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**RESEARCH PAPER**

**Exploring the 'Civil Repair' Role of Media: A Case Study of the  
Easter Bombings in Sri Lanka**

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**PAPER INFO      ABSTRACT**

<b>Received:</b> August 21, 2021	<p>On the day of Easter Sunday April 21, 2019 within the span of 20 minutes in Sri Lanka there was a chain of six coordinated suicide attacks in historical churches and standard hotels in the capital city Colombo along with other places. The attacks left at least 253 people killed including at least 35 US, UK and Indian nationals. Media all around the globe took up the incident immediately and produced a variety of a discourse on it. Jeffery C. Alexander stresses that media in such conflict times produce a 'solidarity discourse' to play a 'civil repair' role in the society. This study is an effort to explore and analyze the discourse produced by <i>The Daily Mirror</i>; a Sri Lankan newspaper, and by <i>The Express Tribune</i>; a Pakistani newspapers. Employing the 'ideological square' and the 'lexicalization' strategies of the Critical Discourse Analysis proposed by van Dijk the researchers intend to explore and identify whether and to what extent the selected newspapers have played the role of 'civil repair' by producing the 'solidarity discourse' in the aftermath of the Sri Lankan Easter Bombings. Findings show that <i>The Express Tribune</i> played the role of 'Civil Repair' by producing the 'solidarity discourse'. However, the Sri Lankan Newspaper; <i>The Daily Mirror's</i> coverage lacked the 'solidarity discourse' in the aftermath of the Easter bombings.</p>
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**Introduction**

Easter Sunday April 21, 2019, in Sri Lanka, at local time from 8:45 AM to 9:05 AM a series of six deadly bomb attacks took place in luxurious hotels and in reputed churches in the capital city of the country. Suicide bombers targeted people who were gathered for the Easter Sunday worship in the churches along with the people in top ranked hotels in Colombo. The terrorists butchered no less than 253 people and more

than 500 were injured, most of the sufferers in the attacks were Sri Lankan nationals, but at least 35 foreigners including Indians, British and US citizens were also among the dead (BBC, 2019). A local jihadist group, National Thawheed Jamat (NTJ), linked with the ISIS and led by an Islamist preacher Zahran Hashim carried out the attacks. The preacher along with 15 other terrorists was killed in a police encounter later in an eastern town of Colombo (Guardian, 2020; Hindu, 2019; Slater, 2019).

Whole country in particular the world in general was in complete shock after the suicide attacks. Many local politicians of the country and Sinhalese protesters used the incident of the Easter Sunday shootings for their political gains against Islam and Muslims. Trades in the country which were owned by Muslims were reportedly targeted in the outcome over propaganda movements against the religion of Muslims and Islam in Sri Lanka (Siddiqui & Nozell, 2021). Just like some politically motivated politicians there were some media reports which could be labelled as binary in their nature during the unfortunate times.

There is a plethora of research findings available as an evidence to prove the fact that media usually focus on 'unique' and mostly on 'negative' things to highlight (Said, 1997) in a society as we can see in terms of Orientalism (Said, 1978/2003), Islamophobia (Iqbal, 2010; 2019), Othering (Umber, Ghauri, & Haq, 2021), Securitization (Ghauri, Umber, & Warrich, 2020; Ghauri, 2019), and Political Parallelism (Ghauri, 2019). In such discourses media are found to be binary and dichotomous while covering conflicts and while commenting on the conflicts between nations, religious groups, ethnic entities and cultural groups. Especially, when it comes to the Islam and the rest of the world the media are found to be producing 'Us' versus 'Them' dichotomy in their news and editorial contents (Said, 1978/2003; Ghauri & Umber, 2019).

In today's global world usually people talk about the negative role of media and its role about Muslims and Islam all over the world especially in western countries as well as with this most of the researchers have highlighted the negative role of media about different religions, cultures and languages in their researches. However, media is a social institution and it can play the role of repairing or connectivity among different religions and societies as Jeffery C. Alexander proposed in his Civil Sphere Theory (CST) that media is a social institution which can be used for repairing and connectivity between different societies because media as a 'vital center' can play the role of 'civil repair' positively. In this research the researchers intend to explore and identify whether and to what extent the role of 'civil repair' has been played by the print media from Sri Lanka and Pakistan.

