

SEMINAR'S REPORT

Held on

White Ribbon Day 2006

Under the theme

HOW TO ELIMINATE VIOLENCE AGAINST WOMEN FROM OUR SOCIETY



Voicing the Voiceless

A Joint Venture of

Association of Global Humanists & Ethics (AGHE)

&

Ghizer Rural Advancement Foundation (GRAF)

Report Compiled by

Women & Children Section of AGHE

This report draws attention to a real problem (domestic violence against women) faced by the women of Pakistan on the whole and Women of mountainous region like Northern Areas of Pakistan specifically.

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Seminar's Report

Theme

How to Eliminate Violence against Women from Our Society

A Joint Venture of

GRAF & AGHE

BACKGROUND

Violence against women is a visible and undeniable phenomenon all over the world: there is no region, country or civilization free of this social evil perpetrated against women. However, South Asia, due to its social customs and attitudes, is a region with a particularly high incidence of violent acts against women, indeed one of the highest levels of VAW worldwide. According to an Oxfam Briefing Paper of August 2004, one in every two women in South Asia is facing domestic violence. The pervasive culture of gender-based violence has led to the erosion of women's fundamental human rights to life, health, security, political participation etc in the region. The 'missing women' phenomenon (premature deaths of women and girls due to violence and neglect) has led to a skewed gender-ratation in South Asian countries and a higher rate of female mortality than in many other regions of the world. Nevertheless, in a region riddled by all sorts of violence and human rights infringements, violence against women is seen as 'just another form of violence'. There is no acceptance of the fact that violence against women constitutes a serious human rights issue and bears high costs not only for the affected women, but also for the community, society as a whole and ultimately the state itself.

Violence against women is thus an endemic phenomenon across the region, starting even before conception: sex-selective abortions are common in many South Asian countries. The United Nations Declaration on the Elimination of Violence Against Women (1993) defines VAW as 'any act that results is, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including the threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life'. Culture specific forms of violence against women in South Asia can include, but are no limited to, domestic violence, rape, sexual harassment, incest, trafficking, public humiliation, psychological abuse, early and forced marriages, dowry abuse, acid attacks, public mutilations and honor killings. Acts of VAW are most often not perpetrated by a single individual but are majority family-based.

The social customs and attitudes supporting violence against women are entrenched and institutionalized at all levels of society that is at the domestic, community and even state level. Even though over the past years, extensive constitutional and statutory safeguards against VAW have been introduced by South Asian states, their effective implementation is frustrated by a strong culture of patriarchy and hindered by a lack of support from dominant interests in society, as well as by social unrest in communities that are agitating to have the laws withdrawn.

Situation of VAW in the Northern Areas of Pakistan

Although gender-based violence is generally deeply rooted in regions like South Asia, stereotype discrimination against women becomes even more dangerous and terrifying in a society which is tribal by nature or semi-tribal and male dominated like the Northern Areas of Pakistan. The Northern Areas (NAs) of Pakistan could be a paradise on earth for its pure scenic beauty, cultural diversity and natural resources, but it is a miserable place for women. A majority of women are trapped in their traditional roles, comprising domestic work, agricultural activities and caring for infants. Their daily workload is heavier than that carried out by men but at the same time their work it is invisible, poorly recorded and unacknowledged.

Women are expected to rigorously follow the social, religious and cultural traditions. If a woman tries to break the cycle of discrimination, she might face physical and psychological violence by her first-degree relatives like father, brother and husband. In addition, second-degree relatives, for instance uncles and male cousins, frequently have the right to deprive her of her liberty or threaten her. It often happens that women are beaten if they try to express themselves freely, or murdered in the name of honor, or burned to death under the pretence of an accident. A woman might give birth to a child but the infant could be snatched by her husband or his in-laws because they think the child 'belongs' to them, and not to the women who carried the child and gave birth to it, often under great pains. Men have the right to enjoy a 'woman's beauty' but this beauty will possibly be degraded by cutting her organs like nose, ear etc or by throwing acid on her face only because man wants to assert his control over her beauty.

