MEDIA ETHICS – WHY & HOW?
A case study of Pakistan

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Abstract:
Dr. Herbert Zettle, a senior Professor of Broadcast and Electronic Communication Arts Department at San Francisco University, USA had once said, “Media Production gives you the tools to clarify, intensify, and interpret events for television, computer, and film presentation, in fact, it teaches you how to apply major aesthetic elements to manipulate people’s perceptions. Because media consumers are largely unaware of the power of media aesthetics, they must and do trust your professional judgment and especially your good intentions. Irrespective of the scope of your communication – be it a brief news story, an advertisement, or a major dramatic production – your overriding aim should be to help people attain a high degree of emotional literacy, the ability to see the world with heightened awareness and joy. All your aesthetic decisions must ultimately be made within an ethical context, a moral framework that holds supreme the dignity and well-being of humankind”. In this statement, he has emphasized on ethical context and a moral framework that holds supreme the dignity and well-being of humankind, whereas in Pakistan, both the objectives stressed upon by Herbert Zettle are lacking.

Journalistic Ethics are one of the most well defined branches of media ethics, primarily because it is frequently taught in schools of Journalism. Such ethics tend to dominate media ethics, sometimes almost to the exclusion of other areas. Media ethics is the sub-division of applied ethics dealing with the specific ethical principles and standard of media, including broadcast media, film, theatre, arts, print media and the internet. The field covers many varied and highly controversial topics, ranging from war journalism to advertising. The emphasis is on informing, educating, entertaining and persuading the audience to believe in the substance that is news being telecast on TV. The challenges, however, before a TV reporter are ethical. Jack Lynch says: “In this information age, Journalists are not disconnected observers but actual participants in the way communities and societies understand each other and the way parties wage conflict…. There is no way of knowing that what Journalists are seeing or hearing would have happened the same way – if at all – if no press was present. This means that policies are born with a media strategy built-in…. Every time facts get reported, it adds to the collective understanding of how similar facts will be reported in future. That understanding then informs people’s behavior. This is the feedback loop”. Journalism is, thus, a field or a profession that matters, where each journalist and his decisions make a difference to the lives of the public and the audience. Journalists do retain some agency. They are reflective practitioners. They work for and inform the discussions of the public sphere. As Lynette Sheridan Burns says: “Professional integrity is not something you have when you are feeling a bit down at the end of a long week. It is a state of mindfulness that you bring to everything you write, no matter how humble the topic is”. Role of journalist becomes a very responsible one, where he does not only have to think about it or take about the subject matter, but even be able to do something about it. That is the basic expectation of any citizen from a working professional called a Journalist.

Keywords: Pakistan, Media, Media Ethics, Print and Electronic Media, PEMRA.
Background:

Media Ethics deals with the distinct ethical problem, practices and norms of news media. News media includes Digital News media / online journalism, blogging, digital photojournalism, citizen journalism and social media. It includes questions about how professional journalism should use this “new media” to research and publish stories, as well as how to use text or images provided by Citizens.

Ethics involves what is right, equitable, fair, just, dutiful and / or responsible. Ethical practice is as important in media as it is in any other walk of life with high levels of public impact. It is especially important to emphasize ethics in media law, since what is legal is sometimes not what is ethical. For instance, it may be perfectly legal to disclose the name of a witness to a crime before a trial, but it can be highly unethical, since it exposes them to intimidation from the accused. Even when a public trial is held, journalists usually withhold the names of juvenile offenders and other victims. On the other hand, it may be illegal to publish information about a government’s agency mistakes, and yet there are cases where journalists do not refrain because they are following their ethical sense of duty. Also, certain kinds of advertising may be perfectly legal and yet push social boundaries and images into ethically unacceptable directions. The tendency to emphasize panoramically thin body shapes, for example, is considered unethical.

How do we assess these challenges? All professionals have specific ethical codes based on long tradition. Probably the best known is the Hippocratic Oath in which a physician vows to “do no harm”. Similarly, the society of professional journalists says that the media should “minimize harm” and have “compassion for those who may be affected adversely by news coverage”.

Reporters, editors, broadcasters, advertising executives and others in the mass media need to understand and rely on ethical codes to guide them. Journalists are ethically bound to seek the truth, to act independently and to serve the public interest. Advertising and public relations professionals are ethically bound to tell the truth.