Jeffery C. Alexander (2006) explained the 'vital center' and the 'civil repair' in his *Civil Sphere Theory*. The objective or responsibility of the 'vital center' is to ensure the 'civil repair' among different religions, societies and cultures. The 'civil repair' is the reconciliation and the development of peace or 'we-ness' for the society especially when any incident takes place in the name of religion or ethnicities where people live with different thoughts or mindsets. In this study, 'civil repair' is observed as the role of the media to connect societies or people by using words, sentences or paragraphs

on specific topics or incidents to build 'we-ness' to bring together people of different religions, cultures especially Muslims and non-Muslims after the Easter bombing (2019) in Sri Lanka.

The "civil sphere" is a theory as well as a practical logical model that gives an additional care to shared feelings and representative promises that how people think about politics and how they speak about politics and further commonly about democratic social life in the society. The improvement of a "civil sphere" suggests the presence of a particular type of solidarity, more extensive than those made by tangible co-presence, warm connection, revised cooperation, quality trade, and political or "religious homophily". Such a solidary sphere, supported by an unmistakable arrangement of representative codes and inserted in particular organizations, is a critical factor in the working of any confusing, today modern society and culture is an authoritative for democratic government in pluralist societies (Alexander, 2006).

In the perfect civil sphere, singular self-governance and combined commitments have joins. Social codes empower that majority rule standard which creates civil spheres to be approachable. Additionally this type of solidarity sphere is religion, family, state and ethnic life. Although they have specific, non-civil qualities and goods, however they are not really against civil, their contributions to the civil sphere to give help to the scheme of civil repair. Informative and Supervisory establishment additionally assists the civil repair in the official limit with the assistance of rule and choices. Civil Sphere theory of Alexander is trying to find institutions and a perfect community in each country and civilization but yet not found in genuine common social orders generally in various ways (Alexander, 2006).

According to Lewis A. Friedland (2007) Jeffery C. Alexander specified that communication is on the top for the "civil sphere" and he suggests three types of ideal civil societies and he writes in civil society three that this civil society is based on the masses views on different issues, individual lawful, deep backgrounds of the cultures, journalistic values, and associational organizations. Alexander says that second type of the Civil Society is mostly the constricted, influential version of Karl Marx, a permitted and political structure upon the word's system of capitalist market but in this type of civil society the survival and the safe way is in the solidarity and unity of the salaried class or proletariat. Alexander's third type of ideal civil society is "rather diffuse, umbrella-like concept, referring to an extra of institutions outside the state, especially the capitalist market, voluntary institutions, public and private religion, and "virtually every form of relationship that created bonds of trust". Melucci (1996) writes that Performativity may mirror the manner by which the media has changed the idea of contemporary debates itself, which has moved its concentration from sociopolitical issues towards social ground and social rehearses.

Media appearances catch the mind confusing manners by which media associations are engaged with social difference and conflict today. Contemporary demonstrations of civil disobedience, social equality walks and anti-globalization

marches have been formed by the media. In this article, they propose that the media abilities as a focal organization in a 'vital center' by performing it. Writers of media industry don't just report occasions however brilliantly perform them before a group of people. To be effective, editorial performance should be urging and significant to its crowd. The influential force of the media features its ability to institute the occasions being conveyed for on, all together, to successfully shape their constitutive nature over the distance of characterizing their real factors in explanatory terms (Cottle, 2006).

Maria Luengo and Karoline Ihlebaek (2019) exploring the 'Solidarity Discourse' regarding Charlie Hebdo incident in the press found out that the way different newspapers republished the pictures didn't recommend that they dismissed the moral standards of keeping away from offense, partiality and contempt towards Muslim crowds. Maybe, these news sources spoke to the code of editorial self-rule as a holy worth. For a few, republishing the pictures even addressed a political demonstration of uprising against revolutionary radicalism. Then again, the news sources that retained the pictures didn't do as such to sabotage the freedom of the news or hide applicable data from pursuers. Maybe, their point was to keep away from bias and offense and supportive of wit thought. These codes were behind publication choices with regards to whether to republish the cartoons (Ihlebaek & Luengo, 2019).

