

Study on the Role of Media, NGOs and Civil Society in Promoting Pluralism in Pakistan

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Abstract

The research paper highlights the role of Media, NGOs and Civil Society in promoting pluralism and diversity in Pakistan. Contributions of these organizations in stressing human values such as liberty, equality, brotherhood, religious bonding, etc., beside its role in the social and economic development of Pakistan has been focused through the review of related literature. Media, Non-Governmental Organizations and Civil Society Organizations are the key development sectors, which have played an important role in Pakistan for advocating civil rights for the social and economic development in the urban and rural communities of Pakistan. Pluralism and good governance are key prerequisites that facilitate human progress covering all dimensions of human existence. Dialogue, inclusiveness and tolerance are tools for facilitating a growing body of commonly held values. There is copious scope for the civil society sector to work through independent media to promote pluralism. The cultural ties among the people of Pakistan, particularly on the basis of religion must be promoted to combat elements such as terrorism.

Keywords: Media, NGOs, Civil society, Pluralism, Pakistan

Introduction

According to the World Bank¹, NGOs are private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services or undertake community development. Nongovernmental organizations play important growing roles in developed and developing countries. They shape policy by exerting pressure on governments and by furnishing technical expertise to policy makers. They foster citizen participation and civic education.²

Civil society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy

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and power.³ Such organizations will have diverse forms, goals and purposes, but all have the potential to improve the quality of life of the citizens in the countries where they operate.⁴

NGOs contribute to civil society by promoting pluralism and diversity, advancing arts and science, promoting culture, motivating citizens to engage in civic life, providing services and creating an alternative space from the state for reflection on key social, political and economic issues.⁵

Role of NGOs and Civil Society in Promoting Pluralism in Pakistan

Non-Governmental Organizations and Civil Society, both are the key development sectors, which have played an important role in Pakistan for advocating civil rights for the social and economic development in the urban and rural communities of Pakistan. Few of the NGOs and civil societies are working for the areas of development, which includes community development, education, employment, ending corruption, empowering women, healthcare, good governance, etc., while others are working to support rights and freedom of the citizens of Pakistan such as security rights, legal rights, social rights, human rights, particularly women and children rights, tolerance, pluralism, promoting non-discrimination, justice and religious freedom. [See: Appendix 1]

Pluralism is based on moral values, religious beliefs, cultural identity, diversity, civilizations and the social behavior of individuals in a society. Throughout the world, many NGOs and Civil Society Organizations are working to promote tolerance, peace and diversity in local communities.

In an interview with the Pakistan and Gulf Economist to mark the occasion of the Silver Jubilee in March 1983, His Highness the Aga Khan said in part ...there is great diversity within the Muslim populations of the world; they are from different ethnic backgrounds, different languages, different cultural heritage, and so long as all segments of the Islamic world are healthy, lively and creative, that diversity is a source of strength and not weakness.⁶

Civil society is the most diverse and the least well understood. These organizations need to reach for the highest levels of competence to justify their support... Capacities for management, programme design and implementation, fund-raising and self-study and evaluation need to be strengthened.⁷

Islam is an advocate of Pluralistic society and our beloved Holy Prophet (SAW) by setting up an Islamic State at Medina set the best example of Pluralistic society. He sets the best model of pluralism by serving humanity and by spreading the message of peace to the world.

Islam's social, moral, cultural and historical traditions allow pluralism. They allow equality on the basis of citizenship; freedom for all kinds of views.⁸

Pakistan was founded on the ideology of Islam. She is an immensely pluralistic society and country characterized by religious, sectarian and ethno-lingual diversities. The historic and more recent migrations have immensely contributed to Pakistan's socio cultural, religious, and ethnic pluralism.⁹

The pluralist character of society in Pakistan draws upon the existence of four historical ethno-linguistic communities. All these communities have their distinct linguistic, historical and geographical identities which have become an essential part of their political expression in an organizational, electoral or agitation context.¹⁰