SHADI (marriage) which is a synonym of happiness, satisfaction, harmony and an agreement between man and woman often becomes a calamity for women due to forced marriage. It is generally considered the right and duty of the parents to arrange a suitable match for their daughters. Frequently, in tribal and even in the settled areas, there is not even an obligation to ask for consent or consider consent important – sometimes marriages take place despite of the woman's objections. Women in traditional societies like Pakistan are a symbol of ``HONOR`` for the whole family, tribe and society, which is, to some extent, an understandable phenomenon. But this phenomenon seems delusional, considering that rape occurs every three hours in Pakistan as mentioned in the work of H. Jilani & E.M. Ahmed 1.

Domestic Violence against Women (A Real Issue of the Women)

According to the Oxfam Briefing Paper, 80% of women in Pakistan are experiencing domestic violence. One in six deaths of female infants in the country is due to neglect and discrimination. Despite a widespread underreporting of cases, officials estimate that there are approximately 1,000 incidents of honor killings per year. Modes of behavior of women that are seen as undesirable in Pakistan and could trigger honor killings include: marrying a man of one's own choice, seeking employment outside the home, disobeying the family patriarch, leaving the home without the permission of a male family member, being accused of illicit relations or seeking divorce.

Thus, the problems women are facing range from domestic violence to general sexual, psychological and physical violence. On the surface, causes of violence against women appear to be deeply interrelated with gender discrimination, male dominance, ignorance, poverty, monism, and a weak legal and judicial system. A critical analysis of the anthropological roots of violence against women however presents a more nuanced picture. As mentioned above, state interventions to curb the cycle of violence against women are often frustrated by attitudes found at the community level. Thus, a decrease of violent acts against women and a more genuine understanding of women's human rights would necessitate a positive change in community beliefs, assumptions and perceptions. It is important to make violence against women more visible and at the same time more unacceptable.

Why Seminar was held in District Ghizer of the NAs

On 25 November 2006, for the first time in the Northern Areas of Pakistan, two local NGOs – the Association of Global Humanists & Ethics (AGHE) and the Ghizer Rural Advancement Foundation (GRAF) – celebrated the International Day for the Elimination of Violence against Women (also known as White Ribbon Day) in the Ghizer District of the Northern Areas. Ghizer District was the focal region for this event because an increasing number of cases of female suicide posed a challenge for the human rights organizations, the communities and for the women themselves. Government agencies never took any serious notice of the more than one hundred and fifty suicide cases in the District. Few suicide cases were reported to police, while most of the cases were covered by and highlighted in the print media. The suicide incidents continued to occur but there were no investigations by the police, no action by the courts, no protest from the NGOs - only a hypocritical and mysterious silence every where. A few media representatives showed courage and called for attention on this women's issue. Therefore, the Government had to take notice of the increased number of women suicides, but still only few cases were registered at police stations and subsequently investigated. Some of them turned out not to be suicide incidents but were in fact murders. It was thus obligatory for every one to speak up and take action against such terrifying events of violence against women. AGHE and GRAF took the lead in this regard and decided to publicly commemorate the international day for the elimination of violence against women.

OBJECTIVES OF THE SEMINAR

The Seminar provided an opportunity for the Government, NGOs and community groups to focus on a problem that affects a great number of women throughout the world. The international day for the elimination of violence against women (VAW) provided a chance for an unprecedented mobilization of human rights activists. A seminar under the theme "How to Eliminate Violence Against Women In Our Society" was conducted on this occasion, aiming to provide a forum for politicians, NGOs, government representatives, the media, women leaders and social activists to think, plan and take action in order to deal with the issue of violence against women and particularly to stop the mysterious suicide cases of women in the Ghizer District.

