History of women movement in Bangladesh

This can be called the first phase of women movement in Bengal.

Reformist like Raja Ram Mohon Roy, Ishwar Chandra Vidyasagar and Begum Rokeya worked on for creating awareness and movement among the Hindu and Muslim community to develop the status of women in their respective community through reforming the cultural norms and values of the societies.

Reformation of the Hindu community

- Movement for acceptance of Widow Remarriage and abolition of child-marriage (1855-57)
- Movement against 'Satidaha Protha' (1918-32)

Pioneer men who sealed the movement against masculinity

Sister Nivedita (1867-1911)

- A pioneer figure of women education movement in Bengal in early 1888.
- She was also involved in Indian freedom movement and associated with Sir Jagadish Ch. Bose, Arabindeo Ghosh and Rabindra Nath Tagor.

Sarala Devi Chowdhury (1872-1945)

- A woman nationalist, educationist and activist in women movement

Sarojini Naidu (1879-1949)

- A first president of All India National Congress, a poet, educationist and a genius orator.
She was the pioneer of Bengali Muslim women’s emancipation. She motivated Bengali Muslim women to break the ice, coming out from the domestic corner and having education to work side by side with men in society through her writings.

In 1909 Begum Rokeya established a school for Bengali Muslim girls for the first time.

1924- Gandaria Ladies Club
To become the women as patriot women leaders Asalata Sen, Saroma Gupta, Sanju Baia Gupta played active role to form this society.

In 1924- To retain the religious rights Muslim women under the leadership of Taifur took part in the Eid Prayer publicly.

In 1943- Mohila Atmarakha Somity (Women Self-protection Society) had initiated movement for protection of women and children from hunger in the war-time situation. About 43 thousands women were the members to this society.

Asa Lata Sen (1894-1986)
- A political activist, legislator and organizer of women rights movement.
- In 1971 she also actively worked for Bangladesh Liberation Movement and organized diplomats of Bengali origin in her residence in USA where her son Mr. S. Sen, a former prof. of economics in DU in early ‘40s was then director of World Bank in USA.

Manorama Basu (1897-1987)
- She was respected for motherly figure and organizer of women rights as such she is known by “Masima”.

Lila Nag (1900-1970)
- A brilliant student of DU obtained first class first in English Literature in 1923.
- She was a harbinger of women education movement of Bengal and established a number of institutions like Narishiska (now Sere-Bangla) Mandir (School and College), Deepali (Kamrunnesa Girl’s) High School, Bangla Bazar Govt. Girl’s High School and Hindu Women old Age Home which is now Islamic Foundation, Dhaka.
Jobaida Khatun Chowdhury (1901-1985)

- An educationist of Sylhet District.
- She was an activist of political parties.

Ila Mitra (1925-2002)
Queen of the Tevaga Movement, 1948-50

- Retain two-thirds share of the crops to the peasants.

In and around 40s the land had been experienced peasant movements. Which were participated and organized by women.

Theses movements had been organized in Jessore, Rajshahi, Mymensing and Sylhet areas of Bangladesh under the leadership of Ila Mitra, Rasmomi Hajong, Juful Roy, Kalai Bibi and Sankhamoni.

These movements ranged from economic and sexual exploitation by rich farmers.

In 1948, Li Khan selected as a member in the All Party Women's Liberation Protection Committee.

Women had the great contribution in the language movement in 1952

On 21 February in 1952, girls and women defied the land and broke the injunction first for taking part in the movement. On that day few had been killed by police and at last the movement became success.

1950

Women became active to protect their constitutional right in the then East Pakistan and formed different platform to create movement against their submissive position in constitution.

Gandariya Mohila Somity, All Pakistan Women's Association, Pak Cristi Sangsad, Purana Palton Mohila Somity these women platforms published joint statement to eliminate this discriminatory provision in it.

Formation of Bangladesh Mahila Parishad (BMP)

- It has been formed under the leadership of Begum Sufia Kamal in 1970.
- Bangladesh Mahila Parishad has observed 8 March as International Women's day in Bangladesh for the first time in 1973.
- Since the formation it has been contributing in the feminist and democratic movement till now.

1971

Thousands of women took part in the liberation war as freedom fighter and policy maker.

Women contribution in liberation movement.
Women movement: institutional Phase

This phase has began with the inception of independent Bangladesh.

