

Media Coverage Provided to Religious Minorities

A Study on Pakistani Print Media Since 2011 to 2015

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Introduction

According to Oxford Dictionary minority is smaller group in a community, nation etc. differing from other in role, religion, language (Oxford Advance Learner's Dictionary, 1992: 570). Print Media in the broad sense, all printed matter; in a little yet unlimited utilize a proportionate word for "press," used to suggest day-by-day papers, magazines, and diverse periodicals. A foremost technique for exhorting the all inclusive community and diffusing considerations, print is a competent weapon of social and political fight. Educational mechanical assemblies can be used to spread exploratory learning, add to social change, and make a world viewpoint (Wikipedia).

Minorities are viewed as noteworthy piece of any public. They assume a critical part in the public. Minorities are additionally essential piece of Pakistani society. They remain by the Muslim in each circumstance. One can accept the significance of minorities from the white piece of our national banner. White shading speaks to them. Minorities assumed an imperative part in the development of Pakistan. In any case, over all minorities are content with the Muslims. Minorities are imperative in any public (Ahmad, 2002).

Minorities are assuming powerful part in varying backgrounds. They are rendering worthy administrations for the improvement and flourishing of Pakistan. They are famous educators, judges, common hirelings, writers, and agents. Webster's lexicon characterizes minority as the lesser as little not as much as half number of aggregate, religion national or political gathering little than and contrasting from the layer controlling gathering of which it is a section (Simon & Schuster, 1979).

The Pakistani media are not solid and there are different news sources that assume a mindful part about how they display minorities and minority issues. Yet, as gatherings, for example, Amnesty International have as of late reported, Pakistan is a standout amongst the most risky spots on the planet for writers because of across the board assaults and intimidation from activist gatherings and state performing artists (Amnesty International, 2014).

Discussing about the representation of minorities in Pakistan, Christians make up approximately 1.59 per cent of Pakistan's total population, Hindus in Pakistan account for approximately 1.85 per cent of the country's population, The Ahmadi community in Pakistan comprises approximately 0.22 per cent of the population (Census, 1998). As indicated by the yearly positioning of Peoples under Threat, created by Minority Rights Group International (MRG) since 2008, Pakistan has reliably been one of the main 10 nations where the 'huge scale savagery' is most prominent (MRG, 2014).

The quantity of cases has therefore expanded altogether, with 247 obscenity cases enrolled somewhere around 1987 and August 2012.129 More as of late, two uncommon claims in 2014 – one against a famous TV station, Geo News, for airing a Sufi tune that was seen to be

irreverent, and the other against a gathering of 68 legal advisors who were dissenting against a police boss who has the same name as a venerated Islamic figure – recommend that these numbers are just expanding (Boone, 2014).

Overall, religious minorities experience these difficulties excessively. In spite of late calls by the Prime Minister for equivalent open doors for all Pakistanis, religious minorities keep on being subjected to a huge number of lawful and institutional difficulties, precise viciousness and segregation, and far-reaching confinements on religious opportunity. Yet as Pakistan's history illustrates, the development of narrow mindedness set up of the majority imagined by Jinnah was not inescapable, but rather the result of complex procedures that have brought about the serious separation of religious minorities (Express Tribunes, 2013).

Despite the fact that lewdness allegations have been leveled against a scope of people – including youngsters and the elderly, men and ladies, and also Muslims and non-Muslims – Pakistan's irreverence laws have an especially shocking effects on religious minorities because of their substance and in addition the religious prejudice they help to incite. Figures as of late discharged by the CRSS highlight that, given their populace measure, an unbalanced number of religious minorities have been blamed for obscenity in Pakistan throughout the most recent 50 years. As indicated by the CRSS information, of an expected 434 obscenity offenders recorded somewhere around 1953 and 2012, 258 were Muslims, 114 Christians, 57 Ahmadis, and four Hindus. This implies that while evaluations propose that Christian and Ahmadis just make up a little rate of the Pakistani populace, they speak to 26 for every penny and 13 for each penny separately of those charged under the Blasphemy Law (HRCP, 2014).

