Portrayal of Minorities in Elite English Press of Pakistan:  
A Study of Daily Dawn and the Nation

Shahzad Ali
Assistant Professor, Department of Mass Communication,  
Bahauddin Zakariya University Multan, Pakistan.  
Email: shahzadmasscomm@yahoo.com

Jalaluddin
Literacy Mobilizer Officer,  
Office of Executive District Officer Literacy, Multan, Pakistan.  
Email: ujalal64@yahoo.com

Abstract
The basic objective of this research article was to investigate the coverage of minority groups in English press of Pakistan. For this purpose a content analysis of 127 news items were undertaken, of which 88 were positive whereas 39 news items were negative relating to minority groups in two leading English newspapers of Pakistan over a period of one year was made. In general, this study found that except Ahmadis the coverage of other minority groups was almost positive. Four hypotheses were developed and tested. The data strongly supported the prediction of four hypotheses. The two newspapers have given more coverage to Christian as compared to other minority groups. Similarly, the two newspapers have given least coverage to Buddhist, Parsis and Jains. Overall, it was found that both the newspapers gave positive coverage as compared to negative coverage.

Keywords:   Minorities; Hindus; Christians; Sikhs; Buddhist; Ahmedis; Daily Dawn & The Nation

I. Introduction
Minorities are playing effective role in all walks of life. They are rendering meritorious services for the development and prosperity of Pakistan. They are renowned teachers, judges, civil servants, journalists, and businessmen. Webster’s dictionary defines minority as the lesser as smaller less than half number of total, religion national or political group smaller than and differing from the layer controlling group of which it is a part (Simon & Schuster, 1979:1146).

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). International Encyclopedia of the Social Sciences defines same society by race, nationally religion or language who both think themselves as a differentiated group and are thought of by the others as differentiated group with negative connections “contemporary sociologists generally describes that minorities are relatively lacking in power and hence, are subjected to certain exclusions, discrimination, and other differential treatment (International Encyclopedia of Social Science.1968: 365).
Minorities are considered significant part of any society. They play an important role in the society. Minorities are also very important part of Pakistani society. They stand by the Muslim in every situation. One can assume the importance of minorities from the white part of our national flag. White color represents them. Minorities played a very important role in the movement of Pakistan. But over all minorities are happy with the Muslims. Minorities are very important in any society (Ahmad, 2002: 2).

Contemporary sociologists generally describe that minorities are relatively lacking in power and hence, are subjected to certain exclusion, discrimination and other differential treatments. (International Encyclopedia of Social Science.1968: 368)

II. Review of Literature

The studies related with minorities can be grouped mainly into three categories

i. Those that count the presence or absence of minorities in the media content and their comparison with majority or other minorities of the society.

ii. Studies that typically to asses whether the presence of a minority is of major or minor significance when compared with majority role holders.

iii. The extent to which these minorities are like or unlike majority characters on the same show and further, the manner and frequency with which the minority characters interact with the majority characters (Bryant & Zillman, 1994).

The Abundance of content analyses of minority portrayals in media continues, although it has been centered on television content to the deficit of most other media. Recent analyses of newspaper content are absent, and there have been few examinations of music videos, movies, magazines, or even school books (Greenberg & Brand, 1994). Mostly Media researches on minorities started in 1970s. This article traces out different studies conducted upon the idea about the coverage and portrayal of minorities by different researchers.

This article contains the studies of both foreign and Pakistani researches to explain what already has been done in the field of Mass Media regarding minorities. Ruqyya Gul conducted research on Pakistani minorities and separate elections (Gul, 1999). Shahzad Ali in his research article has presented a content analysis of News Coverage of Pakistani minority groups in two leading Urdu newspapers Daily Jang and daily Nawa-i-Waqt for one year. Overall, the study found that the media representation and portrayal of minority groups in two major Urdu newspapers of Pakistan was positive (Ali, 2004).

In another study, conducted by Massoud Ansari entitled “Minorities in Pakistan” the researcher has presented the critical analysis about Ahmadi community. The researcher has also given the example of column added in the application forms for Pakistani passport and national identity cards whereby all citizens have to declare whether they are Muslims or non Muslims (Ansari, 2006). M. Ali Yousaf in his case study found Ahmadis and Christians has regularly documented of discrimination and oppression both at official and society levels. Hindus also suffer stigmatization and discrimination (Yousaf, 2006).

