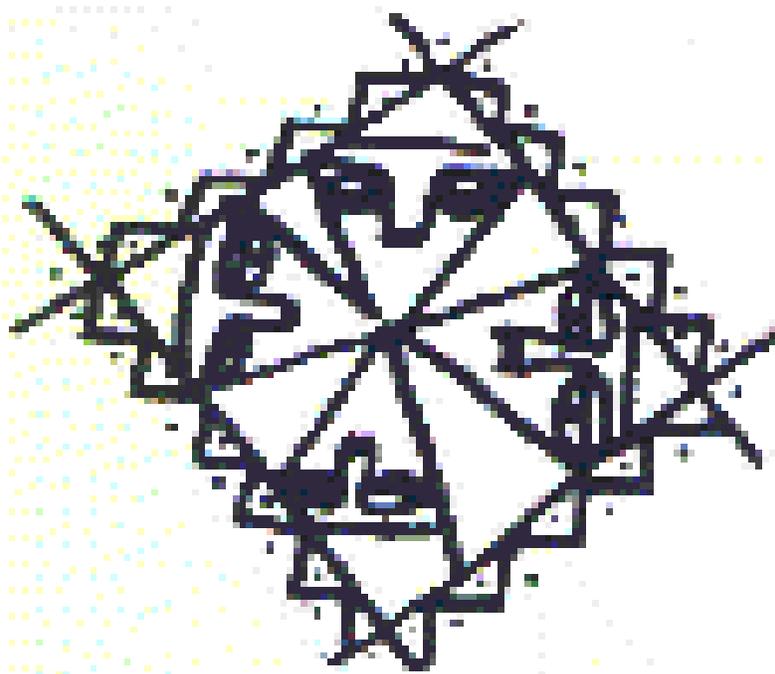


## ORGANIZATION PROFILE

**asr resource centre  
institute of women's studies, lahore**



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**DETAILED OVERVIEW**  
(1983 - 2013)

**DRAFT**

## **INTRODUCTION TO ASR – OVERALL DIRECTIONS**

ASR is a non-profit, non-governmental resource centre set up in 1983 as a multidisciplinary, multidimensional group working towards social transformation. ASR's ideological stance has been to re-examine the development alternatives based on the empowerment of majority of the people, so that the people themselves can identify and be involved not only in 'satisfying the urgent needs of the present, but in anticipating and creating their own future'.

Given that the planning and work towards ASR started several years earlier, it is perhaps the oldest organization of its kind in Pakistan. Throughout its long involvement in the field of development initiatives, it has often been a catalyst for other groups and has necessarily undergone various transformations within itself.

Although ASR is not a women's centre, its ideological underpinnings are feminist. This bias as well as its holistic view of development has led ASR to experiment with a range of activities; in some cases, with a view to redefining development and politics, and in others to explore and to create the space necessary for such experimentation. As such ASR is always difficult to explain and appears to undertake a range of activities. Yet for ASR these activities are interlinked and interconnected and since the rationale for each invariably lies in another, there is an internal logic in its diversity. The emphasis on any particular activity, in any given period, therefore depends on the need at that moment.... to define a new space, to experiment with an idea, to respond to a need, to make a political statement. Hence the name 'ASR' which means IMPACT in Urdu.

While the emphasis may have changed at different times, ASR has been and is involved in a range of activities which include research and writing; in organizing and conducting training and teaching programmes at different levels; in audio-visual production including the encouragement and support of alternative theatre; in the encouragement and expression of all forms of creativity; in publishing; in maintaining a comprehensive resource and documentation centre; in networking, solidarity and activism; in community-based awareness and action programmes; and establishing and running formal academic programmes on Women's Studies, on Peace Studies and on Minority Studies.

ASR's activities include **training workshops** at grass root levels; women and development workshops with development workers and women's rights activists; theatre workshops and festivals with theatre activists on the role of theatre in political movements as well as skill workshops; women and media video workshops to strengthen a communication resource base for women's development initiatives in Pakistan; women's studies/theory courses; peace and conflict studies and training workshops and multidimensional Women's Studies Conferences; women and peace conferences; women and violence; on religious minorities and organizing Festivals of feminist creativity.

ASR's **research** work is on many levels including women in industry, handicrafts, agriculture and other development issues of citizenship, identity, ideology and religion. It has been involved in several projects on Poverty, the Peasantry and Women in Rural Punjab; a project on the Partition of India (1947) issues of identity from women's perspectives; several studies on the women's movement; a study on women and media; women's indigenous literary and creative expressions; a multilevel study on religious minorities in Pakistan; dialogues with women on Islam; dialogues with South Asian women in the women's peace movement; a study on violence against women; studies on women in Azad Jammu and Kashmir and Gilgit Baltistan; and on women in the informal sector. Currently it is engaged in research on Citizenship and Women; on Peace, Conflict and Women; on Divisions, Borders and Partition, on the Peasantry and Women; on the Women's Movements and on Marginalized communities. From 1983 to 2019 approximately 50 research projects have been undertaken or are in process.

ASR's publication unit was closely linked with its programmes and other activities. From publishing training materials, research findings and translations, it moved in to fiction, poetry, academic and non fiction titles including a series on Multidisciplinary Women's Studies in Pakistan. It has over 85 published titles and is presently working on the manuscripts of a further 5. Of these 60 at least half are full-length books, which are distributed through the mainstream books' trade and through informal networks.

ASR also ran a film unit and has conducted intensive video production and training workshops. It has also made several films, which include one on the Women's Movement in Pakistan and its resistance to Islamization, which was made for Channel 4, England. One of ASR's films made as a training venture, on the girl child ('Mayee Nai Maenoon Shoak Avalray') won the British Council World-wide Women in Development Video Award (1993). The contestants were from all over the world. Both the films submitted by ASR were shortlisted in a list of 10 film productions. In addition to this it has a film library of over 2000 films, which are used extensively by other groups in their awareness/training programmes.

From 1983 to 2009 ASR/IWSL conducted over 270 trainings / courses / teaching programmes; over 500 grass roots trainings had worked with over 400 CSOs nationally and internationally; it was linked to over 30 University programmes; published over 85 publications and a further 100 posters, cards, calendars etc; produced 4 documentaries; and has held 8 national and international conferences.

ASR is closely associated with several women's groups, social action groups, theatre, and other communication groups, trade unions and peasant organizations, and networks at national, sub-regional, regional and international levels. Within the country ASR acted as a catalyst, a network and a resource centre for these and other groups in linking them with each other but also in relation to its own training and other programmatic activities.

ASR also frequently initiated or helped set up new groups and disengaged itself as soon as they become viable. One such initiative was the establishment of a sub-office in the rural district of Toba Tek Singh, from which ASR disengaged once the activities became self sustaining and another office in Hyderabad, Sindh to facilitate its work in Sindh. From 1983 – 2009 ASR participated in and/or facilitated the participation of approximately 2000 in national level trainings and approximately another 2000 in international ones. It has also been responsible for initiating and /or setting up several large independent NGOs, forums and networks.

Advocacy and activism are an important part of ASR's ideology and all its workers are active members of several other organizations. In some cases, they have initiated their own activist groups or forums as the grass roots, national and international levels and as part of networks/alliances/collaborates with others. ASR's position is that there should be a constant interplay of theory/conceptual understanding and action as it deliberately connects these in all its activities.

### **CHANGES IN FOCUS AND STRATEGY**

During the first three years (1983 - 1986), ASR was involved in research on development issues; developing a data base; evaluations; assisting the programming of other NGOs; translating and simplifying academic research; linking into development initiatives both within the country and abroad; initiating and mobilizing other groups; and in developing itself as a resource centre/intermediary NGO to encourage alternative development concepts and methodologies in people- oriented development.

In 1987, it was decided that ASR would concentrate on **training at the grassroots, national and international levels and focused on developing materials and publications relevant to these trainings**. At the same time, it was decided that instead of expanding indefinitely it would build on its earlier experience and help initiate other organizations and groups. Furthermore, that it would take the initiative to widen an understanding of development to include collective, creative expression. It was the first group in Pakistan, for example, to initiate training in video production and media activism; in training in theatre concepts and skills and in organizing theatre festivals. It also very consciously strengthened its links in Asia particularly in South Asia, worked on several South Asian and Asian initiatives especially in the area of training. Perhaps the most successful initiatives in this period were the training courses in Women in Development at the South Asian and National levels in which the participants included the leadership of NGOs and the women movements, senior journalists, legal and medical professionals; theatre and others involved in the creative arts; national and international civil servants / professionals and the leaders of key social and political movements.

In 1990, however, the feed-back received from both **training and publication programmes** were that whereas these training were relevant and important at the grassroots level, senior policy makers of these NGOs, as well as Government and UN agencies, also needed in-depth training in issues of development. ASR's training made a

concerted effort to link the micro with the macro so that policy decisions could be made anticipating long-term macro developments. This necessarily meant development of different training modules and encouraging academic debate.

