

STAYING INFORMED: AFGHAN DIASPORA'S SOURCES OF NEWS IN PESHAWARAhmad Jamil¹, Dr. Bakht Zaman^{*2}**Original Article**

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ABSTRACT

This research looked at the Afghan diaspora in Peshawar: The gratification of their information needs about Afghanistan. The study's objective is to identify sources of information they access about Afghanistan, the perception the diaspora gets about their homeland, and understand actual problems in Afghanistan, which are broadcasted to the Afghan diaspora. The study aimed to draw broader themes of information the Afghan diaspora use to get from multiple sources, analyzed the contents of information, and found the perception they usually bring about their homeland after consuming content of the channels they use to rely on. The data has been collected from 100 respondents living in different parts of Peshawar. While using both qualitative and quantitative methodologies, the researchers have analyzed the contents of the data collected through questionnaires. The research concluded that the Afghan diasporas living in Peshawar get news and information from different sources readily available. They acquire this news through TV channels, Radio stations, newspapers, magazines, social media, and human sources. They sometimes get fake news about their homeland and the Taliban, especially after the regime change in August 2021. The study found that the content producers are especially interested in selling their content instead of giving authentic information and providing an impression that the information needs of the diaspora are gratified.

Keywords: Afghan Diaspora, Afghanistan, Gratification, Information, Perception

INTRODUCTION

Afghan diasporas have lived in Peshawar, the provincial capital of Khyber Pakhtunkhwa, which shares a long border with Afghanistan, for over 40 years. The entire Peshawar district and its suburbs were the most important centres for Afghan refugees after they migrated to Pakistan for settlement. The city still has the importance of housing millions of refugees. Besides geographical and historical reasons, the most critical aspect of housing the migrants was Peshawar's socio-cultural similarity with many Afghanistan provinces that motivated the Afghan Diaspora to live there. Peshawar is a well-known Pashtuns culture city, and that is near the border which separates Pakistan and Afghanistan at Torkham through district Khyber. This border has always remained a bone of contention between the two countries, Pakistan and Afghanistan (UNHCR, 2006). The arrival of Afghan refugees to Pakistan and their permanent residence has affected Pakistan's financial, cultural, governance, and development. Currently, nearly one and a half million Afghans are registered in Pakistan. And the number is increasing due to the recent takeover by the Taliban in August 2021 (UNHCR, 2021).

The Diaspora everywhere is always concerned about their homeland, and the case of Afghan refugees living in Peshawar is also not different. They also desire to remain in touch with the affairs of Afghanistan, no matter how far they live. Resultantly, they try to utilize every forum that can give them updated information (Ray, 2003). Therefore, Afghan diasporas need to know about their country, as they want to get the information on time. Afghan diasporas want to get transparent, authentic, and updated news about Afghanistan, so they need to have Media and Media channels for this purpose.

Afghans: Pashtuns or Afghans are a well-known ethnic group in the world; a lot of research and writings have been cut; the word "Pashtun" is more ancient than the word "Afghan," and Pashtuns are the Aryans who appeared in Balkh, and the sides moved to different areas. In addition to their homeland Afghanistan, Afghans live in Pakistan, Iran, the United States, India, China, Germany, and dozens of other countries where they are engaged in education and self-employment (Baser, 2018). Patan, Afghan or Pashtun is a comprehensive and inclusive character connected to different races in light of their customs and traditions (Preshan Khatak, 2011). The word "Afghan" applies to anyone who belongs to Afghanistan; according to the Afghan constitution, we can call them Afghans. The Afghan name became so entrenched, consolidating, and representing that all the country's inhabitants accepted it in this sense and registered the elected representatives in the constitution (Kakar, 2010).

All Afghans are called Afghans based on the Constitution of Afghanistan. It is an inseparable unit in the heart of Asia under the most historical, cultural, and social conditions. Huntsung, like Naqsh-e-Rustam, mentions some people on the Mount of Solomon as "A-P-Gan." These words (aswaghan, ab gain, apakan, and apgan) are very close to the word Afghan, and the root of these words may also be an Armenian word (aughan). From this, it may be surmised that among the officials of the first Shahpur, some people named after this word (Afghan-Abgan-Afghan) were probably given to them because of their mountainous terrain (Tegai, 2007).

The word (Afghan) is 1,700 years old in the light of historical documents, evidence, and documents and has national authenticity. Some inside and outside Afghanistan think that the names originated in the 18th century after the restoration of the Afghan state by Ahmad Shah Abdali, and our fellow citizens who are unaware of the historical events always ask whether these names are ancient history or otherwise. The name Afghan, as far as it is known, has long roots in history, and a group of people of the same name lived in the area between the two major rivers, the Helmand and the Indus (Ab Habibi, 1964). Ferdowsi's Shahnameh also twice mentions the name "Avagan", who was one of the generals of Faraidon (Ab Habibi, 1954).

Peshawar: Peshawar, the provincial capital of Khyber Pakhtunkhwa, is one of Pakistan's famous cities located in the northwest of Pakistan. As an ancient trading centre, Peshawar is also known as Purusha pure; the city was a target for invaders of the Indian subcontinent because of its strategic location near the Khyber Pass. In the early 19th century, Peshawar came under the control of the Sikhs, and in 1849 it was captured by the British. The total area of the city is 2257 km₂ (871,4 mil). Its total population in 2016 was 3255254. It is called a commercial and work market for the tribal people of Pakistan and Afghanistan. Peshawar literally means the High Fort in Persian and is known as Peshawar (Land of the professional people) in Pashto (Bakhtiar, 2020).