If we look into the history of Pakistan, our country was founded on democratic basement. Initially, both modernist and traditionalist sectors openly accepted pluralism. The democratic and pluralistic part of the founders' vision was lost when Ayub Khan captured power. He was in view that we can move ahead only through economic development managed by benign authoritarianism. But the anti-Ayub movement was soon launched by civil society to restore democracy in Pakistan. The movement shaped the political outlook and progressive agenda of Zulfikar Ali Bhutto. Pakistan's progressive decade from the anti-Ayub movement to Bhutto's overthrow was the best example of ideological pluralism, but today, the vision of pluralism is lost in violence, terrorism, suicide bomb attacks, etc. Our country can only progress if we accept diversity, liberal ideas, free debate and free media¹¹; this is the only possible solution to revive peace in our multicultural society.

Pakistani society is strongly associated with its traditional values which provide a strong foundation for the kind of norms promoted by a large number of Civil Society Organizations.¹²

In Pakistan, NGOs are one of the main civil society institutions that provide support to the communities to analyze their potentials and opportunities and help them to improve the quality of life of the people. Non-governmental organizations have existed in Pakistan since independence in 1947 but in the beginning, their main motive was to work for solving the initial difficulties faced by Pakistan at the time of independence. Gradually, NGOs moved their interest to work for the social welfare of people. During the last few decades, the concept of pluralism has surfaced in Pakistan and few notable NGOs and civil societies are working to promote it with zeal. To promote cultural diversity, these organizations are productively working to promote religious, cultural, legal, community pluralism in Pakistan.

The ultimate objective of NGOs is to make substantial contributions toward the creation of more stable global community. Mostly NGOs work for Peace Education, Environmental Protection, Human Rights and Disarmaments and Arms Control. The fact is that sustainable development is a global issue. In Pakistan, NGOs have contributed to sustainable development in many ways¹³ besides addressing other issues such as poverty, illiteracy, health care facilities, etc.

NGOs in Pakistan are involved in social development and have continually learned from the experiences of the world in the field of crises, disasters, and other events management. These NGOs are playing a vital role in managing, creating, and disseminating information, ideas, and solutions for rehabilitation and social development.¹⁴

According to the study of the Asian Development Bank¹⁵, some NGOs in Pakistan have played an important role in creating awareness of issues such as human and legal rights, women in development, and over population. Others have provided badly needed services such as health care, water and sanitation, and employment opportunities to underdeveloped areas. NGOs have helped change national perceptions and policies concerning sustainable development... Recent literature on NGOs has suggested that although NGOs and CBOs do not perform as effectively as had been assumed in terms of poverty reduction, cost-effectiveness, sustainability, people participation, gender equity, and innovation, they can still provide these services more cost effectively than the Government.

Pakistan is currently facing many crises. From racial discrimination to the threat of terrorism, the country is trapped under many loopholes. At this crucial time, NGOs and Civil Society Organizations are working hard as a mediator to provide positive image of diversity to the citizens of Pakistan as well as to the world. Liberal democratic values are also advocated by NGOs and CSOs. There are many controversial issues of religion and discrimination of different cultures in Pakistan. In order to provide understanding and to develop sense of brotherhood, equality and to accept diversified culture, few of the NGOs are regularly arranging awareness programs in order to provide freedom of speech and to welcome open dialogue about inter-faith, while the other NGOs are working for promoting human rights and trying to break the barriers of discrimination from Pakistani society. The involvement of NGOs and CSOs in the social welfare of the citizens also promotes pluralistic society. NGOs and CSOs are providing equal protection, rights and dignity to all the religious, ethnic and cultural groups in Pakistan. Besides health, education and basic necessities,

NGOs and CSOs are also advocating the rights of women, children and protect them from violence and threat.

There are few Faith based communities like Church World Service and The United Religions, who are playing exemplary role in interfaith cooperation by promoting pluralism for the better functioning of a civil society.