The consequences of ethical behavior are usually profound. Although unethical behavior may seem to help people rise more quickly in their fields, people with a strong sense of ethics find their careers enhanced in the long run. Professionals who do not follow professional ethics – even if they break no law – may be fired from their jobs. Sometimes editors will ask subordinates to do things that are unethical either to test them or to find an office scapegoat. In either case, the practical approach is usually sufficient. In rare cases, the old newspaper saying “edit with your hat on” might apply. The saying means you should be prepared to quit a job if unethical behavior is required (The idea being that you’re so ready to leave that you don’t even take your hat off).

Generally, a discussion of ethics involves traditions, religious traditions and moral principles.

Some would argue that ethics cannot be taught --- a person is either ethical or not ethical. While it is true that a sense of ethics may vary in strength from person to person, a complete lack of ethics or compassion is considered to be a symptom of mental illness.

The sense of ethics is very much like the desire for freedom. Nearly everyone has a desire to be free. We don’t try to teach freedom. But we do try to understand the legal systems that protect personal freedom while balancing the interests of others.
Similarly, we try to understand ethical systems and principles, almost like tools, for coping with challenges on a professional basis.

**Topics covered under journalistic ethics:**

1. **News manipulation.** News can manipulate and be manipulated. Government and corporations may attempt to manipulate news media. Government, for example, by censorship, and corporations by share ownership. The methods of manipulation are subtle and many. Manipulation may be voluntary or involuntary. Those being manipulated may not be aware of this.

2. **Truth.** It may conflict with many other values.

3. **Public Interest.** Revelation of military secrets and other sensitive government information may be contrary to the public interest, even if it is true; however, public interest is not a term which is easy to define.

4. **Privacy.** A salacious detail of the lives of public figures is a central content element in many media. Publication is not necessarily justified simply because the information is true. Privacy is also a right, and one which conflicts with free speech.

5. **Fantasy.** It is an element of entertainment, which is a legitimate goal of media content. Journalism may mix fantasy and truth, with resulting ethical dilemmas.

6. **Taste.** Photo journalists who cover war and disasters confront situations which may shock the sensitivities of their audiences. For example, human remains are rarely screened. The ethical issue is how far should one risk shocking an audience’s sensitivities in order to correctly and fully report the truth.

7. **Conflict with the law.** Journalistic ethics may conflict with the law over issues such as the protection of confidential news sources. There is also the question of the extent to which it is ethically acceptable to break the law in order to obtain news. For example, undercover reporters may be engaging in deception, trespass and similar torts and crimes.

**Ethics of entertainment media**

1. **Rating System.** The depiction of violence and sex, and the presence of strong language. Ethical guidelines and legislation in this area are common and many media (e.g. film, computer games) are subject to ratings systems and supervision by agencies. An extensive guide to international systems of enforcement can be found under motion picture rating system.

2. **Product placement.** An increasingly common marketing tactic is the placement of products in entertainment media. The producers of such media may be paid high sums to display branded products. The practice is controversial and largely unregulated.

3. **Stereotypes.** Both advertising and entertainment media make heavy use of stereotypes. Stereotype may negatively affect people’s perceptions of themselves or promote socially undesirable behavior. The stereotypical portrayals of themselves or promote
socially undesirable behavior. The stereotypical portrayals of men, affluence and ethnic groups are examples of major areas of debate.

**Taste and taboos.** Entertainment media often questions of our values for artistic and entertainment purposes. Normative ethics is often about moral values and what kind should be enforced and protected. In media ethics, these two sides come into conflict, in the name of art, media may deliberately attempt to break with existing norms and shock the audience. That poses ethical problems when the norms abandoned are closely associated with certain relevant moral values or obligations. The extent to which this is acceptable always a hotbed of ethical controversy.

**Media and Democracy**

In democratic countries, a special relationship exists between media and government. Although the freedom of the media may be constitutionally enshrined and have precise legal definition and enforcement, the exercise of that freedom by individual journalists is a matter of personal choice and ethics. Modern democratic government subsists in representation of millions by hundreds. For the representatives to be accountable, and for the process of government to be transparent, effective communication paths must exist to their constituents. Today these paths, consist primarily of the mass media, to the extent that if press freedom disappeared, so would most political accountability. In this area, media ethics merges with issues of civil rights and politics, which include:

- Subversion of media independence by financial interests.
- Government monitoring of media for intelligence gathering against its own people.

**Differences between media ethics and other fields of applied ethics**

The issues of freedom of speech and aesthetic values (taste) are primarily at home in media ethics. However, a number of further issues distinguish media ethics as a field in its own right.