UNIVERSE OF THE STUDY

The Afghans living in Peshawar are associated with different businesses like having shops, transports, tailoring, labouring or any contractual job that helps them earn an amount that is enough to feed their families. The data has been collected from Afghans living in different areas, which according to the UNHCR Report, 2021 are considered centres for the diaspora. These areas include Hayat Abad, Taj Abad, Afghan Colony, Board Bazar and other parts of the provincial capital.

STATEMENT OF THE PROBLEM

Diaspora anywhere in the world always need information regarding their homeland through reliable sources of information; Afghan refugees living in Pakistan are no exception. The researchers intended to know about those sources that the Afghan Diaspora in Peshawar access for news regarding Afghanistan. It has always been difficult for them to verify those news items and check their authenticity. Resultantly, they are provided with information that helps them draw a picture of their homeland and its residents. The researchers envisioned examining and checking an assumption or hypothesis that most sources are not credible. Sometimes, these sources broadcast fake news, creating a problem for Afghan Diaspora and agonizing them more about their homeland and families living there.

Moreover, Afghan refugees living in Peshawar do not receive news and information on time, and sometimes an issue becomes outdated or expires before they get the news. During the Covid-19 lockdown, when the Torkham border was closed, people did not have information and were trying to reach the crossing point. Resultantly they got trapped in crowds and could not maintain the SOPs in practice during the pandemic. The tension could have been avoided if correct and timely information had been provided to people. The social media and foreign media outlets, which provide information about Afghanistan, portray a terrible picture of the country, creating a problem for Afghans living in Peshawar who are already worried about Afghanistan.

RESEARCH QUESTIONS

1. What type of information the Afghan diaspora get from the sources available to them?
2. What perception do they have about their homeland based on this information?

OBJECTIVES OF THE STUDY

1. To analyze the contents of information the Afghan Diaspora get from various sources.
2. To draw broader themes of information, they use to get from multiple sources.
3. To know what are the actual problems in Afghanistan and how the Diaspora perceives them?

LITERATURE REVIEW

The primary purpose of the literature review is to provide a review of writings on the given topic to establish the researchers' position in the existing field of knowledge on the topic being investigated. The resident nationals of Afghanistan are called Afghans and are historically known as "A-P-Gan, Aswaghan, Ab Gain, Apakan and Apgan. Some researchers claim that these words are close to an American word 'Aughan', which can be considered a root for the word 'Afghan'. The researchers tried to find roots for this very word to determine their status as an Afghan Diaspora. Afghans living in any part of the world are known as Afghan Diaspora, so this research deals with them in connection with their information needs about Afghanistan (Tegai, 2007).

Pashtuns, or Afghans, are a well-known ethnic group in the world, and researches reveal that the word "Pashtun" is more ancient than the word "Afghan", and Pashtuns are the Aryans who appeared in Balkh, and the sides moved to different areas. In addition to their homeland Afghanistan, these Pashtuns live in Pakistan, Iran, the United States, India, China, Germany and dozens of other countries where they are engaged in education and self-employment. They are always eager to know about the latest happenings back in their homeland because the country has been in trouble for decades (Baser, 2018). Patan, Afghan or Pashtun is a comprehensive and inclusive character connected to different races in light of their customs and traditions (Preshan Khatak, 2011). The word "Afghan" also applies to anyone who belongs to Afghanistan, and according to the Afghan constitution, one can call them Afghans. The Afghan name became so entrenched, consolidating and representative that all the country's inhabitants accepted it in this sense and registered the elected representatives in the constitution, and this is the reason the researchers have chosen the term Afghan Diaspora for this study (Kakar, 2010).

Afghan refugees make up 17% of the world's refugees. Most of them are living in Turkey, Pakistan and Iran. There are more than 68 million refugees worldwide, with Afghanistan having the most significant number after Syria. Iran and Pakistan jointly host 95% of Afghan refugees worldwide. More than 50% of Afghan refugees are under 18 years old. Half of Afghanistan's population are either immigrants or have experienced migration, and a substantial number live in Peshawar, the provincial capital of Khyber Pakhtunkhwa, where the study has been conducted (Munir, 2021).

AFGHAN DIASPORAS IN PAKISTAN

Millions of Afghans were compelled to evacuate and settle in nearby nations, particularly Pakistan, following the Soviet Union's conquest of Afghanistan in 1979. A small percentage of Pakistan's population today consists of Afghan refugees who opted to stay there rather than go back to their native country Afghanistan. According to the UNHCR (2021), more than 2.8 million Afghans live in Pakistan, mainly in Khyber Pakhtunkhwa, the northwestern province.

THEORETICAL FRAMEWORK

The study is based on the uses and gratification theory of mass communication, which is an audience-centred approach that says why people select certain media content and leave the other, as it gratifies their needs. It assumes that audience members are not passive media consumers; instead, they have power over the media, which can be exercised by actively responding to any content aired or published for them (Servine & Tankard, 1997). The theory in this study gives the audience an option of news items regarding Afghanistan, and they can choose any media outlet or social media forum which gratifies their information needs regarding Afghanistan. It also deals with their socio-psychological communication protocols. It emphasizes on a larger scale how people respond to the content of their interest, especially about their homeland, which they live far away from (Turner, Lynn H, 2007). While applying the UGT approach, the study examines what type of information the Afghan Diaspora in Peshawar are interested in and creates a perception of their country based on information shared on various forums.

METHODOLOGY

The study is dominantly based on quantitative media research methodology, as it deals with numerical and non-numerical data. The quantitative part addresses the number of respondents and their choice for selection of a media house as well as content, while the the themes drawn from their responses have been analyzed qualitatively, but mainly based on the quantity. The data was collected through a questionnaire survey from 100 Afghans living in different areas of the provincial capital, Peshawar. These areas include Hayat Abad, Taj Abad, Afghan Colony, Board Bazar and some other parts of Peshawar, where according to the UNHCR, most of the migrants live.