In and around 1980s women movement has grown up with the institutional development.

Different international initiatives i.e. CEDAW, World conferences of Women (since 1975) have influenced much to the country’s women movement through development organizations (NGOs) and government as well.

3rd phase

In and around 1980s women movement has grown up with the institutional development.

A sudden blow to the Feminist movement in and around 1990s

Taslima Nasreen
Born in 25 August 1962
Leaving Bangladesh towards the end of 1994

She challenged the stereotype masculine behavior of the society through her writings.

1984
Bangladesh government has signed CEDAW Convention with some reservation inspired by the women movement.

1997
The Government formulated National Women Advancement Policy (NWAP) for the first time.

Recent trend of the women movement

Women political Empowerment
Formulation of uniform Family code
Withdraw reservation on CEDAW
Legal system on sexual harassment

Women garment workers are protesting on the streets for demanding safe, harassment free working environment and higher wages etc.

The sector has near about 3 million workers among them 80% are women.

Women movement and Masculinity

- Masculine behavior of the different state organs often try to suppress the movement with regard to women human rights.
- Patriarchal norms, values and behavior sill prevailing in the general people.
- Fundamental force often try to hinder the progress with support of political affiliation.

Thanks!
Women's movement in India

The Journey

Background

Why the need for a separate women’s movement?
- Promises and guarantees made during the pre-independence era and during the writing of the constitution remained unfulfilled.
- Policies for women were formulated but the implementation was not effective.
- More priority to economic/infrastructural group, then on social indicators.
- The problem of discrimination lay beyond the law and the state.

Men and women in the movement

- Dr. Babasaheb Ambedkar
- Mahatma Gandhi
- Raja Ram Mohan Roy (sat)
- Ishwar Chandra Vidyasagar (widow remarriage)
- Keshav Chandra Sen
- Jyotiba and Savitribai Phule
- Gopal Ganesh Agarkar
- Mahadev Govind Ranade
- Maharshi Karve (Educating girls)
- Sarla Devi
- Sarojini Naidu
- Begum Rokeya

Women in Politics

Pre Independence
- Women key part of social reform movement
- Participated in freedom struggle
- Joined political parties and part of the non-cooperative movement and rallies
- Women as part of the Indian National Army
- Women as part of other armed revolutions

Post Independence
- Women as Prime Minister, Speaker of both the houses, chief ministerial post and President of the country
- Role of women in Panchayati Raj
- Bill pending in the parliament for 33% reservation for women in Parliament and state legislative bodies.
Women in Anti State movements
- Telangana
- Naxalbari
- Manipur, Nagaland, Iron Sharmila/ Manorama case, AFSPA
- APDP- Parveena Ahangar
- Muslim Khawateen Marquaz, Zamrooda
- NBA and Nadi Bachao Aandolan

Perspective
- Charity (before 80’s)
- Empowerment (80’s to mid 90’s)
- Rights based and involving everyone (Current)

Shifts in Trends
- Men and women having different roles and desires and hence should be treated differently. This belief continues from the pre independence perspective of male and female and is not questioned.
- By the early 19th century, it was considered that this difference was not enough to lead to suppression or discrimination of women. Rather that this difference was what made women ‘socially useful’. This argument became the rationale for women’s emancipation and education.

- Differences in documentation
- Role of organisations as opposed to individuals

Post independence
- Shift from preserving woman as mother’s daughter’s to the process of the ‘formation of a woman; from childhood to adulthood.
- Focus on the production capacities of women
- Usage of the daughter as a symbol while rejecting the ‘wife-mother’ image. Focus also shifts to the economically independent woman
- Rejection of the sexual division of labour
- Not just a demand for equality but also the right to self determination, the right to choose and the right to decision making.
- From the 1990 onwards the codification of laws and their implementation starting becoming the central focus and the dangers of administering society came to the forefront often becoming the target of the women’s movement.
- Distinction between feminist and anti-patriarchal movements, with the former being based on emotional notion of feminine and insipid.
- After independence, there arose a parallel classification with movements which arose from other movements such as the ‘female classroom’, but had the participation of large numbers of women, such as divorce and rape.
- Interest in mobilisation of women is growing.
- Women in feminist politics are developing.
- Differences arising between women themselves.

