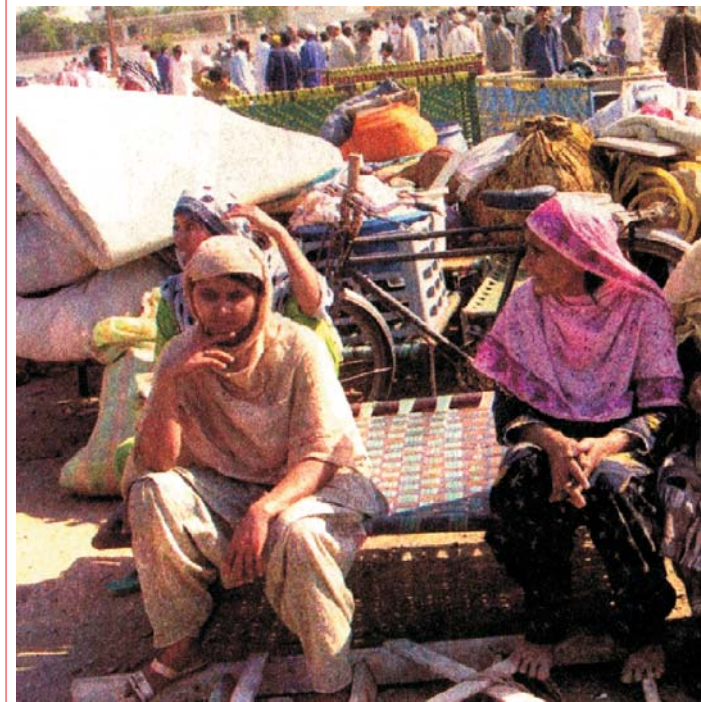
1990s when a women's group began investigating these mysterious stove explosions that reality became widely known. Many of these cases were acts of willful murderous violence. The cause was sometimes simple frenzy of anger when the husband perceived he was not served a meal fitting his station or some other misdemeanor on the part of the wife or even some trivial domestic disagreement. More often than not it was because the bride had not brought sufficient dowry to her husband's home. In all cases the wife was doused with kerosene oil and set alight, sometimes by the husband alone, and in many cases with his mother and sister/s in connivance.

Things moved on and in rural communities it was not entirely unheard of for an enraged husband thrashing his wife with a flaming brand from the hearth. Acid burns, though known of as occasional occurrences in the past became even more common. The cutting off of the nose of wife, mother or sister for hurting perceived honor was another face of violence. Supposed slights to one's honor could easily be redeemed by raping the women of the perpetrator's family. As the civilized world moved into the 21st century, the poor, the under-privileged and the marginalized continued to suffer more and more from this brutality.

The ugliest example from the 1990s is that of the prayer leader from a Rawalpindi mosque. Suspicious of his wife's character, Mohammed Sharif repeatedly inserted a water heating rod into the woman's birth canal. Despite the woman's agonized screaming, neither the neighbors nor the police intervened for this was a 'personal matter.' Only when the press reported the case did the prime minister move to provide succor. By then the hapless woman had been irreparably damaged and to this day (if she is still alive) goes about with a colostomy bag.

Rape or other forms of public humiliation of women became an increasingly favorite weapon for summary redemption of honor. The ghost of the 1985 outrage in Nawabpur on the outskirts of Multan has still not left the village. When the secret of a teenage couple's appreciation of each other became known to the girl's family their honor was compromised. Accosting the boy in the village street and bludgeoning him to death, they descended upon his poor household. The women were dragged out of the home, stripped and marched naked around the village streets.

Anyone attempting to cover the poor victims' nakedness was threatened with similar treatment for their womenfolk and the ghastly parade carried on for almost a full hour. All the while the police stood passively to one side for the perpetrators of this grave and inhuman crime were influential people.



Rape is similarly resorted to in cases of perceived slight. But to date no rapist has ever been tried or convicted. The disgraceful Hudood Ordinance legislated under the military regime of the 1980s require of a rape victim to produce four adult Muslim men of unimpeachable character to testify in her favor that they saw the act was complete and forcible. But since no victim has yet been able to orchestrate such a case, the rapist has always gone free while many a victim, because of her loss of virginity or because she was later pregnant, was tried and punished for unlawful sexual liaisons.

Sale or merely handing over of women as compensation for murder is common in the tribal setting of rural Pakistan. Plain and simple murder of young women who dare to marry of their own free will is condoned as redemption of family honor or in keeping with Islamic traditions and cultural norms. Mutilation, either by acid or by cutting off the nose, is also not unknown. The perpetrators of these oppressive practices are not rustic louts. The country has seen lawyers, successful businessmen, and political figures all presumed to be educated and enlightened, engage in this brutality.

In a civilized society the press would be on the side of the aggrieved. While the English press has its bearings largely correct, the more widely read Urdu press, until very recently, was clearly aligned against the oppressed. For the average Urdu language journalist woman was a temptress who brought down rape and humiliation upon herself from wanton, unguarded behavior. As for minorities, they had no right to live in Pakistan for this land was an 'Islamic state' meant only for Muslims. Reports in the Urdu press of rape or other forms of violence against and humiliation of women were laced with innuendos and insinuations (and sometimes still do) that could appeal only to the most inhuman among us.

The saddest part of this scenario is the attitude of the police and other state institutions. While any Station House Officer (SHO) is more than willing and happy to raid a private premises allegedly operating either as a brothel or a gambling den, he will seldom intervene to prevent a man beating his wife to death or mutilating her even in full public view. He will intervene only when a wound has been inflicted upon the victim. So far as the police and other state functionaries are concerned, domestic violence is no crime simply because the Pakistan Penal Code does not contain any provision for it. The matter thus being a private or family affair, the State machinery looks upon any attempt to prevent its occurrence as a breach of the sanctity of the home.

Culturally, the rural Pakistani woman believes that she is the property of her man. Indeed, among the less educated the husband is termed '*maalik*' (owner) and it is commonly said that a woman values no more than the shoes of her husband's feet. Then again, the standard image of a woman is of a helpless



being who must be led at every step. This, sadly, is the portrait that modern poets and novelists are guilty of reinforcing. It is, therefore, the woman's lot to be beaten, abused and perhaps even murdered if the 'owner' so wishes. So far as the average person is concerned there is nothing unlawful or evil in this practice. A battered wife thus rarely, if ever, reports domestic violence. When she does, the better SHO attempts to influence a 'reconciliation' between the husband and wife. The worst among these very powerful police officers go so far as to encourage the husband to 'sort out' the woman for reporting him.

Again, as criminal as the rapist is the police officer who presses the rape victim for rapprochement with the culprit for the victim to forgive and forget. Failing that, the fear of a law that will persecute her while setting the rapist free because of her inability to produce four witnesses is struck in her heart. What vile person could add such soul-destroying insult of reconciliation with the perpetrator to the injury of rape?

As for the role of the State, the less said the better. Recently a debate was initiated in the Punjab assembly to create legislation to prevent domestic violence. It is interesting to note that the for and against grouping it threw up was not on the lines of party affiliation but on gender basis: all the men legislators ganged up to shoot the bill down while the women joined together in its favor utterly regardless of which party they belonged to.



It was to assess the situation of such violence against women that SAP-PK undertook a survey in nine districts of Punjab in the year 2004. In these districts the surveying team visited police stations, brothels, burn units of government hospitals, human rights networks, courts of law as well as affected individuals and the findings were of great interest. Some of these are given below. It must be borne in mind that these deductions are true not just for the surveyed districts but hold good for most of the rest of Pakistan.

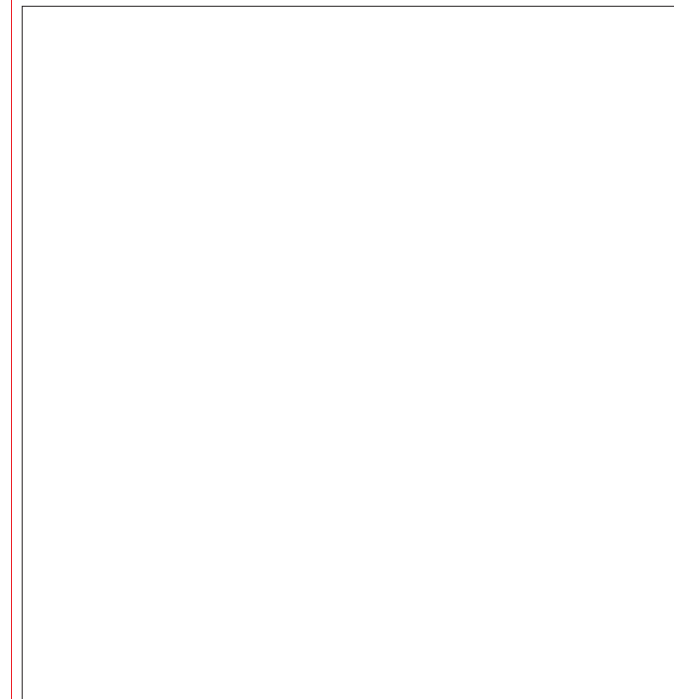
- Since the institution of the dreaded Hudood Ordinance in the early 1980s, the police (not the most efficient of government bodies) have simplified their procedures. Now they register all crimes against women under this law. In case of a young unmarried woman eloping with the man of her choice, the parents, though they full well know the nature of their daughter's disappearance, approach the police station to register a case of abduction. The police register the case under the so-called Islamic law and a love marriage becomes a case of abduction and either rape or consensual fornication. The husband is arrested while the girl is forced to state that she was indeed kidnapped. In case she complies she is sent to her parents' home where she usually ends up murdered as a *kari*. Upon refusal, however, a case of *zina* (consensual fornication) is registered against her to condemn her to a fate worse than death.
- Mainly because of imbedded feudal mentality the police habitually remain inimical to the aggrieved woman. More often than not they skew the case to favor the culprit mostly after gleaning large sums in bribes. Most police personnel are also not current with recent amendments in the police order.
- The police moreover are seen to work in subservience to the outdated *jirga* or *panchayat* system and will not take action once these bodies have reached a decision.
- Regardless of political alignment, parliamentarians, women and men alike, are long on words short on action when it comes to violence against women. There is plenty of lip service, but no real interest in curbing this dreadful crime.
- Councilors at the union and district council level were unaware that appeals against cases of violence could be entertained at their level.
- Since many sex workers in Lahore's Hira Mandi are kidnapped women, the Hudood Ordinance works as a useful tool in the hands of operators of the business as well as the police. Immediately upon acquisition of a new worker, a case of *zina* (consensual fornication) under the Hudood Ordinance is registered against her in the local police station. The case never goes to court, but the concerned woman has to periodically appear before the SHO, sometimes even to satisfy his carnal needs. If she were to contrive to escape she could be hunted down as a proclaimed



offender. Consequently, once a woman enters organized sex trade, whether of her free will or under duress, she is condemned to remain in it for the rest of her life.

- Most rural women are completely under the pale of their men folk. Whatever treatment is meted out to them is acceptable as a norm. This total subservience results from a lack of economic independence.
- Abduction of the girl child is a common phenomenon. The more fortunate of such victims could become wives to men who could afford to purchase them and sometimes end up being loved and cared for. The lesser so, could be mere kept women who would be sold again and again or even finish up as commercial sex workers.
- Women from minority communities are kidnapped, raped and forced to convert to Islam. This 'conversion' exonerates the kidnapper-rapist, in that, by serving the higher purpose of converting a heathen to Islam; the criminal has rendered highly meritorious service. Under Pakistani law, the marriage of such a convert (if she were previously married) automatically stands dissolved because of her conversion, though in her new 'marriage' she is never more than a kept woman. The family of such a convert normally disowns a daughter who has given up the faith of her forefathers. Recently, however, minority communities have begun to understand the mechanism of this sordid game.
- A woman wronged first of all by kidnapping and rape is more often than not abandoned by her family for having brought down shame upon them.
- More often than not, allegations against women were based on nothing more than suspicion.
- Large-scale movement of village communities to the outskirts of urban centers is corrupting urban society with rustic, tribal traditions. As opposed to urbanization, Pakistan is thus being 'ruralized.'
- The tradition of cold-blooded murder of an alleged *kari* (accused of sex outside of wedlock) has been supplanted by her sale for an appropriate price. Among other districts, this is especially true for Rajanpur.

Such then was the genesis of the program of Ending Violence Against Women (EVAW). From the very outset it was clear to SAP-PK that this was no simple cut-and-dried project for a limited period of time. This was a long-term program that would hope to replicate itself. After initiation, this program was to take root across the length and breadth of the country, become self-sustaining and outlive every need for outside funding. On a philosophical level, the program was not to use the hackneyed line of women as oppressed victims and parade images of brutalized sufferers. The slogan was, instead, 'Enough is Enough.'



Of the nine districts that SAP-PK had initially surveyed, the districts of Bahawalpur, Multan and Rajanpur were chosen for simultaneous beginning of the program. Each of these districts had its own peculiar face of violence against women. Rape was very common in Bahawalpur; Rajanpur was notable for the instances of *kara-kari* and so-called honor killing, while Multan also had a high figure of honor killings. Each of these was to form a cluster with its neighboring districts.

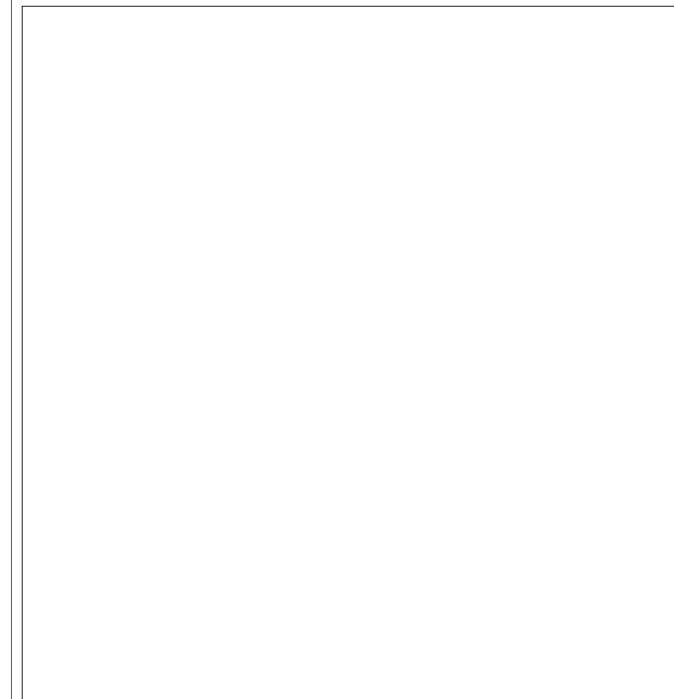
Program Design

The design of the program included the following stakeholders:

- Community-based activists (male and female) and CBOs.
- NGOs
- Social and political workers.
- Political parties and elected people's representatives.
- Lawyers' associations.
- Intellectuals and journalists.
- Districts government and district administration.
- Police.
- Last and most important of all, ordinary people whose very orientation regarding the status of women and their rights needs to be changed so that violence against women is seen as a crime against humanity and is rejected as a matter of course.

The three strategies of the program design included:

- Creating critical understanding and building organization.
- Public Awareness on Violence Against Women (VAW).
- Reaching out and working together



Developing Support Structures

Need for developing the support a structure from district to provincial level was felt much before the implementation of project strategies namely capacity building, raising public awareness and building advocacy. The formation of such support structures was started at provincial level first.

Thus a consultation meeting was conducted with the representatives of nineteen civil society organizations to present the EAW idea to a wider audience and seek their input in that. As a ready effect of this consultation was the emergence of an idea to adopt a cluster approach around the selected districts. Thus a cluster was formulated around the three selected districts namely Multan, Bahawalpur and Rajanpur. The civil society organizations placed in the surrounding districts were also encouraged to become part of the nearby district coalitions. It was also decided that the legal support available under the project will also be extended to the surrounding districts as well. It was seen in later stages that a very good relationship was developed among the civil society organizations in terms of referring the cases and establishing linkages with the coalition activities.

After the provincial consultation, a round of district consultation meetings was held that included doctors, students, intellectuals, lawyers, journalists, councilors, political workers and representatives of shelter homes (where these existed). Police officials were conspicuous by their absence. This activity, though not a part of the original proposal, garnered not only the unequivocal support of the above segments of society, but also that of political workers and civil servants. Interestingly, in view of their positions, the latter made it clear that they would remain in the background and prefer anonymity.

