

Pakistan Journal of Society, Education and Language (PJSEL)

Journal Homepage: <https://pjssel.jehanf.com/index.php/journal> ISSN

2521-8123 (Print)
2523-1227 (Online)

The Role of Media in Conversion and Representation of Kalasha Minority Towards Islam

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Original Article

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Keywords

Media, Kalasha, Culture
Conversion, coverage, Image
Representation, Uniqueness

Abstract

This study reveals media role in the presentation of Kalasha ethnic and religious minority and their religious conversion towards Islam living in District Chitral, Khyber-Pakhtunkhwa, Pakistan. This indigenous community encounter problems and challenges in maintaining their separate distinctiveness and preserving their ancient and unique culture. An ethnographic qualitative research method is used for the conduction of this study, and the Interview guide is a tool to collect data from 31 respondents to reach saturation point. Purposive and convenience sampling techniques are used to select respondents from the entire population. Thematic analysis is carried out to draw conclusions. The findings reveal that media is associated with both negative and positive imageries of indigenous Kalasha minority community. However, the negative representation in media overrides the positive one. Media defines culture of Kalasha as traditional, unique and primeval, and it is the only religion and culture that can be found exclusively in Pakistan. These attributes of media make them separate and distinct from others. On the contrary, on the issue of conversion of Kalasha media is silent, which is speedy and rapid in the Kalasha community towards religion Islam. Additionally, Youtubers and social media influencers target culture of Kalasha and defame it by presenting their women as immoral being engaged in the act of prostitution. Besides, such social media influencers propagate the concept of wine, which is allowed in the Kalasha religion but forbidden in Islam.

Introduction

Rapid means of communication technology, growth of tourism, and global trade have shrunk the world into small villages with multi-cultural societies and diverse populations with their value system and ideologies. The majority of the world's countries have a variety of cultures that have transformed into multicultural societies. The question of minorities is not new and crucial for debate in the modern era in diverse and multicultural societies due to various religious, racial, and ethnic minority groups practicing

their rituals and culture. Richard (2002) stated that different nations treat minority groups according to policies designed towards these minorities in the state. Own perception of individuals is important in building perception regarding minority groups. Additionally, the social structure of society is pivotal in building the image of minority groups. Amon (2006) stated that media is an important means of socialization and an important social institution in society. The media's role is important in presenting every group in society based on similarity and equality.

Existing literature emphasizes that the media influences building beliefs, perceptions, and attitudes about others, which cannot be denied because it projects the image of the world to the audience. Ali (2010) Minorities are an indispensable part of society, and mainstream media's role is significant in creating their positive or negative image. Ambreen (2012) elaborated that minorities are putting their efforts into building a positive image of their country and participating in developing state activities. The participatory role of media cannot be ignored in creating the image of a minority community living in the Islamic State under the influence of a major Muslim community. Salim (2006) explains that minority are playing a role in the progress and development of the country and have a lot of achievement towards the success of the state. It is the responsibility of mass media to highlight the positive role of minority groups and portray their positive image.

Kalasha in Historical Context

Jettmar (1961) stated that Kalasha, with an estimated 3000 years of existence, is one of South Asia's unique social and religious communities. Most anthropologists believe that Kalasha is a polytheistic religion, having faith in several deities and Gods, distinct customs, rituals, and culture living in the Hindu-Kush Mountains of Chitral. Lines (2008) explain that Kalasha is believed to be liberal and broad-minded in its approach towards religion. Recently, Kalasha has been practicing monotheistic beliefs by believing in God *Dezau*, a single creator of the universe. Anthropologists who believed that Kalasha were polytheistic believers attributed this change in faith to the outcome of Muslim cultural influence living in the locality with Kalasha for several hundred years.

The origin of Kalasha is debatable, and several perspectives exist about it. Gul (2016) and Trail (1996) claim that the Kalasha are the descendants of Alexander the Great. Rehman (2011) stated that Kalasha traveled from *Tsiyam* (An unknown place in Afghanistan) and settled in the Chitral district. Khan (1980) stated that Kalasha is an indo-Aryan tribe that migrated from central Asia to Chitral.