The **publications** unit during this period also expanded to include academic, fiction, poetry and non-fiction general interest books. These were made available to the general public through mainstream bookstores. To some extent, the ASR Publications unit started bringing in some funds of its own which were then used for further non-funded publications. This was also the period in which ASR personnel attempted to concretize their own **film-training programme**. The team made 2 films in-house. One of these films, which was shown on television in Europe and Australia. During this period ASR got identified as a multimedia initiative since it was involved in publications, film and theatre, and particularly when it organized an India – Pakistan theatre festival in 1989 and a South Asian theatre festival in Lahore in 1992. The latter initiative led to the establishment of the South Asian theatre activist's network.

At the **regional and international levels** ASR was involved with networks and groups in different capacities and working relationships. Quite apart from the relationships that have been forged as a result of struggling on a common turf, Nighat Khan (Executive Director) has been involved in the initiation and founding of many of the international groups. She was an International Associate of ISIS International; on the Executive Board of the Asian Cultural Forum on Development (Bangkok) and responsible for several ACFOD sectoral programmes including the women's programme and the Cultural Action Programme. ASR was also linked with the Asia Pacific Forum on Women, Law and Development; the Asia Women's Human Rights Council; the South Asian Women's Forum; Asia Pacific Society for Basic Adult education; the South Asian Women for Peace; the Women's Initiatives for Peace in South Asia among many others. Although ASR had not been set up until 1983, Nighat Khan was part of the international process for the World Conference for Women in Mexico in 1975. By the time of the UN World Conference on Women in Nairobi in 1985, ASR was already established and not only wrote the alternative country position but was also a key organization organizing and running the panel on Asian Feminism. ASR was also involved in the panel on Development organized by DAWN as well as sub - theme workshops on media, publishing, alternative film; theoretical feminism and women and religion. Nighat Khan on behalf of ASR made presentations on six different panels. In addition to this it raised funds for four other women to participate in various panels. ASR also kept in touch with World Conferences such as the World Conference on Environment Rio (1992).

ASR was much more actively involved with the Asian preparation for the World Conferences on Human Rights in 1993, in the International Conference on Population and Development in 1994; The Social Summit in Copenhagen in 1995; and in preparations and implementation of the World Conference on Women held in 1995. Since it was also involved in local government and city planning it participated in the Habitat Conference in Turkey in 1996 and spoke on two panels discussions.

ASR played a key role nationally, regionally, and internationally and was actively involved in preparation towards the 4th world conference on women in Beijing in 1995. In this connection ASR was given responsibility, as a member of the Asia Pacific NGO working group, to organize one of the twelve issue- based workshops on behalf of ACFORD (the regional NGO that she was representing) at the Asian and Pacific NGO Women in Development Symposium held in Manila in November 1993. Nighat Khan ran the workshop on the issue of Women and Political Empowerment. There were several sub-themes under this main panel but each was organized to flow with internal continuity. The workshop on Political Empowerment was the most heavily attended in terms of participation and considered most participatory in its approach to discussions and recommendations with some key questions and areas for discussion initiated by the resource persons.

Subsequently ASR went to the 2nd Ministerial meeting on Women in Development in Jakarta in June 1994 to lobby and work on the Asia Pacific draft Plan of Action that was forwarded to the WCW Beijing. ASR also attended the UN preparatory meeting in New York in 1995; and in all preparatory meetings at the South Asia and Asia-Pacific levels. Nighat Said Khan was invited by the UN NGO Forum Secretariat as a keynote speaker in Beijing 1995. ASR also organized 4 workshops at the NGO Forum, all of which were very well attended; and as a member of the Asia-Pacific Working Group, it took all responsibilities at Beijing itself, and at the Asia-Pacific level post the WCW. At the same time ASR was involved at the national level in sharing, rising awareness and in motivating others. In this connection ASR held 46 local, issue based provincial, sectoral and national meetings and workshops. It also held two large WCW conferences in Pakistan in which several thousand activists participated. In addition to this it brought out 9 publications including the Manila document in both Urdu and Sindhi.

Towards the Beijing +5 process in 2000 it was involved in the national process at the provincial and national level, participated in the South Asian level work in Nepal in 1999, the Asian and Pacific level meeting in Thailand in 1999, and the UN Beijing +5 meeting in New York in 2000. During 2008-2009 ASR was actively involved with the 20- year UN review of the Platform for Action. It interacted at the South Asian level; at the Asia and Pacific level and internationally included the formal UN review in New York in 2010 on the same areas of the Beijing Platform for Action, in particular education, economic re- structuring, women in conflict situations, violence against women, and human and women's rights.

From 1995 ASR focused on the issue of women, peace and security and worked with other organizations on a movement which led to this UN Security Council Resolution on Women Peace and Security (UNSCR 1325) passed in October 2000. It has worked on aspects of this resolution extensively within Pakistan and internationally and was a key player in the UNSCR review in 2010.

## **ASR AND SOUTH ASIA**

From its inception ASR has concentrated on South Asia on the premise that this region is so linked geographically, historically, politically, economically and culturally that it is almost impossible to resolve issues in one country without addressing the same in adjoining countries. In many cases what may happen in one country has a direct bearing on the other or may even be in response to the other. As such ASR has always worked within a South Asian identity which is reflected in almost all of its activities. It has not only been involved in training programmes in South Asia but has included South Asians even in its national programmes. This is particularly the case with participants from India since Indians and Pakistanis have been more cut off from each other since independence and partition in 1947.

The other activities undertaken in South Asia have been in the field of theatre activists; film programmes and joint productions; programmes for artists; joint publications or translations of material from other countries; conferences, and especially facilitating activists and others to join in South Asian programmes. In the past 35 years ASR has facilitated over 2000 participants to attend programmes in other parts of South Asia.

Perhaps the most important aspect of these activities has been to try and inculcate the idea of peace in the region and to mobilize activists on issues of peace. In this regard ASR was a member of the South Asian Women's Forum; the ACFOD South Asian Forum; a founder of the Pak-India People's Forum for Peace and Democracy; Member of the Pakistan Peace Forum; is a member of The Joint Action Committee of 36 NGOs in Lahore which is active on this issue; facilitated the work of Women's Initiative for Peace in South Asia (WIPSA) (including housing and organizing the women's bus visits to Pakistan); was supportive and was the host of the Soldiers for Peace; initiated the coordinator of South Asian Women for Peace, and has assisted over 1000 visiting Indians, including students, from India.

At the same time, it re-directed itself to move back into community level work by working with trade unions, both within Pakistan and outside with peasant organizations, community-based NGOs and with micro level activism. In this context, it set up an office in Toba Tek Singh, Faisalabad and in Hyderabad, Sindh, for district level training programmes; mobilization on issues and conducting awareness raising campaigns.

Over 1992-93, ASR did a considerable amount of reflection within itself and discussed the issues with the numerous groups that it worked with. In the light of these discussions and in view of the specificity of the NGO movement in Pakistan, it was decided that it would perhaps be best for ASR to focus on those areas in which it had the most experience and for which it would be most needed. This is partly because many other groups in Pakistan were subsequently involved in many of the activities that ASR initially undertook but also for ASR to respond to those needs that were not being met. The decision therefore, was to re-direct its activities into Women's Studies/Women in Development Training Institute.

While a considerable amount of time was devoted to developing and running the Institute of Women's Studies including putting up a custom-built campus, ASR continued its involvement with the several other aspects of its work from 1993-97. This included short term training and workshops on the 12 issues identified by the World Conference on Women (1995). It conducted 46 workshops in connection with the WCW and held two large National Conferences both of which were held in 1995. Over 10000 activists, academics, writers, teachers, media personals, NGO professionals, trade unionists and workers, political activists, member of Government and politicians in these; and over 6000 were direct beneficiaries from this training program.

Networking, campaigns, advocacy and activism continued to dominate the activities of ASR. In its individual capacity, as a member of the several CSO networks and alliances and as part of the movement for equality, Justice and democracy in Pakistan, ASR has been in the forefront in trying to mobilize the public to struggle for a Just and equitable Pakistan. It has also consistently struggled against all oppressions and exploitations, and for women's, human and minority rights. In this context it has continued to be engaged on the grass roots level particularly in more marginalized areas. From 1997 to 2009 it has worked in and/or facilitated work in Skardu; Baltistan and Azad Kashmir; Peshawar; Khyber and Malakand Agencies; Kohat; Chitral; Kalash; Loralai; Turbat; Gwadar; Badin; Karachi; Hyderabad; Dadu; Sukkur; Taxila; Gujranwala; Thal; Rahim Yar Khan; Sheikhpura; Bahawalpur; Abbotabad; Muzaffargarh; and Lahore. This culminated in mobilizing, organizing activities and facilitating participation in the Asian Social Forum in India in 2003 and the World Social Forum in Mumbai, India in 2004.