Pakistan is an Islamic state where pluralism is promoted for the moral growth. We have an example of rights of minorities. According to the Constitution of Pakistan, Government of Pakistan, minorities are provided with their rights and basic freedom and democracy is guaranteed by the constitution of 1973.¹⁶ But in Pakistan, there are clashes between the cultural and religious civilizations. In many sense, those who worked for the rights of minorities and to build bridges between religions in Pakistan, are subjected to murder.

The rights of minorities are often violated in Pakistan. According to the report of Pakistan Christian Post, one of the NGOs in Pakistan, Human Rights Focus Pakistan (HRFP) protested against the rights of minorities and for the religious liberty and lobbying with all powers of minorities for their human rights & equality, against discriminations in Pakistan. They also raised their voices against the brutal assassination of Salman Taseer of Punjab.¹⁷

Another shocking news spread in our country when, Federal Minister for Minority Affairs, Shahbaz Bhatti, was brutally murdered by unidentified assailants.¹⁸

A petition was also filed by CSOs to promote pluralism in Pakistan. The extract from the petition was: We support tolerance, freedom, and respect for all religions in Pakistan, including freedom of worship for all Pakistanis without oppression, harassment, attacks, or violence. We stand united for pluralism and united for the universal human rights allowing such freedom of religion, freedom of worship, and freedom of conscience for all people in Pakistan. We call upon the Pakistan government and the people of Pakistan to respect such diversity of religious views and protect such freedoms that are the inherent universal human rights of all people. We stand united in pluralism, with respect and love for our fellow human beings.¹⁹

After 9/11, the Image of Islam was highly affected. In order to combat terrorism and to promote pluralistic aspects of peace and tolerance in Pakistan, NGOs and CBOs are working effectively to fight against terrorism through dialogues with Ulemas and by initiating awareness campaigns.

The best example is of the Advocacy with Ulemas on Peace and Tolerance in Pakistan, which aims to utilize the support of religious

clerics in arresting the growing spread of extremism, militancy and terrorism.²⁰

UN Information Centre in Pakistan, in collaboration with the Liberal Forum Pakistan and the Human Rights Commission of Pakistan, organized a one-day Conference of Non-Governmental Organizations where the NGO representatives adopted the following joint statement: "We, as Pakistani NGOs, are fully supportive of the efforts of the United Nations to promote human security and dignity. We can achieve these objectives through equitable social and economic order; global harmony by working for peace; achieving universal primary education; transparency in policies and their implementation; and gender equality and empowerment. We believe that objectives and ideals of the United Nations can only be promoted by a return to international pluralism and multilateralism."²¹

The Human Rights Commission of Pakistan (HRCP) said the separation of religion from the state would promote unity in a pluralistic society like Pakistan. Participants said the government should protect the rights of the minorities as they were a part of the state. The participants said regional languages must be accepted as national languages and the state must ensure their promotion. The participants recommended the deletion of all religion-based provisions of the Constitution, such as Article 2, 2A and 203, Government of Pakistan, which they said divided the citizens on the basis of their beliefs.²²

Aga Khan Development Network initiated Civil Society Program from 2006-2008.²³ The programme sought to achieve five main outcomes: A better baseline of information about the civil society sector, which will be updated on a regular basis; AKDN more systematically working with and building the capacity of an increasing number of high quality and sustainable CSOs; A better appreciation by government, business, CSOs, and citizens in each country of the need for integrity, ethics and good governance in the management of the country's future, and a determination to apply such principles; Better understanding on the part of government of the comparative advantage of CSOs leading to mutually advantageous collaboration between them, and the creation of an enabling environment for CSOs; Better understanding on the part of businesses about the usefulness of programmes of corporate social responsibility.