Conversion of Kalasha

Conversion is an important event in an individual's life that results in new identity formation. Kazmi (2016) mentioned that the influence of Islam modified the living of Kalasha *Kafirs* (nonbelievers in Islam). Similarly, Smith (2017) explains that external influences in the shape of neighboring Muslim communities and Islamic Missionaries endeavored to convert the Kalasha community towards Islam. Din (2014) stated that it is believed that the Indigenous culture and traditional norms of Kalasha are under threat due to technological advancement in the locality. Alongside, modernization and globalization significantly influence the Kalasha minority through social media, which projects baseless and hateful narratives about the Kalasha minority, resulting in discrimination and exclusion of the Kalasha minority. Hussian and Ullah (2019) revealed that Sunni religious scholars and groups are playing a pivotal role in the alteration and modification of Kalasha's identity. Islamic religious scholars from the locality propagate that the Islamic faith is superior through social media platforms. This propagation resulted in the growing trend of Kalasha conversion towards religion Islam and interfaith marriages with Muslims. Bashir (2017) and Schlebusch & Heffelfinger (2018) describe that the erosion of Kalasha's cultural identity is the product of interfaith marriages and conversion to Islam.

A report by Chitral Today (2012) reveals that media is associated with spreading misinformation regarding Kalasha culture. The contents regarding Kalasha culture are fabricating and insulting to the Kalasha religion, traditions, and culture. Such as, on the concept of love and elopement marriages in

Kalasha culture, media reports are stereotypical and lead to misinformation and defamation. Several TV Channels report that Kalasha people marry anyone during *the Joshi* festival, which is a misrepresentation of Kalasha culture. Their marriages are based on love relations after developing an understanding between the couple. Gul (2024) elaborated that print, electronic, and social media, which are modernization products, drastically affect the Kalasha religion and culture. These media platforms explore the Kalasha Valley to the external world and attract tourists to the locality. The role played by media and tourism is influential in the conversion of Kalasha people towards Islam. Many Muslim religious scholars are using mainstream media and social media platforms to invite people from minority groups to the religion Islam. Junaidi (2017) reveals that the media is only highlighting the dance and festival of Kalasha culture and ignores key issues like land occupation by Muslims, the trend of changing names of places in Kalasha, and the lack of security measures for Kalasha graveyard where ornaments and bones of dead bodies have been stolen. Khan, Noreen, and Bukhari (2021) add that print, electronic, and social media play less role in preserving Kalasha culture and ignore important issues of the Kalasha community.

Problem Statement

In the era of modernization and globalization, the role of media must be addressed in shaping public opinion and perceptions. Media is an important pillar of modern society and influential in presenting and exploring realities. Through media, the world is now a global village and information and news reach everywhere across the globe. The active role of media has impacted the economic, political, social, and religious lives of people and communities. Perceptions and beliefs are based on images shown in media. That presents the routine life of people, decision-makers, elites, and statesmen (Hussian, 2012).

This focus of this study is on the Kalasha ethnic and religious minority and the role of media in building image of Kalasha and presenting them to the external world. The Kalasha ethnic minority practices their distinct culture and religion in the Islamic Republic of Pakistan, which is different from the dominant state religion, Islam. The media sets dual standards in presenting Kalasha's ethnic and religious minority group by portraying both negative and positive images of the minority Kalasha community. Media portrays Kalasha as exceptional people with distinct cultures and religions, emphasizing the need to preserve their culture and protect them from internal and external threats. They live with a unique identity. They are one of the oldest and ancient communities with distinct religion only residing in Pakistan and cannot be found elsewhere around the globe except Kalasha Chitral Pakistan. The Kalasha people represent Pakistani's diverse and multicultural aspect and help build its cultural heritage with its traditional and ancient way of living. On the contrary, the media is associated with the negative presentation of the Kalasha minority group by defaming their culture and way of living.

Objectives of the study

1. To investigate the media role in time coverage and image building of Kalasha minority
2. To know the influence of media in conversion of Kalasha minority
3. To explore the impact of community influential and religious scholars while controlling media in issues related to Kalasha minority

Methodology

The ethnographic qualitative research method was utilized to conduct this study. Briggs (2012), Wards (2010), and Maher (2002) stated that the ethnographic research method is highly appreciated in sociological, anthropological, and social sciences research. Ethnography provides groundbreaking insights into different social groups' cultural and social practices. This method provides an in-depth understanding of the social and cultural dynamics of the Kalasha community and how the process of

conversion is experienced and perceived by members of the Kalasha community. Through the ethnographic method, the researcher could observe the Kalasha community in natural settings and participate in some activities. The researcher collected data through observation and an interview guide. Interviews were conducted with both converted and non-converted Kalasha to provide a holistic view of the conversion process among the Kalasha community towards Islam. First-hand information was collected from 31 respondents to reach the saturation point and draw a conclusion. Purposive and convenience sampling techniques were used to select respondents from the population that were accessible and available to the researcher. Data was collected from respondents with knowledge and expertise about the research topic, and pseudonyms were used for confidentiality and privacy.