Major Organizations
- SEWA
- Mahila Samakhya
- Mahila Gram Udyog samiti

Major Campaigns
- Save the girl child
- Dowry
- Early child marriage
- Domestic Violence
- Health issues (pregnancy, sex selection, nutritious diet etc.)
- Educating the girl child
- Rape and Sexual Harassment
- 33% reservation for Women in parliament
- Divorce laws
Women and Law
- Hindu Code bill (not passed- Ambedkar resigned)
- Sexual harassment bill
- Rape (Bhanwari Devi)
- PWDV ACT 2005
- Dowry law
- Shahbano case (divorce laws)
- Adoption laws
- Right to Property

International Connection
- United Nations
- CEDAW
- ICPD
- Beijing Conference
NAMASKAR
GOOD AFTERNOON
PRANAM
Asla-Malikam

Presented By Nepal Group
Baburam, Durga, Dinesh,Kumar, Radha, Shanti

Scope of the Presentation

- Overview of the country
- Timeline of the women’s movement in Nepal
- Overall opportunities
- Overall challenges’
- Way forward

Country Overview

<table>
<thead>
<tr>
<th>Metric</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Land</td>
<td>147,181</td>
</tr>
<tr>
<td>Total Population, Mid 2010</td>
<td>28,000,000 (PRB, 2010)</td>
</tr>
<tr>
<td>Per Capita Income</td>
<td>US $240 per person</td>
</tr>
<tr>
<td>Literacy Rate</td>
<td>72% (Women Literacy Rate 34%)</td>
</tr>
<tr>
<td>Life expectancy</td>
<td>61</td>
</tr>
<tr>
<td>Maternal Mortality</td>
<td>281 in every 10000 live births</td>
</tr>
<tr>
<td>Infant Mortality</td>
<td>60/1000 thousand</td>
</tr>
<tr>
<td>Women's representative in Politics</td>
<td>33%</td>
</tr>
<tr>
<td>Women representative in Civil Service Religion</td>
<td>8.5%</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu – 80.62%, Buddhist 10.74%, Islam 4.20%, Kirat 3.60% and other</td>
</tr>
<tr>
<td></td>
<td>Jain, Christian Sikh Bahai and other are less than 1%</td>
</tr>
<tr>
<td>Total Language</td>
<td>59</td>
</tr>
<tr>
<td>Main Language</td>
<td>Nepali</td>
</tr>
<tr>
<td>Total Caste</td>
<td>103</td>
</tr>
<tr>
<td>Women's Land ownership</td>
<td>8.1% (2001 CBS)</td>
</tr>
</tbody>
</table>

Timeline of Women’s Movement in Nepal

Before 1950
- Against British Imperialism in 1814 (Nalapani)
- First Formal committee, Founded by Yogmaya Koirala, Divya Koirala, and Purna Kumari Adhikari, 1917-18 AD - MAHILA SAMITI (Women’s committee)
They were part of democratic revolution of 1951 (against Ranas)
- ADARSHA MAHLA SANGH (Model Women’s Organization) was founded by Rebanta Kumari Acharya. Politically motivated and helped male revolutionaries fighting for Democracy. Also Fought against Child Marriage (1947)
- Women marched shoulder to shoulder with men in the civil right movement of 1948.

Timeline of Women’s Movement in Nepal

Before 1950

- The first women organization the "Nepal Women Association" was established in 1948, it worked to inculcate political awareness among women
- The first government school for girls opened in 1948 a year after the Civil Rights Movement
- NARI JAGRITI (Consciousness of Women) was founded in Biratnagar (Eastern Nepal), worked for Education rights and later founded the Model School for Girls (late 1940)
- Women won the rights to vote (1947)
### Timeline of Women's Movement in Nepal

**1950-1979**
- From 1947 until 1952, several women’s organizations were born to raise the political and social consciousness among women in Nepal.
- After 1960 women became politically active.
- In protest against the undemocratic royal proclamation of 1960, a group of women openly waved black flags in a public procession, and were imprisoned.
- SATYAGRAHA (Non-violent) Civil disobedience protests, conducted by Women Agencies (Nepal Women’s Organization and All Nepal Women’s organization), to protest the Formation of Advisory Assembly in which among 35 members, none were females (1951)
- During 30 years (1960-90) of party less Panchyat system, political movements and women’s organizations were banned

