

# The Information Needs of Religious Minorities in Pakistan: A Snapshot Survey



By



Institute For Research  
Advocacy And Development



# **The Information Needs of Religious Minorities in Pakistan: A Snapshot Survey**

By  
**Institute for Research, Advocacy and Development (IRADA)**  
**2023**

**Acknowledgement:**

*This report was produced with the support of IMS (International Media Support) although its contents are the sole responsibility of IRADA. We acknowledge role of Waqas Naeem and Salwa Rana for leading the research and compilation of the report and Muhammad Aftab Alam and Adnan Rehmat for their valuable feedback, guidance and editing contributions.*

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# Acronyms

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<b>ADPM</b>	Alliance for Diversity and Pluralism in Media
<b>DigiMAP</b>	Digital Media Alliance of Pakistan
<b>IRADA</b>	Institute for Research, Advocacy and Development
<b>PTA</b>	Pakistan Telecommunication Authority
<b>RM</b>	Religious Minorities
<b>IMS</b>	International Media Support

# Executive Summary

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Pakistan's marginalised religious minority (RM) groups are regularly ignored or under-represented by the mainstream media, which mostly only provides coverage to them in reaction to violent incidents faced by RM communities. The legacy media also often fails to include RM voices in news reports about their issues and sometimes also perpetuates prejudice and negative stereotypes against them.

While digital news outlets committed to public interest journalism are attempting to correct this imbalance by amplifying the voices of RM communities and highlighting their rights and issues to help them seek justice and accountability, one part of the puzzle remains missing: What are the actual needs, habits, and perceptions of RM audiences regarding news and information.

This 'snapshot information needs assessment' survey by the Institute for Research, Advocacy and Development (IRADA) aims to capture essential data about the fundamental news habits, media perceptions and information needs of selected RM groups in Pakistan.

The study is based on a survey of 96 respondents from RM communities, including Christians, Hindus, Ahmadis and other groups, primarily living in the Punjab and Sindh provinces. Most respondents were 25 to 44 years old, lived in urban areas, and had university degrees.

The respondents were asked to share their information consumption habits and media perceptions, including the mediums they used most often and their views on media bias. The survey then attempted to understand what kinds of information the respondents consumed from the media and what types of information would they be interested in receiving.

According to the study's findings, the Internet emerged as the most popular medium used by respondents to access information, followed by television. Around a third of the respondents (35%) indicated that their RM community interests were not adequately represented by the media.

Across different RM groups, 'news and current affairs' was the most popular category of information consumed through the media, followed by news about the community. A majority of the respondents said they would be interested in receiving more information about their communities (66%) and job opportunities (55%) in the country. Nearly half (46%) were also interested in information about social support and welfare.

The study shows that existing efforts to highlight the rights and issues of RM groups through public interest journalism on digital media are important because most RM citizens use the internet to access information, even in the rural areas. The assessment also highlights the need for supporting the production of more community-specific content for RM groups, especially for persecuted minorities such as Ahmadis who are under-represented in mainstream media coverage and not satisfied with the information they are currently receiving through media.

IRADA hopes that the results of this study will be useful for journalists, media outlets, media development organisations and other stakeholders of the information ecosystem who are working to create a more diverse and pluralistic media environment that can provide reliable news coverage of public interest issues, equitably serve the community needs of marginalised groups, and builds trust with the Pakistani audiences.



# Background & Introduction

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In 2018, IRADA published a study titled “Narratives of Marginalization” to examine the way Pakistan’s media covered the diverse array of religious minorities (RMs) in the country.<sup>1</sup> The study found that there was generally a lack of interest within the media in coverage of RM-specific issues, thus neglecting RM representation. Most media coverage of RMs portrayed them as victims or as neutral subjects requiring no action or follow-up reducing their ability to influence media narratives, according to the study. It also found that most media coverage of RMs-specific issues was reactionary or event-based reporting with little or no analysis, limiting a rights-based approach to their interests.

In light of the 2018 study’s findings, IRADA, along with the Alliance for Diversity and Pluralism in Media (ADPM) and the Digital Media Alliance of Pakistan (DigiMAP), developed a public interest journalism initiative to increase sensitive and pluralistic news reporting of RM groups. The journalism initiative focused on providing an opportunity for the minorities to tell their own stories themselves rather than be talked about as was the norm in mainstream legacy media where the minorities are portrayed negatively, in a stereotypical manner, or ignored altogether.

Over four consecutive years, the journalism programme successfully produced alternative news content that highlighted the contributions and challenges of RM communities by relying on individuals and experts from RM groups as human sources. These over 150 news stories published by media outlets that are members of DigiMAP created impact and contributed to advocacy.<sup>2</sup> However, it was difficult to ascertain the level of engagement of RM audiences with the content because the media outlets were publishing for a broader public that included members of the majority faith. To bridge this gap in understanding, IRADA, with assistance from IMS, decided to learn about RM audience behaviour and include RM community members in the process of journalism content creation. In order to find out the audience needs and behaviour, this snapshot information needs assessment survey was conducted in 2023 with a selected range of RM communities across the country.

The information needs assessment intends to serve multiple purposes: to understand the prevailing opinions and perspectives among RMs about media and its biases; to identify under-reported topics that could be explored further through content production under the public interest journalism program by IRADA; and to learn which social media platforms or mediums are being used the most to consume information by RM communities.

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<sup>1</sup> Alam, M. A., Rehmat, A., & Lehmann-Jacobsen, E. (2018). Narratives of marginalization: Reporting religious minorities in Pakistani media. IRADA. Accessed at: <https://www.iradapk.org/wp-content/uploads/2023/05/Narratives-of-Marginalization.pdf>

<sup>2</sup> Mainstreaming the marginalised: Media start-ups showcase minority voices. Good Journalism. Accessed at <https://medium.com/@goodjnewsletter/mainstreaming-the-marginalized-media-start-ups-showcase-minority-voices-7968c23359f7>

# Methodology

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To understand the information needs of RM communities living in various parts of the country, IRADA developed a questionnaire-based survey with assistance from IMS.

The questionnaire was divided into three sections. Section A consisted of questions about personal details and demographics. Section B contained questions related to media usage, habits and consumption, and Section C captured the information needs of the respondents. The questionnaire is available in Annexure A. To ensure maximum accessibility, the questionnaire was translated in Urdu language and set up on Google Forms.

Four enumerators belonging to RM groups were hired to collect data using the survey. The enumerators used convenience sampling to identify survey respondents from their own RM communities. The enumerators started work in mid-April 2023 and finished data collection in four weeks. A hybrid method was adopted by the surveyors where they interviewed some respondents over the phone, Zoom or Skype and filled out the online form on their behalf, while other respondents were sent the Google Form link to fill it themselves. The former strategy was used for people that had limited access or knowledge of using the Internet.