Moving past those columnists who do report on minority rights, respondents pointed out that numerous news sources were moderately quiet about appreciation for minorities and the difficulties they confront. As one respondent put it, there is 0.5 for each penny representation of minorities in nearby media (Saeed, 2007).

All inclusive Encyclopedia of the Social Sciences describes same society by race, comprehensively religion or tongue who both think themselves as an isolated assembling and are considered by the others as isolated assembling with negative affiliations "contemporary sociologists generally delineates that minorities are reasonably feeble in power and hence, are subjected to particular denials, isolation, and other differential treatment (International Encyclopedia of Social Science, 1968).

The present media scene in Pakistan is one in which restriction and dangers against reporting are developing. The flare-up of rough assaults in Pakistan makes it essential that this be tended to sufficiently defy societal segregation and brutality against religious minorities in the nation. Various respondents highlighted the positive part that a few outlets had played and the potential, through journalistic preparing and different activities, to reinforce their attention on minority rights.

Overview of Religious Minorities in Pakistan

Christianity

Dissimilar to numerous Hindus and Sikhs who immigrated to India at the season of segment, Christians generally stayed in recently established Pakistan. As indicated by the 1998 Census, Christians make up pretty nearly 1.59 percent of Pakistan's aggregate populace. Actually, the definite number is obscure and evaluations range from under 2 million to upwards of 3 million. There are Christian groups in Khyber Pakhtunkhwa region, incorporating around 70,000 in Peshawar, however the greater part of Pakistani Christians live in Karachi, Lahore, Faisalabad, and various little groups in Punjab. Christians have made huge commitments to social part advancement in Pakistan, obvious in the building of instructive establishments, doctor's facilities and wellbeing offices all through the country. Yet, as different religious minorities, Christians have confronted separation and exploitation all through Pakistan's history. This is clear, for occurrence, in the nationalization of Christian properties and establishments under Zulfikar Ali Bhutto (1971–7). Still to a great extent unaddressed, this has brought about a loss of control over the exceptionally instructive and wellbeing establishments the Christian group has construct (Karim, 2014).

Ahmadis

The Ahmadi group in Pakistan involves pretty nearly 0.22 for each penny of the populace as indicated by the nation's last national registration, led in 1998. Notwithstanding, Ahmadi populace insights are particularly challenged. While the group is officially numbered at not as much as a large portion of a million, different sources gauge it at 600,000 and even into the millions. They are generally knowledgeable as a gathering and numerous make their home in Rabwah, Punjab region. While Ahmadis see themselves as to be Muslims as opposed to a non-Muslim minority bunch, they are respected by numerous delegates of predominant Islamic gatherings as blasphemers and lawfully denied from proclaiming themselves Muslims. They are not able to practice the privilege to vote in light of the fact that, keeping in mind the end goal to do as such, they must announce themselves non-Muslims, which they are unwilling to do. The minimization and abuse of Ahmadis has come to great levels lately, and Ahmadis are currently the objective of a 'supported and horrible disdain battle (HRCP, 2014).

Hindu

Hindus in Pakistan represent give or take 1.85 for every penny of the nation's populace as indicated by the 1998 Census²⁸ – adding up to under 2.5 million individuals. Nevertheless, as with other minority gathers, these figures are viewed by group associations as questionable and outdated. The Pakistan Hindu Council, for occasion, has evaluated that the aggregate Hindu populace now surpasses 7 million Of this gathering, give or take 94 for each penny possess the area of Sindh, with more than a large portion of Sindhi Hindus moved in the south-east region of Tharparkar, flanking India. The rest of Pakistan's Hindu populace lives in little pockets of

Punjab, and Baluchistan and Khyber Pakhtunkhwa territories. Since 1947, levels of ill will towards Hindus have connected nearly with the changes of Indo-Pakistani relation (Malik, 1999).