**1950-1979**
- A women was elected in Kathmandu Municipality elections (1953)
- In Second Advisory Assembly 4 out of 113 members were females (1954)
- Various organizations formed the Women’s United Front under leadership of Punya Prava Dhungana (1957/58)
- Dwarika Devi Thakurani become the first women minister (1959)
- All women organization were merged into National Women’s Organization by the then King (1960)
- In 1975, declared polygamy as illegal.
- Nepal Participated in First World Conference on Women (1975)

**1980-1989**
- The first underground mass meeting of All Nepal Women Association was held in 1980.
- First time introduced women’s program, sixth five year plan
- Later, in the people’s movement of 1989, Women of various regions and ideologies actively participated to get rid of the autocratic panchayat system and to usher in a multiparty, democratic system.

**1990-1999**
- The new constitution guaranteed no discrimination on the basis of sex
- Establishment of Ministry of women and children 1995
- Establishment of National Women commission 2002
- Law reform movement such as Abortion Act 2002
- In 2002 Nepal’s parliament enacted a law that allowed women to inherit property at birth.
- Red Colour Movement (Putting red-dress and sacred red-powder by Widows carried under leadership of Lily thapa and others (2001) Maoist movement contributed for the raising the issue of inclusion and equality as well as the role of women in political decision making process. Integration of womn in Nepal Aramy was initiated only after the Maoist movement (1996-2006)

**1990-2006**
- Anti-Gambling and Anti-alcohol movement carried nationwide (2002/03) lead by mother’s groups/networks
- Anti-Witch Craft Movement led by Marani Devi (early 2000)
- Mother’s movement against atrocities by Insurgents (popularly called DULLU Rebellion, taken place in Dullu, Dailekh District), Carried by women, coming out of their homes with sickles in hands, demanded peace.
- CEDAW ratified without any reservation (1991)
- 36000 women were elected in ward committees because of mandatory policies
- Women’s right to confer citizenship (2006)

**2007-2010**
- Incorporate women’s rights e.g. reproductive rights in Interim Constitution 2007
- 33% women’s representation in Constitutional Assembly (CA)
- Domestic violence bill passed 2009.
- Women CA members have formed a caucus in the Assembly to mobilise and put pressure on the committees to discuss women’s concerns.
Overall Opportunities
- New constitution drafting process and state restructuring
- Gender and inclusive policies are in place: Gender equality 2006, Interim Constitution 2007, Domestic violence 2009,
- Formulate National Plan of Actions on GBV, UNSCR 1325, 1820 including establishment of office for GBV at Prime minister’s office
- Establishment of peace and reconstruction ministry
- CBOs/I/NGOs are emerging for working on human rights
- Gender responsive budgeting is initiated
- UN Women established
- Advancement in Technology e.g. communication
- Networking/collaborations

Specific Challenges/Dilemmas
- Divided on the basis of ideology and political differences
- Lack of understanding in framework of women’s rights/movements
- Gap between national and grassroots level interventions/movements
- Hierarchy of rights e.g. marital rape (prioritization)
- Lack of strategic intervention as well as continuity of movements
- Donor driven campaigns
- Inadequate documentation and dissemination of women’s movements

Overall Challenges/Dilemmas
- Political instability and Fragile state
- Poor enforcement of existing policies
- Feudal Mindset, Patriarchy and hierarchical society
- Culture of impunity

Way forward
- Ensure women’s right in new new constitution through active engagement of women and other stakeholders across levels and sectors
- Organize and mobilize right holders
- Mobilize Actors such as men’s groups, faith groups etc in enforcement of the policies
- Breaking the culture of impunity

THANK YOU
Women’s Movement in Pakistan

History & Strategies

Pakistan Team
Ahmad Zeb, Aisha Anees Malik, Saadia Abid, Adeel Pathan, Mohammad Rafique Waseem, Zaheer Abas, Sara Gill and Arsala Khan Kakar

Women of Subcontinent in the Nationalist Struggle

• Women started demanding vote & social benefits early 19th century in the subcontinent
• 1917 Delegation (including Muslim woman) to Montague demanded:
  – Education & health facilities
  – equal franchise rights vote
  But British Montague-Chelmsford proposals “not advisable at this stage” to widen electorate. Informally said if English women did not have vote then no reason to give Indian women the franchise
• 1919 Government of India Act excluded women
• 1919 women repeated demand supported by nationalist leaders
• Left to provinces: 1921 – 1925: all provinces give women voting rights (except Bihar & Orissa) 17 years BEFORE France

