

# ICWA LETTERS

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SOUTH ASIA

*Leena Z. Khan is an Institute Fellow studying the intersection of culture, customs, law and women's lives in Pakistan.*

## Glimpses of a City by the Sea

By Leena Z. Khan

*"No nation can rise to the heart of its glory unless your women are side by side with you. We are victims of evil customs. It is a crime against humanity that our women are shut up within four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live. You should take your women along with you as comrades in every sphere of life."*

– Speech given by Mohammad Ali Jinnah in 1944 at Aligarh University

MAY 15, 2001

KARACHI, Pakistan—Since Pakistan's creation in 1947 the status of women has been hotly debated in political, legal and social context among scholars, jurists, lawyers, politicians, sociologists and *maulvis* (male Islamic clerics). The current status of women in Pakistan is by no means uniform, and conditions vary depending on educational background, class and geographical location. I have chosen to explore and study the women's movement in Pakistan from various angles, from the early days of women's participation in the movement for an independent Pakistan to the current social and legal hardships suffered by Pakistani women, to the work of individuals, community development groups and NGOs in the areas of women's economic, legal and social development.

For the third time since independence, martial law was reinstated in Pakistan in 1977 by General Zia ul-Haq's military coup d'état. General Zia introduced the *Hudood Ordinances* in 1979 and the *Qanun-e-Shahadat* (Law of Evidence Order in 1984) as a part of his Islamization of Pakistan. Zia relied on Islamic values to legitimize his regime and consolidate his hold on power. These Ordinances amended the existing Pakistan Penal Code and enforced traditional Islamic *Shariah* punishments for adultery, rape, prostitution, theft, alcohol consumption and the bearing of false testimony. These laws undermined women's status, curtailed their ability to prove rape and protect themselves from charges of adultery.<sup>1</sup> Over the course of my next several newsletters, I



*The author in front of her annex in the Pechs area of Karachi*

<sup>1</sup> Ayesha Khan, "Women and the Pakistan Government," Gender Unit, UNDP, Islamabad, July 1998.

will be providing a more detailed political overview of Pakistan's history, the collusive role of military and politics, and the impact they have had on the present status of women.

After reading about the *Hudood* Ordinances, I became interested in exploring the living realities for Pakistani women today, 22 years after the passage of these laws. I had also discovered from my readings and discussion with activists that the women's movement took off in the early 1980s, largely as a result of these laws. Over the next two years I hope to place the current women's movement within a larger context of culture, customs and law, as my inclination is to look at law, as most things, from the perspective of people's everyday lives.

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I landed in the port city of Karachi, Pakistan's commercial center, in the middle of April, which is also the beginning of the most hot and humid time of the year. I had visited the country once 11 years before, for one month for a family reunion. I was born in Pakistan and had grown up speaking both English and *Urdu*<sup>2</sup> with my family, who had emigrated to the U.S. in the early 70s. I still have a few extended family members living in Pakistan.

I was met at the Karachi international airport by an aunt. I had seen her a few times over the past several years during her three visits to the States. She warmly received me and whisked me to her home, where I was greeted by more relatives whom I *hadn't* seen in years. After a large breakfast, *chai* (tea) and endless questions about our family in the States, my aunt asked me about what brought me back to Pakistan. As I had not given her any details about the fellowship, she was understandably puzzled about my choice to leave my job as an immigration lawyer in the States to come to Pakistan for two years. She jokingly remarked, "Most Pakistanis are desperately trying to leave this country for America, but you have decided to come back!"

I explained that I had come to Pakistan to explore issues surrounding gender inequality, as well as the efforts being made by women's groups, NGOs and indi-

viduals toward the improvement of the status of women. My aunt, who follows Pakistani politics carefully and served in the Pakistan government as the Deputy Controller of Civil Defense of Sindh province from 1951 to 1988, agreed that there were many problems for women in Pakistan, including dowry deaths, *karo kari*,<sup>3</sup> police intimidation and domestic violence. She also cautioned me that these were difficult issues, and that I should be very careful in conducting my research. I assured her that I had put much thought and preparation into my fellowship, and that I would use my best judgment when dealing with these sensitive issues.