Civic forces are fighting their own separate, individual battles. We need to initiate dialogue to create link. Whether they come from middle-class or they come from political groups or they come from the judiciary or they come from media or academia or women activists; they need to develop bridges. The civil societies in countries like Pakistan

should establish relationships, associations and bridges with civil societies elsewhere.²⁴

“Civil society can help weave culture of peace, tolerance and pluralism. A generation tutored in the language of dialogue and friendship can make a meaningful change in the security regime and lives of people. Civil society initiatives provide us with a stable anchor to build confidence and trust within and amongst communities in South Asia, adding that these may serve as the building blocks of peace and security in the region. Civil society has played an active role in promoting and protecting human rights and thereby contributing to human security and conflict management. There is a need for civil society to weave a culture of discourse, peace, tolerance and pluralism.”²⁵ “The postcolonial ruling set-up in Pakistan left little space for non-state actors in the cultural, political, economic and religious spheres. However, the rise of the middle class and expansion of NGO-based social activity means that civil society is gaining strength. How far this can pose a challenge to the ruling dispensation in terms of promoting democracy and what would the latter's response would be depend on the social capital in the society; i.e. on the way the microstructures of interpersonal trust and shared norms influence the macrostructures of democracy.”²⁶

If pluralism is genuinely imbibed by state politicians and interest group leaders, it results in human prosperity, and in the reduction of conflicts. Pluralism and good governance are key prerequisites that facilitate human progress. Dialogue, inclusiveness and tolerance are tools for facilitating a growing body of commonly held values.²⁷

Role of Media in Promoting Pluralism in Pakistan

Media is the strongest means of communication. The diversity and pluralism of media of any country portrays their nation. There is not a single definition to describe media, as some consider it as means of communication, others term it as a reflection of the society, some define it as a tool to influence the masses while the other say it is the voice of the masses.

Media moulds the perception of people and also addresses socio-political and development issues. In today's era of globalization, media has tried to create a strong bond in people's heart by linking them to the outside world by highlighting true issues. Media have a genuine interest in nurturing civil society and in promoting a tolerant, pluralistic, and democratic culture.

According to the Asian Development Bank, numerous journalists, newspapers, and media activists regularly cover social evils,

matters of injustice, human rights abuses, and issues of exploitation. Their contribution to enhance democratic reform and organize resistance against the ruling elites who on a historical analysis do not intend to substantially support civil society (implying decentralization of power, strengthening of civil political institutions, independence of judiciary, egalitarian power sharing, safeguarding of human rights and the rule of law, evolution of critical opinion, civil administration and mechanisms against state control) is almost unnoticed by the international community.²⁸ Media pluralisms have steadily grown in Pakistan since the country decided to open up the airwaves for private ownership in 2002.²⁹ Asia Pacific Broadcasting Union, believes that the content of media in Pakistan expresses the rich pluralism and liberalism of Pakistan's society, a facet that is rarely projected in overseas media which obsessively concentrates only on violence and terrorism to portray Pakistan as a hotbed of extremism. But it is also an undeniable fact that media is mis-interpreting news and creating political hatred among Pakistani. Moreover, the minor issues are sometimes presented in such a manner that it provokes public without any reason.³⁰

There are different opinions of people about media. Some believes that media is a voice of people which is educating others about the social, cultural, economic and politics issues, while the others believe that media is mis-using people and their main motive is to earn profit, rather exposing the realities of the world. A large portion of the Pakistani media is not promoting socio-cultural pluralism owing to which differences on the basis of social status, culture and political beliefs are increasing as well as the gap between the rural and urban areas is widening with the passage of time. Most of the realities are based on 'narrates', including the two-nation theory that caused the division of India. The media in Pakistan is not playing its proper role, as even though poverty and a lack of education, health and other basic facilities prevails in the society, the media sometimes does not portray the true story.³¹

In Pakistan, successive governments have remained unaware of the potential of the media to facilitate people-centred positive agendas. The public's right to know how the business of the State is conducted is not appreciated. In several cases, the state functionaries have also tried to "punish" journalists who went against certain powerful individuals. In return, the media people are also taking revenge from officials, political parties and companies by propagating false news in order to damage their image. Overall however, the government remains unaware of media power. Laws affecting media functioning are contested by journalist organizations. Today in Pakistan, the government has limited control

over the electronic print media. The private sector, as a source of advertisement to the print and electronic media, does help sustain independent journalism. Freedom of information is a precondition for freedom of expression. It is central to promote the culture of transparency, public scrutiny and accountability. It helps citizens make informed political choices in a democratic set up and prudent decisions in the context of market; but it is the responsibility of Pakistani media to portray the realities and avoid creating haphazard views among the nation.