The researchers have used a quantitative research methodology; and in the quantitative part of the research, the researchers have described, inferred, and resolved problems using numbers regarding sources of information and their contents.

Based on the available information collected through questionnaires, the researchers have analyzed the contents of the information while using the thematic approach to determine the data's quality. It helped the researcher to identify some broader sub-themes from the information that Afghan diasporas usually get through multiple sources available to them in Peshawar.

ANALYSIS

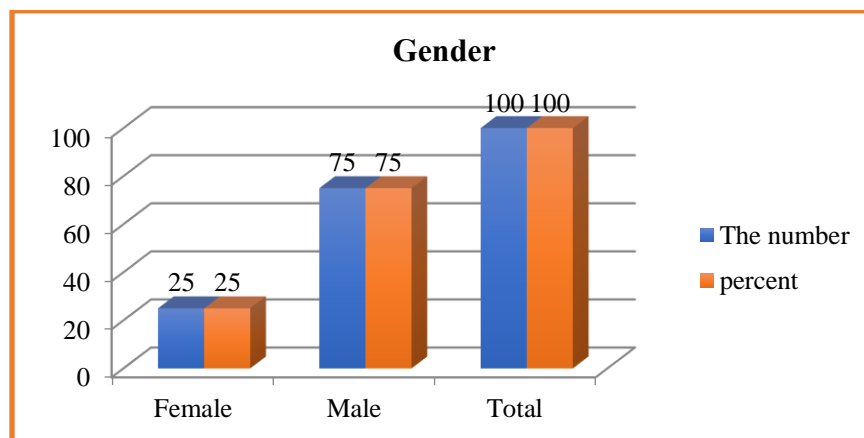
The researchers used a survey method for data collection, and responses were gathered through questionnaires from 100 Afghans living in various parts of Peshawar. The respondents were selected through a random sampling technique. The data was examined while using the approach of thematic analysis, as a support to the quantitative data. This has helped the researcher identify some broader sub-themes of content that Afghan diasporas usually get through multiple sources available to them in Peshawar.

Interpretation of the Data

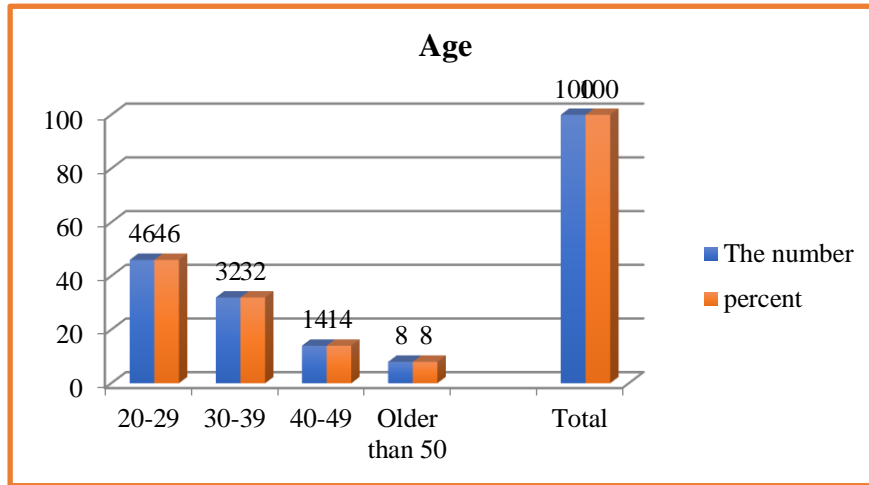
Tables:

Gender:

The respondents werer both male and female, with the radion 75 and 25 respectively

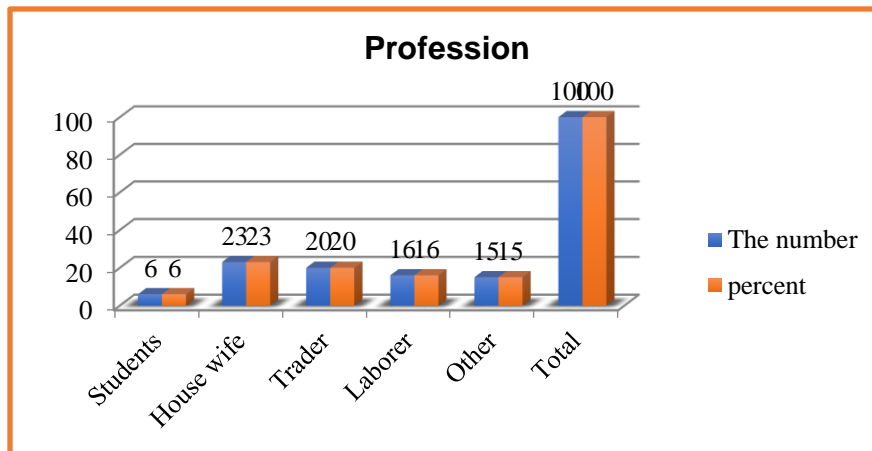


Age: Out of 100 respondents, 46 were between 20-29 years of age, 32 people were between 30-39 years, 14 respondents were between the age of 40-49 years, and eight people were older than 50 years of age.



Profession:

The professionwise breakup of respondents shows that six students filled out the questionnaires, 23 housewives, 20 traders, 20 Shopkeepers, 16 labourers and 15 other people with different professions, responded to researchers.



