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MCM531

Community Journalism

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Defining Community Journalism**Defining Community**

A community is a social group of organisms sharing an environment, normally with shared interests. In human communities, intent, belief, resources, preferences, needs, risks and a number of other conditions may be present and common, affecting the identity of the participants and their degree of cohesiveness.

We often think of 'community' as a defined geographical area such as our home town or current place of residence. When asked to describe the community we belong to, our response will usually include descriptors such as rural/urban, population, majority ethnicity, political history, economic base, etc.

Community can be defined as any group of individuals with a common point of reference, including location, profession, ethnicity, gender, religion, age, etc. We all have many communities to which we belong, groups of individuals with which we share common interests or experiences, history or geography. For example, in addition to being members of the campus community and greater Pullman community, WSU students find community in academic departments, residence halls, Greek chapters, cultural centers, student government, intramurals, and numerous clubs and organizations.

The word *community* comes from the Latin *communis*, meaning "common, public, and shared by all or many." The Latin term "communitatus" from which the English word "community" comes, comprises three elements, "Com" — a Latin prefix meaning with or together, "Munis" — ultimately Proto-Indo-European in origin, it has been suggested that it means "the changes or exchanges that link" (Both municipal and monetary take their meaning here), and "tatus" a Latin suffix suggesting diminutive, small, intimate or local.

Community is a group of people living in the same locality and under the same government, the district or locality in which such a group lives. A group of people having common interests: the scientific community; the international business community.

A like search for the definition of journalism returns the following: The collecting, writing, editing, and presenting of news or news articles in newspapers and magazines and in radio and television broadcasts. Material written for publication in a newspaper or magazine or for broadcast. The style of writing characteristic of material in newspapers and magazines, consisting of direct presentation of facts or occurrences with little attempt at analysis or interpretation.

We choose to define it as the reporting of news and information for a certain geographic area... a community, if you will, with the purpose to serve the best interests of that certain group. As an old Publisher friend once said, "Make them happy... make them mad... but whatever you do... make them think."

Defining Community

Community newspapers, defined for the purposes of this paper as small dailies and weeklies that focus almost entirely on local news (police blotter, school board, city council, high school sports, Little League, social gatherings, weddings, births and businesses on Main Street—and not on the car bombings, suicide missions, mortar attacks, kidnappings and beheadings in faraway Iraq—nevertheless have kept Iraq on their radar screens. Increasingly in the community press, readers are getting stories and pictures about departures of local National Guard units, homecoming stories about soldiers and their families, e-mailed letters to the editor from troops in a combat zone, and even articles about local townspeople sending school supplies, medicines and toys to their soldiers to distribute to villages in Iraq (Floyd, 2005).

But what happens when a community newspaper suddenly finds itself dealing with an international story — about a local man whose loved one has been kidnapped in Iraq?

By virtue of membership in communities, individuals make a personal commitment and investment of time and energy. As citizens and members of many communities, we strive to develop personal awareness, participate in meaningful activities, and contribute to the benefit of those communities. This is called community service.

What constitutes a community? This is a word that researchers have struggled to define for decades (Stamm & Fortini-Campbell, 1983). One of the most obvious ways is by using census data, but a community can also be defined by the development of relationships and systems within a location or organization (Stamm & Fortini-Campbell, 1983). This research implements Stamm and Fortini-Campbell's (1983) three domains of community: community as a place, community as a social structure and community as a Social process. Stamm and Fortini-Campbell (1983) break down these domains into connections or ties that people form. Ties to place include home ownership, years of residence in the community and anticipated length of stay. Ties to structure include friendships, relationships with neighbors and other community members, and participation in volunteer groups, service clubs and committees. Ties to social process involve engaging in community affairs, attending meetings, sharing concerns and thoughts, and facilitating change.

Community journalism is the “bonding between reader and newspaper that occurs when a genuine caring relationship” replaces profit motive (Waddle, 2003, p. 14). Jock

Lauterer, in his book, “Community Journalism: A Personal Approach,” elaborates on the definition of community journalism. He says:

- Community journalism occurs when journalists become “citizen journalists, intimately involving themselves in the welfare of the place, the civic life of their towns” (Lauterer, 2000, p. xiv).
- Community journalism flourishes when journalists are “an active member of the very community they’re covering” (Lauterer, 2000, p. xiv).

Lauterer makes a distinction between community newspapers and large dailies, saying, “The most common misconception is that the community paper is a small version of the big city daily. Nothing could be further from the truth” (Lauterer, 2000, p. xiv). A positive and intimate relationship between a newspaper and its community is what sets small-town papers apart from big city dailies (Lauterer, 2000). Community journalists care about the town’s “successes and tragedies and rewards and problems and even its wonderfully plain, ordinary, everyday life” (Waddle, 2003, p. 16). Community newspapers also provide an “affirmation of the sense of community,” a reader’s desire that bigger papers cannot fulfill (Lauterer, 2000, p. 14) – in addition to the local news that other newspapers and other media do not cover. Small-town newspapers are often the only source for local news; and this is the news that weekly newspaper readers care about (Anderson, personal communications, March 1, 2005).

Community journalists play a role “in defining and reflecting the perspectives of community members” (Husselbee & Adams, 1996) and with more than 60 million weekly newspaper readers nationwide, that role is significant (Steffens, personal communication,

June 6, 2005). In 2003, there were 1,456 daily newspapers and 6,704 weekly newspapers in the U.S. (Newspaper Association of America Web site, retrieved June 6, 2005). The readership and potential impact of weekly newspapers is significant. “In Kansas, Missouri, Nebraska, Wisconsin and Iowa, the majority of newspaper association members are weeklies – most of them independently owned” (Tezon, 2003, p. 4).

According to the Kansas Newspaper Directory (2005), there are 43 dailies in Kansas, compared to 193 weeklies, most of which are located in small towns.

Many employees at newspapers of all sizes are tightly connected to their communities through home ownership, friendships, memberships and other forms of community ties. Lauterer says true community journalists should belong to local organizations in order to develop connections that will allow them to improve coverage of issues and events (personal communication, Sept. 22, 2004). A lack of connection leads to detachment from the community, less credibility and fewer readers (Lauterer, personal communication, Sept. 22, 2004). In a small town, journalists often find it hard not to be part of the community. For example, Tezon surveyed 36 publishers at papers with an average circulation of 5,302 and found that 35 said they have to be “married to the communities they serve” (Tezon, 2003, p. 10).

To study journalism ethics in small towns, it is important to understand the relationship small-town journalists have with their communities. In small towns most people know the editor of their local paper. When asked whether she allowed her newspaper to endorse local candidates, Linda Geist, a publisher and owner of a weekly in Monroe City, Mo., said “no” because “we’re related to half of them or live next to them” (Anderson, 2003, p. 15). In some cases, there is a disconnection between the small-town Journalists

and the community, but this problem is much more common in larger market papers (Lauterer, personal communication, Sept. 22, 2004).

It has been argued that small-town journalists cover their communities better when they are involved in them. But this involvement can pose conflicts of interest, which most journalism codes of ethics warn about. The Society of Professional Journalists Code of Ethics developed in 1996 with the help of many journalists from small newspapers, states that conflicts of interest are to be avoided. But it is common for weekly editors to be involved in civic organizations (O'Brien, 2003). These small-town journalists may also hold elected positions. What happens when the editor of the paper serves on the school board? Or the publisher holds a position on a local business organization? Does participating in community clubs and organizations interfere with the journalist's ability to be fair and balanced? According to O'Brien (2003), scholars and small-town journalists have somewhat conflicting views about a journalist's involvement with his or her community. Bob Steele, senior faculty and ethics group leader at The Poynter Institute, said, "Each of us has connections to the community . . . it's how far those connections go that could create problems" (O'Brien, 2003, p.17). O'Brien (2003) interviewed many small-town journalists and found that involvement, not including elected positions, does not create problems with conflicts of interest (O'Brien, 2003). Tim Blagg, who runs a newsroom of 12 people in Greenfield, Mass., said "It doesn't matter who my reporters are seen with out in public, just as long as the reporters' stories are fair and balanced" (O'Brien, 2003, p.17). Brook Hodges, editor of the 4,100 circulation newspaper in Winslow, Ariz., said journalists shouldn't have to choose between being a journalist and being involved in civic activities (O'Brien, 2003). "'Our town is so small, if you aren't involved outside of the newspaper, you can't have a life,' Hodges said. 'Everybody's kids play ball. Everybody goes to the same church. You're entitled to be involved in your community'" (O'Brien, 2003, p. 16).

The dynamic of a small town can pose other potential dilemmas for journalists.

They may have to print something negative about a neighbor or a friend who is a local official. The personal relationship that readers have with a weekly editor is different from the one daily readers have with a daily newspaper editor, who often is faceless to his audience (Pumarlo, 2005). Community pressures, in addition to small-town journalists' social ties to the community, do have the potential to influence content (Kennedy, 1974, Bagdikian, 1983, Pumarlo, 2005). "Some small-town newspapers just bypass the difficulties of reporting on tough and sensitive issues by implementing a blanket policy of not reporting them." (Pumarlo, 2005) He believes that newspapers must be "prepared to print all the news if they are to survive." But not all publishers would agree. Soley and Craig found that publishers respond to pressure from the community by putting pressure on their staff to self-censor (Soley & Craig, 1992).

"Every major step in the journalistic process involves a value-laden decision." (Bagdikian, 1983) Lauterer agrees, saying:

"The community newspaper editor better have a moral compass that is locked unswervingly on magnetic north, because his or her reasons whether and how to publish will be tested and questioned with almost every issue that comes along and with every issue of the paper that comes out" (Lauterer, 2000, p. 288).

What Can We Do to Define Community Journalism?

The Emerging of Community Journalism -- A wrap up by Cole Campbell

Cole Campbell: journalists get to choose who gets heard and who does not. We are trying to develop a successor model. But only recently did we start thinking we need a new model of journalism. The researchers are having trouble trying to define what community journalism is against the model of the crumbling industrial age journalism.

A family newspaper: Like a newspaper company, but also like a family. Community journalism is a conceptual blend. What will we bring from community and what will we bring from journalism. What elements of community will open up a space for journalism?

What are the concepts, the theories? People are looking for coherence, meaning and possibilities. If we make people feel they can actually do something, they will work to get something done.

Some elements we should be considering in building community journalism:

1. Closeness, intimacy and really getting to understand the community and care about what is happening in the community.
2. Personal connection
3. Have a cultural connection, understanding to the community.

4. Community transcends geography because of shared experience--communities of interest.
5. Not telling a story; we are telling someone's story.
6. We are mirroring the community, we have to mirror the people within the community,
7. News organizations don't live in a vacuum; we are interdependent with our neighbors as well as with the traditional sources.
8. Community is a process-- through which people live their lives.
9. A good community journalist has to care about the community, but also about the people.
10. Digital technology--using it for conversation
11. Leadership role. The news media can span community boundaries. Can be the stabilizing magnet to help the communities to work together.
12. Can enhance the conversation to seek the truth.

In short, Community journalism is the only way to tell the people about their problems. It was source of boosting up the local leadership and voice was listened to the higher level. Community journalism and Co-operative societies were the cause of development in Europe and America as per technocrats these two factors played a vital role in this regard. community journalism is a new way of thinking about journalism in which a journalist goes into, the field and begins exploring stories, the focus is not on the mouth pieces of business, industry 'and government rather is in-collaboration with the people. Community journalism is a more people-centered approach to developing stories and the stories 'suggested for the media. Community journalism is also known as public journalism or civic journalism which contains a wide range of practices designed to give news organizations greater insights into the communities they cover with the purpose to serve the best interests of them. Community media is small in scale. It is owned and operated by citizens on non-profit basis, exclusively to serve the public interest of a relatively small community, e.g. a cluster of villages or small settlements or a small town or a city, or parts of the city. In some cases when the resources are available, the community media may also cover a large area such as the whole province or the whole country. But this would be rare. Community journalism is a grass root form of journalism. In this kind of journalism, the journalists are sympathetic towards community issues. They highlight the problems and issues faced by the community

LESSON 02

SKILLS OF A COMMUNITY JOURNALIST

The key words in community journalism are practical and technical competence, compassion, common sense, responsibility, independence, involvement, initiative, integrity, performance, and people. The community journalist must be capable across a broader range of skills, qualities and behaviors than other journalists. This range embraces editorial, circulation, advertising, production, management, finance, technology and dealing with people. Probably the two most important qualities of community journalism are common sense and understanding people. Common sense can be defined as selecting the most practical course of action from the hundreds of possibilities that exist at any moment. The expression that if it looks like a duck, walks like a duck and sounds like a duck it probably is a duck illustrates common sense. You can spend a lot of time trying to think of other possibilities than being a duck, but it would usually be a waste of time. The common sense community journalist manages himself/herself and other people in a timely, common sense manner. You can apply the common sense principle to all kinds of behaviors: being prompt, telling the truth, meeting deadlines, returning phone calls, staying healthy (yes, that's mostly a matter of choice, not of chance), being reliable, dressing properly — i.e., all those so-called soft skills that turn out to be more important to career success than the hard skills, provided the hard skills aren't severely deficient.

The effective community journalist holds his or her position in the public interest and by the public's trust. That's the essence of the community journalism philosophy.

This trust places a great burden of responsibility on the operator of a community publication. This trust is based on the community journalist's ability to manage the qualities listed above.

The community journalist cannot be the lapdog of special interests. The people's interest must come first. This is not only good journalism, but it is also good business. The community journalist should attempt to be an intellectual and moral leader in the community, but he or she cannot be an ivory tower journalist, a common scold or a know-it-all, as tempting and seductive as those things are to the person who controls what thousands of people read on a regular basis.

Thinking they have to tell smart people how to behave and always knowing the best action for them to take is why so many media have such a poor image with the public today. The best community journalists lead by example, by thoughtful, comprehensive, balanced coverage, by presenting a marketplace of goods, services and ideas. This is what the public needs, not a know-it-all, smart aleck editor.

Community journalists must maintain their independence while being part of the scene and the seen, not by being isolated. They must be seen at, and participate in, the chamber, religious institutions, volunteer organizations, civic clubs, associations of owners, associations of workers.

Community journalists must attend and give coverage to the public events that help define their community. It is a shame when an event attracts hundreds of people and no one from the news media show up. Each week in communities all over the nation there are activities occurring in churches, schools and other organizations that attract hundreds of citizens but not a single journalist. Maybe that is inevitable in large cities, but when it happens in small towns it's a sign of lazy, smug journalism. People look for their local news media to cover things that matter, and when large numbers are involved, it matters, one way or another. The paper must be seen at the chamber banquet, the town or religious festival, at civic clubs and special school events.

But community journalists cannot allow participation to substitute for coverage and commentary about these activities. Nor can they allow their insider information to silence their voice where the public's interest is concerned. What is even better is to educate the others involved about the value of shining a public light on all public matters.

The community journalist must be an active, not passive, journalist. There are so many things going on that the community journalist may be tempted to allow the schedules and agendas of the community to control his or her own agenda. The only way the community journalist can be ahead of the pack is to associate with it but somehow stay just far enough off to the side to be able to see potential conflicts of interest. Hindsight is easier, but foresight is better. Cynicism is to be avoided at all costs.

A community journalist can possess all the ability, compassion and integrity in the world, but those are of little value in the abstract. Community journalists must act, and not only in areas they have enjoyed but also in areas that they merely tolerate. For example, community journalists may enjoy college sports, but their franchise is in school and recreation league sports. Try them, you'll learn to love them, and your readers will love you for the effort. Local heroes are more interesting and relevant than professional heroes.

Finally, my association with good community journalists in many cities and several states has shown me that a compassion for and understanding of people — first those with whom you work and second those whose lives and activities you cover — are the most important factors in effective community journalism, both from a professional and financial perspective.

PUBLIC LISTENING

Public listening is the first step in a journalist's research of an issue. Journalists need to know how the community feels and what's important to the people. That's exactly what public listening is. It is the process of finding out from the community members the issues that are important to the community.

If the reporter is truly thinking about the community, being a community journalist, the reporter should ask the community, "what's important to you?" and allow the community to form the questions that the media can help to answer through their reporting.

The feedback or information that the public provides may include a number of sources. Feedback represents the ways reporters and the community can connect in this public conversation or dialog. Public listening is part of a conversation between the media and the community. Some ways of making this connection include getting involved in the community; talking to people individually; talking to groups of opinion leaders -- the clergy, schoolteachers, bankers, chiefs, local citizens -- getting a cross-section of opinions. Surveys could also be used to collect community feedback. For example, newspapers could solicit public input through mail-in ballots, while broadcast audiences could call a special telephone number to express their ideas. Other innovative ways to collect information include town meetings and focus groups.

Another important item about public listening is that the media shouldn't just ask people about what's wrong with their community. The media should also ask the public what's "right", so that the community can also see that there are good things going on so the community can build on what has made their community good to help solve the problems that they see as making their community less than good.

The media must consider the public, the community, and the agenda? What are their issues? These issues, in the final analysis, may not be the issues the media think are the most important.

THERE ARE VARIOUS LAYERS OF THE "PUBLIC" TAPPING INTO THESE LAYERS

Throughout this discussion of the community journalism model, ideas have been shared about how journalists identify the issues that are important to the people. The media don't set the agenda. They go to the people and try to find out what the people's (the community's) agenda is.

The "public" can be segmented into five basic groups or places. Those five groups or places in the community are:

1 **The OFFICIAL group:** those people who are part of the political system or recognized leaders of institutions in society;

2. The QUASI-OFFICIAL group: organizations or people who are involved in the community, but not necessarily representatives of either national or local government. These people tend to be considered “leaders” by the community but not by the office held.

3. THIRD PLACES: or people, who congregate in those places, make up the next group. These places are where people gather informally, like churches, community events, schools, etc;

4. INCIDENTAL PLACES: are where people are simply able to talk informally with one another. Sometimes this is just simply on the sidewalk, perhaps at the market, or maybe even at a coffee shop; and

5. PRIVATE PLACES: in the privacy of one's home; in people own private lives.

As noted above, there are five layers/places or five groups of people in society to whom journalists often go to get their story information. Traditional journalism tends to immediately go to the first group, which is the official group. They want to hear what leaders of institutions and political bodies, whether they be national or local, have to say about an issue. Then they tend to go to the last group, which is private people. That means, they go to an individual person to ask them what they think about what the first group has said or done. In community journalism, journalists focus on is the middle three groups—those who make up the community.

A journalist, who is going to be more responsive to the community, actually becomes part of the community. That is, they get to know and understand members of organizations, clergy, chiefs, and business leaders in the community. They sit and talk with these individuals in the community, whether it is at social functions, or at the schools, or in churches. They, to an extent, interact informally, live with, visit with, and get to know these people and the community, so that they are more in touch with, more in tune with what the people think, not only asking those leaders what THEY think the people think, but they are actually talking to the people about what they think themselves.

The challenge is for journalists to learn about people--what they value and what is important to them--and then to use that information to begin to investigate a story and then to provide a forum for these people to discuss and ask questions about what is important to them—in a public way. If the media do that, they are empowering the people. The media are asking the everyday citizens to set the agenda, rather than using a more hierarchical approach, or simply asking leaders to set the agenda.

Community journalism also means, then, that the journalist becomes a member of the community and can connect what the official and civic leaders have to say with what individual members of the community have to say. Additionally, there are people in every community who are looked to as leaders -- opinion leaders. Sometimes we find that these individuals are very active people who work very well with the everyday citizen and still work very well with institutions and organizations in the community. These kinds of people are 'connectors' or the people who exist in the community who can tie official life to private life.

Journalists need to also find those people who can give the background, the history, to give the wisdom on the issues. All too often, journalists come into an unfamiliar area and they don't have that historical perspective that is so important in framing an issue more clearly. If journalists do these things, then the journalists have three important goals for their involvement:

1. To find out how people think--what is important to them?
2. To engage these people from all five levels of the community in conversation, so that they are able to share with us and we are better able to understand what they have to say,

3. To investigate the stories based on these interactions and find out what is important for the journalist to pursue.

These goals mean that journalists determine, from their input, the struggles and those things of importance that the journalists will deal with in their framing of the stories.

Community journalists are always trying to answer the question, "why?" They want a person to elaborate on what they're thinking, what they're feeling, rather than simply giving a short answer. The journalist would like to know what is important to the community. They want to know what are the main concerns of people and what are they thinking. They want to get a greater perspective regarding the people's thinking on the issues. The journalists want to look at the causes and why the causes exist. How does the community think things should be? How do they think people should help? What has been done? What can be done? All of these things are open-ended questions that, if a journalist works to seek input from a variety of levels with questions that are open-ended like these, the journalist may begin to be able to put together a picture of what they need to address in a project and what forums they need to make available in community journalism.

In summary, at this point, journalists need to try to find a way in the existing media to not only address issues that are important to the people, but also how they are going to address issues that are different in each of the various regions of the country.

IDENTIFYING WHAT IS IMPORTANT TO THE COMMUNITY

A five-step process can be opted for beginning journalists to use in discovering what is important to a community.

Step 1: Identify a particular community—a geographic area, a neighborhood/suburb, or issue important to a certain group of people or beat.

Step 2: Hold newsroom conversations about contacts in the community. Use the five layers of the community previously discussed to create a specific contact list.

Step 3: What is it that needs to be investigated for the story? Formulate the kinds of questions that might be asked of civic leaders, quasi-civic leaders, the charity group leaders, as well as civic officials. (This gives the journalist a start for the interviewing process, but it doesn't limit him or her to just those questions, because in these meetings obviously more information is going to come to the surface in discussion rather than just the questions that are asked.)

Step 4: "Interview catalysts," means talking to those people that are the "everyday leaders" in the community. These catalysts are those people to whom citizens look as quasi-officials or opinion leaders. The diverse opinions gotten will be valuable to the story and will be indicative of an overall sense of the community's important issues.

Step 5: Interview citizens, not just in those public places, but make this a public process for encountering and talking with the citizenry. This stage also includes possibly developing public forums for discussion.

This five-step process should help the journalist develop a news gathering plan, a way of developing interviews and contacts that maybe didn't seem apparent when the issues were first thought about.

HOW TO COLLECT INFORMATION FROM A COMMUNITY:

1. Get the idea first. It is really a function of being out and involved and hearing about and from people before it ever really reaches an official level of concern.

2. Expand sources. Don't simply go to officials and private citizens, but expand issue sources to include all the various layers of an area or of a neighborhood.
3. Ask better questions. That is, have them open-ended. Get people's ideas and feelings, their insights to what is important.
4. Expand the possibilities for framing stories. A story is not one-dimensional and is certainly not what the journalist perceives it is. The frame of a story is decided as a result of the conversations in the community.
5. Write harder hitting stories. Talk about tensions, talk about issues, talk about problems, and let people know. Hard-hitting stories--give facts, give issues, give background, and give experiences.
6. Have a conversation about the story with other journalists, whether it is in the editorial meeting, when developing the daily diary, or whether it is just among the reporters in the newsroom, what are the other ideas that people think about? What are other angles for us to write stories about?
7. Bridge civic layers. Attempt to get people from all the different areas of society from official to semi-official, to private citizens to be part of the investigative process.
8. Put aside preconceived ideas to try to approach every story not in a biased way. Do not write from a vantage point of what the journalist thinks is right, but to provide a story or to write a story or stories that show a variety of points of view, both the minority as well as the majority point of view.

Gathering information from a number of different layers of the community gives the journalist a balance of input. It gives the reporter a balance of ideas because certainly, the things that are important to one person might not be important to another person.

A key reason to get a variety of input from the public is so the reporter can find out what the climate is really like in the community. The same issue might be of interest to many people but for very different reasons. This breadth of reasons behind the issues provides depth to the project and stories.

Community journalism issues are those issues that are important to the majority of the community. These issues have the greatest impact on the community. As journalists, we don't want to talk about issues that simply are important to a couple; we want to look for a variety of views on an issue that is important to many people. Yet, there are minority views to each of the stories and they should be covered as well.

LESSON 03**WHAT ARE SOME OF THE CHARACTERISTICS OF THE RELATIONSHIPS BETWEEN JOURNALISTS, THE COMMUNITY, AND THE MEDIA IN GENERAL?**

The journalists and the community come together as one without the media attacking the community. The media tend to be sympathetic to the issues raised by the community and this leads to a better working relationship between the media and the community.

