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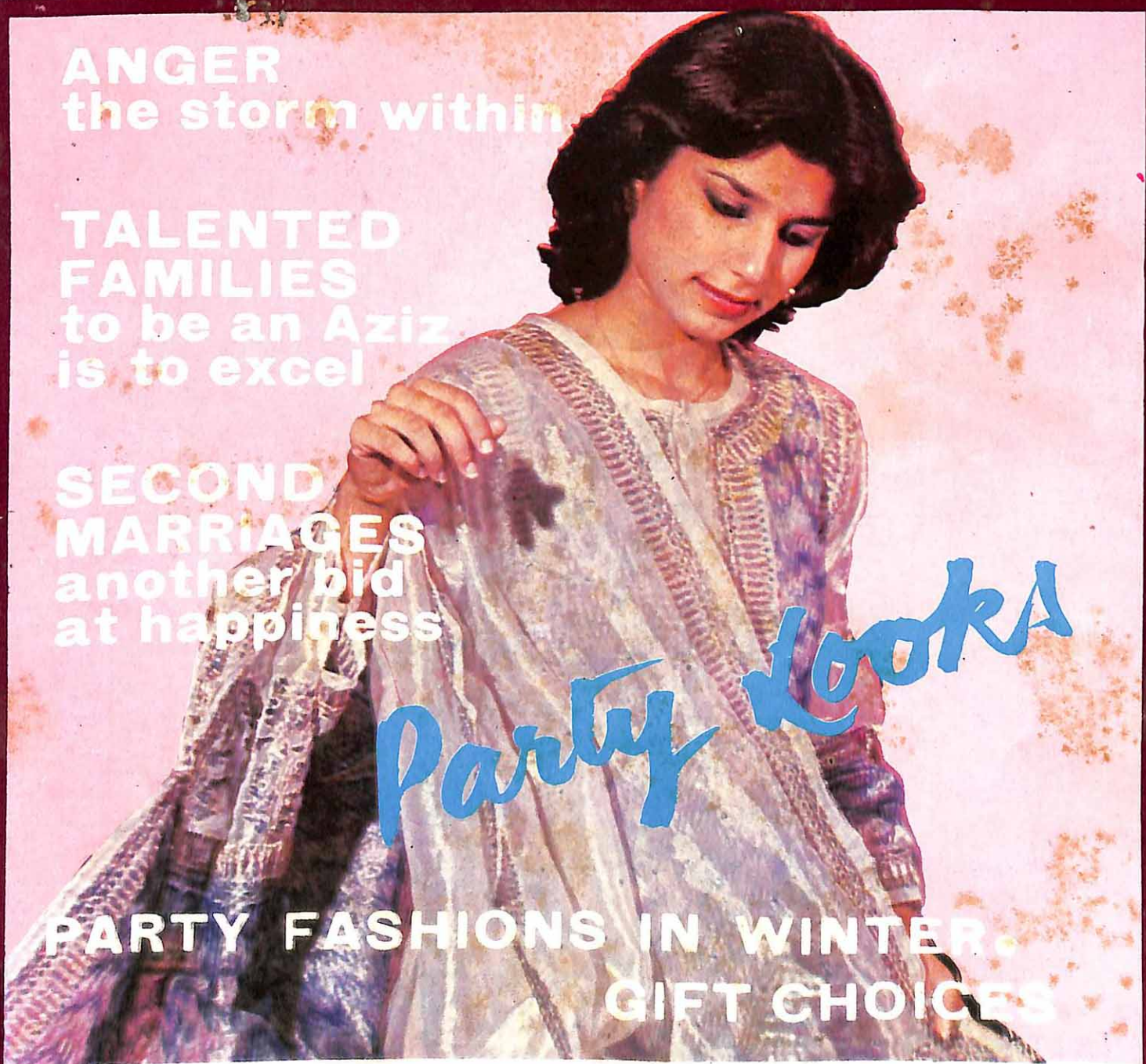
ANGER
the storm within

**TALENTED
FAMILIES**
to be an Aziz
is to excel

**SECOND
MARRIAGES**
another bid
at happiness

Party Looks

**PARTY FASHIONS IN WINTER.
GIFT CHOICES**



SHE CONTENTS

DECEMBER, 1983, Vol. 1, No: 4

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Special feature: The freedom that comes with age.

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Fashion: More winter collections from fashion boutiques.

Man in the Kitchen: This time its delicious seafood recipes.

SHE BRIEFING

The response to the return of SHE has been varied, but for the most part, very encouraging.

Generally speaking, for the contents we got Kudos; for the printing we got brick-bats. The in-depth informative quality was especially commended, from shopping to answers to vital questions that affect our lives. Readers have also pointed out to the absence of some very obvious features. These are already in the pipeline while two are being introduced this month, namely, CAREER CHOICES and HANDY-WOMAN.

We acknowledge that printing and paper quality left much to be desired, but with greater co-operation of the printers and suppliers who control a large part of our fate, we expect this to be corrected. We are flattered by the greater expectations of our readers, and while we may not always be able to explore all the avenues of a limitless canvas, we certainly will not be wanting in matters of first priority.

We would remind our readers though, that we depend on your continued communications, criticisms, suggestions, wishes, reactions and queries to keep us afloat. SHE does not merely inform and entertain, it also airs. . . . your views. SHE is your forum: a platform whence all may hear, as well as your sounding board.

At the same time SHE is committed to the women's cause. Some who claim to be the same, feel we do not come on strong enough. We ask you to bear with us. Consciousness has to

be raised adequately first if the woman's cause is to be universally understood. And we are still on that first step. To skip it would be to leave others behind, to take them for granted.

Not that those whose thinking is already ahead will not find common ground with us. On the other hand, we feel you will discover more and the new, about other women in our multi-faceted society through us. And commonalities where you least expected to find them.

Such an area is divorce, a reality that people are reluctant to look eye to eye at, yet on which some depend for release from misery; while others, another opportunity at an elusive happiness.

Almost as taboo as a conversation-piece, except in whispers, is the second marriage. We consider it healthy to bring both out into the open.

On the brighter side, in keeping with the holiday season, are winter and party fashions that are especially fun for the end-of-the-year festivities. And while there's still money left in the till after the rash of parties and presents (for which we offer rich guidance), you may consider replenishing it with a little investment in gold (see page 68).

See you again next year. Until then, happy reading.

Zuhra

From SHE December 1963

'SHE' MOURNS FOUR MAN-MADE WIDOWS

The world mourns with a cluster of man-made widows, orphans and saddened, bereaved kinsfolk: With Jacqueline Kennedy and the entire Kennedy clan. With Madame Nhu and her children. With Harvey Oswald's Russian wife, and their son. With the kinsfolk of the two American Police security men who died with their President.

Fittingly, there were Christians and Muslims and Jews and Buddhists in the Cathedral Choir for his funeral service. Because he wasn't of any one denomination any more: he belonged to the entire human race, a memory of human hungering for a better world.

Grief turns human eyes inward. And today, Mme Nhu may well be thinking of other widows — man-made widows — condemned to life-long mourning by the system of which she herself was a part.... We mourn with these man-made mourners. Let us pray that there will not be more.



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Filling a Very Important Vacuum

Do you have something to say? A grouse, a suggestion, a problem or even a view or experience you would like to share with others? If so, write to "SHE", 10-A, West Street, Defence Housing Authority, Karachi - 46.

I would like to congratulate you on your inaugural copy of 'SHE'. It had such a tremendous wealth of material. What I like most about it was the fact that you came to grips with the real problems that confront women. It was so interesting that I read almost all of the magazine at one sitting.

Nasreen Azhar Karachi,

Congratulations for an excellent revival issue of SHE magazine.

I found it both sober and entertaining, full of new ideas as well as the good old ones that had made SHE such a popular women's magazine in the 60's.

One complaint, however, is, that the black and white pictures are too small.

Regards & best wishes,
Nargis Khannum

Welcome back. You couldn't have timed your reappearance better. People were beginning to forget that Pakistani women, besides being good housewives, are also bright, alert and active individuals, like all other human beings.