For the World Social Forum 2004, ASR registered itself as coordinating the "Process to the WSF and Beyond, Pakistan and Beyond . . ." ASR's point of departure in terms of participation at the WSF was to encourage those who could best represent Pakistan in terms of the foci of the World Social Forum. Since ASR works in the most remote areas of Pakistan; with the most excluded; with women; religious minorities; and with the marginalized, ASR thought it is crucial that such peoples should be encouraged to participate so that they themselves could go and speak on their own behalf. ASR facilitated the participation of 140 people to go to the WSF which had a 50% representation by women and 50% by religious minorities.

### **FOCUS AREAS FROM 2003 TO 2008 AT THE DISTRICT LEVEL**

- a) Women's land rights (ownership and/or Access to land) and Women's Rights to Inheritance.
- b) Violence Against Women, Particular Against Single Women by Family Members and Other Relational Communities (e.g. Biradaris etc.)
- c) Minorities Especially Religious Minorities and Women Belonging to Religious Minorities
- d) Inter and Intra-State Peace and Conflict Especially as These Impact on Women; and to Work towards the Inclusion of Women in Peace Resolutions and Peace Processes.

The four areas were interlinked and crosscutting but were addressed separately by different programme teams. Women's issues are the central pivots around which the programmes revolve. Crosscutting with the peace and anti militarization issue, the issue of women in conflict situations was also being addressed under the programme especially in terms of provincial rights, Kashmir, ethnic, sectarian, and religious conflicts. The women's programme focused on violence against women especially violence committed by family members (specifically violence against single women by family members), on women in conflict situations; on minority women and on women's right inheritance, rights to land, and access and use of water. These programmes were implemented in 7 districts of Pakistan and in AJK and FANA (Punjab: Bahawalpur, Rahim Yar Khan, Muzaffargarh; Sindh: Tharparkar Hyderabad, Badin, Dadu and Muzaffarabad; Gilgit, Skardu and Hunza)

ASR Field Coordinators were local activists who had undergone training at ASR Lahore. The composition of these Coordinator teams were an equal number of women and men and representing majority and minority religious identities. The training of these activists took place every three months. The objective of these training workshops was to share the activities done by all coordinators over the previous three-month period and to prepare the plans and budgets for the following three months. In these workshops, coordinators shared their activities, reports and discussed emerging issues in their respective districts. This sharing of experiences was essential for the coordinators and ASR staff in understanding the various issues of the people impacted by the four programme areas and to formulate plans for addressing these issues in the future.

The coordinators in turn raise the issues at the community level through meetings; seminars; discussions; activism; fact findings; investigations; taking up specific cases for legal and medical resources and in approaching policymakers, union council members and Members of Parliament and other NGOs and CSOs on the issues.

## **THE INSTITUTE OF WOMEN'S STUDIES LAHORE – AN INTRODUCTION**

In 1993 ASR moved towards establishing its most ambitious project, which was to set up Women's Studies/Women in Development Training Centre. This was to be a consolidation of its previous training, research and publication initiatives. It was also meant to consolidate and bring together the work that ASR had done in Asia, particularly in South Asia. The ASR Institute of Women's Studies understanding of women's studies addressed both the conceptual underpinnings as well as in practical terms.

### **CONCEPTUAL UNDERPINNINGS**

Women's Studies as a field of study evolved out of what is commonly known as the Second Wave of Feminism in the nineteen sixties. It is acknowledged as a product of and related to the women's movement that emerged as a powerful social force. At first the concerns of Women's Studies seemed fairly straightforward i.e. to criticize masculine

biases of established academic disciplines as well as exclusive male conceptions and perspectives within these. But for over 50 years Women's Studies courses have pushed the narrow parameters of traditional knowledge and academia and have challenged the rigid and false barriers between disciplines. Simultaneously, Women's Studies developed alternative perspectives and methodologies that were firmly grounded in women's own experiences.

Its aim now, is to arrive at a holistic understanding of the historical, social, political and economic oppression and exploitation of women as a necessary step in the transformation of unjust societies. Women's Studies, therefore, has the potential to enable an awareness and consciousness not only of patriarchy, but also of class, race and other factors underlying oppression.

Interdisciplinary by definition, Women's Studies is best conceptualized as a mode of inquiry that puts women at the center of analysis, rather than as a discipline with entrenched boundaries. In fact, a chief goal of Women's Studies is to overcome the fragmentation and barriers between disciplines in a bid to disprove the idea that social, political, personal and material realities are separate spheres of human existence.

Women's Studies seeks to critique, challenge and redress masculinist modes of knowledge production across the sciences, social sciences, applied sciences, arts and humanities. In attempts to rectify omissions and distortions in knowledge produced about women, Women's Studies identifies, reclaims and celebrates the lives, experiences and contributions of women and other marginalized people. As this woman-centered knowledge is produced, alternative methodologies and theories are formulated that call into question the very fundamental underpinnings of mainstream (malestream!) knowledge: the opposition of knowledge to experience, of objectivity to subjectivity, and of theory to action. Women's Studies then, redefines what counts as knowledge, how knowledge is portrayed, and the parameters within which scholars and researchers operate to produce knowledge.

Women's Studies is acknowledged as a product of and related to the women's movement that re-emerged as a powerful social force in the late 1960s and early 1970s. For over 50 years Women's Studies courses have pushed the narrow parameters of traditional knowledge and academia and have challenged the rigid and false barriers between disciplines. At first the concerns of Women's Studies seemed fairly straightforward - to criticize masculine biases of established academic disciplines as well as exclusive male conceptions and perspectives within these. Simultaneously, Women's Studies developed alternative perspectives and methodologies, which were firmly grounded in women's own experiences.

Subsequently Women's Studies has evolved into much more by assimilating and drawing from women's personal experiences and personal action. This process revealed how the experience of being a man or woman has profound effects on one's life and how related these effects were to what came to be known as 'sexual politics'. Hence, the concern of

**Women's Studies** grew into looking at what the effects of **gender** are; why these are and where they come from; at not just differences between men and women but the accompanying inequalities and oppression; how these change over time and according to cultures; and importantly, into theorizing and analyzing the debates and dynamism in the women's movement.

Women's Studies is based on the premise that there are not just sexual differences and divisions between men and women, but also that there are inequalities and oppression between and amongst them. Women's Studies attempts to explain and change these divisions. Perhaps the greatest difference of Women's Studies from other disciplines is that it does not emerge from think-tanks, laboratories or libraries but instead, from a strong political women's movement. Historically the need for Women's Studies has been stressed upon by the movement with the understanding that there is a need for women's experience of society, of personal and political processes and the specificity of women's issues with regard to all issues, to be given equal expression in culture, art, politics and all forms of knowledge. Since these collective experiences of women link the personal - the relationships between and among ourselves as well as institutions - within a larger world order, the Women's Studies becomes the greatest challenge to all existing knowledge systems and indeed, to all establishments and relationships themselves.

As a discipline that is involved in developing alternative views of society and relationships through this new, collectively developed knowledge, Women's Studies resists being posited against so-called 'objective, scientific standards' and neither does it conform to the dominant ideology. This is especially true since dominant ideologies are located in special interests and concerns of the dominant or dominating class. Women's Studies is concerned with highlighting the deliberate exclusion of working/lower classes and women from not only socio-economic and political benefits but also from the very institutions and jobs that produce ideologies - be they media, education, law, religion, various forms of representation, creativity and so on. What we have then is a society ordered on the basis of exclusively male dominated experiences, situations and views. These are projected (literally through language and through various forms and symbols) as "humanity's concerns", but in fact are not since these marginalize women; minorities and classes.

Women's Studies is concerned with analyzing the political implications of the knowledge that we gain - to scratch the surface of this knowledge and see what is really operating. Women's Studies also recognizes that all knowledge is necessarily influenced by ideas, opinions and analyses but the main concern here is that since Women's Studies is derived through a consciously collective process, it must feed into, substantiate and support women's collective experiences. Hence, while research and the energy devoted to developing theory and practice in this connection is the task of Women's Studies, the implicit aim of this work is that it should corroborate with the experiences of women, the poor and the marginalized. More importantly, the aim of Women's Studies is to assess or propose strategies to produce social change as well as push for intellectual challenge by

linking and feeding its reflection and analyses into the women's and people's movements.

The issues raised by Women's Studies are not suggestive of merely 'adding' women in every field because they were somehow overlooked in the past (the "add women and stir" syndrome). Rather, the entire field of knowledge, research and even social action needs to be rethought because the theories underlying it are the product of prejudice and bias from which women and the powerless are completely absent, marginalized or objectified. In this context, there are four main characteristics of Women's Studies that distinguish it from other disciplines;

### **1. Multidisciplinary**

The most significant aspect of Women's Studies is its interdisciplinary nature which encourages insights and connections to be drawn from various traditional disciplines. Since this requires a critical evaluation and rethinking in the approach, research, methodologies and analyses within these traditional disciplines, Women's Studies is a rigorous political examination of concepts, theories and methods as well as specific empirical material.

Hence, Women's Studies is not about adding a little bit from every discipline to make a new one. Rather, it implies a coming together of various units which when they come together, reinforce each other and cease to become entities or categories. Women's Studies has no point of departure nor does it ever cease. It is a continuous, dynamic, simultaneous and action-oriented discipline that is always growing.