A theoretical issue peculiar to media ethics is the identity of observer and observed. The press is one of the primary guardians in a democratic society of many of the freedom, right and duties discussed by other fields of applied ethics. In media ethics, the ethical obligations of the guardians themselves come more strongly into the foreground. Who guard the guardians? This question also arises in the field of legal ethics.

A further self-referential or circular characteristic in media ethics is the questioning of its own values. Meta-issues can become identical with the subject matter of media ethics. This is most strongly seen when artistic elements are considered. Benetton advertisements and turner prize candidates are both examples of ethically questionable media uses which question their own questioner.

Another characteristic of media ethics is the desperate nature of its goals. Ethical dilemmas emerge when goals conflict. The goals of media usage diverge sharply. Expressed in a consequentiality manner, media usage may be subject to pressures to maximize entertainment value, information provision, the upholding of democratic freedoms, the development of art and culture, fame and vanity.
Clashing Views on Media Ethics in Pakistan

A layman thinks that the business of media is easy. After all, all one has to do is talk or write. They even seem to know what ‘news’ is. But here is the thing: if all, ‘new events’ were appropriately considered news and reported as such, then there would not be enough airtime on television – and newspapers would be about the size of the encyclopedia Britannica and anything of interest to us would be lost in a welter of information that we could not possibly process. Hence, we need some idea as to what guides the process of selection and to enable us to distinguish newsworthy events from merely news events.

For the purpose of news selection, there is a generally accepted norm of ‘public interest’ developed over time. This includes protection of public health, national security, crime and social behavior, significant incompetence in public offices and other ancillary issues relating to and which affect the society at large. However, this is just a broad concept of ‘the public interest’ because really there is no firm definition of the term. A BBC Policy Maker once said: “it is hard to define the public interest with any immense clarity, because the moment you start defining things, its what you thereby exclude”.

Another senior BBC radio figure said: “it will always be grey area. There are never simply two sides to a story, there’s a multiplicity of sides, which stretches out and stretches back. There’s a multiplicity of effects and of what’s in the public interest, which will vary from issue to issue, from story to story. I don’t see how you can logically, and rationally, impose some sort of blueprint which enables you to know whether it’s in the public interest or not”.

The truth, unfortunately, is relative. One man’s truth is another man’s distortion. People differentiate between truth and falsity through a certain sieve they adhere to. And in today’s world where there is a cocktail of religious ideologies and philosophies, figuring out the truth is at best an educated guess—unless of course the whole world starts seeing things through a single lens.

Moreover, at the heart of media’s obfuscation is the question of how to differentiate between objective and subjective realities. This confusion worsens in case of a conflict because it is not in the nature of the conflict to be balanced. There will always be, whether it is a military or diplomatic conflict, at least one party which acts in excess relative to the other party/parties.

To be a good patriot – One must become the enemy of the rest of mankind
Voltaire

Some insist on including patriotism as one of the benchmarks of media ethics. This would require the media to side with the government in many cases to exhibit and promote national unity. But then in a political climate as volatile as Pakistan’s where many leaders are alleged to be traitors and conspirators, identifying patriots is a tricky call. The dilemma worsens if a country is actually at fault; then should journalists care about national interest or should they stick to the hallmark of truth and provide all true news for greater interest of the ‘global society’ considering the globalized world we live in?
For instance, the Japanese Finance Minister was recently seen drunk in public. Was it ethical for Japanese media to raise hue and cry over it or not? Similarly, Mumbai blasts case was ‘mishandled’ by Pakistan government, some critics say. should journalists analyze the case? If they question any government in such circumstances they are perhaps compromising national unity, image and pride. But if they do not, they are not building a perspective enough to help the public chose better leaders.

With so many comparative ethical standards, perhaps now critics outside the industry know what journalists do and how complex it is, and how it makes them feel torn between right and wrong every day. I think media in Pakistan deserve a little appreciation here. But if one still doubts this, stay tuned.

There can’t be any public virtue in the absence of private morals

Public, somehow, sees inconsistencies and unethical behaviors in media practices. But that’s not where the problem lies. Rather it lies in the failure to recognize that media is both a function and a mirror of the society itself. And when the public sees this reflection they are not only aghast by it, but as a consequence they blame the media for mirroring their true picture. The critique that the Pakistan media is obsessed with negative news, also falls within this context.