Your first issue is a promising one. SHE's small, clear, sophisticated voice, strikes a refreshing note in the prevailing platitudinous and blind bedlam. Your accent on simplicity and reason is just what we need. We are counting on you to highlight the unconventional.

Let us hope you can keep your head above the rising tide of medievalism and hypocrisy that is fast washing away all traces of originality and daring.

Naushaba Burney

Congratulations on your very informative November issue of SHE. . . . I look forward to reading more thought-provoking articles, such as the one-parent family, the disabled worker, success stories reflecting changes of careers mid-stream, successful

marriages of people from different parts of the world, cultures and much, much more.

Your reading matter is considerable but the lay-out is poor. A separate page or definite column for helpful home hints would be far better I think. Also recipes could be more interesting and tempting to others if ingredients given were in English also — "dahee" — yoghurt "Imili" — tamarind, and so on.

A home page would be nice to include, wherein you could have some embroidery patterns of the traceable sort; crochet designs; a simple child's dress pattern; directions for knitting teac cosy covers; how to dry flowers for display; beauty make-overs and so on.

And last of all how about a really absorbing fiction serial that would ensure regular readers of SHE?

Congratulations again and all good fortune.

Yours truly,
Fatima Ahmed

Our heartiest greetings to you and your staff. We are happy that SHE magazine has come out of hiding after 10 years.

When the first SHE edition came out, we went to the nearest shop and bought one. We noticed that it was full of faults which should be got rid of. First of all the cover was not attractive. To tell you frankly, it is the worst we have seen so far. The advertisements were all black and white. We suggest you print some of them in colour. The printing was very dirty and did not appeal to the eye. The photographs in the column were horrible, also the clothes shown in them are not worn by any Pakistani woman. One of the models was shown smoking a cigar. May we know which Pakistani woman smokes a cigar.

The films that you mentioned could only be seen by adults, not children. You should also mention those films which can be seen by children, e.g.: Return of the Jedi, Dark Crystal and E.T..

In the end we would like to mention that the quality of paper used in the magazine is very poor, but the

quality used for the photographs is much better and should have been used throughout the magazine.

From your wellwishers
R.A.G.

Some of the export fashions were necessarily modelled abroad. It was not claimed that the "smoking" model was Pakistani. The colour of ad is not of our choice but the advertisers; besides several were in colour. Since SHE is for adults, the VCR films reviewed cannot be restricted to children. We do not in any case include X-rated films that are unsuitable for family viewing. We admit to poor paper quality but since we are new, we are not yet entitled to the better quality newsprint quota available at affordable prices. We also refer you to our BRIEFING page.

The gap that existed in woman's magazines has finally been filled, and I hope you keep it up. I have not come across another Pakistani women's magazine that is so vitally informative. You are certainly taking the bull by the horns.

I have especially passed on your magazine to my daughters (aged 19 and 22). We shall all be reading regularly, for I too find much to learn from it, because it contains all that can prepare a young woman for her future.

Inamul Islam, Karachi.

Congratulations for bringing out SHE again.

You're filling a very important vacuum, because there is no real information-cum-entertainment magazine in English today, for women. May I wish you much success. However, Based on the first issue, the minor quibbles are; the quality of paper is not too good, couldn't it be better? The print is terribly small, in some parts. But I'm sure these are teething problems which will be ironed out with the coming issue.

What the Decade has meant to Women

There has been no issue of SHE for ten years, wrote the Publisher to me, and I feel I have been dead for ten years.

Well, now SHE comes alive again, and with it the Publisher, although we know fully well she has not been 'dead', she has been doing some other vital things, for instance in education.

There will be a young generation of readers who did not know 'SHE' in its old days, and other generations who will welcome it back with joy, to see it once again on bookstalls, and being dropped in delivery over the garden gate! We hope that all the older generations who subscribed to it, who read it and welcomed the regular issues will remain loyal and supportive, and we hope that new, younger readers will find much to hold them in loyalty, will perhaps, write and will certainly share it with others.

A decade may seem a long time when a magazine drops out of orbit, but a decade in other matters is a very short time — I speak of the United Nations Decade for Women, 1975 to 1985. In Mexico and in Berlin in 1975 thousands of women and men invitees gathered together to discuss and debate the status and position of women in all countries of the world — particularly in Third World countries where women labour under distressing conditions, along with their children, always links the child with the mother.

The theme of the decade was a brave one: Equality, Development and Peace. The message went out to all corners of the world, both in developed and Third World countries, for women in developed countries are still holding out against discrimination, and fighting hard to strengthen whatever rights they have



The writer a well known journalist of Pakistan, wrote a regular column entitled 'What's the Answer?' for the earlier SHE. She now lives in Lahore, where she keeps herself extremely busy with the three loves of her life — her family, education and free-lancing regulars for newspapers and magazines. We are honoured to have her writing for us again in this number of SHE.

gained over the many, many years. It is not easy to say which of the three areas of the theme are the most important. Equality? A hard and long struggle against discrimination, much out-moded tradition and determination to resist change. Development? Countries in the world today are far more concerned with economic advancement and forget that without social development economic advancement remains a sterile objective — a means without a fertile end. Women must be concerned and

involved in development to afford them the freedom, the social status and the benefits of economic advancement.

When we come to peace, and take a look at the world, where billions upon billions of money are being channelled into arsenals of death-dealing weapons, funds which might provide millions with the basic needs, which are their right. For it has been made known to women, through statistics given out by international agencies, just how much deprivation is caused by this lunatic spending.

It will be time, in 1985 to evaluate what the decade has meant to the women of the world. Not that miracles have been worked. The Decade has meant an examination mainly of what must be done, and in 1985 the women of the world will meet again, this time in an African country, in Nairobi.

Before then, preparatory meetings will be held in various regions, again to evaluate and to prepare a working agenda for the Nairobi gathering.

The contribution which one hopes SHE will make, will be to continue in its new life to support the women of Pakistan in the struggle for their legitimate rights, and to link their problems with those of other women and other organizations all over the world. For the women's struggle does not operate in isolation but in sympathy and understanding with others everywhere.

If Pakistan is represented in the new World Conference in 1985 we hope contacts will be forged with women from all parts of the world, irrespective of political alignments, for the women of Pakistan have been far too long cut off from their counterparts in other countries round the world.

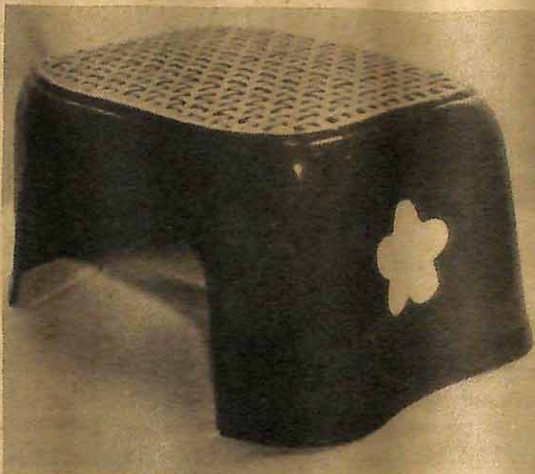
SHOPPING

Bringing to you the latest arrivals on the shop floor.



This pretty pair of hands, which look so human are actually 'Hena Pots', made especially for the 'mehndi' ceremony, by Maniar Industries Ltd. Understandably, only in a light shade of pink, these pretty hands can be made to stand on tiny supports and can hold two candles in the tiny holders visible on each corner at the top. For only Rs. 20, they can be purchased at the usual shops in the city.

A firmer and prettier low plastic stool for the bathroom in a variety of colours. Unlike the last four-footed one (with the rubber 'shoes' that slipped off and with it your little one too') this stool sits squarely on itself and insures you stay on it too, because the top is nicely perforated. A Maniar product, it comes in seven very bright colours (this one's blue) for only Rs. 33. Bohri Bazaar already has them, but by the time you read this, your neighbourhood store should too!