My aunt also pointed out that there were many other issues of importance facing Pakistan today. She told me about the severe water scarcity in the Sindh<sup>4</sup> province, resulting in city-wide protests in Karachi. She also complained about load-shedding, where the electricity is turned off by the municipality in various parts of Karachi anywhere from 15 minutes to five or six hours at a time due to a city-wide power shortage. There was also the



*My great aunt, Mrs. Rashid Abano Izhar Abbas*

menacing problem of sectarian and religious violence. She told me that ethnic and sectarian clashes had plagued Karachi in the mid 1990s, when up to 200 people were being killed every month.<sup>5</sup> Although political and ethnic tensions have eased in recent years, a few weeks after my arrival, sectarian violence resurfaced again in Karachi,

<sup>2</sup> *Urdu*, Pakistan's national language, sounds like Hindi (spoken in North India). Urdu is written in a modified Persian script.

<sup>3</sup> *Karo kari* refers to the honor killings where the victims are accused of illicit sexual relationships (*karo* being the man, *kari* being the woman).

<sup>4</sup> A schism in Islam occurred soon after the death of the Prophet Mohammad. When the Prophet's son-in-law, Ali, was assassinated in 661 his followers and descendants formed the Shia sect. In the year 680 a chance for reconciliation was lost when Ali's surviving son and the prophet's grandson, Husain and his male relatives were killed at the Battle of Karbala in Iraq by Sunni partisans. Today, about 20% of Muslims in Pakistan are Shia, 77% Sunni, and the rest Ismaili and smaller sects.

<sup>5</sup> Sindh province is the southernmost province of Pakistan. Sindh has a rich cultural heritage, especially in music and the visual arts. Sufism pervades cultural life throughout the province. Abdullah Shah Ghazi, one of the most revered Sufic Sindhi saints, is buried at the *ziarat* in Karachi, Sindh's capital.

Leena,

I'm working on the map that will go here

Ellen

this time between intra-Sunni groups based on Deobandi and Bralevi schools of thought<sup>6</sup>, provoked by the killing of Maulana Qadri (leader of the Sunni Tehrik, the flag-bearing organization for the Sunni Bralevis in Pakistan). My aunt told me that militant Sunni groups, which had previously carried out armed strikes against the Shia sect, were now targeting rival Sunni organizations. The killing capped months of tension between the Bralevi and Deobandis on issues ranging from control of mosques to the collection of donations in Karachi. While the killing of Maulana Qadri was the first high-profile intra-Sunni case, the sectarian tension between Sunnis and Shias in the country had left at least 450 people killed in at least 125 cases of religious terrorism since the military takeover of Pakistan in 1999.<sup>7</sup>

I also asked her about the influx of Afghan refugees into Pakistan and what most Pakistanis thought about the Taliban. During Afghanistan's occupation by the Soviet Union, Pakistan gave refuge to over three million refugees. Presently, 2.1 million Afghans are living in Pakistan according to Interior Minister Moinuddin Haider.<sup>8</sup> My aunt explained that Pakistan is trying to stem a rising tide of refugees from its western neighbor, citing security and resource constraints. I later learned that the

UN and Islamabad are at odds over the refugee issue, with the latter insisting that camps be opened in Afghanistan for those displaced by the war and the worst drought in 30 years. With the international community closely watching, Pakistan has recently denied giving arms to the Taliban.

I asked her whether she believed the Taliban was a threat to Pakistan's security. She did not think so, but said that one never knows; anything is possible in Pakistan. "Most educated, urban Pakistanis do not support Taliban-type thinking, she said. "I personally do not know anyone who agrees with their position on women and ethnic minorities. Such an oppressive government confining women to their homes would never survive in Pakistan. Religious political ideologies have generally not sat well with most Pakistanis. There would be too much protest if such a movement would take place in this country."