Out of the 100 responses received, four were eliminated due to erroneous entries making the total sample size 96.

## Limitations

The following are the limitations of the study:

1. Even though the study wanted to cover all provinces of Pakistan, the sample is dominated by respondents from Sindh and Punjab where the enumerators were physically based. This is because of the convenience sampling method and the reliance of the enumerators on their own RM communities to seek survey respondents. Limited outreach was conducted to RM groups residing in other parts of the country, but due to the lack of community access and the reluctance among RM individuals to speak with enumerators from outside their kinship networks, this did not result in many responses. As a result, the survey findings cannot be generalised nationally but provide a snapshot of the needs of RM audiences in Sindh and Punjab provinces.
2. Due to the geographical and time limitations, the sample could not be constructed in proportion with the national population sizes of different religious minorities. For example, Hindus (including scheduled castes) make up 61% of the Pakistan's RM population, according to the 2017 census, while Christians form 36%. But the survey sample had 30% Hindu respondents and 32% Christians. Similar disproportion exists in the sample for other faiths. Therefore, the sample is not nationally representative of RM population segments and the findings should be considered an estimate when referring to the needs and perceptions of the separate RM groups.

# Findings

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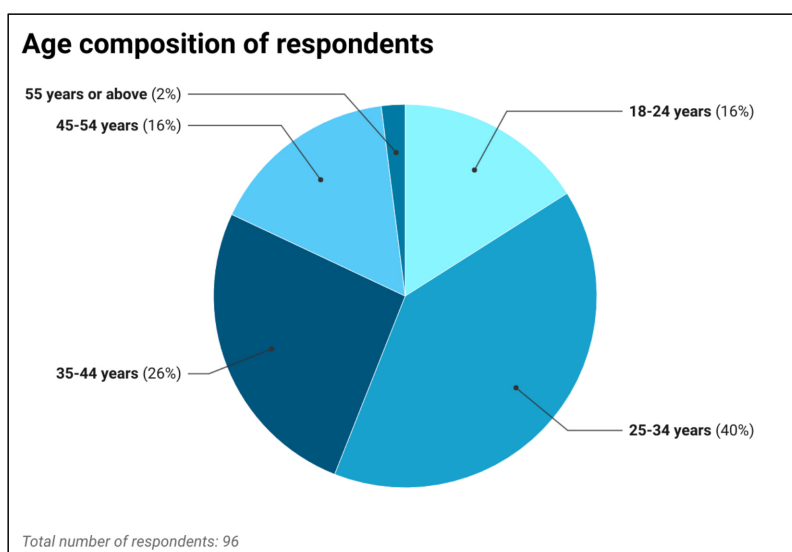
The following sections provide the findings of the information needs assessment survey.

## 1.1 Demographics

### I. Age Composition of Respondents

Most of the respondents belonged to the age group of 25 to 34 years (40%), followed by those who were 35 to 44 years of age.

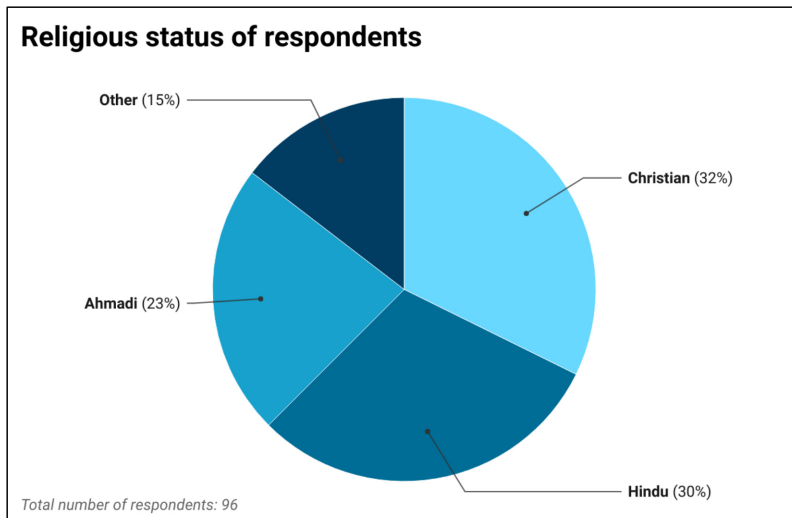
*Figure 1: Age composition of respondents*



## II. Religious Status of Respondents

Most of the respondents belonged to the Christian community (31), followed by Hindu (29) respondents. There were 22 Ahmadi respondents and 14 survey participants belonged to other minority groups, such as Zoroastrian, Baha'i, Buddhist, Sikh and Parsi.

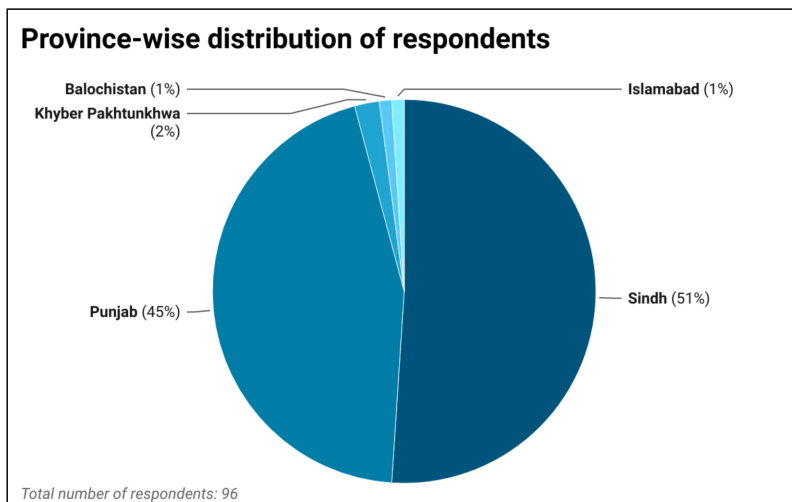
Figure 2: Religious status of respondents



## III. Province Wise Distribution

Just over half of the survey respondents belonged to Sindh province (51%), followed by Punjab (45%). Two respondents were from Khyber Pakhtunkhwa and one each from Balochistan and Islamabad.