Carlos Cortes in his study entitled “Minorities and Mass Media” the researcher has
concluded that minorities have long been aware of the influence of the mass media on their lives and have struggled to increase their own impact on the media. He has also found that minorities are determined to expand their media influence (Cortes, 2006). Vishvajit Singh in his research article has concluded that for a successful media constant supply or monetary resources is revised to effectively highlight stories from the ground up (Singh, 2006). Signoriellie in his research “Martial status in Television” compiled an annotated bibliography of studies on television; it included 307 abstracts of studies on social and ethnic minorities from the early 1950s to the mid 1980s (Signoriellie, 1982).

Seggal, Hafen, Hannonen and Gladden conducted a study on “Television Portrayals of Minorities and Women in Drama”. They took the sample of 18000 characters. They found whites expanded their domination in these television content areas, blacks were below their population percentages, and all others were negligible (Seggar, Hafin & Hennonen, Gladden, 1981).

Gerbner in his researcher “Cultural Indicators the Case of violence in Television Drama” reported African American constituted 11% of prime time program character, 9% on the daytime serials (a substantial increase in the latter) and were less than 3% on Saturday morning. Latin/Hispanic characters were rare and the remaining ethnic US minorities were most conscious by the absence (Gerbner, 1970).


Heeter elaborates the Comparison of portrayal of Black and White Characters on Television (Heeter, 1983). McNally told about the Image of the Black Family and the White Family in American Prime Time Television Program in 1970 to 1980 (McNally,
Hypotheses: After conducting in depth review of literature the following hypotheses have been formulated developed and would be tested, the study advances four hypotheses.

H1: The proportion of the positive coverage of all minority groups would be greater than the proportion of negative coverage.

H2: The proportion of negative coverage about Ahmadis would be greater than the proportion of positive coverage.

H3: The greater the percentage of the population from the religious denomination the more prominent mass media stories would be about that religion denomination.

H4: The fewer of the number of people from religious denominations in the population, the less legitimate stories would be there about that religious denomination.

III. Method of the Research

For this research, two Pakistani newspapers of English Language Daily Dawn Lahore and the Daily the Nation Lahore have been selected. The yardstick and criteria for their selection included.

a. Leading newspaper in Pakistan
b. Both the newspapers have vast readership in all sections of the society.
c. Both are popular among the Pakistani pubic and policy makers.
To keeping in mind the nature of the topic, primarily the technique of Content Analysis would be applied in order to accomplish the research study.

Unit of Analysis

One year period of study from January 2005 to December 2005 has been selected for this research. The unit of analysis in this research would be the complete news stories appeared on front, last and inside page including articles, editorials and features. The news stories as a whole served a contextual unit. Each news story about minorities would be coded as one of the two categories positive and negative. The news story which reflected development and positive changes in economics, political, social walks of life, and religious ceremonies as well as statement of minorities leaders, would be coded positive. Whereas, news story which would depicted corruption, anarchy, poor living condition, disputes and political, economic and social conflicts would be coded as negative coverage of the concerned minority groups.

IV. Minorities in Pakistan

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

- Christians.
- Hindus.
- Sikhs.
- Qadianis / Ahmadis.
- Buddhists.
- Parsis.
- Bahais.

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

<table>
<thead>
<tr>
<th>Ser.</th>
<th>Religion</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Total Population</td>
<td>132,352,279 (100%)</td>
</tr>
<tr>
<td>2</td>
<td>Muslims</td>
<td>127,433,409 (96.28%)</td>
</tr>
<tr>
<td>3</td>
<td>Christians</td>
<td>2,092,902 (1.58%)</td>
</tr>
<tr>
<td>4</td>
<td>Hindus</td>
<td>2,11,271 (1.60%)</td>
</tr>
<tr>
<td>5</td>
<td>Scheduled Castes</td>
<td>332,343 (0.25%)</td>
</tr>
<tr>
<td>6</td>
<td>Ahmadis</td>
<td>286,212 (0.22%)</td>
</tr>
<tr>
<td>7</td>
<td>Others</td>
<td>96,142 (0.07%)</td>
</tr>
</tbody>
</table>

(Source: Population data sheet Govt. of Pakistan, 2007)

Table 1 indicates that there is total 132, 352,279 (100%) Population of Pakistan in which Muslims are 127,433,409 (96.28%), Christians are 2,092,902 (1.58%), Hindus are 2, 11,271(1.60%), Scheduled Castes are 332,343 (0.25%), Ahmadis are 286,212 (0.22%) and other Minorities of Pakistan are 96, 142 (0.07%) in numbers.
Table 2 Population of Minority Communities