In this research the researchers intend to find out whether and to what extent *The Daily Mirror* and *The Express Tribune* played the role of civil repair after Easter bombing in Sri Lanka? So, the main objective is to dig out whether and to what extent the selected newspapers played the role of 'civil repair' after Easter bombing in Sri Lanka during 22nd April to 22nd July 2019.

Two newspapers have been selected by the researchers for this study one from Sri Lanka named *The Daily Mirror* and second one is from Pakistan; *The Express Tribune*. *The Daily Mirror* is a progressive top English-language daily newspaper founded in 1999 published in the city of Colombo Sri Lanka by another newspaper named Wijeya Newspapers. It has many sister newspapers with different names which cover financial issues of the country and as well as international politics of the first world countries. Its Sunday issue is the *Sunday Times* which covers politics and local issues of the country. Its sister newspaper for the country's financial issues and International markets is the *The Daily Financial Times*. *The Daily Financial Times* or *FT* is a daily English-language newspaper run by Wijeya Newspapers of Sri Lanka and published in Colombo.

On the other hand, the English-language newspaper of Pakistan *The Express Tribune* is daily newspaper based in Karachi, Pakistan. It is the leading newspaper of *The Daily Express* Pakistan mass media group and the only Pakistani newspaper which is having affiliation with international newspaper *New York Times* of the United States. It has many offices in the country and also publishes copies from Lahore, Islamabad and Peshawar offices. The newspaper was launched on April 12, 2010. Its editorial policy is largely relates to the social liberalism and its opinion is

usually on the mainstream left political opinion of Pakistan. The newspaper mainly covers topics including international affairs, economics, politics, investments, sports and cultures.

## **Material and Methods**

### **Data Collection and Sampling**

Using the key words “Easter bombing” and “Sri Lankan bombing attacks” the researchers have collected the editorials of the selected newspapers during the time period of April 22nd 2019 to 22nd July 2019 from a reliable data source LexisNexis. The researchers have employed the Census sampling approach for the collection of editorials from the selected newspapers during the time frame. Census sampling is an attempt to gather information about every member of the target population or we can say it is a statistical method that studies all the units or members of a population. This method is suited for heterogeneous data and the results obtained by census are accurate because each member of the population is examined. We use a census when we want accurate information for many subdivisions of the population (Hauser, 2019).

After using the census sampling for this study the researchers have applied purposive sampling for the selection of equal numbers of the editorials from the selected newspapers. The researchers have selected editorials from two newspapers for analysis; one is a Pakistani newspaper named *The Express Tribune* and the second one is *The Daily Mirror* which is a Sri Lankan English newspaper. There were two editorials on the issue published by *The Express Tribune* and both were published during the month of April 2019. However, *The Daily Mirror* published eight editorials on the issue during the time period of the study i.e. April 22nd 2019 to 22nd July 2019. For the sake of getting equal number of editorials and for a fair analysis we have chosen two editorials from the Sri Lankan newspaper which were published the month of April 2019.

**Editorials of *The Express Tribune***

<b>S.No.</b>	<b>Headline</b>	<b>Date</b>
1	<b>Mass murder in Colombo</b>	April 22 2019
2	<b>Detentions in Sri Lanka</b>	April 26 2019

**Editorials of *The Daily Mirror***

<b>S.No.</b>	<b>Headline</b>	<b>Date</b>
1	<b>The Wages of Complacency and Terrorism</b>	April 23, 2019
2	<b>Religious event to confer merit on victims of Bomb explosion</b>	29 April 2019

### Data Analyzing

In this study we have applied van-Dijk's (1998) 'Ideological Square' and 'Lexicalization' approaches from the Critical Discourse Analysis (CDA) paradigm to analyze the selected newspaper's editorials during the time period under study about Easter bombings in Sri Lanka.