ACTIVITIES DURING THE SEMINAR

As noted above, legal action against VAW can only successfully be implemented if there is an understanding in society that violence against women is a serious human rights issue that bears a high cost for the community and the wider society. Thus, the seminar organized by AGHE and GRAF on the occasion of the White Ribbon Day tried to reach several strata of society and numerous representatives of different groups of decision-makers and opinion leaders (such as government, religious institutions, the media etc) as well as women themselves and NGOs in the region.

Holding White Ribbons (A New Beginning)

All the seminar's participants held white ribbons on the occasion of the seminar. The White Ribbon, as a symbol of awareness, required all the seminar's participants to show their commitment to eliminating violence against women. For the first time in the history of the Northern Areas, the concept of White Ribbon day was introduced. AGHE and GRAF committed to starting a mass-level White Ribbon Campaign in 2007. Thus, holding white ribbons is a new beginning in the Northern Areas of Pakistan and will hopefully prove to be a milestone for breaking the cycle of discrimination and violence against women.

First Session of the Seminar (Group Work)

The seminar was split into two sessions; the first session was conducted as group work. There were six groups, each group consisting of four to six members and representing a particular field of life such as politics, religion, media, the government, NGOs and particularly women. Every group was assigned a task to identify different kinds of violence against women, causes of violence against women, and to develop suggestions to eliminate violence against women in our society. The participants' active involvement and intensive group work produced some thought-provoking results which could be summarized as:

Summary of the Group Work

As can be derived from the group work, violence against women occurs in all shapes and forms in the Northern Areas of Pakistan, ranging from physical VAW (such as honor killings, mysterious suicide cases of women and beatings) to sexual VAW (like early, mismatched and forced marriages, unwanted pregnancies and polygamy) and to psychological VAW (e.g. insulting and ignoring women, confining them to the home, threatening women as well as negative attitudes and behavior of males). All these forms of violence against women are rendering the lives of a majority of women extremely difficult. Some main causes of VAW, as identified by the seminar's participants, are:

- ♣ Poverty;
- ♣ Illiteracy;
- ♣ Psychological problems of males;
- ♣ Inhuman cultural values and taboos;

- ♣ Poor legal framework and policies;
- ♣ Conflicts at the domestic level.

Similarly, deprivation of a woman's liberty, imposed decisions by others and mismatched marriages are the major forms of violence against women, as identified by the seminar's participants. While presenting suggestions for eliminating violence against women, a majority of the group members emphasized that there should be awareness programs for community members, specifically for the male members, on gender equality, equity and mainstreaming. They also underlined the point that the government is ultimately responsible for all sorts of VAW and that there should be a clear and strong commitment as well as effective policies to protect women's rights and empower them through economic, education and social reforms. An interesting suggestion regarding elimination of violence against women was to establish family courts at town and tehsil level to settle conflicts emerging within the family. The judicial panel for such courts must consist of community members and include an equal number of females, rather than being comprised of appointed judges who are not community members.

As the above enumerations show, participants were sensitive to the many levels and forms in which VAW occurs in the Northern Areas of Pakistan. It also illustrates that, in order to tackle the problem of VAW comprehensively, it will be important to gather representatives of all major decision-making and opinion-leading institutions and to involve affected women and the NGO community in efforts towards the eradication of VAW. Only an effort that will be based on broad support from different groups of society will be able to create an impetus for change in the attitudes and social customs of the NAs communities. [\(Please see Appendix A for more detail\)](#)

Reflections on Seminar's 1st session

While reflecting on the seminar's first session, some participants raised some very important and critical questions helpful for enriching thoughts, addressing flaws and reaching a comprehensive resolution before closing the seminar. First of all, as no group highlighted the suicide incidents of women, the question of why this important issue was not more emphasized was raised. Research on women's lives or on the cases of violence against women is lacking throughout the region, there is not a single intuition which could present research-oriented data for analyzing the situation of women in the region or on VAW issues. Thus, some seminar participants suggested including the mysterious suicide cases of women in the resolution as a burning issue of violence against women that the government should take serious notice of. No dead body should be buried without prior information to police officials, without registering FIR (first information report) at the police station and without a medical officer/panel examining the dead body. Another important suggestion during the reflection session was to establish a research and monitoring centre for documentation of any new developments regarding women's lives in the region and for data collection and record keeping of VAW incidents.