Data Analysis Method

The thematic analysis developed by Braun and Clarke (2006) was used to analyze data. This method is effective and widely acceptable for qualitative data analysis. This method includes six steps, including familiarity with data; after familiarity, initial codes were generated by the researcher. Based on these codes, the researcher developed sub and major themes by naming and defining them and producing a final report. Braun and Clarke (2006) emphasize that thematic analysis is adaptable, reliable, and suitable for examining social phenomena. This study, which is based on Kalasha minority and their conversion, is religious in nature, and the issue of conversion is sensitive for any community. The researcher used this method because it allowed the researcher and freed him to get a detailed exploration of the conversion process and the explanation and meanings that participants attached to the conversion process. This method enables the researcher to explore the individual stimulation and societal influences in the process of conversion of minority community Kalasha to Religion Islam. Themes that emerged from the analysis process were discussed and interpreted in the existing literature on the identity and religious conversion of the Kalasha minority. Henceforth, these themes reflect the social, cultural, and spiritual factors associated with the Kalasha minority conversion to religion Islam.

Results and Discussion

The findings of this research reveal a comprehensive understanding of the conversion of the Kalasha minority and media role associated with the Kalasha minority conversion to religion Islam. this study explores media role and factors influencing Kalasha minority conversion towards Islam and its impacts on the indigenous identity of the minority Kalasha community. The findings gathered through the interview guide reflect the challenges faced by the Kalasha minority in preserving their culture in this age of digitalization and technological advancement. The findings elaborated on how the media covers, presents, and propagates the image of the Kalasha minority and media role is pivotal in alteration of Kalasha faith and their conversion towards religion Islam.

The Role of Media in Time Coverage of Kalasha Minority

The reason for the decline of religion and culture of Kalasha is their conversion towards Islam. It is hard for the Kalasha to preserve their dying culture in the locality due to speedy conversion to Islam. As 70 percent of the Kalasha have already embraced Islam through scholars and missionaries, both voluntarily and forcefully by Muslim rulers in the past (Bhutto, 2007). The contributors (Kalasha), both non-converted and converted, believed predominantly that mainstream media on the issue of conversion of Kalasha minority is quiet and silent. Channels from media houses have no coverage of the Kalasha minority conversion to evade communal criticism and pressure to gain popularity in the larger society.

"Yes, the media gives less time and does not present our image properly. The media is quiet on the conversion issue of the Kalasha minority. The dominant society pressurizes media to represent issues of minorities" (Jibran Kalash).

Similarly, media role is not satisfactory in providing coverage to issues of the Kalasha minority. The conversion is rapid of the Kalasha minority towards Islam and the passive nature of media regarding this issue is resulting in the creation of questions regarding media freedom and liberty in the locality.

"Yes, the media only highlight us in festival season and ignore us completely in the rest of the years, specifically in issues related to the conversion of Kalasha. The media never talks about conversion issues, which is a fundamental element in the decline of Kalasha culture. Media is feeling pressure from the dominant community to highlight conversion issues of the Kalasha minority" (Uroosa Kalash).

Moreover, it is observed that Kalasha culture is highlighted in media only during festivals to attract while does not address the real-life problems and hardships, for Instance:

"Yes, the media gives less coverage. The media only covers the Kalasha community during festivals, and they completely ignore Kalasha and its problems for the rest of the year. The problems of the Kalasha minority, like quality education, health issues, and steps for the preservation of Kalasha language, are ignored by the media" (Micahel Kalash).

In addition to this, it is believed that feeling fear and pressure from extremist groups, the media is hesitant to highlight minority issues and gives less time or completely ignores minority groups. The extremists believe in the supremacy of dominant religion and faith and threaten media channels for highlighting minority issues. Many reporters and journalists are killed for addressing minority issues, such as

"Media is silent on conversion, and they just give coverage to the Kalasha minority only in festivals, which are just 10 to 12 days in a year. Media groups are afraid of extremist groups because highlighting such issues will result in threats and attacks from extremist groups over these media houses" (Rohail Kalash).