• 1930-31 First Round Table Conference (deciding India’s future) 2 women: Jahanara Shah Nawaz & Mrs Subbarayan repeat demands for rights of all Indian women regardless of religion, caste creed or sex.
• 1932 demands supported by All India Muslim League
• 1935 Round Table women members demand
  – 10% reserved seats for women at Franchise Committee
  manage 3%
• Government of India Act, 1935 gives women the vote
• 1946 elections: 2 Muslim women elected to Central Constituent Assembly continue in the Pakistan Constituent Assembly:
  – Jahanara Shanawaz
  – Shaista Ikramullah

• 1885 Anjuman-I-Himayat-Islam
  – opens 5 elementary schools for girls in Lahore
  – Indian women first formally integrated into colonial state late 19th century as teachers and “inspectresses” of “modern” schools.
• 1886 - Mohammaden Educational Congress.
  – 1903 Chand Begum of the Reform Party (Muslim group supporting female education), called upon Muslim women to join the female reform movement & “to say goodbye to the immovable maulvis”
  – 2/1000 Muslim women educated
• 1924 - 137,000 literate Muslim women of whom only 3940 (just under 3%) had modern education
• 1886 - Mohammad Educational Conference excluded women in 1924.
• Atiya Faiyze & sister Nazli gatecrashes 1925 Jubilee
• Ashrafunnisa Begum (1840-1903)

Women’s Reform Movement – The struggle for ‘modern’ education

Shape of Women’s Activism

• News journals
  – News media gave a sense of nationhood;
  – print media gave women a sense of sisterhood – feminist consciousness
• Women’s Organisations organised:
  – Meetings
  – Delegations to decision-makers
  – Demonstrations,
• Members of assemblies did research to draft and table bills
• Note: Different people did different things at different levels – some times together, some times separately

Jahanara Shahnawaz

‘Prominent People’ nominated by The Statesman, 1932
Jahanara Shahnawaz was the only woman among them
Political Context for Women’s Activism
The shape of women’s activism depends on the political environment: For Pakistani women:

- **1880s-1900** colonial rule
- **1900-1947** independence struggle (Shaista Ikramullah): brought women into the forefront of public life...& somehow generated such enthusiasm that all prejudices and taboos seemed to have been swept away
- **1947-1958** post independence early years
- **1958-1968** Ayub Khan’s martial law
- **1968-1977** democracy & hope
- **1977-1988** Zia’s martial law and reversals, Islamization
- **1988-1999** democracy
- **1999-2000** back to military rule & hobbled democracy

Early Years: 1947-58
Independence brought: Equal rights to vote study & work...BUT
- but no universal franchise vote until 1970s– FATA 1997
- patriarchy & conservatism prevented women from benefiting
- 2 women legislators ensured principle of women’s equality in Constitution’s fundamental rights chapter

Women’s organisations
1948 - Anjuman Jamhoori-pasand Khawateen
  – socialist; more political worked at grassroots
1949 – All Pakistan Women’s Association
  – apolitical, within establishment; led anti-polygamy movement

Women’s National Guard & Women’s Naval Reserve set up by APWA
women attacked by maulvis - disbanded 1954

United Front for Women’s Rights
  - Linked to women politicians
  - 1951 lobbied for economic rights to ensure inheritance of agricultural property

Property
- Women’s protested exclusion of women from inheritance
- **1935** – Muslim Personal (Shariat) Application Act – NWFP Provincial assembly then others - women’s right to inherit property, excluding agricultural property.
- **1937** Central Legislature Muslim Personal Laws (Shariat) Application Act (XXXVI of 1937) extended application to all Muslims in India (except NWFP where already existed)

After independence
- **1948** Jahanara and Shaista Ikramullah tried to table bill and review of Act – Last minute removed from agenda. Jahanara led thousands of women protesters
- **1948** Muslim Personal Law of Shariat (1948)
- **1953** further amendments since women still not being given agricultural land in inheritance.
- Finally the agriculture land in inheritance right was given in 1954

Early Days: Women’s Journals
**Journals:***
- aired the problems & possible solutions,
- generated debate
- **1913** Khatoon started by Sheikh Abdullah & Waheed Jahan who also start Normal School for girls
- Maulvi Sayid Muntaz Ali & Muhammadi Begum start Tahzib-e-Niswan
- **1904-1911:** In Lahore
  – Akhbar-e-Niswan,
  – Sharif Bibi
  – Tahzib-e-Niswan
- Muhammadi Begum first woman editor (Tahzib-i-Niswan)

Organisations:
- **1908** Anjuman-e-Khawateen-I-Islam (Lahore)
- **1915** All India Muslim Women’s Conference
  – focused on education
  – 1917 took up polygamy.