Second Session of the Seminar (Speeches by the notables)

The second session of the seminar saw many distinguished speakers from different walks of life presenting their viewpoints on the issue of violence against women. Their speeches were video-recorded and disseminated at mass level through the local TV cable network. Some speakers blamed the government, its weak polices and pathetic law and justice system for the violence against women. On the other hand, the government officials and some other speakers defended the government's policies of handling women-related issues. They encouraged the communities to come forward and embark upon the issue of VAW, specifically the increasing numbers of suicide incidents of women in Ghizer District. The social and human rights activists highlighted during their speeches the root causes of violence against women, which included according to them the violation of fundamental human rights, poverty and illiteracy. Meanwhile, the religious scholars stressed the implementation of the Islamic "Sharia" in its full spirit as a solution to eliminate VAW. The following list contains the name and brief description of the notable speakers:

♥ [Nawaz Naji](#)

A well known figure, historian, writer and nationalist political leader of the Northern Areas of Pakistan. He holds the position of Chairman of a nationalist political party named "Balwaristan Nationalists Front". Mr. Naji is a native of Ghizer District. Along with other human rights issues, his party is struggling for the political rights of the areas.

♥ [Muhammad Ibrahim](#)

Working as chairman Ushar & Zhakat of Ghizer District, a well-known religious (enlightened) scholar.

♥ [Syed Ijaz Hussain Shah](#)

President of AGHE, a pedagogue, social activist and also working as University consultant. He acted as the facilitator of the seminar.

♥ [Israr-U-Din](#)

General Secretary, Ghizer Rural Advancement Foundation; convener, Core Group, Human Rights Commission of Pakistan and a familiar writer and journalist.

♥ [Raja Adil Ghias](#)

A renowned journalist, writer and General Secretary of Ghizer Press Club.

♥ [Mr. Burhan Afandi](#)

City magistrate and Assistant Commissioner Ghakuch, Ghizer District.

♥ [Saif-u-Ullah Dogar](#)

Assistant Commissioner Poniyal, Ghizer District.

- ♥ [Zar Nazir](#)
An educationist and Principal of Government College Ghakuch, Ghizer District.
- ♥ [Yasmin Nazar](#)
A female political leader, member of District Counsel Ghizer.
- ♥ [Sher Nadir Shah](#)
A pedagogue, newspaper columnist and holder of a law degree, native of Astore District.
- ♥ [Badar-u-Din](#)
A student leader and social activist.

NOTE:

Along with the above-mentioned speakers, there were some other prominent figures present at the seminar who actively participated in the discussions, like [Durdana Sher](#), a writer, social activist and renowned journalist, who was the first to raise the issue of women's suicides in the media, and [Habib-U-Rehman](#), a famous local poet.

Last Activity of the Seminar (A Resolution on Women Rights)

At the end of the seminar, a resolution was presented for the protection of women's rights in the Northern Areas of Pakistan by Mr Ehsan Shah, a well known journalist. The resolution was passed with a majority. (Please see [Appendix-C](#) for more details.) The resolution suggested some meaningful steps to eliminate violence against women, including a focus on males to raise their awareness of fundamental and women's rights and to organize workshops for them on various gender issues. The resolution also emphasized the importance of concrete policies and legal measures to ensure significant support for those women who suffered or are suffering gender-based violence. A special point regarding the elimination of violence against women was to take serious notice of the increasing numbers of suicide incidents in the Ghizer District of the Northern Areas of Pakistan.