In Pakistan, the experience has been that of fragmentation and loss of sight of other disciplines, other fields, interests and concerns in the approach to work or activism. The social scientist will forget the writer - the writer forgets the artist - the artist does not read what women are writing. In this process, we exclude others' expressions and ultimately end up duplicating male norms.

### **2. Radical**

A radical discipline does not imply just the contents of that discipline but the very frameworks and approach to that field of study. A radical look at knowledge bases and knowledge systems implies investigating how the base and system is constructed and articulated. A radical approach also opens up the area of what is objective and subjective and Women's Studies challenges the idea that there is such a thing as the 'objective' researcher.

At the same time, a radical approach to research means that obtaining information must be a more collaborative effort; must be undertaken for mutual benefit of the researcher

and the researched; that for the research to be easily accessible for those who need it and it must feed into and benefit people's movements.

### **3. Dialectical Relationship Between Knowledge And Action**

As mentioned above, it is obligatory that researchers or teachers involved in Women's Studies relate research and knowledge to activism and policy formulation. However, the responsibility does not and should not end there. It becomes important to be a part of that very action and begins by challenging the very notion of scholarship and academia within the locus of wherever that research or knowledge may be produced.

### **4. Transformation of Society**

Social inequalities cannot be overcome unless the very structure of production, whether it is of ideas, labour or goods, is fundamentally changed in society. All social institutions and social relationships are connected to these systems of production. Therefore, the 'action' element of Women's Studies is concerned with structural and ideological change, which means freedom from patriarchy, racism and class inequalities.

Women's Studies cannot and should not be monolithic and unchanging and within the discipline there are rich and exciting debates. While these debates continue wherever Women's Studies exists or is being developed, all those involved in this discipline or contributing to it should recognize and agree on the need to change knowledge as part of changing the world.

However, it is not just a question of revealing that all knowledge is biased, prejudiced or contains negative stereotypes of women. Women's Studies is about challenging and creating alternatives and new frames of thought and action which will be more interdisciplinary, radical, holistic and which will transform society and the oppressive relationships that operate within it.

### **WOMEN/GENDER AND DEVELOPMENT – A PROFESSION**

While there has been considerable emphasis especially since 1975 by the Women's/Gender Movement, International agencies, NGOs and governments on the issue of Women and Development, most Practitioners have lacked a background on the problematique. The issues have tended to be picked up out of basic personal commitment, initiative, anger or celebration and increasingly because of job requirements. Invariably, however, knowledge for this is on an ad hoc basis and with little systematic thinking or training. This is primarily because Women's studies/Women/Gender and Development is a relatively new 'profession' and a new discipline which is not yet reflected in the educational systems of the world. Even where it has been included, it is still often marginal to mainstream academic. Yet since it seeks to 'change the world' it is of fundamental importance in the transformation of society.

Women's Studies is difficult in itself because it is not just a new discipline but an entirely different one and one that is still in the making. Even if this was not the case, in Asia there are few institutions that give the type of professional training needed for this profession. Just as it is unthinkable for one to be an accountant or a lawyer or an engineer or even an economist without professional training, it should be equally unthinkable for people to become women/gender and development practitioners without systematic reading, training and supervision and analysis.

### **CONTEXT AND COST-EFFECTIVENESS OR RUNNING WOMEN/GENDER STUDIES COURSES IN PAKISTAN**

Since there are few opportunities for rigorous training in Asia or for that matter, for the development of knowledge-based faculty, Asian women have had to go to Europe or United States when interested in this area of work. This necessarily means that they go at very high expense and also are offered courses where the contextual knowledge may not be relevant to their own context and where knowledge developed in Asia is in many ways absorbed by Western knowledge systems to make into their own. This last aspect is then returned to use as concepts developed in the West and often used in Asia with little understanding. A classic case in point is the concept of gender which is today used by all concerned, but without understanding its theoretical underpinnings.

There was a tremendous need therefore, to develop an institute in this region that is located in this reality, that was connected to the Women's movement and that allowed for a space for academic work to be done by even those without the academic prerequisites of a university and/or to strengthen mainstream academia. **The Institute of Women's Studies, Lahore** therefore was set up to bring national, South Asian and International faculty into joint / comprehensive programmes based on South Asian realities and the concerns of the global South.

### **ASR AND WOMEN'S STUDIES: WOMEN / GENDER AND DEVELOPMENT TRAINING**

Since its inception in 1983, ASR's training programmes have been diverse and have included grassroots workers, peasant groups, industrial workers, women rights activists, media activists, policy makers and development/NGO workers as well as senior project and programme professionals. ASR has also done training in video and theatre skills within a conceptual and analytical framework.

From 1987 to 1997 there was an emphasis and concentration on preparing for the ASR Women's Studies Institute. ASR envisaged this as a Women's Studies and Women / Gender in Development Training Centre which would offer various levels of academic, conceptual training as well as opportunities for research, writing, publishing, media related studies/ training, networking, solidarity and activism. Although located in Lahore the Institute was meant to serve not only the rest of Pakistan but to be available and

accessible to South Asians and the Asian region in particular. In many ways therefore, in terms of its curriculum, its faculty and its students, this IWSL was seen as a regional programme.

The concept of the IWSL originated from South Asian women's collective efforts to come together; to share information and experiences, grapple with theories and concepts and to come to a common understanding of feminism and the women's movement for combined action to redress the oppression and inequalities women face in their roles and participation in economic, political, academic, social and domestic arenas.

ASR was the first in South Asia to implement the idea of short residential courses on feminism and women and development issues at the national level for activists, policy makers, development workers, researchers, and writers and held 12 such specific workshops over 7 years (from 1987 to 1994), and a further 46 workshops from 1994 – 1997. ASR's commitment to systematize these courses and to offer them regularly from a formal programme in the discipline as IWSL had tremendous support from those in academia, activism, media, law, creative arts, development work and policy.

ASR also made considerable effort to be available to government officials and programme and project officers in international agencies. In its workshop in 1987 the UNICEF Programme Officer as well as the Secretary of the then Women's Division were participants. Similarly, in its workshops in 1988 and 1989 UNICEF and the Women's Department in Sindh were included. From 1993 ASR continued to try to include government officials and those from Aid agencies, and senior level personnel such as Ministers, Advisors, Federal secretaries, UN and bilateral agencies including High Commissioners and Ambassadors participated in its events and/or conferences.

The first half of 1993 was spent in meetings with potential faculty for the Women's Studies/WID Training Centre discussing responsibilities and envisioning the IWSL. In July 1993, in Abbotabad, a short course on Women and Development and the Women's Movement was offered by ASR in a workshop with Pakistani and South Asian participants activists, academics, development/NGO workers as well as journalists and media workers. This was a rigorous workshop with a focus on demystifying and clarifying concepts of development and theories of the global women's movement. This was also the first time that the envisaged 'faculty' of the ASR Women's Studies/Women in Development Training Centre ran a co-ordinated course. This workshop also included South Asian participants and South Asian resource persons as a continuation of previous experiences.

Perhaps the greatest 'success' of the ASR workshops has been in the continued relationships with the participants, many of whom consider their experiences with ASR as a 'turning point' in their personal and professional lives. ASR's experience has been most satisfying where the gap between theory and action or practice has been bridged through understanding of issues or in raising awareness and drawing links for those involved or wanting to be involved in activism, development work, media, policy making

etc. The training and sensitization programmes were crucial since many development workers and activists had little or virtually no holistic grasp of the historical, social or political background or of the issues related to development work or indeed, the women's movement/Women's Studies.

In March 1994, ASR organized a National Multidisciplinary Women's Studies Conference in Lahore. This Conference was extremely successful thematically and in terms of the workshops, papers, issues and multidimensional activities and exhibitions. It was also very successful organizationally and this gave tremendous confidence to the ASR team in its ability to handle large-scale initiatives especially in connection with the Women's Studies/Women in Development Training institute.

The Women's Studies Conference was the first such event initiated in Pakistan. Some 60 women who wrote papers for the Conference came together from across Pakistan from different disciplines to share and pool their expressions into a collective whole in the form of Women's Studies in Pakistan. As estimated 8,000 to 10,000 people were mobilized for this event as participants, organisers, volunteers/helpers, viewers, spectators and observers of the open day presentations; debates; discussions; multimedia art exhibition; theatre; continuous film and book festival; the Urdu poetry recitation; musical evening; prose readings; dance performances; art slide show; the opening and closing ceremonies; and candle-lit street demonstration against violence against women etc. As much of the news coverage suggests, it was considered one of the most pioneering, ambitious and well-received events in Pakistan on behalf of women.

This was the first attempt in Pakistan to bring women across disciplines and for some, the first coming together even within a discipline. More than the energy and inspiration that sustained the whole Conference, the differentiating marker was the space the Conference provided for sharing, questioning, debating, critical analysis, input to ongoing research or work and challenging of views.