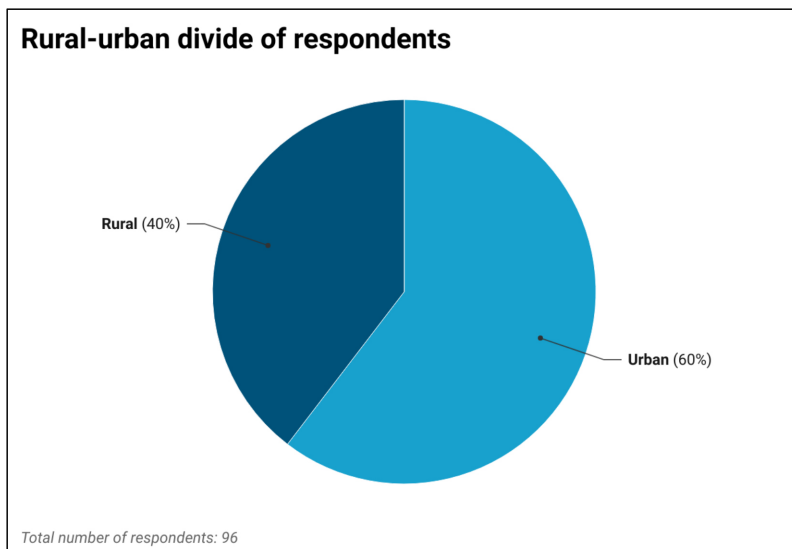
Figure 3: Province-wise distribution



## IV. Rural-Urban Divide of Respondents

Most of the respondents (58 individuals or 60% of the total 96) belonged to urban areas.

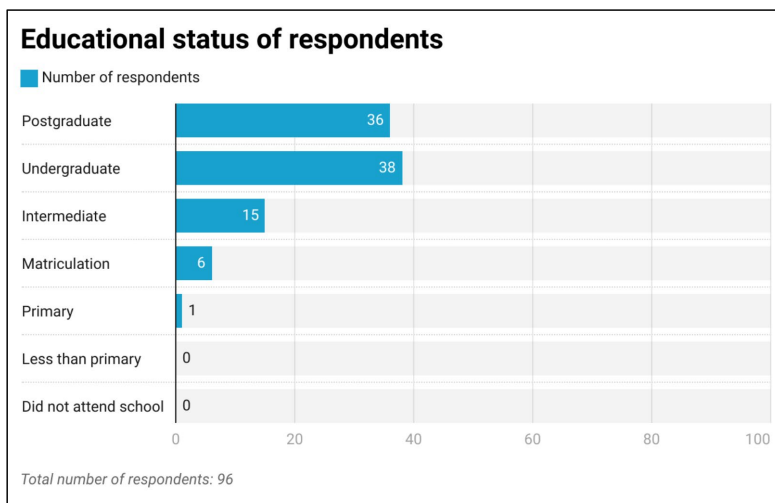
Figure 4: Rural-urban divide



## V. Educational Status of Respondents

All respondents were literate with 36 having master's degrees and 38 bachelor's degrees.

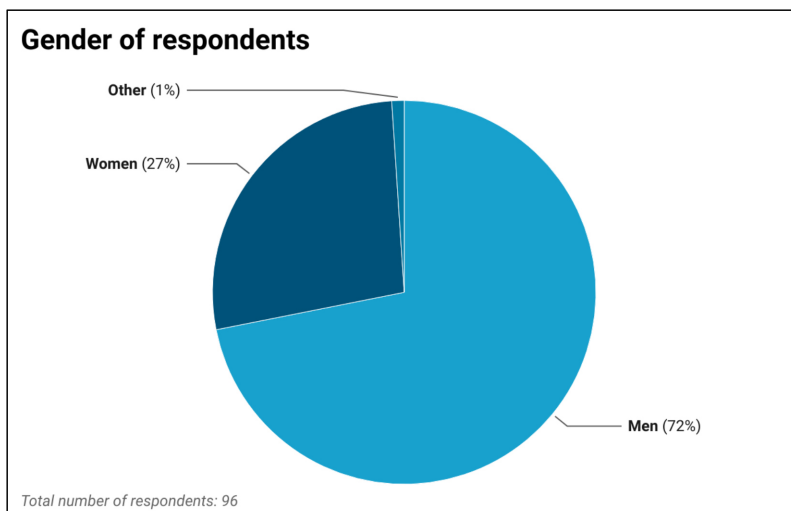
Figure 5: Educational status of respondents



## VI. Gender of the Respondents

A majority of the respondents (69, or 72% of the total) were men while the rest identified as women or others.

Figure 6: Gender of respondents

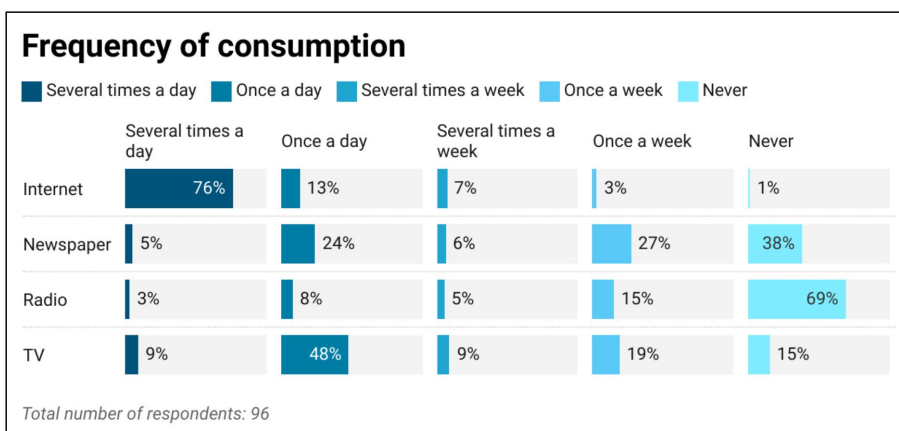


## 1.2 Media Consumption Habits

### I. Frequency of usage across different mediums

Across all RM groups, Internet was the most used medium with 76% respondents saying they used it several times a day. Radio was the least popular with 69% respondents saying they do not listen to it at all. Television was the second most popular choice with at least 48% respondents saying they watched it once a day and 19% saying they watched it once a week.