In consequence of this large-scale support, the notion of a *District Advisory Council*, not a part of the original design as per the project proposal, was born. This Council was to include all those persons who were sympathetic to the program, who wielded influence and whose input was of strategic importance to make the endeavors of the program successful. The idea was for important and powerful persons to be seen by the public and the media as being part of the program. The Council included senior police officers, bureaucrats, doctors, university professors etc.

The first imperative to make EAW a success was the establishment of support groups at the district and village or community level. At the higher level, the District Focal Group comprises ten members that include lawyers, journalists, councilors, para-legal workers and civil rights activists. At the community or village level the Madadgar Committees comprised of duly trained para-legal workers, social activists (one each), teachers and Lady Health Visitors, councilors (both female and male)



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and, where available, retired civil servants, journalists and lawyers. That is, the structure was, by and large, uniform at both levels. The proper title of Coalition for Ending Violence against Women (COEVAW) was evolved in the course of these discussions.

After the formation of UC groups of Para legal workers and social activist and the district level groups of lawyers and journalists, theater group activist and focal group members in each of the three districts, a round of series of capacity building workshops was started:



It was shown by an early situation analysis carried out by SAP-PK that the general public, as well as civil society activists, lawyers and journalists, lacked legal skill to act quickly and correctly in a situation. While the police, for example, claimed that the general public preferred not to access it, the people felt that they did not know where to resort for assistance in a given situation. While common people were simply not intellectually geared to take the right course of action, they were also quite clueless regarding the history of patriarchy. Lawyers on their parts were not up-to-date with amendments that updated the legal statute.

In the course of these base line analyses the planners found no authentic written data on the situation. SAP-PK sought to better its own capacity and its project partners by putting the data together. For brief content of the findings see **Annex A**.

Means of Capacity Building

1.1 Basic Orientation Workshops:

Ten members each from the District Focal Group, that is, thirty in all from the three districts were thereafter put through a four-day orientation workshop at the SAP-PK office at Lahore.

Broader Areas of Training

- Different forms of Gender based Violence.
- Patriarchy.
- Discriminatory Laws.
- Women's Rights Movements in the Subcontinent.
- Report of the national Commission on the Status of Women (1979).
- Report of the Inquiry Commission for Women (1998).
- Report of the Pakistan Commission on the Status of Women (1985).
- The 1973 Constitution of Pakistan (concerning citizens' rights).
- Universal Declaration of Human Rights.
- Convention on the Elimination of all sorts of Discrimination against Women.
- Hudood Ordinances and the need to repeal them.
- Muslim Family Laws.
- Injustice of Hudood Ordinances especially in regard with women.
- Amendments in Criminal Law (Act 2004).
- Implications of different amendments in Criminal Laws.
- Violence against women: Prevention and the National Responsibilities.



- Coalition building and enlarging people's support.

To impart the above knowledge, training guidelines were prepared with a facilitative input for session planning in the training workshop. The outline is attached as **Annexure B**

A system of district record maintenance was established, shared with workshop participants and finalized after mutual agreement. One consideration in this was that the system should not be desk-orientated and time-consuming but a meaningful way to reflect upon the progress. For better facilitation and also to maintain a standard procedure in the three districts, SAP-PK developed guidelines regarding selection criteria for union councils, record keeping, reporting, conduction district level activities, particularly fact-finding and reporting on human rights. (**Annexure C.**)

Thereafter followed specialized trainings of three to four days each for theatre groups, CBOs/NGO group, lawyers and journalists, Para-legal workers, councilors and social workers. These training sessions formulated the specific responsibilities of each group that would be distinct from the responsibilities of the District Focal Group. An additional outcome after this training round was the need of an identity and the necessity of instituting an identity card for Coalition members.

These groups underwent training at two levels: conceptual and technical. The first included understanding of gender-based violence, its relationship with patriarchy, and use of power in creating imbalance in gender relations. Another key component of this training was the emergence of women's rights movements in Pakistan. The role of Hudood Ordinance in further muddying the waters was coupled with the then ongoing legislative debate regarding the change in the Honor Killing Bill. The most effective tool was the screening of issue-based Indian films and the ensuing discussions. While many of the participants had seen these films earlier, none of them had looked upon them as issues until this time.

In the course of the training an exercise was created impromptu in order to challenge stereotypical concepts among individuals. The method was identification of a person's stereotypes which the rest of the participants would question. While this may not have completely transformed an individual, but a visible shift in thinking was witnessed. The various stereotypes questioned in this process were:

- Violence against women is a religious issue.
- In certain cases VAW is permissible and justifiable.
- On the basis of gender/sex women are inferior to men.
- There are two kinds of women: the good and the bad. And the bad women invite any form of violence upon themselves.



Linked to the above exercise on stereotypical behaviors was the designing of an advocacy campaign for legal aid. This campaign included media handling, liaison with police, importance of human rights campaigns in advocacy and the ways to protect self-respect and dignity of victim.

The second level of training, that is technical included theatre and para-legal training which will be discussed in detail in the coming pages.

Objectives of Specialized Training

Under the project activity schedule, specialized training workshops were designed and conducted for the groups of lawyers and journalists, theatre artists, Para legal workers, social activists and CBOs/NGOs. Major contents and participants of these training workshops are **annexed as D**.

Theatre Groups

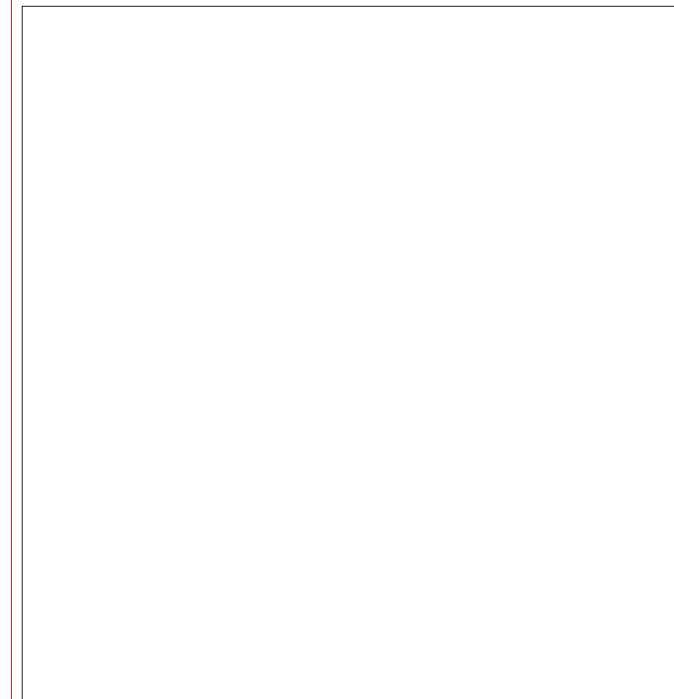
Although most of the theatre group members who joined the Coalition were already experienced theatre activists. Among their common deficiencies includes lack of capacities of script writing from a real-life story and character building. Focusing on these two specifics, the four-day theatre workshop dealt with the basics of what is now known as Theatre of the Oppressed or People's Theatre.

Objectives of the workshop:

- To enable theatre groups to play an effective role through awareness raising in organizing and motivating local groups against violence in their respective areas.
- To bring the theatre groups to a level of awareness where they fully understand the program of Ending Violence against Women.
- To enable theater groups to be able to identify the issue, prepare a script on the case and present it as an effective and acceptable play.

In the context of theatre training, suffice it to say that the purpose of theatre should not be simply to tell the story, but to alter the established roles of the various actors in real life. The altering of the role was all the more imperative with reference to the power cadre, that is male family members, police, politicians etc, as well as the victim and society at large.

While dialogue delivery and acting were important in their own place, the more crucial focus of theatre training was on script writing on real-life issues/situations, character building, use of improvisation skills, stage setting, dialogue delivery and body language.



Do it yourself

As issue-based theatre began to change people's mindset, self-motivated tactics started to develop. In the context of *wutta-sutta* (exchange marriage), mismatch and forced or early marriages social boycott of the perpetrators by COEVAW activists became the tactic of rejecting this age-old evil. It is yet to be seen how theatre and social rejection will affect the issue in the long run, however.

Lawyers and Journalists' Groups

The survey of 2004 had revealed the interesting reality that just about 2% of journalists reporting on criminal cases (including violence against women) ever liaised with lawyers concerned with these cases. For the majority of journalists, information that made up the news item was gleaned either from the police station, hospital or their own touts who were largely illiterate bumpkins. The survey had also shown that this lack of contact between these two protagonists led to insensitive reporting by newsmen. Lawyers quoted cases where such irresponsible and unfeeling reports had negatively affected the course of the case. The imperative of lawyers and journalists working in close liaison in the EVAW context was therefore recognized by SAP-PK at the very outset. Consequently, these two professional groups were considered as one for a one-day sensitization forum.

Objectives of the forum:

- To improve linkages between journalists and lawyers.
- To enhance sensitivity regarding violence against women so that reporting and handling of cases is gender-sensitive.
- To create a procedure and strategy for lawyers and journalists to work closely together.

Die Cast Thinking

During the workshop a fictitious story of a woman murdered by her brothers was presented and invited comments by the group of lawyers, journalists, community and the police. The lawyers and journalist had similar sets of questions regarding the case as that of police. However the community group had some different questions in their mind. Among the similar questions included woman's name, age and whose wife/sister/mother she was; the murder weapon, nature of wounds inflicted upon her and whether she died on the spot or later. It was done to know the common mind set about women victims and was discussed at length during the sensitization sessions and forums with lawyers and journalists.

During the sensitization forums, the following suggestive points were brought under discussion:



Lawyers

- To provide technical and legal advice/assistance to victims.
- To launch fact finding of selected cases of violence and acquire needed evidences and other related information from the police and court.
- To provide technical and legal guidance to the Para legal workers of the area.
- To contribute legal services in building the capacities of activists at UC level.
- To develop guiding material for UC activists.
- To build close liaison with the journalists and seek their support in advocating cases.
- To participate all advocacy activities of the District Human Right Coalition.

Journalists

To advocate the selected cases by the Coalition while highlighting the issue through

- Fact sheets
- Pro women articles, stories and features
- Interviews with the lawyers
- Reflections of the public to build pro women sentiments within the area
- Interviews of the supporters of the case like political activist/parties, NGOs, human right networks, intelligentsia etc
- Interviews of the members of District Human Right Coalition
- Provide assistance to the lawyers in developing fact sheets and provide information about the media highlights of the concerned cases
- Develop interface with the activist at UC level and find cases for sensitized reporting

Among the above mentioned suggestive roles, majority of activists are motivated to voluntarily dedicate time and services to this project.

Para-legal Workers Groups

Members of this group not necessarily belonging to the legal profession and therefore being untrained in these matters required basic training before they could be effective in the Coalition.

Objectives of the workshop:

- Orient participants on existing discriminatory laws and their effects on women in Pakistan.
- Orient participants on Muslim Family Laws, Hudood Ordinances, Criminal Laws and Registration of Cases.



- Build an understanding among the participants of the linkages of customary practices and traditions with these laws.
- Help define a role for para-legal workers in the particular realities and circumstances of their districts.

This training workshop aimed at clarifying many ambiguities regarding the Medico-Legal reporting, number and nature of witnesses and remand. Moreover the difference between criminal and civil cases was elaborated; steps for attaining bail (under section 497) and bail before arrest as well as required measures during illegal detentions. The role of a Para-legal worker at different stages of criminal cases was also discussed at length. Some of the key points are as below:

1. A Para-legal worker should have knowledge regarding method to register cases and basic sections of PPC which are often used in criminal cases.
2. S/He could help the complainant/victim to file a petition of Habeas Corpus in High Court against illegal detention for recovery of persons/things through bailiffs. At first s/he should go to seek a lawyer.
3. S/He can go in litigation against police personnel who arrest people illegally on basis of doubts and torture. According to new police order any police official who is involved in said affairs can come under trial through suit for damages. For the purpose a Para-legal worker should do efforts for medico-legal checkup of the victim because it can pave the way for right decision of the court.
4. A Para-legal worker can advise regarding legal aspects i.e. for filing suit in High Court if criminals are not being arrested even after FIR.
5. In case of warrants s/he can ask the police for their status if the person who is summoned has no knowledge about legal procedures.
6. S/He can give moral support to the victim.

During this training record registers were introduced at union council level to maintain the record of paralegal services and communicate it to the district. This document lays down the responsibilities of the Para-legal worker as well as implementation guidelines. A set of some reporting formats is attached as **Annex E**

The major focus in para-legal training was for workers to be able to differentiate between a para-legal worker and a lawyer. That the worker should be able to provide legal information before contact with a lawyer was established and to facilitate victims in registering FIRs. The para-legal worker was also trained to sensitize people on Family Laws, particularly with regard to Clause 18 (Woman's right to divorce).



Clause 18: Preordained or otherwise?

Qayyum Sahu, the Councilor at Basti Sahu (Multan) had never thought of the foul implications of Clause 18. Nor too had he ever connected it with occurrences of violence against women. Now, it was the practice of the Secretary Union Council, the keeper of the Nikahnama form, to strike out Clause 18 on the form before issuing it to the *nikah* registrar. This act peremptorily denied the right of divorce to the woman. Qayyum Sahu convinced the Secretary to leave the form blank so that it could be filled at the time of the solemnization of the *nikah* in accordance the wishes of the bride and her family.

Social Activists Group

This training was designed to bring rural social activists fully into the ERAW picture. The objectives of the workshop were:

- Provide an understanding of violence with reference to women.
- Provide an understanding of patriarchy and the role it plays in promoting gender-based violence.
- Give an understanding of community mobilization.
- To show the effectiveness of theatre for community mobilization.

An important part of the workshop design includes exercises and energizers to ensure fruitful learning. One of such exercises was socio-gramie.

Participants are asked to get together on the basis of their:

- Gender
- Geographical placements
- Language
- Nationality
- Religion
- Marital status
- Nature of work
- Global division of development and resources
- Stake holding in VAW program

It is essential for the facilitator to raise questions on why and how human beings are divided and on the issue of whether identity is original to a person or is of a societal construct. Can this identity-based division help overcome the issue of violence against women and take it as a societal issue?

During session on “What is violence” the participants mentioned that



VIOLENCE AGAINST WOMEN MEANS

- Torture on the basis of her sex or gender
- Depriving women of their basic rights
- Disciplining women in the name of customs and traditions
- Unbearable and inhuman attitudes and practices towards women folk
- Damaging the self respect and self esteem of a woman by looking at her with a suspicious eye
- Physical and mental torture towards women
- Killing women in the name of honour
- Limiting their mobility and rights
- Giving no acknowledgment to the productive role of women

The group definition that evolved was

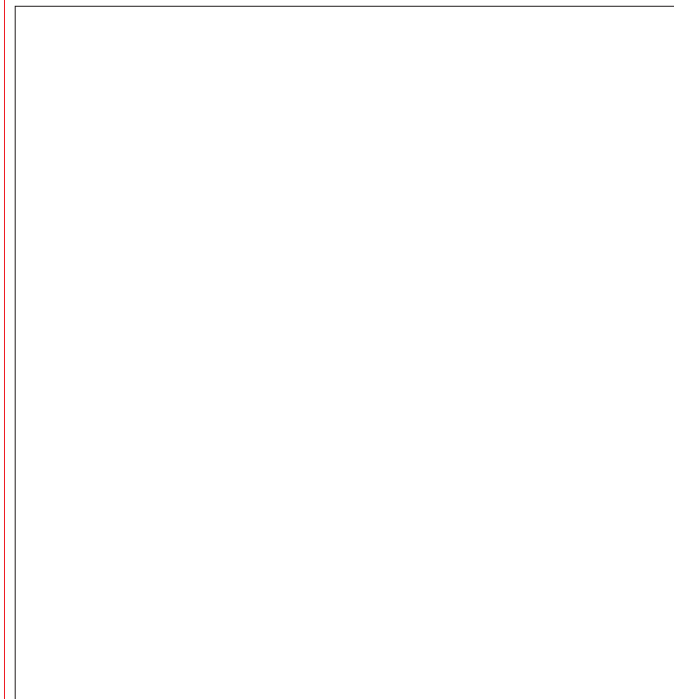
“Any abuse of power exercised by someone powerful in relation to the one who is powerless that causes any physical, mental or psychological torture or deprives someone especially vulnerable of certain basic human rights is called violence”

Besides the conceptual framework, the participants were also briefed about ways of documenting the work at their end. For better record keeping purposes the services of social activists were managed to document by designing a set of reporting formats attached as **Annex F**. The formats were discussed during these trainings and finalized after mutual consultation.