DISSEMINATION OF THE SEMINAR'S OUTCOMES MEDIA CAMPAIGN

As mentioned above, all the seminar activities were recorded on video cassette. The local TV cable network broadcast the suggestions and concerns of the seminar participants as well as the speeches of all notables on a daily basis for one week. Thus, thousands of inhabitants participated in the seminar activities indirectly and got the message/s of the day from their own political leaders, journalists and social activists. In the same way, print media played an important role in disseminating the seminar's message/s. (Please see [Appendix D](#) for more details.) As a follow-up activity of the seminar, many local

journalists wrote articles on suicide cases in the Ghizer District. Therefore, the seminar has become the starting point of a long race or struggle for the elimination of violence against women and for breaking the cycles of discrimination in order to help create a world where every human being has equal rights, namely the rights and responsibilities to participate equally in all spheres of life and to contribute to the development of world peace and progress.

ACKNOWLEDGMENT

We are thankful to all of them who participated in the seminar and helped AGHE and GRAF by giving their suggestions to embark upon the issue of violence against women in the Northern Areas of Pakistan.

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APPENDIXES

Appendix-A

DETAIL OF THE GROUP WORK

Types of Violence against Women Prevalled In NAs As Were Conceived By Seminar Participants

Psychological VAW

- ❖ Insults and verbal abuse of women (particularly spouses);
- ❖ Ignoring women's need and opinions (especially of daughters' needs, suggestions, likes and dislikes);
- ❖ Criticizing and thinking negatively about women (especially about working women);
- ❖ Second marriages (particularly when a first wife gave birth only to daughters; blaming her for the birth of female babies);
- ❖ Menacing women by threatening them with divorce;
- ❖ Depriving women of access to educational facilities;
- ❖ Making decisions about women without their consultation and agreement (generally in case of marriages; often the decision is imposed on women by their families);
- ❖ Forced and mismatched marriages;
- ❖ Gazing at and chasing women (in public and private place/s especially);
- ❖ Threatening women with depriving her of her children, property or other assets (this happens particularly with widows);
- ❖ Women as powerless human beings, deprived of control of their own lives;
- ❖ Illegal relationships/affairs of men with women other than their legal partner;
- ❖ Demand for heavy dowry.

Sexual VAW

- ❖ Early-age marriages;
- ❖ Impregnating women without their consent or willingness;
- ❖ Selling of brides;
- ❖ Re-marriage customs (a slavish life of widow in the house of in-laws);
- ❖ Polygamy;
- ❖ Having sexual intercourse with women without their willingness or consent (particularly with life partners [wife]).

Physical VAW

- ❖ Honour killings (most victims are unmarried females);
- ❖ Anonymous suicide cases of women (most victims are unmarried or newly married females);
- ❖ Beatings (particularly of wives);

- ❖ Overburdening with work (especially in rural communities and of working women);
- ❖ Forced fatigue of women (especially during the pregnancy);
- ❖ Maltreating unaccompanied or unprotected women;
- ❖ Poor food and accommodation arrangements for women.

GROUP PRESENTATIONS

GROUP-1

Causes of VAW

- ❖ Male-dominated society that does not consider women as equal human beings;
- ❖ VAW is committed by men due to psychological and economic problems;
- ❖ Women are exploited due to tribal and landlord systems;
- ❖ VAW due to lack of education and high level of illiteracy;
- ❖ Political and family influences are used to protect the culprit of VAW;
- ❖ Government is not sincere about women's issues and about empowering them in a real sense;
- ❖ NGOs are not playing their pivotal role in a proactive way and with effective strategies.

Suggestions for elimination of VAW

- ❖ Provide equal economic and educational opportunities to men and women;
- ❖ Tribal and landlord systems should be eliminated all at once through constitutional measures;
- ❖ Culprit/s of VAW should be punished at any cost. Political interferences to create hurdles to prosecution or to try to save the offender/s in such cases should be restricted and condemned;
- ❖ The Government should focus more on middle-class and poor women as they constitute the majority of victims of VAW. They must be empowered politically, economically and intellectually rather than some families which are already economically endowed and legally protected;
- ❖ NGOs must work at the grassroots level and adopt effective strategies.