Likewise, participants stated that besides festivals, media ignores Kalasha minority in matters related to the locality development. Kalasha is an isolated valley with unpaved and hazardous roads and fewer employment and commercial opportunities, which makes life in Kalasha harsh and strident.

"Here in Kalasha Valley, they just give coverage to our festivals; besides this, they completely ignore us and our problems, which include infrastructural development in the shape of roads and building industries in the area to provide job opportunities to people," (Ikram Kalash).

However, some respondents negate the idea of less coverage of the Kalasha minority in media. They believe that the media properly covers the Kalasha minority by exploring their culture to the global world and revealing their unique identity.

"Media gives proper time to show the culture of Kalasha to the world. This is why people are visiting this remote" (Aziz Khan).

Similarly, this study reveals that the media highlights Kalasha culture by giving proper time to their lifestyle. The culture of Kalasha is a source of tourism in the region; the media introduces and explores this culture to the global world by praising its indigenous, unique, and traditional outlook.

"Mainstream media gives proper time to minorities. Media presents Kalasha's religion and culture as unique and ancient to the world and attracts people from around the world to visit the valley and observe this distinct and Indigenous culture of Kalasha" (Zulfi Kalash).

Role of Media in Image Building of Kalasha Minority

Media is an important tool of communication and information. It helps build people's perception of an event, culture, or community. Mainstream media role in highlighting the minority Kalasha is not satisfactory. Predominately it is observed and believed that media is associated in presenting both negative and positive image of the Kalasha minority. However, the negative presentation overrides the positive one. On one hand media highlight Kalasha people with ancient and unique culture, and the

community must survive. On the contrary, the media is presenting Kalasha as infidels practicing the Unislamic way of life in the country. Besides this, social media influencers and Youtubers disrespect culture of Kalasha by considering their females immoral and involved in prostitution and illegal sexual relations in the locality.

"Yes, in some cases, the media negatively represents Kalasha, while in other cases, the media shows Kalasha's minority positively. However, some Youtubers present us in a very negative way by saying that Kalasha girls are prostitutes, Kalasha is engaged in illegal sexual relations, and Kalasha is selling their females, who are misconceptions regarding the Kalasha community. Our females are not prostitutes. We have honor and respect, and we advise all others to respect our culture" (Luke Kalash).

Similarly, the media has set dual standards in presenting and exploring the image of the Kalasha minority to the external world. On the one hand, the press praises Kalasha culture as unique and highlights their cultural and religious festivals, which are different and distinctive, to attract people towards Kalasha culture; still, on the contrary, the social media influencers defame Kalasha culture by showing their females engaged in immoral sexual activities to gain familiarity and viewership.

"Media is negative in some cases and positive in others. They called our culture unique and promoted our festivals. Still, on the contrary, Youtubers portray our negative image by showing Kalasha women as vulgar and prostitutes to gain popularity and viewership" (Uroosa Kalash).

Likewise, the media is portraying a positive image of the Kalasha minority only in festivals to the external world by showing that the community is struggling hard to preserve their ancient culture in a distinguished way of life that separates Kalasha from the larger Muslim community in the region. However, most media, specifically youtubers, talk rubbish regarding Kalasha culture, which defames it. These social media influencers spread propaganda regarding Kalasha culture and misguide people for subscriptions and viewership.

"Yes, except for our festivals and cultural uniqueness, the media mainly presents our negative image. Youtubers show that our women are prostitutes and involved in adultery. We are a smaller community and know each other, so there is no chance of such activities in the valley. YouTubers spread this propaganda to enhance their viewers and gain subscribers" (Ikram Kalash).

However, some respondents believed that the Kalasha culture is presented in media only in a undesirable manner and do not agree in any positive picture of the ethnic minority Kalasha in mainstream media. Thus, the spread of negative images and perceptions of Kalasha is evident and observable in mainstream media. The media highlights aspects of Kalasha culture that contradict the Islamic lifestyle. Media hyped the issue of wine, which is not allowed in Islam but permitted in the Kalasha religion, to present Kalasha culture and religion in negative terms. Besides, this media targets Kalasha women by criticizing the ritual of elopement marriage, which is one of the key parts of Kalasha culture, and elopement or runaway marriages are common in the Kalasha community.

"Media spreads negativity regarding Kalasha. The media presents that there is wine, free girls, and girls run away from their homes for marriages with strangers. We do purdah (veiling) but do not cover faces like Muslims" (Tahira Kalash).