\* \* \* \* \*

Karachi is still standing despite years of sectarian violence, military takeovers, a refugee crisis, lack of rainfall over the past three years, constant power shortages and severe water scarcity. Although public morale seems to

<sup>6</sup> Deoband and Bareilly are cities in India, where these two groups can trace their origins.

<sup>7</sup> *The News*, 'Jihad veterans add violence to intra-Sunni rift,' Monday May 21, 2001.

<sup>8</sup> *Dawn* Newspaper, "Entry Points For Refugees To Remain Closed," May 12, 2001.



*Atwar Bazaar, held on every Sunday in various parts of the city, where hundreds of vendors display their wares.*

be generally low, Karachiites have found a way of compartmentalizing these problems in order to carry on with everyday life. This is understandable as people have learned to live with these daily frustrations and with the police and government turning a blind eye to local problems.

Each day in Karachi starts with a jolt, from the moment I step out into the heat and dust of the city, to hearing the blaring cries of horns and Hindi music, to riding in a loud and multi-colored motor-rickshaw (three-wheeled contraptions that are slowly asphyxiating Karachiites). Though bumpy and uncomfortable, a ride in a buzzing motor-rickshaw is an experience worth having and is a much cheaper way of traveling than by taxi.

The first Sunday after my arrival, I hailed down a rickshaw-wallah and asked him to take me to the Atwar<sup>9</sup> Bazaar on Khyaban-e-Ittehad, one of the main thoroughfares in an area of Karachi known as Defense. At the bazaar, covered in colorful shamianas (cloth canopies) and sprawling over several acres, I found fresh fruits and spices, pottery and traditional handicrafts, household items, beautifully dis-

played fabrics and cotton clothes and vendors selling *nimbu paani*<sup>10</sup> and *ganay*<sup>11</sup>. Every conceivable item can be found at the Atwar Bazaar for the tireless explorer. Prices for items such as a *shalwar kameez*<sup>12</sup> were much lower than those in regular shops, but bargaining is still expected and is as much a part of the experience as the great finds themselves.

Feeling a rush after successfully bargaining down the prices on various household items and a *shalwar kameez* made of *lawn* (pure, lightweight cotton), I hopped into another rickshaw and headed to *Botal Gali* (Bottle Lane), which is famous for vendors selling items from recycled bottles, to perfumes, to oils. This peculiar little lane is easy to miss, and the driver had some difficulty locating it. Nonetheless, it was worth the bumpy ride, and I spent a delightful afternoon wandering through shops filled with bottles of every size and shape imaginable.

\* \* \* \* \*

After exploring Karachi for a few days, I still faced



*Botal Gali, where new and recycled bottles of every shape and size can be found*

<sup>9</sup> Atwar Bazaars, translated as Sunday Bazaars, are held all over the city every week. Originally Juma (Friday) Bazaars were held every Friday which used to be the weekly holiday. I was told by a friend that they became so popular that Atwar Bazaars soon followed.

<sup>10</sup> Nimbu paani, or 'fresh lime' is a thirst quencher, made of crushed ice, juice of fresh limes, salt, sugar and soda water.

<sup>11</sup> Sugar-cane juice.

<sup>12</sup> Shalwar kameez, is traditional Pakistani clothing for men and women. It consists of a loose, knee-length shirt worn over baggy trousers that are gathered at the waist.

the monumental task of finding a place to live. It doesn't take long to figure out that in Pakistan, just about everything needed for survival hinges on one's connections, from opening up a bank account (at most Pakistani banks one needs to have a current customer make a recommendation for a new customer to open up an account), to buying a refrigerator (old customers can help in bargaining down the price significantly), to finding a driver, to finding a place to call home. In fact, the more people you know, the easier life your life will be. Within a few weeks after my arrival, thanks to some familial connections, I found a lovely annex, located on the property of the owner, in PECH Society (Pakistan Employees Co-operative Housing Society), one of the oldest and most historical neighborhoods in Karachi. Most homes, including this one, have a *chowkidaar* (caretaker / watchman) living on the premises, who maintains and guards the property.