GROUP NO-2

Causes of VAW

- ❖ Poverty;
- ❖ Lack of education;
- ❖ Trend towards local rivalry;
- ❖ Psychological problems of men;
- ❖ Lack of awareness about women's rights;
- ❖ Lack of awareness about legal provisions;

- ❖ Poor marital relationships due to forced marriages;
- ❖ Deprivation of a woman's liberty;
- ❖ False accusations of women.

Suggestions for Elimination of VAW

- ❖ Women should be empowered financially through microfinance schemes and through the establishment of home industries;
- ❖ Equal educational opportunities for males and females;
- ❖ Prevailing educational curriculum must be reviewed to include human rights, women's rights and legal education;
- ❖ Training of newly married couples on "How to be a successful partner". Such trainings could also be organized for young couples before their marriage.
- ❖ There should be an initiation of legal actions (sotto motto) if someone deprived a woman of her liberty or falsely accused a woman.

GROUP NO-3

Causes of VAW

- ❖ Outdated, pathetic and useless cultural values and taboos;
- ❖ Lack of awareness of Islamic education;
- ❖ Poverty;
- ❖ Educational deprivation;
- ❖ Conflicts at domestic level like mother/father-in-law vs daughter-in-law, sister vs sister-in-Law, husband vs wife etc;
- ❖ Psychological problems of men;
- ❖ Forced marriages;
- ❖ Dowry custom.

Suggestions for Elimination of VAW

- ❖ Illogical and meaningless cultural practices causing VAW should be banned;
- ❖ Islamic values should be taught and forcefully implemented;
- ❖ Long-term strategy to address poverty;
- ❖ Equal educational opportunities for men and women;
- ❖ Establishment of psychological institutions along with other healthcare facilities;
- ❖ Love marriages should be encouraged and protected.

GROUP NO-4

Causes of VAW

- ❖ Women are not considered as equal human beings;

- ♣ Society is becoming more westernized, and has also been influenced by Hindu and Buddhist customs that partly contradict Islamic education and in this way are causing VAW;
- ♣ Lack of education of both men and women;
- ♣ Poverty;
- ♣ Forced marriages;
- ♣ Mismatched marriages like old male and young female, educated and illiterate men or women etc;
- ♣ Beauty of women.

Suggestions for Elimination of VAW

- ♣ Training of community members regarding gender equality and equity;
- ♣ Concrete measures to encourage pluralism in society and enlightened Islamic education;
- ♣ Educated women must be sensitized to perform consultative and proactive roles in the families' conflicts and against VAW;
- ♣ Mismatched marriages (respectively their imposition by the family) should be legally banned;
- ♣ Practical and long-term policies to eliminate poverty;
- ♣ Establishment of quality educational institutions.

GROUP NO-5

Causes of VAW

- ♣ Poverty and illiteracy;
- ♣ Domestic conflicts between various family members;
- ♣ Unemployment;
- ♣ Male-dominated way of thinking;
- ♣ Forced marriages;
- ♣ Parents do not bother about their daughters' education;
- ♣ Lack of coordination between various law enforcement agencies;
- ♣ Second marriages or polygamy.

Suggestions for Elimination of VAW

- ♣ Equal employment opportunities for women and men;
- ♣ Awareness campaign for female education in the communities;
- ♣ Compulsory Education Law (CEL) must be introduced and effectively implemented;
- ♣ Educational facilities must be ensured for all before implementing the CEL;
- ♣ NGOs must organize training programs for men on gender-related issues;
- ♣ Establishment of quality educational institutions for girls and women;

- ♣ Attention should be given to building strong inter-departmental, inter-organizational, and inter-agencies linkages, specifically between courts and police departments;
- ♣ Women should be consulted and asked before arranging their marriage in case of arranged marriages. They must have right of refusal or disagreement which must be honored by parents, family and community members and effectively protected by the law.