This sofa-cum-bed is locally made (for the first time) by a Mr. Maniar of Mascot Furnishers. With a seating capacity of four people, it converts into a single bed, measuring 6¼ x 3¼ feet. It even has extra

space for placing bed sheets, and slippers! You can get it for Rs. 3500 at Mascot Furnishers, opposite United Bakery, Tariq Road. Tel: 431670.

This 'akhroat' walnut halwa is an addition to Mumtaz Food. Products' popular variety of various halwas this winter. Also a 'pista-baadam halwa' has been prepared but not yet canned. They will can it on order though, for Rs. 36 a kilo and that goes for the former too. When canned the retail price will be Rs. 22. Ingredients are: milk, sugar, walnuts and candimums and 'pista' 'baadam', milk, sugar.



Fifty sheets of disposable, soft, cloth towelettes can

be pulled out, one at a time, from this blue plastic container. Called 'Fresh Up', these have been manufactured, for the first time, by Fakir Cottage Industry of Pakistan. The lot costs only Rs. 20, and can be bought at any store. The container is air-tight, provided you replace the cap, immediately after pulling out a sheet, just as you would with your eau de cologne.

If you've been wondering why your favourite Greens Cheese suddenly disappeared from the market, then here's why: the importers had been defaulting in excise duty, so their stocks had had been taken over by the

concerned authority. Bad luck for the company but, ironically, good news for you: the whole lot is going to be auctioned very soon (obviously to retrieve the duty) and the cheese will be back on the shelf, soon after. So, keep a lookout!

SCOOPS

Don't these pretty yellow topped jars, laden with every spice you could use, look just like what your kitchen needs? They're not in yet, but the idea has been conceived by Brook Bonds previously, dedicated only to tea, but now is spicy business too! Apparently, they have already been doing it in India and the world over, but have only lately set up special machinery here, to



pack nine individual spices and three blends (chat, garam and curry masala) three, 50 gms., 100 gms., and 200 gms., packets. Prices same as National's. But, they claim, and that's why, they say, they are calling them Brook Bond Quality Spices ... that there is a difference. There had better be. For, at first the name may sell, later only the quality will!

Another marvel a local manufacturer has come up with, (so timely with the chafing winter season already on), are diaper liners for your baby. This means, you change only a liner every time baby soils or wets it, and not the blessed nappy itself buckets-ful of which have to be washed daily! The company claims, that the wetness will not permeate through these liners, and give you 50 in each packet for only Rs. 20!



Coming in various styles, these shoes are priced at Rs. 60 to 70 only, and, can be bought at Baba Shoes on Tariq Road. Right opposite the Polyclinic (under construction), the shop has recently started, thankfully, to fill the long-felt scarcity in good shoes for kids. Designed in Lahore, they seem to be a better bargain than the usual local lot, which though cheap, aren't often the right thing. The imported ones, on the other hand, (not many of us can afford them, anyway) don't grow with your kid's feet, how ever much you may wish it ... to give you your money's worth.

The well known name of KRAFT (familiar on cheese packs) is now blazing red on bright yellow tins of cooking corn oil. Each tin weights 1 US gallon (3.785 litres) and cost Rs. 140. Packed in Singapore for Kraft Foods Ltd., Cheltenham, Glos., UK, it has an easy to pull plastic cap at an opening on the top and even warns about, the flash point, smoke point and recommends the frying temperature.



Disposable diapers, the first successful try by a local company, are on the rack at every super and general store. Lined with absorbent cloth and paper, they come in two different qualities, priced at a difference.

Made by Eastern Enterprises, Karachi and cellophane packed, each packet holds only three diapers. The three sizes and prices are: Large, cloth lined: Rs. 74; (paper lined: Rs. 62 Medium, cloth lined: Rs. 22; paper lined: Rs. 19 Small, cloth lined: Rs. 15 paper lined: Rs. 13.

PEOPLE ARE TALKING ABOUT

PIA's new uniform

After Pierre Cardin in the 60's, a designer from Queens in the 70's and a mix of foreign and local in the 80's late 70's, early 80's finally turning to the all Pakistani they're more 'eastern' and of course Islamic look for our flying females.

Some months back, six senior women personnel on the flying side were asked to 'recommend' something. Which they did ... only to make the authorities to realise, the professionals would be needed. So, three of the top local designers:

Naheed Azfar (Chamman Fabrics), Nurjehan Bilgrami (Koel) and Zeenat Saeed (Sehr) were asked to present their ideas. The three got to work immediately, and the presentation ceremony was arranged for the day when President Zia was to visit PIA offices at the Airport.

Twenty airhostesses modelled designs, made by the three designers before the President. And that's how we got the wind of it.

They were quite a variety we believe, some even typically provincial, ajrak-like shalwars, matching vests, bright pleated A-lines accompanied with caps, and of every imaginable colour. The President made some observations which were noted down. Besides the expected ones, of course, was that the colour green must feature prominently, which surprisingly did not. Not one was of PIA's, and the national, colour.

Five designs have finally been picked after a lot of short-listing and till the green is brought in and some alterations, here's an idea of what our hostesses will be donning next: Grey, plain, high-collared A-line kurta, with pink (striped) edging on the hem, sleeves (elbow-length) and along the 'kalis' of the kurta. Matching grey plain shalwar with similar pink lining on the edge of 'painchas', Dupatta draped over the head and the shoulder, like normal, but front end takes

For the new look



to the back new the waist to be pinned behind.

Bright mustard plain long A-line kurta; bright red, brown and orange striped tang pajama with matching striped vest. Three red buttons down the front, a high collar, and a matching striped cap on the head. (Dupatta not worn)

*Very light brown (almost off-white) long kameez of cloth with Urdu PIA logo imbossed in same colour; shalwar of darker shade of brown, same material. Turquoise blue (various shades, mingled with brown) striped dupatta, with brown edging, worn over the head and shoulder; front end taken back and pinned.

*Light blue plain kameez, broad blue stripes mingled with thinner mauve stripes on the dupatta and shalwar edged with light blue, with a pattern at the edge. The dupatta draped over the head, goes low down on the left side instead of to the back.

*Grey kurta with silver buttons down the front; matching shalwar. Purple, green and blue striped dupatta over the head and down the side. A block printed motif high on each sleeve in olive green and just below the shoulder.

The ones which were dropped had: yokes, the old old style of wearing the duppatta (white on bottle green) reds, embroidery, lace trimmings, chooridar pajamas, shalwars gathered at the painchas.

Some manufacturers have already been consulted about the material: crease free, inflammable and all that, and requested for samples.

The hostesses, by the way, aren't the only ones to get a new gear next year. Stewards, ground personnel, traffic controllers and the whole lot concerned with flying are getting two

of them, one for summer and one for winter.

The very first



The Turkish Week

The fashion show and concert under the Turkish Week held at Sheraton Hotel, Karachi recently.

Prepared by the Girls Technical Institutes in Turkey, according to the style of the day, "without damaging the art and its national or regional character," — the dresses presented could compete with creations by some of the top designers of the world.

Beginning with embroidered woolen and cotton flaired and slitted long shirts, held around the waist with bright embroidered and tassled shawls; beaded and woolen headresses — the tall swinging models had the over-five hundred audience spell-bound for a whole hour, every day of the week. The looks and hairdos to match, were out of the pages of Vogue, Bazaar and Cosmopolitan. The guests many of whom had gate-crashed had hardly seen anything of the sort before. In time with the music and the strobe lights the mood changed and with it the wear. Red deep light and lilting music replaced the boom boom of drums that accompanied the bright traditional folk designs and dresses: suddenly you were witness to the real Arabian Night's Dream: Loose, silken Turkish shalwars in bright colours with dark vests; elaborate beaded headresses, woolen embroidered and knitted vests, matching caps and shawls held tight around the waist. A rare variety of smart well-tailored off-white long coats, slitted on four sides, flaps moving gracefully to reveal long or knee-length matching skirts, over high-heeled shoes, a bit of embroidery on the back of a matching vest.