<table>
<thead>
<tr>
<th>COMMUNITIES</th>
<th>PUNJAB</th>
<th>SINDH</th>
<th>NWFP</th>
<th>BALUCHISTAN</th>
<th>TOTAL</th>
<th>Population of Minority Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christians</td>
<td>1,699,843</td>
<td>294,885</td>
<td>36,668</td>
<td>26,462</td>
<td>2,057,858</td>
<td>42%</td>
</tr>
<tr>
<td>Hindus</td>
<td>116,410</td>
<td>2,280,842</td>
<td>5,090</td>
<td>39,146</td>
<td>2,441,488</td>
<td>50%</td>
</tr>
<tr>
<td>Ahmadi/Qadiani</td>
<td>181,428</td>
<td>43,524</td>
<td>42,150</td>
<td>9,800</td>
<td>276,902</td>
<td>6%</td>
</tr>
<tr>
<td>Others</td>
<td>48,779</td>
<td>23,828</td>
<td>14,726</td>
<td>6,471</td>
<td>93,804</td>
<td>2%</td>
</tr>
<tr>
<td>Total</td>
<td>2,046,460</td>
<td>2,643,079</td>
<td>98,634</td>
<td>81,879</td>
<td>4,870,052</td>
<td></td>
</tr>
</tbody>
</table>

(Source: Population data sheet Govt. of Pakistan, 2007)

Table 2 depicts that Christians are 1,699,843 in Punjab, 294,885 in Sindh, 36,668 in NWFP and 26,462 in Baluchistan. The total population of Christians in Pakistan is 2,057,858 (42%). Hindus are 116,410 in Punjab, 2,280,842 in Sindh, 5,090 in NWFP and 39,146 in Baluchistan. The total population of Hindus are 2,441,488 (50%). Ahmadis are 181,428 in Punjab, 43,524 in Sindh, 42,150 in NWFP and 9,800 in Baluchistan. The total population of Ahmadis are 276,902 (6%). Other minorities of Pakistan are 48,779 in Punjab, 23,828 in Sindh, 14,726 in NWFP and 6,471 in Baluchistan. The total population of Other minorities are 93,804 in Baluchistan. Christians, Hindus, Ahmadis, Other minorities are 2,046,460 in Punjab, 2,643,079 in Sindh, 98,634 in NWFP. Their total population is 4,870,052 in Pakistan.

GRAPH: Population growth of minorities in recent years

**Christians**
Among the 4% of the Pakistan population who are Christians, there is an almost 50-50 divided between the catholic and the protestant denominations.

Cities like Peshawar and areas of Bahawalpur, Hyderabad, Rawalpindi & Quetta have always had sizeable numbers of Christians engaged in various professions in the service sector.

The church organization is very similar to other south Asian Countries with a definite Pakistan cultural and ling artistic embodiment. Christian of Pakistan are converts, descendents of converts, Anglo India / Pakistan and western missionaries.

Hindus
i. Hindus are equivalent in number to the Christians who almost four percent of the population.

ii. There are several castes among the Hindus besides ethnic diversity.

iii. Major portion of Hindus population has been living in the interior part of Send for a long times. Most of them are living in Hyderabad division.

iv. It is interesting to note that over 1.5% of the minority population are young people and the average literacy rate in a few cases is higher then national average (official literacy rate is 45% in Pakistan)

Sikhs
i. The Sikhs are mostly Punjabis with smaller traditional communities in Karachi and NWFP.

ii. There are few Sikhs in the tribal areas that are bilingual and have a close relationship with Sikh in Afghanistan.

AHMADIS
They have been declared non Muslims in 1974, by the parliament during Bhutto regime. The parliament passes second amendment in the 1973 constitution with overwhelming majority in this regard.

i. Ahmadis have been the focus of attention due to the issue of their faith, inter marriage and open social interaction remain minimal.

ii. The Ahmadis are divided into the Lahori and Ahmadis Group. Both the leadership-London based and the elite of the movement are predominantly Punjabis, with smaller communities in other provinces.

iii. Many Ahmadis are from central Punjab but are scattered across town and cities.

iv. After their designation as non Muslim minority, many moved to Europe and elsewhere.

v. However, their cultural, family, and language like with the Punjab remain strong.