Area of Residence:

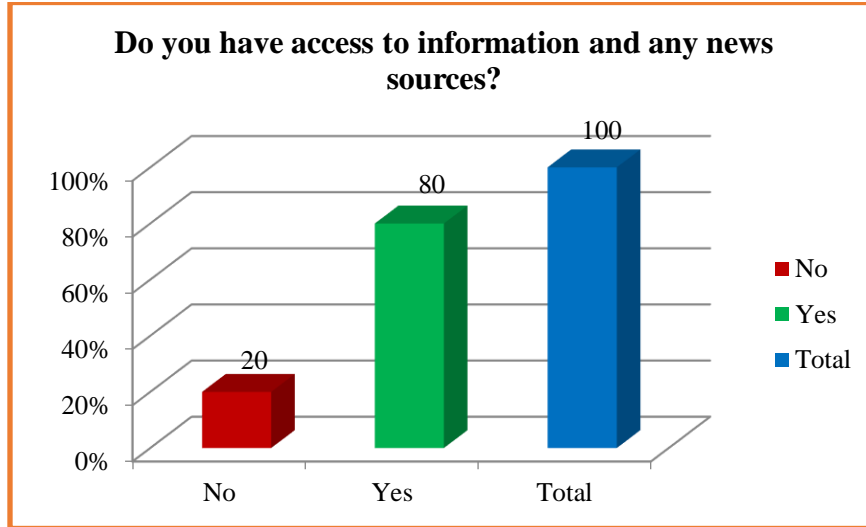
The respondents belong to various localities, out of which 20 were residents of Board Bazar, 20 each were from Taj Abad, Afghan Colony, Hayat Abad and some other areas

Education:

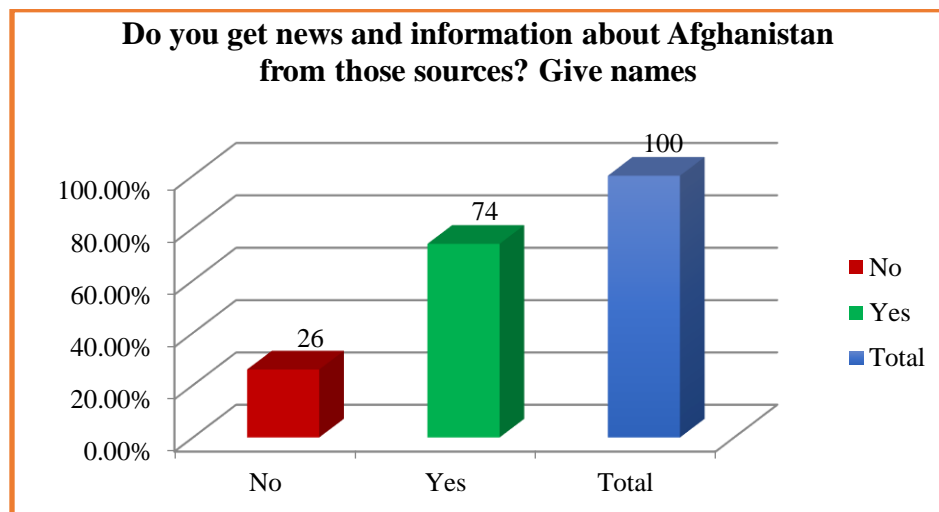
About the education qualification of respondents, 36 did not study at all; 20 persons had primary education, 22 persons had bachelor degree, 16 had BS, and the rest six persons have studied up to MS level.

Question 1: Do you have access to Information and any news sources?

In response to this question, 80 persons who are, 80 % of the respondents said that they have access to information from any news sources, but 20 persons (20% of them) were of the view that they do not have access to any source of Information regarding Afghanistan.

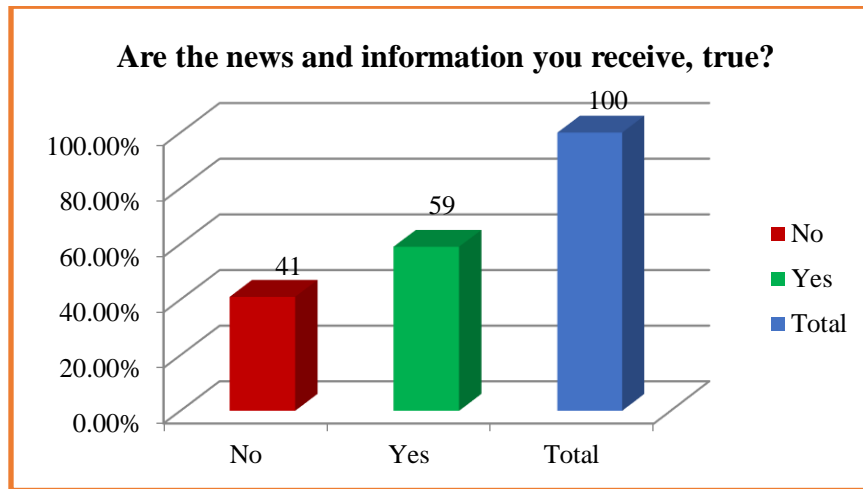
**Question 2:** Do you get news and Information about Afghanistan from mentioned sources? Give names.

In response to this question, 74 persons (74 %) responded that they get news and Information about Afghanistan from given sources, but 26 persons (26 per cent) said that they do not get any information.