At the end of the workshop, the participants were given an opportunity to reflect back and share if something they feel changed in their self and how much training knowledge they can replicate at their end. The participants took 15 minutes to think and state their views which are summarized as below:

Changes I feel in myself	I can replicate
<ul style="list-style-type: none">- The sensitivity to women issues particularly violence against women- Delicacy and a soft corner towards women folk- Believe in gender equality and equity- Courage to raise voice against violence and injustices- Rejection of some of the attitudes which had been part of my previous life- Pro women thinking and actions	<ul style="list-style-type: none">- Develop people's sensitivity to wards violence against women issue- Build awareness on women related issues- Impart people's knowledge on Hudood Ordinances, types of violence and international agreements- Initiate dialogue on patriarchy and build critical consciousness on it- Invite people's attention and participation for equal rights of men and women

Key steps as identified during this workshop for community mobilization are **annexed as G**.



CBOs/NGO group

The engagements with civil society organizations at local level were made strategically around the code of gender justice at workplace to overcome the issue of sexual harassment at workplace. The training was designed in the broader perspective of building a gender sensitive organization. During this training a group of 15 CBOs/NGOs from three districts were enrolled and a three-day orientation workshop was held at SAP-PK, Lahore. The training aims at imparting information on the followings:

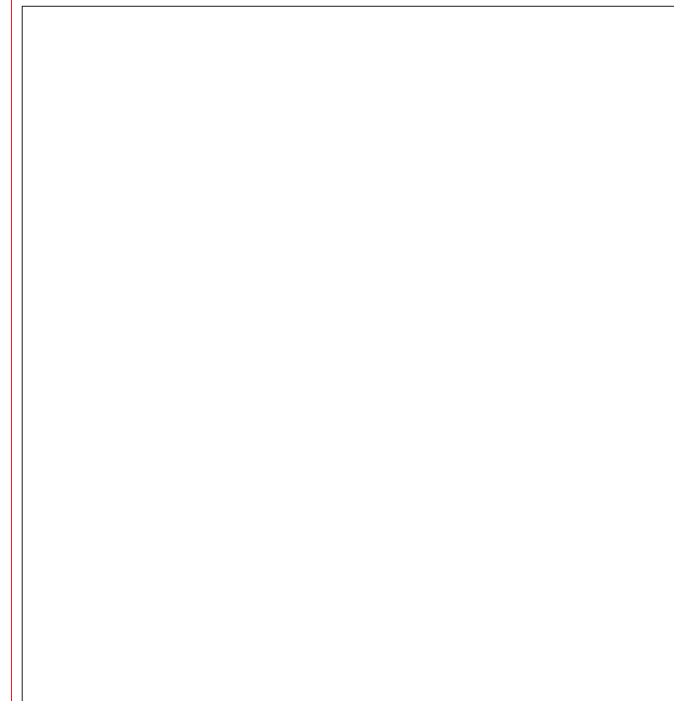
- Provide information on the gender sensitive organizations
- Introduce Code of consult of gender justice at workplace
- Define harassment and develop code of ethics to avoid sexual harassment at workplace
- Formulate gender policy for small scale organizations in a participatory manner

The training was designed with a perspective of organizational development. Thus the values, principles, goals and programs of a gender sensitive organization were enlisted and a policy guideline was developed at the end of the workshop. Specific code of ethics of sexual harassment at workplace was also integrated in the policy. Participant were introduced with the Alliance against Sexual Harassment at Workplace (AASHA) and encouraged to seek its membership so as to link themselves in the national struggle to end harassment at workplace. This gender policy was not only distributed among the 15 organizations to practice but the nationwide network of SAP-PK as well. **(Annexure H and I)**

The workshop participants were also briefed about the international efforts to protect women from sexual harassment at workplace just to broaden the thinking horizon. It included the following information:

- India- India's Supreme Court passed a ruling in 1997 making it mandatory for all organizations to develop their own policies to address sexual harassment at work and educational institutions
- Bangladesh Legislation to eradicate sexual harassment
- Malaysia Passed a law on violence against women
- Sri Lanka amended its penal code to cover sexual harassment as well
- Pakistan provision exists in terms of maternity leaves, Civil Establishment Code includes misconduct of employees as an offense, however it does not address harassment specifically

The above situation helped participants to understand harassment as another form of violence



against women and identify the space to work on this important aspect of women's lives.

1.2 Training of Trainers:

During the early monitoring visits it was seen that legal aid was not always necessary. More often than not, moral and emotional assistance was the need of a traumatized woman. Another rationale for this training was the local leaders' lack of self-awareness. The training design focused on self-awareness, that is, to make the individual recognize his four selves: open, dark, hidden and blind self. It is also necessary to explore one's listening blocks, personal behavior, strengths and weaknesses as well as become capable of not only expressing one's feelings but also being able to assess them. Empathy here, being the key word in dealing with a traumatized woman. It is only then that the person becomes non-judgmental and free of bias to best help an effected woman take the right decision. Three components of this training that brought about a major awakening were support groups, stress management by music therapy and feedback.

Support Groups

Support groups were designed with reference to the training of the day.

Example: discussions of the day were communication skills, and participants were encouraged to think of their good skills, or of sharing their feelings, good and bad, with others and the effect it had on them. To think of the effect of listening with a thinking block etc. This was merely a sharing exercise that aimed at improving self-reflection. Other participants could give their input.

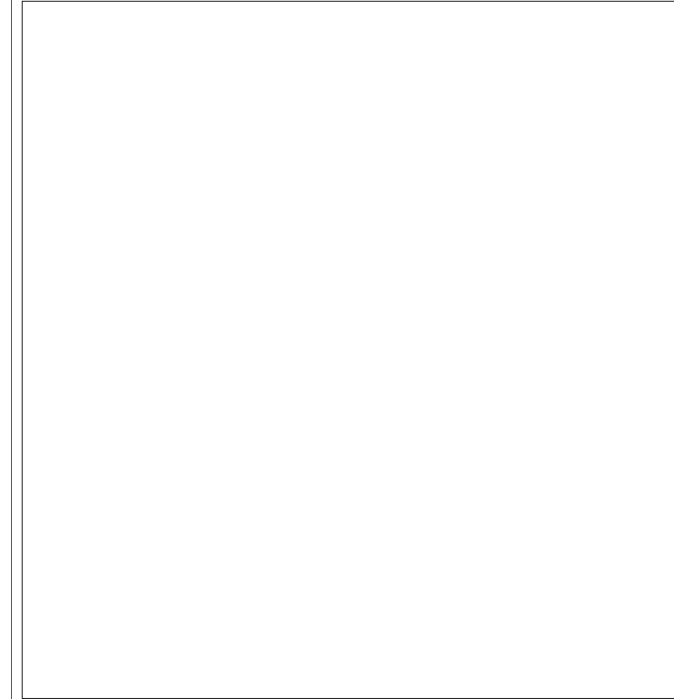
It has been suggested that such support groups should be held with women in jails, shelter homes as well as with ordinary women in communities.

Stress Management

As councilor one undergoes a good deal of stress from listening, internalizing and not sharing with others. This stress needs to be got rid of. The exercise entailed sitting comfortably with eyes shut. Following a physical stress relief exercise, with soothing music playing, the trainer builds an image of extreme serenity.

Feedback

Each participant was commented upon by the others. The code of ethics for this was to begin with strengths and move on to weaknesses. Suggestions and comments to help the individual were optional. This exercise is a useful tool to improve self-reflection.



All change begins with the Self

Among the various tools of self-awareness used in the ToT and replicated in the field was describing of one's personality traits, role and responsibilities, profession and relationship with other people around them. The question to be answered here was: Who am I? This exercise was subsequently repeated by the trained trainers among community groups. Participants were then asked to identify one of these aspects of their own personalities that they thought they could best employ for the cause of EAW, be it within the home or in the society at large.

In consequence, three hundred individuals have outlined their self-motivated actions for the future. For better follow-up a documentation process has been outlined at the district level.

An outline of the key contents of the module designed on Para counseling is attached as **annexure J**.

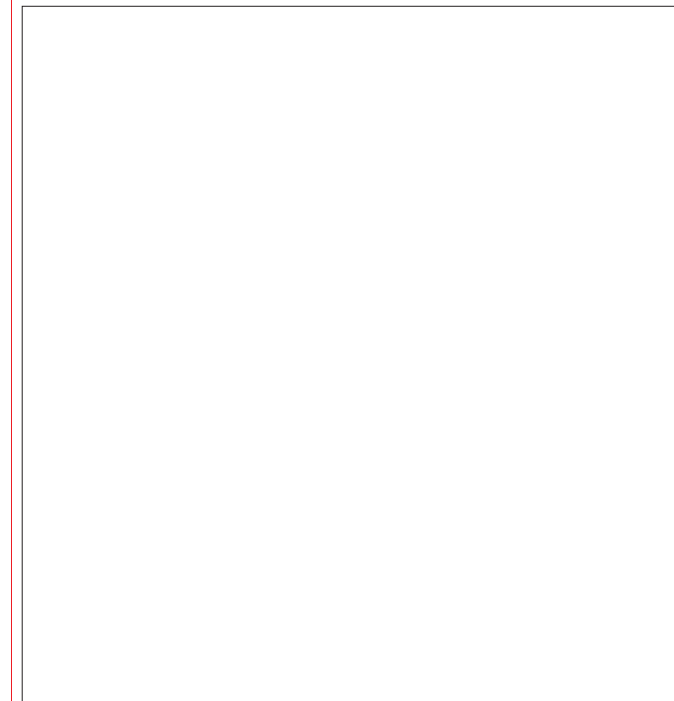
1.3 Exposure visits:

Exposure visits are an important tool of capacity building. After the various community support groups were formed and were working, it was seen that they faced difficulties in working with the media and the police etc. Moreover, working strategies were different within the union councils as well as from district to district. Therefore two people from each union council (twenty in all in each district) were selected for the exposure visits.

The visits were at two levels. On the one, the selected individuals visited bar associations, press clubs, shelter homes as well as police offices. At the other level they visited around the union councils where the strategy and methodology was best at work. This greatly helped individuals to improve their work as they got new ideas and built effective linkages with other activist as well as with line departments. At the same time line departments became aware of this new activity and extended support to the Coalition.

1.4 Developing data base

In capacity building a sound data base is of utmost importance. Over six hundred individuals were interviewed during the survey of 2004 in order to compile this data base. These included councilors, lawyers, electronic and print media persons, political workers, NGOs and CBOs and other civil society networks, the police, local *panchayats* and victims of violence. A total of 602 individuals were interviewed and their views were recorded. While developing the baseline the extent of involvement of 602 individuals was found out. It helped to devise strategies to scale it further during the project course. An outline of the categories of survey stakeholders, later involved as project stakeholders is given below:



Nature of survey stakeholders	Multan	Rajanpur	Bahawalpur	Total No.
Councilors	83	86	85	254
Lawyers	15	18	18	51
NGOs/CBOs	9	19	20	48
Journalists	13	5	15	33
Political workers	22	30	32	84
Social activists/workers	24	33	30	87
Parliamentarians	3	2	2	7
Electronic media	3	0	4	7
Civil society Networks	3	1	0	4
Police stations	3	0	1	4
Punchayats	4	3	6	13
Victims of violence	3	1	6	10
Total number of survey interviews	185	198	219	602

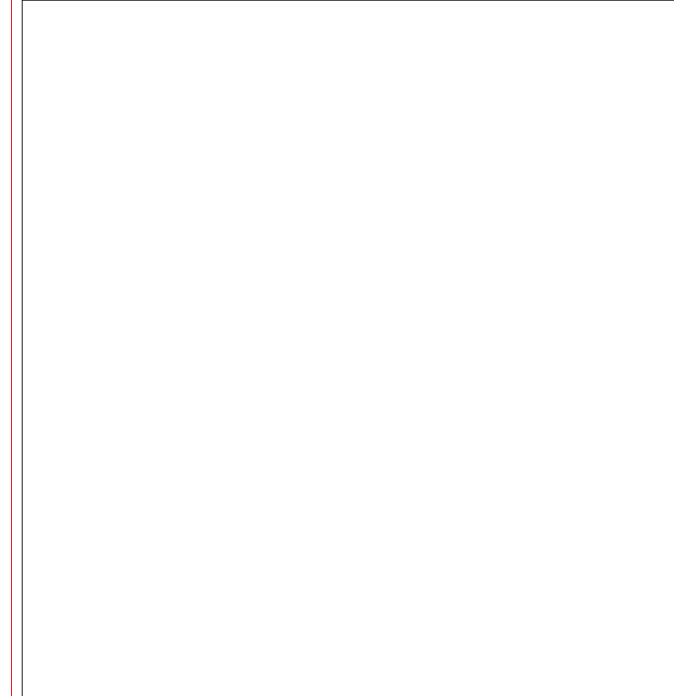
The capacity of SAP-PK and its three partner organizations was greatly enhanced with the availability of a data base. Understanding of the issue particular to each district enhanced and perceptions of common people with reference to VAW and discriminatory laws were recognized. This helped identify training needs and also the potential audience for the training. Institutional gaps between bar and media and police and society were identified and the extant of the role of CBOs, NGOs, existing networks, political workers and local government representatives was understood.

This helped in better conduct of activities, selection of appropriate training methodologies, system building for COEVAW. It also improved the representation of this issue at the local government level. The process to plug the identified institutional gaps was also initiated. On the basis of the available database the following recommendations were drawn. Some of them were accommodated in the project scope:

- A close referral/liason should be maintained with public safety commission
- List of Insaaf committees be sought to develop synergies at UC level
- Joint advocacy initiatives be done in collaboration with the existing networks
- Media follow up of the cases must be ensured through using other means including, public reflections, lawyer's interviews, success stories of women, survivor's interview, feedback of the supporter within family and outside, news forums/talks and writing letters to authorities
- Petitions should be tabled in the district assembly



- Letters to higher authorities should be written by the councillors on behalf of the communities
- Joint ventures should be explored in collaboration with the political parties of the area
- Joint press conferences and rallies should be made
- Regular monthly debates be held at district and UC level
- The activity focus should be grassroots villages
- Quality membership of ERAW network be improved and increased
- All interested activists should be offered membership to join COERAW
- The interested community based workers be engaged in specialised trainings on Para-legal, social mobilisation and others as existing in the project design
- A coordinated group of lawyers and journalists be formed
- At least 15 cases of VAW which has been discharged from the court should be documented as fact finding reports with the consultation of the concerned lawyers and published
- All cases being dealt through COERAW should be reported and followed up with the mutual consultation between lawyers and journalists
- Partnership with media be established and Joint ventures may be explored
- Emotional or psychological counselling must be given to the survivors
- Media follow be mandatory to the cases selected for legal assistance
- Community representatives must also attend district review and planning forums besides Para-legal workers and social activists for their better exposure, understanding and ownership about the coalition
- Audio visual material be used for public mobilization and motivation on the issue of violence against women
- Gender policy be made available to all CBOs which are member of the coalition
- Additional copies be circulated to other interested CBOs/NGOs
- The district monitoring should include it as an important indicator and be reported in the final evaluation report
- Para legal trainings and its refreshers must be continued throughout the project life
- Basic and advanced trainings on tools of social mobilization on ERAW must be continued throughout the project life
- Field level activities should be highlighted through local media



1.5 Fact-finding

Though part of the original plan, its importance and frequency evolved with the course of project implementation. There was, thus, no budget for this activity. But as the orbit of COEVAW expanded, more and more people began sending in reports that begged support. At the same time, it became imperative that cases should not be taken up on the mere report of an individual, but be evaluated so as to identify the extent of role of the Coalition.

The importance of this activity was seen with reference to the case of Amna Mai in DG Khan. Amna Mai was shot in the knees and had her face mutilated in punishment for seeking divorce and thus dishonoring her husband and his family. DG Khan being outside the three COEVAW districts, the case was reported to the District Coordinator, Multan by the Reuters stringer in Multan. The fact finding mission had the unfortunate woman evacuated from the no-facility hospital at DG Khan to a better one at Multan. The mission also extracted the promise of free medical aid from the District Police Officer.

Similar sort of fact finding missions had to form upon severe acts of violence around the project focus area. It embarked (? Wrong use of word) an impression of a working coalition and also helped in creating a qualitative difference from the already existing networks. The high extent and scope of work made during the project facilitated in building an identity and creating legitimacy. The fact findings also directed the program team to develop some policy of guidelines which was developed in Urdu language, the outline of which is attached as **Annexure K**



The need for building people's awareness was felt during the round of situation analysis which was held at the time of project planning phase. The need became even more evident when district consultation rounds were held at the time of project launch or implementation. It was the first interaction with a wide range of civil society groups in each district. The commonly expressed needs from them included need for raising public awareness, building capacity and advocacy to end violence against women in an integrated manner. It was fortunate that the project plan had space to cater most of the expressed needs.