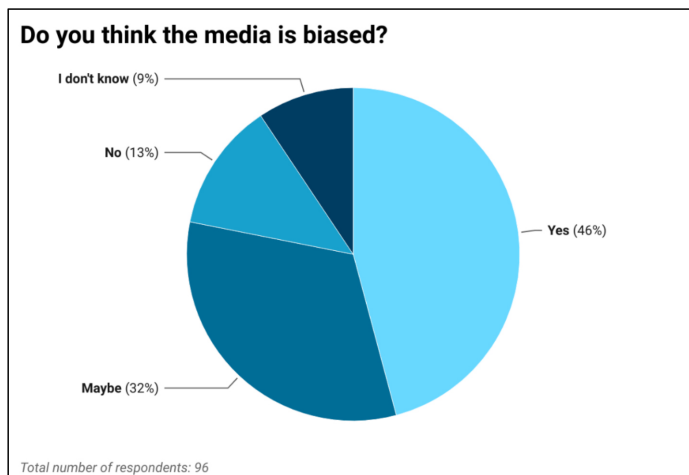
Figure 7: Frequency of consumption across various mediums



## II. Media Bias

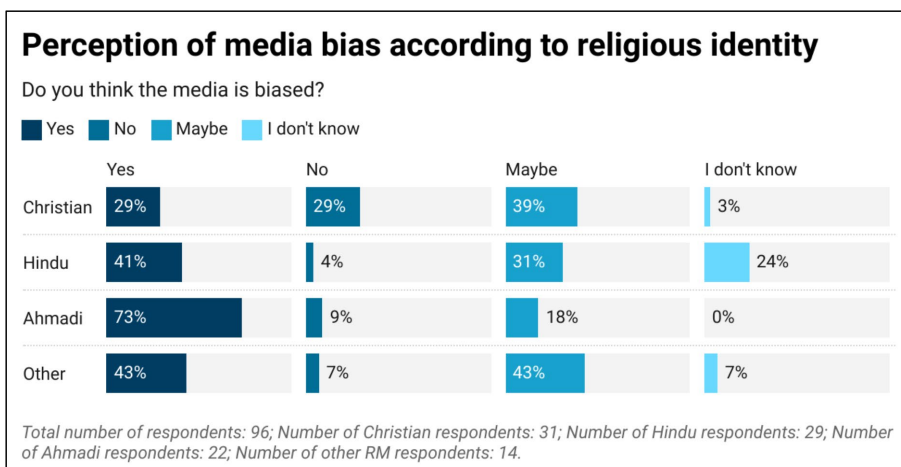
Almost half (46%) of the total respondents said they think the media is biased.

Figure 8: Media bias: overall opinion



Across the different RM groups, the most negative opinion of the media was among the Ahmadi community of whom 73% respondents thought the media is biased.

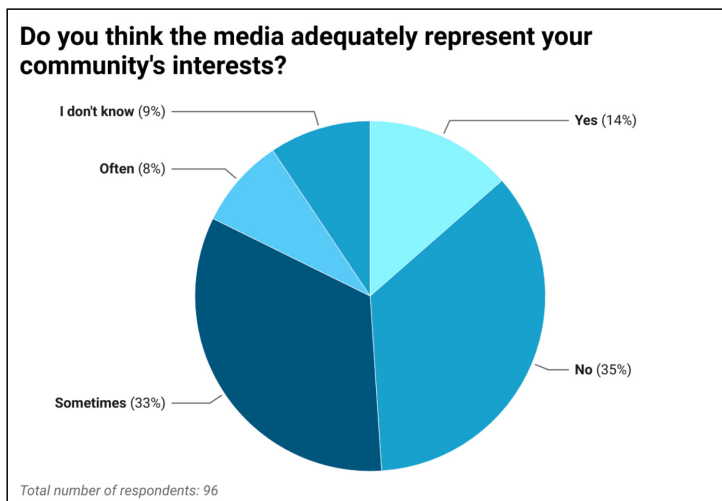
Figure 9: Media bias: respondents breakdown according to religion



### III. Representation of Community Interests

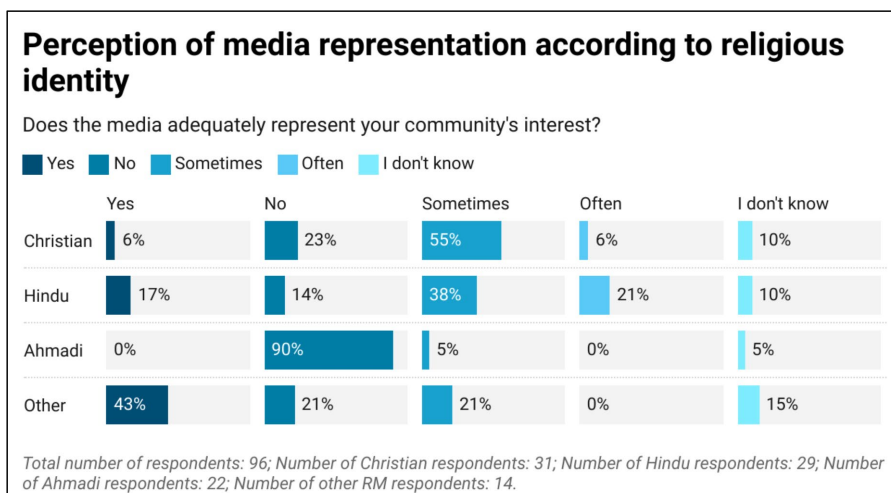
More than a third of the respondents agreed that their community's interests were not adequately represented although the responses about the frequency varied from "Yes" to "Sometimes" and "Often".

Figure 10: Representation of community interests: overall result



Almost all Ahmadi respondents (90%) reported that they did not think the media adequately represented their community's interest. This is followed by only 23% Christians and 24% Hindus who felt the same. The highest level of satisfaction lies with the other RM groups including Bahai's, Sikhs, Buddhists and Parsis with 43% respondents saying their interests were adequately represented.

Figure 11: Representation of community interests: respondents breakdown by religion