Objectives

- To analyze the print media coverage provided to minorities
- To examine how minorities issues are represented in Pakistani print media
- To examine the proportion of coverage provided to minorities in English and Urdu Newspapers.

Scope of Study

- The examination watch of this study will be able to explore and analyze the Pakistani print media coverage towards minorities.

Significance of Study

- The criticalness of this study is that, it highlights and locates the sidelined issues of religious minorities in Pakistan in print media.

Literature Cited

Khawaja (2015) any endeavor to portray assaults against them as some other the truth is much the same as the endeavors made in the US to paint the Chapel Hill shooting of three Muslim undergraduates as a "stopping question", something besides Islamophobia – which unmistakably shocked numerous Pakistani.

Bushra (2011) the uncomfortable truth in Pakistan is that we (the overall public, including the media) do not prefer to discuss minorities. Some English daily papers do attempt their best to highlight the issue frequently, however considering the general readership, it is essentially wasting time going on and on. The exceptionally overwhelming Urdu press and electronic media, on the other hand, are advantageously caused with the ostrich syndrome.

Nazeer (2011) argued in his work on “Rights of Christian Minority and Blasphemy Law in Pakistan” that mistreatment of religious minorities is fundamentally and institutionally implanted in Pakistan. With each passing decade, the circumstance has turned far more detestable.

Rehman and Zia (2010) their exploration on “Impact of educational policies of the religious minorities of Pakistan 1947 to 2010”, the study was imagined as an archival and in addition consultative examination venture. The creators counseled all procedures of major instructive gatherings and strategy records from 1947 to 2010 and researched the verifiable improvement of change from numerical strength to ideological predominance of greater part.

Coronel (2008) stated that it is likewise doubtful that daily papers and different types of media do not fundamentally plan to bring change, and that their capacity to do as such ought not to be a list of their general achievement and viability. Then again, it is a broadly held perspective that a legislature must be considered responsible if its subjects are all around educated: in this sense, the press gives an imperative wellspring of bolster and inspiration for change.

Ali (2004) the study found that the media representation and depiction of minority gatherings in two noteworthy Urdu daily papers of Pakistan was sure. Cortes (2006) explained in his study entitled “Minorities and Mass Media” minorities have long been mindful of the impact of the broad communications on their lives and have attempted to expand their own effect on the media. Minorities are resolved to extend their media impact.

Mesti (2011) founded in his research “Hindu Minority in Pakistan” the stereotypic thoughts made against Hindu minority in the discussion of Pakistani government schools course readings. An attempt has been made to lead a multidimensional examination based examination by using essential approach to manage talk.

Gerbner (1970) in his researcher “Cultural Indicators the Case of violence in Television Drama” reported African American constituted 11% of prime time system character, 9% on the daytime serials (a generous increment in the last) and was under 3% on Saturday morning. Latin/Hispanic characters were uncommon and the staying ethnic US minorities were most cognizant by the unlucky deficiency.

Gregory. R .Shaun and Simon R. Valentine (2009) stated in their research “ Pakistan the Situation of Religious minorities” that Pakistan is a nation of more or less 172 million individuals, of whom around 95-96 percent are Muslims, including approximately 80 percent Sunni and 20 percent Shia. The remaining 4-5 percent are Pakistan's religious minorities, the most vital of which, in diving request of their number of disciples, are Christians, Hindus (counting Jains), Zikris, the Ahmadiyya, Sikhs, the Baha'i, Buddhists, Zoroastrians (Parsis), the Mehdi Foundation and Jews. Despite that some figure out how to accomplish positions of riches or influence in Pakistan, the dominant part of individuals from religious minorities are exceptionally powerless against intimidation, persecution, rape (counting assault), viciousness and much murder because of their Muslim neighbors, regularly with the agreement or lack of interest of law implementation bodies or the lawful calling. A piece of the clarification for this lies in an across the board religious and social unfriendliness towards different beliefs, fortified over decades by schools' curricula that teach generalizations of Islamic predominance and the distinction and inadequacy of non-Muslims.