Crisp morning wear was heralded by bright sunshine light and a brisk marching time: Black hats tilted to one side, black heeled shoes, over pleated green and pink dresses, black or white cravats, thin stripes, grey printed silk with pink piping and yoke, knee length knicker — bockers, stockinged legs marching to work, hair caught up under broad brimmed black swede caps.

The came party wear: layers of full length baby-pink frills; a slick black topless gown black lace top over the shoulders, removed bewitchingly with back to the audience; glittering sequined collars, waist-bands; thick golden embroidery on sleeves, collars, edges of long taffeta gowns; long silken gowns slitted to the



waist over heavily gathered silken shalwars.

So perfectly professional the models appeared people were sure they'd seen them before in glossy foreign magazines! Were they really all Turkish? For not one bore resemblance to the dozens of pretty, but homely-looking folk dancers that twirled on the stage for the next hour. Joyous festival dances and

sambor wartime tap-dancing; filmsy dressed traditional dancers held every one rivetted to their seats. Later, Evil Saylin, "Queen of Voice of Turkey" had the audience in ecstasies as, dressed in all black her blond hair glittering under the spot lights, she blew kisses, spoke huskily, and reached out with arms thrown wide, and sing their favourites...

For the scores of Turk young men (and women) she was a treat!

Secret Treasure

The cache of gold, jewellery and other expensive artefacts, a secret treasure trove that lay buried in a dingy basement of the State treasury in Srinagar, until recently. On July 20, the State Government of Jammu and Kashmir headed by Farooq Abdullah (son of the late Sheikh Abdullah) allegedly "by a dubious coincidence" (India Today, October 31) ordered the opening of the treasury, kept in steel trunks when its keeper, a former retainer of Hari Singh (the Dogra King who acceded to India in 1947) was away on leave.

The unexplained presence of Nicholas Rayner, the appraiser of Sotheby's, a renowned Geneva-based firm, on the occasion, has aroused suspicion. Rayner it is reported, spent 20 hours in the vault assessing the riches: a diamond weighing 34 carat; a few hundred other diamonds weighing between 10 and 20 carat; emeralds from the Ural mountains; Ceylonese and Burmese rubies, a priceless collection of pearls; miniature horses encrusted with jewels; belt made of 24 carat gold; even a 2 ft long diamond and emerald bracelet. The total valuation of the treasures, according to the Sunday Times, touches Rs. 300 crore. Sotheby however was quoted as saying: "It is not half as exciting as the Nizams collection that was up for auction in 1979".

Was the collection to be put up in the State Museum, as Farooq Abdullah is reported to have said, or was an auction of the treasure being contemplated? (Rayner, it was revealed had been invited by the State Government from Geneva. In the face of contradictory reports, it is hard to tell the real truth.

NEWSMONTH

ISSUES

Prices

The onions have spoken

What is merely the base in the preparation of sundry meals for those who read this, is a main meal for a vast majority. Or was. Not since onions scored an all time record price of upto Rs. 10 a kilo. What do the poor eat with their bread? many wonder. They don't, comes the answer, if one asks them. But substitute vegetables are even more expensive, and not for the less-privileged class alone. There are many reasons for high prices. There are official reasons that are garbed in incomprehensible jargon

to try and make one accept causes supposedly beyond control. There are reasons such as crop failures. Which vegetable did not suffer this year. Or export. Which were stopped without effect.

Or delayed harvest. But for how long? Until the cold storages can hold no more?

There are reasons such as reluctance to sell. Are we not paying enough? We are, but maybe that's not the kind of payment being sought. Silent is indeed eloquent, and the onions have spoken.

WAF split

Unforgiveable and in bad taste.

After two difficult years of making itself felt as a force to be reckoned with at home, and a name recognised abroad, the Women's Action Forum, Pakistan, today is faced with a test of its strength and future survival in the most unusual and unexpected way. It was something of a rude shock since the flak did not come from the establishment or from other men, but other women claimants to WAF'S name.

What the differences of the new-fangled "Democratic Group" with WAF are, are

immaterial. If the objectives of women's rights and equality were the same, there was no need to resort to personalities and slander and denigrate WAF'S name and all that it had served and achieved with no little sacrifice and tears.

If there were differences over methods, new groups can either pursue their goals under separate banners, or resolve those differences from within.

There is so much yet to be done for the upliftment and cause of women that there are not enough dedicated individuals and organisations to do it all. But to mar the image of the first major women's movement in the country that derived its strength (and suppressed egos and publicity seekers) through its unique non-hierarchical structure, was unforgivable and in bad taste.

It is difficult to understand why anyone concerned about women would show such concern by attacking other women whose only guilt may have lain in their unbounded zeal for the cause. It is not possible to sympathise with destructive attitudes triggered off by mere personality clashes: the very strength of women depend transcending them, and the superficial creation of camps when WAF is not even a political party, can only lead to weaken instead of unite. ➤

Public lashing

Thank God for eye-lids.

The choice of venue for the punishment of a 'guilty' party is always significant, especially if it is a place other than a prison. Instead of being carried out where the prisoner or accused is housed, he or she is transported under special guard and arrangements to a distant place — where it may be witnessed by unlimited members of the public. Since this trend has never occurred before in the history of this country, there must be pre-meditated meaning to a planned-out procedure. Punishment is humiliating to the recipient whether carried out in private or public. It portends more to be a warning to people at large, and not against a specific

transgression alone. The fear that is instilled is wide-ranging.

It is unfortunate enough that the country had to gain the doubtful distinction of having lashed women publicly for crimes that were not proven by evidence required by the scriptures.

No one has been made accountable for the permanent ruination of their lives as social outcasts as a consequence of their disgrace. The establishment feels no obligation to satisfy a God fearing public as to how a blind girl can be guilty of initiating and being willing party to an adulterous relationship in our society's uncongenial circumstances. To add insult to injury,

yet another woman victim of circumstantial evidence was condemned to being lashed on the premises of a women's educational institution. To drive home the same fear of authority in a class of people who are not given to watching such spectacles in the street? Helpless protest as it may be, it was a courageous one on the part of the women's college to deny leave to carry out such an ignominious action on its grounds. Could it still be carried out to spell out who is subservient under highly flexible law? If so, it is fortunate that one has been endowed with eye-lids so that one does not have to watch the shameful, the unjust and the disgusting.

1973 at Friendship House, Karachi, where she displayed some of her dolls. The following year, another exhibition at the Arts Council established Asifa Nafees as one of the very few people to excel in this traditional eastern art.

Her dolls made of cloth (cotton/crepe/velvet/gorgette, etc.), hardboard, wire, beads, lace, sequins and thread have to be seen to be believed! She sells them at home i.e. Flat No. 60/3 Sookul Aman, Block G—North Nazimabad, for prices ranging between rupees 50 to 500. An unusual aspect about Asifa Nafees's skill is the entire scenes she arranges her dolls in: a Pakistani village (village girls fetching water from the well), monkey, tricks (village children and women enjoying a monkey show and marriage ceremonies (manjha, mehndi, rukhsati, etc.). Most of these and many more will be included in her coming exhibition.