The journalists are sympathetic to the community's issues because the media see themselves as part of that community. This is an important element of this model of journalism.

The journalists try to give the people a chance to be citizens, by connecting the people to each other and letting them talk about their problems and identifying the people who can solve these problems. Journalists try to find solutions to community problems with the input of the community members from all layers of the community.

The media is a forum for the community, not a problem solver. The media empowers the citizens to solve problems on their own as a community, as a group, instead of looking to an entity like the newspaper, or the television, or the government, to solve all their problems. The journalists bring the public's problems to the attention of the community. They are not in any way trying to impose solutions on the citizens.

One of the key elements of this community journalism process is that the media highlight the problems, but try not to solve the problems. It is important that the community solves problems for themselves and takes ownership of the problems and the solutions. Through this process the public may develop a new interest in the media, as well. It is very important to match the type of news media that people use to help them to solve the problems and be part of the solution of problems.

In community journalism, all of the media are in partnership to help the community. Each medium has its strengths and weaknesses in addressing the issues. If all media in a community come together in a cooperative effort for the community, then the media may be able to reach many different aspects of the community. For example, in dealing with the community journalism issue of education, there might be collaboration between newspapers, radio and television on the news coverage of the issues surrounding education. Different issues would be dealt with by each media: newspapers, radio and television. Each media would take different angles; each would follow up regarding education in different ways each involving the people in the issue that is raised. Perhaps, one of the media might sponsor an open on-air discussion on the issue. Then, as a result of cooperative coverage, the people of the community who are reading about the issue in a newspaper, when told that they'll be able to hear more about the issue on radio, will tune into the radio when they might not otherwise have tuned in. If television, for example, covers a public meeting on the issue that was announced in the newspaper, then people are going to watch that on television. Different angles and different stories, with each one promoting the other, help in this collaboration. It's not a competition, its each media cultivating the other and the other's coverage of an issue of importance to the public.

PUBLIC JUDGMENT

Community journalism is a conversation, a dialogue, a two-way exchange. It is the media talking to the people; very importantly, it is the people talking back to the media. The focus of that dialogue is to explore more than one side of an issue, to explore all the various viewpoints of an issue, and not to draw a judgment that one person is right or one person is wrong. Instead, this exploration presents a variety of sides of the issue so that the people can be informed about the issue as they find their own solutions to problems. This dialogue is not a debate. A basic understanding of a debate is that one party is in favor of a solution to an issue, while one party is against the solution. Community journalism is not a debate; it is a conversation about all the various elements or aspects of an issue and its potential solutions. There are strong points to be discussed on aspects on each side. There are some points that are weaker. By the media focusing on all the different aspects, all the different angles of an issue, the media are promoting people talking on their own. The media are promoting people acting on their own to address a problem issue. It's not the media acting; it's not the media solving the problem; it is the media providing the forum for people to discuss issues of importance to them. Then the people feel strong enough, informed enough,

to pursue their own solutions to problems. This issue could be health, literacy, education, transportation, or simply how to get more information to the rural areas.

Dialogue is the key element. What's the role of the journalist, then, in promoting this dialogue? How do we focus in on creating a dialogue instead of preaching, telling the people that certain things are right and certain things are wrong? "Deliberative discourse" means dialogue. It is lengthy discussion of issues resulting from the investigation within the community. The media and citizens are fellow problem solvers, but public judgment, what the people decide, is what is best, not what the media decides. When the people decide, they do so by weighing the strengths of all the various sides of an issue to come to a compromise; the community decides what they would like to do. The media's job is to help them understand and appreciate how other people think and feel so that the people have more knowledge, more of an ability to come to their own opinion, their own decision, regarding the issue.

Deliberative discourse is often described as the best form of democracy. In ancient Rome, where people came together to be involved in decision-making, it clearly was designed to have people understand and agree to common ground in their decision making in public.

The community media want to help the people to arrive at their own course of action, to address an issue they think is important to them. This part of the community journalism model is described as "working toward a choice" that everybody can agree upon. The media do that by promoting the decisions and actions of the people. Community journalism is a grassroots movement, a way in which the media serve the citizens of a community.

In community journalism, the reporter should be collecting more than "just the facts" about a news story. Journalists should find out what's important to the community. They want to know what the background is, and to describe those elements of the issue from the various points of view of the community. After that is done, and the media ask the right questions, they are providing an in-depth opportunity for analysis -- far more than news. When looking at what kinds of issues that might be of interest to focus on in community journalism efforts, journalists poll the people. They survey and talk to the people. The key here is, once it is decided what issue is going to be pursued, once it is decided where and how support will be provided to help the people, that the people drive the agenda. The people tell the media what's important and the media give them as much information/opportunity to discuss the issues as possible.

The public judgment, when made on an informed basis, is always right, regardless of whether the media agree with it or not.

Community journalism is also about establishing trust. Journalists can be far more effective if they address simple issues first. Go into the community and address issues to start building a dialogue around those issues. The journalist will have an easier time addressing some of the more difficult issues later.

There has to be some trust built on issues that everyone can agree upon and rally around before more difficult, controversial issues can be tackled. Community journalism helps to build some common ground between the community, the media and the political system if we start out small and don't try to take on too much at one time.

Creating a public forum for gathering public opinion and debating possible solutions could include scheduling meetings among citizens, or scheduling very important summit meetings with community or government leaders, or feature stories and regularly appearing columns on the same issue over a period of time are broadcast or printed. Certainly, to coordinate press coverage with civic events where people can come together and extend their involvement and their conversation on these views.

"Some deliberate questions" or key questions that journalists interested in creating a forum for collecting different views and opinions on an issue could ask include:

•*What brought you into this issue?* This question promotes understanding in group interviews because opponents can usually empathize with each other's personal stories more easily than with each other's arguments.

•*What experiences or beliefs might lead decent and caring people to support that point of view?* This question asks people to look sympathetically at points of view they've rejected and at the opponents themselves.

•*Is that where the disagreement lies?* When a source explains how two sides in an issue disagree, the reporter might restate what's been said in very concrete terms and ask this question. It often prods the source to reply with a more refined or focused definition of the disagreement, narrowing the issue.

•*What's your underlying interest? Is that something you personally believe? What's your reason for saying that?* These types of questions are intended to get the source to define the motivation behind their aims and beliefs.

•*Describe the other side's position to me.* The request asks the sources to give a description, not a caricature, and then is followed by a question of accuracy and fairness. This might force the source to reason for a moment from within their opponent's terms.

•*What point, that the other side makes, makes the most sense to you? What trade-offs would you be willing to live with? What sacrifices are you unwilling to accept? What alternative is the least persuasive? What makes this issue so difficult?*

These types of questions help define where common ground is more or less likely to be found. (This list of questions was compiled from Arthur Charity's book titled "Doing Public Journalism.")

If people disagree, the media want to know where that disagreement is, or if it is believed that a particular course of action is the proper one, citizens need to know on what basis that course of action is the proper one. Community journalists should have each side describe or discuss the other side's position to understand why perhaps agreement or disagreement might occur. The goal in pursuing solutions to an issue is consensus.

What is Journalist's Relationship with the Community?

It's important to be clear about what *you* think about your community and the role you're trying to play. You also need to know what people in your community expect of you.

The more explicit you can be about this, the more effective you'll be as a journalist. Why? Because journalists work in relationship to their community and, as with any relationship, the better we understand it, the more effective we can be.

Your perceptions

- How do you perceive your community?
- What is the basis of those perceptions?
- What kind of relationship do you want with the community?

Community perceptions

- How do people perceive you and your organization?
- To what extent do people see issues of importance to them reflected in your coverage?
- What level of trust and credibility do people feel toward journalists and your organization?
- What kind of relationship do people want with journalist?

Implications

- What do these perceptions suggest for your journalism?

What Are Your Preconceived Views?

All of us grow up with our own sets of experiences, values and ideas about how the world works or should work. Although we do not intentionally get locked into our own ways of thinking and perceiving, the filters we bring to any situation – including planning stories, choosing sources, interviewing and putting together the final package – may prevent us from seeing the world as others do. This may lead us to cover news in a way that others find biased.

Do you have preconceived views about specific groups of people?

Without giving it much thought, what your perception is of:

1. Politicians
2. Big business executives
3. Small business owners
4. Environmentalists
5. Professional athletes
6. Evangelical Christians
7. Muslims
8. People who don't go to church
9. Private school students
10. Public school students
11. People who never graduated from high school

Do you have preconceived views about certain issues?

When you hear about the following issues, what is the first thing that comes to mind?

- Public education
- Immigration
- Tax policy
- Gender issues
- Sexual orientation
- Land use and development
- Business and labor relations

How do preconceived views affect your journalism?

Account for your preconceived views before you do a story. Ask yourself these questions:

- What do I bring to this story? What is my expertise and experience?
- How do I test whether what I know is valid in this situation?
- What do I think about the various actors involved in this story?
- What are my first reactions and/or deeply held opinions about this issue?
- How do I manage these opinions and feelings?
- How do I manage my bias when I do research, conduct interviews and tell stories?
- How might someone who thinks differently from me approach this story?

THEORIES OF COMMUNICATION AND COMMUNITY JOURNALISM

Community journalism derives many of its philosophical foundations from the social responsibility theory of the press and agenda-setting theory. While some scholars of community journalism trace its roots as far back as Thomas Jefferson, John Locke and John Stuart Mill, it seems unarguable that the developments of the ideas that infuse public journalism were an outgrowth of the debates between John Dewey and Walter Lippmann over the proper role for the press in a democracy. Dewey and other scholars helped lay the foundation for a gradual shift toward the emerging social responsibility theory of the press, which was akin to Dewey's proposal of the role of the press in helping build a more pluralist and tolerant society. The evolution of the social responsibility theory culminated in the Commission on Freedom of the Press' report in 1947.

The Hutchins Commission's work can be seen as a forerunner of community journalism in that it called for the press to offer "a method of presenting and clarifying the goals and values of the society" and for reporting to project "the opinions and attitudes of the groups in society to one another." Although social responsibility theory has been challenged as a product of its time, the developing concept of community journalism has drawn heavily from the Hutchins Commission and expanded on the role of the press by incorporating ideas from Dewey, philosophers Jurgen Habermas and Hannah Arendt, and political scientist Michael Sandel. Arendt, Habermas and Sandel all acknowledge the important role media play in society - without communication there is no public sphere.

Community journalism also incorporates aspects of agenda-setting theory, which says that one of the effects of mass communication is to direct the audience's attention to certain problems or issues. By conducting focus groups and taking polls of what the audience considers important before reporting on issues, community journalists make a self-conscious effort to avoid agenda-setting by the media or others, including government and special interests.

While there is no consensus on what community journalism is, or even on what to call it, the premise that all agree on is that it is the duty of the press is to improve the quality of public life by fostering public participation and debate. Some of the methods and techniques public journalists are best known to have used toward these goals include focus groups and citizen advisory boards to discover issues of importance to people; avoiding conflict framing of stories; using ordinary citizens as sources as well as officials and experts; seeking to clarify the core values behind opinions and underlying causes of problems; focusing on solutions and success stories; and taking an active role in promoting discussion among citizens with public forums and town hall meetings.

The Hutchins' Commission report articulated code of social responsibility for the press to adhere to requiring five basic services:

- A truthful, comprehensive, and intelligent account of the day's events in a context which gives them meaning;
- A forum for the exchange of comment and criticism;
- The projection of a representative picture of the constituent groups in the society;
- The presentation and clarification of the goals and values of the society;
- Full access to the day's intelligence."

Community or public journalism

- Keeping the spirit of the SR theory in view many newspapers began practicing community journalism, actively engaging the members of their areas in reporting important civic issues.
- It is a form of interactive journalism, where the newspaper actively enlists and engages people from all walks of life in the creation of the stories and reports it develops.
- According to Professor Gunaratne (Minnesota State University) in 1998 community or public journalism may be defined as

“An effort by print and broadcast journalists to reach out to the public more aggressively in the reporting process, to listen to how citizens frame their problems and what citizens see as solutions to those problems, and then use that information to enrich their newspaper or broadcast report.”

OR

“A movement to create a more active and engaged public by self-consciously giving voice to the people’s agenda.”

The next theory which is relevant to or supports the concept of community journalism is development media theory and democratic participant theory.

1. Development media theory

Development media theory was intended to recognize the fact that societies undergoing a transition from underdevelopment and colonialism to independence and better material conditions often lack the infrastructure, the money, the traditions, the professional skills and even the audiences needed to sustain media institutions comparable to those of the First world or Second world, in which the four theories could take root.

Goals of development media theory

It emphasizes the following goals:-

- The primacy of the national development task
- The pursuit of cultural and informational autonomy
- Support for democracy
- Solidarity with other developing countries
- This theory advocates media support for an existing political regime and its efforts to bring about national economic development.
- By supporting government development efforts, media aid society at large.
- This theory argues that unless a nation is well-established and its economic development well underway, media must be supportive rather than critical of government.
- Journalists must not pick apart government efforts to promote development but rather assist government in implementing such policies
- This theory recognizes the need for some form of government intervention into the operation of media.

2. Democratic-participant theory

Democratic-participant theory was proposed in recognition of new media developments and of increasing criticism of the dominance of the main mass media by private or public monopolies.

From the 1960’s onwards call could be heard for alternative, grass-roots media, expressing the needs of citizens. The theory supports the right to relevant local information, the right to answer back and (contradict) the right to use the new means of communication for interaction and social action in small-scale settings of community, interest groups or subculture. This theory challenged the necessity for and desirability of uniform, centralized, high-cost, commercialized, professionalized or state-controlled media. In their place should be encouraged multiple, small-scale, local, and non-institutional, committed media which link senders to receivers and also favor horizontal patterns of interaction.

The practical expressions of the theory are many and varied, including the underground or alternative press, community cable television, Micro-media in rural settings, Wall posters Media for women and ethnic minorities.

The theory reflects the market as a suitable institutional form, as well as all top-down professional provision and control.

Participation and interaction are key concepts

Democratic-participant theory advocates media support for cultural pluralism at a grass-root level. Media are to be used to stimulate and empower pluralistic groups.

Unlike social responsibility theory, this assumes that mass media can perform this function, democratic-participant theory call for development of innovative, 'small' media that can be directly controlled by group members.

If they cannot afford such media, then government subsidies should be provided to them existing small media should be identified and funded.

Training programs should be established to teach group members how to operate small media.

This theory argues that surviving remnants of ethnic groups be given access to media and allowed to revive or stabilize their culture.

This theory has been most fully developed in Western Europe and is part of a grass-roots revival of historically significant cultural and ethnic groups.

In Yugoslavia and Kosovo, in Wales e.g. welsh language programming has been successfully aired.

Making the Connection between Developmental Communication and Civic/Community Journalism

NWICO, the New World Information and Communications Order, the movement by UNESCO in the 1970's, can be seen as a foundation, a basis, for the current trend, the current emphasis, among journalists known as civic, public, or community journalism.

The goals of developmental communication fit nicely into the movement of community journalism or civic journalism.

To briefly define developmental communication, it was the belief that the instruments of media (radio, television, newspapers) could be used by the central government of a country to help build a nation. The whole idea behind UNESCO and NWICO is that developing countries could build themselves up using the media. This was both a very important concept and a very misunderstood concept. That is, governments, not only the colonial governments but also the current governments of independent and developing countries, interpreted the UNESCO position to mean that they could take control of the media, and that they would use their government authority to tell the media what to do. The purpose was then to tell the media what was important to tell the people.

This, in a sense, disenfranchised the people and the media, it took away some of their freedoms because it was essentially the government telling the citizens what was important to them. What must be remembered in terms of nation building, in terms of development communication, is that it occurs as the result of people, not of government. No matter how much the government tells the media to develop people, if people don't want to develop, they don't. If people don't develop, nations don't develop. This is where both the theory of development communication and the practice of development communication collided. Instead of media often being used to support a government agenda, they should be used to support the people's agendas, to support what is important to them. This, by the way, is not different from what UNESCO in the early 1970's was saying; it was just different in terms of practice.

Illiteracy, health, poverty, education and even political awareness are all elements of nation building, of people building, and while developing countries' governments acknowledge that these things are important, it was probably their control that caused the lack of media being supportive of initiatives in developmental communication. So, community journalism is sometimes interpreted as a return to the goals of developmental communication. It is an effort to, what has been called, "democratize the media."

When the term democratization of the media is invoked, the idea expressed is not about making the media democratic, not about making it American, not about making it free. Democratizing the media is all about making it responsive to the people. When the media is democratized, it is media whose mission is one that serves the people.

The basis of this approach comes directly from the UNESCO Commission. According to the UNESCO report on the New World Information and Communications Order about democratization of the media, "It is a matter of human rights; the right to communicate is an extension of the advances toward liberty and democracy. Democratizing the media cannot be simply additional

facilities. It means *broader access to the media by the general public, and the interchange of information between people without the dominance of any one person or one group.*"

When the media is democratized, it means, in practice, that it serves the people and that the people use the media to get the information that they are interested in so that they can live their daily lives in an improved way. In order for that to happen, the people must participate in determining the focus of the media. There is not necessarily a hierarchy in this process. Journalists are not above the people in this regard. In fact, journalists are servants to the people and partners with the people. All people are considered equal and central to the purpose of the media. Urban residents are simply one of the groups of people that are involved in the consultative process with the media. They are not to be elite, not to have undue influence. But, in order to do its job properly, the media may have to go far outside of urban centers to reach all of the constituencies that they are to serve. Reporters must cover rural and remote areas as well know how the people feel and to share information that is important with them. It is the use of information as a self help, as personal growth, and to achieve greater information and education for everyone that is essential to developmental communication and the common goals of community journalism. These are very laudable goals and are important to self-determination, self-improvement, and to nation building. These are the goals that journalists should strive for in their daily work.

In civic/community journalism, relationships must be forged between the media and the citizens as equal participants in this entire process. That is actually a very old concept and the basis on which journalism was established hundreds of years ago. That is where journalism began and civic/community journalism is a return to journalism's roots.



COMMUNITY MEDIA

As Howley points out that community media is a vague construction whose usage and meanings vary considerably, there exist various definitions of community media. For example, the International Association of Media and Communication Research (IAMCR) explain that community media “originates, circulates and resonates from the sphere of civil society. This is the field of media communication that exists outside of the state and the market (often non-government and non-profit), yet which may interact with both” (IAMCR, 2005). This definition is broad enough to encompass various platforms as community media is used, but it is narrow enough to consider community uses of commercial or public media. Jankowski (2001) provides more a specific definition as follows:

“Community media refers to a diverse range of mediated forms of communication: print media such as newspaper and magazines, electronic media such as radio and television, and electronic network initiatives that embrace characteristics of both traditional print and electronic media.”

By community media, it refers to grass roots or locally oriented media access initiatives predicted on a profound sense of dissatisfaction with mainstream media form and content, dedicated to the principles of free expression and participatory democracy, and committed to enhancing community relations and promoting community solidarity.

Regarding characteristics of community media, Jankowski describes the following:

Objectives: to provide news and information relevant to the needs of the community members, to engage these members in public communication via the community

Medium; to empower the politically disenfranchised;

Ownership and control: often shared by community residents, local government, and community based organizations;

Content: locally oriented and produces;

Media production: via the ether, cable television infrastructure or other electronic network;

Audience: predominantly located within a relatively small, clearly defined geographic region, although some community networks attract large and physically dispersed audience;

Financing: essentially non-commercial, although the overall budget may involve corporate sponsorship, advertising, and government subsidies.

Major Functions performed by Community Media

- To provide information transfer fro giving community members access to
- knowledge
- To watch the community environment
- To mobilize to direct people’s actions
- To establish networks for community members
- To establish community identity
- To create new value and culture
- To transform member’s experiences/problems into a community’s common
- experiences/problems

Community Radio

Community radio is a broadcasting organization established to provide communication support for the purpose of social, economic and cultural development of a community within a geographical location and owned and operated by the community on a non-profit basis.

Community radio is a type of radio service that caters to the interests of a certain area, broadcasting material that is popular to a local audience but is overlooked by more powerful broadcast groups.

Modern-day community radio stations often serve their listeners by offering a variety of music selections that are not necessarily catered for by larger commercial radio stations. Community radio outlets may also carry news and information programming geared toward the local area, particularly immigrant or minority groups that are poorly served by other media outlets.

Bruce Girard, founder of AMACR defined community radio as;

“A type of radio made to serve people; radio that encourages expression and participation and that values local culture. Its purpose is to give to those without voices, the marginalized groups and to communities far from large urban centers, where the population is too small to attract commercial or large-scale state radio”.

Philosophically two distinct approaches to community radio can be discerned, though the models are not necessarily mutually exclusive. One stresses service or community-mindedness, a focus on what the station can do for the community. The other stresses involvement and participation by the listener.

Within the service model localism is often prized, as community radio, as a third tier, can provide content focused on a more local or particular community than larger operations. Sometimes, though, the provision of syndicated content that is not already available within the station's service area is seen as a desirable form of service. Within the United States, for example, many stations syndicate content from groups such as Pacifica Radio, such as Democracy Now!, on the basis that it provides a form of content not otherwise available, because of such a program's lack of appeal to advertisers or (especially in Pacific's case) politically controversial nature.

United States

U.S. community radio stations are usually staffed by volunteers and air a wide variety of programming. They generally have smaller budgets than National Public Radio (NPR) network outlets, due to the small audience of potential contributors and/or business donors. Community radio stations are distinct from NPR stations in that most community radio programming is locally produced by non-professional disc jockeys and producers, where NPR tends to rely more on syndicated programming, both from its own sources and other outlets such as PRI; NPR stations almost always have paid staffs to handle most duties. Community stations often try, as a matter of principle, to reduce their dependence on financial contributions from corporations (and even governments) in comparison with other public broadcasters. Many community stations are licensed as full-power FM stations, while others - especially newer community stations - are licensed under low-power broadcasting rules. Many of the former were founded in the 1960s and 1970s, when cultural experimentation (e.g., the New Left) in the U.S. had a significant following, particularly among the young.

The National Federation of Community Broadcasters formed in 1970 as an umbrella organization for community-oriented, non-commercial radio stations. The NFCB publishes handbooks for stations and lobbies on behalf of community radio at the federal level. The Grassroots Radio Coalition is a very loose coalition of stations that formed as a reaction against increasing commercialization of public radio and lack of support for volunteer-based stations (including in the NFCB). Some stations are part of both groups.

Community radio in the United Kingdom

In the United Kingdom, **community radio** refers to a recently-established system of licensing small, micro-local, non-profit radio stations. In its early days, the scheme was known as **access radio**.

The idea for this new level of radio broadcasting was piloted by the regulator at the time, the Radio Authority in 2002 with the licensing of 15 so-called *Access Radio* stations for a trial period of one year in order to test the feasibility of such stations.

The licenses were extended in 2003 for a further year, and in 2004 a consultation was issued by the Authority's successor, Ofcom, on the creation of Community Radio. Following this, an invitation to groups to apply for community radio licenses nationwide was issued. 192 stations applied and of those, 106 were awarded licenses.

The first new community station to be licensed was youth-based AfanFM in Neath-Port Talbot and the first to go on-air was 103 The Eye in Melton Mowbray. Many stations awarded licenses in this *first wave* are currently in the process of launching. In order to obtain a community radio license, applicants must demonstrate that the proposed station will meet the needs of a specified target community, together with required "social gain" objectives set out in the application. These usually take the form of a commitment to train local people in broadcasting skills or provide a certain amount of programming aimed at an underserved section of the population.

A target community can be defined either by geography or by reference to a particular sub-community in an area, otherwise known as a *community of interest*. A geographic community can be any defined local

area, particularly those which would not sustain a fully commercial broadcaster. A community of interest can be any identifiable local community; existing community stations are aimed at groups as diverse as the elderly or youth, religious groups, speakers of languages other than English, lifestyle groups such as gay and transgender and cultural/recreational groups such as artists. While there are exceptions in certain rural areas, community radio stations are usually limited to broadcast areas smaller than commercial or BBC local stations, nominally a 5 kilometers radius of their transmitter. The normal allocated power for a new community station in an urban area is 30 watts.

