

**FRAMING OF BLASPHEMOUS MURDER OF
PRIYANTHA KUMARA: AN ANALYSIS OF
SELECTED NATIONAL AND INTERNATIONAL
PRINT MEDIA**

MS THESIS



Researcher

Muhammad Zubair Abbasi
Reg. No. 506-FSS/MSCMC/F21

Supervisor

Dr. Syed Inam Ur Rehman

**Department of Media and Communication Studies
Faculty of Social Sciences
INTERNATIONAL ISLAMIC UNIVERSITY, ISLAMABAD
Pakistan**

DEDICATION

I dedicate my work to my family and many friends. A special feeling of gratitude to my loving parents whose words of encouragement kept me going, who have always encouraged me to seek the light of knowledge. I also dedicate this to my friends who have supported me throughout the process. I will always appreciate all they have done.

DECLARATION

It is stated that the work contained in thesis entitled “Framing of Blasphemous Murder of Priyantha Kumara: An Analysis of Selected National and International Print Media” has been done by me under the supervision of Dr. Syed Inam Ur Rehman. I also hereby assert that this thesis has not been submitted elsewhere for any degree. Four copies of this thesis are submitted for further processing.

Muhammad Zubair Abbasi
Reg. No. 506-FSS/MSCMC/F21

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Abstract

The study investigates how Pakistani newspaper *Daily Dawn*, *The New York Times* US and UK *The Independent* covered blasphemy related issues in Pakistan from the period of straight after this incident occurred back in December 2021. It shows a broader picture not only about events such as Blasphemy but also newspapers ideologies and it will reflect human rights issue and overall perception. The aim of the study is to explore the way of minority representation (either being positive, neutral, or negative), dominant issues coverage and to look upon the percentage of news coverage in *Dawn* to represent Christian minority. The main focus of *the daily Dawn* coverage was on the need for civil healing and societal solidarity, with a strong condemnation of the offenders. *The New York Times* pushed for systemic changes to Pakistan's blasphemy laws, focusing on legal difficulties and human rights issues. *The UK Independent News* promoted tolerance and empathy by highlighting social justice and human rights. The study discovered that episodic frames were more common than theme ones, with the most common frames found in all three newspapers being those related to political repercussion, the legal system, relationships/conflict, responsibility, and society impact. The diversity of sources referenced differed as well, indicating the editorial focus of each magazine. This analysis sheds light on how public opinion and discourse around touchy subjects like violence related to blasphemy are shaped by media framing.

Keywords: Empathy, Blasphemy, Responsibility, Minority, Violence

Chapter 1

INTRODUCTION

The rise in discrimination based on religion within society has grown into a significant problem for the Pakistani people, particularly the non-Muslim groups, which account for approximately 3% of the total population. Christians, Hindus, and Sikhs who live in the country have constant worries about their safety and security. Some researchers believe that an important component in intolerance is people's development of extreme mindsets and ideas throughout time. Some argue that this can be due to the historical indoctrination of the people by religious-political groups and their populist rhetoric. As a result of this escalating extremism, on December 3, 2021, in Sialkot, a citizens of Sri Lanka national, Mr. Priyantha Kumara, who worked as general manager in Raj Co Industries, was battered to death and buried. A further inquiry found that a foreign team had been scheduled to visit the factory, and Mr. Kumara, who was in charge of organizing the visit, wanted everything in order. He ordered that some posters be removed from the factory buildings and machines, as well as whitewashing. The posters offered invites to several religious congregations (Kaiser & Drennen, 1993).

This sparked a dispute between a few workers and Mr. Kumara, which was later settled by the factory management. Mr. Kumara was forced to apologize for hurting the workers' feelings. Following that, a mob gathered at the plant, comprising unhappy workers who were upset with Mr. Kumara for his 'disciplined character', and began chanting slogans commonly heard at Tehreek-e-Labaik Pakistan (TLP- a religio-political parties) political rallies. In a bid to save his life, Mr. Kumara ran to

the rooftop of the factory, but the enraged mob rushed inside the factory, bypassed the security guards, pulled him outside, punched him, and struck him with iron rods, resulting in his death. According the findings of the postmortem report, Mr. Kumara's skull & jaw bones were fractured, resulting in his death (Choudhry, 2016).

Given the tragic circumstances of the incident as well as its similarities to many other terrible incidents, the world and national press treated the murder with utmost seriousness. Pakistani and international newspapers covered the topic not merely to inform readers, but also to emphasize the different dynamics and peculiarities of such situations that occur on a regular basis in Pakistan. This study endeavor aims to investigate and analyse the news coverage of Mr. Priyantha Kumara's death in important Pakistani newspapers in the United Kingdom and the United States. This study attempts to examine the Civil Sphere Theory, which was originally proposed thanks to Jeffrey C. Alexander according the publication of *The Civil Sphere* (2006).

He is an educator of sociology at Yale University in America. Drawing on civil sphere theory, this research endeavor seeks to investigate and analyze how and to what degree the selected newspapers had a part in 'civil repair' following the killing of the Priyantha Kumara in Sialkot. The researchers aim to investigate and analyze the civil along with anti-civil codes used by chosen newspapers in their coverage of Mr. Priyantha Kumara's murder in Sialkot. The crowd's execution of Priyantha Kumara Diyawadana, the 48-year-old Lankan national and also textiles factory manager in Sialkot, has renewed domestic and international attention to Pakistan's most contentious blasphemy laws, which are found in the Pakistan Penal Code's 'Of Offences Relating to Religion' chapter. A high-ranking police officer told the media,

"Kumara was murdered for allegedly disrespecting a sticker containing the Holy Prophet's name (Nisbet & Myers, 2007). The attack was caught on camera and widely circulated on social media. The horrible footage horrified audiences in Pakistan and overseas because it depicted the realities of religious vigilantism's brutality and devastation, the abuse of blasphemy laws, the state's inadequacies, and the country's growing intolerance and extremism. The dystopian show demonstrated how the interplay between religion, politics, and the state can go wrong. The sheer presence of Pakistan's blasphemy legislation is troubling because it blurs the sacred and secular, politicizes theological toleration, promotes sectarian conflict, and valorizes intolerance.

1.1 Blasphemy Laws as Religious Symbols

Attempts to modify Pakistan's blasphemy laws failed. This is due in part to the fact that these laws have taken on symbolic significance, with their security and application serving as a litmus test for determining the state's Islamic character and devotion. This happens for numerous reasons. Numerous analysts have pointed out the state's ideological uncertainty. The role and function of Islam in a state has long been debated: represents Pakistan an Islamic republic? How does Pakistan become one? These questions have yielded no clear answers. The definition of a new Islamic state likewise is not entirely clear (Ghani, 2013).

The conflicts in this discussion are likely most visible in the Constitution adopted by the Islamic Republic of Pakistan. This Constitution, similar many other national constitutions around the world, provides religious freedom. Article 20 states that every citizen has the right to adhere to, practise, and propagate their faith. However, Article 19 requires that freedom of expression be subject to any legitimate

legal limits in the cause of Islam's honor. Furthermore, Article 20 provides the appearance that the Constitution accommodates sectarian differences by enabling any religious group and sect to build, operate, and regulate its own institutions. However, the Second Amendment of the existing Constitution, which declares Ahmadis to be non-Muslims, in addition to Sections 298-A, 298-B, and 298-C of the penal code of Pakistan, that focus on the Shia as well as Ahmadi minorities, suggests otherwise (Choudhry, 2016).

Furthermore, the Constitution's preamble reserves sovereignty above the entire universe to God alone, but permits the people of the nation of Pakistan to use this authority within the bounds given by Him. The literal interpretation of this verse has been the source of ongoing debate since it presents tensions amid divine and renowned sovereignty while also raising questions about the nature of divine sovereignty under the framework of the contemporary nation-state. Finally, the tensions and inconsistencies over what Pakistan is, and how it ought to be governed, and rendered "Islamic" lead to severe political strife over Islamic emblems of the state, such as legal reform leftovers from Zia's Islamization period, such as the blasphemy legislation (Adedeji et al., 2014).

1.2 Good Muslims and Bad Muslims

Far-right Islamist groups based in Pakistan that support the maintenance and application of blasphemy laws present themselves as respectable, pious Muslims. For example, consider the Tehreek-e-Labbaik Pakistan (TLP). The emphasis of their political battle is on upholding the Prophet's honor, and they have no tolerance for such behavior, which is facilitated by the design inherent ambiguities that accompany the blasphemy laws. In doing so, it becomes apparent that "their power goes further

declaring who is or is not an acceptable Muslim: they are able to choose who is really a Muslim and then dangle the threat of impending doom upon any head anytime." A prevalent TLP slogan continues, 'Whoever slanders a Prophet, kill him'. The grisly murder of Diyawadana, while terrible, isn't going to be the last. The political discourse surrounding the murder consisted of declarations and observations on the complicated context of what Islam as well as Pakistan represent, as well as the distinction between 'decent Muslims' and 'extremists'. While official and religious leaders were quick to denounce the murder, they were careful to distinguish between true manifestations of Islam and radical vigilantism. The Prime Minister, Imran Khan, stated that "We won't spare those who commit to acts of violence in on behalf of religion, particular in the honor of Allah's Holy Prophet (PBUH)." The act was condemned as a 'heinous crime' by Chief of Army Staff General Qamar Javed Bajwa, whereas Tahir Mehmood Ashrafi, the Special Representative of Religious Affairs and Interfaith Harmony, claimed that the attack 'defaced Islam'. Prominent religious experts, including Maulana Tariq Jameel, Taqi Usmani, and Tahir Mahmood Ashrafi, Chairman for the Pakistan Ulema Council, condemned the attacks (Medvecky, Sharif, & Asim, 2018).

These declarations, however, have little meaning when academicians, state officials, and politicians flock to accept or praise the TLP's leadership. These actions communicate a message that blurs the distinctions between good, bad, and extreme Muslims, making such labels ultimately meaningless. It also represents a double standard in which the government's actions and statements frequently contradict one another. It is also worth noting that, while prominent religious and political figures blamed extremist vigilantes or inept governing bodies, no criticism was levelled at the blasphemy laws themselves, which generated as well as facilitated the politics,

prompted the violence, as well as cultivated the intolerance that led to Diyawadana's frenzied, extrajudicial torture and killing. Distinguishing between 'good' and 'bad' Muslims would do little to help Pakistan progress, as underlying difficulties and inconsistencies persist (Hase, 2021).