Not just dabbling

Fron psychology to block printing



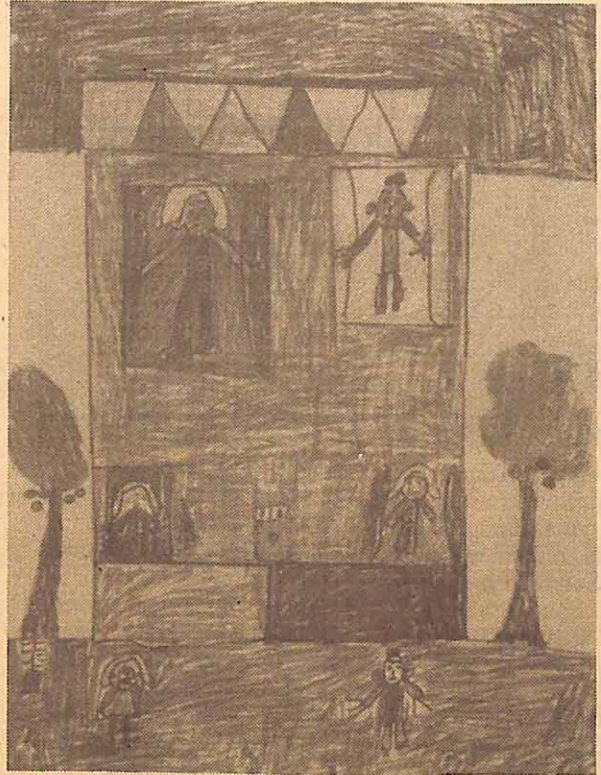
Mrs. Anjum Ansari, who used to work at a psychological centre in Lahore, began taking an interest in fashion and thus began a business of her own. Her main objective was to keep herself occupied at home so that she could stay home with the kids. Today she has a full-fledged business which she operates from home. She calls it PUJA PRINTS and specializes in blockprinting. Her latest work is applique and cut-work designs that she herself creates and are effectively sewn on plain or printed shalwar-kameez. One has to see them to believe how lovely it looks. She charges from Rs. 200 onwards (for a shalwar-kameez) and takes about 1 week to 10 days to make one. Another new creation by her are woolen tapestries. PUJA PRINTS is situated at 6 A North Avenue Defence Phase I. Order or buy off the rack.

War and Peace

The same child's world

A travelling exhibition of children's paintings had a 10 day stopover in Karachi last month at the Goethe Institute. The result of several competitions organised in various countries, Afghanistan, India, Argentina, Jordan, Cyprus, Iran, Pakistan and West Germany, by their respective Institutes, in 1976.

The winner paintings from these exhibitions were sent to Germany, where the best were divided into two. The first lot, which was exhibited in 1979, had 44 paintings out of which 30 were from Karachi alone. The second part finally made it to Karachi last month. Out of the 37 exhibits, 16 were by Karachi's school children, who must be now quite grown. The winner of the 1st Prize in 1976, (out of top 3 winners), was a little boy called Stephen Watts of St. Patricks School. Interestingly enough, although of such different



countries—the child artists had a strikingly similar form of expression, so that if you removed the labels, it would be difficult to tell one country from another, except for two especial

cases: an 8 year old from Kabul had painted a house on fire, a bomb exploding and a family of three running; an only exhibit from Iran however showed a ladies' tea party in peaceful progress.

Everything but nudes

A chance for the talented.

Founded in 1964, by artist Rabia Zuberi, the Karachi School of Art has set up shop in its new building in Gulshan-e-Iqbal No. 16 and proved to a big chance for the talented young in this new area.

Housed in rented premises

previously, it has only recently started, hobby classes for which nearly 150 young boys and girls have already enrolled. Courses offered under this are: commercial advertising, graphic designing, sculpturing and fine arts. Each is a diploma course



The new premises

of 4 years. The 1st year, a fundamental course; in the 2nd year students study special fields, in the 3rd and 4th year, they are given 3 months to research on a chosen subject, and make it.

"Everything except nudes can be done" says Rabia who has done a 4 year diploma course in sculpture from the Lucknow School of Art.

The school takes its students on outdoor locations, within the city and to picturesque places like Muree, and Swat outside it. Monthly fee for each course is Rs. 100. Special summer programmes for children teach the basics of sculpturing, sketching, painting, and generally last 5 months; monthly fees Rs. 400.

DIVORCE

The laws and how to get one

By Najma Sadeque

Islam has indeed given rights to women including in marriage and divorce. But that does not mean that jurists and scholars to this day have codified or interpreted them accordingly in spirit. The scales are still far from balanced equally between men and women. The Muslim Family Laws Ordinance of 1961 brought in some long-overdue safeguards for women and although implementation left much to be desired, it was at least a promising start but which needed remaining improvements and supportive services to be extended to it.

It is theoretically recognised that a husband and wife can be so incompatible that married life becomes untenable for them. Indeed the Quran so recognises this and provides for the woman to be freed in such circumstances. (Sura 2, Verse 229). What with an increasing confusion of parallel and counteracting laws, while divorce has been made relatively easy for the man, it is much more difficult, and usually impossible for a woman to obtain. Not because the laws prevent her from seeking a divorce but because they are designed such (whether wilfully or not is not discussed here) that she tends to lose more than she gains or her choice is to be reduced to destitution.

It is imperative therefor that at the time of marriage the bride obtains the right to pronounce "TALAQ-I-TAFWEED", which means 'the delegation of the right to divorce'. In other words, the husband extends to his wife the right to divorce him. This is to be stipulated in the nikah-namah. Currently the woman has no means to divorce herself except by giving up all material gifts and entitle-

ments, or by approaching a court of law for judicial divorce. However, she does not have to forego anything when the man, if he wishes, delegates the power of divorce" to his wife. It is rare that this delegation of power is extended voluntarily by the man. It has to be asked for and even then, it is just as seldom that it is given, especially if it is sought at the last moment just before the signing of the nikah-namah.

Parents or guardians arranging the marriage of a daughter should ensure the insertion of the delegation clause at the outset, while a woman contracting her own marriage should not be carried away by the romance of the moment. Guardians should remember that in the event of a divorce (which the woman may be forced to take for the sake of her sanity or peace of mind), unless she is given her rightful due by her husband so as to be able to start life afresh the burden of maintaining her may revert to them when they are least able to afford to. When a woman asks for a "khula", the husband would demand some 'consideration' or compensation for "walking out on him". What this really amounts to is either that the husband wishes to be saved from paying the "meher" or is a form of harrassment to prevent her from taking a divorce which is invariably a blow to the Pakistani male's ego.

Unfortunately, women who are trying to flee from extreme cruelty or abject deprivation, relinquish their meher just to be freed of the husband. This is a serious mistake. A wife must remember that payment of 'consideration' to the husband is NOT a pre-condition of khula and the dissolution of the marriage is not postponable by any means because of this. Divorce still becomes effective in 90 days after giving notice prescribed by law. The wife may be forced to make promises in writing of monetary or property 'compensations' but it is not immediately enforceable. The consideration should be withheld:

if the husband thinks he should have it, he is free to go to court and sue his ex-wife. He may find it so time-consuming inconvenient and expensive that either he will have second thoughts or give up in time. ➤

The writer acknowledges with thanks the invaluable guidance, in the preparation of this article, of Mr. Ahsan Zahir Rizvi, Bar-at-law, Professor of Shariat Law, S.M. Law College, Karachi.

It is imperative that at the time of marriage the bride obtains the right to pronounce 'Talaq-i-Tafweed' which means 'the delegation of the right to divorce'.

Option of puberty

When a woman who was married off before she reached the age of sixteen years, wishes to repudiate (that is, disown, withdraw from) her marriage, she is able to obtain it with relative ease on application to the court provided that the marriage has not been consummated. But her repudiation must take place before her eighteenth birthday otherwise she loses this right. And she loses it because of her ignorance of it. The provision of birth certificates speeds up the process otherwise approximate age has to be established by the court. This means having to subject oneself to medical examination. Her repudiation would form a ground for obtaining a decree of judicial divorce, which would enable her to retain her right to "meher" and bridal gifts.

If a woman has the means and has enough at stake, she should not opt for the last resort of 'khula', but instead for a judicial divorce . . . If she can manage this it is well worth it''.

SAMPLE

IN THE COURT OF XXXI FAMILY JUDGE,
KARACHI,
FAMILY SUIT NO. — OF (YEAR)

KARACHI Plaintiff.

versus

SUIT FOR DISSOLUTION OF MARRIAGE
BY KHULA

1. The Plaintiff was married to the Defendant on The Mehr was fixed at Rs.
2. That during this marriage the couple was blessed with two children, a son namely who was born on and a daughter who was born on,
3. That in spite of her best efforts and application of her personal resources towards family expenditure the plaintiff could not find love, affection and fulfilment in her marriage. Plaintiff and defendant are temperamentally incompatible. The plaintiff has decided to seek dissolution of her marriage by Khula as she feels that she cannot any longer live with the defendant within the limits prescribed by Allah. The plaintiff is willing to forego the Mehr of Rs. ——— Which remains unpaid till date.
4. That the plaintiff and the defendant last lived ——— together at the plaintiffs above address and in any event the plaintiff has finally settled in Karachi where she has taken a job as a ——— in ——— and her daughter ——— is studying in ——— school in Class .
5. That the plaintiff is residing within the territorial ——— limit of ——— Police Station which is within this honourable court.
6. that cause of action has accrued in the jurisdiction of this honourable court and continues from day to day.