Additionally, media is associated with defamation of culture of the Kalasha minority. Social media significantly negatively highlights Kalasha culture and shapes people's perceptions. Youtubers mostly interview young, beautiful girls who lack sufficient knowledge, spread misinformation regarding the Kalasha culture, and guide people in ambiguous manners. These interviews become a source of defamation of Kalasha culture due to less understanding of this immature girl, and people start making fun of Kalasha culture.

"Media is presenting a negative image of minorities. Youtubers spread rumors regarding us and our culture. They interviewed small girls from our culture who did not know enough about Kalasha's faith, and she answered questions mindlessly. Media channels posted these interviews on social media and made fun of us, like in matters of elopement marriages and freedom of Kalasha girls. The media did not present reality. They are doing this to get fame and make their channel run" (Romisa Kalash).

Media Role in Conversion of Kalasha Minority

Role of media is important in the socialization and character-building of individuals, groups, or society. Media plays an influential role in brainwashing and influencing people. It helps build perceptions and shape people's lives. It is believed that media play pivotal role in conversion of minority Kalasha community towards Islam. Media in the locality encouraged Kalasha minority conversion towards Islam by considering conversion to be a precious act towards Islam. The pictures of newly converted persons are posted on social media platforms everywhere to encourage conversion into the dominant Muslim religion. Henceforth, the media highlights that converted people will be rewarded in life by accepting Islam.

"Local media encourages conversion by putting the picture of the newly converted everywhere on social media, and people start congratulating the newly converted" (Zulfi Kalash).

Similarly, Media boosts adaptation to Islam by highlighting the fact that conversion to Islam will result in the enhancement of the Muslim community. The media portrays that conversion to Islam is a good act because Kalasha is living a life that contradicts Islam. The infidel faith will not guarantee Kalasha's success in eternal life.

"Local media encourages conversion to Islam by considering conversion is a good act and enhances the Muslim community. The enhancement of the Muslim community is a worthy task according to Islamic knowledge" (Jawad Kalash).

Likewise, conversion to Islam is appreciated in media and social media platforms by assuming the newly converted person avails *Hidaaya* (Guidance and blessing of God) for accepting Islam. The Islamic faith is the right path to follow, and people start congratulating and posting the newly converted on social media platforms.

"Media encourage conversion and, more specifically, social media where the picture of newly converted will be present everywhere and people are congratulating them for accepting Islam. It is believed that the newly converted person avail Hidaaya from God for accepting Islam" (Luke Kalash).

In addition to this, it is identified that media encourages adaptation to Islam. Media in their program explain the opinion of Islamic missionaries and scholars regarding the major and superior faith, Islam, in the locality to promote conversion. Through the notion of recompences in Islam in life after death. religious scholars and missionaries motivate people towards religion Islam.

"Yes, media encourage conversion by considering it a good act. Media invite religious scholars and missionaries from dominant religions into programs where they address their opinions regarding Islam. These scholars and missionaries explain rewards after life if someone accepts Islam. The rewards are paradise for the newly converted and protection from hell. They explain that all the sins of a newly converted person will be abolished after conversion to Islam" (Romisa Kalash).

In the same way, Mass media is supporting conversion to Islam which is the major religion in the locality. The motive behind encouragement in media is that conversion strengthens the Muslim community and safeguards people from the fire of hell in eternal life. Islam believed in the voluntary conversion of people towards the religion Islam.

"Media encourages conversion and appreciates the newly converted person. A weak Muslim even encourages conversion because everyone knows that human beings are now protected from the fire of hell by accepting Islam. Besides this, conversion increases in the number of Muslims in the locality" (Aziz Khan).

Likewise, respondents explore that media encourage Kalasha minority conversion towards Islam if it is based on the choice and decision of the individual. The voluntary and own-choice conversion is appreciated in mainstream media to motivate and encourage more individuals from minority Kalasha towards Islam. As highlighted by Rafiq Ahmed in these words:

"Media encourage conversion. First, they asked the converted person whether they were forced to accept Islam or they were accepting it by their own choice. The response is their own choice, then they publicize and advertise they converted person to encourage other people from minority towards Islam" (Rafiq Khan)

Role of Community Influential and Religious Scholars in Controlling Media on Kalasha Minority Related Issues