Finding a place to live was half the battle. Being of Pakistani origin, I had the added dimension of dealing with the cultural aspect of being a single Pakistani woman living alone. Even my aunt, who is fairly progressive-minded, was somewhat alarmed and puzzled when I told her that I would be living on my own. "Why would you want to live alone, when you have a home here? What will people think when they hear that a single Pakistani female is living alone? Won't you be scared?" I was ready for these questions, and had carefully prepared my answers. I appreciated and understood her concerns. It is indeed unusual for a single Pakistani woman to live alone, as life in Pakistan is based on an extended-family system. I explained that due to the nature of my fellowship, my schedule and traveling, having my own place was essential. I reassured her that the place I had found was fully secure and belonged to a family friend. After promising to visit her regularly she finally came around.

Nearly everyone I met had some kind of reaction upon hearing that I was living on my own, from raised eyebrows, to individuals questioning my decision, to my aunt's concern over what people might say, to—finally—a friend reassuring me that I wasn't the first woman to live alone in Karachi and that I would be fine. It's the latter viewpoint I have drawn strength from as I plunge



*Mohammad Ali Jinnah's Mausoleum, the Qaid-e-Azam believed that Pakistan should be a homeland for Muslims, with a secular government. With respect to religion the Qaid-e-Azam said religion "is no business of the State."*

into the challenge of single life in Karachi. Living alone was something that was easy and normal in the States. But in Pakistan, due to social constraints, I went through a period of doubt, and questioned if my choice was culturally inappropriate. I did not have any clear answers, but followed my instinct, which told me to go forward with my decision despite what others were advising. I found myself in the peculiar position of defending and justifying my choice. I now laugh to myself when I think that at one point I was even philosophically explaining to family and friends that there is an element of risk in nearly everything one encounters in life, but that I was hopeful that the risk would be minimized so long as I did not publicize my living arrangement.

\* \* \* \* \*

After settling into the annex I visited the *Mazaar-e-Quaid-e-Azam*, or Mohammad Ali Jinnah's Mausoleum. The monument, erected in honor of the country's founder, Mohammad Ali Jinnah (also called the *Quaid-e-Azam* or Great Leader), is a dome-shaped structure made of white marble. Over the years I had heard my grandfather speak with high reverence of Mohammad Ali Jinnah, who believed that Pakistan should be a homeland for Muslims, but that the government should remain secular. This belief was shared by Sir Syed Ahmad Khan, who had urged the Muslims of India to espouse modern education and who held the belief that there was no contradiction between Islam and the selective adoption of Western ways in order to 'modernize.' The Muslim awareness, initiated by Sir Syed and espoused by my grandfather and his con-



*Man and girl giving water to pilgrims at the shrine*

temporaries, led to the formation of the All Indian Muslim League in 1906. This movement eventually gave rise to Mohammad Ali Jinnah's vision of a non-theocratic Pakistan that emphasized Islamic principles of freedom of conscience, speech, emancipation of women, human dignity and tolerance. At the *Mazaar-e-Quaid*, I recalled my grandfather telling me that Jinnah envisioned a nation espousing not Islamic law, but rather the spirit of Islam.

The following day I visited another *mazaar* or pilgrimage site, this time not of a political figure, but rather that of one of the most revered spiritual leaders of Sindh province, Abdullah Shah Ghazi. The *Mazaar* of Abdullah Shah Ghazi, located on a hillock above Clifton Beach in Karachi, is the burial site of this Sufi saint.<sup>13</sup> The green-domed monument can be seen for miles and has hundreds of devotees flocking every day to offer *fateha* (prayers). At the *mazaar* I was struck by the mix of devout Islam, local superstition and South Asian culture. I visited the *mazaar* on a Thursday evening, when the entire area comes alive with the sound of *qawwali*<sup>14</sup>, a highly popular form of devotional poetry and music. Many of the pilgrims seemed in awe

lieve cures the sick and ailing.