PRAYER

In view of the above facts, the honourable court may be pleased to :-

- (i) dissolve the plaintiff's marriage by way of Khula.

KARACHI: DATED ———

(Signature)

PLAINTIFF.

ADVOCATE FOR THE PLAINTIFF

VERIFICATION

I, ——— wife of ———, Muslim, adult, do hereby verify and state on solemn affirmation that what ever stated above is true and correct to my knowledge, information and belief.

DEPONENT.

Identified by me.

Signature

Advocate.

Solemnly affirmed before me at Karachi on this day, ——— of ———, by the deponent above-named who is identified to me ——— by ——— Mr. ———. Advocate, who is known to me personally.

COMMISSIONER FOR TAKING AFFIDAVITS

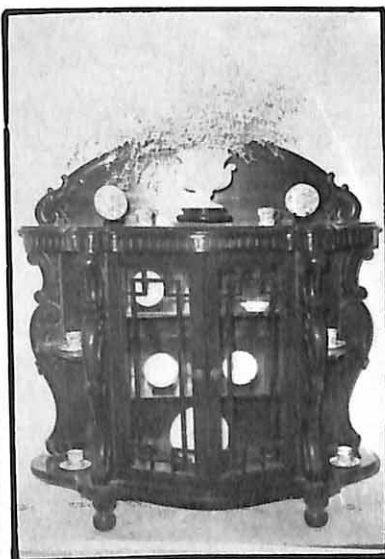
Documents filed: As per list of documents.
Documents relied upon: Original of the documents filed etc. etc.

To be continued next month: DIVORCE-Part II — Mubarr'at (Divorce by Mutual consent)

LIFESTYLE

CLASSIC STYLE ELEGANCE

It takes a lot of imagination and ingenuity to know how to completely renovate, refurnish and decorate a house. It's even more difficult, if you adore collecting antiques to create a home of elegance and simplicity without giving an illusion of a stately home. Najma and Farhat Mirza managed to achieve almost the impossible. They refurnished their new house, getting rid of "four walls and grilled windows look", giving this magnificent house an absolutely new dimension, making it more spacious, bright and open, no curtains, instead an addition of French windows, panelled walls, plenty of lush green plants, superb and exclusive marble flooring. The whole of the interior is painted in white, focussing attention on the fabulous collection of antiques — nearly all bought in Pakistan!



Chippendale style Chinese table and chair placed to advantage in a corner of the room. The furniture pieces are decorated in exquisite mother of pearl and contrast ideally against the white panelled walls.

An elegant, Victorian style antique, ideally made for storing glassware and displaying a variety of figurines, china, crystal and other magnificent collections in uncluttered style.



A two hundred year old Syrian antique chest of drawers; giving it added class and style is the decorative ivory, porcelain and silver ornate gilding.

A sophisticated oriental table, note the smooth marble top of the table, and the intricate carving work on the sides.



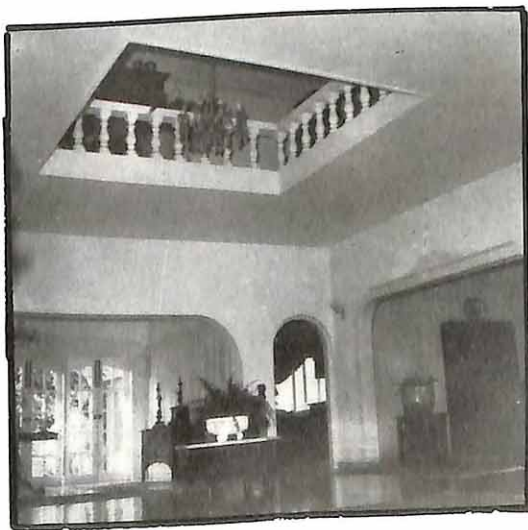
These rooms, which are a creation of sumptuous settings, add style to the furniture.

There are absolutely no curtains and no doors, they have attractive entrances, but are cleverly planned so as not to give an isolated look.

There are no carpets either, instead marble floors have been

The joy and wonder of collecting silver. Here there are absolute touches of splendour displayed beautifully on the centre coffee table, all bought in Pakistan.





used to advantage with hand-knotted rugs, placed in appropriate spots. To give extra light, another unusual angle to the house, note the dome, with a rather skylight in the centre of the reception area. The upper rooms all lead on to a balcony over-looking these rooms.



An ideal place to preserve and display one's fabulous collection of miniature silverware. This antique inlay wooden cabinet, is specially designed for exhibiting miniatures. The tiny doors and the simplicity of the cabinet, are an attraction in itself.

An unusual opening, but a very unique idea. A tiny almost inconspicuous door, in the formal dining room, (one on each side), adding light and elegance. The door knobs are made of Burgundy Crystal, bought, believe it or not, on Marriot Road, giving these neat and elegant doors a luxurious look.



“To be a woman, to be a writer and to oppose the establishment, are considered the greatest evils in our society. I am a synthesis of all three . . .”

THE STORY

By ZAHIDA HINA

I wrote my first story about the time I first fell in love. I don't remember the story, but I do recall it was a romantic one and that the hero's name was Mansoor. As for my first love — he was a foreigner, unspoken to, and never knew of my ardent passion. I was only nine.

“Strangely, the man who had the most decisive influence in shaping my life was a Pundit who died 10 or 12 years before I was born. He had cast my father's horoscope, and predicted that his second child would bring lustre and renown to the family name. He advised my father to give it a good education.

“My father had a lot of faith in astronomy. That was why, after the death of his prima child — a son — the birth of a daughter did not make him lose heart. On the contrary he did everything he could to promote my inner capabilities. As soon as I could identify the alphabets, he devoted himself to giving me a proper education. He was a very social person, but for me, he isolated himself from his friends and steadfastly educated me for the next 8 to 10 years. From the time I was six, he would wake me up before dawn at four O'clock every day, even in winter, to begin the day's



“My characters are either rebels
or underdogs, but they are neither
dogmatic in their love,
nor fanatic in their hate.

OF MY LIFE

lessons. He chalked out a syllabus including studies in Urdu, Persian and English. I was 14 when I finally finished his course.

“In those days we had two illustrious neighbours. One was a scholar of Persian and Pushto, a well-known intellectual who had been a Minister for Education in Afghanistan. His name was Abdul Hai Habibi. The other was Dr. Arif Shah Gilani, the then Director of Education. Both of them were my father’s friends and were bewildered by his obsession and insisted that he send me to school. Finally he did comply, but continued teaching me at home.

There were plenty of books in our home, and not a single one forbidden. The more I read, the more questions I asked, and this made my father uncomfortable. He would either evade the issue or give vague, unsatisfactory answers. For example, I wanted to know why Aurangzeb, Dara Shikoh and Sarmad Shaheed were, all three, called Saints when they were all deadly opposed to one another. At least one of them had to be on the wrong side. My father often said: “Betti, when I draw one conclusion from a text, I am at a loss to understand, how you can draw a totally different one from the same.

My father did not realise while teaching me to recite the Holy Quran, that the Holy Book contained the text and its translation on the opposite pages. I learned to

rattle off the Arabic text like a parrot, but the translation, I read with greater keenness. Each day I used to ask my pathan Maulvi Saheb questions. Irritated, he would pull and twist my ears. “Your daughter is damned,” one day he exclaimed to my father. Consequently, maulvi’s came and went. By the age of 6½

my head was swarming with signs of interrogations exclamation marks and countless unanswered Hows and Whys.