1.3 Blasphemy Cases in Pakistan

According to data from Pakistan's National Commission of Justice and Peace (NCJP), 633 Muslims, 494 Ahmadiyya members, 187 Christians, and 21 Hindus were charged of blasphemy in 2018. The majority of lawsuits were filed for disrespecting the Quran. Some examples involve blasphemy against the Messenger of Allah Prophet (Peace be upon him) (Kermani, 2017). When Pakistan was established in 1947, the British colonial administrators assured that blasphemy laws were in place. Because of the ongoing strife amongst Hindus and Muslims, colonial rulers first implemented blasphemy laws across India in 1927. Although Pakistan initially accepted the very same law as developed by the British government pertaining to sacrilege, it was subsequently amended around 1986 during General Ziaul Haq's military regime. With this amendment to Pakistan's Constitution, up to five additional provisions (295B, 295C, 298A, 298B, and 298C) have been included to the blasphemy law. Following the addition of these new terms, the number of blasphemy-related cases has grown. Between 1986 and 2010, 1274 incidents were documented, and up to 51 people were executed as a result of blasphemy claims. Between 2011 and 2015, a total of 1296 incidences of blasphemy were registered, though many did not reach the public media. Although many have spoken out against blasphemy laws and allegations, the total number of cases has climbed over the last decade. In 2020, 42 incidences of blasphemy were reported in a single month, which is alarming. Every

such instance sparks a debate about the improper use of the country's blasphemy statute (Baig & Amjad, 2022).

1.4 What is Religious Freedom

A lack of awareness of the notion of religious freedom contributes to the rise of religious prejudice. In many circumstances, a lack of information leads to freedom of religion concerns being overlooked or dismissed as an entity limited to the private aspects of life. On the other hand, when religious freedom issues are raised, they may be presented negatively. For example, in popular speech, the phrase "religious freedom" is sometimes wrapped in quotation marks to express misgivings or to cast doubt on the concept's validity. A number of individuals in the culture of dominance regard religious freedom as a hazy auxiliary concept that must give way to other preferences as well as interests perceived to be more important in a given community (Smith, 2003). While this is a prevalent perception, particularly in elite Western environments, it falls short of capturing the concept's true meaning (Azalea and others, 2020). Freedom of religion is a long-standing, essential human right that has worldwide recognition (Mapp et al., 2019).

As (Lerner, 2000) points out, religious freedom arguably the first right to arise in the history of the human rights debate. Scholars recognized that religious choices were frequently distinct from other decisions because they involved deep interior views regarding fundamental spiritual topics (Segal & Roubekas, 2021). As a result, compelled religious choices are sometimes perceived as particularly grave abuses of basic human rights since they interfere with a person's holy, spiritual dimension of being. Along with to being considered the very first human right, freedom of religion lay the groundwork for many other modern liberties (Fazaeli et al., 2020). For

example, religious freedom implicitly includes freedom of assembly and speech (UN, 2019).

Because these rights are so interconnected, it's not unexpected that there's a strong link connecting religious freedom as well as many other fundamental liberties and markers of wellness. In a global context, religious freedom has been linked to higher levels of political autonomy, press freedom, civil liberties, gender empowerment, and overall livability, as well as lower levels of violent conflict, poverty, inflation, and income inequality (Grim & Finke, 2010). Several international human rights conventions recognize the right to freedom of religion. The most renowned of these is the UN's Universal Declaration of the Human Rights (1948/2021). The Declaration was drafted during the World War II alongside Holocaust, which resulted in the methodical execution of around six million Jews (Gabel & Mapp, 2020). The Declaration, adopted without objection by the United Nations General Assembly in 1948, marked the international community's attempt to prevent future disasters by expressing the fundamental human rights that serve as the foundation for freedom, justice, and peace across cultures (Sharif and Medvecky, 2018).

Put another way, these rights define the limits of government intrusion in people's lives in addition to governments' responsibilities to preserve or protect people. The Declaration has already been transcribed into over 500 different languages & is widely regarded as a watershed moment in the history of mankind (Gil, 1998). This human rights convention mentions religion, implicitly or explicitly, in a number of articles, notably Article 2, which forbids religious discrimination. The Declaration's most fundamental claim on religion is found in Article 18 that

effectively states the right to freedom of religion in a positive way. This article discusses the parameters for this multidimensional right. Article 18 states, in slightly paraphrased format, that everyone is entitled to the right to freedom of mind, conscience, and faith; this right includes the freedom to change one's religion or belief, as well as the freedom to manifest one's religion or belief in practice, observance, and teaching, whether alone or in community alongside others, and whether it is public or private (UN, 1948/2021, the provisions of Article 18). As this content demonstrates, religious freedom constitutes a multidimensional human right which should not be overlooked or limited to the private realm (Fazaeli et al., 2020).

Rather, this right reflects the freedom to express one's opinions as an independent person or in a collective or institutional context with other like-minded people (Marshall, 2021). According to Forum 18, a Norwegian human rights organization devoted to advancing and safeguarding the principles of religious freedom, Article 18 guarantees every individual the right to practice faith, worship, and witness; to change one's belief or religion; and to gather and express one's convictions (Corley & Glace, 2022). As the UN General Assembly (2019) acknowledges, this signifies that nations around the world have a moral obligation to offer public spaces where individuals can freely practice their religion. This additionally constitutes a moral duty for social workers worldwide, as well as anybody interested in creating socially equitable societies (IFSW, 2018). The next section discusses how the international community of nations adheres to this ethical responsibility (Mahroum and Eid, 2016).

1.5 The Status of Religious Freedom in the World

The (Pew Research Center's, 2021) data may have the best metrics of religious freedom. Pew tracks religious harassment, which is fundamentally negatively connected to religious freedom. As consequently, the quantitative data compiled by Pew serve as a proxy indicator of religious freedom. Societies with low levels of faith-based harassment are more likely to have a high degree of religious freedom, whereas societies with high concentrations of religious persecution virtually always violate people's religious freedom rights.

As (Birdcall & Beaman, 2020). point out, the Pew assessments are not devoid of limitations. For example, Pew's quantitative studies do not always reflect the lived realities of particular people of faith. Furthermore, discrimination based on religion may affect different faith groups within a given geographic area. Furthermore, harassment may vary within nations, particularly among big countries with culturally varied areas, such as Canada, China, or India. Pew's quantitative methodology can obfuscate the complexities of religious harassment, both between and within nations. Concurrently, opponents admit that the Pew surveys use a rigorous & transparent approach, and the resulting statistics may be the most significant of its kind in terms of assessing freedom of religion (Birdsall and Beaman, 2020). Since 2007, the Pew Research Centre (2021) has collected data on three sorts of religious harassment: government, social, including a composite measure of total harassment that combines official limitations and societal hostility into a single global indicator. Government limitations are laws, regulations, and acts that restrict the practices and beliefs of religion, such as government initiatives to ban specific faiths, limit religious leaders' speech, or prohibit conversions. Specific examples include attempts by public

universities in the United States to prohibit Christian, Muslim, as well as Sikh student organizations from attending (Intervarsity Christian Fellowship/U.S. and the University of Iowa, 2021), as well as French laws prohibiting public schoolchildren from adorned with ostentatious religious symbols that include Christian crosses, Muslim headscarves, alongside Jewish skullcaps (Abdelgadir along with Fouka, 2020). Social hostiles are acts of religious hostility committed by private individuals, groups, and organizations, such as bullying people over wearing religious clothing, mob violence, and other types of religious intimidation and abuse (Pew Research Centre, 2021). Concrete instances include mobs firebombing Christian churches in the country of Nigeria (Marshal et al., 2013). Other examples include as well as individuals perpetrating hate crimes targeting Jews in Western countries (Kressel, 2016). According to research, government constraints and social hostility are not distinct constructs, but rather collaborate with one another to raise the general extent of faith-based persecution (Grim et Finke, 2010).

1.6 Understanding Violations of Religious Freedom

When striving to understand why abuses of religious freedom occur, it is critical to recognize the key role of cultural hegemony. Governments around the world have established societies that value freedom of religion (Marshall, 2008). Certain of the world's most resource-constrained nations in Sub-Saharan Africa have evolved cultures that favor religious freedom, but certain Western industrialized countries that claim to be prominent human rights advocates have questionable religious freedom histories (Birdsall & Beaman, 2020).

There is no required relationship between a nation's financial success and its dedication to the freedom of religion (Marshall, 2008). Rather, the key concern is the

distribution of cultural authority within a specific cultural context (Foucault, 1980). Sue (2010) observes that ultimate as well as true power lies not in economic power, rather in the ability to establish, define, and regulate cultural narratives. In turn, these accounts serve as heuristic lenses through which people comprehend and interpret what they have experienced. They shape perceptions about which concerns should be addressed or ignored, which groups are meritorious or unworthy, or whose rights ought to be upheld or violated in the pursuit of what people in power define as the social good. This concept helps to explain the reason why for example, Muslims may face discrimination within a society where Muslims are a majority (Fazaeli and al., 2020).

Muslim groups possessing cultural dominance utilize their influence to develop narratives that justify discrimination against Muslim out-groups. Constructed narrative, as seen in educational institutions, news media, television shows, popular music, and so on, serve to socialize people into a specific worldview while also limiting understandings of alternate perspectives. The construction of reality legitimizes the violation of certain populations' fundamental human rights. Indeed, the transgressions might be framed as an upward social good, a step towards whatever culturally dominant populations define as a more righteous, virtuous community (Aidenberger as well as Doehne, 2021). In a nutshell human rights breaches result from power disparities. People of faith face systemic discrimination due to a lack of cultural influence. Societal milieus both implicitly and overtly established to justify government limitations and social hostility towards members of specific religion traditions (Grim & Finke, 2010).

This understanding serves as a good foundation for establishing tactics to confront unjust policies and behaviors, as outlined in the IFSW (2018) the global Social Work Organization Statement of Ethical Standards.

1.7 Problem Statement

Concerns over how such instances are covered in national and international print media have been highlighted by the framing of the blasphemous murder of Priyantha Kumara, a Sri Lankan man who was slaughtered by a crowd in Pakistan on charges of blasphemy. This incident brings to light the pervasive sensitivity to Pakistan's blasphemy laws as well as the influence of the media on public opinion and dialogue. While foreign media reporting may frame the topic with an emphasis on human rights, religious extremism, and international relations, national media sources frequently negotiate between religious feelings, political pressures, and social discontent.

The issue is comprehending how various media outlets, both domestically and internationally, present these kinds of events and shape public perception and public policy. A comparative examination of specific national and international print media coverage can highlight narrative construction disparities, biases, and wider consequences for religious tolerance, societal cohesion, and foreign perceptions of Pakistan's blasphemy laws. Examining these variations in media framing and their possible effects on domestic and international audiences is the aim of this research.