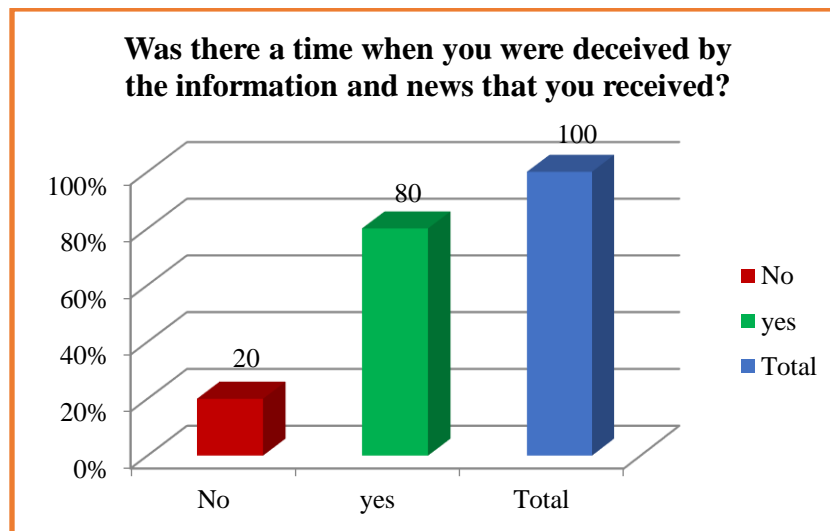
Question 3: Are the news and information you receive true?

Fifty-nine persons (59 %) responded that the news and information they receive are true, but 41 said that the information is not true.



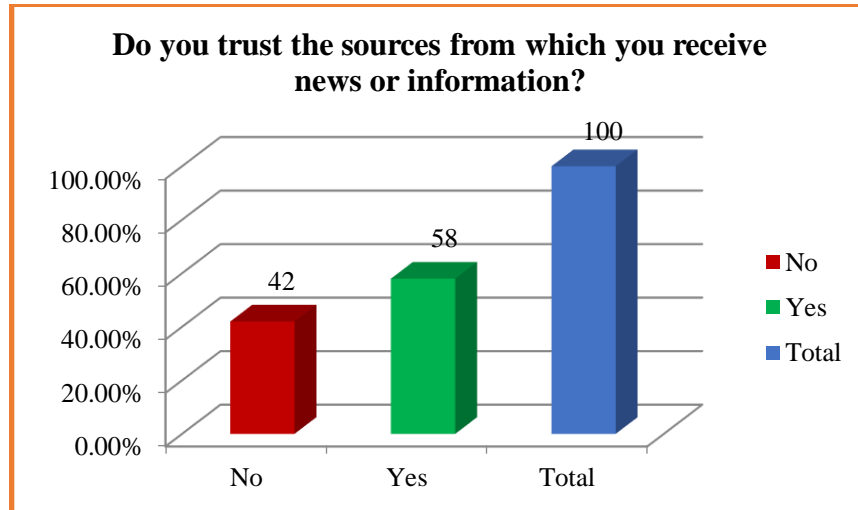
Question 4: Was there a time when you were deceived by the information and news that you received?

80 persons answered that there was a time when they were deceived by the Information and news that they received, but 20 that they have not been deceived.

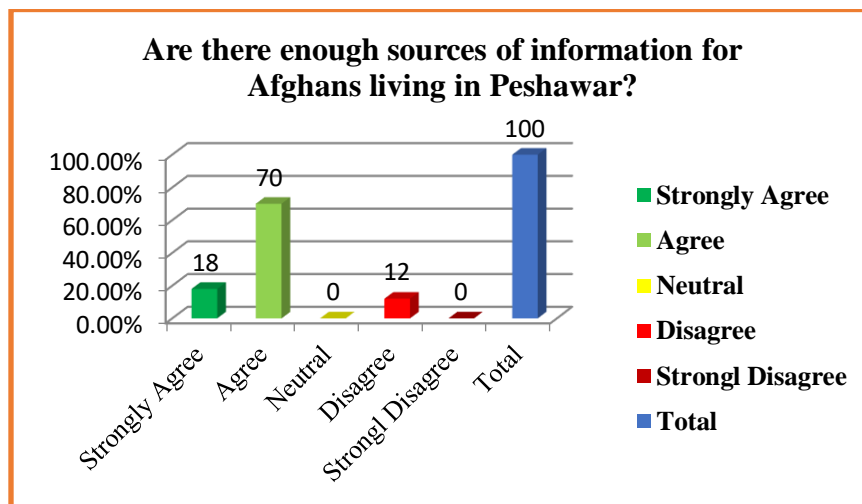


Question 5: Do you trust the sources from which you receive news or information?

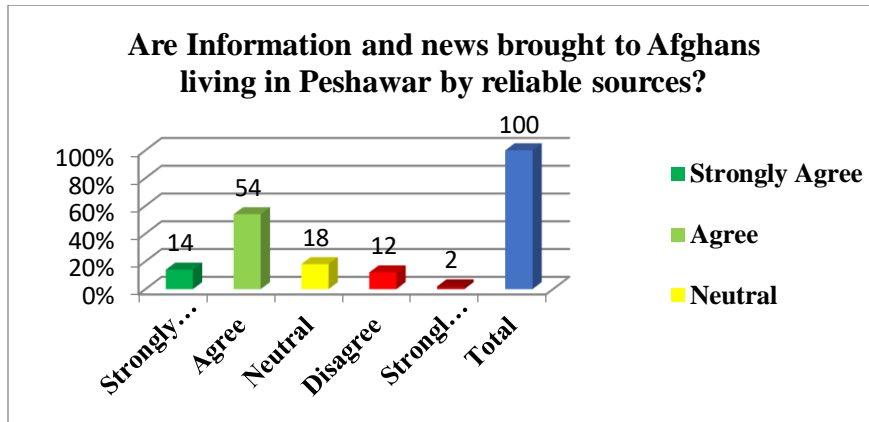
In response to this question, 42 persons said that they do not trust the sources from which they receive news and information, but 58 persons said that they have trust in news and information sources.