Coronel (2008) argued that the guard dog part of the media and its ability to motivate aggregate activity has been a key subject under exchange lately. Numerous supporters have praised the positive effect of advanced and print media in encouraging social transformations. Nevertheless, pundits have attracted regard for the way that the news media stays politicized and

reliant on state establishments for its prosperity. This implies that there is a consistent danger that covering social and political issues is uneven and one-sided, and that its reliance on open hobby can bring about an accentuation on embarrassment and sentimentality.

Ron Lembo (2000) a large portion of the minorities in my nation is as yet living independently from the dominant part. This component may lead then to breaking point importing remote social components; therefore, the customary components are firmly saved. However, modernization and industrialization are entering the lives of minorities rapidly and there are patterns to supplant conventional components with advanced models. Radio and TV in a few ways can help to promote the minorities' dialects and societies so that the ethnic qualities and history of the past eras can be saved to hand over to the following eras. Through projects showing social exhibitions, conventional traditions, minority dialects, radio and TV consequently bolster minorities to safeguard their character. Furthermore, through radio and TV, minorities have the opportunity to talk their requests and recommendations to the administration so that their power and self-determination are firmly upheld.

Joanna Zylinska (2005) On the off chance that arranging media as per the topography or sort of social connections media are intended to build or used to bolster, they would incorporate interpersonal media and broad communications. Interpersonal media are utilized for point-to-point, individual-to-individual correspondence. Broad communications are principally utilized for correspondence from a solitary point to countless, or from a solitary source to a group of people, that incorporates numerous individuals. Interpersonal media incorporates phones and broadcasts. The broad communications incorporates daily papers, magazines, books, radio, telecasts, satellite and digital TV, film, records, and tapes.

Farooqi (2011) explained in her research "A Question of Faith, A Report on the status on religious minorities in Pakistan" that the year 2010 finished with savage dissents over alterations to the disputable impiety laws, and 2011 opened with the fierce target executing of Punjab's Governor SalmaanTaseer, a staunch backer of minority rights.

Laurence Grossberg (1998) In spite of the constrained references that are straightforwardly included in the issue I am concerned with here, I can allude to a plenitude of archives expounded on the general media, which truly helped me without a doubt. Obliging the historical backdrop of media, examination about the field incorporate numerous quality works composed by understood reporting researchers everywhere throughout the world. Heading off to any side of the world, you can undoubtedly discover books about medium hypotheses, about parts or effects of broad communications on individuals' lives. Among those books, I discovered entirely a great deal of important works which can be utilized as the primary references for the hypothetical foundation for the proposition or materials for correlations, for example, "Media making-mass media in pop culture".

Ron Lembo (2000) the difficulties of ethnic media are because of the troubles they are adapting to amid the generation process. Whether the parts of media are communicated well or not relies on upon how far they come into the lives of minorities. The behavior and the procedures that print media and TV channels access for minorities to deliver their projects will be portrayed and broke down keeping in mind the end goal to highlight the impacts, importance and the enticement of projects. Minorities are currently for the most part living in remote and hilly ranges where hindrances from the landscape are among the most troublesome obstructions for radio and TV channels to transport hardware to their working environments to create programs or to fabricate wave handsets.

Methodology

Content Analysis

The objectivity settled on this study is quantitative 'Substance Analyses. "In the human sciences the term strategy applies to how one behavior research. It proposes the system, first and structure by which we approach issues problems and illustration and quest for answers.

In this procedure investigated the noteworthy media reports, news, articles and so on, its utilized to quantify or check how long a certain subject or individual had showed up. Thus content investigation help analyst to develop outline of conduct.

Universe

In this examination researcher has dissected the English Newspapers (DAWN, The News, Express Tribunes, and The Nation) and Urdu Newspapers (Daily Jang and Nawa-i-Waqt) from August 2011 to July 2015.