“My father, though a staunch Muslim felt pride on being liberal and modern. His basic contradiction made him a person of double standard like most others in our society.

“For instance, he would claim that the free consent of both parties was necessary in a marriage. Yet when it came to his daughter, he got furious when I wanted to marry John Elia. He attempted suicide in order to stop me from marrying the man of my choice and was rushed to the hospital where he underwent treatment for weeks. Had that Pundit also predicted that the education would turn my father’s second child, independent, free thinking and uninhibited, perhaps he would not have fostered my education so earnestly.

“My ‘Dadi’ was tradition bound and conservative. She had no time for girls. She was unsympathetic to all her grand daughters; to me she was positively malevolent. She often said to her son. ‘She’s not a boy that you have to teach her. She’s not going to be a barrister or collector or go to a

Governor’s durbar.” Offended by her remarks, I would hide myself and cry for hours.

“This may be the reason that even today when I stand before a microphone to read a short story or article, preside at a public gathering, or when I am recognised by some passerby, her words resound back to me—with a feeling of triumph.

“I realised at an early age that in our society, a woman was a lowly creature. My mother used to tell me a folk tale in which the male sparrow brought grains of rice while the female brought grains of daal. At least, our men conceded that the female could be a provider, in a world of birds, but they would not extend this freedom to a woman. In the fable the female sparrow makes ‘khichree’. When the male flies off to fetch ‘ghee’, she eats up all the ‘khichree’. When the male finds out, he punishes by binding her clipping her wings. Eventually she falls into a well and drowns. This tale is a reflection of a male-dominated society. From the very beginning I have not been able to reconcile myself to such a society and slavery.

My family came from Bihar. I am a Libra, born on the 5th of October 1946 in Sher Shah Suri’s hometown, Shahasram. When I was 16 months child, I happened to go on my first sea voyage. May be that’s why I love the sea. I could sit all day just listening to the music of ebb and flow of the waves.

CONTD.

PAGE:

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SECOND

another bid

The criticism is not so much against the remarrying man as against the woman, if she is independent, educated, earning and master of her own life and decisions.

When a young, childless widow remarries, relatives and well-wishers usually welcome it because Pakistani society by and large still does not envisage as desirable, a woman of marriageable age living alone. If she lives with relatives she is still pitied, viewed as a dependant without much voice of her own because of the need of other male presence for 'protection'. But if she or a hitherto unmarried woman or divorcee marries an already married man, the reactions today are mixed. On the other hand, the writer of a popular television serial telecast recently was compelled to twist his story from its original course: the central figure, a widow was left walking up a deserted path alone, at the end of the serial, instead of letting her marry a childhood companion who was keen on her...

"People would have abhorred the very idea," the writer had rationalised. "I cannot write against popular belief...."

Male bigamy has been a norm in the sub-continent for so long that both the authorities, administrative and religious (under Islamic cover) still shrug it off. Only the judiciary takes notice, and that too if their attention is drawn to it in the form of a suit against the 'errant' husband. The criticism is not so much against the remarrying man as against the woman if she is independent, educated, earning and master of her own life and decisions. As a second-time wife or a second-time wife (by virtue of her own remarriage), her path does not usually promise to be strewn with roses. And it may be worth her while to project the possible future consequences before she takes a final step.

Women who marry already married men usually do so out of love if not a blind search for security. It is sometimes preceded or followed by the man divorcing his first wife. Either way, attack follows for casting aside a woman who has mothered his children (among other things) or for being inconsiderate enough 'to bring another woman into his home' without first having comfortably settled the first one 'with justice'. The defence given by one such couple was typical of many others.

From the second wife: "His had been an arranged marriage. We are

A woman who married in her forties says that third parties are in no position and have no right to judge.

not making excuses. He has no complaints about his wife. She is a good woman. It was not that he fell out of love with her because he never was in love with her. It's just that he fell in the love with me as I did with him. His intentions were genuine so he planned to divorce his wife and seeing to her welfare first. But he had two children by her who were young. Their education still had to be completed and they had a long way to go. I also knew that he'd be upset without his kids whom he loved very much. So it was I who suggested that he not divorce his first wife so that none of them may feel insecure, but that we live separa-

tely. The children visit. They haven't taken to me kindly but that doesn't matter. It's a small sacrifice I make for their sake as well my husband's. He has peace of mind and I find something else to do outside the house when they come to spend a few hours."

From the husband: "Even if I had divorced my first wife, I would have still continued to maintain her out of a sense of duty. After I met Parveen (his second wife), I was honest with her and told her of my decision. She was sad and I was sorry for her but she understood that she had to accept it. I left the choice to her to stay married or be divorced. She preferred to remain married — her thinking and upbringing were different — she cannot conceive of remarriage. Parveen also wanted it that way and frankly I'm glad. My first wife feels more secure staying married to me even though I assured her of my support anyway. My children are not entirely pleased but they are still too young to understand my feelings. Parveen is very brave about them and tolerant of the situation, and I hope and expect that one day they'll appreciate this of her and reconcile to her."

However, relatives and many friends continued to be critical of him firstly for remarrying, and secondly for supposedly "leaving his first wife with no choice or escape" not knowing that the decision to remain was her own. Some have disassociated themselves from him and it is their attitude and gossip rather than any internal family conflict that causes them pain.

He is however luckier than another man who made the mistake of

MARRIAGES

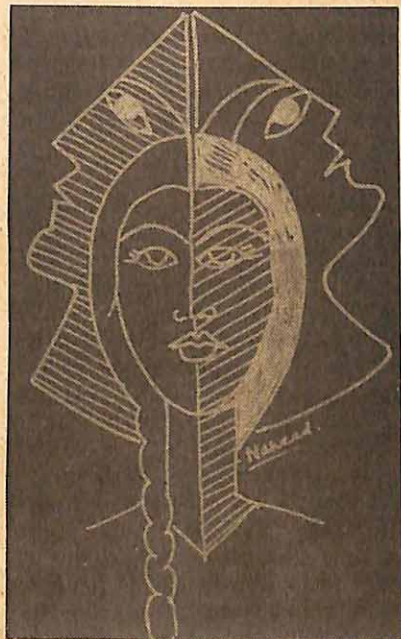
at happiness

falling in love during his middle-aged years. Since his young daughter was married and his sons were quite grown and either at the tail end of their education if not working, he did not expect any serious problems. He divorced his wife and made a very generous settlement so that she would have no worries for the rest of her life. He then rented an apartment for her and his unmarried sons to stay in until he was able to buy them one, completely forgetting that he had already "gifted" the house they lived in to his wife many years earlier.

His outraged sons, a tough, burly bunch, further encouraged by their mother, threw their father out and threatened him and his future wife

nance as he feels it his duty. His second wife is so terrified of his sons that she has given up her job and scarcely goes out alone. She is urging him to leave the city and take his business elsewhere. He is trying his best since he too feels uneasy, but it will take time.

"Maybe I shouldn't have married him," his wife regrets now, "what good is marriage if one cannot derive happiness from it? And those boys are determined not to let us have any." Just as they are determined — although they do not realize it — not to allow themselves a fresh attempt at happiness in other directions either, since they are too preoccupied with hate. The effect on her has upset her husband: once



There is no one solution anymore than there are guarantees of happiness even with a second try. Every woman - and man - will have to weigh the pros and cons and make the decision for herself whether or not to become a second-wife or second-time wife.

with bodily harm if he tried to remove them and their mother or moved in himself. Until he was able to find or rent another place to stay, he and his new wife were forced to live with friends for a few months. He feels betrayed for he has always been a kind father and husband and fulfilled his responsibilities to the letter. The sons believing his second wife to be a gold-digger, constantly urge him to give her up. Neither they nor his wife understand that he cannot be a husband to his first wife again. Nor does he think of cutting off their princely mainte-

his remaining sons who are still studying, begin to work, he plans to immediately discontinue maintaining them.

"I wanted us to remain a family but they seem to be more concerned about their inheritance than my happiness," he says unhappily, "Only my daughter understands and still cares." But then, hers was a love marriage too.