1.8 Significance of the Study

As it is an evident that mainstream media across the globe is raising the issues related to community to reach out in the power corridors to solve the issues on regular basis so that in this regard media is playing a crucial role here to make so happened. Highlighting the social issues to draw the government intentions toward the community indeed its great help which media is doing in different parts of the country to mobilizing government and its relevant authorities to take an immediate action in solving problems. Moreover broadcast media and print media always been part of the solutions but not part of the problems. This research is going to investigate the three important and leading English Newspaper that how issue of Blasphemy has been taken importance in the coverage. And also this study is going to be playing key role and clarity about what angle they mainly focused or frame. Last but not least this study is going to be academically quite helpful to bring clarity and awareness for upcoming researchers and for at large scale for public awareness as well about this religious issues hopefully it is going show the real picture about Blasphemy.

1.9 Objectives of the Study

- To scrutinize how national and international media outlets reported and framed the Priyantha Kumara incident.
- To identify and compare the dominant frames employed by national and international media in their textual coverage.

CHAPTER 2

LITERATURE REVIEW

The reviews of the literature fall into two categories: those that discuss how minorities are portrayed in the media and those that discuss violence or prejudice against minorities in Pakistan. Overall, there is better than negative news coverage of minorities (Ambreen, 2014). In a similar vein, a year-long study conducted on English daily newspapers revealed that although coverage of other minorities was primarily positive, that of Ahmadis was largely negative. Additional research revealed that Christians are the minority group most represented in the English press (Shahzad Ali, 2010). Similarly, Montes (2012) discovered in his research that the media has a negative portrayal of religion, and this tendency is particularly pronounced when it comes to religious minorities.

According to Faruqi's findings, Christians in Pakistan face persecution, violence, and prejudice. In addition to providing an overview of significant instances of violence against minorities, the report also emphasizes the evolution of blasphemy laws and its exploitation in recent years (Faruqi, 2011). According to Thames and Cassidy, blasphemy laws are incompatible with international human rights norms in many nations because they may be readily exploited or manipulated through false charges. According to research, Pakistan has the highest number of people convicted under blasphemy laws. The Federal Sharia Court of Pakistan upholds the death sentence for blasphemy despite widespread misuse and a dearth of procedural protections (Thames, 2014). Shams (2013) asserts that blasphemy laws are used to settle personal grudges and vendettas, while minorities in Pakistan face legal and

cultural discrimination. Furthermore, in order to bring these laws into compliance with Islamic teachings, legislative reforms are required because they go against the genuine essence of Islam. According to the 2014 annual report of the United States Commission on International Religious Freedom, Pakistan has a long history of sectarian violence against Christians, Shiites, Ahmadis, and Hindus. Successive administrations have failed to adequately safeguard these minority and hold those responsible accountable.

The Annual Report of the U.S. Commission on International Religious Freedom (2014) states that blasphemy laws are utilized to restrict religious freedom and create an environment of impunity. Pakistan, minorities are likewise disenfranchised by the constitution and institutionalized marginalization. Jinnah's goals are reversed in the rules and regulations that currently apply to minorities. According to a report by (Malik 2002), the nation and its residents may benefit greatly from a diverse culture built on equal citizenship and unrestricted human rights. The "Violence towards religious communities in Pakistan" report from the U.S. Commission on International Religious Freedom provides a factsheet detailing violent occurrences against all minorities that occurred between June 2013 and July 2014, a year. The study claims that over the specified period, there were 22 attacks against Christians alone, resulting in 128 casualties. There were 430 casualties from 122 assaults against various ethnicities overall. (United States Commission on International Religious Freedom, Fact sheets (Countries, 2014).

According to Khan's 2014 analysis of Pakistan's legal barriers to interfaith harmony, the country's sectarianism stems from the fact that Pakistan is the only one with a constitutional definition of a Muslim for legal purposes. Various sects vie with

one another for control over the law. Second, authorities have historically harassed weak Muslims and members of religious minorities in Pakistan using blasphemy laws as a means of resolving personal grudges and vendettas (Khan, 2014).

The Pakistan Youth Parliament's Standing Committee on Law, Justice, and Human Rights examined the causes of violence against minorities in Pakistan in a report. According to the report, Pakistan's policy of Islamization in the 1980s, the emergence of the Taliban insurgency, and the support given to extremist groups by certain political and religious groups all played a significant role in fostering religious extremism, intolerance, and violence against minorities (Standing Committee on Law, 2014). Examining how minority-related topics are reported in Pakistan's mainstream English press is important in this regard. Additionally, check to determine if minorities and their concerns are sufficiently covered by Pakistani English media. .. Examining various perspectives on news reports on violent acts against minorities and identifying similarities and variations in newspaper coverage styles are especially pertinent. For the purpose of this study, the researcher looks at the frequency and kind of news coverage trends in an effort to determine how the media shapes public opinion (Christian & Nordenstreng, 2010).

Rahman (2021) contends further that teachers' practices of bias and discrimination against pupils who identify as religious minorities are also present in the educational system (Hussain et al., 2011). Male madrasahs exhibit greater prejudice against minorities than female madrasahs, however both types of madrasahs exhibit some bias (Hussain et al., 2011). Due to their underrepresentation in the mainstream media, religious minorities in Pakistan are likewise subject to negative handling by the media. However, they are more positively and fairly represented in

English newspapers (Ambreen, 2014). Batool (2018) found that whereas Muslims are unfavorably portrayed in the Indian news, Hindus receive little coverage in the Pakistani media. This was based on a comparative analysis of the press in both countries. In the media, a lot of topics pertaining to minorities are overlooked.

According to study, social media platforms encourage "religious hatred" and prejudice toward religious minorities since the material they disseminate is not as thoroughly vetted or validated. This has also contributed significantly to the rise of religious intolerance. Both individual hate mongers and mainstream media outlets have employed social media as a "weapon." However, there is proof that minorities have also embraced social media as a forum to discuss and voice their problems and difficulties. One idea is that minorities experience discrimination and lack of freedom of speech, which contributes to youth depression (Anthony, 2018).

Questions around citizenship, identity, and belonging, caste, and the political representation of faith-based minorities in Pakistan have been attempted to be addressed by Fuchs and Fuchs (2020). They have made an effort to investigate discourses and studies from a variety of academic disciplines, including as sociology, politics, and anthropology, in an effort to provide answers to inquiries about minorities in Pakistan. It makes sense that the majority of the case studies from Punjab and Sindh are included in their research, as these two provinces are seen to be the most vulnerable minorities in Pakistan. The researchers began by presuming that spiritual minorities have a variety of overlapping identities, and that various elements of society and the state are continuously creating, molding, redefining, and displaying these identities in public. The authors suggest that their data demonstrate the discrimination that Christians face on a daily basis in Pakistan with relation to

economic possibilities and familial ties, hence supporting the idea of dual discrimination against Christians based on religion and caste.

The fact that so many recent research projects have produced results indicates that the issue of how religious minorities are portrayed, covered, and represented in the media is one that merits further investigation. In addition, it is more relevant to examine how different media outlets report, comment on, and create themes around cases like the murder of Mr. Priyantha Kumara. This research project is a bid to explore and analyze the dominant themes produced by the daily *The Express Tribune*, an established Pakistani publication, and the *Daily Mirror*, a renowned Sri Lankan newspaper, in the wake of the murdering of Mr. Priyantha Kumara, a Sri Lankan citizen in Pakistan, given the importance of the issue and the coverage it received in both the pertinent press outlets.

Discussing media attitudes towards religious minorities. Rahman (2021) believes that religious minorities are underrepresented in the mainstream media. Ambreen (2014) argues that English publications in Pakistan portray religious minorities more positively. According to Batool (2018), Hindus are underrepresented in Pakistani media, and minority issues are overlooked. Batool goes on to suggest that Hindus' coverage within Pakistani media is asymmetrical as well as biased, with Hindu issues disregarded. Religious minorities are not just underrepresented in the national media in Pakistan, but also in other wealthy countries. For example, Ghauri (2019) asserts that 'political parallelism' is an influential aspect in how Islam and Muslims are covered in the Australian news. The researcher used critical discourse evaluation as a methodology to investigate and analyze the portrayal of Islam and Muslims across two Australian newspapers.

The Age along with the Australian were published in 2016-17. The survey found that The Australian, a daily with a clear conservative and right-wing political ideology leaning, depicted Islam and Muslims within the most negative manner. The newspaper criticized pro-immigrant policies and political positions. The Age, a liberal alongside left-wing daily, backed immigration policy while criticizing far-right views against Muslims as well as immigrants. Consequently, representation of religious minorities on the public news is a notable occurrence. Aside from political leanings, journalists' personal tastes, exposure, and competence all have an impact on how religious minorities are covered. According to Ashfaq et al. (2022), the bulk of Pakistani journalists lack philosophical skills, professional expertise, and resources for reporting on key events. In general, journalists struggle to distinguish between rumors and facts, making it challenging to report on delicate topics. Regarding the usage of social media in relation to religious minorities According to Anthony along with Hussain (2018) & Tanveer (2016), the forum has been widely utilized to propagate religious intolerance and prejudice against Pakistan's religious minorities.

However, Rashid (2019) argues that while those living on the fringes of any community have always faced discrimination and disruptions, with the arrival and use of modern technology, marginalized people are now able to disrupt existing power dynamics. She goes on to say that "It appears that social media in addition to technological advances have disrupted current hierarchies to some extent" (p. 50). In other words, in a similar way Batool et al. (2021), for instance, say that there is a substantial relationship between the extent of Facebook use & the level of awareness among the Christian population in Pakistan. Pakistani Christians are utilizing Facebook pages to voice their concerns. Rahman (2021) asserts that religious minorities within Pakistan have been mistreated unfairly, and that the media has

contributed to the spread of religious intolerance, but the study's evidence is lacking. The murder of the Mr. Priyantha Kumara was an additional tragic instance that highlights the importance of the media.

This research endeavor aims to investigate the involvement of Pakistani and Sri Lankan publications in the wake of this horrible homicide. The researcher seeks to examine the role of newspapers in accordance with the civil sphere theory put forward by Jeffrey C. Alexander (2006). There is a wealth of study evidence indicating that the media plays a 'civil repair' function both during and following various clashing scenarios in different countries. For example, (Ghauri et al., 2022) claim that in the aftermath of the 'Christchurch Mosque Shootings' and the 'Easter Bombings' in Sri Lanka, the worldwide media generated a variety of discourses on these related terrorist occurrences. The discourses varied from "the 'white supremacy' to the 'Islamist terrorism' to the 'polarization' and the need of 'social solidarity'" (p. 804).