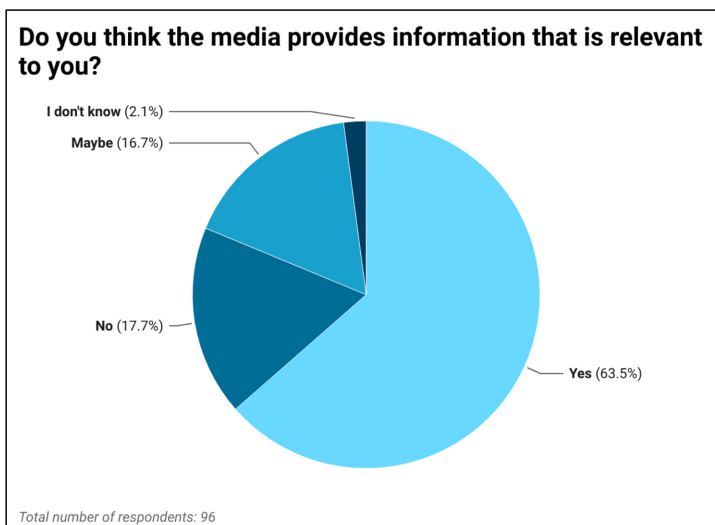




## IV. Relevance of Information

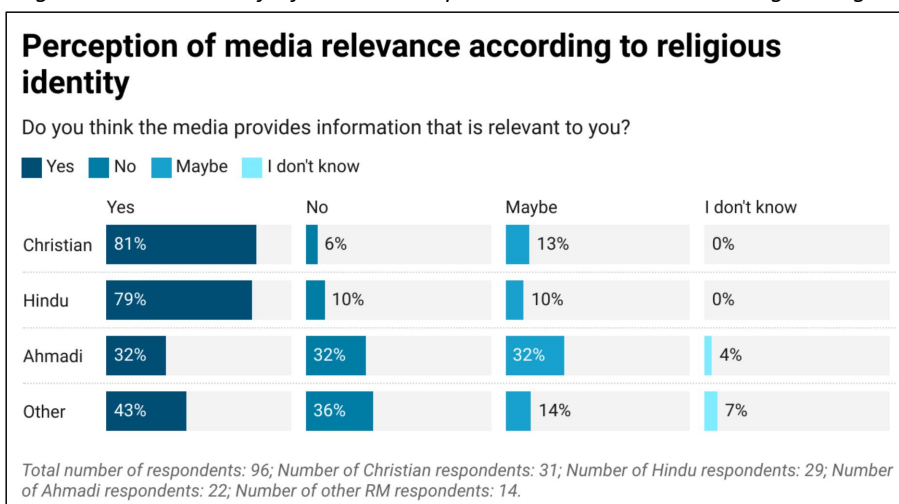
The majority of respondents said the media provides information that is relevant to them.

Figure 12: Relevance of information: overall results



Majority of Christian and Hindu respondents, 81% and 79% respectively, said the media does in fact provide information that is relevant to them. Other RM groups such as Bahais, Sikhs, etc. also responded positively with 43% saying the media provided relevant information.

Figure 13: Relevance of information: respondents breakdown according to religion

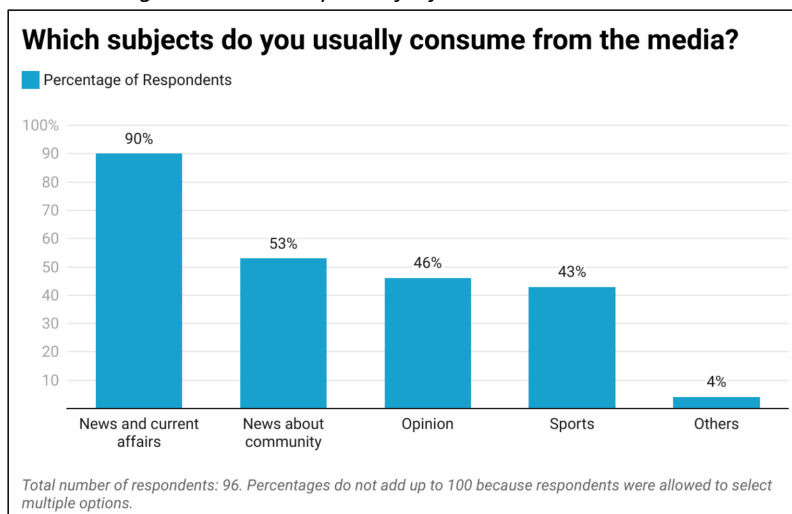


## 1.3 Information Needs

### I. Consumption of information:

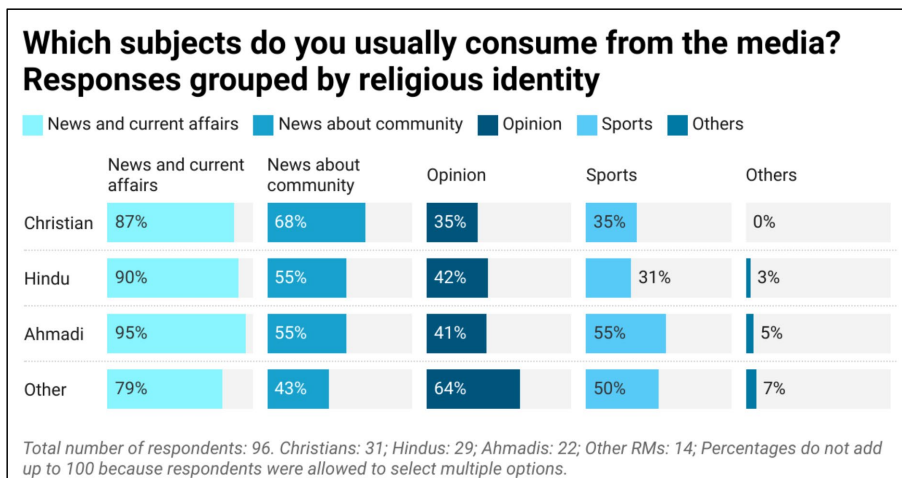
The category “News and current affairs” was the most popular media subject consumed by the respondents, followed by “news about community.”

Figure 14: Consumption of information: overall result



Opinion-related content was more popular among smaller RM groups, followed by sports. The Ahmadi community was the largest consumer of news and current affairs and sports across all the RM groups. News about community was more popular with Christians.

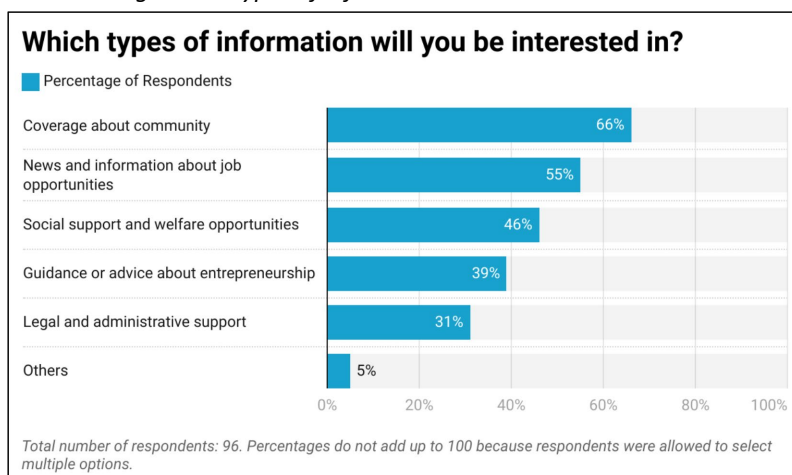
Figure 15: Consumption of information: religion-wise breakdown