As I was leaving the *mazaar*, I approached a man who had set up shop under a small tent and had various religious relics and stones nearby. His name was Javaid Akhtar and he offered to read my palm. In the spirit of



*Palm reader Javaid Akhtar*

<sup>13</sup> Sufism has been described as the mystical side of Islam: a Sufi is an Islamic mystic. The original Sufis were purists, seeking unity with God through direct experience by means of music, dance or poetry. The early Sufis of the Indo-pak subcontinent were successful missionaries, and managed to convert a large number of Hindus to Islam, partly because of their tolerance of other belief systems. It was largely the result of the Sufis, not the Arab armies, that Islam spread to South and Central Asia.

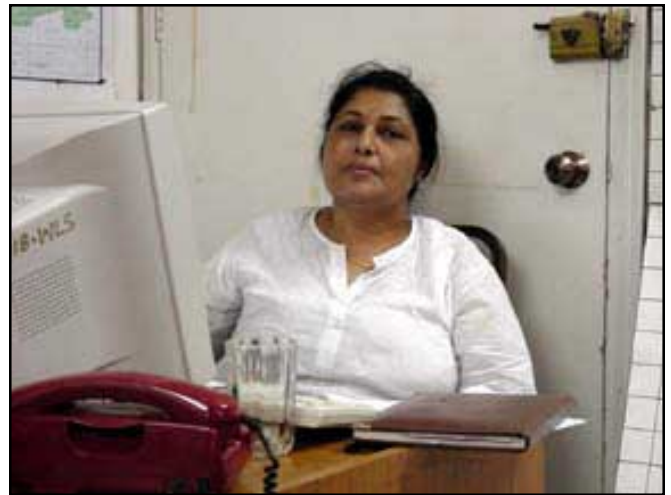
<sup>14</sup> *Qawwali* is a kind of mystical devotional music, with roots in the Indo-Pak subcontinent, which often produces a trance-like state in many listeners. The *qawwali* was introduced by early Sufi and Hindu preachers, and played an active role in converting locals to Islam in the ninth and tenth centuries.

being at the *mazaar* I decided to have it read and gave him a few rupees. As I got up to leave he handed me a small stone called *aqeek* (carnelian) which he said brings good luck and protects travelers.

Indeed, one of the most striking aspects about Pakistani culture and society is the role that religion, mixed with local culture, plays in the day-to-day lives of people. Religious events, each with their own rituals and ceremonies, structure the year. I arrived in Karachi during the Islamic month of *Muharram*, which is revered and observed by the *Shia* sect of Muslims. Shortly after my arrival, my aunt invited me to a ladies' *majlis*, or prayer service, where followers of the *Shia* faith gather to mourn the martyrdom of Imam Husain (the grandson of the Prophet Muhammad) which took place at the Battle of Karbala in Iraq over 1400 years ago. A central aspect of the ladies' *majlis* was its participatory aspect for the women in attendance. Women reenact the Battle of Karbala through narrative, storytelling and recitation of the *nauha*, *marsiya* and *soz* (lyrical dirges lamenting the death of Imam Husain).

The *majlis*, although a deeply religious event, bridges the realm of the social and the spiritual. The social interaction that the *majlis* provides is often unattainable in any other form for many *Shia* women. My aunt expressed to me that coming to the *imambara* for her was to allow her a break from her daily routines and chores, giving her a space which was completely her own. At a *majlis*, she said, she experienced a sense of *sukoon*, or peace and communion.