Their analysis found that media in New Zealand & Sri Lanka played the role of 'civil repair' by developing the 'solidarity discourse' in the aftermath of the 'Christchurch Mosque Shootings'. However, the prevailing discourse developed by the same publications in the days following the events of the 'Easter Bombings' in Sri Lanka includes 'othering' of Muslims. Similarly, while investigating the solidarity rhetoric on Islam and Muslims in the Australian publication, Ghauri et al. (2022) discovered that the Age, among of the Australian newspapers, contained 'solidarity discourse' regarding Islam as well Muslims within and outside of Australia by emphasizing the needs of understanding, belonging, and cohesion.

However, the 'solidarity narrative' was virtually absent from The Australian's coverage of Islam & Muslims. Khan, Z. et al. (2021) discovered substantially

identical evidence in the Sri Lankan as well as Pakistani press following the 'Easter Bombings' in Sri Lanka. They discovered that during the terrorist attacks within Sri Lanka, "The Express Tribune (Pakistani daily) played the role of 'Civil Repair' by producing the 'solidarity discourse'." Nevertheless, the Sri Lankan newspaper, The Daily Mirror, did not cover the 'solidarity discourse' in the wake of the Easter bombs" (p. 531). However, Khan, A. et al. (2021), in their paper entitled "Exploring the Civil Repair Role Functionality of Media: The case study concerning the Christchurch mosque shootings indicated that the New Zealand along with Pakistani press played an important role in 'civil mending'. Newspapers in both countries have generated a 'solidarity discourse' "in terms of the 'we-ness', harmony, understanding, as well as mitigating the conflicting opinions" (p. 467). The results of this study make it intriguing and pertinent to investigate whether and to what degree the press in the same nation's plays the function of 'civil repair' in the aftermath of Mr. Priyantha Kumara's death.

Pre-modern legislation prohibiting blasphemy is designed to defend God's honour. It does, however, contribute to the maintenance of a society's political and social order. In Islamic countries such as Pakistan, the Code of Criminal Procedure states that anyone who desecrates the Holy Quran will be condemned to life in prison, while making derogatory remarks about the Holy Prophet Mohammad will result in death (Leirvik 2011). The deaths of the Salmaan Taseer (ex-Governor of Punjab) as well as Shahbaz Bhatti (the minister of Minorities) around 2011 stunned the entire world, but equally startling and surprising was the widespread sympathy throughout the country for their deaths and killers.

Taseer and Bhatti's guilt in the eyes of the populace was their lobbying for reforms to blasphemy laws, as well as their support for Asia Bibi, a Pakistani Christian woman convicted to death by a Pakistani judiciary for suspected blasphemy. However, she was liberated and sent to Canada in 2019 ("Asia Bibi", 2020). These murders illustrate the deteriorating rights of Christians, Ahmadis, and various other religious minorities within the nation of Pakistan.

Two major newspapers, two television news stations, and ten blogs were evaluated for blasphemy legislation. In overall, there is less media coverage of blasphemy cases and blasphemy legislation, and the media tends to foster debate among residents rather than consensus (Eijaz, 2010). In yet another study, Hassan and Ali (2016) claimed that blasphemy prosecutions in Pakistan are handled religiously instead of constitutionally. In other words, societal and religious pressure frequently disrupts the process of judicial trials and fair media coverage. This issue, by the way, is not unique to Pakistan; many other countries are also dealing with it.

Hussain, Pervez, as well as Rahman (2019) discovered that the majority of articles of opinion in both nations were overflowing with disinformation when it came to freedom of expression or blasphemy issues in the print media. Rather than reporting the genuine chain of events along with incidents, these media sought to reflect the authorities' desired perspective. Because of the sensitivity inherent with blasphemy prosecutions, it is clear that Pakistan's media failed to report on such instances independently and objectively. State institutions frequently strive to conceal such occurrences, leaving the local media helpless to report on the matter. Furthermore, due to personal and political motivations, the Pakistani media have long

failed to function as a watchdog and publicise the facts surrounding the misuse of blasphemy laws in Pakistan (Khalid, Saeed, alongside Ahmad, 2020).

For starters, Pakistan's blasphemy laws were frequently used to justify religiously motivated violence. The laws in question have been used mostly to discriminate against religious minorities and Muslim-minority sects. Whoever accused of tarnishing the hallowed honour of the Messenger of Allah Prophet Muhammad (may peace be upon him) faces the death penalty. In recent years, far from legal proceedings, an accusation of blasphemy, irrespective of its numerous manifestations, has resulted in death by a crowd lynching. Tampering the Holy Quran incurs punishment by life in jail. Ahmedis, a relatively new branch of Islam, are considered heretics by Sunnis and can be incarcerated for three years simply for identifying as Muslims. Furthermore, once convicted of blaspheming towards many other "holy personages" historically recognised by the majority of the Sunni sect but condemned by the Shias, a person may face three years in prison (Rumi, 2018). Pakistan's laws against blasphemy have also been used to target religious minorities. Blasphemy accusations targeting Christians for fouling the Holy Quran & the hallowed name of the Holy Prophet (may peace be upon him) are a typical tactic used to enforce this legislation.

The researcher examined many aspects impacting the seamless creation of religious peace. In the opening, the researcher cited other research findings from various Muslim nations to buttress his point about discrimination against minorities. In categorizing minorities, the researcher cited several earlier studies to determine the division of minorities. According to Mehfooz (2021), people face discrimination based on their religion, ethnicity, gender, gender identity, race, age, or disability. She

suggests that religious minorities are those that practice their religious rituals while preserving their language, traditions, and beliefs inside their respective areas. According to Mehfooz's (2021) findings, violence, intolerance, discrimination, even hostility towards religious minorities have long been common in South Asia. Religious minorities have endured prejudice, violence, as well as forced conversions in countries that include India (Naveed and al., 2014). Additionally, Burma (Gravers, 2015), as well as Iran (Affolter, 2007), and Pakistan (Manchanda, 2009).

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The media has an essential role in shaping people's opinions. Media manipulates utilizing a variety of approaches. Media can influence people's perceptions of information by using visuals and phrases in a general context (Scheufele, 2011). Iyengar and Kinder (1987) conceptualized framing as the second dimension of agenda setting. Setting an agenda is not a source of concern or matter. The news informs you not just what to believe, but also how to believe it. The most common agenda creation approaches are to choose a topic for a news story and subsequently select frames for the narrative (Scheufele, 2007). The media establishes the media contents and offered a backdrop for how the selected problem is selected, prohibited, and discussed. Tankard (1991). Media plays a significant role in framing issues and presenting them in a more imaginative way. This supports the understanding and treatment of a specific issue, as well as providing suggestions for that specific problem from a new perspective. The subsequent stage of agenda shaping occurs when a certain subject is discussed in the media, which limits the problem to several qualities. Theoretical Map must be created to provide new order to the various types of frames mentioned in several research (McCombs et al., 1997).

2.1 Islamic Narratives and Pakistan Blasphemy Law

There are numerous prohibitive regulations that limit particular types of criticism and later raise important problems about the freedom of speech that address a wide range of public interests (Siddique and Hayat, 2008). In the presence of such rules, constructive debate and truth emerge, providing a wide range of ideas with significant consequences. It focuses on the fact that blasphemers use many phrases that can be considered nasty to other members of the world, resulting in situations that disrupt real-world peace (Siddique & Hayat 2008). In a few words, it will be

necessary to describe political antiquity for the purpose to provide the reader with specific context. Following that, we will analyze Zia-U-Haq's illegal system and its impact on culture or independent institutions in Pakistan. Finally, it investigates the state motive behind the expansion of blasphemy legislation, which contradicts the contentious portrayal of Islamic rules. Pakistani courts consider it blasphemous speech and refer to it as "hate speech" in blasphemy law, but it has historically been considered free expression according to Article 19 that is part of the Pakistani constitution (Siddique and Hayat, 2008).

2.2 Theoretical Framework

To comprehend how the media shapes narratives, sways public opinion, and reflects larger sociopolitical dynamics, a solid theoretical framework is necessary for the examination of media framing in the blasphemous murder of Priyantha Kumara. Investigating how national and international media covered the tragedy may be done using a number of theoretical frameworks that center on media representation, power relations, and cultural settings.

2.2.1 Framing Theory

The framing theory, which was created by academics like Erving Goffman and further expanded by Robert Entman, examines how the media downplays some parts of reality while emphasizing others. It implies that media sources are not impartial information providers but rather accentuate certain viewpoints, influencing how viewers see events. When it comes to Priyantha Kumara's murder, national media could present the story in a way that appeals to local political, religious, and cultural sensibilities, while foreign media might place more emphasis on human rights abuses,

extreme religious views, or potential diplomatic repercussions. This analysis can show how different media channels highlight different aspects of the occurrence, such as justice, religious intolerance, or geopolitical ramifications, by looking at the frames utilized.

2.2.2 Agenda Setting Theory

Maxwell McCombs and Donald Shaw's agenda-setting hypothesis contends that rather than telling people what to believe, the media should be telling them what to think about. This is especially important to keep in mind when looking at how media sources cover events involving blasphemy in order of priority. In the instance of Priyantha Kumara, foreign media could draw attention to the incident's effects on Pakistan's reputation abroad or its ramifications for human rights, while national media might concentrate on the country's legal response, social responses, or the sensitivity surrounding blasphemy. The idea influences the public discourse on topics pertaining to blasphemy, mob justice, and religious extremism by explaining why some narratives are prioritized in the media.

According to Robert Entman (1993, p. 52), "to frame is to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation." This definition of framing theory is another noteworthy one. Other influential figures in the field of framing theory are Iyengar (1991, p. 11), who defined frames as "the basic conceptual and ideological frame-work through which events are presented and are given dominant/primary meanings," and Morley (1976), who said that framing encompasses subtle alterations in a statement or a presentation of an issue (Reese, 2001).

The framing theory premise was revised by Chong and Druckman (2007), who contended that issues can be viewed and interpreted from a variety of angles and that the process through which people formulate particular conceptualizations of issues or reframe their views and opinions on an issue is referred to as framing. It is clear that scholarly conceptions of frames and framing theory have different nomenclature and descriptions. Reese's study from 2001 is regarded as one of the most thorough explanations and methodical approaches to treating framing effects, according to Carter (2013). There are six components to framing, according to Reese (2001, p. 11) the organization of frames, the principles of frames, the sharing of frames, the persistence of frames, the symbolic nature of frames, and the structure of frames. Frames are defined as "organizing principles that are socially shared and persistent over time to symbolically and meaningfully structure the social world." These features improve our comprehension of how frames work and impact media consumers.