Community radio in Australia

Community broadcasting is Australia's third media sector. As at June 2005 there were 442 fully-licensed community radio stations (including remote Indigenous services). The community radio sector in Australia fulfills a broad, but largely unacknowledged role in the Australian media landscape, particularly as a source of local content. A 2002 report, found that 20,000 (or 0.1% of all Australians) are involved as volunteers in the community radio sector on a regular basis and volunteers equate for more than \$145 million in unpaid work each year; Nationally more than 7 million Australians (or 45% of people over 15) listen to community radio in each month (source: McNair Ingenuity). The role of community broadcasting in Australia, according to the Community Broadcasting Association of Australia is to provide a diverse range of services meeting community needs in ways that are not met by other sectors. Community broadcasting is sustained by the principles of access and participation, volunteerism, diversity, independence and localism.

Community radio in India

In India, the campaign to legitimize community radio began in the mid 1990s, soon after the Supreme Court of India ruled in judgment of 1995 that "airwaves are public property". This came as an inspiration to groups across the country, but to begin with, only educational (campus) radio stations were allowed, under somewhat stringent conditions.

Anna FM is India's first campus 'community' radio, launched on 1 Feb 2004, which is run by Education and Multimedia Research Centre (EM²RC), and all programs are produced by the students of Media Sciences at Anna University. On 16 November 2006, the government of India notified a new Community Radio Policy which permits NGOs and other civil society organizations to own and operate community radio stations. About 6,000 community radio licenses are on offer across India. Under the new policy, any not-for-profit 'legal entity' - except individuals, political parties and their affiliates, criminal and banned organizations - can apply for a CR license. Central funding is not available for such stations, and there are stringent restrictions on fundraising from other sources. Only organizations that are registered for a minimum of three years old and with a 'proven' track record of local community service can apply. License conditions implicitly favor well-funded stations as against inexpensive low power operations, several of which (e.g. Mana Radio in Andhra and Raghav FM in Bihar) ran successfully on shoe-string budgets before the imposition of any community radio policy.

The license entitles them to operate a 100 watt (ERP) radio station, with a coverage area of approximately 12 kilometers radius. A maximum antenna height of 30 meters is allowed. Community radio stations are expected to produce at least 50% of their programs locally, as far as possible in the local language or dialect. The stress is on developmental programming, though there is no explicit ban on entertainment. News programs are banned on community radio in India, as also on commercial FM radio. 5 minutes of advertising per hour is allowed. Sponsored programs are not allowed except when the program is sponsored by the Government at the Centre or State.

Need for community radio in Pakistan

The legislation creating the Pakistan Electronic Media Regulatory Authority (PEMRA) to issue licenses to electronic media has provisions for community radio stations but, so far, the government has granted community radio licenses to only a handful of universities and NGOs. There is no clear policy regarding community radio and diverse concerns have been expressed unofficially that community radio could fall into the hands of those who would promote sectarianism, religious extremism, and separatism or because of foreign funding, promote agenda and values that are against the country's ideological, cultural and religious traditions. The prospects, potentials and challenges of community radio need to be seriously

discussed so that a policy can be formulated that can address genuine concerns, while at the same time promotes the rapid development of community radio in the country. Community radio can play a crucial role in promoting dialogue among citizens on the priorities and directions of reconstruction activities and in giving people a voice in monitoring the fairness, transparency and effectiveness of relief, rehabilitation and reconstruction activities. It is therefore important that the government not merely reviews its restrictive policy on licensing of community

At present private radio stations are not allowed to broadcast news and current affairs programs, except those produced by the state-owned radio and television. Such restrictions are not only reminiscent of the authoritarian eras, but have severely limited the contribution that radio can make in keeping listeners in Pakistan aware of developments around them. These restrictions should be removed immediately as the priority for people affected by the earthquake, is for news and information rather than entertainment programs.

How Community Newspapers Adapt to New Technology

News

- Weeklies can function as dailies for little added cost.
- The newspaper is no longer limited by 12, 24, or 48 pages.
- Photographs and color are no longer limited by press position or space.
- Web site links give readers more depth and context.
- The newspaper and its archives are searchable. Once community papers have digitized their back issues, staff and the public can easily keyword search through the history of a community with much more ease and speed than previous methods. Many such systems are set up on a fee basis, providing another revenue stream for the newspaper. Smaller community newspapers are still exploring this business model.
- Newspapers can provide everywhere, anytime delivery via cell phone text messaging, competing with radio for breaking news.

Advertising

- Newspapers can expand their reach to include Web and text message readers.
- Newspaper offerings can include video and audio advertising messages.
- Advertisers can promote a sale immediately via the paper's Web site or text messaging service, allowing greater ability to address unexpected inventory rather than waiting for next week's print edition. If a new product arrives or overstock needs handling, advertisers don't have to wait until next week's print edition but can tout a sale immediately via the paper's Web site or text messaging service.
- Newspaper Web sites can be programmed to display a different message from the same advertiser each time the same viewer clicks back on the paper's Web site.
- Readers can click on a link in an online ad that provides more detailed product information, product reviews, and related services.
- Many coupons from newspaper Web sites can now be printed out on a home computer. Depending on the data collected from readers, such coupons can be individually targeted to address key demographics.
- Text message coupons can be captured on a cell phone and shown to retailers and advertisers. These, too, can be individually targeted.
- Unlike with radio, television, or the print edition, users can click through and purchase items through newspaper Web sites.

Production and Delivery

- Newspapers can publish as often as they like via the Web or electronic editions, with limited added costs. There are no added press lines and no increase in ink or paper supplies.
- Expanded distribution does not require more paper or ink.
- Electronic editions can be delivered outside the core market, even around the world, same day, without delay. No papers are lost or damaged; there are no added postage costs; and no extra delivery trucks or staff is needed.

STANDARDS FOR COMMUNITY JOURNALISM

These standards have been developed for use in community journalism.

A community journalist is an integral member of a community of interest who reflects on and reports on issues that are important to that community. They have a clear image of what lies at the heart of their community and are able to voice the issues and interests of that community and a wider public.

Community journalists may be working in the following contexts:

- Local publications (e.g. parish newsletters, community news, school magazines); or
- Special interest publications (e.g. club websites, society news sheets).

These standards describe the activities carried out in community journalism as a whole and are not all expected to be carried out by each individual. Work to develop qualification structures will help to identify relevant routes and options for individuals. Progression from Community Journalism

People who start out as community journalists may want to progress to becoming fully qualified journalists. Standards and associated qualifications could provide a useful progression route for recruiting new entrants with local knowledge.

1. Develop yourself as a community journalist**Introduction**

To be a successful community journalist you need both to develop your understanding of your community and also your skills in journalism.

This involves:

- a) keeping up-to-date with the laws, ethics and codes of practice that apply to journalism;
- b) Identifying your own interests, strengths and weaknesses;
- c) Planning what skills and understanding you need to improve; and
- d) Taking steps to develop your skills and understanding.

What you must do

- a) Be aware of and keep up-to-date with the laws that relate to journalism
- b) Recognize when laws and the PCC Code may affect your work and get advice about what to do to avoid problems.
- c) Understand the workings of your organization's editorial policy.
- d) Identify your interests, strengths and weaknesses and set targets for improvement, with feedback from others.
- e) Plan how and when to develop your understanding and skills.
- f) Improve your skills in ways that improve the quality of your work and your ability to work with others, such as colleagues, managers and members of the community.

Developing your skills and understanding

What skills and understanding you need to work effectively as a community journalist with colleagues and people in the community.

- How to reflect on and evaluate your own interests, skills and understanding.
- How to use feedback and advice from others to identify personal targets for developing your skills and understanding.
- How to agree a personal action plan that identifies what you need to do to maintain and develop your role as a community journalist.
- What development and training activities are available and appropriate to your needs?

2. Develop ideas for stories about your community

Introduction

A steady stream of good ideas has always been the lifeblood of journalism. Ideas for stories may come from you, other members of the community, day-to-day events, discussions with colleagues and contacts, and information from other sources, such as press releases or other media. But wherever they come from, ideas need to be well targeted, to appeal to the audience, such as the community you represent and wider public, as well as any commercial interests, for example of advertisers, stakeholders or sponsors.

To develop your ideas you will need to have a wide range of personal contacts that you can use to alert you to opportunities, provide background information, and help you to develop ideas and check the accuracy of information. These may be people you are in regular contact with or and those that are needed for a particular assignment.

You will also need to be able to develop ideas by researching relevant information from documentary sources to develop ideas, such as your own material and other published material (e.g. magazines, newspapers, press releases, books, radio and television programs, on-line databases and the internet).

You will need to present or 'pitch' ideas to your team, and discuss and agree how to take them forward.

What you must do

- a) Recognize ideas for stories from day-to-day events, commemorations, anniversaries and contacts that are likely to appeal to your target audience.
- b) Make contact with appropriate people in a way that helps develop ideas into stories.
- c) Clarify ideas and stories with contacts, treating them politely and in a way that builds trust and goodwill.
- d) Maintain the confidentiality of contacts, when necessary.
- e) Find and gather background information from documentary sources where necessary, and use this to develop ideas about how to approach the story.
- f) Recognize any gaps in the information that affect your ability to develop ideas into stories and take steps to follow up the necessary sources.
- g) Recognize any legal and ethical issues arising from the developing ideas and information.
- h) Keep accurate notes of the information and the sources it came from.
- i) Present ideas and any supporting information clearly and positively to the team.

What you must know and understand to develop ideas for stories about your community Contacts

- a) Where to get information about potential contacts.
- b) How to interview contacts face-to-face and over the phone to get the information you need.
- c) How to treat and deal with contacts so that you get the most from them.
- d) What information to keep about contacts including their name, contact details and reasons for inclusion.
- e) When to keep sources confidential and how to do so.

Research

- f) How to keep and use your own material.
- g) How to search for and select relevant information from published and online sources (such as, press releases, magazines, newspapers, radio and TV programs, books, online databases and the internet).
- h) How to judge the value of the information for the story.
- i) How to decide whether any supporting information may be needed (such as photographs, maps, sketches, charts, diagrams, cartoons or illustrations).
- j) How to recognize any ethical or legal issues arising from the information and developing story ideas.

3. Plan and carry out community assignments**Introduction**

As a community journalist you need to be able to deliver assignments for your community journal, either when working alone or in collaboration with others in the team. Assignments might be carrying out research, taking or sourcing photographs or graphics, producing news stories or features or covering events.

This will involve

- Agreeing what's involved;
- Preparing yourself;
- Managing your work on the assignment as it progresses; and
- Making sure you meet the deadlines and objectives for the assignment.

What you must do

- a) Agree the objectives and deadlines of assignments.
- b) Clarify and agree what resources are needed and available for assignments.
- c) Clarify and agree tasks and roles, with any other team members involved in assignments.
- d) Recognize any health and safety hazards likely to arise in carrying out assignments and take steps to keep risks to a minimum.
- e) Attend assignments on time with the necessary equipment.
- f) Be aware of and follow your organizations requirements on conduct, administration and health and safety.
- g) Dress in a way that is appropriate to the assignment, and where necessary in line with the organization's code of conduct.
- h) Keep in regular contact with relevant members of the team.
- i) Complete assignments within the agreed times and resources, alerting others to any problems or delays.
- j) Complete and process all necessary records on assignments.

What you must know and understand to plan and carry out community assignments

Deadlines and resources

- k) What deadlines have been agreed for the assignment?
- l) What other resources have been allocated for the assignment (such as, a budget, specialist
- m) Photographic or recording equipment, or other team members).
- n) The organization's requirements on dress, conduct and administration (such as, activity records, travel documents and expense forms).
- o) The importance of good diary management and how to achieve it.

Working with others

- p) Who will be involved in the assignment?
- q) What tasks and roles have been agreed?
- r) How to deal effectively with other members of the team.

Your organization

- s) What requirements your organization has about dress, conduct, administration and health and safety.

4. Cover community events

Introduction

Covering events and talking to the people involved can offer ideas for stories. Events may be 'diary' events (such as, meetings of official bodies, community events, demonstrations, sporting events or fashion shows) or 'off-diary events', which are unpredictable (such as, accidents, emergencies, crime and political events).

You will need to cover different kinds of events and be able to interview the people involved, to gather facts about the events and their opinions.

What you must do

- a) Recognize the value of the event for developing a story. Identify people to interview about the event.
- b) Establish a rapport with interviewees and treat them courteously.
- c) Make accurate records of key facts about the event and the facts and opinions raised in interviews.
- d) Identify any points that need to be followed up.
- e) Recognize when supporting material would help to tell the story more effectively.

- f) Recognize any legal and ethical issues arising from the information, and refer these to the relevant people.

What you must know and understand to cover community events

Interview

- What the purpose of the interview is and how it may help develop the story.
- How to take notes during an interview.
- How to interview people to gather facts and opinions, in line with the objectives of the assignment.
- How to deal with different types of interviewees.

Events

- What the objectives of the assignment are for covering the event.
- What health and safety risks there may be?
- How to deal with unexpected events.

Supporting material

- What types of supporting material can enhance a story, for example:
- Photographs you have taken or from some other source;
- Maps and plans; and
- Stills from video footage.
- What arrangements the organization has on the use of supporting material, including how it is: obtained, used, paid for; and returned.

5. Produce copy about the community

Introduction

Producing copy about the community is the point at which all your ideas and research come together. You will need to decide what content will be most appropriate for your community audience and how to best present it to them. You will then need to write this in a way that gets the main points and opinions across in the most interesting way. You will also need to take into account the practical requirements, such as length and deadlines that have been agreed with your team.

What you must do

- Decide on the content and treatment that are right for the proposed medium, your audience, the purpose of the piece and any other material, such as photographs or other illustrations.
- Confirm with the relevant people that your proposed treatment of any legal and ethical issues is appropriate.
- Decide which material should be emphasized and how to do this.
- Write copy that will capture and maintain user interest.
- Write copy that follows the required conventions on grammar, spelling and punctuation.
- Report any facts accurately and make a clear distinction between facts and any opinions you include.
- Attribute quotes and information sources accurately.
- Make sure that any references to supporting material are accurate.
- Identify what page layout and visual material will be used and write your copy to take account of this.
- Write copy when required, to the agreed length and in the required format.
- Meet the deadline for the copy giving advance warning to the relevant people about any delays or problems.

What you must know about producing copy about your community

Constraints and requirements

- What requirements for content, treatment and format (including eventual page layout and visual material) have been agreed with the team?
- How to recognize any legal or ethical issues arising from the copy you plan to write.
- Where to get advice on any legal and ethical issues.
- What format the copy should be produced in.

- What the agreed copy deadline is.
- How to deliver copy.
- When to keep sources confidential and how to do so.

Writing skills

- Who the target audience is for your copy.
- What the conventions on grammar, spelling and punctuation are that you must follow.
- How to select and use a vocabulary, style and story construction that is appropriate to your target audience.
- The types of emphasis, which can enhance published material; what they are and how to use them.
- How to reference your sources.

6. Write captions and headings for community stories

Introduction

Captions are text used to describe a picture, photograph or graphic. Headlines, strap lines and stand firsts are needed used to help readers to find their way around information, and identify the sections that they want to read.

You need to collect caption material and write captions for photographs, pictures and graphics. You need to write captions, headlines, strap lines and stand firsts for the range of material and covered by your publication (e.g. major and short pieces, serious and humorous pieces, bulletins and blurbs).

What you must do

- Gather and record all the necessary information about the circumstances and subjects of photographs you have taken.
- Write captions that:
 - are accurate, suitable and unambiguous;
 - identify the key subjects in the photographs; and
 - can stand on their own
- Write headlines, strap lines and stand firsts that:
 - are accurate and clear;
 - convey the main points of the story; and
 - Reflect the treatment of the story
- Write in a way that:
 - is suitable for and will promote the interest of the target readers;
 - follows the house style of the publication;
 - meets required conventions on grammar, spelling and punctuation; and
 - fits the shape and space available
- Recognize any ethical or legal issues arising from the material you write.

What you must know and understand to write captions and headings

Captions

- What kinds of captions are appropriate to the type of visual material?
- What information needs to be included in the caption?
- How to relate the visual material clearly to any accompanying material?
- How to write and edit captions to fit the shape and space that is available.

Headlines, strap lines and stand firsts

- How to pick out the key points of a story.
- What kinds of headings will appeal to the target audience?
- How to write and edit headlines, strap lines and stand firsts to fit the shape and space that is available.

Writing skills

- Who the target audience is for your copy.
- What the conventions on grammar, spelling and punctuation are that you must follow.

- j) How to select and use a vocabulary, style and story construction that is appropriate to your target audience.
- k) What the house style is for the publication and how to apply it to captions, headlines, strap lines and stand firsts.

7. Prepare visual material for community assignments

Introduction

What and how photographs and other visual material are treated plays an important part in communicating a story. Visual material could include photographs, illustrations, cartoons, charts, maps, plans and sketches. This involves selecting material that enhances a story, recognizing and dealing with any defects in photographs (e.g. unwanted content, faulty color, exposure, focus or framing and physical flaws) and graphics (e.g. inappropriate choice of colors, typefaces and sizes, and text errors).

Digital photographs may have minor defects that you need to correct if the images are to be used to best effect. They also need to be correctly produced in terms of cropping, size, contrast, levels, color balance, file format, image resolution, and file size.

What you must do

- a) Select suitable visual material to enhance the story.
- b) Prepare visual material to fit the allocated space.
- c) Deal appropriately with unwanted content, only where this will not affect the quality or result in the publication of inaccurate, misleading or distorted material.
- d) Correct minor defects in photographs and graphics.
- e) Recognize when defects are beyond the limits of your capability, and refer the problem to a relevant specialist.
- f) Name, save and store files appropriately.

What you must know and understand about preparing visual material



Preparing visual material

- How to edit visual material by cropping, scaling and flipping.
- What file format and size is appropriate.

Unwanted content

- How to use quick masks and layers to remove unwanted content.
- How to judge whether removing unwanted content will result in publishing inaccurate, misleading or distorted material.
- How to avoid affecting the quality of the image, when removing unwanted content.

Defects

- How to adjust levels, contrast and color balance.
- How to retouch photographs by checking for and correcting small flaws (e.g. using patching or cloning).
- How to correct defects in graphics, for example by changing color, typeface and size, and text errors.
- What the limits of your capability are in correcting defects.
- Who to refer specialist problems with visual material to.

8. Edit and produce community page layouts

Introduction

All copy has to be edited to make sure that it is accurate, clear and engaging for target readers. Layouts are designed to attract attention and interest and make things as easy as possible for the reader. You need to edit material using a computer, either when working on a standalone system or part of a wider production system.

You will need to produce layouts, which are free from errors and, that make the most of the design style of your publication.

What you must do

- a) Decide what to emphasize and how to do this.
- b) Make sure the copy is to length and fits with any other material (e.g. photographs or graphics).
- c) Keep the format consistent (e.g. typeface, type size, setting style and measure, tints, reverses and color).
- d) Be aware of the amount and likely placing of advertising copy.
- e) Choose the themes and images for the page, to reflect the stories to be included.
- f) Produce page layouts in line with the house style of the publication, by balancing text, images and empty space.
- g) Communicate effectively with all those involved in delivering material for layout and also the people who need to be kept informed about progress.
- h) Recognize any legal or ethical issues, and refer issues to relevant people appropriately.
- i) Pass page layouts on for checking, within agreed deadlines.

What you must know and understand to edit and produce community page layouts

Editing

- How to edit copy to make it clear and easy to understand for the target audience.
- How to judge the key points of a story and what are less important.

Page layout

- How to judge the key themes and images for a page.
- What the house style is for the publication and how to apply it to different types of page layout (e.g. half pages, single pages or double-page spreads).
- How to deal with the full range of copy, including: Text (e.g. body text, headlines, strap lines, stand firsts, captions) Visual material (e.g. photographs and graphics); other elements (e.g. lines, boxes and borders); and White space
- How much advertising is to be carried on each page and where it is likely to be placed.

Communication

- Who is involved in delivering material for layout (e.g. other community journalists, photographers or graphic artists?)
- Who needs to be kept informed about progress (e.g. editors, production, sales and distribution)?
- How to communicate effectively with all those involved.
- Who to refer any ethical and legal issues to.
- What the production schedule is.

9. Take photographs

Introduction

Photographs should provide information, entertain or provoke a feeling or reaction from the audience. The photographs you take should be legally sound, complement or illustrate a story and where possible invoke a depth of meaning.

You need to be able to take a wide range of different types of photographs, including:

- People (for example portraits of individuals and groups);
- Objects (for example buildings, landscapes and vehicles);
- moving people (for example sports, shows and high profiles events); and
- developing events (for example fires, accidents or demonstrations).

The camera you use may be conventional or digital. The correct composition of the picture when you take it is crucial because with digital cameras, what you take is what is seen. As well as being correctly composed, you will need to make sure that the photographs you take are in focus and have the right contrast.

What you must do

- a) Decide how you can convey what is happening in a photograph and select your subject matter.
- b) Compose your photograph to meet your brief and the likely size and position of the published photograph.
- c) Put any people you are photographing at ease.
- d) Build a rapport with other people involved in the assignment.

- e) Take photographs that communicate effectively and complement the angle, story, copy or other accompanying material.
- f) Take photographs that meet the requirements of the assignment, are legally sound and take account of industry codes of practice.
- g) Make sure that the photographs you take are in focus, have the correct exposure and are correctly composed.
- h) Keep accurate records of what you have photographed for captions and archiving.
- i) Assess accurately any health and safety risks involved in taking photographs and make sound decisions on how to minimize them.

What you must know about taking photographs

- a) The agreed requirements for content, treatment and format including eventual page layout and written material.
- b) The target audience and any smaller groups within it.
- c) How to select what you photograph and how you compose it depending on its purpose. This might be:
 - To provide information;
 - To entertain or attract attention; or
 - To provoke a feeling or reaction from the audience (by invoking a depth of meaning)
- d) How to put people at their ease before you produce your camera.
- e) How to apply the rule of thirds when composing photographs.
- f) How to compose photographs which take into account the scale of the subject, the color
- g) Contrast and fill the frame with your subject.
- h) How the way we naturally scan published photographs (from left to right) affects the
- i) Effectiveness of photographs of moving images.
- j) How to take interesting photographs of people, alone and in groups and how the likely position of the photograph on the page will influence composition.
- k) How to take photographs of buildings, landscapes and other objects.

The different approach you must take if your subject is moving or if you are photographing developing events such as fires, accidents or demonstrations.

The different types of pictures required for different themes such as sports or news including:

- General shots on approach to a news event (to make sure you have something in the can); and
- summarizing pictures (such as shots which show a runner exhausted after a race).
 - l) How to make the most of the capabilities and limitations of the camera you are using, including the flash and the implications of over exposure.
 - m) How to take photographs that are in focus and correctly exposed.
 - n) The implications of using a digital camera to take photographs that are:
 - over-exposed through too much sunlight or flash (if the highlights are burned out they cannot be recovered); or
 - With too low an image resolution (as the image is enlarged the quality will deteriorate).
 - o) The legal requirements and Press Complaints Commission Code of Practice which relate to taking photographs (for example, not photographing children without permission).
 - p) How to communicate effectively with people, including:
 - presenting and discussing ideas with colleagues;
 - Dealing with colleagues, personal contacts and interviewees; and
 - Dealing with suppliers of editorial material (such as agencies, freelancers, correspondents and PR organizations).
 - q) What information to keep about your photographs and why it is useful to obtain contact numbers for people you photograph.
 - r) How to store and archive photographs.
 - s) How to detect and assess potential health and safety risks in taking photographs and your responsibilities under the organization's policies and current health and safety legislation.

STATUS OF WOMEN IN A LOCAL COMMUNITY

The status of women in Pakistan is not homogenous because of the interconnection of gender with other forms of exclusion in the society. There is considerable diversity in the status of women across classes, regions, and the rural/urban divide due to uneven socioeconomic development and the impact of tribal, feudal, and capitalist social formations on women's lives. However, women's situation vis-à-vis men, is one of systemic subordination, determined by the forces of patriarchy across classes, regions, and the rural/urban divide.