Critical discourse analysis (CDA) is a kind of discourse analytical research that principally studies the mode public influence exploitation, supremacy, and unfairness are passed, repeated, and fought by text and talk in the social and political context. With such insurgent research, critical discourse analysts take clear situation, and therefore want to recognize, uncover, and finally struggle against social unfairness (Van Dijk, 1993).

### Ideological Square

This ideological difference might be practical by a huge change such as the choice of lexical items that include positive or negative calculations, in adding to that plan of whole plans and their kinds. This method of difference contains of (1) showing positively, highlighting our good properties and positive actions,(2) put stress on their bad actions, properties etc. (3) justifying our bad activities, actions, and properties, (4) focusing their good properties and actions (Nakamura & Kuo, 2005).

These clusters depend on "we" and "They" when they write or talk about any topic or something which defends or describe their personal ideology or cause and fabrications in their support in group then they practice the word "We" and write or show the positive belongings on the other hand when the same group show or write about their enemy or out group then they practice the word "They" to tell or write bad things and to show their negative image in in-group. "We" is their own or in-group and favorable on the other hand "They" is out-group and unfavorable. One more words "Other" they use on negative side for out group. Ideological Square is divided by T.A Van Dijk into two changed groups one is in-group and the other one is out-group. These both groups are further divided as positive and negative. For group one In-group people are having the same ideology or religion about any

specific object then the group which is not the same group their opponents group who oppose their certain ideology and go against their ideology and then the opponents are called out-group and opponents group have a negative image in mind or ideology of in-group regarding out-group people (Youssefi, Shojaei, & Hosseini, 2013).

### Lexicalization

Ideological polarization and the 'us' versus 'them' strategy in a discourse is manifested and executed through the use lexical items (van Dijk, 2006). Lexical style is trademark not just of parliamentary addresses, highlighting specialized political terms, for example, Adjournment banter, or of educated talk as a rule, as we find in scholarly words like innuendo, totalitarian powers or attacked. He likewise utilizes the notable forceful libertarian register of the sensationalist newspapers when he portrays his and Honeyford's oppositions as Trots, crowd, and particularly as race relations menaces. That is, Mr. Fox's lexicalization duplicate signals his force, his political and good situation, just as his influential techniques in affecting his (optional) crowd, specifically the British public (van Dijk, 1993).

Considering relevance of the two approaches the researchers have employed them to analyze the editorials of the two selected newspapers to identify and explore the 'civil repair' role of the newspapers in the aftermath of the Sri Lankan Easter Bombings.

### Results and Discussion

Following pages contain the analysis on the findings from *The Express Tribune*;

Editorial from <i>The Express Tribune</i>	
Headline	Date
Mass murder in Colombo	22 April 2019

Editorial of the newspaper used the lexis in headline such as *mass murder* is telling about the incident that took place in Colombo Sri Lanka on the day of Easter Sunday in which many families lost their love ones in different churches and hotels in the series of bombing on Easter Sunday in Sri Lanka.

In the first paragraph of the editorial the lexis are used such as *Ugly head, people were killed, injured, Easter services, love ones, responsibility, explosion* again show the news about the recent incident of Easter Sunday bombing in Sri Lanka that many churches and five star hotels were targeted by the suicide bombers and they were blasting their jackets one by one on different places in the country, by these lexis the editorial tried to produce solidarity discourse among religions and show sympathies for the catholic sect of Sri Lanka, so we can say in this editorial the lexis are falling in the category of "solidarity" and "unity" among the followers of different religions in Sri Lanka and on the other hand in the same paragraph some lexis are used negatively

such as *bloody civil war, suicide attacks, religious extremists* show the negativity in the society.

In the second paragraph of the editorial the lexis are used very positively and here the editorial played the role of "civil repair" and produced solidarity discourse in difficult time after Easter Sunday bombing in Sri Lanka where masses lost their family members on their religious day of Easter Sunday, the lexis are used such as *bloodshed, horror days, Tamil tigers, Buddhist temple, catholic church, arrest, mass murder* show again unity and peace for the people and falls in the category of "civil repair" in the society.