There was an increasing demand for and pressure on ASR to actively begin the Women's Studies/Women in Development Training institute. Within ASR, as mentioned, all activities, research, publications and activism focused on feeding into the IWSL activities. The Conference provided an opportunity to clarify and expand on the meaning of Women's Studies and to affirm the interests and contributions of women in the country as well as to encourage more to be actively involved in this field. Hence, the positive surge following the Conference was from various fronts that looked towards involvement in the training / courses that the IWSL would offer as well as to take on supervised research according to evolving methodologies and facilities. Subsequently the Institute of Women's Studies Lahore organized 7 national and international conferences on aspects of Women Studies and related issues.

## **MAINSTREAMING - ASR'S INVOLVEMENTS WITH WOMEN'S STUDIES CENTRES**

Since the inception of the discipline of Women's Studies in the 1960s, there has been a debate whether it should be taught under an independent Women's Studies Centre or whether it should be integrated within other disciplines. Although initiatives to make independent centres were attempted in universities in several countries, few are running fully taught programs/courses. Instead they usually conduct a basic introductory course and provide a space for research and interaction. The degree programs are completed in collaboration with other departments. The faculty teaching at the centres is also from other departments meaning that the centres do not have their own full-time teaching faculty. A debate within activists and academics has been the Autonomy-Integration debate. The debate was around the following questions:

1. To have a separate centre that is providing a separate space and coordinating a Women's Studies program.
2. Women's Studies program is simply made up of course in different disciplines with no separate centre.

In Pakistan the Women's Studies Centres were formally started by the Women's Division under the Government of Pakistan. In the first workshop initiated by the Women's Division in 1988 was done in collaboration with ASR and SAHE. The conclusions of these deliberations were that these centres were premature since a prerequisite would be a teaching and research faculty well versed in the discipline. Despite this, the Division went ahead and established Women's Studies Centres of Excellence in Peshawar University, Quaid-e-Azam University (Islamabad), Karachi University, Sindh University (Jamshoro) and Baluchistan University (Quetta). These centres had an uneasy start since there was little understanding of the discipline and even fewer experiences on which to base the programs.

ASR had already been in touch with public sector universities and had worked with faculty from Sindh University in 1986 to develop a course on women and sociology. In 1989-90 a course titled Women in Society was taught by Tanvir Junejo. Similarly, when Dr. Shaheen Sardar Ali was the director of the centre at the University of Peshawar, the ASR Institute of Women's Studies worked closely with the centre. Dr. Ali in fact was clear in terms of the process of setting up the centres and the best placed since she was not only a faculty member of the law department but a much respected member of the faculty body. She started by introducing courses within the law department and encouraged others to do so as well. At that time the department of Agricultural Economics was also running courses on women, and the ASR Institute of Women's Studies was working with the departments of literature, Pashto, and initiating work with others.

In 1993 ASR/IWSL was asked specifically to present lead papers on Women's Studies in a workshop organised by The Centre of Excellence in Women's Studies at the Quaid e Azam University, Islamabad. This was in recognition of ASR's experience and expertise in the Women's Studies discipline and this workshop was to clarify the concept of Women's Studies, determine the directions and discipline should take and to identify research priorities for the University's Centre of Excellence on Women's Studies.

Both members of ASR opened the workshop by a paper that clarified the concept, origin and politics of Women's Studies both internationally and in the South Asian contexts. The other papers were on the experiences of Women's Studies in the informal sector which was essentially a sharing of the issues, methodologies and links with the movement of the ASR's Women's Studies training.

In October 1994, ASR was asked by the Peshawar University's Centre of Excellence in Women's Studies to conduct a workshop as a collaborative effort and to orient and work on research and curricula on Women's Studies course for the University of Karachi and Sindh. Encouraged by this ASR made every effort to assist universities, colleges and teaching institutes in the public sector intending either to set up women's studies programmes, or to include material on women in their curricula. Many universities in Pakistan have accessed the ASR/IWSL over the last few decades including sending their women's studies faculty to the IWSL Certificate and shorter courses. The universities which regularly used the Institute or who requested assistance from the IWSL are the universities of Karachi, Hyderabad, Baluchistan, Faisalabad, Peshawar, National College of Arts, Punjab, and the Fatima Jinnah University. In addition to this Universities in South and South East Asia have also sent their faculty to be trained at the IWSL.

Subsequently the Institute of Women's Studies, Lahore had an ongoing supportive relationship with Women's Studies Centres in Public Sector Universities and has included faculty members and other professionals in most of its programs including the Certificate courses, short courses, conferences and in its library development programs.

In order to strengthen this supportive relationship and to enable public sector university programs to benefit from the resources and facilities offered by the IWSL, it undertook a comprehensive program from 2003 to 2006. This initially focused on the Universities of Sindh; Peshawar and Balouchistan but at the request of other universities, it included Karachi University; Fatima Jinnah and Bahauddin Zakaria University.

This intensive program included university wide orientations, taught course for faculty on aspects of Women's Studies; courses on research methodologies and research skills; on the uses of library and archival material; and on curriculum development. A major part of the program was to intensively study texts and to develop resources such as the library. Through this program the IWSL made available essential readings and publications specific to Pakistan and South Asia and also placed these in Centre and central libraries in these universities. The IWSL was also able to arrange for two faculty members from

India to present seminars at Sindh University. The program concluded with an India-Pakistan level National Conference on Women's Studies in 2006.

### **INSTITUTE OF WOMEN'S STUDIES, LAHORE,-COURSES, RESEARCH, RESOURCES AND FACILITIES**

Premised on the notion that critical thinking and the struggle for justice go hand in hand, the courses and programmes at IWSL facilitated the growth and awareness of meaningful activism. IWSL stressed the role of knowledge in the transformation of individual and collective reality at psychic and structural levels, and was, therefore, also committed to the production of knowledge about under-researched, under-theorised aspects of women's lives. From such a vantage point, the processes of research, activism, and teaching/learning were all interconnected, and vital to an effective Women's Studies programme. Developing a strong research agenda was a crucial part of IWSL's next phase of development.

For a period of two years (1995 and 1996) the IWSL ran 46 extensive short workshops / courses in various parts of Pakistan at local, provincial and national levels with particular emphasis on the 12 issues identified during the process to Beijing. On another level, a three-month course organized as a discussion or study group on political economy was held by the IWSL.

In March 1997 a national and international faculty meeting was held to organize the framework of policies and direction of the Institute; finalize course modules; schedule teaching commitments and offer courses accordingly; determine responsibilities and delegate tasks selectively; and to work out broad ideas for reviewing mechanisms and evaluations of the courses on offer. Moreover, the IWSL benefited from the exchange of ideas and experiences and methodologies of Women's Studies from around the world.

Many of the faculty members were from South Asia or of South Asian origin and/or the global 'South'. This was a deliberate move on our part. The IWSL was attempting to bring back into the region women who live and work in other countries mainly because of the lack of openings in their home countries in the past. This is especially true given that many of the scholars and academics associated with western universities and at the leading edge of feminist theory/thought are of Asian origin. By encouraging these women to come as resource persons/faculty to the IWSL meant that the students / participants at the Institute were able to avail the experience and knowledge of some of the most highly qualified in feminism, Women's Studies, and Women in Development, while at the same time re-connecting these women on the ground realities of lives of women in countries such as Pakistan.

The IWSL faculty **developed its formal courses** and organized the taught component of the Institute's training programmes. This enabled the evolution of a unique multidimensional programme. The main course developed was the three-month residential course in multidisciplinary Women's Studies. How to run the course was worked out in detail repeatedly, in attempts to be realistic in terms of time and resources

without having to compromise the aims of the course. Eventually, it was decided that this course would be in modules with each building on the previous and planning with the next.

### **The three- month Certificate Course in Women’s Studies**

The first three-month Certificate Course in Multi-Disciplinary Women's Studies was held in 1998 and continued until 2004. The course modules were: reading/research skills, History/Herstory; Political Economy; the State; Globalization and International Financial Institutions; Women and Violence; Education; Women and Law; Women and Human Rights including International agreements directly related to women; Ideology and Identity; Health and Psychology; Media and Cultural representation; Women's Literature; the Women's Movement; Feminist Theory; and Women, Peace and Conflict.

The IWSL attracted students from Nepal, India, Bangladesh, Sri Lanka, Pakistan, Cambodia, Thailand, Malaysia, The Philippines, South Africa, and Nigeria. The faculty was from India, Sri Lanka, South Africa, the USA, Australia, Europe, and several from Pakistan. The students were leaders in NGOs, Faculty of Women’s Studies programmes in the region; Post Graduate Students; Lawyers, Architects, Artists, Environmentalists, Writers, Journalists, etc.