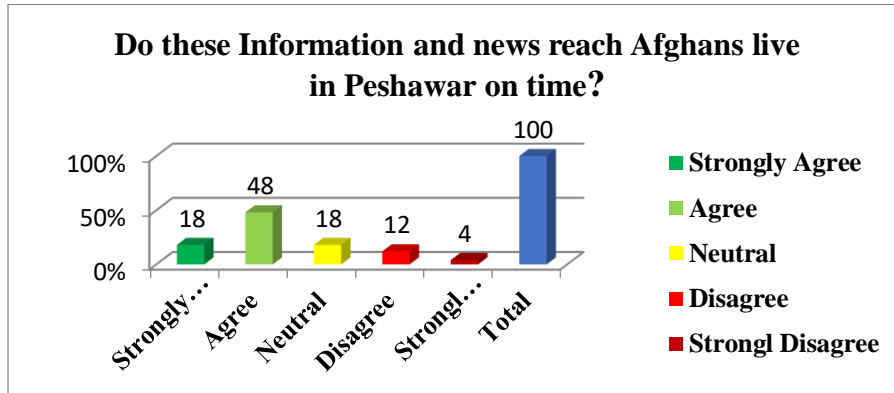
When the respondents were asked that are there enough sources of Information available to Afghans living in Peshawar? 18 persons (18%) strongly agreed about that Afghan Diasporas have enough news and information sources; also, 70 persons (70 %) agree, and 12 persons (12%) don't agree in this case.



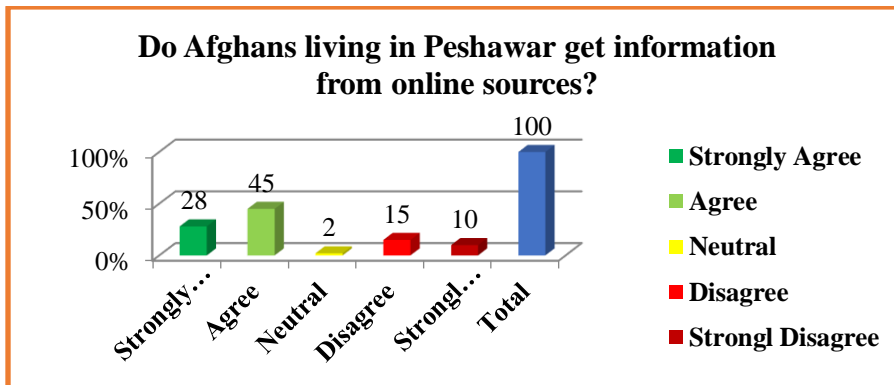
About the reliability of sources, 14 persons (14%) strongly agreed to the reliability of sources, 54 persons (54%) agreed, 18 persons (18%) were neutral, 12 persons (12%) disagreed and 2 persons (2%) strongly disagreed.



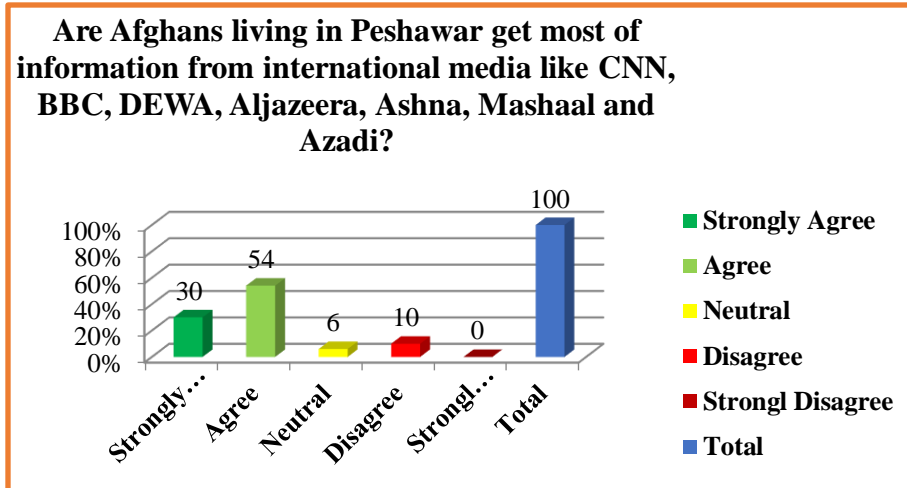
When asked that do this information reach Afghan diaspora well in time? Eighteen persons (18%) strongly agreed that they get the news and information in time, 48 persons (48 %) agreed, 18 persons (18%) were neutral, 12 persons (12%) disagreed and 4 persons (4%) strongly disagreed, that information reach them timely.



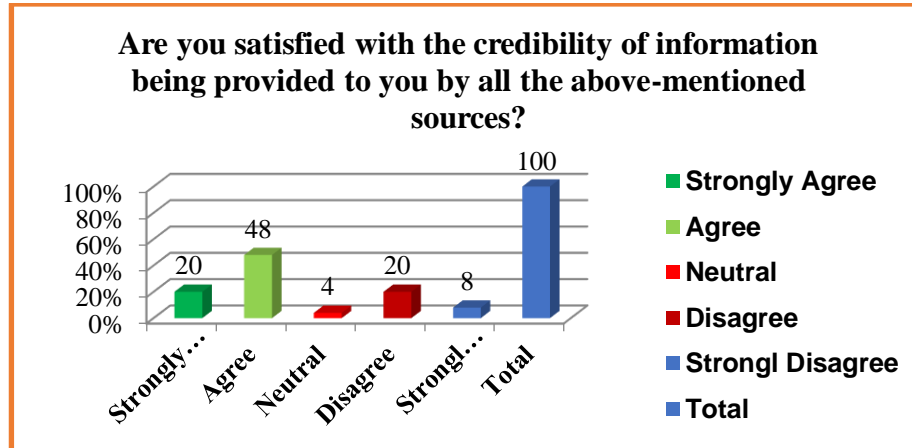
The data says that they get the news and information from online media too, 28 persons (28%) strongly agree, 45 persons (45%) agree, 2 persons (2%) are neutral, 15 persons (15%) disagree and 10 persons (10%) strongly disagree in this case.