Awareness raising and community mobilization was achieved by bringing people together as community groups and conducting meetings at the Union Council level. Dissemination of material prepared by SAP-PK also played an effective role in this regard. As well as that, peer education was another very important tool. That is, persons trained by SAP-PK passed on their newly acquired knowledge to their peers in their respective areas.

It had been seen that while people knew the why and wherefore of the situation concerning violence against women, virtually none knew how to deal with it. It was imperative to raise awareness in this for which SAP-PK put together a library of material gathered from India. (See: www.breakthrough.com).

Means of Awareness Rising

2.1 Information, Education and Communication (IEC) Material and its Use

The IEC material was not only used for awareness raising but also for advocating the issue at various levels. It consisted of posters, brochures and stickers with special attention to keeping the jargon and concept consistent. The concept was to portray a woman who, having been gravely wronged, was yet possessed of courage and daring to take on the perpetrators of violence against her. This was opposed to the helpless woman who simply succumbs to oppression.

Because of its very nature, the slogan 'Enough is Enough' went beyond the orbit of EVAW and essentially took to encompassing most issues confronting the civil society in Pakistan. Whether the issue was violence against women or the antics of the political actors of the country (even of the world), the slogan and the accompanying photo became very relevant.

The use of the logo and slogan in the project area, increased instances of walk-in cases, and



telephone calls reporting cases or requesting assistance, it was used as a symbol of solidarity with cases such as that of Dr Shazia, Sonia Naz and Mukhtaran Mai. However, wider dissemination was achieved when the posters etc were shared with delegates during the proceedings of the India-Pakistan Peace Forum.

'Enough is Enough!'

By far the most effective advocacy tool turned out to be the poster (both in English and Urdu) designed by SAP-PK. Showing a young woman holding out her hand as if to stop an on-comer with the words 'Enough is Enough', this poster was to become something of a signature for the EVAW program. As for the slogan, just one year into the program, it is easily understood by the literate. But it is the picture of that assertively held out hand that most unlettered rural folks have come to associate with the Coalition as an organ that provides succor to women who have been wronged.

In addition to the printed material (enumerated above), SAP-PK acquired other relevant materials as well. This included issue-based songs, theater plays and films. All these mediums were strongly pro-women and supported their emancipation. As a training aid this material had two-fold effect. On the one hand it proved to be the most effective teaching aid that brought the realization that the electronic media could also look women's issues in this unconventional light. On the other, a kit containing all this material was provided to the participants who then proceed to disseminate it in the field.

2.2 Formation of Community Support Groups (Madadgar Committees)

The concept of support groups, their importance and imperative in the community became evident during the course of the training. At this stage the basic composition, system of record keeping and ToR of such groups was also outlined. Subsequent consultation meetings between District Coordinator and District Support Groups members held community consultation meetings with community members and influential persons. The agenda was to discover the nature of violence against women.

The communities took this as a private matter and did not feel that outsiders had anything to do with it. They thought it was because of poverty and a lack of education which resulted in mismatched and under-age marriages. Men folk laid the onus of violence against women on outmoded traditional norms. It was also felt by them that these norms had in any case to be followed.

As is natural for all disempowered and impoverished societies, the expectations arising out of this



consultation was that SAP-PK would or should initiate some sort of poverty alleviation program. This was mainly because the communities considered unemployment and poverty and a lack of rights awareness as the major cause of domestic violence and discrimination against women. It was felt that addressing them would end violence.

In the end, however, the true essence of the program and the need for community support groups was presented. The role of support groups in awareness-raising and lessening violence and, if necessary, providing legal aid was discussed. Interest-based groups agreed to voluntary participation and the Madadgar Committees came into being.

Key Learnings vis a vis Madadgar Committees

The most effective community support groups were those that were led by political workers, intellectuals, NGO activists or doctors.

Groups containing lawyers and journalists were noteworthy for the support to the victim whether in terms of access to justice or linking the issue to the national grid and eventual redress to the victim.

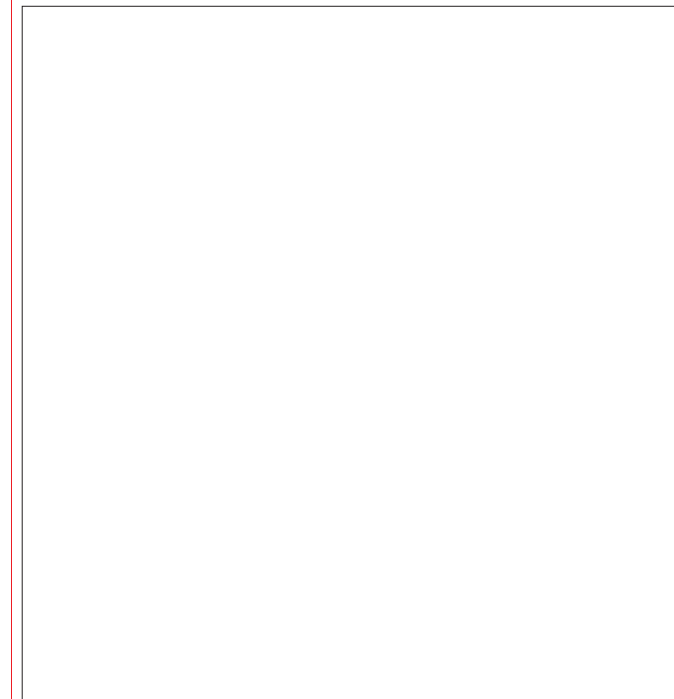
Women mobilization was at its best where the group was led by a woman councilor or women's rights activists. This was mainly because of their resourcefulness and liaisons with police, media, lawyers and local government representatives. Also, it needs be borne in mind, a woman is always more accessible to a victim.

Groups that contained teachers, lady health workers and youth showed the greatest spill over effect in terms taking both the issue and COEVAW to a wider public.

For smooth communication of information and the work done by the Madadgar Committee, a reporting system was designed based on some formats in Urdu language. An outline of the reporting system from UC to districts and national level is **annexed as L**.

2.3 Community Mobilization Forums

Two to three members of the District Focal Group visited each of the ten Union Councils of their districts to hold mobilization forums. These forums were fundamentally mini-capacity building session where a wide range of topics came under discussion. The team also monitored activity of the Madadgar Committees in terms of number and nature of support provided their ability to handle a



case, report writing and comprehension skills. The prescribed registers were helpful in garnering this information. The topics of the capacity building meetings were:

- Gender equality and women's rights.
- Self awareness.
- Women and discriminatory laws and traditions and customs.
- Harassment towards women.
- Women's participation in the electoral process in the context of VAW.
- Other local issues.

Consistency and regular frequency of these community meetings/forums paved ways for generating people's interest and gaining support for solidarity actions at local level. The field activists had to face a number of problems and challenges while holding such forums. Some key challenges included peoples believes regarding their mobility and domestic violence as someone's private matter. They also had to face critique from the local community feudal lords. In some villages level meetings with women, head of the family especially men and old aged women come and attend the meetings just to assure if something wrong might not had been done with their women or girls. Later on, many of them formally joined the Madagar committee of the area.

Self motivation is the key

In union council Muzaffargarh, Multan, Dr Niaz when attended the social mobilization training was identified as a rigid personality in terms of his hard believe system and personal myths particularly towards women. On his return back after training, he took enough time to think and decide to become formal part pf the coalition. According to him, he was afraid of leaving his myths and come in front of the family and society with a changed man. The Coordinator and other activists did not let him alone but kept on engaging him. Such engagements and informal discussion eventually motivated him and he formed the committee and started mobilization forums then.

Shaista Khan, Khanpur Maral, Multan not only actively participated in the forums but also convinced his husband who became the formal member of the coalition.

A survivor of violence in Rajanpur when came for support to the coalition members who offered her the required social support. Believing on the non violent actions, they went into the dialogue and negotiation with the family and the husband and convinced him that domestic violence is not just and fair act. He became motivated and admitted his fault. He is now the member of the coalition and voluntarily motivates other men at his end.



2.4 Media forums

Media Forums were held every month in the districts with panel journalists as well as local journalists (who may or may not be on the COEVAW panel) and community members. The exercise aimed at highlighting how over the years VAW had become institutionalised in various departments like judiciary/law department, police, and education and even in the society at large. The point of holding these forums was that the media (print and electronic) question institutional biases which eventual permeate down to the societal level and take the many forms of violence against women.

Exemplary effects of Media Forums

Consistency and regularity were of utmost importance.

Partnership with the media was strengthened and COEVAW's presence became noticeable.

Membership of COEVAW increased several fold, especially among young lawyers, journalists and post-graduate level students.

Students particularly and others as well offered voluntary services to the cause.

Points of collaboration were identified. Noteworthy was the offer from the Psychology Department of Bahauddin Zakaria University to establish a centre for rehabilitation of trauma victims. There were also offers for research into the essence of violence.

COEVAW received offers of legal support from various legal aid facilities under the Bar Councils.

In view of the extended outreach of Lady Health Workers and teachers the district health and education departments requested human rights training for these two cadres.

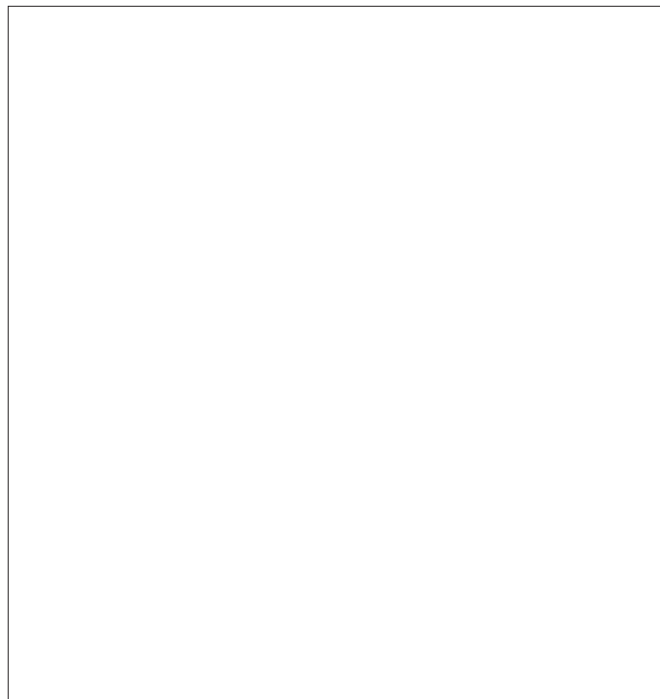
The police requested similar training and sensitization for their personnel.

The concept of pro women writings started (**see Annexure M**)

Note: Though all of the above could not be incorporated, they were effective in giving shape to the program for the future. In the current phase training of police officials as well as the setting up of para-counselling centre in Multan was implemented.

2.5 Theatre does the trick

The force of theatre performance is no longer under-estimated. Where long-winded lectures have either failed or proved partially effective, a short performance has got the message across quickly and effectively. Cognizant of this fact, SAP-PK built theatre into the EVAW programme from the very beginning. The Coalition uses theatre as an ice-breaker in its public forums. The forum is opened by a performance based on a case that will feature in the meeting. The play unfolds the intricacies of the case, how it could have been prevented and the responsibilities of the state as well



as ordinary people. This gears up the audience for the ensuing discussion.

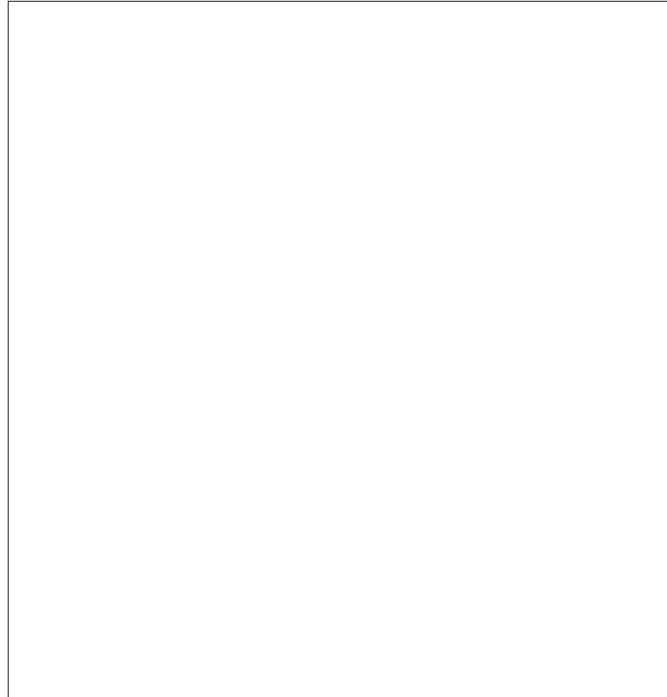
As part of the four-day theatre training workshop in Lahore, plays based on real-life cases of violence against women were prepared and performed. These were powerful performances with hard-hitting messages, and it was feared at SAP-PK that these performances for common and sometimes totally illiterate audiences in the districts will raise objections.

But this fear was swiftly put to rest: the audiences began thinking about the cases portrayed and the performances were hailed. It is interesting that theatre proved a vital advocacy tool for publicizing the Coalition and what it stood for. Theatre was for illiterate rural people what the 'Enough is Enough' poster was for their literate counterparts. It drove the message home that there was now an organised effort to counter violence against women.

It is significant that there were only two instances of resistance to this theatre activity. In Rajanpur the mullahs demonstrated denouncing this activity as misleading of innocent women. In the second case, activists of Islami Jamiat Talaba fired shots in the air outside the Bahauddin Zakaria University auditorium where SAP-PK was holding the seminar. In both cases, the miscreants' action fizzled out for a lack of people's support.

Wutta-Sutta done in

The play on *wutta-sutta* performed in village Mithra (Bahawalpur) was witnessed, among others, by Mohammed Saddique, the local social mobilizer. As the discussion at the end of the play got underway, Saddique got up to tell the assembly that he was not going to let his own and his sister's *wutta-sutta* wedding take place. These exchange weddings had already been decided and were due to take place shortly. Encouraged by this break from outmoded tradition, two other young men similarly denounced their own impending exchange marriages.



The work thus far had created a pool of trained persons, volunteers, sensitized activists. It had also created links with the socio-political cadres, line departments and youth. In view of these liaisons an advocacy campaign was conceived as feasible. In terms of project design permitted the following COEVAW the space to launch the advocacy campaign:

- Action Week.
- Rallies.
- Press Conferences.
- Networking Meetings.
- Documentation of facts.
- Women's Assembly (Awami Akath)

Advocacy and networking was done at two levels. The one was at the grass root level in tandem with district level legislators. Media forums that discussed women's issues in the districts were an important tool in this regard. There effect was reinforced by Action Week which included women's assemblies in the villages, followed by the celebration of Women's Day on 8 March. Rallies, press conferences, signatory campaigns and debate contests were part of this activity.

The village assembly was succeeded by a people's assembly at the district level. Legal assistance was another effective tool. In view of insufficient funds, this was restricted to only the most challenging and difficult cases, however. The use of theatre as an advocacy tool can simply not be over-emphasized. It has been used by civil society groups the world over and it showed its efficacy in the EVAW program.

Advocacy and networking being an essential part of SAP-PK strategy, it was incorporated into the framework of the EVAW program. The more prominent cases of violence against women in the past year or so received full and unstinting support from SAP-PK and its EVAW partners.

Sumera, the miller's daughter, belonging to Tehsil Yazman, Bahawalpur district, was kidnaped by influential men as punishment to her father for what these rich and spoiled young men thought was a slight heaped upon them. When she was recovered after a month of illegal and harsh custody, she had a tale to tell of sexual and physical abuse. The District Health Officer who was on board as a member of the Advisory Council ensured immediate medical examination to recover crucial genetic material.



Immediately upon Sumera's recovery from Darul Aman a series of press conferences flashed the case on the district level. There followed several more to goad the police into action by lodging an FIR and later for change of investigation officer. Letters of Appeal were written to the Home Department to provide protection to the District Coordinator and victim when they came under threat. Because of the influence of the accused, it was necessary to take the factual picture to the district Nazim in order to get his support.