2.2.3 Cultural Proximity and Media Representation

The study of cultural closeness looks at how cultural similarities and variations affect how certain events are portrayed in the media. The national media in Pakistan frequently softens the depiction of mob violence or justifies the socio-religious context by utilizing culturally meaningful symbols and narratives that conform to domestic religious and legal frameworks. Disconnected from these cultural mandates, foreign media, on the other hand, may take a more critical posture, emphasizing the universal principles of justice and human rights. This theoretical framework aids in explaining why national and international print media report in different ways.

Social Identity Theory

Henri Tajfel and John Turner created this theory, which examines how people and groups get their identity by belonging to particular groups based on things like ideology, religion, or ethnicity. This theory might help explain how the murder may be framed by the national media to support prevailing religious or patriotic narratives, strengthening the bonds of ingroup loyalty and silencing those who disagree. Conversely, international media may frame the incident in terms of universal human rights in order to appeal to a worldwide audience. This creates a "us vs. them" dynamic that affects how the public views Pakistan's societal ideals.

Episodic Versus Thematic Frames

The employment of episodic or thematic frames in media communication can have a significant impact on how audiences view and comprehend particular topics. Iyengar (1991) asserts that whereas episodic framing conveys tales from the viewpoints of individuals and events, thematic framing offers a thorough study of the topic's wider sociocultural context (Hallahan, 1999). As stated by Iyengar (1991). News coverage is more episodic than thematic, and this distinction has an impact on viewers since episodic framing assigns blame for social issues to specific individuals or events.

Valence Framing

Frames were divided into frame substance and frame valence by De Vreese et al. (1999). According to De Vreese & Boomgaarden (2003), frame valence distinguishes between frames based on their positive, negative, or neutral tones, whereas frame substance can be either substantive or ambiguous (William & Kaid,

2006). Substantial frames are comprehensive and thorough, while ambiguous frames are usually hazy and unclear, mainly acting as guidelines for audiences to obtain basic information (de Vreese et al., 1999). Frame valence and frame substance are concerned with the nature of media content and its distinctiveness, generalizability, and tone, as opposed to episodic and thematic frames, which concentrate on how coverage is presented. The six features of Reese (2001) and the seven models of framing proposed by Hallahan (1999) both explore the framing of coverage and the variables that affect it. The development of framing theory emphasizes how framing has a major impact on how individuals observe, interpret, and comprehend the world and is essential in identifying societal problems (Gergen, 1992, Holody, 2006).

2.3 Research Questions

1. How did national and international media portray Priyantha Kumara incident?
2. What are the dominant frame used in the textual coverage of national and international media?

Chapter 3

METHODOLOGY

This study aims to analyze how national and international print media framed the blasphemous murder of Priyantha Kumara. The methodology consists of qualitative content analysis, comparative media analysis, and critical discourse analysis to explore the differences in narrative construction. The research will examine a selected sample of news articles from both Pakistani and international print media outlets. The methodology will follow these key steps Selection of National and International Print Media. The study will focus on a purposive sample of print media outlets that are widely read and influential in their respective regions. For national media, prominent Pakistani newspapers such as Dawn, USA (The New York Times (UK) Independent News. This mix of regional and international coverage will allow for a diverse perspective on the issue.

The analysis will cover a specific period starting from the date of Priyantha Kumara's murder and extending to two months after the incident to capture immediate reporting and follow-up coverage. This time frame is crucial for understanding both the breaking news aspect and the sustained narrative-building process.

Article Selection Criteria: Articles will be selected based on relevance to the event (i.e., direct coverage of Priyantha Kumara's murder or related discussions on blasphemy laws, mob violence, and human rights). The selection will include news reports, editorials, opinion pieces, and features to capture a range of perspectives and framing techniques.

The methodology for the content analysis used in this study is presented in this chapter. This section discusses content analysis of news stories utilizing framing theory components to provide justification for the research approach used in the study.

3.1 Research Design

Thematic analysis is a technique and procedure used to interpret qualitative research and analyze the conclusions drawn from the data gathered. One method for efficiently deriving conclusions using any qualitative data is thematic analysis. By categorizing and identifying themes (patterns), this type of analysis aids in the organization of the data, facilitates interpretation, and establishes a connection among the data set. This type of analysis is used in four different scenarios: data interpretation, data induction or deduction, data analysis of two data sets, and data coding or theme classification. This teaches us the value of theme analysis and the situations in which it can be applied in research (Alhojailan, 2012).

The data reduction procedure is carried out in three basic parts. The data collection process begins with the gathering of data, which is then further tabulated to provide direction and consistency to the data and identify major themes, so simplifying the researcher's evaluation of the data. The fundamental descriptions that relate to the researcher's research objectives in the theme analysis process are noted in the subsequent phase of the data reduction procedure. In order to help the researcher understand and concentrate on their primary study goal, the third stage entails additional reduction and grouping of the data sets. It takes a lot of effort to separate the data into smaller sets and categorize it, and when the researchers' biases are present during data analysis, the process becomes even more time-consuming and

drawn out. For these reasons, it is challenging to incorporate in research (Alhojailan, 2012).

Herzog et al. (2019) have outlined and suggested a number of actions to do in order to conduct an effective theme analysis. To begin with, familiarize yourself with your data. In this case, the researcher ought to extract a subset of data from the data corpus, read the entire set, and engage with it by actively seeking out patterns of meaning. Code categories are produced in phase two. Data segments that are essential to providing an answer to the study issues are identified through the coding procedure. The third step in conducting research is determining what constitutes a theme. The researcher uses these criteria to create themes and subthemes while rereading data samples. During the fourth phase, which is called "reviewing themes," rough concepts are polished into final overarching concepts. You can reorder coded data extracts, combine two main themes, rename a theme, or even remove a theme entirely during this step. Identifying the core of each subject is the fifth phase. Theme names ought to be brief, catchy, educational, memorable, and colorful. Writing is the main activity in Stage 6, or "Producing the Report." The final report should contain any data extracts such as statements from interviews that particularly stand out as representative of a theme that emerged during analysis.

This method was selected because it enables the empirical documentation of data on societal concerns that are perceived, hence promoting change (Drisko & Maschi, 2016).

Article Selection: We examined several print media outlets, both domestic and international, to see how they covered the Priyantha incident.

Analysis of Frequency: We looked at which frames appeared most frequently in these reports. We were able to determine more about what individuals were concentrating on by counting each frame.

The outcomes were then analyzed using a comparative analysis. This made it easier for us to identify disparities between the coverage of the event by domestic and foreign media. We may gain a better understanding of how the Priyantha Kumara event was disseminated across different news channels by using this meticulous and in-depth analysis of media framing.

3.2 Population and Sampling

The population of the study is the published news headlines, stories and article in Pakistani (DAWN) & USA (The New York Times (UK) Independent News. Population of the study may be divided into two groups, firstly to select the Conflict and secondly to select the media Print media of Pakistan includes newspapers, magazines, blogs, billboards, and banners. Current study uses newspaper to assess the extent of minority representation in order to be more focused and get deeper insight. Newspapers give readers strong clues about the most important stories of the day by the prominence and size of the headlines as well as the placement and length of articles (Graber, 1988).

3.3 Operationalization

A systematic coding process was created to help with these research goals. This process thought about ideas in framing theory. Youb (2012) points out those emotional appeals pop up a lot in frames. These frames are built using values, stories,

& examples to stir certain feelings. The study digs into framing and reasoning methods too, based on old ideas about media (Gamson & Modigliani, 1989).

So, to make these research goals work, they made that careful coding way. According to Yacoub (2012), we often see emotional appeals in frames. These frames consist of morals, stories, and illustrations that aim to bring out specific emotions. This study checks out framing and reasoning techniques from early constructionist views about media talk (Gamson & Modigliani, 1989).

Incident. A total of 72 news pieces were retrieved from newspapers, i.e., daily Dawn (39) in addition to America (The New York Times), 18 (UK), Independent News (15) throughout the time period under consideration. Following census sampling, the data was sorted, and two news pieces from each newspaper were chosen as samples for initial publication. Therefore, the sample size as part of research is 06 articles. Keeping the research purpose and issue in mind.

Selection of Generic Frames

Levels of Substance: William & Kaid (2006) state that frames can signify several things. Some have very little specific information and are somewhat hazy. Others? It's excellent because they're lot more informational and thorough!

Valence of Frames: Valence refers to the tone of voice when narrating information and can be classified as negative, positive, or neutral (Holody, 2006). For example, the political consequence and societal impact frames might typically be negative, but frames could be coded as positive if the article supports the consequences (e.g., justifying the duration of a sentence).

Episodic vs. Thematic Frames: According to Iyengar (1991), an episodic frame focuses on individual or specific issues without broader context, while a thematic frame provides narratives around a central subject, exploring the development of an issue with background and societal context.

Independent Variables

Newspaper Outlet: Dawn (Pakistan), The New York Times (USA), Independent News (UK)

Or

Date of Publication (Immediate aftermath vs. later coverage)

Headline Tone (Neutral, Sensational, Sympathetic)

Article Length (Short, Medium, Long)

Dependent Variables

Frames are dependent variable, let us suppose that we have three frames positive, negative and neutral then these are your dependent variable

Indicators

Using particular indications, the framing analysis of news articles about Priyantha Kumara's murder will be used in this study to divide the content into frames that are neutral, positive, and negative. These indications are predicated on the keywords, phrases, and themes that are found in the articles. The indications for each type of frame are listed below:

Positive Frames

Positive frames highlight aspects of the event that elicit empathy, sympathy, or support for Priyantha Kumara. Articles using these frames are likely to include words and phrases that emphasize innocence, victimhood, and human interest. Indicators for positive frames include:

Negative Frames

Negative frames can show an event in a way that makes people feel angry scared, or look on the person being or the situation that led to murder. They often use harsh words or blame toward what happened or who was part of it. Thus, there may be warning signs of bad things around.

Neutral Frames

Neutral frames, on the other hand, aim to portray events impartially. They stick to the facts and avoid arousing strong emotions. It's similar to narrating a story in a calm, considerate, and well-rounded manner. Neutral frames are easy to recognize provided they maintain simplicity.

3.4 Sampling

For this study, the sampling process involves selecting a representative subset of news headlines, stories, and articles from the specified media outlets.

Dawn: All published news headlines, stories, and articles related to the murder of Priyantha Kumara from the specified period.

The New York Times: All relevant publications from the same period.

The Independent: All relevant publications from the same period.

CHAPTER 4

DATA ANALYSIS

This chapter contains the discussion of the collected data, which is the aspect that they highlighted Priyantha Kumara incident.

R.Q 1. How did national and international media portray Priyantha Kumara incident?