To a question that do Afghans living in Peshawar getting most of the information from international media like CNN, BBC, DEWA, Aljazeera, Ashna, Mashaal and Azadi? The responses reveal that thirty persons (30%) strongly agree, 54 persons (54%) agree, six persons (6%) are neutral, and ten persons (10%) disagree.



When asked, "Are you satisfied with the credibility of the information provided by all the above-mentioned sources? Twenty persons (20%) strongly agree, 48 persons (48%) agree, four persons (4%) are neutral, 20 persons (20%) disagree, and eight persons (8%) strongly disagree



FINDINGS

Afghans living in Peshawar use the following sources to get news and information: Afghans living in Peshawar receive news and information from radio and television. They use Afghan TVs and Radios by using software and dish antenna; they also get the news from CNN, BBC, DEWA, Aljazeera, Ashna, Mashaal and Azadi too. They receive news and information from print media like the Shahadat newspaper and UNHCR Magazine.

Afghan diasporas get the news and information from social media such as Facebook, Twitter and WhatsApp groups; they receive news from Torkham news on Facebook and Twitter and those WhatsApp groups made by diasporas leaders.

The Afghan Consulate in Peshawar is the official source of news and information, providing information to Afghan refugees through Facebook and other media.

UNHCR is a helpful source of news and Information for Afghans living in Peshawar. Afghans living in Peshawar get news and information from their family members, Afghan leaders and also from Afghan associations. Many people in this group are not educated or do not have access to the media, so they often receive fake news or outdated news.

News and information received from Afghan TV and Radios CNN, BBC, DEWA, Aljazeera, Ashna, Mashaal and Azadi, UNHCR, Afghan Consulate, official persons and social media are mostly accurate, but the rest of them are not accurate.

News and information received from UNHCR, CNN, BBC, Aljazeera, Ashna, Mashaal, Azadi, the consulate and some afghan TVs and radios are mostly impartial. However, some afghan media, persons, and other sources sometimes aren't impartial.

Afghans in Peshawar have Facebook groups, Facebook pages and WhatsApp groups, they get the news and information from these media, but sometimes they don't get real and quick news.

Afghan diasporas get the news and Information about Afghanistan from Pakistani TVs and radios and from CNN, BBC, DEWA, Aljazeera, Ashna, Mashaal and Azadi.

Afghan women who live in Peshawar are mostly not formally educated, also they do not have access to mobile phones and other media, so they do not get news and information on time. They are informed by their sons, husbands or other family members, which causes the delay of news and information, sometimes it happens that they are given lies instead of real news and information.

Afghan refugees in Peshawar get news about economics, politics and culture, they get this information and news through Afghan and Pakistani Radio and TV channels and CNN, BBC, DEWA, Aljazeera, Ashna, Mashaal and Azadi.

They get social and cultural news and information from social Media, especially from Facebook, Twitter and WhatsApp groups. By social news they get any news about social events, gathering, sports activities and especially news related to weddings, customs and other celebration like eid, now roz, and annual days related to their culture and families.

Afghan Diasporas get news and information about the Taliban and their activities in Afghanistan by the mentioned TVs and Radios, also they can get this type of information and news from social Media such as Facebook and Twitter. They are interested in news about Torkham, because this directly affects their movements, business and trades.

DISCUSSION

Afghan refugees make up 17% of the world's refugees. Most of them are living in Turkey, Pakistan and Iran. There are more than 68 million refugees in the world, with Afghanistan having the largest number of refugees after Syria. Iran and Pakistan jointly host 95% of Afghan refugees worldwide. More than 50% of Afghan refugees are under 18 years old. Half of Afghanistan's population are either immigrants or have experienced migration. (M Munir,2021)

After the occupation of Afghanistan by the Soviet Union in 1979 and the ensuing civil war, millions of Afghans were forced to flee and live in neighbouring countries, including Pakistan. Afghan refugees, who now make up about one per cent of Pakistan's population, prefer to stay in the country, refusing to return home. Afghan diasporas have been living in Peshawar, the provincial capital of Khyber Pakhtunkhwa which shares a long border with Afghanistan, for more than 40 years. Peshawar is a well-known Pashtuns culture city near the border, separating Pakistan and Afghanistan at Torkham. This border has always been a contention between the two countries (UNHCR, 2006).

Afghan diasporas in Peshawar get information and news in deferent ways; they get their need-based information and news from different channels, such as radio, television, newspapers, online media, social media, humans, UNHCR and the Afghan consulate in Peshawar.

Afghan diaspora living in Peshawar get the social news and information from human and social media (Facebook, twitter and WhatsApp groups), by using of these sources sometime they get false and fake news and information, in this case they face lots of problem spicily they get worst and fake news about torkham border and about the Islamic Imarat of Taliban. News and Information about Torkham Border and about Afghan societies' in Peshawar are also important to Afghan Diasporas, so they get these types of news and Information from WhatsApp groups, their leaders, Afghan consulate, UNHCR and human sources.in this case they get some fake news and wrong information from unofficial sources.

Afghan are living in Afghan Colony, Hayatabad, Board Bazar, Taj Abad and other parts of Peshawar they work in a deferent field here in Peshawar so they need every kind of information and news. Literate and illiterate afghans are part of society in Peshawar, educated are access to news sources, Illiterate Afghans living in Peshawar get news and information from their family members, Afghan leaders and also from Afghan associations, because they have not enough accessibility to media and technology. In this information area they have not get real and on time news, therefore they have problems and they also have not good perception and picture from Afghanistan.