Parsis
i. Parsis are strictly an urban and entrepreneurial community based in Karachi and Lahore with a few families in other master side (Ali, 2004).

ii. They are near about 500 in Karachi. There are a lot of Parsis in Iran. A lot of Parsis have embraced Islam for the last thirteen years. Some migrated to India. Parsis live in Karachi, Puna, Mumbai and Surat.
Most of them live in Surat. Mostly Parsis are traders. Parsis contribute in social welfare works. They are rich in Sub-continent (Ibid: 32).

iii. Due to their strong commercial links none evangelize nature of their faith and steady of world migration to North America the Parsis remain less visible in Pakistan.

iv. Some Parsis like Braham Avari, Bupsi Sidluva, the dins haws, the Markers and the well known columnist, Ardeshir Cowsgee, are national role models.

Bahais

The Bahais are in general converts and middle class urbanities who publish magazines and books but keep very low profiles (Madni, 1999).

History and Editorial Policy of Daily Dawn towards Minority Groups

During the last phase of freedom struggle three institution played the most crucial role. One was the Muslims league and the second one was the Quaid-e-Azam and the Dawn was the third one. Dawn was first launched as a weekly in October 1941. The mast head announced that “Mr. M. A Jinnah was its founder. (Nisa, 1999: 10-11) After Lahore resolution M. A Jinnah established a trust. Quaid himself was managing director of the trust under the supervision of this trust two newspapers were charted Dawn and Manshoor.Dawn was English newspaper; it was first Muslims English newspaper which was started from Delhi.

Dawn is the popular most English newspaper in Pakistan. It is one of the newspapers having high creditability. It is being published from Karachi and Lahore at the same time. It is a quality newspaper representing all the topic of interests in life e.g. Education, Population, Showbiz, Sports, Economy, Finance, Agriculture, Current Affair, Science and Technology and many more separate editions for Children, Youth, Women, and for other different community are also published. Special education on special occasion are also printed e.g. 14th August, Eid’s, Youmay-a-Takbeer, New Year and New Century as well. It also publishes weekly magazines i.e. review, that is on current and International Affairs. Circulation of Daily Dawn near about 100,000. This is the highest circulation of any English newspaper in Pakistan (Ibid: 12).

History and Editorial Policy of Daily the Nation towards Minority Groups

The first edition of daily Nation published in 1986 from Lahore. The Nation’s Editor Arif Nizami while the Chief Editor is Majeed Nizami. This newspaper is also called the sister newspaper of Nawa-i-Waqt. The Daily Nation is very famous among the readers of English newspaper. The organizers Daily the Nation and Nawa-i-Waqt are same. It was published from Karachi on 1st May 2000 (Baig, 2002: 40).

Daily the Nation always claims that it always has been supporting the democracy and Islamic state. This newspaper has always been apposing those people who are against Quaid-e- Azam’s concept. It always condemned the dictatorship and Martial law. The Nation always supports the Islamic concept. (The Nation, October 1, 1986). Daily The Nation has always been opposing the concepts which are against national identity. The Nation has always been against Racism and the concept of regionalism.
The editorial of the Nation are based on pure information and truth. It always supports the Islamic concept. Daily The Nations news and views on international issues are neutral (Shahid, 1992; P.198).

Daily The Nation and Daily Nawa-i-Waqt are running under the same organization. Both the News papers have the same policy. Hameed Nizami (LATE) is the founder of both newspapers. Daily Nawa-i-Waqt has played a very important role in movement of Pakistan. Daily The Nation is the third big newspaper in Pakistan. It is promoting the serious journalism (Akhtar, 2002: 391-392).

Table 3 Number of News about the Religious Groups in Daily Dawn Lahore (January 2005 to December 2005)

<table>
<thead>
<tr>
<th>Minority Groups</th>
<th>Number of News</th>
<th>Positive News</th>
<th>Negative News</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>43 (100%)</td>
<td>29 (67.44%)</td>
<td>14 (32.56%)</td>
</tr>
<tr>
<td>Hindus</td>
<td>14 (100%)</td>
<td>8 (57.14%)</td>
<td>6 (42.86%)</td>
</tr>
<tr>
<td>Sikhs</td>
<td>7 (100%)</td>
<td>6 (85.71%)</td>
<td>1 (14.29%)</td>
</tr>
<tr>
<td>Ahmadis</td>
<td>2 (100%)</td>
<td>NIL</td>
<td>2 (100%)</td>
</tr>
<tr>
<td>Other (Parsis, Buddhist etc)</td>
<td>29 (100%)</td>
<td>21 (72.41%)</td>
<td>8 (27.59%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>95 (100%)</strong></td>
<td><strong>64 (67.37%)</strong></td>
<td><strong>31 (32.63%)</strong></td>
</tr>
</tbody>
</table>