Influential community leaders and religious scholars control and utilize media and social media platforms for their purposes and agendas worldwide. The media is voiceless against the power and authority of these community leaders and religious scholars to provide a clear and unbiased picture of the situation. Religious scholars and community influential roles in controlling matters related to conversion in Kalasha Valley is less influential. Most respondents agree that influential leaders and religious scholars on the issue of conversion do not control and influence media. The local media is free and independent in reporting minority issues and their challenges. However, fewer respondents negate the idea and believe that media is controlled and influenced by these leaders and religious scholars in matters related to conversion. The contradictory opinions explained in the responses will be highlighted and explained to the audience, with arguments presented supporting both ideas. Control and less influential role of religious scholars and community are discussed below:

"Religious scholars and influential from the majority did not control media in matters related to minorities. Such as, the media highlighted the recent incident in Faisalabad, and then the government and security agencies took action over it" (Romisa Kalash).

Similarly, it reveals that Muslim religious scholars and community influentials do not control media in the locality. The rights of minorities are protected in the constitution of the state of Pakistan. Islam believed and addressed the rights of minorities living in Islamic state, and the press is not criticized or controlled for highlighting minority issues and challenges faced by them.

"No, I don't think so. The minorities' rights are protected by state law. Wealthy Muslims and religious scholars did not influence the media. You will even observe religious scholars explain the rights of minorities in the Islamic State. They are human, and religion Islam believes in the dignity of human beings. Minorities are living peacefully in this state and working for the development of the state" (Aziz Khan).

Likewise, it is observed that Kalasha and Muslims live in peaceful relationships in the locality. There are seldom cases of unrest in the locality between two diverse communities. The religious scholars and community are not involved in matters related to the Kalasha minority due to the peaceful relationship between Muslims and Kalasha.

"I do not think so. Because we have never examined any issue in recent times regarding the Muslim and Kalasha minorities. We are living in a friendly relationship with each other. Muslim religious scholars and influential are not involved in controlling media in issues related to minorities" (Saeed Kalash).

Thus, it is observed that the media regularly highlights Kalasha cultural festivals without confrontation from influential Muslim and religious scholars. If religious scholars and the community controlled the press, it would not be possible for the media to highlight and report such events.

"I don't think so. Media is free and independent. The media is positively highlighting Kalasha culture and advertising the festivals of the Kalasha community to attract tourists to the locality. If the media were controlled by religious scholars and influential in the locality, then it would not be possible for media to report and highlight the festivals of the Kalasha community" (Abdul Haleem).

However, some respondents disagree with the opinion that media is not controlled by influential and religious scholars in the locality. These participants believed that media is controlled by religious scholars and community influence from the Muslim community to avoid criticism of the external world regarding discrimination against the Kalasha minority. Henceforth, by controlling media, the voice of the minority is suppressed and not presented in mainstream media.

"Yes, influential community members and religious scholars from the Muslim community control media in issues related to minority groups. If they let media free, then people will listen to our voice across the globe and will be aware of our problems" (Michel Kalash).

Similarly, it is believed that Islamic state media is controlled by influential community and religious scholars on topics related to minorities. It is to take away the eye and attention of international community from minority issues and challenges. It is believed that if the media highlights minority issues properly, then the government and state would face criticism for minority rights and policies globally.

"Yes, religious scholars and community influence from major groups control media in issues related to minorities. They are doing this to take the eye of the world away from minority issues," (Shahzed Kalash).

Likewise, the control of media by community influentials and religious scholars from influential Muslim community is based on the fact of presenting the positive image of the state to the external world. If the media is left free to highlight minority issues, then the state and its policies will be criticized for minority issues and conversion.

"Maybe religious scholars and community influential are controlling media in minority-related issues. They know if minorities use media as a platform, their voice will be heard by the world and attract the International community's attraction. After that, the government may face criticism for certain policies related to minorities, including the debate on the conversion of minorities in the Islamic state" (Ikram Kalash).

Conclusion

In sum, this study leads to the fact and theory formation that the role of media is most likely and predominantly negative regarding their cultural, religious, and traditional context. The most dominant and puzzling negativity is spread through media in the "Questioning of Kalasha's Women character and serenity," which is associated with vulgarity, prostitution, and immorality. In addition, the concept of wine is also hyped in media, proving the culture to have negative perceptions about the community. On the contrary, the grounded beliefs deny all these allegations and strongly condemn such adverse propagation of the culture in the name of vulgarity and anti-Islamic practices.

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