Afghan refugees can get news and information from different types of media, they have Facebook groups, Facebook pages and WhatsApp groups, but sometimes they don't get real and quick news from these sources. Us it mentioned that Afghan diasporas have accuse to Online radios and televisions, which broadcast Afghan media through special software, this is an effective way to inform Afghan refugees about the situation in Afghanistan. Two official sources are the Afghan Consulate and UNHCR in Peshawar provides news and Information to Afghans living in Peshawar through magazines, social media, newsletters and newspapers.

Afghan diasporas also get the news and Information about Afghanistan from Pakistani TVS and radios and from CNN, BBC, DEWA, Aljazeera, Ashna, Mashaal and Azadi, this way is very effective and useful because these types of media can't broadcast false and fake news and information.

They get news and information by their National languages Pashto and Dari, but they don't access enough sources, the huge number of sources are broadcasting in English and Urdu, the new comer and Illiterate Afghan can't understand these languages. In this the media can't provide real massage of news and information for them.

The researchers believe that the Afghan diaspora living in Peshawar get information and news about Afghanistan and Afghan societies in Peshawar, they get news and Information about Taliban and torkham border, they get both real and fake news about these issues, which sometimes create problems for them.

Afghan diaspora living in Peshawar use Facebook a lot in Peshawar and they access to Facebook in everywhere and every time, if the government of Pakistan or the government of Afghanistan wants to inform them of the events and to get information and news in a real and timely manner, they should be contacted through this way. Also, they use WhatsApp, it would be great if there is messaging software for them.

The researchers used UGT theory to know about the social aspects and about the perception of the Afghan diaspora from their homeland, also it used to know about types of Information that Afghans get throw media in Peshawar. Because news and information about politic, culture, economics, cross the border and about Taliban and the government of both countries Pakistan and Afghanistan directly affects their lives and these types are information and news are important for the afghan diaspora living in Peshawar.

CONCLUSION AND RECOMMENDATIONS

This study started with questions: What information do Afghan Diaspora get from available sources? (Political, social, cultural, business, law and order) and what perception do they have about their homeland based on this information. The study's objectives were to analyze the contents of information, identify sources of information they access to know about Afghanistan and the perception the diaspora gets about their homeland. Draw broader themes of information they use to get from multiple sources and know the actual problems in Afghanistan and how the diaspora perceives it.

This study is based on the Uses and Gratification Theory of Mass Communication, which says that (UGT) is an approach to knowing why and how people vigorously seek out exact media to fulfil particular needs. UGT is an audience-centred approach to understanding mass communication (Severin & Tankard, 1997). It assumes that audience members are not passive consumers of media. Instead, the audience has power over their media consumption and assumes an active role in interpreting and integrating media into their lives.

The 100 responders were from 5 parts of Peshawar city, 75 were Male, and the rest 25 were female. In this study, 46 people were between 20-29 years of age, 32 people were between 30-39 years, 14 people were between 40-49 years old, and eight people were older than 50, who were asked to fill out questionnaires. The responders were six students, 23 housewives, 20 traders, 20 Shopkeepers, 16 labourers and 15 other people with different professions. Twenty were residents of Board Bazar, 20 of Taj Abad, 20 of Afghan Colony, 20 of Hayatabad, and 20 from different parts of Peshawar. In this study, the researcher got questionnaires from 36 persons who had not studied; 20 persons had primary education, 22 persons had bachelor, 16 persons had BS, and the rest six persons had studied up to MS level.

Afghan diaspora living in Peshawar are divided into two groups according to how they receive information and news; one group has direct access to media and news sources and can get the most accurate and timely news. They also have access to Afghanistan, Taliban and Afghan society's accurate and timely information and news. This group of Afghans receives news from radios, televisions and online media, and some people in this group also have access

to newspapers and magazines. Moreover, use websites, Facebook, and other ways of getting information and news from the Afghan consulate and the UNHCR office in Peshawar. Educated Afghans can benefit from Pakistani media because they know the broadcasting language. However, illiterate and newly arrived Afghans cannot use Pakistani Media well and sufficiently because they need to learn the language. The Pakistani media that broadcast Afghans in Pashto and Dari languages can benefit from them a lot. Afghans who do not use these media will not be able to get a correct picture and perception of Afghanistan.

Afghan refugees in Peshawar get news about economics, politics and culture; they get this information and news through Afghan and Pakistani Radio and TV channels and CNN, BBC, DEWA, Aljazeera, Ashna, Mashaal and Azadi. They get social and cultural news and information from social media, especially Facebook, Twitter and WhatsApp groups. Through social news, they get news about social events, gatherings, sports activities and especially about weddings, customs and other celebrations like Eid, now-roz, and annual days related to their culture and families.

This study concludes that the Afghan diaspora living in Peshawar are dependent on TV and radio channels, Facebook, WhatsApp, Twitter and other Information and news sources because they do not have direct access to information sources; it is also concluded that some of the sources are not real because unknown people run it. The study ends with the following recommendations.

- Other researchers should research this topic from other angles because, with the help of media and information sources, we can improve the relations between the two countries.
- Pakistan, especially in Peshawar, should provide more facilities to Afghan refugees, and Afghans should not be harassed while crossing the border.
- The media should provide timely, accurate and unbiased news to Afghans living in Peshawar, so they should get the information and news of their country in a good and appropriate form.
- Afghan and Pakistani Media should leave framing in both countries and present the actual image of both countries to the people.
- Journalists, writers and poets of the two countries should work together to improve relations between the neighbouring countries.
- To improve the public's mindset, both sides' media should do activities based on good intentions.

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