## II. Type of Information Needed:

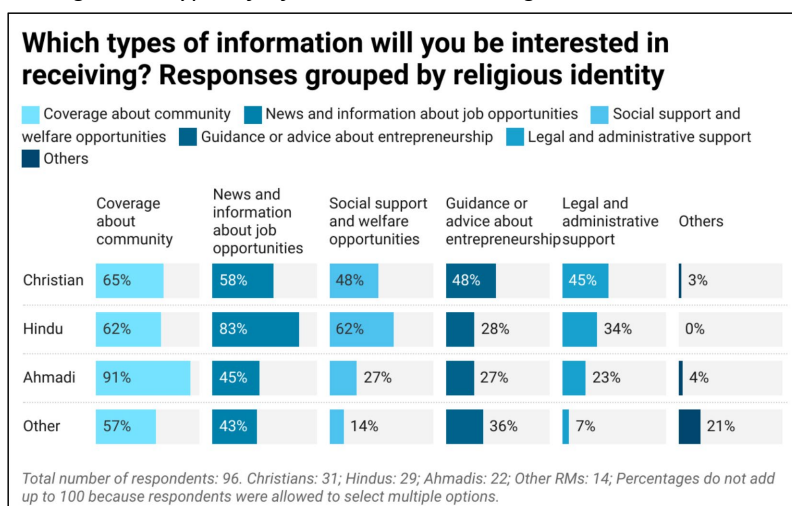
A majority of the respondents are interested in more coverage about their respective religious communities, followed closely by news about job opportunities and social support and welfare opportunities as the second and third most desired topics respectively.

Figure 16: Types of information needed: overall result



Over 91% Ahmadis said they are interested in more information about their community, followed by majority of Christians (65%), Hindus (62%) and other RMs (57%). Over 83% Hindus said they would be interested in news about job opportunities. Hindus also were the largest group to say they would be interested in social support and welfare opportunities.

Figure 17: Types of information needed: religion-wise breakdown



## 1.4 Key Findings

### Frequency of usage across different mediums

- o Internet is the most used medium with 76% respondents using it several times a day.
- o Television is the second most popular choice with at least 48% respondents watching it once a day.

### Representation of community interests

- o One-thirds of the respondents felt the media does not adequately represent their community interests, with 90% of Ahmadis agreeing with this sentiment.

### Relevance of information

- o Majority of the respondents (63%) are of the view that media does provide information that is relevant to them.

### Consumption of information

- o “News and current affairs” is the most popular media subject being consumed by the respondents (90%), followed by news about community (53%).
- o Opinion-related content is more popular among smaller RM groups, followed by sports.
- o The Ahmadi community was found to be the largest consumer of news and current affairs and sports across all the groups.

### Type of information needed

- o Coverage about community (66%) and news related to job opportunities (55%) are the most popular choices for the types of information needed by the respondents.

## Chapter 2

# Conclusion

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The results of the study show that the Internet is the most used medium with 76% respondents saying they used it several times a day. This is hardly surprising due to the rapidly growing number of Internet users in the country. According to the Pakistan Telecommunication Authority (PTA), there were 190 million mobile cellular subscribers in Pakistan, with 127 million subscribing to mobile broadband as of September 2023.<sup>3</sup> This means that the mobile broadband penetration in the country stands at 53% with more than half the population accessing the Internet in some form or the other. The rising numbers of Internet users have also led to a shift from traditional broadcast and print media to digital news media which includes mainstream outlets (for example, Dawn, Jang, The News, etc) along with more recent independent online news platforms that are not linked to legacy media.

Despite the shift to digital news media, the study reveals that a large number of respondents (46%) believe that the media is biased. Almost half (46%) of the respondents said “Yes” when asked if the media was biased, followed by 32% who responded with “Maybe” and only 13% said “No”. This might be due to the less than ideal representation of religious minorities in Pakistani media over the years. According to a report by IRADA, *Narratives of Marginalization*,<sup>4</sup> the overall media coverage of RMs in quantum terms was found to be generally low and the most widely available media – TV and radio – carried very little or no coverage of them at all. The study also found that the overall media coverage of RMs painted them in a victimhood framework and most coverage about them was stereotypical and did not even include their views, opinions or perspectives, rendering them voiceless to their own cause. These findings are also in line with this study’s results that show how “coverage about community” was the most popular answer by respondents when asked about which topics they would like to consume through the media. This result lends credence to the work being done to promote wider coverage of RM-related issues in the digital news media by organizations such as IRADA.

In particular, respondents from the Ahmadi community were especially dissatisfied with how their interests were represented by the media (see figure 11). Considering they are one of the most persecuted and heavily censored groups in the country, it appears that the country’s media is unable or unwilling to portray their issues that align with their interests either due to fear, self-censorship

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<sup>3</sup> Pakistan Telecommunication Authority. PTA. (n.d.). <https://www.pta.gov.pk/en/telecom-indicators>

<sup>4</sup> Alam, M. A., Rehmat, A., & Lehmann-Jacobsen, E. (2018). *Narratives of marginalization: Reporting religious minorities in Pakistani media*. IRADA. Accessed at: <https://www.iradapk.org/wp-content/uploads/2023/05/Narratives-of-Marginalization.pdf>

<sup>5</sup> Batool, S. (2018, June). *Representation of religious minorities in Pakistani and Indian print ...* <https://pssr.org.pk/issues/v2/1/representation-of-religious-minorities-in-pakistani-and-indian-print-media-a-comparative-analysis.pdf>

or even prejudice. According to a 2018 research study, Representation of Religious Minorities in Pakistani and Indian Print Media: A Comparative Analysis,<sup>5</sup> in the years 1990-2010, the print media in Pakistan gave Christians the highest media representation at 52%, whereas Ahmadis had the lowest media representation 4.6%.

Because of the systemic oppression of Ahmadis in Pakistan, media coverage of their issues comes with its own set of problems. Often victims of online hate campaigns,<sup>6</sup> members of the Ahmadi community face hatred and prejudice on a daily basis for merely identifying as being so. Regarded as “heretics” by orthodox Muslims, there are also grave risks for those who merely associate themselves with Ahmadis in Pakistan and expose themselves to the risk of blasphemy-related allegations which often result in extra-judicial violence. Many Ahmadis who still reside in Pakistan and have not fled the persecution often are wary of who they communicate with out of fear and maintain a tight-knit community.

In terms of the information consumption and information needs of RM groups, the study shows that the respondents mostly get current affairs news from the media, which is unsurprising given the obsession of Pakistani mainstream media, especially TV channels, with political current affairs. This also hints at what is now a longstanding paradox of Pakistani news: do the media outlets provide non-stop current affairs coverage because the audiences consume it more or do the audiences consume more current affairs news because the media provides non-stop coverage? It appears that the RM groups are no exception to this dilemma that is faced by all Pakistani audience segments whether they get news from online sources or traditional mediums.