Table 3 reveals that the coverage of Daily Dawn about Christian totaled 43 (100%) news items, of which 29(67.44%) news were positive and 14 (32.56%) news items were negative. Similarly, 14(100%) news about Hindus, of which 8 (57.14%) were positive and 6 (42.86%) were negative. Total 7(100%) news items of Sikhs, of which 6 (85.71%) were positive and 1 (14.29%) was negative. The total coverage about Ahmadi were 2 (100%) news, they were negative. And the other minorities including Parsis, Buddhist and others have29 (100%) in which 21 (72.41%) were positive and 8(27.59%) were negative. So, overall Dawn has given more coverage to Christians, than Ahmadis, Sikhs and other minorities of Pakistan.

Table 4 Number of News about Religious Groups in Daily the Nation Lahore (January 2005 – December 2005)

<table>
<thead>
<tr>
<th>Minority Groups</th>
<th>Number of News</th>
<th>Positive News</th>
<th>Negative News</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>19 (100%)</td>
<td>14 (73.68%)</td>
<td>5 (26.32%)</td>
</tr>
<tr>
<td>Hindus</td>
<td>1 (100%)</td>
<td>1 (100%)</td>
<td>NIL</td>
</tr>
<tr>
<td>Sikhs</td>
<td>6 (100%)</td>
<td>6 (100%)</td>
<td>NIL</td>
</tr>
<tr>
<td>Ahmadis</td>
<td>2 (100%)</td>
<td>NIL</td>
<td>2 (100%)</td>
</tr>
<tr>
<td>Other (Parsi, Buddhist etc)</td>
<td>4 (100%)</td>
<td>3 (75%)</td>
<td>1 (25%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>32 (100%)</strong></td>
<td><strong>24 (75%)</strong></td>
<td><strong>8 (25%)</strong></td>
</tr>
</tbody>
</table>

Table 4 depicts that the coverage of Daily the Lahore newspaper about Christian totaled 19(100%) news of which 14(73.68%) were positive and 5(26.32%) news were negative. The Nation Lahore carried 1(100%) news about Hindus, and that was positive. Totaled 6(100%) news about Sikhs and that all were positive. The total news about Ahmadis are 2(100%) and those 2(100%) were negative. The Daily Nation carried 4(100%) news of Parsis, Buddhist and other minorities in which 3(75%) were positive and 1(25%) was negative. Christian got more coverage than any other minority in Pakistan.
Table 5  Comparative Analysis of Minority Groups Coverage in Daily Dawn Lahore and Daily the Nation Lahore (January 2005 TO December 2005)

<table>
<thead>
<tr>
<th>RELIGION</th>
<th>DAILY DAWN LAHORE</th>
<th>DAILY THE NATION LAHORE</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>43 (100%)</td>
<td>29 (67.44%)</td>
<td>14 (32.56%)</td>
</tr>
<tr>
<td>Hindus</td>
<td>14 (100%)</td>
<td>8 (57.14%)</td>
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<tr>
<td>Sikhs</td>
<td>7 (100%)</td>
<td>6 (85.71%)</td>
<td>1 (14.29%)</td>
</tr>
<tr>
<td>Ahmadis</td>
<td>2 (100%)</td>
<td>-</td>
<td>2 (100%)</td>
</tr>
<tr>
<td>Others</td>
<td>29 (100%)</td>
<td>21 (72.41%)</td>
<td>8 (27.59%)</td>
</tr>
<tr>
<td>Total</td>
<td>95 (100%)</td>
<td>64 (67.37%)</td>
<td>31 (32.63%)</td>
</tr>
</tbody>
</table>

The Table 5 shows that the Daily Dawn Lahore carried more news items 95 (100%) as compared to Daily the Nation 32 (100%). Similarly, more positive news 64 (67.37%) were published in Daily Dawn as compared to Daily the Nation Lahore 24 (75%). This comparative table showed that daily Dawn has given more coverage to Christians than daily Nation. There was a similar point that both the news paper has given first, second and their grading coverage in sense of ratio to Christian, Hindus and Sikhs respectively.