### **Course Modules**

**The Certificate Course Modules are as follows:**

- |                      |  |
|----------------------|--|
| <b>Orientation</b>   | Overview of Women's Studies/ Concepts/Research and Academic Skills                   |
| <b>Module One:</b>   | History-Herstory   |
| <b>Module Two:</b>   | Political Economy  |
| <b>Module Three:</b> | Identity/Ideology/Law/ Religion/Education  |
| <b>Module Four:</b>  | Cultural Representation (Print Media, Theatre, T.V., Film, Dance, Art)<br>Literature |
| <b>Module Five:</b>  | Women's Movement, People's Struggles   |
| <b>Module Six:</b>   | Women and Peace  |
| <b>Module Seven:</b> | Feminist Theories  |
| <b>Module Eight:</b> | Writing & Completion of Final Assignment   |

**Details of Certificate Courses are as follows:**

Sr #	Title	Faculty / Resource Person	Number of participants
1.	Three- month Certificate course in Multidisciplinary Women's Studies; February 5 to May 1, 1998	Dr. Uma Ckavravorti (Delhi University), Dr. Meera Velayudhan (Jamia Millia Islamia, New Delhi), Dr. Sepali Kottegoda (University of Colombo) Dr. Neloufer de Mel (University of Colombo), Fauzia Qureshi (NCA), Salima Hashmi (NCA), Nazish Attaullah (NCA), Hina Jilani (AGHS), Shehla Zia (Aurat Foundation, Islamabad), Dr. Azra Talat (Roots), Sheema Kirmani (Tehreeq-e-Niswan), Anis Haroon (Aurat Foundation, Karachi), Samina Ahmad (theatre and TV actor) Samina Rehman (educationist), Nighat Said Khan (IWSL)	22
2.	Three- month Certificate course in Multidisciplinary Women's Studies; January 31 to April 16, 1999	Dr. Uma Chakravorti (Delhi University), Dr. Sharmila Sen (Harvard University), Dr. Sepali Kottegoda (University of Colombo), Dr. Alibhe Smyth (University College Dublin), Dr. Naziema Jappie (University of Natal, Durban, South Africa), Nighat Said Khan (Dean IWSL), Ayesha Khan (Research Collective) Fauzia Qurashi ( NCA), Salima Hashmi ( NCA), Nazish Attaullah NCA), Dr. Rubina Saigol (independent researcher), Hina Jilani (AGHS), Shehla Zia (Aurat Foundation, Islamabad), Dr. Azra Talat (Roots), Dr. Lubna Chaudhry (New York City University)	17
3.	Three- month Certificate course in Multidisciplinary Women's Studies; February 01 to April 07, 2000	Dr. Uma Chakarvorti (Delhi University), Dr. Jasodhara Bagchi (Jadavpur University, Calcutta), Dr. Fawzia Afzal Khan (Montclair State University), Nazeema Jappie (University of Natal, Durban, South Africa), Dr. Bronwyn Winter (University Australia), Dr. Saskia Weiringa (Institute of Social Studies, The Hague), Nighat Said Khan (Dean IWSL),	23

		Dr. Azra Talat (Roots), Dr. Rubina Saigol (independent scholar), Hina Jilani (AGHS), Salima Hashmi ( NCA), Shehla Zia (Aurat Foundation, Islamabad)	
4.	Three- month Certificate course in Multidisciplinary Women's Studies; February 02 to April 28, 2002	Dr. Uma Chakaravoti (Delhi University), Dr. Sepali Kottegoda (University of Colombo), Nighat Said Khan (Dean IWSL), Kishwar Naheed (poet) Dr. Azra Tallat (Roots), Dr. Huma Haque (Quaid - e - Azam University), Shehla Zia (Aurat Foundation, Islamabad), Fauzia Qureshi (NCA), Anis Haroon (Aurat Foundation, Karachi), Samina Rahman (educationist), Neelum Hussain (Simorgh), Salima Hashmi (formerly NCA)	20
5.	Three- month Certificate course in Multidisciplinary Women's Studies; February 03 to April 2, 2003	Dr. Uma Chakarvorti (Delhi University), Dr. Sepali Kottegoda (University of Colombo), Dr. Swarna Jayaweera (WERC Colombo), Dr. Kumari Jayawardena (University of Colombo), Dr. Selvy Thiruchandran (WERC Colombo), Maithree Wickremesinghe (University of Kelaniya) , Sunila Abeysekera (WMC Colombo) , Rohini Weerasinghe, Dr. Kanchana Ruvanpura, Anoli Perera, Dr. Kumudini Samuel (WMC Colombo), Ramani Muttetuwasagama, Dr. Neloufer de Mel (University of Colombo), Lakshman Gunasekara, Chithra Maunaguru (University of Jafna), Sunil Wijesiriwardena, Nighat Said Khan (Dean IWSL), Fauzia Qureshi, Head of Department (NCA)	18
6.	Three- month Certificate course in Multidisciplinary Women's Studies; February 05 to April 28, 2004	Dr. Uma Chakarvorti (Delhi University), Meenu Gaur (SOAS), Jaya Sharma, Nighat Said Khan (Dean IWSL), Fauzia Qureshi (NCA), Shehla Zia (Aurat Foundation, Islamabad), Hina Jilani (AGHS), Nazish Attaullah (NCA), Dr. Azra Tallat (Roots)	14

## Short Courses

IWSL short courses catered to the needs of Pakistani female and male women rights' activists from NGO, government, academic, development, media, and other professional sectors. All courses were residential, and conducted on IWSL/ASR premises. From 1998 to 2012 the following courses were held:

<b>Sr #</b>	<b>Title</b>	<b>Date</b>	<b>Resource person</b>	<b>Number of participants</b>
1.	Conflict, Peace and Feminist Perspectives / Experiences	April 1998	Dr. Saba Khattak (SDPI), Nighat Said Khan	22
2.	Advocacy, Leadership, and Assertiveness skills	31 <sup>st</sup> March – 4 <sup>th</sup> April 1999	Nighat Said Khan	25
3.	Film Theory and Aesthetics Classes	1 Feb - 19 April, 1999	Dr. Sharmila Sen (Harvard University)	25
4.	Globalization and its Impact on Women	10 - 14 July 1999	Dr. Azra Tallat, Tallat Mehdi, Khalid Hussain, Dr. Rubina Saigol	25
5.	Feminist Perspectives on Development Theories and Movements	26 September – 03 October 1999	Nighat Said Khan, Dr. Lubna Chaudhry (New York City University) Samina Rahman, Hina Jilani, Dr. Rubina Saigol, Salima Hashmi	35
6.	New Frontiers in Women's Studies: Conflict, Citizenship and the Family	15 – 20 October, 1999	Nighat Said Khan, Farida Shaheed, Hina Jilani, Dr. Rubina Saigol, Dr. Lubna Chaudhry (New York City University) Shahtaj Qazilbash, Uzma Noorani, Najma Sadiq, Dr. Azra Tallat	22
7.	Debates in Feminist Theories	29 – 30 January, 2000	Professor Christine Delphy (feminist scholar. France)	15

8.	Gender/Feminism: Patriarchy and Sustainable Development	01 – 05 March, 2000	Nighat Said Khan, Kamla Bhasin (SANGAT Delhi)	30
9.	Design and Craft Production	10 – 15 March, 2000	Salima Hashmi (NCA), Nazish Attaullah (NCA), Shahnaz Ismail, Meera Hashmi	32
10.	Feminist Perspective on Mainstream Education	13 – 17 July, 2000	Samina Rahman, Shirin Gul, Ayesha Hasan	27
11.	Sexual Harassment and male violence against women	8 – 11 August, 2000	Shirin Gul, Ayesha Hasan, Nighat Kamdar	25
12.	Feminist Perspectives on Portrayal of Women in Media	13 - 17 Sep 2000	Shirin Gul, Ayesha Hasan	17
13.	Women as Property & Women and Property” Women Labour and Women’s Rights in Rural Communities in India, Pakistan, Bangladesh & Nepal	3 – 7 January, 2001	Dr, Manoshi Mitra	30
14.	Two weeks South Asian Artists Workshop on Peace titled ‘Rumors of Spring’	7 – 20 April, 2001	Salima Hashmi (NCA), NazishAttallah(NCA)	20
15.	Conflict and Peace workshop	10 – 12 June, 2001	Nighat Said Khan	30
16.	Conflicts: Historical Context and Initiatives Towards Resolution	19 - 23 June 2001	Nighat Said Khan	35
17.	Feminist Research Methods	21 - 25 January, 2002	Nighat Khan, Dr. Huma Haque (Quaid- e-Azam university)	22
18.	Health, Women and Workers: A Third World Perspective	03 - 07 May, 2002	Dr. Huma Haque (Quaid-e-Azam university)	28