Gender is one of the organizing principles of Pakistani society. Patriarchal values embedded in local traditions and culture predetermines the social value of gender. An artificial divide between production and reproduction, created by the ideology of sexual division of labor, has placed women in reproductive roles as mothers and wives in the private arena of home and men in a productive role as breadwinners in the public arena. This has led to a low level of resource investment in women by the family and the State. Thus, low investment in women's human capital, compounded by the ideology of *purdah* (literally "veiled"), negative social biases, and cultural practices; the concept of honor linked with women's sexuality; restrictions on women's mobility; and the internalization of patriarchy by women themselves, becomes, the basis for gender discrimination and disparities in all spheres of life.

There have been various attempts at social and legal reform aimed at improving Muslim women's lives in the subcontinent during the twentieth century. These attempts generally have been related to two broader, intertwined movements: the social reform movement in British India and the growing Muslim nationalist movement. Since partition, the changing status of women in Pakistan largely has been linked with discourse about the role of Islam in a modern state. This debate concerns the extent to which civil rights common in most Western democracies are appropriate in an Islamic society and the way these rights should be reconciled with Islamic family law.

No nation can rise to the height of 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 the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live.

Demographic Background

Pakistan is a federation of four provinces conjoined with the federal capital area. Women form 48 percent of the total population and 52 percent are men. The population of women has increased slightly more than the population of men. The latest intercensal average growth rate per annum is estimated at 2.6 percent for women and 2.5 percent for men during 1981–1998. According to the 1998 census data, 88 million people live in rural areas, whereas 42 million live in urban areas. The data revealed that 45 percent of the population is below 15 years of age. About 52 percent of adolescents are male and 48 percent are female. The dependency ratio is approximately 87.1. On average, one person in the working age group population would have one dependent in the year 1998.

The average age of women for marriage has increased from 17.9 years in 1951 to 20.8 years in 1981. About 23 percent of females between the ages of 15 and 19 are married, compared with 5 percent of the male population in the same age group. A majority of women are married to their close relatives, i.e., first and second cousins. Only 37 percent of married women are not related to their spouses before marriage. The divorce rate in Pakistan is extremely low due to the social stigma attached to it. In 1996–1997, according to official statistics, women-headed households constituted only 7 percent of total households. The share of women-headed households is less in urban areas as compared with rural areas.

The Social and Cultural Context

The social and cultural context of Pakistani society is predominantly patriarchal. Men and women are conceptually divided into two separate worlds. Home is defined as a woman's legitimate ideological and physical space, while a man dominates the world outside the home. The false ideological demarcation between public and private, inside and outside worlds is maintained through the notion of honor and institution of *purdah* in Pakistan. Since the notion of male honor and *izzat* (honor)¹ is linked with

women's sexual behavior, their sexuality is considered a potential threat to the honor of the family. Therefore, women's mobility is strictly restricted and controlled through the system of *purdah*, sex segregation, and violence against them.

In the given social context, Pakistani women lack social value and status because of negation of their roles as producers and providers in all social roles. The preference for sons due to their productive role dictates the allocation of household resources in their favor. Male members of the family are given better education and are equipped with skills to compete for resources in the public arena, while female members are imparted domestic skills to be good mothers and wives. Lack of skills, limited opportunities in the job market, and social and cultural restrictions limit women's chances to compete for resources in the public arena. This situation has led to the social and economic dependency of women that becomes the basis for male power over women in all social relationships.

However, the spread of patriarchy is not even. The nature and degree of women's oppression/subordination vary across classes, regions, and the rural/urban divide. Patriarchal structures are relatively stronger in the rural and tribal setting where local customs establish male authority and power over women's lives. Women are exchanged, sold, and bought in marriages. They are given limited opportunities to create choices for themselves in order to change the realities of their lives. On the other hand, women belonging to the upper and middle classes have increasingly greater access to education and employment opportunities and can assume greater control over their lives.

The most powerful aspect of social and cultural context is the internalization of patriarchal norms by men and women. In learning to be a woman in the society, women internalize the patriarchal ideology and play an instrumental role in transferring and recreating the gender ideology through the process of socialization of their children. This aspect of women's lives has been largely ignored by the development initiatives in the country.

Education and Training

Despite the improvement in Pakistan's literacy rate since its independence (1947), its overall literacy rate of 45 percent (56.5 percent for males and 32.6 percent for females in 1998) is still behind most of the countries in the region. The literacy rates may have risen generally; however, with the increase in population, the number of illiterate Pakistanis has more than doubled since 1951, while the number of illiterate women has tripled. Approximately 60 percent of the total population is illiterate, and women form 60 percent of the illiterate population. Strong gender disparities exist in educational attainment between rural and urban areas and among the provinces. In 1996–1997 the literacy rate in urban areas was 58.3 percent while in rural areas it was 28.3 percent, and only 12 percent among rural women. There are also considerable inequalities in literacy rates among the four provinces, especially disparities between men and women (Table 1).

Table 1: Literacy Rate in Provinces by Gender
(percent)

Year	Punjab		Sindh		NWFP		Balochistan		Pakistan		Total
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	
1975	31.6	12.6	39.3	20.0	24.1	5.3	15.0	4.2	31.8	13.0	23.2
1980	36.4	16.4	39.7	21.5	25.7	6.4	15.2	4.3	34.8	15.7	25.9
1985	40.8	18.2	43.2	22.4	30.5	7.1	17.9	4.9	38.9	17.0	28.4
1990	45.2	20.8	46.5	23.7	38.1	8.6	21.0	5.7	43.4	19.1	31.7
1995	50.0	24.9	51.6	25.8	47.3	12.0	25.3	6.6	48.7	22.5	36.1

Source: Social Policy and Development Centre, "Social Development in Pakistan, Annual Review, 1998," p.130.

Despite the higher rate of female enrollment in 1998–1999 at the primary (4.6 percent male and 8.0 percent female), secondary (1.2 percent male and 6.8 percent female), and high school levels (7.4 percent male and 8.3 percent female), the gender gap in the literacy rate is widening in Pakistan.² Of those without basic education opportunities, about 70 percent are girls. The primary school enrollment rate for girls during 1996–1997 was estimated at about 66.6 percent of total female population and 90.7 percent of

males. This is primarily due to the high dropout rate among girls (50 percent). The overall participation rate at primary stage is estimated at 77 percent (male 92 percent, female 62 percent) during 1998–1999. At middle stage the participation rate is 51 percent (male 64 percent and female 37 percent), and at high stage it is estimated at 36 percent (45 percent male and 26 percent female). Gender disparities in educational attainment are even greater in the rural areas. Only 3 percent of rural 12-year-old girls continued in school, compared with 18 percent of boys. Less than 1 percent of girls remained in school in the 14-year-old age group compared with 7 percent of boys.³ At present less than 3 percent of the age group 17–23 has access to higher education.

Women in particular have limited opportunities to acquire higher education and attain professional or technical degrees. This is due to the cultural prescription of gender roles and inadequate number of vocational training and professional institutions for women. Out of 172 professional colleges in 1996–1997, only 10 exist exclusively for women. In the other 162 professional colleges, women can get admission only against a reserved quota. The female enrollment in professional colleges was 48 against 100 boys in 1996–1997. Similarly, the gender ratio in 26 public sector universities, including one for women, is 28.9 percent. In 1991–1992 the number of female polytechnic institutes was 12 with an enrollment of 1,676 women as compared with 40 male polytechnics with an enrollment of 21,503. Of the 12 female polytechnics, 8 are in Punjab, 3 in Sindh, and 1 in NWFP. Balochistan has none. There are 12 female commercial institutions; all of them located in Punjab with an enrollment of 1,493. This is small in comparison with 225 male institutions in all provinces with an enrollment of 20,527. Interestingly, the educational achievements of female students are higher as compared with male students at different levels of education

Health and Nutrition

The majority of people in Pakistan do not have access to basic health care because of inadequate health facilities. The health indicators of women in Pakistan are among the worst in the world. It is one of the few countries where women's life expectancy is lower than that of men. There are 108 men for every 100 women (Census 1998). Female infant mortality rate is higher (85 per 1,000 live births) than that of male children (82 per 1,000). More than 40 percent of the total female population is anemic. The fertility rate is 5.4 per woman. The maternal mortality rate is still high, 1 woman in every 38 dies due to pregnancy-related causes. Only 20 percent of women are assisted by a trained provider during delivery. However, 24 percent of married women now use contraceptives, which is a substantial increase from 9 percent in 1985. The low health status of women is the result of women's lower social, economic, and cultural standing. Social and familial control over women's sexuality, their economic dependence on men, and restrictions on their mobility determine differential access of males and females to health services. Intra-household bias in food distribution leads to nutritional deficiencies among female children. Early marriages of girls, excessive childbearing, lack of control over their own bodies, and a high level of illiteracy adversely affect women's health. Institutionalized gender bias within the health service delivery system in terms of lack of female service providers, and neglect of women's basic and reproductive health needs, intensify women's disadvantaged health status

The rise of poverty exacerbates conditions of oppression for women and children. In poor households with scarce means, gender discrimination in the allocation of household resources is more pronounced. Women suffer most from nutritional deprivation in low income households. Poverty also forces women to work harder to earn and protect their families from starvation.

This contributes to the stresses these women already face due to poverty and cultural oppression. It is estimated that two thirds of the psychiatric patients at any hospital or clinic are women. Women's poor mental and physical health has negative implications on their productivity and imposes high social and economic costs for the society. Health policies have been fraught with urban, curative, and tertiary hospital-based health care biases. These policies fail to respond to women's basic health needs, particularly their reproductive health needs. The Population Welfare Program, operating in Pakistan since the Second Five-Year Plan (1960–1965), could not make much progress because it focuses only on women's bodies about controlling their fertility. It did not address the issue of women's lower socioeconomic status and how women should be helped to gain greater control over their biological

processes. However, in recent years there has been a conceptual shift from curative to preventive, from tertiary to primary health care, and towards an integrated life cycle approach to women's health, as reflected in the National Health Policy of Pakistan (1997). Pakistan has also signed up for the Alma Ata Conference: Health for All by the year 2000 and has acceded to the program of action of the International Conference on Population and Development. Pakistan has clearly made a commitment itself at the international and domestic fronts to the notion of women's equality.

Economic Situation

Women in Pakistan participate fully in economic activities in the productive and reproductive sphere. The economic value of women's activities in the reproductive sphere and unpaid work as a family laborer in the productive sphere has not been recognized as productive and is not accounted for in the national statistics. The labor force participation rates for women are grossly underreported by the official sources of data. The 1997 Labor Force Survey reported the refined activity rate¹¹ for women as 13.6 percent and 70 percent for men, while the crude activity rate¹² was 9 percent and 47 percent, respectively. This is due to problems in data collection such as an inappropriate definition of economic activity, male enumerators who get information regarding working women from the male members of the family, questions seeking information on a single main activity, and exclusion of the informal sector.

In the cultural context of Pakistan, women's wage work is considered a threat to the male ego and identity and women's engagement in multiple home-based economic activities leads to under remuneration for their work. Pakistani girls and women spend long hours fetching water, doing laundry, preparing food, and carrying out agricultural duties. Not only are these tasks physically hard and demanding, they also rob girls of the opportunity to study. The nature and sphere of women's productivity in the labor market is largely determined by socio-cultural and economic factors. Women do not enter the labor market on equal terms vis-à-vis men. Their occupational choices are limited due to social and cultural constraints, inherent gender bias in the labor market, and lack of supportive facilities such as child care, transport, and accommodation in the formal sector of the labor market. Women's labor power is considered inferior because of employers' predetermined notion of women's primary role as homemakers. As a result of discrimination against female labor, women are concentrated in the secondary sector of labor market. Their work is low paid, low status, casual, and lacks potential upward mobility.

Women are overwhelmingly concentrated in the agriculture sector, which employs 79 percent of female labor force as compared with 57.3 percent of male workers.

The majority of women in the urban sector work in low-paying jobs. In 1996–1997, in urban areas 62.2 percent of female workers were employed in the service sector followed by the manufacturing sector (21.9 percent) and professional workers (21.9 percent). Among the Federal Government civil servants, 44.3 percent are working in basic pay scale grade 9 and below, while not single woman is working in grade 22, which is the highest basic pay scale in Pakistan.

According to the 1990–1991 PIHS, more than three fourths of the economically active women in urban areas are employed in the informal sector. The job opportunities available to them only in the informal sector intensify women's exploitation, and standard labor legislation or legal protective measures do not cover their vulnerability. Women workers in the informal sector, especially home-based piece rate workers, work longer hours for low wages under conditions of job insecurity.

Anecdotal evidence indicates that women have borne the brunt of the social costs of recession and structural adjustment measures in Pakistan. Inflation, high unemployment, and increasing poverty have put enormous pressure on women to contribute to family income. Women's labor force participation tripled during the intensified period of structural adjustment from 5.1 percent in 1987–1988 to 14.6 percent in 1993–1994.¹³ More and more women are becoming heads of their households. During the adjustment programs there has been a rise in the level of female unemployment and a decline in levels of self-employment.

Legal Status

Pakistan is a country where parallel judicial systems are operating. Some of them are exclusively applicable to the tribal areas and others are applicable throughout the country. The Constitution of Pakistan includes three distinct judicial systems that function alongside the ordinary judicial system, i.e., the Federal Shariat Court, the Appellate Shariat Bench, and the Criminal Law courts. Various amendments

in the Constitution during the martial law period of 1977–1986 introduced these parallel judicial systems, which are causing great confusion in the country.

The 1973 Constitution of Pakistan is a contradictory instrument. On the one hand, Article 25 of the Constitution guarantees equality of rights to all citizens irrespective of sex, race, and class and empowers the Government to take affirmative action to protect and promote women's rights. On the other hand, there are several discriminatory laws that negatively impact on women. For example, the Family Law is not uniform in that its personal or customary laws govern each religious community and all of them have discriminatory provisions. Under the Muslim Family Law, women have unequal rights to inheritance, minimum age of marriage, and natural guardianship of children; polygamy has not been banned or even sufficiently restricted by law; and there are grossly inadequate provisions for women's financial security after termination of marriage. Women have unequal rights under the citizenship laws, in which citizenship through descent is guaranteed only through a father, and which give the foreign wife of a Pakistani man the right to acquire citizenship, with no corresponding right for the foreign husband of a Pakistani woman.

There is considerable evidence that this legislation has negatively impacted Pakistani women's lives and made them more vulnerable to extreme violence. Today, the majority of women in prison have been charged under the Hudood Ordinance. The data collected for one year from one police station show that out of 113 cases registered, 94 were *zina* (adultery) cases.¹⁸ Similarly, a national level study conducted in *dar-ul-amans* (shelters for women) mentioned that 21 percent of women had Hudood cases against them.¹⁹ Their families use this legislation to punish them for trying to exercise their legal rights of self-determination. The report of the Inquiry of the Commission for Women (1997) clearly states that this legislation must be repealed as it discriminates against women and is in conflict with their fundamental rights. Despite the demand of women's movement to repeal this legislation, it continues to be a part of the statute book and shape women's lives. The Government has made no commitment to implement the recommendations of the report.

Due to their dependent socioeconomic status, the suffering of women litigants is enormous. Very often they lack the financial means to enter into litigation. Complicated legal procedures compounded by gender biases of judiciary and law enforcing agencies, delays, high cost of court fees, and corruption of the judiciary, make it extremely difficult for women to enter into litigation to get justice for themselves.

Women's Political Participation

The Constitution of Pakistan places no restriction on women's participation in politics; nevertheless, their presence in the political parties as well as in the political structure at the local, provincial, and national levels remains insignificant due to cultural and structural barriers. At the level of representation, in the present National Assembly, women comprise 3 percent of the total membership (7 out of 217) and about 0.21 percent of the total membership of provincial assemblies (1 out of 483), while Senate membership remains the same. Women have no representation in the minority membership of the National Assembly, which consists of 10 seats, or in the minority membership of a provincial assembly, which consists of 23 seats.

Voters' turnout is declining due to disillusionment among the general public with political parties. In 1977, voters' turnout was 61.9 percent, which declined to 43 percent in 1988. In view of the fact that most of the polling stations are common for both sexes especially in rural areas, it is difficult to determine the female turnout in elections. However, according to election authorities, the ratio of votes cast by women has increased. It is difficult to assess women's membership of political parties. Since all the major political parties do not maintain a proper record of their membership, the data on women as members of political parties are sketchy and incomplete. However, it is observed that women's participation in political parties from urban areas, especially in Punjab and Sindh, has increased since the late 1960s and early 1970s.

The increasing participation of women within political parties so far has not led to a significant number of women appointees in important positions within the parties. Women are the rank-and-file members and

lack decision-making power within their parties. In the absence of regular elections within most of the parties, leaders usually nominate party activists on party positions. Women are not appointed to key positions within party organizations.

All of them inherited their political career from their husbands/fathers and later became politicians in their own right. Presently, all major political parties with the exception of ANP have specified women's wings. However, the membership of women's wings is much smaller than male membership of the party. Women's wings of the political parties usually toe the party line, promote party agendas, and do not have any visible influence on the decision-making processes and political programs of their parties. In general, women's wings are mainly utilized by the parties to mobilize womenfolk during elections, work as polling agents in women's booths, and demonstrate on behalf of the party when directed by the party's high command.

This minimal representation of women at all levels reflects the inadequacy of the commitment of political parties and the ineffectiveness of any attempts to mainstream women in politics. There has been growing discomfort among women activists and women's rights organizations over the nature of politics in the country. The corruption in politics has created the realization among women's rights groups that if women want to see any real substantive change in their lives as well as in other oppressed sections of society, they must be physically present in political decision-making bodies and directly participate in political processes.

What are the issues of women?

Pakistani women are trapped in a web of dependency and subordination due to their low social, economic, and political status in society. The majority of women suffer from all forms of poverty. In order to change women's position and societal view of their inferiority, structural changes need to be brought about in the social and economic order that shape our social world. Women are totally absent from the state structures and decision-making bodies that could introduce such structural changes. Women's inclusion in governance structures is critical to bring about substantive changes in the development policies and programs that would lead to a shift in gender relations in the society.

Presently, in order to maintain the status quo, institutionalized violence against women at the family, community, and state levels is used as a mechanism to ensure their compliance with gender norms. This serves to prevent any attempt leading to the subversion of the male order. Ironically, at the same time, a great deal of rhetorical attention has been paid to gender issues at the national level. Pakistan has made several commitments at national and international forums to ensure gender equality at home. However, there is a wide gap between commitment and implementation. The persuasion of the State to translate its commitment to gender equality into concrete reality is the major challenge faced by women in Pakistan.

Feminization of Poverty

Pakistan's consistent economic growth rate for the last 50 years has failed to bring prosperity to its people. The absolute number of poor has increased from 19 million in 1960 to 42 million in 1995.¹ In the absence of reliable data on poverty assessment, as the definition of poverty and tools for the assessment of poverty has been constantly changing, it becomes difficult to assess trends in poverty in Pakistan. A recent study conducted on the profile of poverty in Pakistan gives different percentages of people living in poverty according to different definitions, i.e., calorie intake, 21 percent; basic needs, 29 percent; income poverty, 30 percent; Poverty of Opportunity Index, 44 percent; and Human Poverty Index, 47 percent.² A systematic gender analysis of poverty remains elusive in Pakistan due to the absence of gender-disaggregated, poverty-related data.

Poverty manifests itself along the lines of class, gender, region, and rural-urban divides. The incidence of poverty in rural areas is higher than in urban areas according to both income poverty and broader measures.³ Three quarters of Pakistan's poor live in rural areas. A review undertaken by the Social Policy and Development Centre claims that "while incidence of poverty has been falling in the urban areas in recent years, it has been climbing in rural areas."⁴ Among the four provinces, Balochistan is the poorest. The highest incidence of poverty is found in the rural areas of Southern Punjab and Balochistan.

The link between gender and poverty is evident all over the world. Out of 1.3 billion people living in poverty, 70 percent are women. Feminization of poverty is a global phenomenon. Women are the poorest among the poor and the most vulnerable among communities. Social relations of gender mediate women's experience of poverty. Poverty in Pakistan has a "woman's face." There are considerable intra household disparities in food distribution and investment of resources between male and female members. Among poorer households, incidence of chronic malnutrition is higher among female children.⁶ Women's access and control over productive resources are extremely limited. In addition to suffering from the same deprivations as men, women face the additional suffering of unequal opportunities to education, health, and other social services due to patriarchal control over their sexuality and cultural restrictions over their mobility.

Economic crisis and structural adjustment affected women adversely in their roles as producers, household managers, and mothers. Although women's labor force participation rate increased during 1988–1993, there was also a sharp increase in their unemployment from about 1 percent to 10 percent, accompanied by a 40 percent decline in self-employment.⁸ As household managers, they had difficulty in managing their households due to high inflation caused by the decline in food subsidies especially wheat and edible oil, which constitute a large proportion of the caloric and protein intake of the poor. Due to budget cuts in the public social sector expenditure, women have to increasingly take on more responsibilities for the future survival of their children.

Due to male migration and high unemployment, more and more women are seeking income earning opportunities in the job market. Lack of education and skills forces many to concentrate either in the informal sector or secondary sector of the segmented labor market. In 1990–1991, 77 percent of economically active women in urban areas were working in the informal sector where they were economically exploited and had no protection of labor laws.¹⁰ Exploitative working conditions at the workplace, compounded by oppressive conditions at home where women continue to take the sole responsibility for domestic work, overburdened them to the detriment of their health.

The number of female-headed households is growing in Pakistan. The *Socio-Economic Survey of Pakistan* reports that less than 5 percent of women head households. This is contrary to the findings of the study conducted in Karachi in 1987 that indicated women head 10 percent of households. Female-headed households are usually among the most impoverished due to the low earning capacity of women. The average monthly income of female-headed households is only one fourth of male-headed households. The Government is fully aware that if structural adjustment reforms continue to be launched without cushioning their impact on the poor, a large number of households may fall into the poverty trap, which could cause a serious civil unrest in the society. Some positive initiatives have been launched to protect the poor, including the SAP launched in 1992 to improve the quality of and access to basic social services with special focus on women. Other initiatives include the Pakistan Poverty Alleviation Fund to address income poverty, Public Works Program, Small Farmer Based Agriculture, Employment/Credit Facilities, Training and Credit for Women, Land for Landless, and Food Stamps Program, along with traditional Islamic safety nets for the poor, like Zakat and Bait-ul-Mal. There is a pressing need to sharpen the focus and efficiency of these poverty reduction efforts to reach women who are the poorest of the poor.

Political Participation

Although women do not have a role in the formulation of macroeconomic and social policies, they have borne the brunt of such policies. Women's exclusion from decision-making bodies at the local, provincial, and national levels does not provide them any opportunity to voice their concerns or promote their perspective on governance. The male-dominated governance structure has been creating and recreating gender inequalities. It is critical that women claim their share of power to make decisions that affect their lives. The synergy of women's strong political representation and reduction in the incidence of female poverty has been increasingly recognized all over the world.

Women's participation in politics as voters, candidates, and political activists is increasing; however, this has not led to the emergence of women as leaders in the arena of formal politics. This is so because political party structures are male-dominated. Women in political parties are not given decision-making positions within the parties and are often not fielded as candidates during elections on the pretext that they lack political skills. The traditional notion of women's role is primarily in the family context. The nature

of political parties, the criminalization of politics and the culture of corruption that permeates public life, and the fear of character assassination effectively block women's participation in government structures. The failure of government structures to redress gender disparities in access to productive resources and adequate provision of social services for women have led to rethinking among women activists that they must become part of the state structure to influence policies and politics in their own favor. The lack of political commitment to implement gender-related components of policies necessitates women's participation in the government structure to ensure their implementation.

After having established a link between lack of representation of women in the political systems and the disproportionate poverty of women, women's rights groups, NGOs, and activists started pushing the margin of the state and political parties to create political space for them through affirmative action. This is reflected in their demand to reserve 33 percent of the seats for women at the local, provincial, and federal government levels, to be filled through direct election by the joint electorate. They also demanded a change in the Political Parties Act and People's Representation Act in favor of women.

It is imperative for women to gain political representation in democratic institutions for any substantive change to occur in their lives. Also, their visibility in formal political bodies will challenge the ideology of the sexual division of labor. Their increasing visibility in the public arena will enhance their status and change social attitudes towards them. Therefore, women's political representation has become a priority advocacy issue of women's movement in the country.