One way out of the problem is to look at the types of information the RM respondents claimed to be interested in. Their answers show demand for local community coverage and information about the kinds of issues that directly affect individuals and communities: employment, social welfare, and entrepreneurship. It is also encouraging that a majority of the respondents felt the media provides relevant information and just over half of the respondents said they usually look out for news about their communities in the media. This creates greater responsibility on the news media about the quality and nature of their community news content, especially with regards to marginalised and minority groups. As previously mentioned, research has revealed that RM-related news reports in Pakistani news media are often dominated by post-fact coverage of incidents of violence and narratives of helpless victimhood. But this information needs assessment study clearly shows that respondents from RM groups are more interested in types of news and information that create agency for them and treat them as equal participants of socioeconomic life. News media would do well to pay attention to this demand.

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<sup>6</sup> Azeem, T. (2021, July 30). Pakistan’s social media is overflowing with hate speech against Ahmadis. – The Diplomat. <https://thediplomat.com/2021/07/pakistans-social-media-is-overflowing-with-hate-speech-against-ahmadis/>

# Recommendations

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The information needs assessment offers the following suggestions:

- Civil society organisations and media development groups should continue to support and strengthen public interest digital journalism that addresses issues of diversity and pluralism, including the rights of religious minorities, because members of RM communities are most commonly using the Internet to access news and information.
- News media, especially independent digital news outlets, should develop sensitivity and alertness to the information needs and interests of persecuted and vulnerable RM communities in order to alleviate their concerns about media bias and the representation of their community interests in media coverage. This can be achieved through providing sensitive reporting training for staff, improving religious diversity in newsrooms, and using diversity style guides so the language of their reporting on RM issues is inclusive and ethical and avoids negative stereotypes. Media outlets should also encourage their correspondents to establish direct contact, build rapport, and increase trust with RM groups so their news content accurately reflects the needs and concerns of the minorities and the RM communities also feel listened to and valued.
- News media should look beyond event reporting on RM communities to provide accurate and good quality information related to social welfare and economic opportunities, including about employment, that can be useful for local communities including RM groups. The news media can also rely on popular digital formats, such as explainers and short videos, and commonly used forums, such as WhatsApp groups and Facebook groups etc., to distribute such online information directly to local communities.
- Media development groups should support RM community owned media and journalists with minority backgrounds through training and resources as this will increase the likelihood of accurate portrayal of RM groups in the media and more community news coverage tailored to their needs.
- Since this needs assessment was a snapshot analysis that covered selected segments of the RM population, civil society organisations and media development groups should conduct more comprehensive needs assessments to include a representative sample of Pakistan's over 8 million RM citizens. In addition to exploring media habits and information needs, such analysis should also include research on the impact of the digital divide on marginalised groups.

## Annexure A

# Survey questionnaire

## Information Needs Assessment Study

معزز خواتین و حضرات

انسٹی ٹیوٹ فار ریسرچ ، ایٹووکسی اینڈ ڈویلپمنٹ (IRADA) سماجی اور پالیسی ترقی کا ایک آزاد پاکستانی ادارہ ہے جس کا مقصد جدید تحقیق، فعال پالیسی حکمت عملیوں اور بھرپور استعدادکار میں اضافے کے اقدامات کے ذریعے ترقی اور شراکتی اصلاحات کا نفاذ ہے۔

IRADA ملک بھر میں معلومات کی ضروریات جانچنے اور مذہبی اقلیتوں کو معلومات تک رسائی کے حصے کے طور پر اس جائزے کا انعقاد کرا رہا ہے۔ تاہم جواب دینے والے کی ذاتی معلومات عام نہیں کی جائیں گی۔

ہم اس سوالنامے کو بھرنے میں رضامندی پر آپ کے مشکور ہیں۔ آپ اپنی شناخت ظاہر کرنے یا مخفی رکھنے کا حق رکھتے ہیں۔ کسی بھی صورت میں آپ کی شناخت ظاہر نہیں کی جائے گی۔

اس جائزے یا سوالنامے سے متعلق کسی بھی قسم کے سوال کے حوالے سے آپ سلوی رانا سے رابطہ کر سکتے ہیں۔

(موبائل فون نمبر: 03335550883، ای میل: [dpm@irada.org.pk](mailto:dpm@irada.org.pk))

آپ کا خیر خواہ

محمد آفتاب عالم

ایگزیکٹو ڈائریکٹر

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[ed@irada.org.pk](mailto:ed@irada.org.pk)

\*Required

سیکشن اے: جواب دینے والے کی تفصیلات (سروے کرنے والا درج کرے گا)



1. جواب دینے والے کا نام (اگر آپ نام بتانا چاہتے ہیں تو)

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2. \*آپ کی برادری کی مذہبی شناخت

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3. \*آپ کی عمر (ایک کا انتخاب کریں)

*Mark only one oval.*

- ☐ اٹھارہ سے چوبیس سال
- ☐ پچیس سے چونتیس سال
- ☐ پینتیس سے چوالیس سال
- ☐ پنتالیس سے چون سال
- ☐ پچپن سال یا اس سے زیادہ

4. \*آپ کا جنس (ایک کا انتخاب کریں)

*Mark only one oval.*

- ☐ مرد
- ☐ عورت
- ☐ دیگر

5. \*آپ کے شہر یا قصبے کا نام

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6. \* آپ کے صوبے کا نام

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7. \* اپنے رہائشی علاقے کی کیفیت (ایک کا انتخاب کریں)

Mark only one oval.

☐ شہری

☐ دیہی

8. \* آپ کی تعلیم (ایک کا انتخاب کریں)

Mark only one oval.

☐ پرائمری سے کم

☐ پرائمری

☐ میٹرک

☐ ایف اے، ایف ایس سی

☐ بی اے، بی ایس سی

☐ ایم اے، ایم ایس سی

☐ سکول گئے ہی نہیں

سیکشن بی: آپ کی میڈیا کے استعمال کے حوالے سے عادات

9. \* آپ کن ذرائع سے معلومات حاصل کرتے ہیں؟ (ایک سے ذائد انتخاب کیا جاسکتا ہے)

Tick all that apply.

- ☐ ٹیلی وژن  
☐ انٹرنیٹ  
☐ اخبارات، جرائد  
☐ ان میں سے کوئی بھی نہیں  
☐ Other: \_\_\_\_\_

10. \* ان میں سے کون سی چیزیں آپ کے پاس یا گھر پر میسر ہیں؟ (ایک سے ذائد کا انتخاب کیا جاسکتا ہے)

Tick all that apply.

- ☐ ٹی وی  
☐ انٹرنیٹ کنکشن  
☐ ریڈیو سیٹ  
☐ اخبار  
☐ موبائل فون  
☐ ان میں سے کوئی نہیں

11. \* آپ ٹیلی وژن کتنی باقاعدگی سے دیکھتے ہیں؟ (کسی ایک کا انتخاب کریں)

Mark only one oval.