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1955-1968

1955 anti-polygamy movement sparked by PM’s second marriage
- started as social boycott
- agitation outside assembly
- led to Rashid Commission in 1957 – reforms in marriage laws
- MFLO (1961) & Family Courts Act 1964 (under Ayub)
- Opposed by maulvis from the start

Ayub’s martial law (1958-68) paternalistic
- Encouraged women in non-political arenas
- 1962 new constitution local bodies 5-tiered system. Controlled democracy Women largely excluded
- 1965 Presidential Elections (COP) candidate Fatima Jinnah stands from COP and loses
- Anti-Ayub agitation starts in 1968 – student movement

1968-77: New beginning & politicization

- Political movement includes women;
  - new women’s organizations &
  - political involvement esp. of students in anti-Ayub movement
  - women in socialist political groups

1973 Constitution
- Article 25 prohibits discrimination on “sex alone” provides for affirmative action
- Reserves women’s seats in national and provincial assemblies

1975
- MEXICO 1st World Conference on Women & Year of Women
- 1976 - Women’s Rights Committee & Declaration
- Women’s Division set up (also suggested permanent commission not done)

Leading to belief that government would slowly but surely give women more rights and improve their situation

1977-88

Reversal of rights, Zia & ‘Islamization’

1977-1983:
- Bans political parties & student unions
- Hudood Ordinances 1979
- Introduces Shariah courts and laws
- MRO Movement (Movement for Restoration of Democracy) esp in Sindh awakens women politically (Sindhiyani Tehrik)

Women’s Action Forum
- 1981 started with Fahmida & Allah Bux case – SG
- Opposed proposed laws in name of Islam
  - e.g. the Law of Evidence, the Qisas and Diyat and Hudood ordinances
- Brought women’s issues onto the agenda
  - Even Zia-ul-Haq introduced women in hand-picked Majlis & doubled women’s seats in assemblies Sets up Commission but ignores recommendation and suppresses the Report.

1988 restoration of democracy –leads to new shape of women’s movement.
- Learning how to lobby in new set-up with new avenues for dialogues with government institutions
  - Previously there was a break in links of women activists & political actors;
  - fear of being coopted by & used for other political agenda
- First experience working with government in pre-Beijing period of National Report
  - Helped by growing international acceptance of NGOs as legitimate players in the process.
- Growth of many different NGOs with specific focus on education, violence against women, women’s studies, micro-enterprise etc. ...BUT
- Return of democracy also meant that political differences amongst WAF activists re-surfaced
  - Much activism became a part of the JAC

Women’s Action Forum – Khawateen Mahaz-e-Amal

- Learnt to be pressure group and how to protest under Zia despite bans on activism
- Created new innovative methods for getting message across: jalsas using humour, oral cassettes, posters demonstrations, pickets etc.
- Made links with other civil society groups – trade unions, human rights groups, across religious divides
- Created the Joint Action Committee for People’s Rights
- Lobbied with political parties for including women in their manifestos & trade unions
- Used different hats to influence policies, laws of state and media etc.
  - But WAF was limited to certain class & a few urban localities

Issues confronted
- Whether to engage with the state or not – e.g. the majlis
- State-centred activism vs. ground changes
- Political or non-political & links with politicians
- Within framework of Islam or not
- Feminist vs. women’s rights movement

Return to democracy 1988-1999

Positive achievements
- Ratification of CEDAW 1996
- Elaboration of a National Plan of Action to implement Beijing Platform for Action,
- Women’s police stations
- First Women’s Bank
- Women’s rights included in government trainings: police, civil servants
- Women’s groups working with police, judiciary government shelters,

But Challenges:
- Growing reference of Islam in society,
- Growing power of politico-religious parties
- Continuing mindsets in judiciary and state officials