Just observe a typical drawing room or office conversation that will most likely centre around traffic problems a troubling car, lack of good domestic helpers, racism, government glitches, or otherwise complaints and more complaints. And this is exactly what media reflects. People tend to enjoy negativity like a dense crowd of onlookers at an accident site. This is reality and rarely do we see it, so let’s gather around and watch it. But if it’s on TV, it’s such a shame.

Catch 22 folks: if journalists raise too many they are spreading negativity and if they don’t they are either playing ostrich, or have ‘sold their souls’. One has to bear in mind that media after all is a business venture and caters to what its consumers want, and if they want spice, then spice is what they get.

Then there are those, who argue that media should be more ethical because of its high impact on society; and the answer to them is this: let us not make ethics a function of level of influence, power and so forth. If unethical behaviour is to be condemned then capital market speculation, commodity hoarding, risky lending by financial institutions, subliminal advertising which impairs natural decision making of the consumer, and so forth should also be ‘equally’ lamented upon. A thief is a thief: doesn’t matter if he steals a penny or a pound. So let us not rebuke journalists while letting others off scot-free.

Of blood is a better story to sell, or should it?

One of the fundamental problems with Pakistani media is to treat news more as a commodity than as a social good. This crude concept leads journalists to use fancy works, metaphors, proverbs, and emotionally-charged arguments etc which exaggerate or misrepresent the meaning. For example, when we say ‘the man is a lion’ we use the image of a lion to draw attention to the lion–like aspect of the man. The metaphor frames our understanding of the man in a distinctive ‘yet partial way’. One of its interesting aspects is that it always produces this kind of one-sided insight. Another interesting feature rests in the fact that metaphor always creates distortions. The
man is a lion. He is brave, strong, and ferocious. But he is not covered in fur and does not have four legs, sharp teeth, and a tail!’” states Morgan in ‘images of organization’.

The commodity concept also pushes TV journalists to use high pitched tones – often choosing to report heavily on juicy aspect of stories with shock value rather than reporting on more pressing issues to the general public. One might say that if media is reflecting the society, then these sensational ways of speaking are justified, considering that Pakistanis are nonetheless loud and emotionally charged people, relative to say the British, but then there is something called ‘Adab-e-Mehfil’: simple things like not speaking before one’s turn, not speaking loudly and so forth. Plus, it would not hurt to ask TV guests to present cultured and educated way of argumentation, based on facts and logic, instead of campaigns of slander, filled with cheap tricks and mocking undertones.

A related part of the problem is: ‘If it Bleeds, It leads’ to borrow the title of Mathew Kerbel’s famous book. This implies that media in Pakistan is obsessed with the short end of the problem, or the symptom as it is quite rightly said. The challenge of social inequities usually the root cause, rarely get air time at best a personalized story or a documentary and then, move on to something more exciting such as a blast.

**Selective freedom**

Then there is the question of selective freedom, that is, Pakistani media criticizes the government a lot for its wrong doings, but when it comes to highlighting the wrongdoings of private firms, it’s a big hush. These double standards perhaps stem from the premise that one mustn’t bite the hand that feeds. However, if Pakistani media is really as righteous as it claims, then it should as an industry, also raise issues relating to the corporate sector. Advertisements would still come if all media firms unite and eventually corporations would have to mend their act to be responsible citizens. But wait a minute, this situation is more complex, because most big Pakistani media firms have ‘other’ businesses too, thereby creating a big question on their so-called independence.

**Let ethics decide Newsworthiness**

It might be of public interest to show that a certain building made by a certain contractor collapsed, or a certain man opened gun fire in a shopping mall; but it is certainly not in the public interest to show a zoomed close up of a weeping mother, a bleeding child, or scenes of guns going rampant. A wide angle shot will do just as good.

When it comes to grief there is a simple principle: let mourning be private. And when there is violence, speech is better visuals. There might be moral limitations, but the general finding from great a deal of research is that exposure to violent portrayal in the media increases the probability of several negative affects, the most often tested affect is learning to behave aggressively. Two other affects – desensitization and fear – are also becoming increasingly prevalent, according to James W. Potter on media violence.