- ☐ دن میں کم سے کم ایک بار  
☐ دن میں کئی بار  
☐ ایک ہفتے میں کم سے کم ایک بار  
☐ ایک ہفتے میں کئی بار  
☐ کبھی نہیں

12. آپ انٹرنیٹ کتنی باقاعدگی سے استعمال ہیں؟ (کسی ایک کا انتخاب کریں) \*

Mark only one oval.

- ☐ دن میں کم سے کم ایک بار
- ☐ دن میں کئی بار
- ☐ ایک ہفتے میں کم سے کم ایک بار
- ☐ ایک ہفتے میں کئی بار
- ☐ کبھی نہیں

13. آپ ریڈیو کتنی باقاعدگی سے سنتے ہیں؟ (کسی ایک کا انتخاب کریں) \*

Mark only one oval.

- ☐ دن میں کم سے کم ایک بار
- ☐ دن میں کئی بار
- ☐ ایک ہفتے میں کم سے کم ایک بار
- ☐ ایک ہفتے میں کئی بار
- ☐ کبھی نہیں

14. آپ اخبار کتنی باقاعدگی سے پڑھتے ہیں؟ (کسی ایک کا انتخاب کریں) \*

Mark only one oval.

- ☐ دن میں کم سے کم ایک بار
- ☐ دن میں کئی بار
- ☐ ایک ہفتے میں کم سے کم ایک بار
- ☐ ایک ہفتے میں کئی بار
- ☐ کبھی نہیں

15. \*آپ کون سے سوشل میڈیا پلیٹ فارمز استعمال کرتے ہیں؟ (ایک سے زائد کا انتخاب کیا جاسکتا ہے)

*Tick all that apply.*

- ☐ فیس بک  
☐ ٹویٹر  
☐ یوٹیوب  
☐ واٹس ایپ  
☐ انسٹاگرام  
☐ ٹک ٹاک  
☐ سنیپ چیٹ  
☐ سوشل میڈیا میرے استعمال میں نہیں  
☐ Other: \_\_\_\_\_

16. \*انٹرنیٹ تک رسائی کیلئے آپ کون سے آلات استعمال کرتے ہیں؟ (ایک سے زائد کا بھی انتخاب کیا جاسکتا ہے)

*Tick all that apply.*

- ☐ سمارٹ فون  
☐ لیپ ٹاپ  
☐ ڈیسک ٹاپ کمپیوٹر  
☐ ٹیبلیٹ  
☐ میرے پاس انٹرنیٹ تک رسائی نہیں ہے  
☐ Other: \_\_\_\_\_

17. \* کیا آپ میڈیا پر اعتماد کرتے ہیں؟ (ایک کا انتخاب کریں)

Mark only one oval.

☐ ہاں

☐ نہیں

☐ شائد

☐ پتہ نہیں

18. \* کیا آپ سمجھتے ہیں کہ میڈیا بے جا طور پر جانب دار ہے؟ (ایک کا انتخاب کریں)

Mark only one oval.

☐ ہاں

☐ نہیں

☐ شائد

☐ پتہ نہیں

19. \* کیا آپ سمجھتے ہیں کہ میڈیا آپ کو آپ کے کام کی معلومات فراہم کرتا ہے؟ (ایک کا انتخاب کریں)

Mark only one oval.

☐ ہاں

☐ نہیں

☐ شائد

☐ پتہ نہیں

20. \* کیا میڈیا آپ کی مذہبی برادری کو خاص طور پر منفی انداز میں پیش کرتا ہے؟ (ایک کا انتخاب کریں)

Mark only one oval.

- ☐ ہاں
- ☐ نہیں
- ☐ بعض اوقات
- ☐ اکثر اوقات
- ☐ ہمیشہ
- ☐ پتہ نہیں

21. \* کیا میڈیا آپ کی مذہبی برادری کے مفادات کو مناسب انداز میں پیش کرتا ہے؟ (ایک کا انتخاب کریں)

Mark only one oval.

- ☐ ہاں
- ☐ نہیں
- ☐ بعض اوقات
- ☐ اکثر اوقات
- ☐ ہمیشہ
- ☐ پتہ نہیں

سیکشن سی: آپ کی اطلاعات اور معلومات کی ضروریات

22. \* عام طور پر آپ میڈیا پر کن موضوعات پر معلومات حاصل کرتے ہیں؟  
(ایک سے ڈاؤنڈ کا بھی انتخاب کیا جاسکتا ہے)

Tick all that apply.

- ☐ خبریں اور حالات حاضرہ  
☐ اپنی مذہبی برادری سے متعلق خبریں  
☐ کھیل و تفریح  
☐ رائے یا بلاگ وغیرہ  
☐ Other: \_\_\_\_\_

23. \* آپ کو کس قسم کی معلومات کی تلاش ہے؟ (ایک سے ڈاؤنڈ کا بھی  
انتخاب کیا جاسکتا ہے)

Tick all that apply.

- ☐ آپ کی مذہبی برادری سے متعلق کوریج  
☐ روزگار کے مواقع سے متعلق خبریں اور معلومات  
☐ اپنا کاروبار اور کمائی سے متعلق رہنمائی  
☐ سماجی تعاون اور فلاح و بہبود کے مواقع (مثال کے طور پر بینظیر انکم سپورٹ پروگرام، دیگر حکومتی  
گرانٹس، مالیاتی تعاون پروگرام، وغیرہ)  
☐ قانونی اور انتظامی تعاون (مثال کے طور پر سرکاری دستاویزات، پنشن، کمپیوٹر انڈرڈ شناختی کارڈ وغیرہ  
کا اجرا وغیرہ)  
☐ Other: \_\_\_\_\_

24. \* آپ اپنی مذہبی برادری کے ارکان کی کسی ڈیجیٹل میڈیا پلیٹ فارم کو  
فالو کرتے ہیں؟ اگر ہاں تو اس کا نام بتائیں۔

\_\_\_\_\_





# Institute for Research, Advocacy and Development (IRADA)

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Institute for Research, Advocacy, and Development (IRADA), is an independent social enterprise aimed at catalyzing participatory reforms and development through innovative research, proactive policy strategies, and vigorous capacity-building initiatives. Registered as a company limited by shares with the Securities and Exchange Commission of Pakistan (SECP), the organization endeavors to promote inclusivity and pluralism, governance and information, freedom of expression and media development, and the rule of law and access to justice.

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- governance and information through support for right to information, transparency and open government;
- freedom of expression and media development through support for professionalism in media, safety of journalists and enabling laws for free speech;
- rule of law and access to justice through support for fundamental rights and equality before the law.



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