Unit of Analysis

The unit of analysis in this exploration would be the news stories or articles showed up on front, last and inside page including articles, publications and elements. The news stories overall served a logical unit. Every news tale about minorities would be coded as one of the two classes positive and negative. The news story, which reflected advancement and positive changes in financial aspects, political, social strolls of life, and religious services and additionally articulation of minorities' pioneers, would be coded positive. However, news story, which would delineate defilement, disorder, poor living condition, debate and political, financial and social clashes, would be coded as negative scope of the concerned minority bunches.

Minorities in Pakistan

There is a lot of religious/minority groups apart from Muslims live in Pakistan:

Christians.

Hindus.

Sikhs.

Qadianis / Ahmadis.

Parsis.

Bahais.

Christians, Hindus, Sikhs and Qadianis have the dominant population in Pakistan (Ahmad, 2002: 71-73).

Religious Demography on the Basis of Census

Sr. No	Religion	Population
1	Total Population	132,352,279 (100%)
2	Muslims	127,433,409 (96.28%)
3	Christians	2,092,902 (1.58%)
4	Hindus	2, 11,271 (1.60%)
5	Scheduled Castes	332,343 (0.25%)
6	Ahmadis	286,212 (0.22%)
7	Others	96,142 (0.07%)

(Source: Federal Bureau of Statistics, 1998)

Sampling

Test can be depicted as the units browsed the objective populace. "A sample is a subset of populace that is taken to be illustrative of the whole populace" (Wimmer, 1978).

Researcher has used simple random sampling method. Sample size of this study comprises of 300 newspapers, in which 200 English and 100 Urdu Newspapers from 2008 to 2015.

Hypothesis

H1: Print Media is giving positive coverage to minority issues.

H2: English Newspapers is giving more coverage to minorities issues as compare to Urdu Newspapers.

Results and Findings

This study had assessed the print media scope of Religious Minorities in Pakistani Print Media; in such manner specialist had investigated and investigates the officially chose dailies Dawn, The Nation, The News, Express Tribunes, Daily Jang and Nawa-i-Waqt through straightforward arbitrary testing. The specialist watched that print media has colossal power to impact general conclusion and because of its massive limit, it can help with determining different issues through giving legitimate scope to these issues identified with minorities. The analyst had inspected the news things, pictures and articles or sub publications of chose dailies, about the scope of religious minorities and investigated the substance about minority issues. In the wake of dissecting the entire substance the scientist has spoken to the information in diagrams o make

advantageous for other to spectator representation of religious minorities in Pakistani print media.

Table: 1 Print Media Coverage to Religious Minorities in 2011

Print Media	Total No of News Coverage	Positive Coverage	Negative Coverage	Neutral
English Print Media	15	11	3	1
Urdu Print Media	3	2	0	1

Table 1 reveals that the English print media have high rate of news for religious minorities as compare to Urdu print media. According to table 1 in which Religious minorities issues was positively covered were 10 (75%) while its 2 (66 %) in Urdu newspapers. Percentage of news items that portrayed the issue negatively in English Newspaper was 20 % and 0 % in Urdu newspapers. Percentage of Neutral News in English Newspaper was less than 10 % in English while 33 % in Urdu Newspapers during the year 2011.

Table: 2 Print Media Coverage to Religious Minorities in 2012

Print Media	Total No of News Coverage	Positive Coverage	Negative Coverage	Neutral
English Print Media	18	15	2	1
Urdu Print Media	7	4	3	0

Table 2 reveals that the English print media have high rate of news for religious minorities as compare to Urdu print media. According to table 2 in which Religious minorities issues was positively covered were 15 (83%) while its 4 (56 %) in Urdu newspapers. Percentage of news items that portrayed the issue negatively in English Newspaper was 11 % and 42 % in Urdu newspapers. Percentage of Neutral News in English Newspaper was less than 10 % in English while 0 % in Urdu Newspapers during the year 2012.