Each *majlis* I attended focused on the family of the Prophet. The *zakira*<sup>15</sup> reminded the listeners to follow the example of Prophet's family, in particular to Hazrat Zainab and Hazrat Fatima-Zehra, the granddaughter and daughter of the Prophet, respectively. She reminded the gathering about the importance of women in Islamic history. After the *majlis*, I asked the *zakira* about the significance of these women in Islamic history for Pakistani women. She offered to drive me home, and on the way became very animated as she began to explain to me the significance of these historical figures for women today. "Women today must continue to follow in their footsteps and demand our rights, as they did 1400 years ago. The Prophet, she continued, "elevated the status of women by giving them rights that were given to women in the West only in the last one hundred years. These women made important political decisions and fought in battles. Our society may be corrupt today, but the problems are not because of the religion. Did you know that the Prophet had only one child? A daughter. If God disliked women, as many men would like us to believe, then He would have given Him a son. But He did not. Women have a lot more sense than most men do. But women must educate themselves in all areas of life, and in particular Islam. They cannot advance in this society until they know what



their rights are. Many of our women lack this confidence because no one has given them a chance."

She promised to give me literature on the rights of women from an Islamic perspective the next time I saw her. She asked me where I lived. When I told her about my living arrangement she said, "You are very brave, and your bravery comes because you are educated. This is your strength." She wished me success in my endeavors and said "may Allah bless you" as she drove away.

I found this sentiment echoed by several women I met. Nearly every Muslim woman I encountered believed that Islam had given women rights, but added that those rights have been misinterpreted by patriarchal thinking, religious clerics and political leaders. I spoke with Nighat Taufiq, the program officer in the legal-training department at *Shirkat Gah*, a women's resource and support center in Karachi, about women's positioning from an Islamic context. She felt that women in Pakistan have been disadvantaged by history and politics, not by religion itself. "All these problems for women today started because of General Zia. Karachi used to be one of the safest cities, but now women are made to feel very self-conscious. For example, before Zia, the red light area in Karachi was confined to one place. Men knew exactly where to go. After Zia came, he tried to bring Islam to Pakistan. All of the prostitutes from the red-light area were forced to scatter to various parts of the city. This made it very bad for other women and has made women very uncomfortable about going anywhere by themselves. I am not saying that having a red-light district was a good thing, but the perception men have of women has changed for the worse."

I asked Nighat if she considered herself a Muslim. "Yes, definitely" she replied. "Islam is a very fair religion for women. Unfortunately, men have used Islam in this country to fulfill their own agendas. So when it is convenient for them, they will cite Islam to control women."

<sup>15</sup> A *zakira* refers to a women who recites the *majlis*.

She continued, "In addition to Islam, I also practice Buddhism (She laughed). I love it because it's a very peaceful religion. Islam also teaches peace, but we have forgotten that. I believe that the Buddha was also a Prophet. And why not. After all, why should all the prophets be from Arabia? The Qu'ran also states that there have been thousands of prophets."

Neither of the women I met felt the need to reject their religiosity. Both the *zakira* and Nighat had an inwardly focused relationship with religion. Neither woman attributed any disadvantages of being a woman as being ordained by or stemming from Islam or religious dictates. Both women emphatically defended their religion, and believed that religion had a central role in their lives.

The confluence of culture, customs and laws have had direct implications for women's day-to-day realities, often resulting the ironies of women defending Islam as a religion liberating women, and men using Islam to enforce existing patriarchal structures. These accounts of women's experiences with religion suggest that religion interwoven with cultural tradition plays a multi-layered role in women's lives and deserves further exploration.