From 2000 onwards, several private satellite channels broadcasting from outside Pakistan but originating content from within Pakistan without any obstruction, a new law for private, independent, terrestrial electronic media and rapid growth of cable TV distribution bringing dozens of overseas channels to low and middle income households have transformed the electronic media environment of.³² [See Appendix 2 & 3]

There are approximately four million circulations of newspapers in Pakistan. Among the Urdu press, Jang is considered the largest newspaper followed by Nawa-e-Waqt, whereas, The News, Dawn, and Business Recorder are the English popular newspapers. There are many more emerging Urdu and English newspapers in the race, playing their part in creating awareness among the people. Media have now become pluralistic as most of the channels are being telecasted globally. Now there is a shift from the centralized broadcasting to an open competition broadcast system, enabling the audience members to enjoy more power of selective exposure. The private TV channels and print media frequently condemn the government for going against the spirit of the constitution, infringing democratic values, price rises, unemployment, poverty, worsening of the law and order situation. This changing phenomenon has altered perception, thought and behavior patterns of the Pakistani people towards the constantly changing political, moral, religious and social scenario of the country.³³

Pakistan's print and electronic media are not pluralistic as they are mostly restricted to the major cities and prominent people. Mostly media contents are related to politicians, political candidates, Ministers, leading federal and provincial officials, alleged and actual violators. Only 5% coverage relates to the unknown, these are strikers, protestors, victims and rioters. Major topics in the media include; Government conflicts, disagreements, decisions, proposals, ceremonies, protest, violence, crime, scandal, disaster and investigations. The upper-middle class is over-

represented than the middle and lower middle class. Some ethnic groups are portrayed in a stereotypical and prejudiced manner. Most often women are shown in inferior roles, for example, “male is the doctor and female is the nurse.” Successive governments expressed kind words for freedom of the press but often turned their back when things published that irritate the ruling classes and consequently the press is reprimanded.³⁴

Pakistan has approximately 10 media-related laws of which only two have been debated on and passed by national parliament, making the rest of the law non-representative. These unrepresentative laws – instituted without consultation of the stakeholders – are a major reason why working conditions for journalists are tough in Pakistan. Slapped with charges ranging from blackmail to treason and hounded by police, government authorities, religious groups and various mafias, journalists find that media freedoms are difficult to exercise if they fall on the wrong side of organized interests. One program produced and aired brought attention to the issue of child marriages. The program contained verbal testimony of a girl married at 12, now widowed, and her troubled life. Another program produced and aired addressed domestic violence. The program included verbal testimony from a woman victim of violence speaking about how her husband, a drug addict, beats her up.³⁵

It is assumed that it is not possible for free press to function in a vacuum. Freedom can only be observed, if the government support media and accept democratic ideas. Freedom of information should be recognized and formed part of the democratic norms.

Laws should facilitate freedom of expression rather than curbing and discouraging facts and objectivity. Pakistan was the only country where Freedom of Information Act has been imposed and it was ineffective. Denial of access to information was another major concern hindering facts and objective journalism.³⁶

In 2009, a training workshop, “Media for Peace and Development” was held for journalists. The objective of the workshop was to increase the space for participatory governance of media in holistic peace building, prioritizing and highlighting social development issues of society at all levels.³⁷

Pakistan has experienced a number of humanitarian crises that include man-made emergencies as well as natural disasters. For more than two decades Pakistan hosted the largest single refugee population in the world with the influx of Afghans. Pakistan has also seen millions of its own people displaced due to conflict. Finally natural disasters such as the earthquake resulted in many deaths and considerable destruction.