This case featured prominently in every single activity of Action Week, that is, press conference, rally, women's assembly and media forum. Even later, subsequent to fact-finding, a case study was developed (and eventually published in booklet form). The result of this publication was quick action by concerned departments and the arrest of the accusers of Sumaira.

Tabling the Issue

Advocacy is best done on the basis of documented case studies. A number of victims who had received support from COEVAW were interviewed as well as some others who were awaiting similar succour. These cases were published in the form of a booklet.

The publication was in two parts. While the first part told the story of victims, the second part posed some crucial questions. These queries concerned judiciary, lawyers, common public, police, CBOs/NGOs, families, media, local government and the State.

It needs be reiterated that Sumera's case which featured in this publication was tangibly speeded up after the formal launch of this booklet.

High gains

Two activities worth mentioning in connection with advocacy, the most effective strategy, include a seven-day activism campaign and women's assembly. The activism campaign launched in each district was introduced with the name of "ACTION WEEK". Each day was dedicated to the cause ending violence against women by celebrating an activity. It ranged from holding forums and seminars to the much localized public actions like peace rallies, signatory campaign, and debate contests on benefits of non violence, poetry and singing competitions and award ceremonies.

Signatory campaign during action week, proved to be a means of grassroots mobilization. Eleven banners were designed carrying an expression of self commitment as "we promise to contribute our



responsible role in ending any kind of violence and discrimination towards women”. The members of Madagar Committee at local level made a doorstep campaign and discussed the issue. The people after the discussion were asked to add their signature as a symbol of personal commitment to the cause. More than 2000 signatures were gathered from 30 union councils. The similar sort of banner was displayed in the district level activities and gathered people's consensus to end this issue at their own level.

Women assembly a parallel concept:

It was thought to introduce a parallel concept of assembly which is people centered. The concept of public tribunals was gradually evolved at the later stages. It was experimented in the second year of the project.

During action week, in each union council, a number of appeals, letter of requests were gathered from the suffering women and a small scale women assembly was set up there by involving the concerned authorities. An open dialogue was made which was attended by the Nazim, elected councilors, community lords and other influential people of the area. They were made accountable for the obligations as per rules of law. The action week was ended with a grand women assembly held at district level. At this occasion the district Nazims, politicians, police authorities, DHO and others higher authorizes associated in the chain of social justice were brought to an accountability forum. The affected women and their families tabled their concerns and put demands for justice.

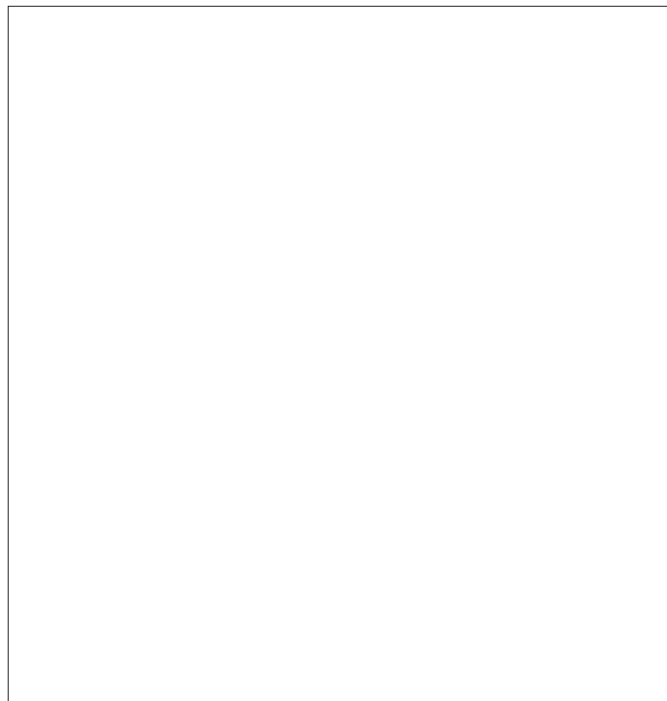
This experiment of holding women assembly proved much fruitful in terms of gaining people support and women's emancipation. This effort, for the very first time encouraged women to express their strategic needs before the government authorities and could be able to get some of their immediate problems resolved.

COEVAW gets to work Building Advocacy from grass-root to the district:

Between January and March 2005 the three districts had their respective District Focal Groups, while the union councils had the Madadgar Committees in place. Each District Coordinator was to not only synchronize the activities of his/her respective district but of those surrounding ones where such a Coalition was not working, but which was placed in the particular cluster. The three

District Coordinators were:

- Bahawalpur, Farooq Ahmad Khan, Cholistan Development Council (CDC).



- Multan, Shaista Bukhari, Women Rights Association (WRA).
- Rajanpur, Saifullah Mastoi, Rohi Development Organization (RDO).

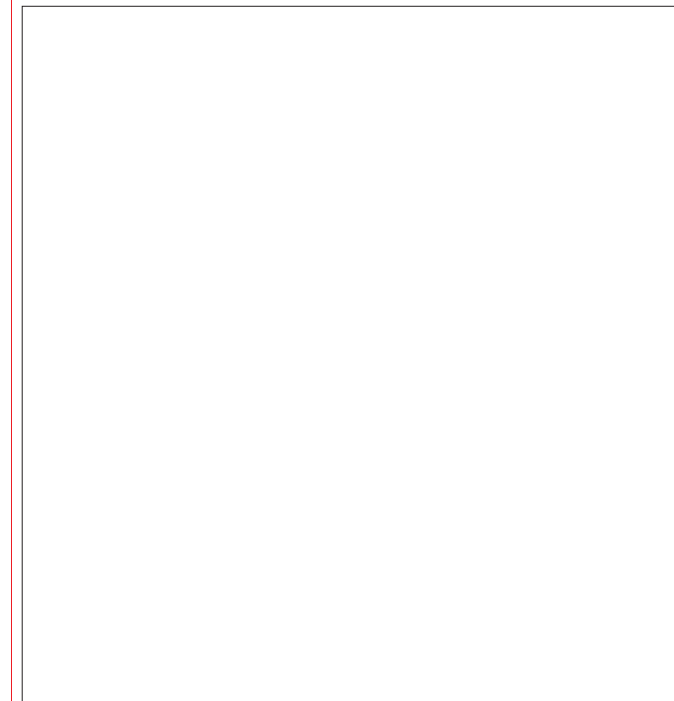
Though the composition of the Focal Group as well as Madadgar Committees was laid down, the districts were under no compulsion for hard and fast adherence to this guideline. The idea was to make the coalition effective with these groups comprising of appropriate persons.

Now, as communities work in rural Pakistan, what goes on in a household can hardly ever remain a secret from the neighbors. Members of the Madadgar Committees being native to the community, their work was not difficult because virtually nothing remains secret in small communities. If something escaped them, it was reported by concerned individuals who heard of the case. Then again, the presence of Lady Health Workers, who enjoy free run of all households in their areas, proved very effective in this intelligence gathering. That having been said, and as noted above in this paper, what transpired in the home was considered a personal and private affair however and it was rare for outsiders to intervene.

It came as no surprise then that offending parties took exception to the Coalition's endeavors as interference in domestic affairs. While there was fortunately no instance of physical violence against Coalition members, there was also no shortage of verbal menace from offenders. It did not take very long after this initiative for victims on the one hand to recognize the Coalition as a source of succor. At the same time it became a powerful deterrent for violent-prone persons: for the first time the victim was no longer alone but with a whole team of supporters.

On the other side, Coalition members underwent a change as well. As things always stood in Pakistan, a victim or her family could count on no help from the police. Even one concerned individual or a group rarely got themselves heard. Now as Coalition members these same individuals were strengthened by their numbers in the Madadgar Committees. Very quickly COEVAW became 'our Coalition' on the tongues of its members and its identity card (see Annex J) a means of recognition and power. It was, above all, the ownership and belonging that lent a sense of power to Coalition members. At the same time, the realization at institutional level (particularly the police) came quickly that these committees were empowered and effective groups that could get their voice heard at higher levels in the district.

Each of the three districts began with a miniscule group of journalists and lawyers. It was, however, very encouraging to note that as the Coalition became increasingly well-known, more and more



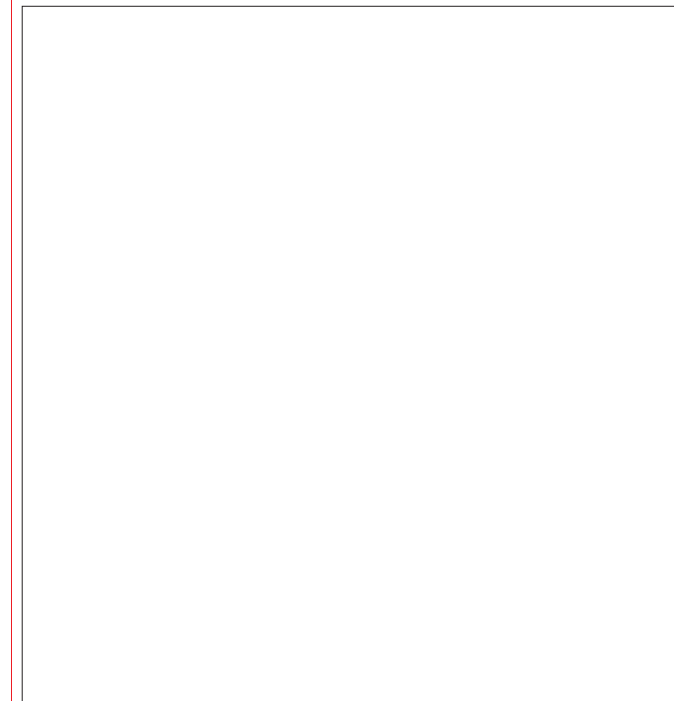
lawyers and journalists came on board. It is noteworthy that journalists who are not even part of the Coalition are becoming increasingly sympathetic to the program. This is especially true for Rajanpur district.

The standard and mood of newspaper reporting of cases against women be it rape, abduction or of marrying a man of choice, has always been no less than shameful. This is particularly true for the vernacular press in the entire country, though the English-language press also cannot be entirely absolved of this mischief. Both for the reporter as well as the general reading public such items have always been, it appears, a source of mental gratification of the perverse kind. The files of post-COEVAW newspaper clippings maintained by the three Coordinators' offices show a sea change in reporting language. It is no longer the woman 'elopes with her beloved' but 'weds the man of her choice' to quote just one example. For the first time pro-women items began to appear in the local press. For some examples see Annex K.

On the lawyers' front things are equally interesting. Though limited funds for the provision of legal aid were available with the District Coordinators, these ran short in the event of a greater number of cases. In which case Coalition member lawyers handled the cases gratis. Indeed, as victims generally belong to the poorest classes, lawyers are known to contribute all costs like court fees and other documentation expenses from their own purses. The effect of the one-day sensitization is that member lawyers now do not wait for victims to approach them. Instead, they take the initiative as soon as they receive the fact-finding report. In Multan, member lawyers attend the WRA office for a few hours daily to be available for free legal guidance.

The increased liaison between journalists and lawyers has had twofold effect. Newspaper reports, filed after discussion between journalist and the lawyer dealing with the case, are now more meaningful and less riddled with lacunae or sexist innuendo. The liaison being two-way, lawyers in their place contact journalists upon hearing of a case of violence and as they initiate legal action with minimal delay, at the same time the case gets into the print medium. The Sumera case of Bahawalpur is good exemplar where unflagging media follow-up forced the police to register the FIR. In fact, when it was felt that the case was being botched up, it was media pressure that also brought about a change in the investigation team.

Madadgar Committee and District Focal Group hold regular monthly meetings. A case that the Madadgar Committee feels unable to cope with at its level is forwarded to the District Focal Group. After discussion, the Focal Group either initiates action or invites the Advisory Council for assistance.



As a bridge between the Coalition and government agencies, the Council has proved a powerful accessory.

Learning by doing

Once COEVAW get into work, it resulted into different program learning in three districts. To build synergetic effect a reflection forum was held to draw critical as well as replicable learning practices. Volunteers from three districts brought their experiential learning and tabled them for discussion. The good learning practices were adopted as guiding principles while the critical learning was outlined as working principles. Thus it helped in devising Dos and don't in the project. It was developed in shape of a policy thus guiding COEVAW to work in all three districts. This lays down the implementation policy for the District Coordinator, social workers, theatre activists, lawyers, journalists, Para-legal workers and social activists. A copy of the same is attached as **annexure K**



Rukhsana, the poor Christian girl was raped in Christian Colony, Tehsil Yazman, Bahawalpur. When Salim Gill of the village Madadgar Committee approached the local police station for registration of the FIR, the police officer concerned refused. As a trained para-legal worker and confident of the backing of the Coalition, Gill told the officer to read the rules concerning registering of FIRs. This was something that no mortal can dare say to a police station in-charge. Even so, the officer visited the victim and suggesting they 'reconcile' with the culprit contrived to get a paper signed by the largely illiterate family.

Salim Gill was also asked to counter-sign the paper. He refused and instead approached District Police Officer (DPO) through the Coalition's District Coordinator. The FIR was registered and the culprit arrested. He is still in custody as the case proceeds in court. Whereas earlier it could take months for the challan to be submitted in the concerned court, this process was completed within fifteen days of commission of the crime.

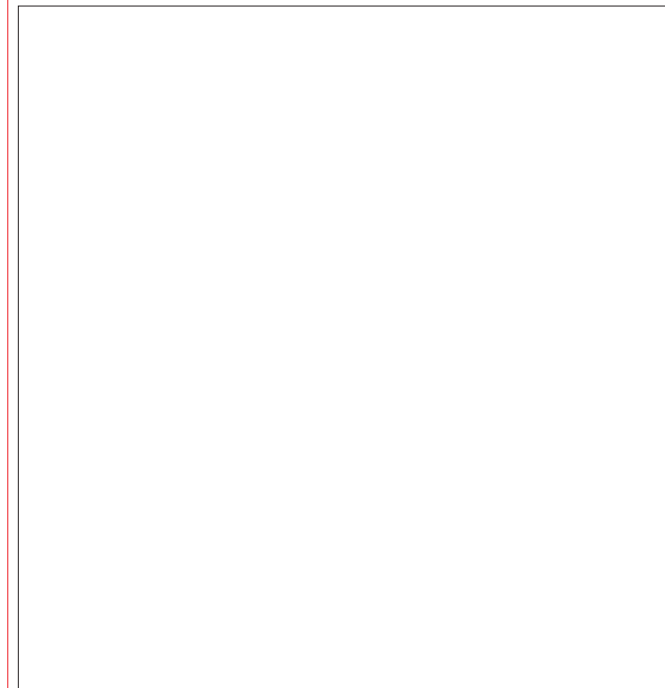
Earlier people would conceal cases of violence and abuse for they felt they would only lose their 'honor' but get no justice in return. Now they are willing to talk about them for they feel empowered enough to reach out for justice.

Though the case was registered but not without the Coalition Coordinator's intervention and a helpful shove from the media, the police sided with the powerful criminals and proceeded to botch up the investigation. The District Coordinator and the local press came into play and got the DPO to change the investigating officer. At present the genetic material that timely medical examination helped preserve is being tested against that obtained from the rapists.

It is no gainsaying that without this web of support neither the case would have been registered nor would there ever have been DNA testing because criminal neglect and delay at the medical officer's level would have destroyed this evidence. The District Health Officer, a member of the Advisory Council, was instrumental in no small way in speeding up the medical examination.

The crowning glory of the Coalition's efforts is that the cost of DNA testing a total of Rs. 50,000 at Rs.10,000 for each of the five criminals has been borne by the Police. Who would have heard of such a turn of events two years ago?

Rabia, a student of 8th grade in Sonvah village of Rajanpur district was wrongly declared *kari*. As is the wont in such cases, there was no reflection, no investigation whatsoever, but her enraged brother



prepared to shoot her in the village square in full view of several people. The girl pleaded for her life and as people came either to watch or plead for her, a great hubbub was raised. This pre-empted the crazed brother's action just long enough for the local Madadgar Committee which was holding its meeting in the same village and word reached them of the horror that was about to take place.

The Committee, every single member of it, rushed to the scene of the impending crime, talked to the outraged brother and got him to see the folly of his action. A human life, on the very verge of being wasted away, was saved.

As a very young child Zahra Khalil was wedded to a man from her clan. Being yet a minor, it was a case of a *nikah* while her departure to her husband's home was withheld until she was old enough. Meanwhile, her mother passed away and her father got a second wife who habitually maltreated the young girl.