Hypothesis No.1 predicted that the proportion of positive coverage of all minority groups will be greater than the proportion of negative coverage. The data strongly supported this hypothesis. Both the newspapers have given positive coverage than the negative coverage to all the minority groups.
Hypothesis No.2 predicted that the proportion of negative coverage of Ahmadis will be greater than the proportion of positive coverage. The data strongly supported this hypothesis. Both the newspapers have given negative coverage to Ahmadis.

Hypothesis No.3 Predicted that the greater the percentage of the percentage of population from religious denomination, the more mass media stories will be about that religious denomination. The data strongly supported this hypothesis. The population of Christians is more than any other minority in Pakistan. Both the newspapers have given more coverage to Christians than any other minority group.

Hypothesis No.4 Predicted that the fewer the number of people from a religious denomination in a population the legitimate stories there will be about religious denomination. The data strongly supported this hypothesis. Both the newspapers have given more coverage to Christians than any other minority group. And Hindus, Sikhs, Ahmadis and other minorities have given less coverage according to their religious denomination.

V. Conclusion

This research article has presented a content analysis of news coverage of Pakistanis minority groups in two leading English newspapers of Pakistan, from the year January 2005 to December 2005. Overall, the study found that the media representation and portrayal of minority groups, in two major English newspapers of Pakistan, was very positive. The findings to some extent, supported this phenomena, reflection of minorities in Pakistani media was in accordance with government policies. The researcher has evaluated all news stories of the Daily Dawn Lahore and the Nation Lahore. It was found that Daily Dawn Lahore published 95(100%) news items regarding Minorities in which 64(71.58%) news were positive and 31 (28.42%) news were negative. Total 32(100%) news were appeared in Daily the Nation Lahore among which 24(78.13%) news were positive and 8(21.87%) news were negative. Daily Dawn Lahore published more news items as compare to the Nation Lahore. Four hypotheses were developed and tested. The data strongly supported the prediction of four hypotheses.

A survey was also conducted for evaluating opinion and versions of religious leaders of minority groups about the behavior, professional conduct and media sociology of media practitioners in this regard.

VI. Suggestions

i. There is a gap between print media and minorities. Print media don’t know much about their festivals. So newspapers should assign reporters to cover minorities’ festivals and programs.

ii. Christians are the largest minority in Pakistan. But they have some complaints about print media that it gives low coverage to their festivals. So the media should provide proper coverage to them according to their population. Christians also said that the reporters don’t have much information about their festivals and they don’t properly cover their festivals. For Example, the Easter has no coverage. This is a very special festival for Christians, so the print media must assign special reporters to cover religious festivals of Christians.
iii. Hindus have a lot of social and political problems. These problems should be properly published in the newspaper. Hindus have also complained that Holi has no coverage in the print media. This is the special festival of Hindus. So the reporters must be aware of their festivals. They have complained that the print media don’t publish their social problems. Like the shabby conditions of Temples. So these problems should be published in print media properly. Sikhs and Parsis and other communities in Pakistan have low coverage in print media. So they should have proper coverage. Print media will have to make a proper policy for minorities. They should assign trained reporters for them. Most of the news is on back and inside pages. Their news should also be published on front page.

iv. Ahmadis have no coverage in the print media. They have less and negative coverage in the print media. The newspapers should give them proper and positive coverage.

v. Many minorities of Multan have complaints against govt. They say that their worship places are not in good condition. Christians requested that their churches are very old. So they should be repaired by the govt. They want that their protest should be convey through print media. Print media can play an important role in the regard.


vii. Some minorities have complaints about the wording used by newspaper. Print media should write their names and religious festivals properly.

viii. Some minorities say that after 9/11 traveling has become a problem for them. Govt. should take some steps to provide the traveling facilities to minorities.

ix. Minorities are very patriotic. They celebrate 14th August with full zeal and zest. This coverage can be improved their image in the society.

x. Print media should create harmony among the minorities and other people of the society.

xi. Famous columnist and writers should write about minorities’ problems.

xii. Minorities should give press releases to the print media in order to make their coverage better.

xiii. Minorities should create good relationship with print media.

xiv. Minorities can initiate the reporters to their festivals and their programs.

xv. Minorities’ writers should write features and columns particularly for their own festivals and programs.

In this way minorities and print media can develop good relations with each other and their coverage can be improved.
References


The Nation Pledges…. Editorial the Nation, October 1, 1986.