There seem to be fewer frowns cast on men who sport a "village" wife (or more) and a "city" wife. It is the current social institution favoured by tribal count-

less chieftians and waderas. The "village" wife is usually a cousin or other relative, docile and unlearned, who lives permanently in the village and whose sole duty is to see to household duties and bear children. The "city" wife brings urban brightness into his life and enables him to socialise in sophisticated circles. Many women marry for material considerations but some genuinely fall in love. In one case, a zamindar's son was married off by his parents when he was in his late teens — He'd had no say in the matter but he had no objections either as it was a social norm he was accustomed to and accepted. After five years and three children, he tired of his wife with whom he had nothing in common and went to Karachi to start a business. There he met someone and got married. She not only accepted his situation but also his children who she brought up. For their part, they were happier with her than in the village under "communal" rather than motherly care. Perhaps that was a lucky stroke but in any case, until thinking changes in many parts of rural Pakistan, the rural-and-urban-wives combination phenomena will continue.

"It's hardly his fault," says this young woman, "He didn't know

RICHARD GERE GOES BREATHLESS

“I don't want to be a personality”

Karachi has known him as an “Officer and a Gentleman”. Richard Gere, the latest of Hollywood’s “it” men, has that magnetic sex-appeal that goes far beyond



Secretive Superstar

mere good looks.

He joins John Travolta and Sylvester Stallone in being the film world's three biggest stars today. Yet while both Travolta and Stallone are articulate regarding their fame and persons, Richard Gere prefers to remain silent. His pet hates are being interviewed and photographed. In the opinion of some, he avoids interviews lest he make a fool of himself.

Defending his actions, Gere says: “I'm just me: that's all. I don't want to be a personality”. As a result he keeps aloof, surrounding himself with an air of mystery. The media understandably resents his attempt at “playing the male Garbo”. Though so very secretive in relation to his personal life, he is strangely unconcerned with the display of his body, participating readily in nude scenes.

Some cynics believe that that this shunning of publicity is not entirely due to shyness but could stem from the shrewd belief that over exposure could prove harmful to his future in films as well as his image as Hollywood's latest king.

After his success in “An Officer and a Gentleman”, Gere went on to film “Breathless”, a revival of the 1959 version starring Jean Seberg and Jean-Paul Belmondo.

This film deals with “a lost generation” that has no means of communication with society. It pertains to today's youth, just as it did to those of yesteryears: A generation without jobs and without future hopes.

Richard plays the character of Jessie, today's angry young man. He has professed immense admiration the sheer energy of the film. He identifies himself with the past, admitting to certain similarities

in character. Co-starring with him is beautiful French star Valerie Kaprinsky, and the film is set, very aptly, in Los Angeles, the “city of extremes”. His leading ladies have fallen victims to his special brand of sex appeal. Valerie considers him modest and far from acting the star, he was quite helpful to her throughout the making of the film. She goes to admit however, that he prefers to keep himself aloof.

Gere's real-life girl-friend is Sylvia Martin, a Brazilian artist. They keep their relationship to themselves.

Richard will answer questions regarding his films, but about his own personal life he will only admit to hailing from New York, one of a family of musical brothers and sisters.

It could not be briefer.

Attention

SHE WELCOMES — FOR PUBLICATION ORIGINAL AND UNPUBLISHED SHORT STORIES, ARTICLES, FASHION DESIGNS, SKETCHES, ANECDOTES, CARTOONS AND HUMOROUS PIECES. SEND YOUR BRAINCHILD, ENCLOSING A STAMP SELF ADDRESSED ENVELOPE TO ASST. EDITOR, SHE MAGAZINE.

104 WEST STREET, DEFENCE HOUSING AUTHORITY.

Sindhi women's Organisation

Just about anybody, "whose roots are in Sind, and identifies herself with hopes and aspirations of the Sindhis", can join the Sindhi organisation. That is the only condition for becoming a member of the Sindhi Women's Organisation.

Sindhi men are also welcome, as associate members. It came into existence in November 1980, as a result of the efforts of Ghulam Mustafa Shah, President of Sind Cultural Society and prominent Sindhi women, to name a few: Hamida Khuhro, Anita Ghulam Ali, Fehmida Hussain, Shams Abbasi, and Rashida Akhlaq, and in three years it has managed to enrol over 2000 members (100 alone, at the Karachi branch). Quite an achievement, but that's not all!

The Karachi branch opened very recently around May 1983, and is doing well since then, in fact so well that plans for a new branch in Hyderabad are under process.

Although the Sindhi Women's organisation aims and principles are basically oriented towards better health, education and literacy, top priority

1. The Sindhi Women's Organisation notes with concern the recommendation of the Ansari Commission relating to women. The minimum age of 50 years fixed for female candidates (as against 25 years for female candidates) reduces a woman's status to half that of a man. It is neither just nor reasonable nor Islamic.

The Sindhi Women's Organisation urges the concerned authority to reject these recommendations, for women are no longer prepared to be pushed into the pre-Islamic age of darkness. We demand equality guaranteed to us by Islam, the present constitution and the UN Charter of Human Rights.

2. The Sindhi Woman's Organisation, while welcoming the nomination of men of learning on the Status of Women Commission, notes with concern that only one city of Sind is represented on the Commission. The Sindhi Womens Organisation demands that adequate and genuine representation be given to the whole province.

The Sindhi Women's Organisation urges that the report of the Ansari Commission, in so far as it relates to women, be examined by the Status of Women Commission.

goes to raising the literacy level amongst Sindhi women. Another major task is to persuade the Government to provide adequate medical facilities in remote areas, a crying need of people dwelling in the villages. The organisation claims considerable success on this score.

Promoting the cultural heritage of Sind is another objective worth mentioning which gets their consistent effort, in a variety of ways. Quarterly pamphlets, in which news of women from all over Sind, their activities and achievements are highlighted, are also published. The women of Sind have finally united on a platform which gives them the chance to express their aspirations and fight for their rights, like their other sisters. We wish them the best.

They hope to, and have, accomplished much more, in their struggle over issues regarding women's resolve to "fight fierce battles", and are continuously expanding their organisation, if only to prove how successful an organisation can be, if united and consistent.

There have been several landmarks in

the life of this organisation. The most prominent and for them unforgettable, occasion, was the Sindhi Women's Conference held on 8th and 9th April 1982, at Gulistan Shah Abdul Lateef Primary School. Women from all walks of life, remote areas of Sind, like, Moro, Dadu, and Thatta attended the conference, from the educated (mostly Primary School teachers) to the illiterate, attended. This attempt at uniting all the Sindhi women, was indeed accomplished at the conference, thanks to the untiring efforts of both, the participants and the organisers.

The S.W.O. is funded mainly by the membership fee. The members, approved by the Executive Committee, pay life membership fee: Rs. 100 and annual fee, Rs. 10.

Women's organisations are requested to keep us posted about their activities, send us their programmes, objectives, resolutions and uptodate information in this regard.

Helping the blind

Training in basic reading, writing, general education, and other vocations like knitting, weaving, flower-making and gardening is imparted by trained personnel by the Pakistan Association of Blind. The centre charges nothing from its trainees, who may be of any age, between 15 to 50 years old.

Those interested may contact at: Plot No. ST-100, Sector No. 11/L, opposite police station, New Karachi (phone: 650432), from 9.00 a.m. to 3 p.m., on any working day except Fridays and public holidays.

Light up my life

... and the Deaf

At ABSA (Anjuman Behbood-e-Samat-Atfal), a charitable institution which runs a school for deaf children, besides extra curricular activities, like coaching boys at cricket, organising educational tours and pleasure trips, typing, cutting, sewing and cooking, facilities, such as medical check-ups, hearing aids, milk, ovaltine, biscuits, and free text books are provided from a budget raised entirely through donations.

A recent achievement is an Audiometer which tests the hearing ability, and a group hearing aid (for 12 children), donated by a philanthropist. Office address: ABSA, 26-C, National Highway, Korangi Road, Defence Housing Society, Karachi.