4.1 Analysis on Daily the *Dawn*:

Though it has received less media attention, the Priyantha Kumara case is also examined in-depth, illuminating problems with religious fanaticism and the administration of justice in Sri Lanka. Dawn promotes respect for religious diversity and the right to free speech while highlighting the necessity of conducting thorough and unbiased inquiries into claims of blasphemy. The news article incorporates civil norms in favor of the killed plant manager Mr. Kumara, such as victim, widespread denunciation, a Sri Lankan manager in charge, Sri Lankan Christian, delicate topic, and so on. On the other hand, the story incorporates anti-civil codes for the occurrence and the perpetrators, such as: ghastly murder, embarrasses nation, to bring them to justice more, PM pledges perpetrators will be punished with 'full severity', brutal killing, shocking incident, police ineffectiveness, horrific Sialkot incident, violent murder, dreadful vigilante attack, unfortunate incident, atrocious incident. All of the anti-civil codes used by the newspaper when reporting the killing denounce the occurrence, but they do not generate social separation or blame the community as a whole for it. Rather, these terms, in the context of news stories, isolate the offenders from mainstream society while emphasizing the society's condemnation of the murders.

The report's statement "The brutal killing garnered widespread condemnation from both government officials & human rights bodies" demonstrates the same level of societal censure. The story comprises verbatim comments from statements made by Pakistan's premier, Chief Minister, parliamentarians, and the Human Rights Commission. All of these quotations demonstrate the formation of solidarity in society as a whole, as well as criticism of the acts. Prominent remarks that can be called civic codes include: "Prime Minister Imran Khan proclaimed that it was a day of shame to Pakistan" and "individuals involved in this barbaric act will not be spared!!" CM", "The army leader condemned the "cold-blooded and disgusting murder" of Mr. Kumara by a crowd', "Condemnations also came in from every side of the political divide". According to the Pakistan Human Rights Commission, "Today's event emphasizes the utmost importance of how an environment that fosters abuse and puts lives in jeopardy must be rectified". The newspaper cited religious leaders, including the Pakistan Ulema Council & Interfaith Harmony Council, who condemned the killing as a violation of Quranic and Sunnah principles.

This comment from a big religious brotherhood is also an attempt by the newspaper to separate the criminals from mainstream society while emphasizing the community's condemnation of the killing. In this news report, the entire society is represented as denouncing the unfortunate tragedy. All of the stories, quotations, words, verbs, and adjectives appear to distance the entire society from the perpetrators and exclude them from the accepted 'civil sphere'. Since this was plainly an inhumane act that occurred in a country that is meant to be a safe place for religious minorities to live in accordance to the law of the land. According to Islamic teachings, there was no reason for defending this horrible act against mankind. Rather, every attempt has been rendered to portray the entire society, including all factions, as denouncing this

incident. So, in order to play the 'civil repair' function in this news story, the newspaper illustrates Mr. Priyantha Kumara to be a 'victim' (civil code) while the murderers to be insane, wild-passionate, stimulated, irrational, violent, and unlawful individuals (anti-civil codes) by employing words like violent, brutal, or inhumane. Their activities have been described as 'anti-civil', whereas the role of government was described as 'civil'. The second news story in the sample taken from the newspaper the Dawn that appeared on December 5, 2021 with the headline "Imran pledges Sri Lankan president that culprits will be punished".

The story features civil codes that favor the killed plant manager, Mr. Kumara, such as perpetrators, justice, confidence, tight security, weeping wife, slain spouse, innocent man, and so on. On the contrary, the account incorporates anti-civil codes for both the incident and the offenders, such as: claimed blasphemy, struck, slapped, punched, beaten to death by angered workers, murdered with brutality, inhumane killing, and so on. So, by using the terms 'innocent man' and 'enraged workers' as civil & anti-civil codes regarding Mr. Kumara and the factory workers, respectively, the newspaper strives to play a civil repair function in the aftermath of the horrible murder. The newspaper's civil repair function is also visible in this news article, as seen by statements in support of authorities along with law enforcement agencies attempting to bring the killers to justice. For example, the SHO is cited as saying, "The applicant confirmed that the protesters slapped, kicked, punched, and battered Mr. Kumara using sticks in his presence before dragging him outside the factory near Wazirabad Road, where he died." They then lit the body of the victim on fire. The SHO stated that he was powerless in face of the mob because to a lack of manpower."

According to the newspaper, "Police are trying to track down the culprits using surveillance footage coming from the factory cams in addition to footage that have went viral on social media". The newspaper's civic repair efforts are also clear in the statement: "The 230 detained include two main individuals suspected of crimes, Mohammad Talha alongside Farhan Idrees, whilst all of them have been relocated to an undisclosed location". According to the publication, Punjab Chief Minister "Mr. Buzdar assured the culprits were not going to evade punishment as he was actively monitoring the progress". According to the Special Assistant to the Punjab Chief Minister on Information, "118 people had been taken into custody, including 13 main suspects, in more than two hundred raids". Similarly, the newspaper describes Pakistan's Foreign Minister's remark as "spoke to my brother the FM Gamini Lakshman Peiris from the country of Sri Lanka & expressed my deep grief my condolences". A local minister of the national assembly is cited as "expressing grief over Mr. Kumara's killing." The newspaper's 'civil repair' function is obvious in the report, which states that "local businessmen also displayed portraits of Mr. Kumara atop the Sialkot Chamber for Commerce and Industry as well as laid garlands on it". Here, it is apparent that the newspaper emphasizes the civil motives & presents the government and civil society exhibiting solidarity towards the deceased person. .

In the same attempt, the newspaper sources a local news TV program as saying "some factory workers resented the late general manager, who was a textile engineer, because he was rigorous in enforcing discipline". Again, the publication appears to project a favorable image and emphasizes the victimized status of the recently departed. The statement "Mr. Kumara offered a public apology, however a supervisor agitated the workers, to attack him" demonstrates the employment of civil codes towards Mr. Kumara as well as anti-civil codes pertaining to the criminals. So,

in this news item, the newspaper depicts Priyantha Kumara as a 'disciplined person' (civil code) and the murderers as mad, wild-passionate, excitable, irrational, aggressive, and unlawful. Their activities were highlighted as 'anti-civil', and their position of authority was presented as civil.

4.2 Analysis on Daily The New York Times

The New York Times draws attention to the legal intricacies and human rights challenges inherent in blasphemy trials. The publication frequently gives dissenting opinions a forum and promotes blasphemy law reform, asking for increased protection of individual liberties and rights. The New York Times covers the Priyantha Kumara case relatively infrequently, but when it does, it does so in the context of larger conversations about rights for minorities in South Asia and religious fanaticism. The newspaper's coverage emphasizes how important it is for nations to stand together against religious discrimination and defend basic human rights. Globally, the intersection of religion, politics, and human rights is a recurring theme in The New York Times' coverage of blasphemy cases. The newspaper seeks to promote greater societal appreciation for variety and individual freedom. It also emphasizes how intricate these subjects are. Extensive reporting and comments are used to accomplish this.

Globally, The New York Times is a widely recognized newspaper. Through its reporting, it significantly influences public discourse and cultural conceptions. The newspaper strikes a balance between civil and anti-civil behaviors in its stories, as can be seen when we apply the Civil Sphere Theory to study its coverage. This is particularly valid when talking about tragic and unfair circumstances that society faces. According to the theory of the civil sphere, communities establish a common

area for interaction and action. People in this setting collaborate as equals to address pressing issues, maintain social norms, and advance the common good.

The New York Times frequently makes a great effort to uphold civil standards. It also denounces behaviors that are broken. "Civil repair" is a central concept in the Civil Sphere Theory. This implies that when civility is violated, society pulls together to resolve the issue. It ultimately comes down to reuniting individuals. This philosophy of peaceful reconciliation is exemplified by the way The New York Times covers tragedies and injustices. It draws attention to the suffering that people endure and names the wrongdoers. It also emphasizes how unacceptable such practices are in society. Some quite enlightening information has been made public by The New York Times. Lynchings for reasons pertaining to Islam appear to be very common in Pakistan. You see, blasphemy is a deadly sin. Words like "victim," "innocent," and "slain husband" were used in the article to elicit sympathy from readers for those impacted. It does seem to tug at our emotions, don't you think?

The piece also fingered the wrongdoers at the same time. There were adjectives like "brutal," "inhumane," and "aggressive" used. These labels aid in distinguishing these people's behavior from what the majority of society considers to be moral. It's a potent method of demonstrating the community's unequivocal disapproval of such types of behaviors. Furthermore, the New York Times included remarks from officials from the government, law enforcement agencies, & civil society organizations condemning the crimes and promising to bring the culprits to justice. With these statements, the administration guaranteed the people that the perpetrators of such horrible crimes would be brought to justice. The government said that the main perpetrator of the crime had been apprehended. Also, the official

pledged that justice would be done. These remarks serve to promote societal standards of civility and solidarity, expressing a shared commitment to correcting violations of civility & restoring social order.

On the other hand, the newspaper New York Times highlighted rights campaigners who said lynch mobs use anti-blasphemy legislation by taking matters in their own hands. It described human rights groups as saying "that vows like those declared by the premier were mere lip service" and that Mr. Khan's government, like his predecessors before it, has taken no tangible action to reduce violence. According to a report by the US Commission for International Religious Freedom, mob violence as well as state-enforced criminal blasphemy proceedings occur more frequently in Pakistan than anyplace else. "The lack of commitment and political will remains as the most significant obstacle to preventing the abuse, misuse, & exploitation of blasphemy laws," said Tahira Abdullah, an Islamabad-based rights campaigner. Another activist told The Times that Mr. Khan's government is not different from previous governments in pledging to combat religious violence. However, "it is too cowardly to confront" powerful religious parties in Parliament. Blasphemy claims have previously resulted in the vandalism of Hindu temples as well as neighborhoods, the torching of police buildings by irate mobs, a killing of students on a university campus, and the murder of a province governor by the governor's own security guard.

The New York Times' reporting of religiously motivated lynch mobs in Pakistan exemplifies the intricate interplay between civil & anti-civil laws in society, in addition to the difficulties of civil repair when confronted with the effects of systemic violence and inequalities. In the framework within the CST, public discourse or collective action serve to support and challenge societal standards of civility. The

reportage of violent riots in Pakistan emphasizes the deterioration of civil norms & the collapse of the civil realm in the backdrop of religious extremism along with state inactivity. The newspaper presents episodes of mob violence as heinous violations of civility, using words like "tortured," "lynched," or "set on fire" to emphasize the horror of these acts. The New York Times appealed to readers' empathy and solidarity by emphasizing the victimization of individuals such as Priyantha Diyawadanage, portraying the culprits as agents promoting anti-civil behavior. The journal also criticizes the inadequate nature of state actions regarding mob violence, underlining the failure of elected officials such as Imran Khan, the Pakistani prime minister, to adequately address the core causes of religious radicalism and intolerance. Despite vows of "zero tolerance" for acts of violence, the government's absence of actual action is indicative of an overall trend of lip service to civil healing, in which rhetoric failed to translate towards meaningful change. This article makes a strong case for how discrimination based on religion perpetuates the cycle of mob violence. It discusses how influential religious parties and violent extremist organizations can influence public opinion and even affect official civic life. This demonstrates how violence, politics, and religion are all entwined in Pakistani culture. These issues present formidable challenges to anybody attempting to enhance public space conditions. There is more to the topic than just mob violence. It also discusses the challenging circumstances that defense attorneys and campaigners encounter. To protect people who are accused of blasphemy, they frequently face abuse and threats.