This implies that in newsrooms, when evaluating the newsworthiness of a story or footage – the morality of the situation should be assessed first before editors evaluate other journalistic ethics such as accuracy and so forth.
Lack of sincere efforts

Disregarding whether media ethics is subjective or not, the case against the Pakistani media is their lack of empathy towards its critics. At one end they would construe government regulations as a clamp on free expression, but at the other end there are no visible and concrete signs of self regulation, there is hardly a media organization which has an ‘ethics and compliance department’: a department which is independent of, and has the right to supersede over–eager editors trying their best to sell their news; a department which must be consulted by reporters and editors in case of ethical dilemmas, without any regard to timeliness of scoop.

Role of Pakistan Electronic Media Regulatory Authority (PEMRA)

PEMRA has been established under PEMRA Ordinance–2002 to facilitate and regulate the private electronic media. The Authority is responsible for facilitating and regulating the establishment and operation of all broadcast media and distribution services in Pakistan established for the purpose of international, national, provincial, district, and local or special target audiences with the following major objectives:

- To improve the standards of information, education and entertainment;
- To enlarge the choice available to the people of Pakistan in the media for news, current affairs, religious knowledge, art, culture, science, technology, economic development, social sector concerns, music, sports, drama and other subjects of public and national interest;
- To facilitate the devolution of responsibility and power to the grass roots by improving the access of the people to mass media at the local and community level; and
- To ensure accountability, transparency and good governance by optimization the free flow of information.
Following is the PEMRA Organogram

Code of Conduct for Media Broadcasters / Cable TV Operators implemented by PEMRA

Pakistan Electronic Media Regulatory Authority Organogram

Chairman

Executive Member / Director General (Technical)

Secretary to the Authority

GM (SD & IR)

Director General (Finance & Policy)

GM (Finance)

Director General (Licensing)

GM (Policy)

Director General (Operators)

GM (IT)

RGM (Punjab)

AGM (IT - I)

RGM (Balochistan)

AGM (IT - II)

RGM (Kashmir)

AGM (Multan)

GM (Monitoring)

General Manager (Media & PR)

AGM (Media & PR)

RGM (Sindh)

AGM (Legal)

RGM (Gilgit)

GM (Legal)

RGM (KPK)

DGM (Legal)

GM (IT)

DGM (Technical & HR)

GM (Monitoring)

GM (Licensing)

AGM (HR - I)

DGM (Mont. - I)

GM (CTV)

DGM (CTV)

DGM (Licensing)

DGM (FM)

AGM (CTV)

AGM (Licensing)

AGM (FM)

AGM (Tech - I)

DGM (Technical)

AGM (Tech - II)

AGM (Tech - III)

DGM (Tech - II)

DGM (Tech - III)
Programmes:

(1) No programme shall be aired which:
   (a) Passes derogatory remarks about any religion or sect or community or uses visuals or words contemptuous of religious sects and ethnic groups or which promotes communal and sectarian attitudes or disharmony;
   (b) contains anything pornographic, obscene or indecent or is likely to deprave, corrupt or injure the public morality;
   (c) contains an abusive comment that, when taken in context, tends to or is likely to expose an individual or a group or class of individuals to hatred or contempt on the basis of race or caste, national, ethnic or linguistic origin, colour or religion or sect, sex, sexual orientation, age or mental or physical disability;
   (d) contains anything defamatory or knowingly false;
   (e) is likely to encourage and incite violence or contains anything against maintenance of law and order or which promotes anti-national or anti-state attitudes.
   (f) contains anything amounting to contempt of court.
   (g) contains aspersions against the Judiciary and integrity of the Armed Forces of Pakistan;
   (h) maligns or slanders any individual in person or certain groups, segments of social, public and moral life of the country.
   (i) is against basic cultural values, morality and good manners.
   (j) brings into contempt Pakistan or its people or tends to undermine its integrity or solidarity as an independent and sovereign country.
   (k) promotes, aids or abets any offence which is cognizable under the Pakistan Penal Code.
   (l) denigrates men or women through the depiction in any manner of the figure, in such a way as to have the effect of being indecent or derogatory;
   (m) denigrates children;
   (n) contains anything which tends to glorify crime or criminals;
   (o) contains material which may be detrimental to Pakistan’s relations with friendly countries; or
   (p) contains material which is against ideology of Pakistan or Islamic values.

(2) Particular care should be taken to ensure that programmes meant for children do not contain objectionable language or are disrespectful to their parents or elders.

(3) Programmes must not be directed against the sanctity of home, family and marital harmony.