GROUP NO-6

Causes of VAW

- ♣ Limiting the liberty or mobility of women and confining them to the home;
- ♣ Overall trend in society to violate basic human rights and to not consider women as human beings;
- ♣ Impeding love marriages;
- ♣ Ignoring girls'/women's basic needs;
- ♣ Providing educational facilities only to boys/males;
- ♣ Lack of healthcare facilities for women;
- ♣ Research on VAW is lacking all over the country so VAW cannot be recorded and dealt with in a scientific way;
- ♣ Lack of counseling and psychological treatment for victimized women.

Suggestions for Elimination of VAW

- ♣ Equal liberties for women and men;
- ♣ Equal rights for brothers and sisters in the family;
- ♣ Taking measures at the grassroots level to eliminate poverty;
- ♣ Establishment of family courts in villages/towns and at the tehsil level to settle family-based conflict;
- ♣ Women themselves should be conscious about cultural norms, values and about their rights;
- ♣ A professional and well-trained psychologist should be appointed per every three thousand population who will be responsible for conducting trainings for males and females and will act as counselor for victimized women;
- ♣ There should be a monitoring cell at district or tehsil level which will observe and monitor VAW cases. This cell should also be assigned the task of conducting research and studies on VAW issues;
- ♣ Media representatives should also be sensitized with regard to gender-based violence.

Appendix-B

A Resolution for Protection of Women's Rights

قرارداد برائے تحفظ حقوق نسواں

آج خواتین پر تشدد کے خاتمے کے لیے عالمی دن 2006ء کے موقع پر کابوچ ضلع نذر میں منعقدہ اس سمینار کے تمام شرکاء، خواتین پر ہر طرح کے تشدد کی مذمت کرتے ہیں اور شمالی علاقہ جات کی قانون ساز اسمبلی اور انتظامیہ سے زور مطالب کیا جاتا ہے کہ وہ:

- ﴿ علاقے میں خواتین کی ظلم و بہبود اور ان کے حقوق کو تحفظ فراہم کرنے پر خصوصی توجہ دے۔
- ﴿ علاقے میں خواتین پر تشدد کے بڑھتے ہوئے واقعات کا تلب تشویش ہیں لہذا آج کا یہ اجتماع حکومت سے مطالبہ کرتا ہے کہ وہ خواتین کے خلاف جرائم کی روک تھام کے لیے سنجیدگی سے اقدام اٹھائے اور اس سلسلے میں پولیس اور انتظامیہ کو زیادہ مستعد رہنے کی ہدایت کی جائے۔
- ﴿ علاقے میں خواتین کی خودکشیوں کے بڑھتے ہوئے پراسرار واقعات کے حوالے سے یہ اجتماع انتظامیہ پر زور دیتا ہے کہ وہ علاقے میں خودکشیوں کے واقعات کو محض واقعہ نہ سمجھے بلکہ ہر خودکشی کی FIR درج ہونی چاہیے، لاش کا پوسٹ مارٹم ماہر اور ایمان دار ڈاکٹرز سے کروایا جائے اور پوسٹ مارٹم کے بغیر ورنہ، کولاش نہ دہانے کا پابند بنایا جائے، اور ہر خودکشی کے اسباب جاننے کے لیے الگ سے ایک تفتیشی ٹیم مقرر ہو جو کہ خودکشی کے واقعہ کی ہر پہلو سے جائزہ لے اور جانچ پڑتال کرے۔
- ﴿ خواتین کے حقوق سے متعلق عوام الناس اور بالخصوص مرد حضرات میں شعور و آگاہی بیدار کرنے کے لیے حکومت سے مطالبہ کیا جاتا ہے کہ وہ غیر سرکاری تنظیمات کے اشتراک سے Awareness Raising کے مختلف پروگرام شروع کرے تاکہ حقوق نسواں کا تحفظ ممکن ہو۔