Faith is indeed is what most people rely on in this city, where the power can go out at any time for hours at a time, where water may stop running, where people cross the roads without looking in the face of oncoming cars, trucks, rickshaws and buses, and where entire thoroughfares are shut down for a whole day, creating traffic jams, so that a religious procession can take place. With such occurrences considered to be the norm it is not surprising to hear most Pakistanis say, "*Allah malik hai*" (God is looking after us). □

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## INSTITUTE OF CURRENT WORLD AFFAIRS

### Fellows and their Activities

#### Shelly Renae Browning (March 2001- 2003) • AUSTRALIA

A surgeon specializing in ears and hearing, Dr. Browning is studying the approaches of traditional healers among the Aborigines of Australia to hearing loss and ear problems. She won her B.S. in Chemistry at the University of the South, studied physician/patient relationships in China and Australia on a Thomas J. Watson Fellowship and won her M.D. at Emory University in Atlanta. Before her ICWA fellowship, she was a Fellow in Skull-Base Surgery in Montreal at McGill University's Department of Otolaryngology.

#### Wendy Call (May 2000 - 2002) • MEXICO

A "Healthy Societies" Fellow, Wendy is spending two years in Mexico's Isthmus of Tehuantepec, immersed in contradictory trends: an attempt to industrialize and "develop" land along a proposed Caribbean-to-Pacific containerized railway, and the desire of indigenous peoples to preserve their way of life and some of Mexico's last remaining old-growth forests. With a B.A. in Biology from Oberlin, Wendy has worked as communications coordinator for Grassroots International and national campaign director for Infact, a corporate accountability organization.

#### Martha Farmelo (April 2001- 2003) • ARGENTINA

A Georgetown graduate (major: psychology; minor, Spanish) with a Master's in Public Affairs from the Woodrow Wilson School at Princeton, Martha is the Institute's Suzanne Ecke McColl Fellow studying gender issues in Argentina. Married to an Argentine doctoral candidate and mother of a small son, she will be focusing on both genders, which is immensely important in a land of *Italo/Latino machismo*. Martha has been involved with Latin America all her professional life, having worked with Catholic Relief Services and the Inter-American Development Bank in Costa Rica, with Human Rights Watch in Ecuador and the Inter-American Foundation in El Salvador, Uruguay and at the UN World Conference on Women in Beijing.

#### Gregory Feifer (January 2000 - 2002) • RUSSIA

With fluent Russian and a Master's from Harvard, Gregory worked in Moscow as political editor for *Agence France-Presse* and the weekly *Russia Journal* in 1998-9. He sees Russia's latest failures at economic and political reform as a continuation of failed attempts at Westernization that began with Peter the Great — failures that a long succession of behind-the-scenes elites have used to run Russia behind a mythic facade of "strong rulers" for centuries. He plans to assess the continuation of these cultural underpinnings of Russian governance in the wake of the Gorbachev/Yeltsin succession.

#### Curt Gabrielson (December 2000 - 2002) • EAST TIMOR

With a Missouri farm background and an MIT degree in physics, Curt is spending two years in East Timor, watching the new nation create an education system of its own out of the ashes of the Indonesian system. Since finishing M.I.T. in 1993, Curt has focused on delivering inexpensive and culturally relevant hands-on science education to minority and low-income students. Based at the Teacher Institute of the Exploratorium in San Francisco, he has worked with youth and teachers in Beijing, Tibet, and the Mexican-American agricultural town of Watsonville, California.

#### Peter Keller (March 2000 - 2002) • CHILE

Public affairs officer at Redwood National Park and a park planner at Yosemite National Park before his fellowship, Peter holds a B.S. in Recreation Resource Management from the University of Montana and a Masters in Environmental Law from the Vermont Law School. As a John Miller Musser Memorial Forest & Society Fellow, he is spending two years in Chile and Argentina comparing the operations of parks and forest reserves controlled by the Chilean and Argentine governments to those controlled by private persons and non-governmental organizations.

#### Leena Khan (April 2001-2003) • PAKISTAN

A U.S. lawyer previously focused on immigration and international-business law, Leena is studying the status of women under the "Islamization" of Pakistani law that began in the 1980s. Born in Pakistan and immersed in Persian and Urdu literature by her grandfather, she is a Muslim and holds a B.A. from North Carolina State University and a J.D. from the University of San Diego.