19.	Women, Use, Production and Conservation of Natural Resources; A Critique of Development Planning	27 - 31 May, 2002	Dr. Huma Haque (Quaid-e-Azam university)	23
20.	Women and the Legal System in Pakistan: A Feminist Critique	26 - 30 August, 2002	Dr. Huma Haque (Quaid-e-Azam university), Shahla Zia	20
21.	Creative writing	19 - 23 October, 2002	Nighat Khan, Uzma Aslam Khan	20
22.	Patriarchy, control of Women's sexuality, multiple identities and the Women's movement.	5 - 12 May, 2007	Dr. Uma Chakravorti (Dehli University), Dr. Nivideta Menon, Nighat Said Khan, Rubina Saigol, Anis Haroon	17
23.	CEDAW Consultation	December 2009	Nighat Khan, Shahnaz Wazir Ali	35
24.	Workshop on Women's Movement and Feminism	13 - 14 Feb, 2010	Dr. Uma Chakravorti (Dehli University), Nighat Said Khan	25
25.	Conflict in Pakistan and its Impact on Women	28 - 29 April, 2010	Nighat Said Khan	25
26.	Extremism and Violence against Minorities and Women in Punjab	10 - 11 August 2010	Nighat Said Khan	26
27.	The Flood in Different parts of Pakistan, impact on the women and poor, towards people based policy restructuring, rehabilitation and reconstruction	23 - 24 September 2010	Nighat Said Khan	25
28.	Workshop on Women's Movement and Feminism	25- 27 Nov, 2010	Nighat Said Khan	30
29.	Workshop on Women's Movement and Feminism	28 - 30 Dec, 2010	Nighat Said Khan	30
30.	ASR Programmatic Approach to Address the Impact on Women in Conflict Situation Zones and to work women and children as Peace makers.	24- 26 March 2011	Nighat Said Khan	25
31	ASR Programmatic	30-31 July 2011	Nighat Said Khan	18

	Approach to Address the Impact on Women in Conflict Situation Zones and to work women and children as Peace makers.			
32.	ASR Programmatic Approach to Address the Impact on Women in Conflict Situation Zones and to work women and children as Peace makers.	14- 16 November 2011	Nighat Said Khan	25
33.	Consultation workshop on Women, Peace and Security	21 – 23 December 2011	Nighat Said Khan	25
34.	Workshop on Women, Peace and Security: Taking the Process Forward: Towards A People’s Plan Of Action on Women, Armed Conflict and Peace.	27-29 April 2012	Nighat Said Khan	25
35.	Consultation workshop on Women, Peace and Security	24 – 25 December 2012	Nighat Said Khan	25

These workshops are normally for five to fourteen days and are residential. Some are only open to women but others have both men and women participants. They can be international, national, provincial, or from specific areas, although most of the above have been national and international. We have had some participants from the government and the International development sector or from the UN but despite many attempts few government or agency officers seem to think that this is a priority.

#### **IWSL Work with Public Sector Universities of Pakistan**

<b>Sr #</b>	<b>Title</b>	<b>Date</b>	<b>Resource person</b>	<b>Number of participants</b>
1.	Three- day workshop at the Institute of Women’s Studies, Lahore, on “Sharing of experiences of teaching women’s studies at post graduate level in Pakistan, including discussions on curriculum development and to provide a forum for possible continued interactions”.	4 – 6 February, 2005	Nighat Said Khan	27

2.	Three -day workshop at institute of Women’s Studies, Lahore, on: “Feminist Research Methodologies”.	21 - 23 October, 2005	Nighat Said Khan	19
3.	Five days short course at institute of Women’s Studies Lahore, on “Curriculum Development for Women’s studies”.	27 - 31 January, 2006	Nighat Said Khan	19
4.	Five days short course at institute of Women’s Studies Lahore, on “Curriculum Development for Women’s Studies”.	11 – 15 February, 2006	Nighat Said Khan	15
5.	Three- day course at IWSL on “Assessment of IWSL and Future Directions” by IWSL Faculty	3 - 5 March, 2006	Dr. Uma Chakravarti (Dehli University), Nighat Said Khan, Dr. Meenu Gaur (SOAS), Vimala Morthala, Dr. Sepali Kottegoda (University of Colombo)	25
6.	Two days workshop at institute of Women’s Studies Lahore, on Curriculum Development in Women’s Studies at Postgraduate Level in National Universities in Pakistan.	6 – 7 March, 2006	Nighat Said Khan, Vimla Morthala, Dr. Meenu Gaur (SOAS), Dr. Uma Chakravarti (Dehli University), Dr. Farida Khan (JNU Delhi), Dr. Rukhsana Qambar (QeA University), Najma Sadeque, Dr. Azra Talat, Samina Rehman, Neelam Hussain	34

### **Curriculum Development / Modules Designed for Public Sector Universities**

<b>Sr #</b>	<b>Title</b>	<b>Faculty</b>
1.	Cultural Representation	Dr. Meenu Gaur (SOAS)
2.	Education	Dr. Farida Khan (JNU Delhi)
3.	History	Dr. Uma Chakravarti (Dehli University)
4.	Women in Conflict Situation	Dr. Uma Chakravarti (Dehli University)/ Nighat Said Khan
5.	Feminist Theory	Nighat Said Khan
6.	Women's Movement	Nighat Said Khan
7.	The Construction of Identity and Ideology	Dr. Uma Chakravarti (Dehli University) / Nighat Said Khan
8.	Violence Against Women	Dr. Uma Chakravarti (Dehli University) / Nighat Said Khan

### **Scholars'/Research/Creativity Programme**

This programme is designed to provide space and facilities to national and international feminist researchers, artists, and others engaged in creative and scholarly endeavours. The programme offers research supervision/consultation, research facilities, and board/lodging. Resident scholars are expected to contribute to IWSL programmes. The first scholar that we got under this programme was a PhD student at Yale University who had been recommended by an IWSL faculty member who was supervising her work, Dr. Sara Suleri. Ph.D. Similarly Dr. Fawzia Afzal Khan, Associate Professor at Montclair State University spent a 3- month period at the IWSL researching on women and theatre in Pakistan.

Over the years young scholars have availed the Scholars' Programme for instance, Khanum Sheikh, a graduate student in International Studies at the University of Oregon, Eugene. Khanum conducted her field work for her masters' thesis on the links between low-income women from Southern Punjab with local, national, and international markets under the supervised her field work. Dr. Christelle Dedeabant from France used the Institute library for PhD work on the women's movement in Pakistan.

### **Seminar Series**

The Institute has a regular Seminar Series, which featured renowned national and international feminist scholars. Some of the titles of the presentations are as follows:

<b>Sr #</b>	<b>Title</b>	<b>Date / Year</b>	<b>Speaker</b>	<b>Number of participants</b>
1.	Recovering Women's Voice: Women's Writings, Oral Narrative and Rewriting of History	February 17, 1999	Dr. Uma Chakarvarti (Dehli University)	50
2.	When the Caribbean Sea meets the Indian Ocean: Literature of the South Asian Diaspora in the Caribbean	February 25, 1999	Dr. Sharmila Sen (Harvard University)	45
3.	Changing Roles of Sri Lankan Women in the Context of Globalization and Ethnic Conflict	March 05, 1999	Dr. Sepali Kottegoda (University of Colombo)	40
4.	Challenge for Feminists, Making for the Future, A View from the Republic of Ireland	March 17, 1999	Dr. Alibhe Smyth (University College Dublin),	53
5.	Women in the National Struggle and Women and Human Right in South Africa after National Liberation	March 31, 1999	Dr. Naziema Jappie (University of Natal, Durban, South Africa),	40
6.	The Claims of Memory: Bearing Feminist History (Lecture in Lahore)	February 01, 2000	Professor Christine Delphy (feminist scholar. France)	60
7.	The Claims of Memory: Bearing Feminist History (Lecture in Islamabad)	February 04, 2000	Professor Christine Delphy (Feminist Scholar France), Dr. Uma Chakravorti (Dehli University)	150
8.	Persistent Structures, Ideological Manouvers and Everyday Challenges: Women Movement in South Asia	February 08, 2000	Dr. Uma Chakarvarti (Dehli University)	70
9.	The Culture of Politics and Politics of Culture	March 02, 2000	Dr. Jasodhara Bagchi (Jadavpur University, Calcutta)	70
10.	The Color of Feminism: Performing Heiner Muller's medeamaterial at the New York Fringe Festival 1998	March 02, 2000	Dr. Fawzia Afzal Khan (Montclair State University)	80

11.	Co-Existence of Customary and Civil Marriage in South Asia	March 09, 2000	Dr. Naziema Jappie (University of Natal, Durban, South Africa),	55
12.	Male streaming Women: What's Wrong with the Number Game	March 15, 2000	Dr. Bronwyn Winter (Australia)	57
13.	Women Organizations, Communism and State in Indonesia	March 22, 2000	Dr. Saskia Weiringa (Institute of Social Studies, The Hague)	40
14.	Women as Property and Women and Property	January 03, 2001	Dr. Manoshi Mitra (Delhi)	45
15.	Women as Ornament, Women as Prostitute: Rethinking the Women's question in Pakistan?	February 20, 2001	Dr. Ayesha Jalal (Tufts USA)	80
16.	The Rhetoric & Substance of Empowerment: Women, Development and State	15 <sup>th</sup> February 2002	Dr. Uma Chakravarti (Dehli University)	88
17.	Othello: A Post-Colonial Text	20 <sup>th</sup> February 2002	Neelum Hussain	74
18.	Women Writings since 1857	February 28, 2002	Kishwar Naheed	61
19.	Globalization and its impact on Livelihood and Food Security	March 11, 2002	Dr. Azra Tallat Sayeed	59
20.	Coping with Drought: Insight from Experiences of Women in Sri Lanka in the Context of Globalization	March 22, 2002	Dr. Sepali Kottegoda (University of Colombo)	55
21.	The Story of Noble Rot	28 <sup>th</sup> March 2002	Uzma Aslam Khan	97
22.	Status of Women in Afghanistan, Today	April 10, 2002	Mareena Mateen	86
23.	Women & History, Women in History / Women's Studies (Lecture in Sindh University, Jamshoro)	April 2004	Dr. Uma Chakravarti (Dehli University) Nighat Said Khan	200
24.	Lecture on History at Karachi Press Club	April 13, 2004	Dr. Uma Chakaravarti (Dehli University)	70