VIOLENCE AGAINST WOMEN

Violence against women is the most powerful mechanism used by family, society, and state to silence voices of resistance to the existing gender-related social order. It ensures that women will continue to accept gender hierarchies in all social relations of production and reproduction and perpetuates their subordination.

Violence against women is a fundamental violation of the human right to life, physical safety, self-respect, and dignity. It is the manifestation of historically unequal power relations between men and women. The social construction of gender establishes male authority and power over women, and provides the basis for gender-based violence in the society.

Some forms of violence against women, especially domestic and customary violence, are so entrenched in the culture that they are hardly recognized as violence and largely condoned by the society. It is difficult to assess the extent of violence against women due to lack of data. Also, the

Critical Issues for Women in Pakistan incidences of violence are grossly underreported. However, a few micro level studies give some indication on the form and extent of violence inflicted on women.

Domestic violence is fairly widespread across all classes. It ranges from slapping, hitting, and kicking, to murder. Since the society, police and law enforcing agencies view domestic violence as a private matter, it goes unnoticed until it takes extreme forms of murder or attempted murder. A study conducted by the Women's Division suggests that domestic violence takes place in approximately 80 percent of the households in the country. Incidences of stove burning are being increasingly reported in the press. During 1998, 282 burn cases of women were reported in Punjab. Of these, 65 Percent died of their injuries. Data collected from two hospitals in Rawalpindi and Islamabad over a period of three years since 1994 reveal 739 cases of burn victims.

The official figure for murder of women during 1998 was 1,974; majority of them were victims of their own relatives—husbands, brothers, fathers, and in-laws.

Rape is one of the most common crimes against women but grossly underreported due to the shame attached to the victim. According to official statistics, one woman is raped every six hours in the country. During 1998, 706 rape cases were reported in Punjab, of which 55 percent of the victims were minors and half were victims of gang rape. Women are also victims of male honor. If the male honor is compromised in any way, the womenfolk of the rival party are humiliated by being made to strip off in public and paraded through the streets to take revenge from the family. The Human Rights Commission of Pakistan recorded 48 such cases in 1992–1994.

Marital rape is not even recognized as a criminal offense in Pakistani law, which is a negation of women's right over their own sexuality. Rape in police custody is also widespread but vastly underreported as it involves members of the police as the perpetrators of this crime. Out of 41 cases reported in Punjab during 1998 only six got registered and only one person was arrested. A 1992 report found that 70 percent of women in police stations are subjected to sexual and physical violence.

The provision of the Hudood Ordinance that requires four adult male Muslims of good repute as witnesses of the actual rape or the rapist to confess as a condition of proving rape has made it impossible for rape victims to get justice. Under this law, if a rape victim cannot prove rape she can be charged with and sentenced for adultery.

Trafficking of women is also on the rise. Foreign women from Afghanistan, Bangladesh, and Myanmar are brought to Pakistan and sold. In 1991–1993, approximately 100–150 women from Bangladesh were brought into Pakistan. Kidnapping, forced prostitution, and sexual violence at the workplace are other forms of violence on the rise. Customary practices that include exchange of women between families, selling and buying women as a commodity, using women as barter to settle family disputes, marriage to Quran, and killing them in the name of honor are other forms of violence against women being condoned in the name of tradition and culture.

There is no support mechanism for victims of male violence. There are only 13 state-run *darul-amans* (shelters) for women in the country. The living conditions of these shelters reinforce women's subordination and oppression by establishing control over their sexuality and mobility instead of providing them with a supportive environment where they could rebuild their own lives.

They do not have the means to protect themselves against violence. The legal system does not encourage women victims to use it for the redress of the violation of their rights. High costs and delays in obtaining justice further discourage women victims/survivors to avail of legal means to protect their rights.

The increasing violence against women is a matter of serious concern. A society where violence against women is endemic can never fully develop either socially or economically. Violence in the private domain undermines women's confidence and self-esteem and destroys their health, while the fear of sexual assault in the public domain deprives them of their full participation in all aspects of development. This is a high social and economic cost for the society to pay. Violence against women is also a public health and development issue. As stated in ADB's gender and development policy paper, the relationship between female-focused violence and maternal mortality, health care utilization, child survival, AIDS prevention, and cost to the judiciary and law enforcement agencies is receiving increasing attention."

Therefore, a society free of violence is an essential condition to establish women as equal partners in development. 

Translation of Gender Commitments into Practice

Pakistan is one of those countries that has appropriated the gender discourse and has reflected it adequately in its national level policies and programs. It is a signatory to numerous international conventions, including the Convention on The Elimination of All Forms of Discrimination Against Women (CEDAW), Health for All by the Year 2000, Education for All by the Year 2000, and Universal Access to Reproductive Health Information and Services by the year 2015. At the national level Pakistan has officially launched the National Plan of Action (NPA) to implement the Beijing Platform of Action. It has reflected gender concerns in the Ninth Plan, National Strategy on Poverty Reduction and Agenda 2010. However, the gap between commitment and reality is too wide. Policy commitments have hardly been delivered in practice. No substantial efforts in terms of financial allocation, implementation plans, or machinery appear to be in place to translate the vision reflected in policy documents into operational reality in the country.

The translation of *de jure* rights of women into *de facto* rights will substantially improve the position of women. This is not to say that the policy environment in Pakistan is ideal for women.

Anti women legislation such as the Hudood Ordinance and the laws of evidence, *Qisas* and *Diyat*, are still a part of the Constitution. Other legislation such as family and labor laws also discriminate against women.

Women in Pakistan are now confronted with the challenge of how to ensure that the State will fulfill its commitment towards gender equality. International conventions require Pakistan to create a favorable social, legal, and political policy environment for women by introducing necessary changes. However, no substantive initiative has been taken by the Government to meet its international commitments. Therefore, it is important that the international community and social movements at the national level assume a stronger role in this regard. Similarly, civil rights movements need to build up support from the grassroots level. In order to expand the base of social movement for gender equality, civil society needs to be strengthened to be able to fulfill its role.

The Gender Dimensions of Policies and Programs: Government Policies and Development Plans and Programs

One of the ways to assess the gender concern of government policies is through the analysis of five-year plans to see how it is reflected in development approaches espoused in major policy and planning documents.

The identification of this problem in Pakistan has been fairly strong at the policy-making level and this is reflected in all the five-year plans, which recognize women's deprivation and gender disparities in the education, health, economic, and political spheres. However, the focus on women as beneficiaries of development remains in planning documents in the First (1955–1960), Second (1960–1965), Third (1965–1970), and Fifth (1978–1983) five-year plans. The conceptual shift came later, that is, in the Sixth (1983–1988), Seventh (1988–1993), Eighth 1993–1998), and Ninth (1998–2003) plans, which essentially consider women as active agents in the process of development.

From 1947 until 1971, there was no separate chapter on women in the five-year plans. During this period, women were seen as a vulnerable segment of the society in need of social welfare support. The welfare

programs were designed to relieve poor, destitute, and disabled women's needs in terms of their roles as mother and housewives.

In 1971, the PPP formed the government. The Bhutto era was a period of liberal attitudes towards women. The 1973 Constitution of Pakistan that was adopted by the Parliament entrusted women equal status as citizens. Article 32 of the Constitution stipulates that "there shall be no discrimination on the basis of sex alone." All government services were opened to women including the district management group and the foreign service (in the civil service), which had been denied to them earlier. About 10 percent of the seats in the National Assembly and 5 percent in the provincial assemblies were reserved for women. An official delegation from Pakistan participated in the First World Conference on Women in Mexico in 1975, which led to the constitution of the first Pakistan

Women's Rights Committee, which will examine conditions of women's lives and to suggest ways to improve women's status.

However, the liberal policy stance on women during this period was neither reflected in government policies nor in their implementation. Due to the war with India and consequent split of the country, the Government faced a financial crisis. It was not able to plan on a year-to-year basis and abandoned long-term planning due to limited financial resources. A chapter on women in development was included for the first time in the Sixth Plan. The chapter was prepared by a working group of 28 professional women headed by Syeda Abida Hussain, chairperson of a Jhang district council at that time. The main objective as stated in the Sixth Plan was "to adopt an integrated approach to improve women's status, with programs integrated into each sector. Specific government interventions will focus on problems of illiteracy, constant motherhood, and the primitive organization of work."¹ In the 1970s, medium-term planning was abandoned in favor of annual budgeting due to the split between East and West Pakistan. Due to economic difficulties, the Government was unable to plan in advance. Fiveyear planning was revived in 1978, when the Fifth Five-Year Plan was launched. *22 Country Briefing Paper—Women in Pakistan*

The Sixth Plan was full of policy contradictions. The martial law regime of Zia-ul-Haq (1977–1986) initiated a process of Islamization by introducing discriminatory legislation against women such as the Hudood Ordinance and the laws of evidence, *Qisas* and *Diyat*. He banned women from participating and from being spectators of sports and forced them to observe *purdah* by wearing *chaddars*. At the same time, Zia's regime took many steps toward institutional building for women's development to dispel the impression of its anti women policies. This included the establishment of the Women's Division in the Cabinet Secretariat, and the appointment of another commission on the Status of Women.

After Zia-ul-Haq's rule, there has been a visible change in the policy context in favor of women. However, all successive governments failed to resolve policy contradictions created during this period. Discriminatory legislation on women continues to coexist with a Constitution that guarantees equal rights to men and women, and five-year plans committed to create greater opportunities for women to promote gender equity remain unproductive. The Seventh, Eighth, and Ninth plans formulated under various democratically elected regimes have clearly made efforts to include women's concerns in the planning process. Working groups were constituted to write a chapter on women and development to be included in the plans.

Also, there has been an increasing recognition of women's productive roles in the informal and agriculture sector, and a deeper understanding of the linkage between human resource development of women and sustainable economic growth. In addition to a chapter on women and development, the integration of gender in all other chapters of the Ninth Plan is clearly an official endorsement of women's integration into national development.

However, in Pakistan, planned development has failed to address gender inequalities due to the gap between policy intent and implementation. Lack of political will, weak and corrupt governance structures, limited technical and intellectual capacity of the institutions, and resource constraints have been the main impediments in policy implementation. Presently, Pakistan is a signatory to the CEDAW. With its ratification,² it has become obligatory for the Government to adapt this international instrument to local conditions by changing laws to conform with the principles of the CEDAW.

Pakistan has also finalized the NPA as a follow-up to the Fourth World Conference on Women held in Beijing in September 1995. The Prime Minister of Pakistan officially launched the NPA on 14 August 1998. The Ministry of Women's Development (MWD) is the implementing and lead agency for the

CEDAW and NPA. The implementation of the CEDAW will be done through the implementation of the NPA. However, MWD has not made any operational plans or secured funds for the NPA thus far. After Beijing, Core Groups and Beijing Follow-up Units were set up with external assistance at the national, provincial, and district levels. These are the administrative bodies that are responsible for implementing the NPA that includes the CEDAW. However, this setup is a temporary arrangement funded by external agencies to help MWD and provincial women's development departments develop their institutional capacity. This setup ended in 1999 and MWD has no adequate resources to replace this institutional support.

Another critical policy document, the Pakistan 2010 Program published in 1997, includes the enhancement of women's status as one of the 16 goals listed in the document. However, the Government signed the CEDAW with one reservation against Article 29 and with the general declaration that it would be implemented in accordance with the Constitution of Pakistan.

The Gender Dimensions of Policies and Programs seriousness of the document is suspect as women's interests appear neither as a crosscutting theme in other sectors nor in the strategy. Finally, the document omits women while listing 21 major areas of interests.

Similarly, another major policy document, the "Human Development and Poverty Reduction Strategy" (1999), mentions women as a target group for poverty reduction but lacks gender framework. The report acknowledges women's economic potential and assumes that creating greater opportunities through the provision of credit and skills development will empower women and redress the gender imbalance. The report lacks the understanding that due to the patriarchal base of gender social relations, men and women have different degrees of "embodiment," and women's subordinate position in social relationships with responsibility for reproductive roles has implications for their ability to make use of the opportunities created for them. The report does not deal with the systemic nature of gender inequalities and makes no recommendation for engendering the social, economic, and political institutions/structures, which continue to produce and reproduce gender inequalities in spite of affirmative actions. The flaw in the conceptual understanding of gender issues in the report leads to mere technical solutions to women's empowerment rather than the political measures that are required.

STATUS OF CHILDREN IN A LOCAL COMMUNITY**Introduction**

Child Rights are human rights and denying rights to children is a breach of human rights. Every person including children has the right to human dignity and integrity. These rights are upheld in the Constitution of Pakistan, the Universal Declaration of Human Rights (UDHR) and the United Nations Convention on the Rights of the Children (UN CRC). The UN CRC emphasizes that children are holders of rights and are actors in their own lives, and not mere recipients of adults' care and protection. The Convention covers a whole spectrum of rights for children including civil, economic, social and cultural. Effective implementation of the

UN CRC could revolutionize the status of children in Pakistan; however, the reality is in stark contrast.

In Pakistan, there is a great deal of controversy on the 'age of a child'. Although the issue was decided that 'a child is any person under 18' when the government signed and ratified the UN CRC in 1990. However, the State has failed to bring its national policies and laws in accordance with the international instruments and a number of laws have different age that defines a child.

Pakistan's legal system comprises both civil and Islamic laws, which at times creates confusion regarding issues related to children. For example, a child can enter the labor market at the age of 14, but he cannot have an identity card or file a case in the court. He has no political voice but s/he can be jailed at the age of seven, if found guilty. The age of marriage for boys is 18 and 16 for girls, but marriages below these ages are also considered legal.

The Prime Minister's statement issued on November 20, 2006 on Universal Children's Day claimed that the government is committed to promote and protect rights of children and to prove the government's good intentions it has ratified international conventions to help children enjoy their rights. However, the government has remained mired in this rhetoric and nothing is happening on the ground. In recent years the government has signed and ratified international treaties because of international pressure and not out of the goodness of their heart for the children. The government's response to human trafficking initiative was directly linked to safeguarding the country from the threat of economic sanctions which could be imposed by the US, if effective measures were not taken to combat human smuggling, trafficking of women and children. The initiative was also linked to war on terror. Recently, the government ratified ILO Convention on Minimum Age dealing with the minimum age of employment for children. This was done to retain trade benefits from European Markets and European Union. If this is the way the Government takes actions for the promotion of child rights in the country, the civil society has the right to advocate for change with those countries that can and do influence the government

The State of Pakistan's Children 2006 policies and plans particularly when it does not listen to the local voice and fails to take actions, It is observed that the government, when reporting on child rights qualifies its progress by the number of policy initiatives taken and direct interventions made with target groups. On close analyses of the government's performance, one will notice that most of the work is funded by the donors such as the ILO, UNICEF, US AID etc.

There are not very many projects funded by the Government, and very often many of the projects carried out are done just like that of NGOs. Donors will not fund the government forever and as such sustainability will always remain an issue. Most of the work done by the government is cosmetic and tokenistic and it is obvious when you see that the social indicators in Pakistan are not only worsening but are the poorest even in the region. We rank just above the poorest of the poor African countries.

One can measure the government's seriousness about child rights from the very fact that the NCCWD, which is the nucleus body working on child rights issues is just a commission with no statutory powers. Human resource available to this commission is insufficient and funds even more scarce. To bring an effective change in the lives of the children in Pakistan the ministry of social welfare needs to take up this issue with the finance ministry and other relevant authorities. There are also instances where the budget remains un-utilized by the relevant departments or ministries in provinces and lapses. This is even worse. One cannot expect any meaningful change to take place unless the institutional capacity of the relevant commission or ministry is enhanced. The other urgent issue that the government must look into is building strong coordination between federal and provincial departments. William Wordsworth wrote: "Child is the father of the man." This is a simple philosophy, but beyond the comprehension of our policy

makers. If only they could follow it, it could actually change the very fabric of the society and the future of this country.

Pakistan has the potential to grow into a stable, strong and resourceful country, free of poverty and deprivation. The step urgently required to put Pakistan on the right track is to put all the children in schools where they receive quality education. It is not an impossible task, Korea, Malaysia and many other countries have done it and so can Pakistan. The challenge today is not only to determine what needs to be done for children, but how will the government make funding available for children. Does the present or any future government have the courage to divert its massive defense funding towards the welfare of the children?

Experience shows that countries that are developed today, are those that realized the long term benefits of compulsory education for all. Education has helped raise the productivity of labor and human-resource; schooling of females even in traditional societies contributed to a decline in infant mortality and fertility rates; mass schooling has reduced child labor. As a result, there is less inequality in income distribution and a greater occupational mobility. “Poverty Reduction” has continued to be a priority for every government. It must be understood that poverty is the result and the consequence of neglect of human development. Earlier the government was totally silent on child labor in its draft on Poverty Reduction Strategy Paper-II. However, following pressure from the NGOs child labor has now been “mentioned” in the final draft which was recently launched at the Pakistan Development Forum meeting. It appears from this that either the government has eliminated child labor or that it can reduce poverty without eliminating child labor.

When we talk of marginalized groups and children who are victims of societal injustices, one of the ways to provide relief and reintegrate them back in our society is through effective safety nets and social protection systems. The distribution of social services and resource allocation in Pakistan is uneven, insufficient and inequitable.

The glaring gap between the haves and the have nots is widening. It is sad to notice that Pakistan’s spending on safety nets is lower than other South Asian countries. Social safety nets are necessary components in order to alleviate poverty and injustices because macro-economic policies, through their ‘trickle-down’ effect, are unlikely to be effective, even in periods of high growth. Just a reminder, we cannot become enlightened and moderate, unless all excluded and isolated people are mainstreamed. Rights of our children are violated from the day they are born; only a small percentage of children enjoy the right to education and healthcare; children are mistreated and abused; they endure severe physical and psychological punishment; they are exposed to neglect, torture, forced labor, forced prostitution, early marriage, rape, even murder. Similarly, violence against children occurs in different environments: the family, the community, and school, at work or on the streets. The new forms of communication such as the Internet misuse by children is of serious concern, particularly because of the wide-scale availability of pornography on the Internet, and because people who target children for abuse use this technology to ensnare children or to share information.

Today, if we are talking of building a child friendly environment, we should be building a protective environment for children and it must look at the following issues:

1. Government’s commitment and capacity
2. Capacity of families and communities
3. Legislation and enforcement
- The State of Pakistan’s Children 2006
4. Attitudes, customs and practices
5. Open discussions and public debate
6. Children’s life skills, knowledge and participation
7. Essential services, including prevention, recovery and reintegration
8. Monitoring and reporting

Health Issues

Health was once believed to be a misplaced priority in terms of developing countries in South Asia. Now, times have witnessed change and situation has started reversing. The induction of United Nations Millennium Development Goals (MDGs) also proved to be a catalyst in streamlining health priorities in

this region. Three out of the eight MDGs are directly related to health sector, which include: reducing child mortality; improving maternal health; and combating HIV and AIDS, Tuberculosis (TB), Malaria and other diseases.¹ Access to safe drinking water and affordable essential life saving drugs are also a part.

Yet another crucial factor in addressing and bringing health priorities on the agenda is the pressure of the international health organizations combined with national NGOs. The common belief is that it is mostly the donor who acts as a ‘driving force’ in the process. But here again, it cannot be denied that the government and related health departments occupy top position in this pyramid. Meanwhile, according to the World Health Organization (WHO) Dr Khalife Mahmud Bille, water and sanitation, accidents, indoor and outdoor pollution, and chemical safety are four crucial areas impacting the health status of children.

The WHO Constitution identifies “the enjoyment of highest attainable standard of health” as one of the fundamental rights of every human being without distinction. Promises made in declarations, conventions, ordinances and goals cannot be met unless the political will of the government is part of it and if the priorities are set right. Health structure in Pakistan has been through a lot of changes and restructuring in previous years, but more fruitful results are yet to be seen and much needs to be done before any positive results are achieved. The Constitution of Pakistan guarantees basic human rights to all citizens, which include equitable access to health and social services. Though the government recognizes and acknowledges access to essential health as a basic human right, as a part of the Constitution and international charters, still the outcome is hardly satisfactory owing to mismanagements in health sector.

Regardless of the important role of health in socio-economic development of the people and the progress so far made in this regard, Pakistan is still lagging behind in its human welfare indicators as compared with the other regional countries.

According to statistics, Pakistan ranks 134 in Human Development Index, whereas previously it was 135 according to the UNDP data pertaining to 2004. The under five-mortality rate is higher than in Bangladesh, Nepal and India.

Each year, with a little variation, major health concerns almost remain the same. During this year too, Polio, Malnutrition, Measles, Malaria, HIV and AIDS and Hepatitis remained major challenges for the country in context of child health. Especially expectations for complete eradication of Polio could not be met owing to internal and external factors.

The poor conditions in our health sector can be attributed to a number of factors like poverty, malnutrition, urban and rural health disparities, inadequate provision of health facilities, high population growth and infant mortality. In this part of the region, child health is still a highly debatable topic with undesirable health indicators showing progress at snail’s pace. Hence, achieving MDG’s by 2015 can be seen as a distant dream, though not impossible to achieve provided enough effort is put into the process.

Effort has been made to record important proposed acts and enforced laws. Moreover, an overview of key health issues and constraints affecting children’s health in Pakistan has been given.

Health--- at a Glance

Population	<160 million
Under five Mortality	103/1,000
Infant Mortality Rate	80/1,000
Immunization at 12 months of age against TB.....	78 percent
Immunization at six months of age against six	
Preventable diseases	53 percent
Blindness in general population	2 percent
Home deliveries	80 percent by Traditional Birth Attendants
Maternal Mortality Rate.....	340-500/ 1, 00,000
Non functional BHU, RHC, THQ.....	2,400
GDP on Health	
Government Sector.....	0.6 percent

Private Sector 1.7 percent

(Source: Annual Health Report 2007, Pakistan Medical Association)

The high prevalence of various diseases- including the preventable ones among children does not make a cheery reading. Dismal state of healthcare in early years of life only leads to low productivity in future. A huge number of children remain deprived of what is their birthright, as ‘promised’ by State and the government. Another grave aspect is the ever widening gap between health care enjoyed by ‘privileged’ strata and their children and health services available to common man. This discrepancy only results in worsening health state of an already vulnerable child. In this context, government should pay more attention to primary healthcare rather than focusing on tertiary healthcare. Rural Health Units need to be upgraded, rather than expanding hospitals only. Preventive measures-including strong public awareness campaigns are not given due importance. If designed projects are implemented in true spirit, health indicators may show a positive increase. Attaining health related Millennium Development Goals-almost nine years from now, the progress achieved has been small.

Child Labor

Economic exploitation of children or child labor is one of the worst forms of child abuse and neglect in Pakistan. Children are found working in almost every economic sector in the country. A large population of our children has become a financial commodity. These children live in abject conditions throughout their lives chained to poverty and deprivation.

A large proportion of these children are invisible, working in the informal sector. Many of them are traditionally and economically bonded and also working in hazardous occupations.

Child Labor is work that is done by children which restricts or damages their physical, emotional, intellectual, social or spiritual growth as children, and which denies them their right to fully develop, to play or to go to school. Child Work includes activities that are not harmful, which may contribute to the healthy development of a child.

The government’s claim that poverty level has declined in recent years appears lacking credibility when you see the increasing number of children employed in all forms of occupations. The employment of children under slave conditions, without pay or minimal pay, locked in employers’ home far from their families is a shocking state of affairs. The government, despite various interventions for eradicating the problem of child labor, has miserably failed in rooting out the problem. National laws and international conventions relating to child labor are also widely violated. Child labor is the outcome of different economic and social factors. It has roots in poverty, lack of opportunities, high rate of population growth, unemployment, uneven distribution of wealth and social customs, weak implementation of national and international laws, low priority given by policy makers etc. The practice of child labor degenerates socio-economic structures, affects the social infrastructure, causes health hazards and vitiates the ecology of civil welfare. If we do not ensure that people have a decent childhood, we basically undermine the chances for decent work as adults and thus create inequalities which are hard to change.