Table: 3 Print Media Coverage to Religious Minorities in 2013

Print Media	Total No of News Coverage	Positive Coverage	Negative Coverage	Neutral
English Print Media	11	10	1	0
Urdu Print Media	6	3	2	1

Table 3 reveals that the English print media have high rate of news for religious minorities as compare to Urdu print media. According to table 3 in which Religious minorities issues was positively covered were 10 (90%) while its 3 (50 %) in Urdu newspapers. Percentage of news items that portrayed the issue negatively were in English Newspaper less than 10 % and 33 % in Urdu newspapers. Percentage of Neutral News in English Newspaper was less than 0 % in English while 16 % in Urdu Newspapers during the year 2013.

Table: 4 Print Media Coverage to Religious Minorities in 2014

Print Media	Total No of News Coverage	Positive Coverage	Negative Coverage	Neutral
English Print Media	20	15	4	1
Urdu Print Media	5	3	1	1

Table 4 reveals that the English print media have high rate of news for religious minorities as compare to Urdu print media. According to table 4 in which Religious minorities issues was positively covered were 15 (75%) while its 3 (60 %) in Urdu newspapers. Percentage of news items that portrayed the issue negatively in English Newspaper was 20 % and 23 % in Urdu newspapers. Percentage of Neutral News in English Newspaper were 05 % in English while 20 % in Urdu Newspapers during the year 2014.

Table: 5 Print Media Coverage to Religious Minorities in 2015

Print Media	Total No of News Coverage	Positive Coverage	Negative Coverage	Neutral
English Print Media	16	13	2	1
Urdu Print Media	8	6	2	0

Table 5 reveals that the English print media have high rate of news for religious minorities as compare to Urdu print media. According to table 5 in which Religious minorities issues was positively covered were 13 (80%) while its 6 (75 %) in Urdu newspapers. Percentage of news items that portrayed the issue negatively in English Newspaper was 14 % and 25 % in Urdu newspapers. Percentage of Neutral News in English Newspaper were 06 % in English while 0 % in Urdu Newspapers during the year 2015.

Discussion

Hypothesis of this exploration was media is giving positive scope to minority issues. English Newspapers is giving more coverage to minorities issues as compare to Urdu Newspapers. In the wake of testing and information accumulation, these two speculations are affirmed that media is giving positive scope to minority issues and English Newspapers is giving more coverage to minorities issues.

The study demonstrates its theory by dissecting the information gathered with the perspective to the exploration inquiries of the study. To explore the print media scope to minority issues, the present study connected motivation-setting hypothesis, which expresses that media sets specific plan on any specific issue for the general population. As indicated by motivation setting hypothesis specific scope given to the issue by the media can highlight that issue and particular edges highlighted by media specifically influences the issue either in positive or negative sense.

Each of the four English and two Urdu daily papers had secured the minority issues under the particular motivation. It relies on the media plan that how it cover any issue, emphatically or contrarily. Media can be a powerful stage from where the conclusions of individuals are made. The discoveries of the study affirm that media had secured minority issues under particular motivation. Media highlighted religious and dubious issues identified with minorities.

Conclusion

This research thesis has presented a content analysis of print media coverage provided to minorities in four leading English and two leading Urdu newspapers from the year 2011 to July 2015. Overall, this research thesis found that the print media tries to illuminate its readers about what is occurring in their group, nation and the world on the loose. Discoveries of the past scientist to infer that print media assume a vital part in country's life. These variables are taking into account conclusion drawn in the wake of investigating the applicable writing at the majority of studies was of the perspective that the media scope of minority issues is sure. The findings of this research support the phenomena that media provides a positive coverage and English print media of Pakistan had more emphasis on coverage relevant to minorities. Two hypotheses were developed and tested. The information unequivocally upheld the expectation of two speculations.

Suggestions

- There should be published some special edition for minorities, especially in Urdu Newspapers.
- Print media ought to make amicability among the minorities and other individuals of the public.
- Daily papers ought to dole out journalists to cover minorities' celebrations and projects.
- The media ought to give legitimate scope to them as indicated by their population.
- Media should need to publish some articles on rights of minorities from time to time.

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