Appendix-C

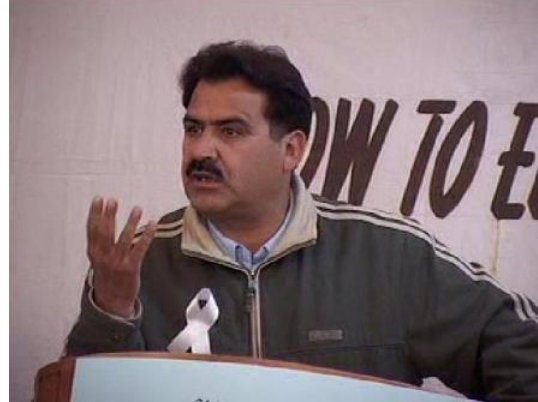
Newspapers' Cut Pieces



Appendix D: Pictorial Overview of the Seminar Activities



VAW-1- Nawaz Naji, Chairman of a Nationalist leader and chairman “Blawaristan National Front” is addressing the seminar’s audience. He appealed to all the political parties and politician to come forward for women rights and made necessary legislations in this regard.



VAW-4- Mr. Afandi, Assistant City Magistrate Ghakuch headquarter of District Ghizer is defending the government’s policies regarding elimination of violence against women. He alleged the communities for not reporting the VAW cases into police stations.



VAW-2- Muhammad Ibrahim, a religious scholar and chairman Zakat & Ushar Committee District Ghizer said that issue of VAW could be addressed through religious education and tolerance.



VAW-5- Israr-U-Din Israr, General Secretary of GRAF of District Ghizer is pointing out the root causes of VAW in the region. He is also well known human rights activist in NAs.



VAW-3- Mr. Saif-U-llaha Dogar Assistant Commissioner Poniyal, District Ghizer emphasized community-base initiatives to cope the challenge of violence against women.



VAW-6- Mr. Adil Ghias, A well known journalist and writer underlined the media’s role for highlighting the anonymous suicide cases of women in District Ghizer

Appendix D: Pictorial Overview of the Seminar Activities



VAW-7- Badr-U-Din, a student leader and General Secretary of Peoples Students Federation (PSF) criticized the Government policies regarding women's rights protection.



VAW-10- Mrs. Yasmin Nazar, a women leader, politician and member of District Council District Ghizer thanked AGHE and GRAF for celebrating White Ribbon Day.



VAW-8- Principal Government Inter College Ghakooch Ghizer Mr. Zar Nazeer suggested educational and curricula reforms to make the society non-violence and gender balanced.



VAW-11- President of AGHE Ijaz Hussain was the facilitator of the seminar which was organized under the theme "How to Eliminate Violence against Women from Our Society".



VAW-9- Renowned educationist, writer and Lawyer Mr. Sher Nadir Shah proposed some family law revisions to protect the women's rights and to stop mysterious suicide incidents in the District Ghizer.



VAW-12- The Seminar participants are busy in group work during the first session of the seminar. The group work produced a wealth of significant suggestions to eliminate VAW.

Appendix D: Pictorial Overview of the Seminar Activities



VAW-13-Habib-Ur-Rehman a famous poet, writer and author of a book is presenting his group's suggestions for elimination of VAW.



VAW-14- Participants of seminar are listening the seminar's lectures most carefully in the 2nd session of seminar.



VAW-15- A significant numbers of Women also participated in the White Ribbon Day 2006, first time in NAs' history and actively contributed in the seminar, which was organized by AGHE & GRAF on International Day for Elimination of VAW 2006 at District Ghizer Northern Areas of Pakistan.

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**For your feedback & comments
please write to the above
mentioned contacts.**

**Thanks for your interest in our
activities!**

**Let's strive to be
Voice of the Voiceless**