Child Labor in Pakistan

Pakistan, the sixth most populous country in the world with 155.81 million people is ranked by the World Bank as a low income country. Literacy rate in 2005 stood at 53 percent while infant mortality rate were noted to be highest among South Asian countries. The right to childhood, to education, the chance to play, and opportunities for normal physical development are basic human rights denied to millions of children in Pakistan. It is intolerable that this situation exists even in the 21st century. It is very difficult to make a precise estimate of the magnitude of child labor in Pakistan on account of numerous limitations basic being a lack of data. The last child labor survey conducted by the government was in 1996. According to the survey, 3.3 million of the 40 million children were found to be economically active on a full-time basis. Of the 3.3 million working children, 73 percent (2.4 million) were boys and 27 percent (0.9 million) were girls. Officially children made up about seven percent of the total work force according to the findings of the survey. The provincial distribution indicated that the volume of child labor in the Punjab was about 1.9 million; three-fifths (60 percent) of total child labor in the country. The second on the list was NWFP, where about one million children were working. Sindh had a population of 298,000

child laborers. The lowest figure was for Balochistan, 14,000, because of the lesser number of households reporting child labor.

It must be noted that government statistics omitted children those who were working in family and small businesses that are not registered with the government. These official figures were released more than ten years ago and had many loopholes. With approximately 23 million children of school-going age not attending school and population growth of 2% annually, the actual number of child laborers will be higher than suggested official figures, and is expected to be over 10 million throughout the country.

A survey conducted by the Human Rights Commission of Pakistan published in June 1999 noted that there are approximately 4,000 children working in auto workshops in the Mardan district of the NWFP. The report stated that most of the children were between the ages of three and eight. During a press conference in February 2000, the President of the Punjab Laborers Front stated that 100,000 children between the ages of 5 and 12 years were working in more than 4,500 brick kilns in Punjab. Ban on Child Labor in India The Indian government has announced a ban on children working as domestic servants or in roadside food stalls, teashops, restaurants, hotels, motels, resorts, spas or other recreational centers. The order, which applies to children under 14, came into effect on October 10, 2006. There are an estimated 12.6 million child workers in India, many of whom work as domestic help or in small roadside restaurants.

Forms of Child Labor

Child labor prevails in many forms in Pakistan. With the formal sector shrinking and informal sector growing, children are seen taking up employment in new occupations. There are many occupations where children's visibility is high but there are some jobs where children are invisible such as child domestic labor, bonded child labor, agriculture etc. Of the total number of child laborers in Pakistan, majority of them are employed in agricultural occupations. Their activities include grazing and taking care of animals, collecting firewood, fetching water, spraying fertilizers, cooking and taking care of the siblings etc. According to 1996 child labor survey findings, there were eight times more children working in the rural areas than in urban areas. In urban settings, children are employed in more diversified occupations such as loading and unloading of goods, hotels and restaurants, fishing, auto workshops, rag picking, shoe-shining, begging, etc.

▪ Worst Forms of Child Labor

Worst forms of child labor refers to hazardous work that exposes children to physical, psychological or sexual abuse; work underground, underwater, at dangerous heights or in confined spaces; work with dangerous machinery or tools or that includes heavy loads; work in unhealthy environments that may expose children to hazardous substances, temperatures, noise or vibrations; and work under particularly difficult conditions such as long hours, during the night or where a child is confined to the premises of the employer. During the year 2001 and 2002, the Government of Pakistan carried out a series of consultation with tripartite partners and stakeholders which include relevant government departments (Labor, Social Welfare), Employers, Trade Unions and NGOs. In the process various occupations and categories of work were identified which were considered to be hazardous under the provision of the ILO Convention on Worst Forms of Child Labor No 182. As a result, a list of hazardous occupations was prepared. Initially 29 occupations were listed as hazardous but later more were added.

▪ Child Labor in Carpet Industry

Rugs are among South Asia's top export product and a high-employment sector for the poor. In Pakistan, young children whose parents take money in advance for their work on carpet looms are victims of a debt-bondage system. Children are paid half the wages of that paid to an adult worker and they are not allowed to leave the premises until the debt is fully paid. Adult workers and employers sexually abuse these children, about a quarter of whom are girls under the age of 15. A research commissioned by the ILO, in the Punjab in carpet weaving found that there are over 107,000 children (5-14 age group) in carpet weaving including 59 percent girls. Approximately 58,000 children in the 15-17 age groups were also working as carpet weavers. Nearly 78 percent of the children weave carpets at home working at an average of 6-8 hours a day. Backache, weak eyesight, joint pains and respiratory disorders are the most common ailments suffered by the carpet weavers. Majority of the families are aware of the health hazards

caused due to carpet weaving. Only nine percent of the carpet weaving children attended schools. Over 90 percent said they would send children to school if education was free, and the school timings suited them. More than half of the carpet weaving households reported a monthly income of less than Rs. 2,000 indicating that they were below the national poverty line. As much as 52 percent of the households were under debt (average debt amounting to about six months of income) and almost half of them borrowed money from carpet contractors to service their accumulated loan. Despite complaints of low wages, two thirds of the households said they would continue weaving carpets. The general opinion of carpet weaving families was that children work to supplement family income was vital. The implication that families would consider combining work and education but not allow withdrawal of children from carpet weaving to pursue full time education was implicitly clear.

▪ Child Labor in Glass Bangle Industry

Children in large numbers are employed in the glass bangle making industry. District Hyderabad in Sindh province is known for producing beautiful, creative and high quality glass bangles. Bangles are a much loved ornament worn by women of Pakistan, and in some cultures, bangles is a must for married women. It is a must on festive occasions as well, such as marriages, Eid etc. As such bangles are bought and sold throughout the country and therefore is in high demand. The glass bangle industry is one of the major economic activities in Hyderabad District and supports close to 30,000 families. Bangle production is concentrated in the urban and semi-urban areas of Hyderabad City. Within the city, the industry is concentrated in Latifabad, Ilayasabad (Nishat Market), Noorani Basti and the old city (Kacha Qila, Makki Shah Road). As most work is carried out in the homes, there are no labor laws applicable in the glass bangle industry and thus there is no labor inspection by the Sindh Labor Department. The wages of young workers are determined by the number of toras (bunch of 300 glass bangles tied together) as opposed to the number of hours worked. In a day an individual may tie together between 25-35 tora, and remuneration for tying one tora amounts to approximately Rs.1.7- Rs 3.4. This means an average salary comes in range of Rs. 1200 to 3500 per month.

▪ Child Labor in Surgical Industry

The city of Sialkot is famous for the manufacture and export of various items including sports goods, leather apparel and surgical instruments. Surgical industry is one of those industries that require nimble fingers and fast work, only possible from children. Children are involved at different stages of manufacture of surgical instruments. The Baseline Survey during preparatory phase of Time Bound Program in 2003- 054 reported deplorable conditions for children working in the surgical instruments manufacturing industry in Sialkot district. It found that there are 5,800 children working in the surgical industry for long hours (8-10 hours), six days a week and with no protective gear. Approximately 30 percent of the workers in the surgical industry are child laborers whereas according to the Punjab Welfare Department, children constitute about 15 percent of the work force in the surgical instrument industry in Sialkot. According to a report issued by Public Services International June 1999, the average age of children in the surgical instrument industry is 12.

▪ Child Labor in Tanneries

During preparatory phase of the Time Bound Program, ILO-IPEC commissioned a Baseline Study in Kasur to determine the extent of child labor in this tanneries sector and to assess options for possible interventions in 2003. The survey identified a total of 717 children, all boys, working in the tanneries in Kasur District. Out of these 333 were in 5-14 years age bracket and 384 in the 15-17 year age group. No girl child was found working in the tanneries in Kasur. The baseline survey also revealed that children start working in the tanneries to help their families. The other significant reason given by the children was the desire to learn a trade. Some children reported that they were pressurized by the family to take up work in tanneries. Other reasons include low performance in schools and the compulsion to work because of father's death, unemployment or addiction. A significant number of parents reported that their children dropped out of school and started working because they could not afford the cost of schooling.

▪ Child Labor in Deep Fishing Industry

Gwadar is an important district of Balochistan because of its upcoming sea-port. The district has over 1.8 million populations. Fishing is the main economic activity here, followed by agriculture, livestock rearing, farming and government and social services. A large number of children are working in deep-sea fishing, boat-making and processing. These children work with either their fathers or some other family members and learn their family craft. Moreover, children are also supposed to fetch water from community tanks/ponds, collect fuel wood etc. All these tasks that are performed by children are considered as help to their families and not as child labor.

- **Child Labor on the Streets**

Street children are a huge problem in Pakistan. They work in variety of trades such as shoe-shiners, newspapers, magazines and flower sellers, rag- pickers, beggars, waiters, etc. The problem of children living on the street is somewhat different from that of children working in factories and workshops who go home at the end of the day, while street children are on their own and at the mercy of their employers.⁵ An estimated 1.2 million children are on the streets of Pakistan's major cities and urban centers, constituting the country's largest and most ostracized social group.⁶ These include 'runaway' children who live or work on the street, as well as the minority that return to their families at the end of the day with their meager earnings. According to a United Nations Office on Drugs and Crime (UNODC) survey, 72 percent of working children are not in contact with their families and 10 percent have no knowledge of their families.

EDUCATION ISSUE

The greatest challenge facing Pakistan today is creating an environment where every child goes to school. First Education Census 2006, though a flawed exercise also gives an extremely depressing view of the state of education in Pakistan. The system of education has divided the children in Pakistan between the haves and the have-nots. To bridge the gap, not only is it important to provide education to every child but also it should be free, uniform and quality education that opens up equal opportunities for progress and prosperity for everyone. There is no doubt that only education can liberate children from poverty and deprivation and Pakistan from fundamentalism, intolerance, corruption and terrorism and herald an era of progress, enlightened moderation and justice.

“Pakistan’s education system is regularly cited as one of the most serious impediments preventing the country from achieving its potential. The United Nations Development Program’s Human Development Report gives Pakistan the lowest “education index” score for any country outside Africa. According to the International Crisis Group, Pakistan is one of only 12 countries in the world that spends less than 2 percent of its GDP on education. The adult literacy rate in Pakistan is under 50 percent, while less than one-third of adult women have a functional reading ability. Even a short list of the problems Pakistan’s education system faces today would include inadequate government investment, a shortage of qualified teachers and poor teacher training, curricula that promotes intolerance and violence, insufficient number and poor quality of textbooks and other teaching materials, fraud and corruption, and weak institutional capacity at both the central and local levels.”

The population of Pakistan makes it the sixth most populous nation and almost half of its total population of over 160 million comprises children less than 18 years of age and women make up almost 50 percent. An estimated 25 million children are not going to school and approximately 10 million are in child labor. About 20 percent children go to private English medium schools, whereas the huge chunk almost, three quarters of the remaining child population study in public schools. Consequently the rest of the children, who are not attending either the private or the public schools are in the madrassah. There is no data quoting the exact number of children attending the madaris. But it is no doubt a substantial number.

In addition, Pakistan also suffers from the malady of serious gender imbalance, which is getting worse with the continued burning and arsonist activities being carried out in some of the areas of North West Frontier Province (NWFP). A number of girls’ schools have been bombed, closed down or threatened with dire consequences. In some schools, girls are being forced to wear Burqas (veils) if they want to continue schooling. The situation has gotten even worse, since the Taliban style extremists threatened the private co-ed schools to either close down or face the consequences.

Primary Education

About 6.463 million children in Pakistan do not go to school, which is the second largest quantity of such children in a country, the Education for All (EFA) global monitoring report 2007 has pointed out.

In 2004, some 682 million children were enrolled in primary schools, a six percent increase since 1999. There was a steep increase in sub-Saharan [27 percent] and South and West Asia [19 percent], and more slowly in Arab States [6 percent]. Girls are benefiting from the global upward trend in enrolments. The gender gap remains particularly large in Afghanistan (44 girls to 100 boys), the Central African Republic, Chad, the Niger, Pakistan and Yemen. However, once in school, girls tend to stay there longer and to do as well as or outperform boys.

How Many Children are out of School?

Pakistan and India are among four developing countries where largest number of 23 million children is still out of school but in India, there was a reduction in number due to economic policies. Administrative data on school enrolment indicates that 77 million children were not in school in 2004 – 21 million less than in 1999, with sharp decreases in South and West Asia (from 31 million to 16 million). Girls account for 57 percent of all out-of-school children, down from 59 percent in 1999. The share is much higher in South and West Asia (69 percent).

Teacher Numbers & Training

In Pakistan teacher recruitment and training remain key concerns. This is also true for regions where the primary school pupil population is still expanding. In Bangladesh, Ethiopia, Pakistan and Saudi Arabia, a

combined total of 65,000 additional teachers per year are needed. Meanwhile, the percentage of trained primary school teachers increased slightly between 1999 and 2004 in about half of the forty-one countries. The improvement was remarkable (rise of more than 60 percent) in Bahamas, Namibia and Rwanda.

Pakistan may not Achieve Literacy Rate Goal

Education for All Global Monitoring Report 2007 has warned that Pakistan is at a serious risk of not attaining the goal of adult literacy by 2015. UNESCO Representative Jorge Sequeira on July 27, 2006 said this assertion showed that more concerted efforts were required to achieve the target.

Pakistan having over five million illiterates is one of the countries where global illiteracy is concentrated. Even more problematic is that illiteracy in Pakistan increased since 1990 indicating that progress in improving literacy was insufficient to offset the effect of continuing population growth.

In Pakistan, distance to school is a greater deterrent to schooling for girls than for boys. Economic crises affect education system. Public finances deteriorate and resources for the public funding of education typically decline. Household incomes fall and resources to meet the private costs of education are less available to families, although not all the effects of economic crisis are to education's detriment: in particular, the lowering of wages in the labor market can reduce the opportunity cost of children attending school rather than working. Hence, an economic and financial crisis often encourages school dropout, but not invariably. In Pakistan, severe reductions in income increased dropout from secondary schools and, to a lesser extent, primary schools. This dismal performance is a clear reflection of the government's apathy and indifference towards education sector. This is despite the massive education campaign being carried out in various provinces such as Punjab under the slogan of Parha Likha Punjab (educated Punjab) and now Sindh where slogan stresses on imparting education to girl child too. However, the two provinces of NWFP and Balochistan are waiting for their turns to join this campaign. Huge amount of aid has also been flowing in from the World Bank and US Agency for International Development (USAID) to improve literacy and primary enrolment rate in all the provinces of Pakistan. USAID's education program in Pakistan began in 2002. It includes both basic and higher education, and is geographically concentrated in underserved districts of Sindh and Balochistan provinces, and in the Federally Administered Tribal Areas (FATA), currently the program benefits 3, 67,555 children and 18,000 teachers. In 2006 education funding was around \$64 million.¹⁰ In July 2006, USAID opened its office in Peshawar to oversee the expansion of USAID development programs in education, health, private sector development in the FATA and the NWFP. In FATA, USAID is building and furnishing 65 primary, middle and high schools. It also supports teacher trainings.

Violence against Children

Violence against children in Pakistan is a neglected and therefore an accepted phenomenon. It is widespread and justified as a natural consequence of illiteracy, poverty, population explosion, poor governance; lopsided government priorities, little or no implementation of national laws and international commitments, lack of awareness on child rights and above all not treating or accepting a child as a human being with rights, self respect and dignity. This being the ground realities, children in Pakistan face abuse in the safety of the home, in schools, where children are sent to learn and to become responsible individuals; on the streets, in place of work and at the hands of the law enforcing agencies, in the name of honor, and this is just the tip of the iceberg. The high prevalence of violence against children can be measured from the fact that each year the number of children murdered, kidnapped, assaulted, sexually abused and exploited is rising. And the number of culprits caught and punished can be counted on the fingers. Who are the abusers is even more heart breaking, this category include parents, siblings, relatives, women, teachers, employers, police, every adult who has the power to control the child. Who are abused children? Any child and every child is vulnerable to abuse and violence. It goes beyond class and economic divide. Age is also no criteria, there are reports of a six month old (unbelievable, and yet true) baby girl being raped by a 20-year-old man and a two-and a half year old girl raped and murdered by a 25-year-old man. Violence against children does not even discriminate gender, boys are as much and in some cases even more vulnerable to abuse than girls, given the freedom culturally allowed to them. Besides, there is no stigma attached to them. This is the reason why, media does not report the rape of a boy as it does about a girl. Teachers and parents are major players in promoting and propagating corporal punishment to discipline the errant child. It is a strange paradox that those responsible to instill values of

decency and good behavior are the very same people who create future abusers and miscreants by using cruel methods to inculcate those very principles and morals.

According to Cruel Numbers 2006, a report published by the NGO Sahil, as many as 2,447 that includes 1,794 girls and 653 males were victims of violence throughout Pakistan as reported in the media and cases handled by the NGO directly. Majority of the crimes committed against these children were that of abduction for sexual purposes and sodomy. Regrettably so, the incidents of children committing suicides Violence are also on the rise in Pakistan. The factors responsible for this are poverty, frustration, lack of understanding and support from parents, teachers, and a major reason is the criminalization of the society as a whole. The easy access and availability of arms, the rise in the power of fanatics, the threatening posture of these elements and using children for their ulterior motives, and a lack of accountability at any level has also played an important role in the increased violence against children as well as in the society. Every child has a right to live in an environment that is peaceful, safe, friendly, and free of violence. However, the grim reality is that violence against children is prevalent throughout the world with varying degree. It is all around us, but we prefer to turn a blind eye and let it happen.

Violations of the child's right to protection are massive, under recognized and under reported barriers to child's survival and development, in addition to being human rights violations. Children subjected to violence, exploitation, abuse and neglect are at risk of death, poor physical and mental health, HIV and AIDS, educational problems, displacement, homelessness, vagrancy and poor parenting skills later in life. Children are at the receiving end of the violence as well as in many cases are also held guilty of being cause for the abuse as in the case of sexual exploitation. They suffer for the crimes committed by their parents as we see in the increased number of cradle babies or newborns strangled or thrown in the rubbish heaps. A child, who witnesses violence from a young age, suffers from a variety of problems that scar his/her personality forever. It impacts adversely on his emotional and psychological health, academic and social performance and generally ruins him as a human being.

Child Trafficking

According to the Prevention & Control of Human Trafficking Ordinance 2002 "Obtaining, securing, selling, purchasing, recruiting, detaining, harboring or receiving a person notwithstanding his implicit or explicit consent, by the use of coercion, kidnapping, abduction or by giving or receiving any payment or benefit or receiving a share for such person's subsequent transportation out of or into Pakistan by any means whatsoever for any of the following purposes constitute human trafficking:

1. Attaining Benefits.
2. Exploitative Entertainment.
3. Slavery.
4. Forced Labor.
- Violence
5. Adoption.
6. Plans to commit any offense.

Trafficking of women and children is the third largest global business after arms and drugs. This inhuman and heinous crime preys on the vulnerable and the defenseless and children being the worst off.

The factors that contribute to trafficking of children are economic disparity, social injustice and illiteracy. But this under no situation allows any person to trade away their own children. Child trafficking is also carried out through our local practices and customs in the form of forced and child marriages. A custom that is quite prevalent in society is that of selling daughters for money because of economic problems. Once the girl goes to her husband's home, she is expected to work in their fields. This amounts to "selling" a girl into servitude for the rest of her life and many assert that this should also be included as a worst form of child labor and forced labor. In the most remote areas of Upper Sindh the practice of child trade is in full swing. Children are exchanged for various gains and ulterior motives.

Juvenile Justice

The formal system of juvenile justice in Pakistan is still at an infantile stage. The JJSO was promulgated six years ago with the intention of setting up the juvenile justice system in Pakistan. However, Federally and Provincially Administered Tribal Areas (FATA and PATA)² and Azad Jammu and Kashmir, still remain under the traditional criminal justice system. Then, there are a number of special legislations,

which undermine and override the implementation of the JJSO in all the provinces of Pakistan including Islamabad Capital Territory. Firstly, juvenile offenders charged under the Anti Terrorism Act (Second Amendment) 1997 (ATA), does not come under the purview of the JJSO, which makes them vulnerable to death penalty. Secondly, the Hudood Laws of 1979, which apply to specific offenses including rape, adultery, use of alcohol and drugs, theft, armed robbery and slander, override both the Pakistan Penal Code 1860 (PPC) and the Committee on the Rights of the Child,

Nevertheless, Pakistan is among those few countries of the world where children are discriminated against in a codified form. The laws relating to vagrants in Pakistan are discriminatory in nature. The Punjab Vagrancy Ordinance 1958 (PVO) says, “Any police officer may without an order from a magistrate and without a warrant, can arrest and search any person who appears to him to be a vagrant and may seize anything found on or about such a person which he has reason to believe to be liable to confiscation under this Ordinance.” This law is used against street children without discrimination and with impunity.

Juvenile Justice System is about fair handling and treatment of youths under the law. It is a philosophy that recognizes the right of the young people to due protections when they are in trouble and personal protection when they are needed.⁵ The Juvenile Justice procedures are carried out in accordance with the institutions designed for the administration of justice in general, and juvenile justice in particular. The juvenile justice system is composed of institutions that have been organized to manage established procedures as a way to achieve justice for all juveniles.

These institutions include the police, juvenile courts, Borstal Institutions or juvenile correction centers or probation services and community based agencies and programs, if any. The ultimate objective of juvenile justice is to get the juvenile offender back to normal life. Societies have three fundamental obligations toward the juveniles; protection of the society from juvenile offenders; protection of the juvenile offenders from being victimized and lastly, provide help to both offenders and victims.

A comprehensive juvenile justice system should ideally be based on general principles; non-discrimination; best interests of the child; survival and development and lastly the child’s opinion contained in Articles 2, 3, 6 and 12 of the United Nations Convention on the Rights of the Child (UN CRC) respectively along with the fundamental principles of the juvenile justice system spelled out in the Article 37 UNICEF Regional Office for South Asia, (2006),

Borstal Institution is defined in the JJO as a “place where child offenders may be detained and given education and training for their mental, moral and psychological development.”

It is unfortunate that the treatment of juvenile offenders in Pakistan is not in accordance with the international standards on administration of juvenile justice including the Convention and other United Nations standards regarding juvenile justice, namely the United Nations Standard Minimum Rules for the Administration of Juvenile Justice (the Beijing Rules) and the United Nations Guidelines for the Prevention of Juvenile Delinquency (the Riyadh Guidelines), the United Nations Rules for the Protection of Juveniles Deprived of their Liberty and the Vienna Guidelines for Action on Children in the Criminal Justice System.

Arrest, Role of Police and Bail

Three years after the Committee’s observations (quoted above) on the poor implementation of the JJSO, nearly 16 years after the ratification of the Convention and more than six years after the promulgation of the JJSO, the situation has not improved even to noticeable degree.

This case is merely a reflection of the ordeal that hundreds of children in Pakistan have to face when they are brought to the police stations, in many cases it is not just handcuffs, shackles and bar fetters, they are also subjected to cruel treatment; physically and sexually abused¹⁸ and psychologically traumatized. For many, it is their first ever contact with the police. They are kept in overcrowded lockups with adults in police stations. Some have to spend nights in the official’s quarters due to lack of space in the official lockups.

Who is a Child?

In the absence of an effective and reliable birth registration mechanism in Pakistan, the question of determining the age of a juvenile offender is crucial and critical. In this context the first person



responsible for this is the police officer. In many cases, the age mentioned by the police officer in the “hullia” or ‘appearance’ form is accepted by the judge and by the accused as well who is unaware of the serious consequences, if there is a discrepancy. The “norm” of age recording has two aspects. If there is only one juvenile accused, the in charge of the police station will probably record the age according to the appearance of the accused. But if there are two people accused of a crime, one being an adult and the other a juvenile, the in charge or the view that JJSO is a product of the west is a favorite topic of the Police Officers at the trainings

Age of Criminal Responsibility

Section 8242 of the PPC sets the age of criminal responsibility at 7 years. Though, Section 83 of the PPC offers some room for those between the ages of 7 and 12 years by stating, “Nothing is an offense which is done by a child above seven years of age and under twelve, who has not attained sufficient maturity of understanding to judge the nature and consequence of his conduct on that occasion.” In spite of this Section every year dozens of children below the age of 12 years end up in prisons.