It also came to pass, that Zahra's father found someone willing to pay him good money for his young daughter. He resolved to have the earlier *nikah* dissolved and sell the girl to the new suitor. But over the years the girl, quite naturally, began to fancy her husband and had no wish to be married to another now. In the quiet of the night she got her chance and escaped to her in laws home. Her father approached the family for his daughter to be returned to him, but Zahra being the lawfully wedded wife of his son, her father in law refused.

The girl's father registered a case of abduction against his lawful son in law's family. The Coalition came into action, retrieved the *nikahnama* from the union council office and presented it in the court. The case was dismissed in favor of the girl and her lawful husband. But not the one to relent, the girl's father registered a case of armed robbery against his son in law. This too was successfully handled by the Coalition and quashed by the court for lack of evidence.

Zahra's father in law says that as an illiterate cobbler of meager means, he would not have known how to go about saving his son's marriage and his own skin. He is thankful to the Coalition for coming to his aid unasked.

Having once passed a verdict, tribal *jirgas* are known never to recant or reverse the decision. But when a Mazari council of elders ordered a young girl to be given away as *vani*, lawyers and journalists in Rajanpur district raised an almighty furor. The District Coordinator approached the council and convinced them of the error of the verdict. In the history of Baloch culture this was



certainly the first time that the verdict was reversed. One hopes it will certainly not be the last.

Violence against women has many faces. It is not just cold-blooded murder of a woman falsely declared *kari* and murdered or sold away into a life of slavery. And its perpetrator is not always the all-powerful man of a family. In Nawabpur, the village infamous for the shameful stripping and marching of innocent women in the village streets in 1985, the mood generally remains medieval.

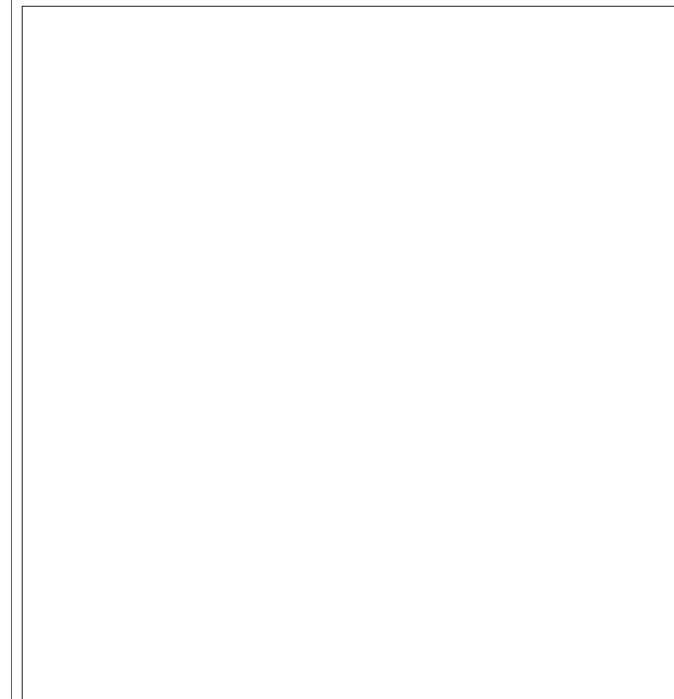
Rukhsana, a high-spirited young student of 7th grade was expelled from her school for being overly cheerful and vivacious. This injustice was not done on the complaint of some lunatic brother or father, but by the poor girl's own teacher, herself a woman who thought the vivacity of the girl was a bad influence for her peers.

Although the girl did not report it, the Madadgar Committee somehow got wind of the case. The principal of the school was approached and Rukhsana reinstated in class. A future that was about to be ruined by the stone-age mindset of the teacher was saved.

Women like Atiqa Khan of Khanewal are rare indeed. Since the passing away of her father this gutsy young woman, the eldest of four siblings, has not only completed her post-graduate degree but has also been looking after the family's agricultural holding. Now, a neighbouring family with strong political connections has long coveted the Khan family's holdings and with a view to tyrannizing and perhaps forcing them to bolt have from time to time acted belligerently against them.

One day as she supervised the watering of her fields, some men from the other camp arrived and threatened Atiqa and her staff. Not the one to be cowed down, she responded measure for measure. The situation aggravated and the other party, secure that they were confronted with a mere woman and a few servants, even went so far as physically assaulting Atiqa and her staff. The resulting furore brought some other farmers working in nearby fields. Upon this the attackers fled even as Atiqa got hold of the shirt of one of them.

Atiqa Khan's attempts to register an FIR failed because of the other party's political connections. As a member of the District Focal Group at Multan, she took her case to the Coordinator. Although with the Coalition's intervention the FIR was registered, the other party, confident of their links, thought themselves secure. Pressure from the Coalition continued, however and there came a time when Atiqa's attackers came to the negotiating table. An apology was tendered together with the pledge that they would behave in future.



Strength in Numbers

Strength lies in numbers and in organization. This is what COEVAW members about more than 300 in all three districts have learned in the year or so of working. The unanimous view of members, ranging from those of Madadgar Committees to bureaucrat members of the Advisory Councils and District Coordinators, is that they are empowered by the platform that the Coalition provides them. Though even before the EAW programme many of them were working on similar cases, their voice was but a mere cry in the wilderness because there was no common and strong platform to give them recognition.

The unanimous view is that the unity provided by the Coalition gives them power and confidence. It gets their voice heard. In the past they were mere individuals. Now they are committees united and backed by the Coalition. In view of the way cases of violence against women have been dealt with and the resultant goodwill and recognition the Coalition has earned, many of the members feel this is the beginning of a social contract that has come to stay.

High Point

The high point of one year's work of the Coalition for Ending Violence against Women was Action Week in the first seven days of March 2005. There were different activities for advocacy like forums and issue-based people's theatre.

A signature campaign was also run during this activity. The participants were asked to give their comments and put their signatures on a large cloth banner. Ranging from frivolous through degrees of seriousness, this campaign was simply overwhelming in its public support for the Coalition and the program.

Because of their outreach, Madadgar Committees were greatly instrumental in making this a great success. Gain in institutional support from the concerned line departments gave a holistic touch to the program

The coordinated efforts of the panel of lawyers and journalists made a great success to the legal side of the program

The availability of lawyers and journalists in Madadgar committees made qualitative difference than the ones without it

Consistency and regularity of district coordination and media forum let COEVAW to become a recognized platform of advocacy on justice and women rights

All press coverage from the platform of COEVAW proved to be useful tactic in terms of building legitimacy of this platform



To each district its own method

While the program Ending Violence Against Women laid down the parameters of the process, each of the three districts evolved their own distinct methodology and developed its own strengths.

Bahawalpur

With its history of social activism going back nearly eight years, CDC was strong on advocacy resulting from the outreach that the NGO enjoys in the district. Secondly, liaison with the fraternity of lawyers and the speed and efficacy of provision of legal aid to victims of violence is noteworthy in this district.

The strongest asset of CDC nevertheless was their close working with the district police. Taking advantage of a sensitive and motivated DPO, the Coalition managed to virtually change the culture of the police station. While there is still a long journey ahead, the behavior that one is likely to meet with in a Bahawalpur city police station is a startling departure from the norm. The pre-partition office of the low ranking *moharrar* who acted as receptionist (besides being the recorder of the station house diary), is now assigned to an officer of the rank of at least Assistant Sub Inspector. For a person seeking redress of a grievance, the mere act of a decent, respectful reception in the police station and of being offered a drink of water is half the work done.

Multan

From the beginning WRA created a very powerful District Advisory Council. Here were some of the most respected academicians, lawyers and politicians the district could flaunt. In consequence the liaison between the Advisory and Focal Group on one side and the union councils on the other is very effective.

The major strength in this district remains the program of psychological counseling, however. Headed by the able Dr Khalid Saeed, Chairman of the Psychology Department, Bahauddin Zakaria University, this initiative attends to the psychological rehabilitation of victims. Battered women who have undergone this treatment are now equipped to stand up to domestic tyranny some of them having forced their husbands to attend these sessions.

Rajanpur

Rohi Development Organization being headed by a person with a political background (he served one term as Nazim), his assignment as District Coordinator brings with it strong liaison between the Coalition and the local government as well as the district's senior bureaucracy. The move to bring



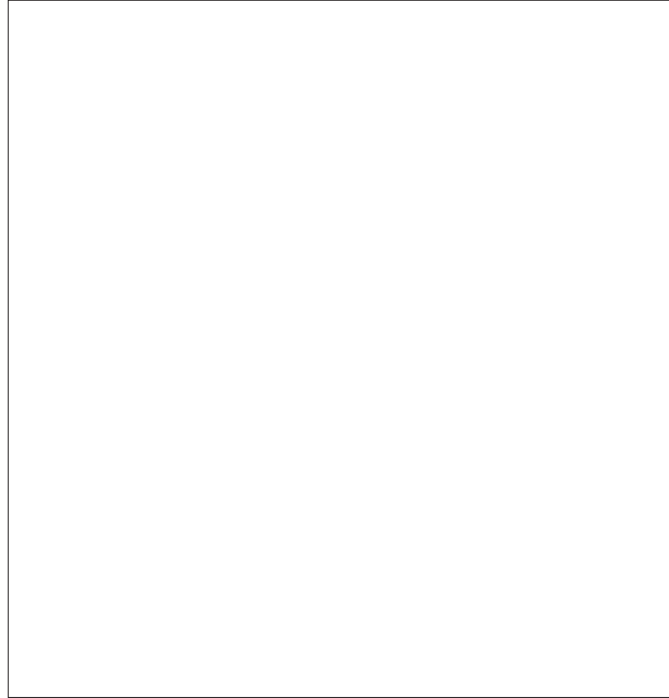
Khushali Bank on board with a loan scheme for women was a major step in reducing domestic violence: empowered by an independent income, women felt there was no need anymore for them to take the violence like lambs.

The major strength in Rajanpur is the deep involvement of Seraiki intellectuals in the program. It must be borne in mind that unlike the other two districts, Rajanpur has a smaller urban but a more rural and less educated population. The presence in periodic meetings of two well-known and respected poets, Nazir Faiz and Ashiq Buzdar, who speak the language of the masses, has done more for advocacy than anything else.

Recognition!

Just a year after program launch, the three District Coordinators are constantly being invited to speak at seminars on violence against women and related issues. They are also contacted for technical guidance and other materials. They are also being invited by other districts (outside the cluster) to help in fact-finding.

Best of all, the three organizations are now recognized as succor for the abused and those who are denied justice. And this is true not only for the districts or the cluster they are working in, but even farther afield.



It was thought in the initial project design that the most effective tool for building pro women attitudes is to build a civil society network or alliance. The constituency of the network itself is body of self motivated people. A proactive effort to build individual's attitudes and behavior change was made through organizing training workshops, dialogues and seminars during project implementation phase. The construct of the coalition on ending violence against women at later stages became another tool for building pro women attitudes. It resulted to build institutional behaviors in favor of women particularly media, Bar Councils and police.

A visible difference of opinion of these institutions was found during the evaluation field trip. Among the key examples of it includes

“Riaz Ahmad Sheikh, Beauru Chief Bahawalpur, Daily Jang, Multan stated that we as media persons after associating with COEVAW get a better chance to explore authentic and factual data. The coalition is a good source of building coordination with larger civil society representatives. Before this we merely rely on event reporting but now we also highlight the human right violations as well and run a media follow up campaign in support of the woman survivor”

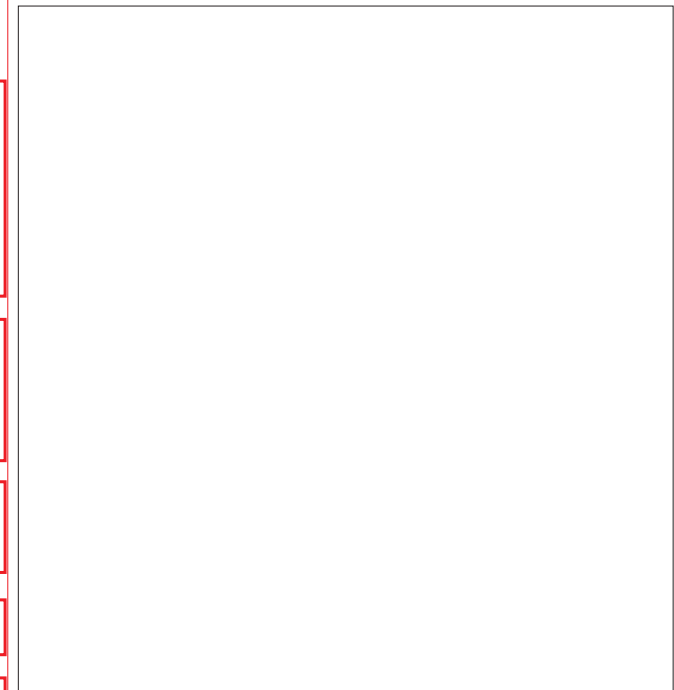
“Mr Chandio, advocate, stated that we learnt that an interdependent relationship between media and lawyers really benefit a woman survivor. Now we get the required support from media and helps in proceeding with the legal trial”

“Mian Zafar Khan, DSP Legal, shared that police now highly depends on the fact finding of the COEVAW members and also engage them in the investigation committees”

Imran Iqbal, Novelist

Health and education departments
DHO, Dr Zulfiqar Ali Rehamni,

Crisis centers



As an effective tool of building advocacy pressure to the larger civil society and state institutions was the engaging local poets and writers in the campaign on EVAW. This was done by holding a forum with them. The overall objectives were to

- Orient participants about the program and its objectives
- Invite the attention of the writers, producers and poets towards pro women writings
- Explore and introduce some new approaches of building mobilization against women violence through building common understandings
- Discuss and identify existing spaces for making joint ventures for public mobilization on the said issue

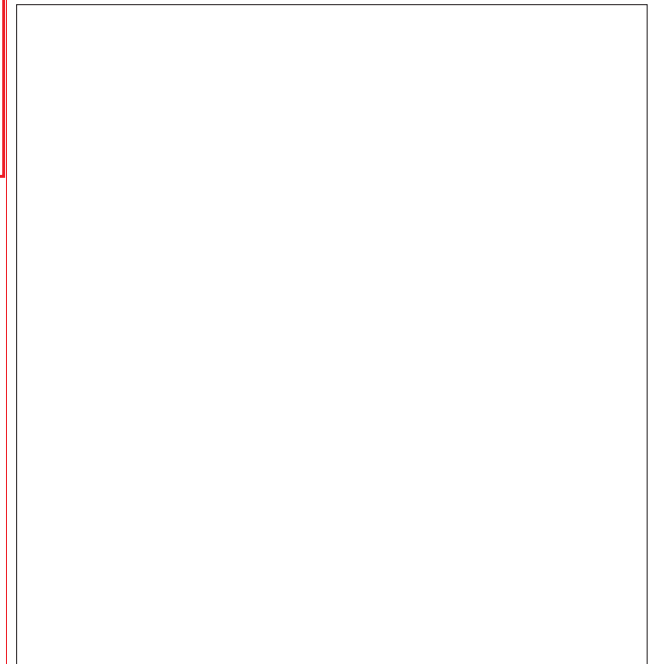
It was greatly stressed during the forum that it is the dire need of the hour to alter the existing picture of a woman in novels, short story or a drama. One way to educate people on the issue of violence against women is to present the actual situation and invite audience or reader's attention on it to make reforms in one's own behaviour and actions. The other way is to present women as strong and courageous, confident and able to face challenges. The surrounding environment may be shown as pro women, facilitative and supportive to her. Any drama, story or novel woven around a victim woman must show its courageous aspects and not the vulnerable one.

It was highly discouraged by them during the forum that as being writers, poets or producers, they should avoid portraying women as symbol of sex, beauty and delicacy and that she is always at subordinating end and compromising in nature. Portraying women with such symbols in literature and poetry, promotes the existing gender stereotypes as well.

The participants of this forum highly welcomed the new approach presented to them. It was unanimously accepted that if media and literature highlights and promotes benefits of non violence, the negative attitudes may be nullified. Similarly if women are portrayed as strong, their elements of subordination and vulnerability may be altered.