25.	Lecture on Federalism, Federation and Citizenship Rights	April 25, 2008	Syeda Abida Hussain	50
26.	Consultation on Security Council Resolution	December 22, 2008	Nighat Said Khan	23
27.	Citizenship, Inter and Intra State Conflicts and the Political Economy of Aid	June 12, 2009	Nighat Said Khan, Dr. Aly Ercelan, Salma Sindhu	65
28.	Citizenship, Inter and Intra State Conflicts and the Political Economy of Aid	June 15, 2009	Nighat Said Khan, Dr. Aly Ercelan, Nasreen Azhar, Naheed Aziz, Raza Rumi	50
29.	Round Table Discussion on Women, Peace and Security	December 3, 2009	Nighat Said Khan	25
30.	Round Table Discussion on Women, Peace and Security	December 8, 2009	Nighat Said Khan	25
31.	Consultation on CEDAW and Seminar on Women, Peace and Security	December 2009	Nighat Said Khan	60
32.	Seminar on Women's Movement	February 12, 2010	Dr. Uma Chakaravarti (Dehli University), Nighat Said Khan, Dr.Irfana Mallah (Sindh University), Samina Rehman	85
33.	Seminar on Bangladesh 40 Years of Silence 1971-2011	March 25, 2011	Nighat Said Khan, Salima Hashmi	55

### **Women's Studies Conferences**

The decision to organise women studies Conferences stemmed from the belief that women in Pakistan have been contributing to and involved in Women's Studies but most initiatives have been fragmented and restricted to the social sciences. ASR/IWSL has always considered Women's Studies to multidisciplinary and a coming together of individual and collective expressions in relation to women, their relationship to development and their creativity.

The **three Women’s Studies Conferences were held in 1994 and 1995**. Over 200 women wrote papers for the three Conferences and over 1500 women (and some men) came together from across Pakistan. In addition, an estimated 15000 people were mobilised in these events as participants, organisers, volunteers/helpers, viewers, spectators and observers of the open day presentation; debates; discussions; multimedia art exhibition; theatre; continuous film and book festival; the Urdu poetry recitation; musical evenings; prose readings; dance performances; art slide show; the opening and closing ceremonies, and a candle-lit street demonstration against violence against women. As much of the news coverage suggests, these were considered pioneering, ambitious, exciting, inclusive, holistic events in Pakistan

In **March 2001**, ASR organized the second **Transdisciplinary Women’s Studies Conference** along the lines of the ASR Women’s Studies Conference held in 1994. The aim was to extend the definition of Women’s Studies by bringing together Pakistani and South Asian women’s opinions and ideas on national issues, policies, writings, fiction, activism, artistic and cultural expression. The IWSL brought together 160 Pakistani, South Asian, French, Afghan and US Based scholars in a Five- day conference in Lahore.

Other conferences organized by ASR and the IWSL include: A National/Regional Conference on Peace: **“Together We Stand”** in June 2002; A Two-day Conference on **“Strength in Voices” from 22<sup>nd</sup> –23<sup>rd</sup> March 2005**; and a **National Conference on Women’s Studies** in 2006; a Conference **“Azadi Agar Chahtay Ho.... Mil Kar Chalo”** in April 2007 and the multidimensional conference on the women’s movement **‘A Celebration of Women: In Struggle Together’** in 2013. The following details are of those specific to Women’s Studies:

**Women’s Studies Conferences**

Sr #	Title	Date	Number of Participants
1.	‘A Celebration of Women’ Interdisciplinary Women Studies Conference Themes of the Conference: <ul style="list-style-type: none"> <li>• Issues of Identity</li> <li>• Women and Literature</li> <li>• Women and Creativity</li> <li>• Women’s Movement</li> <li>• Women and Development</li> </ul> Other simultaneous activities: <ul style="list-style-type: none"> <li>• Art Exhibition, film festival, book festival, theatre festival, feminist Mushaira etc.</li> </ul>	21 - 25 March, 1994	200 participants in Academic part  5 - 6 Resource person in each workshop  Total Number of participants is 2000

2.	<p>‘A Making of Meaning’ Second Transdisciplinary Women Studies Conference</p> <p>Themes of the Conference:</p> <ul style="list-style-type: none"> <li>• Women's Studies: The personal is political</li> <li>• Women Constructed, Women Reconstructed</li> <li>• Crafty Women; women and Art, Rethinking the boundaries</li> <li>• A Voice of Her Own: Cultural Representation and Literature/ Poetry</li> <li>• Women and peace, Women and Conflict</li> <li>• Discussion on the relationship of Women's Studies and Women's Movement</li> </ul>	24 – 28 March, 2001	161 National and International participants from Pakistan and from South Asia, France and USA.
3.	<p>Women’s Studies Conference</p> <p><u>Presentations:</u></p> <ul style="list-style-type: none"> <li>• The State of the Discipline of Women’s Studies in Pakistan</li> <li>• Curriculum development issues in Gender Education</li> <li>• Research Methods in Pakistan: Sensitivity to Identity Issues, Learning Practices &amp; social science</li> <li>• A Study on the Impact on Peasant Women of Transnational Corporations Hegemony on the Seed Market</li> <li>• India Shining - A Reading from Bollywood</li> <li>• Myths and realities women challenged to make a place in the society.</li> </ul>	08 March, 2006	200 - 300
4.	Weaving wisdom, Confronting crisis, Forging the Future- Moving Forward Together	30 April - 1 <sup>st</sup> May 2010	250
5.	National Consultation on Moving Forward Together	10- 11 September 2011	300
6.	‘A Celebration of Women: In Struggle Together’	10 – 12 February 2013	250 - 300

<p><u>Presentations:</u></p> <ul style="list-style-type: none"> <li>• Affirmative Action and Representation</li> <li>• Towards a National Plan of Action on Women Peace and Security</li> <li>• The Women’s Movement: from the inside looking out</li> <li>• Creative/Cultural Articulations: Presentation/Panel discussion/Debate/Analysis: Literature; Poetry; Translation; Publishing</li> <li>• Intensive Discussions on Resurgent Patriarchies</li> </ul>		
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**Academic Collaborative Programmes**

The IWSL was also in conversation with several universities. Most of these contacts and discussions have been on curriculum development, sharing issues in women’s studies and discussions on the discipline including on feminist pedagogy. Faculty and student exchanges and the IWSL Scholars programme have also been discussed with several but with the exception of Harvard, Yale University, UCLA, University of Toronto and the Institute of Social Studies in The Hague, concrete collaborative programmes were not actualized.,

**Academic Networks**

The IWSL has established links with the followings:

- Harvard – Bunting
- National Council for Research on Women Networks – USA.
- Wellesley College Centre for Research on Women – USA.
- Asian Institute of technology, Gender and Development Studies unit – Bangkok.
- University of Albany – New York.
- Institute of Women’s Studies, St. Soholastica’s College – Philippines.
- Asian Centre for Women’s Studies.
- Monash University – Australia.
- Shristina Institute for Women’s Studies – Finland.
- Gender and Development Training Centre, Leiden University – The Netherlands.
- School of Women’s Studies, Jadavpur University, Calcutta – India.
- Centre for Women’s Studies, York University – England.
- Department of Social Studies, Simon Frasor University – Canada.
- University of Oregon – USA.

- University of Dublin – Ireland.
- University of North London.
- Montclair University – New Jersey.
- University of Toronto – Canada.
- Asian Peace Alliance – Philippines.
- South Asian Women for Peace.
- Gender and Women’s Studies Network in Asia.
- Quaid-e-Azam University – Pakistan.
- Punjab University – Pakistan.
- Rutgers University
- Hunter College
- McGill University.
- Carlton College
- IDS Sussex.
- The University of Melbourne.
- London School of Economics.
- Karachi University.
- The Lahore School of Economics.
- The Aga Khan University.
- Peshawar University.
- Sindh University.
- Faisalabad University.
- The International Centre for Ethnic Studies – Sri Lanka.
- Delhi University.
- Kolkatta University.
- The University of Adelaide.
- The University of Brighton.
- University of Bradford.
- Tromso University.
- Johann Wolfgang Goeth University.
- Deakin University.
- Goteborg University.