MINORITIES IN PAKISTAN

Pakistan's population is generally estimated to be 142 million, although according to the official census reports it is 137 million. According to the census of 1981, out of a total of 84,253,644, Muslims accounted for 81,450,057; followed by 1,310,426 Christians; and 1,276,116 Hindus. Ahmadis accounted for 104,244; Parsis 7,007; Buddhists 2,639; Sikhs 2,146; and 'others' 101,009. Because of a de-emphasis on family planning, and the arrival of millions of Afghan and some Iranian refugees, population growth within the country has been immense. In 1990, it was estimated that the minorities were 3.1 per cent of the total population. According to these estimates, there were 1,769,582 Christians in Pakistan; 1,723,251 Hindus; 9,462 Parsis; 3,564 Buddhists; and 2,898 Sikhs, while the 'others' collectively were estimated to be 13,640. The total figure for the minority population was 3,663,167. Two years later, the aggregate figure stood at 4,267,463; with Christians and Hindus almost equal at 2,061,306 and 2,007,743, respectively.

The Ahmadis, Parsis, Buddhists, Sikhs and others were estimated to be 163,982; 11,021; 4,150; 3,374; and 15,888, respectively. It is interesting to note that even the Parsis, despite some outward migration, had registered a slight increase. The census of 1998 showed the minorities nearing 11–13 million. Ahmadis, Christians and Hindus claim to have a population of 4 million each. It is crucial, however, to note that, given the disadvantages and stigmatization, communities do not like to be identified as minorities so the above-mentioned figures may be an under-estimate, as some people may not have chosen to identify their ethnic or religious background.

There are generally no population figures available for Pakistan's smaller minority communities. Overall, minorities represent 8 per cent of the total population.

Pakistani minorities consist of Ahmadis, Bahais, Buddhists, Christians, Hindus, Jains, Kalasha (of Chitral), Parsis and Sikhs. Except for the Ahmadis, they all agree on their being non-Muslim. Within these communities there are caste-based, class-based and denomination based divisions; along with age, ethnic, gender, rural and urban distinctions. Any superficial categorization is open to dispute. For example, among the 4 per cent of the Pakistani population who are Christian, there is an almost 50-50 divide between the Catholic and the Protestant denominations. Cities like Peshawar and areas of Bahawalpur, Hyderabad, Rawalpindi and Quetta, have always had a sizeable number of Christians engaged in various professions in the service sector. The church organization is very similar to other South Asian countries with a definite Pakistani cultural and linguistic embodiment, and there are converts, descendants of converts, Anglo-Indians/-Pakistanis, and Western missionaries. Hindus are equivalent in number to the Christians, with almost 4 per cent of the population.

There are several castes among the Hindus, besides ethnic diversity. Over 65 per cent of the minority population is young people, and the average literacy rate in a few cases is higher than the national average; however, the other facts are not so pleasing.

As already mentioned, for the smaller religious minority communities – including Buddhists and Jains – there are no statistics, and little reliable information. They are known to be tiny groups who prefer to remain out of the public eye.

The Sikhs are again mostly Punjabis with smaller traditional communities in Karachi and NWFP. There are few Sikhs in the tribal areas that are bilingual and have a close relationship with Sikhs in Afghanistan. During the Taliban's ascendancy, many Afghani Sikhs migrated abroad, with just a small number coming to Pakistan. The Sikhs remain reasonably secure compared with other religious communities, as most popular resentment is reserved for Christians and Hindus. Parsis are strictly an urban and entrepreneurial community based in Karachi and Lahore, with a few families in other major cities.

So far they have escaped any collective anger from other majority communities due to their small number and limited activities. The Kalasha of Chitral is an old community, who has always held a romantic fascination for the British and Pakistani popular media, and also for present-day anthropologists. There are various myths about their origins, including some regarding Greek ancestry. In the past they ruled Chitral, although now they live in three small, land-locked hamlets and are extremely poor. Since the late nineteenth century, Kalasha (locally called 'Kafirs' as well), have been under great pressure to convert to Islam. Their division by the Durand Line – the Pakistan-Afghan border did not help. In the 1890s, Amir Abdur Rahman, the religious King of Kabul, forcibly converted many of the Afghan Kalasha to Islam.

Some of them sought protection on the Pakistani side of the Line.²⁴ Their isolated, mountainous region and way of life has protected them from outside influences. Their ever-dwindling number is around 3,000 and even national statistics tend to ignore them. However, the tourist attraction of their valleys in the Hindu Kush, their gender-based equality and a growing accent on Islamic activism since the 1970s have put these small communities under a spotlight.

Just under 50 per cent of Christians live in urban areas – and Hindus live mostly in rural Sindh, with smaller communities elsewhere. Many of the other smaller groups live in Karachi and Makran, although the Zikris, for example, are predominantly in south-western Balochistan where their spiritual centre, Koh-i-Murad, is located. However, they are becoming less visible, fearing that they will also be designated a ‘minority’, against their will.

The post-partition changes in the economy along with the positing of Pakistani identity on Islamic uniformity have added to an anti-Christian sentiment. For example, many Christians in Punjab were originally farming communities but after independence a number of them became landless and had to work as sweepers which further stigmatized them.³⁴ Some hold the view that the Christians in particular, and other non-Muslim communities in general, had largely been responsible for the social betterment of the communities now living in Pakistan through their educational institutions established during the British era.

The nationalization under Bhutto not only removed these prized institutions but Pakistani society then forgot the Christian (and other) contributions to the country as a whole. Other than via agriculture and educational institutions, Christians like many other non-Muslims, have fewer chances to move up the socio-economic ladder. As shown in various studies by human rights groups and especially by the Christian Study Centre (CSC) in Rawalpindi, Christians and other non-Muslims are routinely kept out of higher positions both in the civil and armed forces which feeds into a greater sense of inequality. This is happening, despite these groups’ role in the making, running and defending of Pakistan.

This lack of trust only further disempowers a vast section of competent Pakistanis. Ironically; most Muslim Pakistanis know nothing of minorities’ significant contributions towards the making and defending of Pakistan. Academics and journalists have largely failed to report this vital information.

Sunnis and Shias: the politics of differentiation While Muslims in north-western and eastern regions in British India constituted a numerical majority; on the whole within the sub-continent they represented 25 percent of the total population.

In the same way, party politics and issues of ethnicity further crisscrossed the Sunni Muslims, as in the relations between East and West Pakistan, or the Jamaat-i-Islami (JI) versus Jamiat-i-Ulama-i-Islam (JUI) or Jamiat-i-Ulama-i-Pakistan (JUP). The JUI, especially the Maulana Fazlur Rahman group (JUI-F), demonstrated against the US military action against Afghanistan in 2001–2, and held demonstrations mostly in the Pashto speaking areas of Balochistan and NWFP.

The Sunnis are an overwhelming majority in Pakistan, whereas the Shia Muslims are estimated to be between 15 and 20 per cent. Due to a lack of any official statistics, both groups may tend to inflate their numbers. Academically, there are two views on the Shia–Sunni differences. According to one opinion, there are no major doctrinal differences, but the political issue of the succession of Prophet Muhammad, 14 centuries ago, with Shias supporting Ali, the Prophet’s son-in-law, has been made into a huge divide. Many Muslim scholars, aggrieved over the chasm, desire a greater dialogue so as to bridge this fragmentation.

Issues and Incidents

The emphasis on exclusionary nationhood as portrayed in the various forms of constitutional arrangements all the way from the Objectives Resolution to Zia’s amendments has increased minorities’ feelings of inequality. Even the wording of oaths for various offices hurt non-Muslims’ feelings. The addition of specific clauses and a flood of litigation on blasphemy have oppressed minorities and individual Muslims. Further, economic marginalization – such as minorities’ confinement to menial, low-paid and low-status work, especially for Christians and Hindus has seriously diminished their self-esteem, besides consolidating ethno-religious stereotypes. With a few exceptions, most Christians (male and female) work as street sweepers and suffer from discrimination. The rural Hindus are mostly poor and lack organization, and are vulnerable to feudal and police oppression. There are inflammatory posters in the streets against minorities; for example, there are anti-Ahmadi statements outside mosques, and signs

outside hair salons and water purification plants prohibiting non-Muslims' entry.⁵⁰ Further, frequent graffiti betray the strong anti-minority prejudices of sections of society.

In the Federal Ministry of Religious and Minorities Affairs – the only one among 40 ministries to deal specifically with minorities – there is an inscription in the main hall: 'Of course, Islam is the best religion in the eyes of GOD'. To Muslims, this may be right given its Qur'anic context, but stating this in a national ministry dealing with non-Muslims, shows a misplaced emphasis on uniformity. And in the media, the mastheads of Pakistan's Urdu newspapers and magazines routinely carry a verse from the Quran, while the teachings or beliefs of other religions are not displayed at all. Some of the English press and some Urdu newspapers and magazines generally play a responsible role while reporting on plural issues, but communal elements popularize anti-minority myths, especially during a local or regional crisis. Radio and television offer programs on Islam but make no organized effort to raise awareness of other religions or of the need for pluralism. Further, even the teaching in schools is heavily oriented towards Islamicizing pupils. For example, 20 extra marks are given to any candidate for admission into schools and higher institutions for memorizing the Qur'an. Even prison inmates receive a remission for learning or memorizing the Qur'an. The lack of a proper educational system and a holistic syllabus that takes Pakistan's plural traditions into account has only added to a great sense of loss. Based on the 1998 census, Pakistan's National Council for Justice and Peace (NCJP) – one of many well-respected human rights groups – has examined minorities' literacy rates. According to the NCJP's report for 2001, the average literacy rate among Christians in Punjab is 34 per cent, compared to the national average of 46.56 per cent. Among minority women, the rate is abysmally low. The average literacy rate among the Jati (upper caste) Hindus, scheduled castes (Dalits) and others (including Parsis, Buddhists, Sikhs and nomads) is 34 per cent, 19 per cent and 17 per cent, respectively, whereas for Ahmadis, it is slightly higher than the national average of 51.67 per cent. Similarly, on the other socio-economic indicators, minorities were mostly found lagging behind. There have been instances when the incitement of religious hatred has been used to acquire properties belonging to minorities. Mob attacks have taken place and cases of blasphemy have been lodged against non-Muslims. In this regard, in the early 1990s, the case of Salamat Masih of Gujranwala, and others, made headlines. One of the accused had to seek exile, while two others were murdered on court premises. The policies of the Evacuee Property Trust, which has administered and allocated properties to immigrants since the early 1950s, have added to this land acquisition at the expense of non-Muslims. These properties belonged to non-Muslims who left for India during partition. Various landowning groups seek out prime properties housing temples and churches, and use religion as a ploy to dislodge the owners. The recent anti-Christian disturbances in Faisalabad, Gujranwala and Khanewal were linked with such 'land mafia' groups.

Aside from religious feuds and socio-cultural/economic deprivation, the official policies of appeasement and the emphasis on religious uniformity have allocated second or even third-class citizenship to millions of Pakistanis.

Rather than redressing this problem, the policy of appeasement has continued, further marginalizing these communities. This has led to a rise in cases of socio-psychological depression among these communities. Suicide, abject poverty, immensely unhygienic living conditions and a high rate of unemployment are all linked to official policy. For example, the HRCP's report for 2000 recorded many young people having committed suicide in Pakistan, including 158 people in Karachi, 49 of them women. In rural Sindh, 1,167 attempts were made, of which 810 ended in death – a toll of 521 men and 289 women. Further, the NCJP identified 25 cases of suicide by Christians in Punjab and Hindus in Sindh in 2000, mostly due to poverty and domestic violence. Instead of seeking to overcome these problems, successive governments have sought to continue with their politico religious agenda. For example, in 1992, coding religious affiliation on national identity cards was raised as a possible policy initiative, and was withdrawn only after strong protest from civic groups. However, the reiteration of the *khatam-i-nubawwat* (the finality of the Prophethood) is formally institutionalized on passport applications and voter registration forms. This reaffirmation is supplemented with the rejection of Mirza Ghulam Ahmad as a 'false claimant' to succession of the Prophet. Pakistani Hindus, as discussed, suffer due to the communalization of Indo-Pakistani politics and their interstate rivalries. The kidnap and rape of Hindu women; the desecration of Hindu temples during the Indo-Pakistani wars of 1947–8, 1965, 1971, and again in December 1992, following the destruction of the Baburi Mosque in India – as recorded by the HRCP and other NGOs – are inextricably linked with the rise in communal hatred. And many see these acts as an organized

strategy. The violent events of February–March 2002 in India, following Hindutva(Indian Hindu extremists) efforts to construct the Ram temple, however, did not set off any anti-Hindu reaction in Pakistan. While Christians may be disliked and discriminated against, there have been no serious anti-Christian riots in Pakistan. Yet, especially since the US-led campaign in Afghanistan, there has been a rise in attacks on Christian churches, schools and hospitals. These are often attributed to groups like the LJ, including the attacks on the Christian school in Murree and the chapel in Taxila Hospital in early August 2002. As with Hindus, Christian women have been attacked occasionally. The rape of seven Christian women on a bus returning from their factory outside Lahore in the summer of 2000 was widely deplored in Pakistan. Such individual cases happen now and again, especially in rural areas, and are under-reported due to the stigma involved. Yet Pakistani human rights NGOs include such cases in their reports each year. Further, relatives sometimes kill poor women (often those who have been raped) in the name of ‘honor’, as well as some men – Muslims and non-Muslims. Again, human rights groups and the local press regularly report these ‘honor killings’. For example, the HRCF reported 315 ‘honor killings’ in Punjab alone in 2000, of which 35 were males. However, the official law enforcement agencies often display nonchalance and laxity, largely to appease local people of influence, and are consequently rewarded with huge sums.

WRITING COMMUNITY NEWS

News media are widely regarded as important tools for national development. We can call community journalism as a branch of development journalism, and can apply the same techniques as applied in writing development news. As The e major function of both is to work for the betterment of society.

In development news, the journalist...should critically evaluate and report the relevance of a development project; ... the difference between the planned scheme and its actual implementation; and the difference between its impact on people as claimed by government officials and as it actually is. (Aggrawala, 1978: 200)

Development is a complex phenomenon and development communication is the systematic use of communication for national development. Furthermore, how development journalism should be practiced depends largely on how the term 'development' is defined.

Development is a widely participatory process of directed social change in a society, intended to bring about both social and material advancement (including greater equality, freedom, and other valued qualities) for the majority of people through their gaining greater control over their environment.

Development news covers a wide range of subjects

Health/environment,
Education
Socioeconomic/cultural issues
Communication & transportation
Agriculture
Corruption
Natural disaster

John V. Vilanilam defined development news as:

“... News relating to the primary, secondary, and tertiary needs of a developing country. Primary needs are food, clothing, and shelter. Secondary needs are development of agriculture, industry and all economic activity, which lead to the fulfillment of the primary needs, plus development of education, literacy, health environment, medical research, family planning, employment, labor welfare, social reforms, national integration and rural and urban development. Tertiary needs are development of mass media, transport, tourism, telecommunication, arts and cultural activities.”

In context of development news, the media is used as a platform for people to express what is important to them rather than being a channel for the government or political elite to push their agenda.

A newspaper is considered as giving emphasis to development activities if the newspaper devoted higher proportion of space to development news, or published a larger number of stories related to development activities, with a relevant photo or a graphic, whatever is necessary.

The main objectives of development news are:

- To give a voice to the people to create a forum for exchange of information, opinion and experiences
- To inform the people about development activities in the area
- To strengthen democratic process and practices by creating dialogues between the people and the decision-makers

Problems:

The mainstream media is to a large extent irrelevant to the concerns of the common people. Here we attempt to answer the following questions:

- Do the newspapers publish a higher proportion of development news?
- Do they devote a higher proportion of space for development news?
- What were the types of development news topics that are covered?

Newspapers devote less space to development news. Newspapers in developing countries devote a large proportion of space for non development news.

Official sources are most often quoted in media. Main source of news item -Political personality or government authority

Development issues do not get special treatment. Newspapers use straight news and features format when presenting development news.

Most of the development news published centered on economic activities.

Development news - how things can be improved

- The presentation style and simple language used in news stories make development news very easy to understand.
- Photos or graphics are used more often while reporting development than non-development news items.
- Stories about social and economic development activities could be as interesting as political stories provided they are written in a different and more interesting way.
- Well-written development stories could inspire people to become more involved in the development process.
- The letters concerning development issues should be published more often than the letters with non development issues.

Traditional Media

Traditional media include drama, concerts, songs, story-telling, puppetry, drumming, dancing, local street theatres etc

The urge to express, communicate, and share something beautiful gave birth to performing arts such as folk and traditional media. Folk performing arts have changed structure continuously over centuries, modifying to the needs of changing situations, yet continuing to be functionally relevant to society.

"Tradition" suggests a process of the transmission of age-old values and the contextual manifestation and interpretation of the universal. Tradition is not only a repetitive behavioral pattern or some persistent symbol or motif in community culture; it is also an assertion of an identity, a revival and regeneration of the life-force of the community. Traditional media rely on this cultural support and context.

In the context of development programs in rural and marginalized communities where the majority of the populations reside, community communication-access points, traditional media and culturally appropriate communication approaches and content are of particular importance in development communication.

The majority of the world's population lives in developing countries and 70% of them live in rural areas. Mass media such as newspapers, television, and the internet do not effectively reach these people, or as many research studies show, these media do not have the required impact in terms of motivating change and development.

Uses of traditional media

Effective applications of development communication approaches and strategies at the grassroots and community level should necessarily involve the use and harnessing of the pervasive traditional communication instruments and resources.

- They serve as reliable channels of news and information gathering, processing and dissemination in many rural communities.
- They often address local interests and concerns in local languages and cultural contexts which the community members can easily understand and with which they can identify.
- Traditional media, especially story-telling, songs, drama and local street theatres, stem from local cultural norms and traditions; their content is usually couched in culturally appropriate ways and they often serve as effective means of channeling development issues.
- They can be used in communication interventions addressing issues related to improving agricultural productivity, natural resources and environmental management and other development problems.

Folk arts and traditional media are the aesthetic components of the concepts of belonging and affinity in a cultural context. In traditional societies, art is an integral part of the process of living in the community. Folk performance is a composite art; it is a fusion of elements from music and dance. Puppets are increasingly being used as a strategy for addressing varied development issues such as educating children, encouraging scientific methods of farming, promoting the use of fertilizers, etc.

During the general elections in the developing countries, members of the various political parties use folk songs for campaigning and presented humorous skits to ridicule the opposition's candidates and win support for their own candidates.

For example, in the 1940s, the traditional theatre of Bengal became a symbol for the anti-colonial struggle, and the Bengali elite who had previously ignored or denigrated traditional theatre began to give importance to these performing arts. Rabindranath Tagore and others advocated the use of traditional theatre in programs of cultural revival and anti-colonial protest in the context of rural fairs and festivals.

Peasants, agricultural laborers, are rediscovering the potential of folk and traditional performing arts as a weapon in their struggle for land, better health status, better working and living conditions, and human rights.

For social change and development, what is required is a change in the beliefs and the value systems of individuals. The role of the development communicator is to find communicative ways to influence these beliefs and value systems.

Many development planners in the Third World are beginning to appreciate the use of folk media as a mode of communication to explain development programs. Government agencies, international organizations, and donor agencies should progressively use this important and powerful communication tool as a means for mobilizing people for economic and social development

The prerequisites to the use of folk and traditional media

The prerequisites to the use of folk media are:

- i) An understanding of the rural audience; and
- ii) The use of these media to provide rural people with entertainment in order to attract their attention and to ensure their participation in developmental activities.

The utilization of folk media in communication programs should be viewed not only from the perspectives of political and socio-economic development but also from that of cultural development. Folklore needs to retain social authenticity. The folk forms have evolved gradually, and wherever they are flexible they retain their appeal to the rural people.

Efforts should be made to preserve the originality of each folk form; adaptation need not alter nor destroy the form

Their weaknesses and limitations

However, one must be cautious about romanticizing the abilities and impact of traditional media in development. Like other communication and information means, they have their weaknesses and

limitations in time and space; they are particularly deficient in simultaneous dissemination of information about development issues across wide and geographically disperse populations.

Not all folk forms can be used for development communication purposes; thus, they should be carefully studied from the points of view of content and characterization for their possible adaptation for development purposes. Folk media productions should be consistent with the needs of the social context and related to the customs and beliefs of the local communities.

Research and experience in the use of traditional media indicate that they are most effective in communication of development in rural communities when combined with mass communication resources.

Collaboration between the folk artistes and the media producers is absolutely essential for the successful integration of folk media and mass media communication strategies for development purposes.

In sum, traditional media provide horizontal communication approaches to stimulating discussion and analysis of issues, as well as sensitizing and mobilizing communities for development.

Tools and Techniques for Community Journalism

Many of civic journalism's tools are familiar: extensive research, good writing, and graphics that attract and inform.

Some, however, are quite different. Journalists accustomed to battling their competitors in television may at first be uncomfortable about an alliance with the competition. But in city after city, those alliances have been powerful tools to focus public attention on important local problems.

Other tools essential to community journalism are reporting and graphic techniques that help readers and viewers see their roles as active participants in solving a problem or dealing with an issue rather than as observers passively watching a controversy unfold in the news pages.

One way news organizations make their reports more involving is to build in opportunities for interaction. Newspapers and television stations used to be one-way pipelines of information to readers and viewers. Now, interactivity can be encouraged through all kinds of emerging communications technologies. Web sites, e-mail, voice mail, faxes and other electronic tools have made it possible to have two-way conversations, to involve citizens in the process of journalism.

Civic journalists, for instance, seek out the personal involvement of readers and viewers as sources of opinion and information, as participants in a community dialogue sponsored and sustained by the media, and as active partners in the search for solutions to community problems.

Aiding the interactive connections to readers and viewers are all the graphic tools of newspaper design and broadcast production techniques. Civic journalism often covers complex subjects over long periods of time. Effective graphic presentations help attract and retain readers and viewers.

Building Media Alliances

Numerous civic journalism projects have demonstrated how effective local media alliances can be when done carefully. The sharing of talent, the pooling of research and the cross-promotion of stories and broadcasts has a powerful leveraging effect on public attention. And, to the surprise of many journalists, citizens appreciate media cooperation on projects of community concern.

Alliances can include institutions outside the media.

Personalizing the Report

Readers can be more than passive customers. They can be sources, experts, subjects and contributors. Civic journalism is alert to all these possibilities.

In St. Paul, editors of the Pioneer Press have learned to personalize their reporting in a variety of ways:

Using Graphic Devices

Something old, something new, if civic journalism is new, the graphic devices that make its presentation effective are tried and true. They include grids, Q. & A. formats, charts, maps, and a host of inventive devices, large and small.

Grids: Grids can sort and stack a lot of information into compact spaces. Here's a good example from The Virginian-Pilot in Norfolk. Surprisingly, recent research shows that not only do readers like the economy of grids; in some cases they give the tabular information more credibility than narrative news stories

Q & A Formats: Question-and-answer formats can be boring, or, like this example from the Daily Camera in Boulder, attractive and effective.

Graphs and Charts: This chart-and-map combination in St. Paul helped readers understand how attitudes about crime and punishment differed among neighborhoods.

Forms and Coupons: These forms and coupons helped readers get involved in the project.

Maps: Knowing where a community forum will be held is important. So, too, knows where to park. The Syracuse Herald-American/Herald-Journal made

Full-Page Spreads: Sometimes you need a full page or more to tell the story. The Pioneer Press used the space effectively to compare St. Paul's anti-crime efforts with those of comparable cities around the country.

After all the planning and framing, organizing, explaining, reporting, writing, and designing, editors need to pause to see if they've moved any needles. Are readers responding to the initiatives? Have the news reports connected with readers or viewers? Is the public conversation leading anywhere? Has anything happened, and do they need to make any mid-course corrections?

Keeping Readers Involved

Journalists are not accustomed to holding readers' attention to a single project for long periods -- in some cases more than a year. Inventive editors and reporters, news directors and producers have hit upon a number of ways to do that, including (not surprisingly) asking readers and viewers how things might be improved and what they think of this extensive coverage.

Reader Questions: In Maine, The Portland Newspapers helped to sustain reader interest by publishing a sampler of citizen questions that came out of various small-group discussions in the community.

Reader Suggestions: In Northern New Jersey, Topic A every day is traffic. The Record in Bergen County actively included reader remedies in its series, "In a Big Jam." But the paper went a step further -- it invited traffic experts to respond to specific reader suggestions, which included everything from rubber-tired trolleys to a new bridge into New York City.