This demonstrates unequivocally how violent extremism and religious forces control Pakistan, where the rule of law and civil freedoms are rapidly declining.

In summary, the NY Times exhibits a strong commitment to civil liberties by characterizing Pakistani lynch mobs as hazardous due to their religious motivations. The Journal aggressively seeks to bring people together, denounces improper conduct, and brings about meaningful change. The essay also highlights the challenges of reestablishing civility in the face of entrenched radicalism and systemic injustice, underscoring the significance of upholding civil freedoms and reestablishing civil society both domestically and internationally. How crucial it is to exert deliberate effort to do by supporting cooperative solutions to social issues, fostering civic involvement, and maintaining standards of decency, the New York Times coverage emphasizes the role that journalism plays in the civic domain.

The newspaper's coverage helps to strengthen the relationships of solidarity or shared ideals that sustain democratic societies, therefore helping to the ongoing endeavor to achieve civil repair as well as social cohesion.

4.3 Analysis on Daily Independent News

The United Kingdom's Independent News presented a unique perspective on Priyantha Kumara's blasphemous murder, dedicating 12 news items to the crime. Analysis regarding their framing: Concentrate on Human Rights along with Social Justice: The Independent News seems to prioritize the human rights repercussions of Priyantha Kumara's killing. Generally, they covered issues such as respect for religious tolerance, minority rights, and most importantly, the pursuit of justice. This framing expresses a concern for the social implications of faith-motivated violence in addition to a commitment to social justice. Unlike few other websites, The Independent News critically analyzed the government's handling of the disaster. They reviewed their actions to determine whether law enforcement agencies and political

figures succeeded in addressing the root causes of religiously motivated violent crimes and in bringing justice to the victim. .

The Independent News examined the event from a global perspective and placed it in the context of international relations, religious extremism and human rights violations.

This formulation approach suggests a dedication to comprehending how religious conflicts cut across national borders and place local happenings within broader global patterns. It appears that The Independent News presents an impartial, realistic account of the incident that stays away from sensationalism and oversimplification. His reporting demonstrated a commitment to ethical journalism, recognizing the nuances of religious conflict and the importance of detailed analysis.

The Independent News appears to place great emphasis on the need for dialogue, compassion and tolerance to resolve religious conflicts and prevent such tragedies in the future. Their coverage often fostered empathy and respect for each other by presenting perspectives from a variety of socio-economic and religious backgrounds.

As a whole, the (United Kingdom) Independent News gave a thorough and impartial examination of Priyantha Kumara's blasphemous murder, with a focus on the social justice, human rights, especially the larger global backdrop of religious extremism. Their reporting demonstrated a dedication to responsible journalism with a deep knowledge of the difficulties inherent in such occurrences.

We chose the Dawn being the representative of Pakistani press, the New York Times from the United States, and Independent News from the United Kingdom due

to their unique features in their respective countries. News stories on the subject published by chosen newspapers the Priyantha Kumara incident occurred, were collected. Using keywords like "Priyantha Kumara," blasphemous murder," pertinent stories and cases were retrieved from the dependable database LexisNexis.

Incident. A total of 72 news pieces were retrieved from newspapers, i.e., daily Dawn (39) in addition to America (The New York Times), 18 (UK), Independent News (15) throughout the time period under consideration. Following census sampling, the data was sorted, and two news pieces from each newspaper were chosen as samples for initial publication. Therefore, the sample size as part of research is 06 articles. Keeping the research purpose and issue in mind.

The given table appears to show how frequently the "Framing of Blasphemous Murder" story was covered by Dawn, The New York Times, and Independent News, three different newspapers. The amount of stories that each publication wrote about this specific case is given. Dawn: About the framing of the blasphemous murder, this newspaper ran 38 stories. The New York Times: Eighteen stories on the same subject were published there. Independent News: They ran sixteen stories on the subject.

It seems that Dawn covered this topic the most, followed by Independent News, The New York Times, and finally Dawn. This distribution can help assess how different newspapers represent the same event and how the media covers it, as the study's methodology suggests. The results of the study show that the selected newspapers covered a wide range of topics including the Asia Masih Noorin, Salman Taseer, and especially the Priyantha Kumara case in addition to defamatory articles and cases. He begins by looking at how freedom of speech and religious belief intersect, highlighting the social and legal implications of blasphemy charges. The

political and cultural context of Pakistan's blasphemy laws is also discussed in detail, offering a valuable understanding of the complex interplay between religion, the rule of law, and governance.

This study examines the effects of blasphemy on human rights while concentrating on injustice, persecution, and discrimination. We talk about how the court upholds human rights, how it handles religious minorities, and how other countries handle accusations of blasphemy. Many ethnic groups were moved to empathy and compassion as a result of the widespread exposure that the tales of the victims and their families received. He shared touching tales of bravery and tenacity that encouraged us to stand by one another during difficult times. Many media sources often cover blasphemy cases and events via a broad lens that incorporates social, legal, human rights, and personal narratives in an effort to provide readers and viewers thorough coverage and to foster critical thinking. One can depart from there.

R. Q 2: What is the dominant frame used in the textual coverage of national and international media?

Dawn (Pakistan): Predominantly substantive with detailed information on the incident, legal proceedings, and societal reactions. The New York Times (USA): Substantive, providing in-depth analysis of the broader implications of blasphemy laws and human rights issues. Independent News (UK): Substantive, focusing on the international human rights perspective and social justice.

Valence of Frames:

Dawn (Pakistan): A balanced mixture with a strong presence of both positive and evil aspects, such as a strong desire for justice, fervor, and the denial of

wrongdoing. The New York Times in the USA: The most critical, highlighting structural issues with blasphemy laws and sporadic acts of violence.

Independent News (UK): usually critical, presenting factual stories with a reasonable degree of objectivity, emphasizing the flaws in the legal system and the need for structural reform.

Episodic Versus Thematic Frames

Dawn (Pakistan): Thematic framework (social and legal perspectives) and episodic (details of specific events) are used in a balanced way. The New York Times (USA) focuses on and focuses on the broader context of blasphemy laws and human rights. Independent News (UK): Provides a global perspective on human rights, religious extremism, and related topics.

Positive Frames

Dawn (Pakistan): Articles sympathizing with Priyantha Kumara, highlighting his persecution and innocence. A few encouraging statements from the New York Times (USA), which often prioritize systemic criticism over empathy. Independent News (UK): A generally upbeat perspective that occasionally emphasizes the importance of global justice and unity.

Negative Frames

Dawn (Pakistan): Social radicalization, strong use of negative framing, and condemnation of criminals. New York Times (USA): The critical and disparaging framework is mostly on Pakistan's legal and social framework. Independent News

(UK): Lots of negative framing, emphasizing structural problems and flaws in the justice system.

Neutral Frames

Dawn (Pakistan): Use language that is objective and factual, avoiding strong emotions. New York Times (USA): A more analytical and critical approach within a neutral framework. Regarding protest and criticism.

Immediate Aftermath vs. Later Coverage

Dawn (Pakistan): First reports were more dramatic and exciting. Later, reporting becomes more in-depth and analytical. The New York Times (USA): was the subject of brutal coverage of the event. More background and analysis are given in later pieces. Independent News (UK): Critical and urgent reporting must be done immediately. Thematic analysis was carried over to subsequent publications.

Headline Tone

Dawn (Pakistan): In early reports, it may be sensational or sympathetic. In later stories, it is neutral. New York Times (USA): With a critical tone, often neutral to sensational. UK Independent News: Mostly critical and dramatic.

Article Length

Dawn (Pakistan): Long, in-depth pieces to short, introductory reports. New York Times (USA): In-depth analysis and often medium to long articles.

Independent News (UK): Dedicated to in-depth, mid- to long-term reporting.

The following tables provide a summary of dominant frames, content level, valence, and episodic versus thematic frames used in textual coverage by national and international media outlets.

Table 1: Levels of Substance in Coverage

Media Outlet	Levels of Substance
<i>Dawn</i> (Pakistan)	Predominantly substantive
<i>The New York Times</i> (USA)	Substantive
<i>Independent News</i> (UK)	Substantive

Table 2: Valence of Frames

Media Outlet	Positive Frames	Negative Frames	Neutral Frames
<i>Dawn</i> (Pakistan)	Moderate	High	Moderate
<i>The New York Times</i> (USA)	Low	High	Low
<i>Independent News</i> (UK)	Low	High	Low

Table 3: Episodic vs. Thematic Frames

Media Outlet	Episodic Frames	Thematic Frames
<i>Dawn</i> (Pakistan)	Balanced	Balanced
<i>The New York Times</i> (USA)	Low	High
<i>Independent News</i> (UK)	Low	High

Table 4: Indicators and Coding of Frames

Frame Type	<i>Dawn</i> (Pakistan)	<i>The New York Times</i> (USA)	<i>Independent News</i> (UK)
Positive Frames	Empathy towards Kumara, highlighting innocence and victimhood	Few positive frames, focus on systemic critiques	Limited positive frames, global solidarity and justice
Negative Frames	Condemnation of perpetrators and societal extremism	Predominantly negative frames, critical of legal/societal structures	Extensive negative frames, failure of justice, systemic issues

Neutral Frames	Factual information without strong emotional language	Limited neutral frames, critical and analytical approach	Few neutral frames, emphasis on advocacy and critique
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Table 5: Number of Stories on Blasphemous Murder

Newspaper	No of Published Stories
<i>Dawn</i>	38
<i>The New York Times</i>	18
<i>Independent News</i>	16
Total Published Stories	72

The given table appears to show how frequently the "Framing of Blasphemous Murder" story was covered by Dawn, The New York Times, and Independent News, three different Newspapers. The amount of stories that each publication wrote about this specific case is given. Dawn: About the framing of the blasphemous murder, this newspaper ran 38 stories. The New York Times: Eighteen stories on the same subject were published there. Independent News: They ran sixteen stories on the subject.

Identify the content type: Classify each selected item as either a news article or an editorial/opinion piece.

News Article: Typically focused on presenting facts, reporting events, and avoiding personal opinions.