(4) While reporting the proceedings of the Parliament or the Provincial Assemblies, such portion of the proceedings as the Chairman or the Speaker may have ordered to be expunged, shall not be broadcast or distributed and every effort shall be made to release a fair account of the proceedings of the Parliament or the Provincial Assemblies.
Advertisements:

(1) Advertisements aired or distributed by a broadcast or cable TV station shall be designed in such a manner that it conforms to the laws of the country and is not offensive to morality, decency and religious sects of the people of Pakistan.

(2) No Advertisement shall be permitted which:

(i) Promotes or supports sedition, anarchy or violence in country;
(ii) Is against any provisions of the Constitution of Pakistan or any other law for the time being in force;
(iii) Tends to incite people to crime, cause disorder or violence or breach of law or glorifies violence or obscenity in any way;
(iv) Glorifies adultery, lustful passions or alcoholic drinks or the non-Islamic Values;
(v) Distorts historical facts, traditions of Pakistan or the person or personality of a national leader or a state dignitary;
(vi) Fans racial, sectarian, parochial, regional or class hatred;
(vii) Promotes social inequality, militates against concepts of human dignity and dignity of labour.
(viii) Is directed against sanctity of home, family and marriage.
(ix) Is wholly or mainly of a religious or political nature;
(x) contains references that are likely to lead the public to infer that the product advertised or any of its ingredients has some special property or quality which is incapable of being established;
(xi) contains indecent, vulgar, or offensive themes or treatment; or
(xii) contains material which is repugnant to ideology of Pakistan or Islamic values.

(3) The goods or services advertised shall not suffer from any defects which are harmful to human health. Misleading claims about the goods shall not be made.

(4) No advertisement which is likely to be seen by children in large numbers should urge children directly to purchase goods of a particular brand or ask their parents to do so.

(5) All advertisements must be clearly distinguishable as such and be separate from the programmes and should not in any manner take the form of news or documentary.

Suggestions:

The following suggested measures can mend this problem:

1. Set up an ‘ethics and compliance department’ which besides the functions discussed above, should also offer a hotline, where anonymous cell can be made for any query regarding a dilemma or a complaint against any employee and so forth. Subsequently, consider failure to report by an employee having knowledge of an unethical behavior, as an accomplice to the issue.

2. Draft case studies of ethical dilemmas and take opinion polls on those issues in order to understand how the public expect media to behave on challenging controversial content. Blogging is also an option in this regard.

3. Set aside a section of the newspaper/air time (weekly/fortnightly or whatever deems fit initially) where a panel of experts shall discuss the errors made during the period under review, debate controversial issues and take questions for viewers. One might also like to
consider that the panel should not be of senior journalists posing as polymath experts, but those having adequate academic and practical understanding of society, morality and ethics.

4. Lastly, it is pertinent to note that, barring few exceptions, media organizations (even giants, which have ample funding available) barely invest in human capital. Most training sessions are typically confined to technical aspects of production, in the case of e-media; the print media rarely sees this, thanks to the declining state of the industry. In this context, media firms should ensure that journalists should have at least some sort of academic understanding of their main beats. Learning on the job without having a basic understanding of the subject and its history, is clearly unsuitable in present times.

These measures of course are not the end in themselves, but the means to an end and thus they have to be improvised further. And although these tools will not help completely eliminate the grey, it would certainly aid the industry to at least identify and derive general guidelines for subsequent use.

Yet with all its fallacies, the Pakistani media is perhaps the last straw to keep our country’s crippled democracy, afloat. And it can also be a strong voice of reason much needed in these disillusioned times of political and economic turmoil. Let us work together and let us not shun it.

Conclusion:

Although sufficient work has been done to formulate code of conduct to regulate electronic media (TV) in Pakistan, however, this can not be termed as final effort on part of the Ministry of Information and Broadcasting, Government of Pakistan. Mere drafting of rules and codes of conduct do not work, until strict implementation is not ensured. In Pakistan, there are number of laws, formulated for the welfare of general masses, but their implementation is really a yeoman job. One can not feel secured and respected unless the laws, rules and regulations are implemented effectively and implemented across the board. From top level to lower level all and sundry should come under the law, and no leniency should be made to anyone.

In Pakistan about 100 TV Channels, about 30-40 FM Radio Channels, more than 500 Cable Operators, and hundreds of Newspapers and Magazines are telecasting, broadcasting, and publishing news as well as other entertainment programs, which are useful, effective, and efficient service providers. But still there is a dire need to improve their services by implementing laws, and codes of conducts in its true letter and spirit to provide more realistic, improved, and informative programs and news to the audience.
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