Pakistan's humanitarian emergencies have been covered by the local media.

Quaid-e-Azam, the founder of Pakistan says "I expect press for complete fearless." regrettably, press in Pakistan has been unsuccessful to appreciate the goal of Quaid-e-Azam. Restriction to freedom of expression is the culture of camouflage in bureaucracy.³⁸ Journalists have a key role to play in a humanitarian situation, one that goes beyond the simple documentation of a crisis. A focused and responsible reporter will cover the reality on the ground, creating an understanding for a general audience. But that reporter has an even more important role to play in collecting and sharing pertinent information about risks, hazards and available assistance with people affected by crisis so they can use it to help themselves and their families.

Local media can play a key role in informing the response and the process of reconstruction. Reporters who have been covering the community for years are well-placed to create a forum for discussion, giving voice to the community in the reconstruction process.³⁹

Media should always attempt to present a wide range of stories and viewpoints about any nation and culture. However, certain sections of the western media have been guilty of focusing only on a select, narrow set of issues in Pakistan.⁴⁰

Civic actors will have to recognize rather than dueling against religion as "inherently regressive"- a tendency that Western civic activists have historically tended to embrace but often question today- they must seek a reconstructive discourse of engagement that incorporates the most positive aspects of both secular and religious cultures. The governance crisis endangered by an opportunistic elitism and a diehard militarism exposes the limitations of a middle class centred, Euro-centric, definition of civil society. It also reflects poorly on an obscurantist vision of Islam where pluralism is scoffed at. With both static and societal regimentation on the offensive, civil society in Pakistan has entered another difficulty phase in its history.⁴¹

Conclusion

Our country is diverse and NGOs and Civil Societies are trying its best to promote all the aspects of pluralism. But in such a diverse group a peaceful coexistence is only possible if we accept tolerance and grant religious freedom. If the principles of pluralism and tolerance can be promoted then our county will be able to become an Islamic welfare state. Pluralism can be promoted in Pakistan through media and through civil society. Although media has not highlighted much issues and has worked mostly for the sake of earning.

Pluralism is the need of time for Pakistan. The cultural ties among the people of Pakistan, particularly on the basis of religion must be promoted. Pluralism can help us to combat terrorism in Pakistan. Moreover, it is also mandatory for the people of Pakistan to work together and to promote our language. English and Urdu language is the most important language in Pakistan. But the cultural languages must try to be on combating clash of civilization. Pluralism is the path of liberal thoughts. It is also mandatory for the people of Pakistan to promote pluralism and it is also mandatory for the people of Pakistan to understand pluralism.

There is a copious scope for the civil society sector to work through independent media to promote pluralism. The development of art and culture through greater popular participation can go a long way toward thickening the webs of civic kinship, with the added potential for cultural partnerships across regional frontiers within and beyond the country.

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Appendix 1
List of Civil Society Organizations/NGOs'