Reader Ideas: One way to keep readers interested is to accommodate their ideas. The Dayton Daily News and Binghamton Press & Sun Bulletin devised compact ways to publish specific suggestions from readers.

Reader Feedback: Reader opinions about news coverage can be valuable. In St. Paul, the Pioneer Press formed five panels divided by age to assess the newspaper's coverage of crime on a specific day. The panels deliberated separately and then came together to make specific recommendations for changes in the newspaper's crime coverage.

LESSON 13

COMMUNITY ENGAGEMENT

Whenever a group of practitioners gather to discuss 'what is engagement,' a discussion about diversity of language usually emerges. Depending on the situation in which you are working, 'engagement' can cover consultation, extension, communication, education, public participation, participative democracy or working in partnership.

For our purposes, 'engagement' is used as a generic, inclusive term to describe the broad range of interactions between people. It can include a variety of approaches, such as one-way communication or information delivery, consultation, involvement and collaboration in decision-making, and empowered action in informal groups or formal partnerships.



The word 'community' is also a very broad term used to define groups of people; whether they are stakeholders, interest groups, citizen groups, etc. A community may be a geographic location (community of place), a community of similar interest (community of practice), or a community of affiliation or identity (such as industry or sporting club).

'Community engagement' is therefore a planned process with the specific purpose of working with identified groups of people, whether they are connected by geographic location, special interest, or affiliation or identify to address issues affecting their well-being. The linking of the term 'community' to 'engagement' serves to broaden the scope, shifting the focus from the individual to the collective, with the associated implications for inclusiveness to ensure consideration is made of the diversity that exists within any community.

Cavaye extends this definition as it specifically relates to the role of government, noting community engagement "... is the mutual communication and deliberation that occurs between government and citizens."

Community engagement can take many forms and covers a broad range of activities. Some examples of community engagement undertaken by government practitioners include:

- Informing the community of policy directions of the government.
- Consulting the community as part of a process to develop government policy, or build community awareness and understanding.
- Involving the community through a range of mechanisms to ensure that issues and concerns are understood and considered as part of the decision-making process.
- Collaborating with the community by developing partnerships to formulate options and provide recommendations.
- Empowering the community to make decisions and to implement and manage change.

Benefits of Successful Engagement

Effective engagement is a vehicle that can be used to build more resilient relationships with community. It can lead to the identification of mechanisms for building a community's strength and its ability to join with government and other stakeholders in dealing with complex issues and change.

For government:

Community input can improve the quality of policy being developed, making it more practical and relevant. Community input can ensure that services are delivered in a more effective and efficient way for that community. Engaging with communities is a way for government to check the health of the relationship face-to-face. It can also explore ways in which government and community could work more closely on issues of concern to the community.

Engaging with communities is an opportunity for government to check its reputation status. Asking the community how the organization is meeting local needs could be a positive or at least informative engagement exercise.

Early notice of emerging issues puts government in a better position to deal with those issues in a proactive way, instead of reacting as anger and conflict arise.

Good engagement enhances the reputation of the government as open, accountable and willing to listen.

For stakeholders and communities:

With purposeful and well-planned engagement, there will be opportunities for a diversity of voices to be heard on issues which matter to people. Communities can expect government to meet certain standards of engagement and give feedback on government's ability to meet those standards. Communities are able to identify their priorities for themselves.

There may be more ownership of solutions to current problems or building plans for the future so that the community shares in decision-making and has a higher level of responsibility for creating that future.

Engagement can foster a sense of belonging to community and considerable benefits from working together on behalf of the community. Individuals may become empowered and proactive with regard to issues that affect them.

Principles of Engagement

Broad principles support engagement and a practical knowledge and adaptation of these will increase the effectiveness of your engagement activities. In a review of existing literature and theory, Petts and Leach developed a list of engagement principles which includes:

- a need for clarity of objectives, and of legal, linked and seamless processes
- consensus on agenda, procedures and effectiveness
- representativeness and inclusiveness
- deliberation
- capability and social learning
- decision responsiveness
- Transparency and enhancement of trust

Additional principles that apply to the relationship between stakeholders and the organization implementing the engagement are:

- A commitment to reciprocity that includes stating what you require of the community and delivery of what you will provide in exchange. Establish what you are promising as part of the engagement process. This could include provision of information or feedback on how contributions have influenced decisions, through to implementation of stakeholder decisions.

- Genuineness in building relationships with community and other stakeholders.
- Valuing the opportunities that diversity has to offer.

Brown and Isaacs have developed the Six ‘C’s model as a set of basic principles to guide any engagement planning process.

The Six ‘C’s of Successful Community Engagement	
Capability	The members are capable of dialogue.
Commitment	Mutual benefit beyond self interest.
Contribution	Members volunteer and there is an environment that encourages members to ‘have a go’ or take responsibility/risks.
Continuity	Members share or rotate roles and, as members move on, there is a transition process that sustains and maintains the community corporate memory.
Collaboration	Reliable interdependence. A clear vision with members operating in an environment of sharing and trust.
Conscience	Embody or invoke guiding principles/ethics of service, trust and respect that are expressed in the actions of the community.

Note: the six Cs may be seen as targets or filters to measure the quality of the functioning of the community.

Participatory Engagement

Governments, agencies and organizations have relied on forms of community and stakeholder participation for many years. Participation is used to describe the activities of steering committees and reference groups, which provide direction, guidance and community representation. In addition, participation is an essential part of extension, education and other learning activities that encourage people to adopt new technologies and share experiences.

Engagement that is participatory often results in community and other stakeholders having ownership of a direction, course of action or decision, and its implementation. The greater the degree of decision-making, higher is the level of ownership of the decision and, consequently, the greater the likelihood of a positive project outcome.

Therefore it is important to consider the implications of your proposed level of participation when designing your engagement approach. The key message for designing engagement processes is to avoid promising a level of participation and power that is never intended to be given, or designing processes that claims to be empowering, but merely offers ‘token’ levels of participation.

Pretty and Hine have developed a typology of ‘participation’ to differentiate actions according to the level of power agencies wish to devolve to participants in determining outcomes and actions.

Typology of Participation

Typology	Characteristics
Manipulative participation	Participation is simply pretence, with ‘people’s’ representatives on official boards but who are not elected and have no power.
Passive participation	People participate by being told what has been decided or has already happened. It involves unilateral announcements by an administration or project management without listening to people’s responses. The information shared belongs only to external professionals.
Participation by consultation	People participate by being consulted, and external people listen to views. These external professionals define both problems and solutions, and may modify these in light of the people’s responses. Such a consultative process does not concede any share in decision-making, and professionals are under no obligation to take on board people’s views.
Participation for material incentives	People participate by providing resources, for example labor, in return for food, cash or other material incentives. Much on-farm research falls into this category, as farmers provide their land but are not involved in the experimentation or the process of learning. It is very common to see this called participation. People have no stake in prolonging activities when the incentives run out.
Functional participation	People participate by forming groups to meet predetermined objectives related to the project, which can involve the development or promotion of externally initiated social organization. Such involvement does not tend to be at early stages of project cycles or planning, but rather after major decisions have been made. These institutions tend to be dependent on external initiators and facilitators, but may become self-dependent.
Interactive participation	People participate in joint analysis, which leads to action plans and formation of new local institutions or the strengthening of existing ones. It tends to involve interdisciplinary methodologies that seek multiple perspectives and make use of systematic and structured learning processes. These groups take control over local decisions, and so people have a stake in maintaining structures or practices.
Self-mobilization	People participate by taking initiatives independently of external institutions to change systems. They develop contacts with external institutions for the resources and technical advice they need, but retain control over how resources are used. Such self-initiated mobilization and collective action may or may not challenge existing inequitable distribution of wealth and power.

MODIFYING ATTITUDES AND OPINIONS**THE NATURE AND BEHAVIOUR OF ATTITUDES**

By attitudes we mean inferred states of readiness to react in an evaluative way, in support of or against a given stimulus situation. We say "inferred" states of readiness because there is no way to observe an attitude directly. Attitudes are one class of intervening variables, the existence of which we assume in order to explain how the human nervous system converts a given stimulus into given response. We say "states of *readiness*" because we envisage attitudes operating as predisposition to action; if we know the nature of attitude an individual holds towards a given object or situation, we can predict that the individual stimulated by the object, or situation and free to act, will act in the direction of the attitude, we say "react in an *evaluative* way" because we envisage attitudes as being concerned with the relative values of life situation; they represent positions on a scale from favorable to unfavorable, for to against. And finally, these states of readiness to react in an evaluative way to a given stimulus are learned, and ho, under appropriate conditions, presumably reinforced, generalized, and forgotten.

Therefore, what we really need to know about attitudes is .how they are *learned*. Our knowledge of various parts of this problem ranges from folklore to experiment, and there fire many gaps where the process is not clearly understood. In the following pages we shall try lo summarize briefly some of the conclusions about altitude change *through mass communication* to which the research evidence seems to point.

1. Attitudes can he changed by Mass communication. This is no longer in question. More then one hundred papers have now presented quantitative evidence that such changes occurs, and that it can occur as the result of messages translated by any of the mass media or combination of mass and interpersonal communication.

2. To accomplish attitude change, a suggestion for change, must first be received and accepted. As intelligence is the critical factor in the learning of factual material, so it appears that the critical factor in (he learning attitude is "acceptance". The import of the research evidence on this point is that persons will tend to avoid communication unsympathetic to their existing attitudes, or forget the unsympathetic communications once received, or recast them to fit the existing frame of reference. As Barlett said, as soon as the message arrives at the nervous system, "what was objective becomes subjective". Thus the prejudiced persons who new the anti prejudice Mi. Biggott cartoons actually interpreted the cartoons as an endorsement of their prejudiced attitudes.

Investigating experimentally the process of building this resistance to change, .Janis, Lumsdaine, and Gladstone found that it was possible by means of a preparatory communication to cushion a person or a population against later contrary messages. Apparently once a belief is modified by communication the newly acquired opinion responses will tend to interfere with later acquisition of any incompatible responses. This helps to explain why the attitude structure of children seems to be more flexible than of adults, and why opinion formation in a critical situation tends to rely so largely, where possible, on the activation of previous experiences and altitudes.

All experience leads us to believe that some areas of attitudes in an individual, at some times, will be more strongly defended than others. The question then is; what makes for acceptance of a suggestion?

3. The suggestion will hr mom likely to be accepted if it meets existing personality nerds and drives.

The evidence here is largely derivative from the well-demonstrated proposition that persons tend to respond in the direction of reducing drives. These drives are both biogenic and sociogenic. When the chips are down, the biogenic ones are likely to win over the sociogenic a fact which missionaries have recognized by meeting the hunger- needs of people before trying to convert them, and which the communists have turned lo their own advantage by playing on the hunger and security needs of the people of Asia. However, we do not have to go to Asia for examples All around us we have evidence of advertisers trying to connect the sex drive with any number of products, and trying to take advantage of the hunger drive to build favorable attitudes toward the purchase of a given food product. All of us have seen anger and fear drives open doors for attitude change, or to pull it another way, make a "suggestible".

We can think of any target for attitude change thus as a spectrum of personality drives or needs, some of which are stronger in one individual than another, some of which are stronger at one time than another (for example, a hungry man is more likely to accept a food-related suggestion). There is no evidence that intelligence is correlated with susceptibility except in the special case where more intelligent audiences seem to be **more** influenced by logical arguments, less influenced by slogans, unsupported generalities, etc. A considerable amount of clinical data supports the belief that persons who feel socially inadequate, frustrated, or depressed, are more "suggestible", Hovland sums this up by suggesting the hypothesis that persons with "low self-esteem" are more suggestible. This seems to agree with the age old experience of propagandists who make their easiest converts among the people who feel hurt, mistreated, and inadequate to the situation in which they find themselves.

4. The suggestion will be more likely to be accepted if it is in harmony with valued group norms and loyalties.

A number of experiments have now demonstrated the importance of group relationships to individual attitude change. Students coming into a new reference group tend to shift their attitudes in the direction of the group norms. When majority opinion has been made known, group members' attitudes have tended to move towards it. Group belongingness seems to affect voting behavior. When group norms are in conflict with expert opinion, they may win out, unless the matter is very technical or the expert unusually prestigious or the matter relatively unrelated to the group norms. And members of a group will be more likely to reject standards opposed to the group norms than those opposed to their own individual norms. This and much other evidence is continuing to pile up on the importance of groups to attitude change. The conclusion from this evidence is that, as Krech and Crutchfield said, if a suggestion can be phrased "so as to be congruent with the need of people to identify with or be in harmony with other people — (it) — will be more readily accepted than one that does not draw upon such social support". Every successful propaganda campaign illustrates this proposition.

Another way to pull it is that the target's reference groups must always be kept in mind when designing a message intended to change attitudes. If the suggestion is favorable to the norms of one of the available reference groups, the message should by all means call attention to this relationship. If the suggestion is highly unfavorable to the norms of one reference group, that group should, if possible, be kept out of the field of the message. The more salient the group is, the more important this advice would seem to be because small minority groups in highly salient groups tend to hold strongly to their group norms.

5. The suggestion is more likely to be accepted if the source is perceived as trustworthy or expert.

In general, the research evidence indicates that associating a suggestion with a prestige source will make the suggestion more acceptable. An individual tends to handle a suggestion in such a way as to make the source and concept *congruent* that is, favorable sources associated positively with favorable concepts, etc. Research work has advanced evidence to the effect that persons are as likely to learn material from a source perceived as untrustworthy as from one perceived as trustworthy (if they will listen to the message at all), but that the perceived trustworthiness of the source has a powerful effect on the amount of attitude change. In a few weeks, with the process of forgetting, one tends to disassociate source and concept. It sometimes happens, therefore, that after some weeks there is no more attitude change from the "untrustworthy" source. If at any time, however, the individual is reminded of the source, then the influence of the source reasserts itself on his attitude. This has important implications for propaganda.

6. The suggestion is more likely to be accepted if the message follows certain rules of "rhetoric" for attitude changing communication.

These are some of the points that emerge from the literature-
(a) *There is often no advantage in stating the desired conclusion specifically and positively.* The import of the research evidence is that "letting the facts speak for themselves" is usually not enough, and it is not safe to let the audience draw the conclusion for itself, except in the case of a highly intelligent audience. There is also some evidence that a concept is more likely to be learned when stated positively (what it is) than negatively (what it is not).

(b) **Sometimes it is better to state both sides of an issue; other time, to state only one side.** This is not a simple choice, and the literature is to some degree conflicting. The simplest conclusion to draw from the evidence is that one can almost always accomplish more immediate attitude change with a one-sided presentation, and this should be used when one does not have to worry about his audience hearing later conflicting arguments, and especially when the audience is already favorable to the point of view one is advocating. But if one has reason to expect that the audience will later hear competing arguments, then he

will be wise to use a two-sided presentation. By so doing, he will accomplish less at first, but probably more in the long run; because he will be cushioning the audience against the later opposition.

(c) **Repeat with variation.** Throughout the research on learning from mass communication, the implication has been that more examples make for more learning, always with the provision that repetition shall not be so unvaried as to become, boring, and with the understanding that there is some saturation point beyond which the amount of learning no longer increase.

(d) **Use simplifying labels and slogans when appropriate.** Both research and practice present evidence of the importance of simplifying and using slogans and labels, but it should be remembered that more intelligent audiences may be repelled by slogan repetition and similar devices.

(e) **Make use, where possible, of audience participation.** Quite remarkable results in learning from mass communication have been obtained by such a simple device as getting the audience to pronounce a word they are seeing on the screen and trying to learn. Participation will work whether overt or covert (mental practice, for example, is covert participation). It is believed that if a subject can be made to participate to the extent of making an effort, to receive the information that is, paying for it, going some distance for it, risking something for it (as clandestine radio listeners sometimes risked their lives) then learning and attitude change are very likely to result. If a subject can be given a channel by which to express the desired attitude, something to do about it, write a letter, join a club, march in a parade then the attitude will probably be more likely to stick. Still more important, if the subject can be put in a position of stating the arguments in his own words — that is, playing the role of a propagandist advocating the desired position — then he will be more likely to find the appeals which are closest to him, and in effect convince himself.

(f) **Fit the strength of the emotional appeal to the desired result.** Experiments with fear appeals suggest that a strong emotional appeal is likely to result in a greater immediate effect, but that it may be dangerous if it does not adequately reassure the subject and relieve the tension. That is apparently why strong emotional appeals often result in complete rejection of the message of idea. If an immediate reaction is desired, therefore, a strong emotional appeal may be justified. If a long-range or continued response is the goal, then a milder appeal may be better. A recent study indicates that when strong appeal is used, the audience is more likely to remember the threat; when a milder one is used, the audience is more likely to remember the source and explanations of the threat.

(g) **Organize the message to take advantage of primacy and recency.**

Should one begin with his best point or build up to it? Here the evidence seems to be conflicting. Hovland, Janis, and Kelly have suggested two apparently sound and useful propositions, however. Where the audience is familiar with the subject and deep concern is felt over it then they suggest, there seems to be good reason for climax order — that is, for leading up to the main point at the end. On the other hand, if the audience is unfamiliar with the subject, or uninterested, there may be good reason to introduce the main point first. By so doing, the communicator will be most likely to gain the audience's attention and interest.

7. A suggestion carried by mass media plus face to-face reinforcement is more likely to be accepted than a suggestion carried by either alone, other things being equal Both research and propaganda practice support the power of this combination. However, it makes some difference how the two channels are combined. This is seen in experiments with illustrating printed material. Experiments indicate that greater learning results from this combination only under certain conditions. Simply illustrating the text, or putting pictures in contiguity to the comparable text, of the learning process through which the reader goes, and apparently the two channels must be combined so that the reader has additional learning experience, beyond what he gets from either one alone. The same thing may be said of mass media plus face to face.

8. Change in attitude is more likely to occur if the suggestion is accompanied by change in other factors underlying belief and attitude. This very general proposition is hard to test in an experiment and yet it has much practical and some research backing. The only way we have to change attitudes, in a mass communication situation, is by manipulating a man's environment. We can do that by manipulating messages or events. It stands to reason that the more completely we can make the environment support the desired change, the more likelihood there is of the change taking place.

In general, (a) if we can make our messages appeal to individual needs and wants, (b) if we can provide or point out social support for the desired attitude, (c) if we can introduce our messages at such a time as will let them be reinforced by related events, (d) if we can point out or provide a channel for action along the line of the desired attitude, and if we can eliminate so far as possible or point out ways of surmounting the barriers to such action — then we can be as confident as possible, within the limits stated earlier of accomplishing what we want to accomplish with our suggestion.

REVISION**Defining Community Journalism**

Community journalism is also known as public journalism or civic journalism which contains a wide range of practices designed to give news organizations greater insights into the communities they cover with the purpose to serve the best interest of them.

community journalism is a new way of thinking about journalism in which a journalist goes into the field and begins exploring stories, the focus is not on the mouth pieces of business, industry and government rather is in-collaboration with the people. Community journalism is a more people-centered approach to developing stories and the stories 'suggested for the media. Community media is small in scale. It is owned and operated by citizens on non-profit basis, exclusively to serve the public interest of a relatively small community, e.g. a cluster of villages or small settlements or a small town or a city, or parts of the city. In some cases when the resources are available, the community media may also cover a large area such as the whole province or the whole country. But this would be rare. Community journalism is a gross root form of journalism,

Community journalism is the only way to tell the people about their problems. It is the source of boosting up the local leadership and voice was listened to the higher level.

Skills of a Community Journalist

The key words in community journalism are practical and technical competence, compassion, common sense, responsibility, independence, involvement, initiative, integrity, performance, and people. The community journalist must be capable across a broader range of skills, qualities and behaviors than other journalists. This range embraces editorial, circulation, advertising, production, management, finance, technology and dealing with people. Probably the two most important qualities of community journalism are common sense and understanding people.

Public Listening

Public listening is the first step in a journalist's research of an issue. Journalists need to know how the community feels and what's important to the people. That's exactly what public listening is. It is the process of finding out from the community members the issues that are important to the community.

The feedback or information that the public provides may include a number of sources.

Feedback represents the ways reporters and the community can connect in this public conversation or dialog. Public listening is part of a conversation between the media and the community. Some ways of making this connection include getting involved in the community; talking to people individually; talking to groups of opinion leaders – the clergy, schoolteachers, bankers, chiefs, local citizens --getting a cross-section of opinions. Surveys could also be used to collect community feedback.

Identifying What Is Important To the Community

A five-step process can be opted for beginning journalists to use in discovering what is important to a community.

Step 1: Identify a particular community

Step 2: Hold newsroom conversations about contacts in the community.

Step 3: What is it that needs to be investigated for the story?

Step 4: "Interview catalysts,"

Step 5: Interview citizens,

Public Judgment

Community journalism is a conversation, a dialogue, a two-way exchange. It is the media talking to the people; very importantly, it is the people talking back to the media. The focus of that dialogue is to explore more than one side of an issue, to explore all the various viewpoints of an issue, and not to draw a judgment that one person is right or one person is wrong. Instead, this exploration presents a variety of sides of the issue so that the people can be informed about the issue as they find their own solutions to problems. This dialogue is not a debate. A basic understanding of a debate is that one party is in favor of a

solution to an issue, while one party is against the solution. Community journalism is not a debate; it is a conversation about all the various elements or aspects of an issue and its potential solutions.

Theories of Communication and Community Journalism

Community journalism derives many of its philosophical foundations from the social responsibility theory of the press and agenda-setting theory. While some scholars of community journalism trace its roots as far back as Thomas Jefferson, John Locke and John Stuart Mill, it seems unarguable that the developments of the ideas that infuse public journalism were an outgrowth of the debates between John Dewey and Walter Lippmann over the proper role for the press in a democracy.

Community journalism also incorporates aspects of **agenda-setting theory**, which says that one of the effects of mass communication is to direct the audience's attention to certain problems or issues. By conducting focus groups and taking polls of what the audience considers important before reporting on issues, community journalists make a self-conscious effort to avoid agenda-setting by the media or others, including government and special interests.

Development media theory was intended to recognize the fact that societies undergoing a transition from underdevelopment and colonialism to independence and better material conditions often lack the infrastructure, the money, the traditions, the professional skills and even the audiences needed to sustain media institutions comparable to those of the First world or Second world, in which the four theories could take root.

Democratic-participant theory was proposed in recognition of new media developments and of increasing criticism of the dominance of the main mass media by private or public monopolies.

Characteristics of community media

Objectives: to provide news and information relevant to the needs of the community members, to engage these members in public communication via the community medium; to empower the politically disenfranchised;

Ownership and control: often shared by community residents, local government, and community based organizations;

Content: locally oriented and produces;

Media production: via the ether, cable television infrastructure or other electronic network;

Audience: predominantly located within a relatively small, clearly defined geographic region, although some community networks attract large and physically dispersed audience;

Financing: essentially non-commercial, although the overall budget may involve corporate sponsorship, advertising, and government subsidies.

Community radio is a broadcasting organization established to provide communication support for the purpose of social, economic and cultural development of a community within a geographical location and owned and operated by the community on a nonprofit basis.

Community Newspapers Adapting to New Technology

Standards for Community Journalism

- Develop yourself as a community journalist
- Write captions and headings for community stories
- Develop ideas for stories about your community
- Prepare visual material for community assignments
- Plan and carry out community assignments
- Edit and produce community page layouts
- Cover community events
- Take photographs
- Produce copy about the community Standards
- Store and retrieve photographic equipment and material

Study of various communities

- Women's Issues
- Children Issues
- Minorities Issues

Writing Community News

- Building Media Alliances
- Personalizing the Report
- Using Graphic Devices
- Keeping Readers Involved

Use of Traditional Media**What is Community Engagement?**

Whenever a group of practitioners gather to discuss 'what is engagement,' a discussion about diversity of language usually emerges. Depending on the situation in which you are working, 'engagement' can cover consultation, extension communication, education, public participation, participative democracy or working in partnership.

The Six 'C's of Successful Community Engagement

- Capability
- Commitment
- Contribution
- Continuity
- Collaboration
- Conscience

Modifying Attitude and Opinion

Factors affecting attitudes