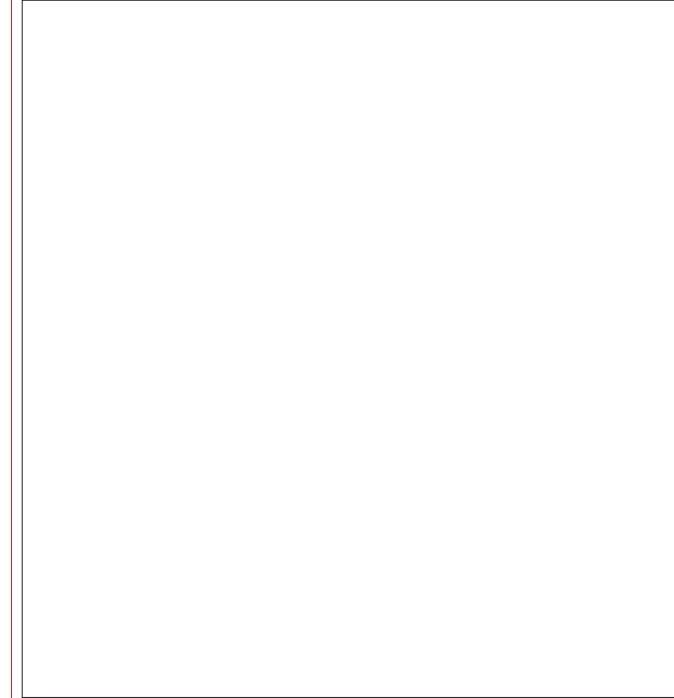
As a result of such forums, possibilities of launching some collaborated initiatives emerged. Some of them include the followings:

- Join in an ongoing program of Radio Pakistan (Assan Rastey)



- Dadoo Chacha (a radio program in Bahawalpur) may be used to advocate the issue of women violence
- A series of public interviews may be recorded as documentary and ask for any private channel to release it at their end. Also use the existing space for raising public social messages.

Media's endeavours in India and Bangladesh were shown to the participants to have an idea of pro women productions in shape of songs and issue based advertisements. These were documented and produced by *Break through and Manke Manjeerey*. These two private channels in India documented the cases of women survivors as success stories and gave a courageous view point of looking at this issue of violence against women. It was highly appreciated and some of the producers suggested that the same sort of efforts be done in Pakistan.



As the program evolved independently in the three districts, so too does it promise for the future. After two years of working with SAP-PK, the communities now feel that they have the capacity to diversify their working. Rural partners suggest they can better advocate against and address the issue of violence against women by setting up informal bodies like Mohalla or Islahi Committees. These committees would hold seminars, street plays and dialogues at the union council level. These self-initiatives will be monitored by SAP-PK.

SAP-PK plans to make fully detailed record of two cases of violence against women from each of the three districts. The one that the courts decided in favor of the victim and the other against will be taken apart stitch by stitch to understand every little bit from the act of violence through the various stages to the verdict. These fact sheets will then be published for public consumption.

SAP-PK sees COEVAW acting as a watch group in the Salsi (Mediation) Councils that form part of the local government setup. This was felt mainly because it is seen that these councils still exist only on paper and need to be put in place immediately.

The next big endeavor is to wed this network with other networks. The World Social Forum will follow close on the heels of the Coalition's Action Week in March. It is therefore envisaged to dovetail the two. The signature campaign of 2005 has produced some sixty banners which will be taken to the Social Forum venue as an advocacy tool. It is also planned that the three District Coordinators will read papers to highlight the functioning and successes of this initiative.

A traveling theatre (by train) across the country is planned to take the idea to a greater audience. The plays will be conducted en route in the train. Depending on the result, the idea can then be incorporated in the program.

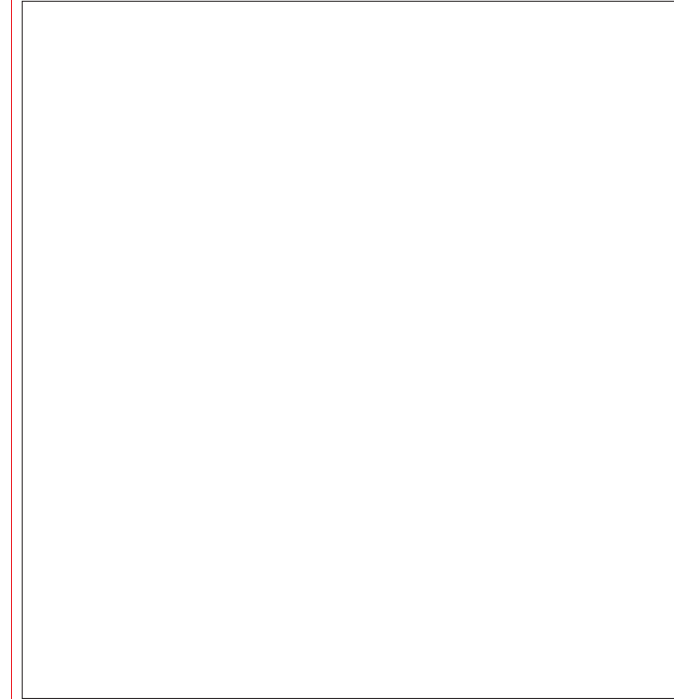
Radio programs remain to be tested together with the Listener Groups who will further broadcast contents of the program by word of mouth.

There are several groups that contact SAP-PK and the District Coordinators and who show a keenness to become part of the EVAW program. It is envisaged that sharing of the process with such motivated groups can make them a part of the initiative.



Integration is the Key!

COEVAW is a fully integrated program reaching out to the various concerned actors and departments. That is what makes it successful in its microcosmic form. Should this program be replicated at the national level, it will succeed only if it is similarly integrated.



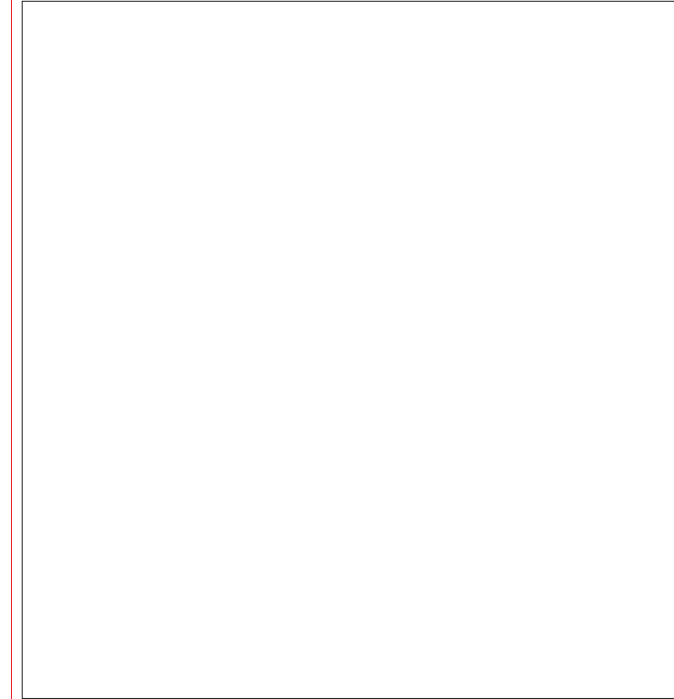
Key findings of Base line survey

- 80% councillors did not put any case in the local Insaaf committees; only 13% councillors put some cases in the one year
- Only 4 networks are active on women related issues, yet not focused on ending violence against women
- The constituency of all active networks is mostly NGO based, very few or no representation of other civil society actors
- VAW issue is being made visible through media news and reports only, no other means of highlighting the issue are in practice
- 68% LG representatives in three districts were found unaware about holding any debate on VAW issue in the district assembly
- 31% of the councillors in three districts raised voice on certain cases in the UC meetings
- Only one case was brought under discussion in the district assembly Multan during last four years
- No focused campaign was launched by any NGO or network regarding women violence case yet they have been raising voice through their project related activities
- Non of the political party of the area raised voice on any issue of VAW during last three years
- There is wide range of activities regarding VAW yet the frequency of such debates is inconsistent
- Only 19% public debates were held at UC level while 44.6% and 36% discussions were held at Tehsil and district level respectively
- Only 4 networks are active in Multan, one in Bahawalpur while no network is active in Rajanpur
- All networks are objectively sensitive on women issues yet are non of these networks offers any practical support to the survivor women
- 54% activists are engaged in some human right process while 46% are not associated with such process or network
- 87% activists expressed their interest in joining some human right process
- 15% activists offered some para-legal services while 85% never played such role did not about it
- 33% have some training on social rights while 67% did not receive any training
- No coordinated group is functional in the project area
- 48% journalists rely upon the information from hospital and police station and court
- only 6% journalists approach lawyers to know their view point about the case and make their



report

- 63% gap in the actual facts and the news reports available at lawyers and journalist end respectively
- 52% gap exists initiating any VAW related activity by the press club
- Most of the activities are initiated by NGOs and highlighted by media
- A wide range of cases of women violence are being dealt by Shelter homes, Darulfalah and some private lawyers yet the importance of providing additional support through media or psychological counselling is just ignored
- The existing HR networks are district focus and no systematic coordination exists between UC and district level representatives
- Quality information material is available to all CBOs/NGOs yet no audio-visual material is used as promotional material
- Non of the CBOs/NGOs have any gender policy available in black and white in their organisations
- Most of the social activists were found untrained on this issue
- Most of the media activities are district focused while community's access to media is limited



4-DAYS BASIC ORIENTATION WORKSHOP IN THE CONTEXT OF VIOLENCE AGAINST WOMEN

DAY 1-15th December 2004

Session 1: Introduction

Facilitator: Mr Abbas Skahir
Co-facilitator: Uzma Zarrin
Time: 10:00 11:00

Session 2: What is Patriarchy?

Session objectives: At the end of this session the participants will be able to:

- Understand the concept of patriarchy
- Identify and relate their self in propagating of this ideology
- Identify existing forms of patriarchy prevailing in their respective areas

Facilitator: Mr Mohd Tahseen
Co-facilitator: Uzma Zarrin
Time: 11:00 12:30

Key hints for preparation:

- History and socio-economic and cultural basis of patriarchy
- Gender as subtext in the society i.e Ideological and structural basis of patriarchy in Pakistan

Methodology: Lecture followed by plenary discussion

Material to be circulated: History of patriarchy Urdu translation

Session 3 (What is violence and gender based violence in Pakistan)

Session objective: At the end of this session the participants will be able to

- Understand concept and different forms violence
- Differentiate between violence and gender based violence
- Identify the existing forms of gender based violence in their respective areas

Facilitator: Uzma Zarrin
Co-facilitator: Masooma Butt
Time: 12:30 2:00



Key hints for preparation:

- Elaborate different forms of violence
- Define gender based violence
- Explain the basis of gender based violence

Methodology: Presentation followed by plenary discussion

Material to be circulated: Copy of presented slides

LUNCH BREAK 2:00 3:00

Session 4: Extracting the learning of the day

Session objective: At the end of this session the participants will be able to

- Reflect their learning of the day

Facilitator: Uzma Zarrin
Co-facilitator: Masooma Butt
Time: 3:00 4:30

Key hints for preparation:

- Orientate about gender tree

Methodology: Group work followed by plenary discussion

Material required: Fillip chars, markers etc

DAY 2 (16th December 2004)

Session 1 Recap

Facilitator: Masooma Butt
Time: 9:30 10:30

Session 2 (women's right movement in Pakistan especially in two decades i.e 1979-89, 1990 - 2000)

Session objective: At the end of this session the participants will be able to

- Understand different aspects of women rights movement in two decades
- Understand role of different political and military governments in the formulation of discriminatory laws for women
- Role of women's rights movement in the repeal of Hadood ordinances and discriminatory laws



- Analyze the findings of different government commission reports

Facilitator: Uzma Zarrin and Abbas Shakir
 Co-facilitator: Masooma Butt
 Time: 10:30 12:30

Key hints for preparation:

- Elaborate different forms of violence
- Define gender based violence
- Explain the basis of gender based violence
- Consolidate key findings of different govt reports

Methodology: Presentation followed by plenary discussion

Material to be circulated:

- Copy of presented slides
- Copy of Govt reports (commission reports on status of women by Justice Majida Rizvi, Justice Fakhrunnisa and Justice Zahid Aslam Nasir)

Session 3 (Human Rights Situation in Pakistan)

Session objective: At the end of this session the participants will be able to:

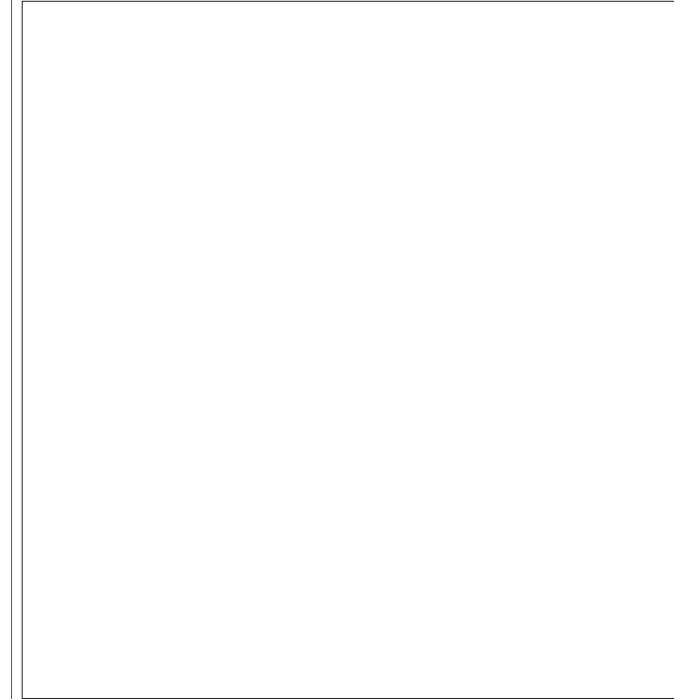
- Understand the importance of constitution and government commitments to protect basic human rights through it
- Know international agreements for the protection of human rights and women rights as ratified by GOP
- Actualize the importance of these agreements, government reports and constitution of Pakistan in their advocacy campaign

Facilitators:

- UDHR and human rights situation in Pakistan by Mr Sheraz Raj (12:30 1:30)

LUNCH BREAK 1:30 2:30

- Constitution of Pakistan (history and Human right chapter)
- BY Mazhar Laghari (2:30 3:30)
- CEDAW by Massoma (3:30 4:00)
- Consolidation by Uzma (4:00 -5:00)



Key hints for preparation:

- Present/elaborate the above mentioned agreements and constitution
- Historical background of these agreements and constitution
- Define human rights and women rights
- Develop framework for comparative analysis of different agreements and constitution of Pakistan 1973

Methodology: Presentation followed by plenary discussion
Consolidation of all sessions through group work

Material to be circulated:

- Copy of presented slides
- Constitution of Pakistan
- Universal declaration of human rights
- CEDAW

DAY 3 - 17th December 2004

Session 1 Recap

Facilitator: Uzma
Time: 9:30 10:30

Session 2 Religion and evolution of civil rights in Pakistan

Session objective: At the end of this session the participants will be able to

- Know about laws particularly Muslim family laws
- Compare between Muslim and civil family laws
- Know the effects of Hudood Ordinances and other discriminatory laws on the lives of women in Pakistan

Facilitator: Mr Mahbbob from HRCP
Co-facilitator: Uzma Zarrin
Time: 10:30 - 12:30

Key hints for preparation:

- Muslim family and civic laws
- What is Hadd and Hadood ordinances
- Effects of Hadood Ordinances in increasing number of women in jails (reference research report of HRCP)



Methodology: Lecture/presentation followed by plenary discussion

Material to be circulated:

- Urdu version of “What is Hudood Ordinances”
- Muslim family laws in Urdu translation
- Key findings of the research report

Session 3 (Recent developments in provincial and national assemblies)

Session objective: At the end of this session the participants will be able to:

- Know about different bills as [presented in the provincial and national assemblies
- Analyze and build critical comments on different aspects of these bills under discussion
- Use the key elements of these bills for public education and advocacy campaign in their respective districts

Facilitator: Mr Abbas Shakir
Co-facilitator: Uzma Zarrin
Time: 12:30 1:30

Key hints for preparation:

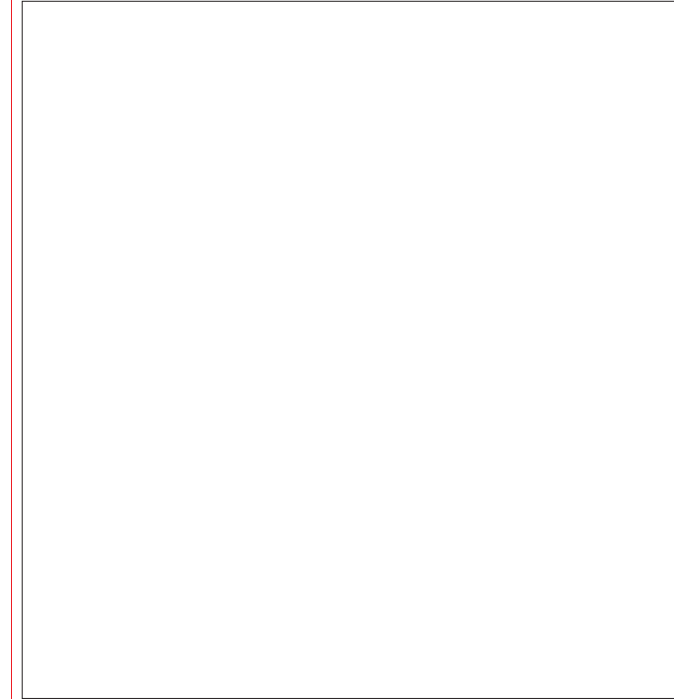
- Muslim family and civic laws
- What is Hadd and Hadood ordinances
- Effects of Hadood Ordinances in increasing number of women in jails (reference research report of HRCP)

Methodology: Lecture/presentation followed by plenary discussion

Material to be circulated:

- Urdu version of “What is Hudood Ordinances”
- Muslim family laws in Urdu translation
- Key findings of the research report

Material required: Copy of recent bill presented in Punjab Assembly, bill on honor killing by Sindh Assembly and bill on Honor killing, Hadood ordinances and blasphemy as presented in the National Assembly



Session 1 - Recap

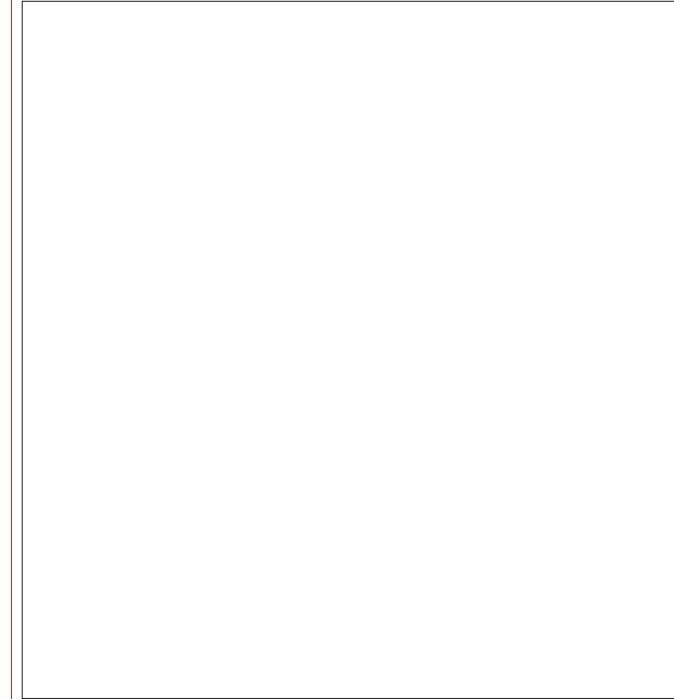
Facilitator:

Session 2 - Presentation on the project objectives and sketch and the role of district Human Right Group

Session 3 - Presentation on interfaces between different stakeholders in a particular district

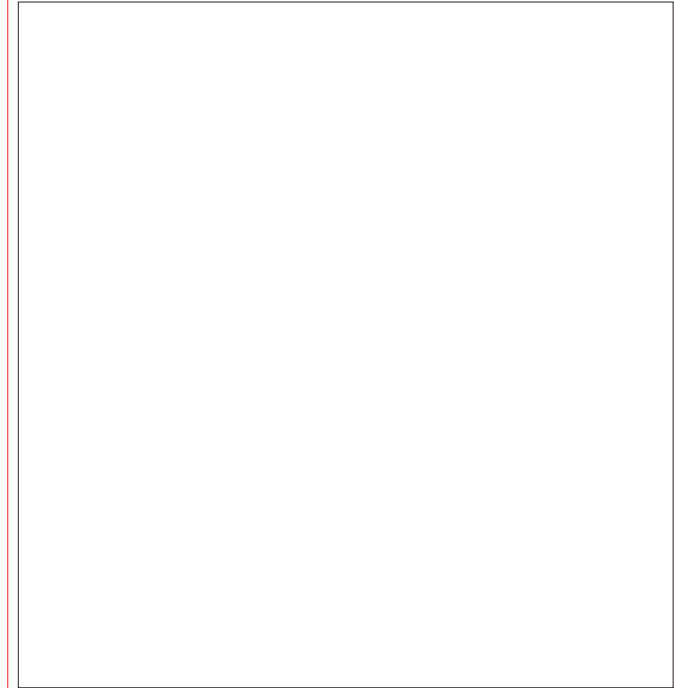
Key involvement of focal group in the advocacy related activities

- Training of social activist
- Interact with the group of lawyers and journalists
- Hold press conferences and media forums to advocate cases of women violence
- Identify and select cases for legal assistance
- Organize signatory campaign for advocacy
- Organize quarterly forms
- Hold monthly meetings through district organizers and interact with advisory body for information and involvement purposes



GUIDELINES FOR DISTRICT COORDINATOR, COEVAW

1. The guide book designed for better facilitation to the district coordinators includes the following;
2. Major responsibilities of district coordinator, COEVAW
3. Selection criterion for district focal group members
4. Selection criterion of union council and the community activists (paralegal and social workers)
5. How to keep record filling set up
6. Guiding principles for holding media forum, fact finding and human right reporting, district coordination, press conference, follow up/monitoring visits, advocacy and lobbying tactics
7. Reporting guidelines for monthly activity reporting
8. Guiding principles for developing cases studies of women survivors



Nut shell of the training workshops for specialised groups

Nature of training	Number of participants	Major contents
Theatre training Workshop		<ul style="list-style-type: none"> • Detailed introduction to the programme for Ending Violence Against Women including structure and working of the various groups within the Coalition. • Types of Violence. • Depiction of character without speaking (mime). • Vocal Exercises. • Optimal use of the stage and how to change oneself into the character to be depicted. • Script writing. • Various types of gait.
Training workshop on Para-legal		<ul style="list-style-type: none"> • Muslim Family Laws, Custody of Children & Maintenance Hudood Ordinances 1979 • Criminal Law & Registration of Cases • Court visit
Training workshop on the art of social mobilisation and advocacy on women rights		<p><u>DAY ONE</u></p> <ul style="list-style-type: none"> • Introduction to the participants and the program • Understanding and defining the term “Violence” and contextualizing with women's perspective <p><u>DAY TWO</u></p> <ul style="list-style-type: none"> • Patriarchy and violence against women • International agreements and Hudood Ordinances <p><u>DAY THREE</u></p> <ul style="list-style-type: none"> • What is community mobilization? • Tools and techniques of community mobilization



DAY FOUR

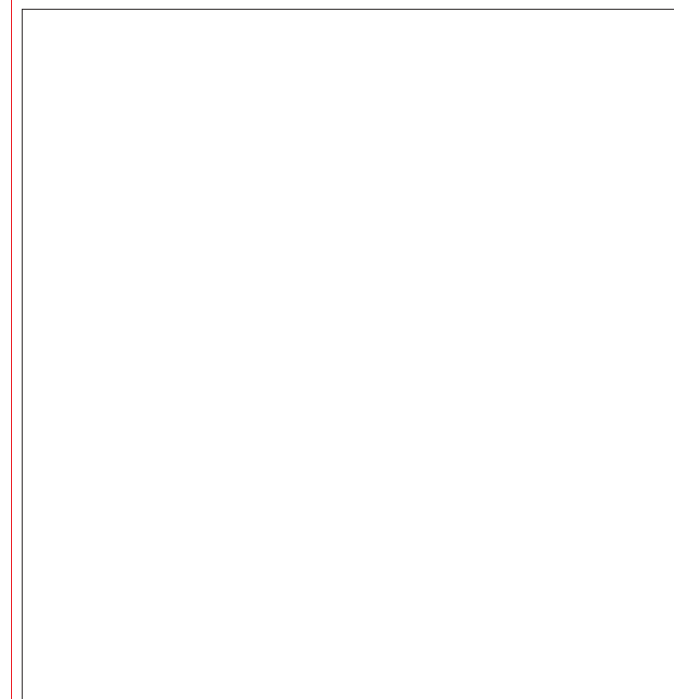
- Roles and responsibilities of social activists in mobilizing communities and documentation
- Role of issue based theatre in community mobilization and building interfaces

Lawyer's and journalists forum

- Introduction of the participants
- Introduction to the program
- What is Human Right Coalition and what is my role in it?
- Gender based violence discussing a cases study
- Enlisting the pro women aspects for legal assistance, media and public reflections
- Types of pro women media reflections and responsibilities of lawyers and journalists
- Framework for action and building interfaces to end VAW

Training workshop of CBOs/NGOs on gender justice at workplace

- Understanding and Defining “harassment”
- How can we make our women feel empowered?
- What do you think should not be avoided in an organization
- Key points to address “harassment” at organizational level
- Presentation of the background of AASHA
 - How AASHA and the code emerged
- Key contents of Code of Conduct on sexual harassment and gender policy
- Implementation of the code at organizational level
 - Nominations for the committee responsible to monitor the set principles/guidelines to work in an office



GUIDELINES FOR UC LEVEL ACTIVISTS (Para-legal and social workers)

The information and record keeping kit as given to the Para legal workers and social activists during the training workshops includes the following:

- Roles and responsibilities of Para legal workers and social activists
- Important contact details both at district and UC level
 - Address and phone numbers of SHO, local reporter, penal of lawyers and journalists at the district, DPO and DHO etc
 - Address and phone numbers of key members of the coalition
 - Contact details of local Insaaf Committee members
- Things to remember
 - How to lodge an FIR
 - Difference between lawyer and para-legal
 - How to seek bail before arrest
 - Under what conditions, remand is allowed or not permissible
- Basic principles of fact finding a case
- Visit to police station and take record
- How to record and report monthly UC performance
- How to coordinate with the district coalition



STEPS FOR COMMUNITY MOBILISATION

	Step 1 Community Assessment	Step 2 Awareness raising	Step 3 Organization building	Step 4 Networking among civil society groups
Objectives	<ul style="list-style-type: none"> To build confidence with the community To build capacities of the community volunteers Identify attitudes and practices causing violence against women at a specific community 	<ul style="list-style-type: none"> Build self awareness among the community people Organize people's groups and individuals around the issue of violence Build people's analysis on the negative effects of violent trends 	<ul style="list-style-type: none"> Engage individual activism into collective action Build people's conscious on sustainable change Encourage local actions against women violence 	<ul style="list-style-type: none"> Initiate dialogue on benefits of non violence Provide technical and legal assistance to the survivor women
Actions to do	<ul style="list-style-type: none"> Establish data base on the existing power relations in a community Identify and build relation with the community activists and enrol them in group formation Gather information on the nature of prevalent forms of violence in a community and maintain record 	<ul style="list-style-type: none"> Introduce principles of gender equity and equality Identify violent attitudes and behaviours at individual level Introduce personal/individual reform agenda to overcome violent trends at individual level 	<ul style="list-style-type: none"> Provide legal and technical to survivor women Develop networking and liaison with concerned line departments 	<ul style="list-style-type: none"> Develop people's expertise as change agents Document change indicators and present it to the larger public Design and implement the framework of rights
Working principles	<ul style="list-style-type: none"> Encourage local leadership Promote collective action Learning by each other's experiences and knowledge Give attention to people's problems and attempt to solve it as collective 	<ul style="list-style-type: none"> Encourage peoples participation at all level Build capacities of volunteers at all levels Selection of appropriate human resource for advocacy and community mobilization Promote exchange of information, knowledge and ideas 	<ul style="list-style-type: none"> Promote sustainable development Believe in self determination Encourage positive criticism 	<ul style="list-style-type: none"> Prefer collective action instead of individualism Counselling to the survivor women Promote self reliance
Topics of Discussions	<ul style="list-style-type: none"> Types of prevailing forms of violence and its reasons Gather possible action plan from the community to solve this problem Propagate benefits of non violence 	<ul style="list-style-type: none"> Basic human rights and domestic violence Violence against women is a public matter not private thing Discriminatory laws and violence against women 	<ul style="list-style-type: none"> Legislative bodies and public Effective utilization of means of communication Advocacy and sustainable change 	<ul style="list-style-type: none"> Social harmony Democratic society and its effects on women Roles of individuals and society in making sustainable change



KEY CONTENTS OF GENDER POLICY FOR SMALL SCALE CBOs/NGOs

- Basis of gender sensitive organisation
 - Equality of men and women in numbers
 - Equitable access to the available resources
- Values of gender sensitive organisation must include
 - Equitable division of labour and responsibilities between women and men
 - Equal representation of women and men in the decision making body
 - Better facilitation system to remove any obstacles to women's productive role in an organisation
 - Develop better team work and a culture of interdependent work
 - Arrange discussions/debates on gender related issues for internal staff development and promoting culture of mutual sharing
 - Introduce gender sensitive policy measures
 - Develop and launch women focused programs and encourage women to form CBOs
 - Devise a system of periodic gender scans of the organisation and document the gradual gender sensitive measures within an organisation
- How to form gender committee in an organisation
- Criterion of selection of the committee members
- How to lodge a complaint and follow it



Contents of training on gender justice at workplace
AGENDA OF ORIENTATION WORKSHOP ON CODE OF CONDUCT ON
SEXUAL HARASSMENTS AT WORKPLACE

DAY 1

1. Introduction

- Name
- Organization
- Position in the organization
- Total number of men and women in your organization
- Total number of men and women in the executive council

2. Brainstorming

How can we make our women feel empowered?
What do you think should not be avoided in an organization?

3. Understanding and Defining “harassment”

What comes under harassment?
What exists at public places?
What exists at work place?
Comparing the above findings with the already prepared chart

4. Video film (animations on Zero Tolerance)



DAY 2

Contents:

1. Key points to address “harassment” at organizational level

1. Group work
2. Extracting the common and making it complete in a participatory manner

2. Theatre drama on

- How AASHA and the code emerged

3. Presentation of the background of AASHA

4. Key contents of Code of Conduct on sexual harassment

5. Implementation of the code at organizational level

- Nominations for the committee responsible to monitor the set principles/guidelines to work in an office



Contents of the module on Para counselling

KEY CONTENTS OF DAY ONE

- Introduction
- Discussion of the skills required for human right defenders
- Communication skills
- Counselling skills
- Motivational skills
- Legal know how
- Leadership skills

KEY CONTENTS OF DAY TWO: SELF AWARENESS

- Who am I?
- I learn best when
- Jo-Hari window
- Feelings and thoughts
- Expression of feelings
- Human defence and feelings
- Support group

KEY CONTENTS OF DAY THREE: COMMUNICATION SKILLS

- Defining communication
- Use of language, body language and tone
- Cycle of communication
- Cycle of violence
- Active listening
- Listening blocks
- Types of behaviours
- Signs and symptoms of major depression, stress and anxiety
- Steps of counselling
- Support group

KEY CONTENTS OF DAY FOUR: HOW TO DO COUNSELING PRACTICE DAY



Policy Guidelines for COEVAW

The policy guideline was prepared in Urdu; however the contents include the followings:

Membership criterion

Role and responsibilities of

- Lawyers
- Journalists
- CBOs/NGOs
- Councillors
- Theatre activists
- Para-legal workers
- Social activists
- Other civil society groups and networks

1. Membership form
2. Identity Card



REPORTING SYSTEM AND FORMATS

Two levels of reporting were adopted as

1. Activity reporting
2. Result based reporting

Reporting system

- UC level reporting
- District level reporting
- Provincial or national level reporting

UC level reporting format (prepared in Urdu) gathers information on

- Union council number/name and district
- Reporting persons: Para legal worker or social activist
- Nature of activity of the activity
- Date, time, venue and participants (men and women)
- Key objectives
- Major contents of discussion
- Immediate output
- Key success indicators
- Comments/suggestions and future plans
- Number and nature of legal, paralegal support or other support given during the reporting period

District level reporting format summarise the information

- Name of the district:
- Reporting period:
- Number and nature of UC and district level activities held
- Means of verification
- Key output results and performance indicators
- Analysis of results with reference to the last report \



- Problems/constraints and solutions
- Future directions and suggestions

Provincial or national level reporting further summarise the information as per the following lines

- Overall focus of the program during the reporting period
- Major activities and people's participation (means of verification)
- Key results and its relevance to the set objectives and project purpose
- New initiatives and reasoning
- Lessons learnt