S. N	Name of Organization	Address	Contact Details
1.	Center for Peace and Civil Society (CPCS)	127, Sindh Muslim Cooperative Housing Society, Qasimabad, Hyderabad, Sindh, Pakistan	Web: http://www.cpcs.org.pk Tel #: +9222-2904408 +92-22-3029218 +92-22-2652 401
2.	Pakistan Community Peace Foundation (PCPF)	Flat # 3, 1st Floor, Hamza Plaza, Main G.T. Road, Nawababad, Wah Cantt, Postal Code 47040, Distt. Rawalpindi, Pakistan	Web: http://pcpfi.org/ Tel #: +92514542812 E-mail : info@pcpfi.org
3.	The United Religions Initiatives Pakistan	Regional Coordinator for Asia/ Pakistan URI-Regional Office, 153 Ali Block, New Garden Town, Lahore- 54600	Web: http://www.uripakistan.org Tel #: +9242-3584-4227 Cell: 0300-873-0669 Email: jchannan@gmail.com
4.	Church World Service- Pakistan/ Afghanistan (CWS- P/A)	42/H, Dr. Mahmood Hussain Road, Block 6, PECHS	Web: www.cwsa.org Tel #: +9234390541, Cell: 0346- 2430311 Email: mansoor@cwsa.org.pk
5.	United Northern Areas NGO (UNAN)	Col. Hasan Market, Main Rd, Gilgit Northern Areas of Pakistan. Or at AGHE Office: 105, 1 st floor, Block A, Dar Plaza, Gilgit, Northern Area of Pakistan	-
6.	AGHE(Association of Global Humanists and Ethics)	105, 1st Floor, Block A, Dar Plaza Near NLI Market, District Gilgit Northern Areas of Pakistan	Web: www.aghepakistan.org Tel #: +92581151511 Email: info@aghepakistan.org
7.	The Human Right Commission of Pakistan (HRCP)	ILACO House, 1 st Floor, Unit 8, State Life Building #5, Abdullah Haroon Road, Karachi	Web: www.hrcp-web.net Tel #: +9221-35637131, 35637132
8.	KHUDI, supported by Quilliam	-	Tel #: +92305555370 Email: info@khudipakistan.com
9.	RASTAY	96, International Radio Network, Studio 8&9, Pakistan Broad Casting Building, Constitutional Avenue, Islamabad- 94000, Pakistan	Web: http://www.rastayngo.com/ Tel #: +9251-9214094, +9251-9600002 Email: rastay@96.com.pk
10.	Oriental Women Organization (OWO)	12 M-Z, Moeen Center, Abbot Road, Near Lakshami Chowk, Pakistan	Web: www.owopakistan.org Tel #:+92 42 3614 3166 Email: info@owopakistan.org
11.	Pakistan Citizen Rights Foundation (Trust). Regd.	-	Cell: +92333-2226460
12.	Human Rights Foundation of Pakistan	208- Japan Plaza, M.A Jinnah Road Karachi	Cell: +923002609057

Appendix 2

List of Print and Electronic Media organizations in promoting Pluralism

S. N	Name of Organization	Address	Contact Details
1.	Karachi Union of Journalists	C/O Karachi Press Club, Inverarity Road, Saddar, Karachi	Cell: 0300-8215914 Web: kuj.com.pk
2.	Citizen s' Media Commission of Pakistan	House 57, Street 21, Off Khayaban-e-Mujahid, Phase V, Defence Housing Authority	Tel#: 021-5382580 Email: javedjabbar.1@gmail.com
3.	Pakistan Press Foundation	Press Centre, First Floor, Shahrah Kamal Ataturk,	Tel #: 021-2633215 Cell: 0333904411 Email: owais.ali@pakistanpressfoundation.org Web: www.pakistanpressfoundation.org/data
4.	All Pakistan Newspaper Society	32, Farid Chamber Abdullah Haroon Road	Tel#: 021-5671256, 5671314 Email: theapns@gmail.com Web: www.apns.com.pk
5.	Peace Group of Journalists	Peace Media Center/ Peace Model School, Behind Physics Department AJK University, ChellaBandi, Muzaffarabad, AJK, Pakistan.	Tel# : +92-5822-447713 Email: info@pgjpk.org Web: http://www.pgjpk.org/
6.	Associated Press of Pakistan	18 ,Mauve Area, G-7/1 Islamabad Pakistan	Tel #: 051-2203069-74 051-2203064-7 Email: news@app.com.pk Web: www.app.com.pk
7.	Press Information Department, Government of Pakistan	-	Tel#: 051-9252323 E-mail: pid@dsl.net.pk Web: www.pid.gov.pk
8.	Pakistan Press International	-	Email: chairman@ppinewsagency.com Web: www.ppinewsagency.com/
9.	Pakistan Media Watch	-	Web: http://pakistanmediawatch.com/
10.	Karachi Press Club	Inverarity Road, Saddar	Email: info@karachipressclub.com Web: www.karachipressclub.com
11.	Pakistan Advertisers Society	2nd Floor, 6-C, 7th Commercial Lane, Zamzama, Phase V, DHA Karachi – Pakistan	Tel#: +92 (21) 3583 6072 Email: secretariat@pas.org.pk Web: http://www.pas.org.pk