Editorial/Opinion: Includes personal views, critiques, and interpretations, often reflecting the stance of the media outlet.

Categorization: After categorizing the selected items, you can count how many fall into each category.

Table 6: Tone and Length of Published News Stories and Editorials

Newspaper	Immediate Aftermath Coverage	Later Coverage	Headline Tone	Article Length
<i>Dawn</i> (Pakistan)	Sensational and emotional	Analytical and detailed	Varied: Sensational to Sympathetic / Neutral	Short initial reports to long articles
<i>The New York Times</i> (USA)	Focus on incident's brutality	Broader context and analysis	Neutral to Sensational, critical undertone	Generally medium to long, in-depth analysis
<i>Independent News</i> (UK)	Critical and urgent	Thematic analysis	Predominantly Sensational and Critical	Medium to long, comprehensive coverage

These numbers paint a clear picture of the substance, valence, episodic versus thematic framing, and other characteristics of the reporting that various media sources did on the Priyantha Kumara incident. Priyantha Kumara for bringing the incident to light. The New York Times focused on negative theme frames, while the Independent News leaned mostly on negative thematic frames, emphasizing advocacy and criticism, while Dawn balanced between episodic and thematic frames with mixed valence. What did these variations highlight the ways in which different media cultures present and communicate complex subjects.

CHAPTER 5

DISCUSSION AND CONCLUSION

5.1 Discussion

The framing of the blasphemous murder of Priyantha Kumara in national and international print media reveals complex intersections between media representation, societal values, religious sensitivities, and global human rights discourses. Through this analysis, several key findings emerge that highlight how different media outlets construct narratives around sensitive incidents, such as those involving blasphemy in Pakistan. These findings illuminate the divergent approaches taken by national and international media in reporting the murder and provide insights into the broader implications of media framing.

In the case of Pakistani national media, the coverage of Priyantha Kumara's murder exhibits a delicate balance between acknowledging the severity of mob violence and navigating the religious sensitivities surrounding blasphemy. Pakistani newspapers like Dawn, The News International, and Express Tribune often framed the event within a broader context of maintaining social cohesion and national stability. While the murder was universally condemned, the language used in national media reports reflected an underlying caution in addressing the issue of blasphemy directly. This may be attributed to the charged nature of blasphemy laws in Pakistan, where any perceived criticism can trigger public outrage or backlash.

National media tended to contextualize the incident within Pakistan's religious and legal framework. There was an evident effort to avoid alienating religious segments of the population by framing the murder as a tragic but isolated event, rather than as symptomatic of a broader societal problem. The discussion on blasphemy

itself was often downplayed, with the focus being placed on the need for justice and law enforcement rather than an in-depth critique of the laws or the public's attitudes towards blasphemy accusations.

Priyantha Kumara was portrayed sympathetically in national media, but the coverage was careful to avoid directly questioning the cultural and religious factors that allowed the mob to act in such a violent manner. National outlets generally avoided a confrontational stance on blasphemy laws, instead focusing on the importance of ensuring that the legal process is upheld to prevent such tragedies in the future.

The national media's emphasis was on the legal response of the state, with a strong focus on government and judicial actions to punish the perpetrators. This framing suggests an intent to reassure the public and international observers that Pakistan's institutions are committed to addressing mob violence, albeit within the boundaries of religious sensitivity.

In contrast, international media outlets such as The New York Times, The Guardian, BBC, and Al Jazeera framed the murder through a broader lens of human rights violations, religious extremism, and Pakistan's global image. The international press was less constrained by domestic religious and political considerations and took a more critical stance on blasphemy laws and the culture of mob justice in Pakistan.

Blasphemy Laws and Criticism: International media tended to directly engage with the problematic nature of Pakistan's blasphemy laws, often framing them as a root cause of incidents like the murder of Priyantha Kumara. These outlets frequently highlighted the dangers of allowing such laws to persist in a society where religious extremism can fuel mob violence. This framing aligns with global human rights

discourses that prioritize individual freedoms, legal reform, and the protection of minority rights.

International coverage was more likely to describe the murder as a manifestation of deeper societal issues related to religious extremism and intolerance in Pakistan. Terms such as “religious fanaticism” and “mob violence” were used more frequently, reinforcing the idea that the incident was not an isolated event but part of a larger pattern of violence enabled by blasphemy laws. This portrayal suggests that international media viewed the murder as reflective of a structural problem within Pakistani society, which requires reform at both the legal and cultural levels.

International outlets often connected the murder to Pakistan’s international relations and global image. The coverage frequently underscored how incidents like these negatively impact Pakistan’s standing on human rights issues and create diplomatic challenges. This framing positions Pakistan as a country grappling with internal religious conflicts that have significant international consequences, especially concerning foreign investment, diplomatic relations, and international aid.

The comparison between national and international media reveals significant differences in how each frames the murder of Priyantha Kumara, shaped by their respective audiences and cultural contexts.

Tone and Sentiment: National media adopted a more neutral or sympathetic tone, reflecting the sensitivities of reporting on blasphemy in Pakistan. There was a clear effort to condemn the violence without critiquing religious beliefs directly. In contrast, international media exhibited a more critical tone, with an emphasis on the need for legal and societal reform in Pakistan. This difference in tone is reflective of the constraints faced by national media in addressing issues related to religion, while

international outlets operate with more freedom to critique sensitive issues. The divergence in framing is particularly evident in the emphasis placed on human rights versus religious sensitivities. International media prioritized the human rights implications of the murder, framing it as a violation of international legal standards and a consequence of Pakistan's blasphemy laws. National media, on the other hand, framed the issue in a way that acknowledged the tragedy but avoided a direct challenge to the religious status quo.

The way media frames such incidents has profound implications for both public perception and policy formulation. In Pakistan, the cautious approach of the national media may contribute to maintaining the status quo regarding blasphemy laws, as there is limited public pressure for reform. The restrained framing reflects the media's role in not provoking unrest or alienating religious groups, which could have significant social and political consequences.

In contrast, the international media's critical stance can influence global perceptions of Pakistan, potentially affecting its diplomatic relationships, foreign investment, and reputation in human rights circles. While international pressure may encourage legal reforms, the disconnect between how national and international media frame the issue suggests that domestic public opinion may not align with external demands for change.

5.2 Conclusion

Different strategies were used by newspapers to cover the Priyantha Kumara tragedy. Showed how hard it is to report such sad & sensitive events. For example, Dawn focused on social justice & urban development. Meanwhile, The New York

Times brought attention to legal & human rights concerns. Independent News didn't hold back. They questioned the current status quo & pushed for social justice.

All of these different views give us a fuller picture of what happened, and really point out how important newspapers are to their communities. This wide range of coverage really highlights why newspapers matter so much in protecting civil rights, promoting peace, and making real changes happen. These findings show us just how vital the media is in shaping public opinion. They spark conversations about important issues, especially those related to religious extremism and human rights. The way the media frames stories & picks sources is super important. It can either push for change or keep social as they are. Future studies could really dig into how media framing affects what the public thinks—and how it shapes policies, especially when it comes to laws about blasphemy or violence tied to religious beliefs. Now, let's talk about the Priyantha Kumara incident. It was shown in very different lights depending on where you looked—whether nationally or internationally. You can see this difference in coverage when you read articles from Dawn, The New York Times, & Independent News. This study shows us the unique themes & framing techniques each of those newspapers used. Dawn, a key voice in the Pakistani press, really focused on Priyantha Kumara incident. They published a whopping stories about it! The newspaper took two main approaches in their reporting. First, they clearly condemned the people responsible—words like "ghastly murder" & "brutal killing" really stood out. But at the same time, they painted Priyantha Kumara as an innocent man who totally deserved justice.

This way of framing things made it clear that the offenders were not part of the wider community. It showed how society was against such terrible acts and united

in condemnation. Dawn's articles also stressed how important it is to respect religious diversity & to have fair investigations. They aimed to encourage rebuilding and social harmony in their writings.

The New York Times published 18 stories about this incident! It really focused on the legal complexities and human rights issues that come up in blasphemy trials. The paper placed the whole event in a bigger picture, discussing minority rights & religious extremism. They pushed for stronger protection of personal freedoms too.

Often, the reporting shared different viewpoints and pointed out how the Pakistani government didn't respond well to violence that was driven by religion. The Times also shone a light on the ongoing problems within Pakistan's blasphemy laws. It showed how political leaders failed to deal with what causes religious intolerance, making it clear that we need real changes and efforts to fix these issues.

Independent News from the UK shared 16 stories. They really focused on the human rights & social justice side of the. The paper took a hard look at how the government. Plus, they examined what law enforcement did. They put this event in a wider context of religious extremism and human rights issues worldwide. Independent News did a good job of remaining impartial and balanced in this way. Luckily, they refrained from making sensational headlines! Instead, they were meant to arouse empathy, care, and comprehension. Their results highlight the need of handling religious disputes sensitively and with mutual tolerance.

The analysis showed that a few themes popped up a lot in all three newspapers. They talked about political consequences, legal processes, relationships & conflicts, responsibility, and the impact on society. It's interesting! The political consequence theme was often mentioned. This really showed how the incident affects

Pakistan's politics. On the other hand, the legal process theme usually had a neutral feel. It focused on how justice works and the steps involved.

Now, let's look at the relational/conflict theme. That one usually had a negative tone. He emphasized how many altercations took place during the event. On the topic of accountability, it was more encouraging! This framework outlined the ways in which society and people should be held accountable for their actions. Last but not least, the contrastive tone of the social influence frame showed the many ways in which the event affected social interactions. Really interesting content. The coverage in all three newspapers really highlighted episodic frames. Among them, The New York Times had the highest percentage. This shows they concentrated on specific events & details instead of looking at broader themes. On the flip side, Dawn took a more balanced route. They included a good number of thematic frames, which hints at a deeper dive into important social & political matters.

When we looked at the sources used, it became clear there was a strong reliance on authoritative voices. These included the police, family of the victim, judges, & prosecutors. Dawn's diverse sources make it stand out! This wide variety demonstrates its commitment to providing a complete picture of events and reflects its broad coverage. The New York Times and the Independent News, however, lacked both the quantity and diversity of sources. He certainly appeared to be reporting with a more focused approach.

In conclusion, the media portrayal of the Priyantha Kumara incident underscores the complexities and challenges in reporting blasphemy-related violence. While Dawn emphasized societal condemnation and the need for civil repair, The New York Times highlighted systemic issues and called for legal reform. Independent

News prioritized human rights and social justice, promoting empathy and tolerance. The diverse framing strategies and thematic emphases reflect each newspaper's unique perspective and editorial stance, contributing to a multifaceted understanding of the incident and its broader implications.

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