Appendix 3

List of Major Print and Electronic Media in Pakistan

S.N	Name	Address	Contact
1.	Business Recorder	Recorder House, 531 Business Recorder Road, Karachi-74550 Pakistan	Tel #: 3225-0311, 3225-0071 Email: sarah.sohail@br-mail.com Web: www.brecorder.com
2.	Daily Times	41-N, Industrial Area Gulberg II, Lahore Pakistan	Tel #: 92-42-5878614-19 Email: editor@dailytimes.com.pk Web: www.dailytimes.com.pk
3.	Daily Dawn	Dr. Ziauddin Ahmed Road, Karachi	Email: editor@dawn.com Web: www.dawn.com
5.	The Frontier Times	402-Al-falah Court I.I Chandigarh Road Karachi.	Tel #: : 92-21-32037943 Cell: 0333-2235860 Email: frontierpostkhi@gmail.com Web: www.frontierpost.com
6.	The Nation	Khayaban-e-Shamsheer, Phase V, Defence Housing Society, Karachi	Tel#: 092-21-5843720-3 Web: www.nation.com.pk
7.	The News International	Jang Group of Newspapers Printing House, I.I. Chandigarh Road, Karachi- 74200, Pakistan.	Tel#: 009221-32635642 Email:uzma.rizvi@janggroup.com.pk Web: www.thenews.com.pk
8.	Pakistan Observer	Ali Akbar House G-8 Markaz, Islamabad, Pakistan	Tel #: +92 (051) 2853818 Web: www.pakobserver.net
9.	The Regional Times of Sindh	Daily Regional Times 6/1-E, Mohammad Ali Society, Karachi – Pakistan	Tel: 0092-21-34398762 Email: editor@regionaltimes.com Web: www.regionaltimes.com
10.	The Statesman	Room No 4, 1 st Floor, Abdul Rusool Building Karachi	Tel:-92-21-2634390 Web: www.statesman.com.pk
11.	Pakistan Today	Pakistan Today, 4 Shakra-e- Fatima Jinnah Lahore, Pakistan	Email: editor@pakistantoday.com.pk Web: www.pakistantoday.com.pk

S.N	Name	Address	Contact
1.	GEO News	7th floor, Landmark Plaza, I. I. Chundrigarh road, Karachi, Pakistan.	Tel#:111-436-111 Web: www.geo.tv
2.	PTV News	Room # 614, 6th Floor, PTV HQrs Office, Constitutional Avenue F-5, Islamabad	Tel #: 92-51-9201895 Cell: 03028561236 Web: www.ptv.com.pk
3.	ARY News	ARY Communication 6th Floor, Madina City Mall, Abdullah Haroon Road Karachi	Tel #: +9221 5657315 Web: www.arynews.tv
4.	SAMAA TV	16th floor, Technocity Corporate Towers, Altaf Hussain Road, off I.I. Chandigarh Road, Karachi, Pakistan.	Tel#: +92-21- 111 772 622 Web: www.samaa.tv
5.	DUNYA News	8-A, Abbot Road, Lahore	Tel#: 111-1-38692 Web: www.dunyatv.tv
6.	DAWN News	55-N, Industrial Area, Gulberg II, Lahore, Pakistan	Tel#: +92 42 111 11 44 55 Web: www.dawnnews.tv
7.	EXPRESS News	48-N, Industrial Area, Gulberg, Lahore	Tel#: +92-42-35878700 Web: www.expressnews.tv