With regard to Ideological square the editorial played the role of "civil Repair" and supports solidarity Discourse, Cohesion, harmony and unity in society by using the lexical items such as *terror has reared its ugly head in Sri Lanka again, no one immediately claimed responsibility for the explosions, the scale of Sunday's bloodshed harked back to the horror days of the war* the editorial further used lexical items about the Tamil tigers such as *when the Tamil tigers set off explosions at the country's central bank in Colombo.*

Overall theme of this editorial is based on the unity and showing peace for the victim families and targeted country as well as for the targeted religion especially for the catholic sect because most of the churches were belong to the catholic sect and they lost more than others on the day of Easter Sunday when suicide attackers targeted religious places, churches and five star hotels in Sri Lanka, so we can say the editorial played the role of "civil repair" and produced solidarity discourse in the society.

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**Editorial from *The Express Tribune***

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<b>Headline</b>	<b>Date</b>
<b>Detentions in Sri Lanka</b>	April 26 2019

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Headline of the editorial tells about the Pakistani nationals who are living in Sri Lanka but after Ester Sunday bombing incident they want to leave the country because of the current situation in the country where masses are blaming some local Islamic groups for the incident and the government is also having doubts that the local militants are having links with IS and other terrorists groups in the world.

In the first paragraph of the editorial the lexis used such as *Detained, foreign nationals, killed 359 people, Muslims from other countries, responsibility, unsafe* hint again the current situation of the country after Easter Sunday for the foreign nationals especially for Muslims who are living in the country and as well as tells about the deaths and injuries of the churches and five star hotels in Sri Lanka, so we can say the first paragraph of the editorial played the role of "civil repair" in society and in the same paragraph some lexis are used such as *Islamic State group, serial bombings, direct links to the attacks, horror groups, IS, fighting for Muslims, terror attacks* on the negative side.



Second paragraph of the editorial is also on the side of “solidarity” and “positivity” among the people although the lexis used such as *enemies, terrorist groups, mindset, so-called champions, religious extremist parties, anti-Muslim plank, falsehood* give the negative and horror meaning after incident and these lexis show that Muslims especially Pakistani nationals are not safe in Sri Lanka after Easter Sunday bombing in Sri Lanka but overall paragraph produces solidarity discourse in the society.

With the matter of Ideological square *the express tribune’s* editorial is backing “civil repair” solidarity discourse “cohesion” “harmony” and “unity” in the society especially between Muslims and Christians in Sri Lanka, the lexical items used by the editorial are *The attacks killed 359 people and also wounded around 500 in possibly the deadliest operation claimed by the Islamic State group, few Pakistanis have been detained for overstaying their visas ... along with Muslims from other countries viewed with suspicion because of the misdeeds of few misguided people* the editorial hints about the IS involvement and their claims for the Easter Sunday attacks in Sri Lanka as *the horror that groups like the IS have been wreaking in different parts of the world raises many questions... They claim they are fighting for the cause of Muslims, Muslims everywhere feel increasingly unsafe and vulnerable.*

Overall theme of the editorial plays the role of “civil repair” and produced solidarity discourse after Easter Sunday’s incident in Sri Lanka where international media especially Indians are blaming Muslims for the incident and they are not pointing specifically the culprits or involved groups for the incident, so in this situation the editorial played the role of “civil repair” and produced solidarity discourse in the society.

Following pages contain the analysis on the findings from *The Daily Mirror*;

<b>Editorial from <i>The Daily Mirror</i></b>	
<b>Headline</b>	<b>Date</b>
<b>The Wages of Complacency and Terrorism</b>	23 April 2019

The lexical item used in editorial headline *Terrorism* shows that this discourse supports polarization, negativity and division among the masses in society by using this kind of lexis where society is already divided by the politicians and media between Muslims and Christians after the incident of Easter bombing in Sri Lanka.

In first paragraph the Lexical items used by the newspaper’s editorial such as *loved ones, persuading, emotion., determined, clearer picture, humanity compromised, demilitarization, strong condemnation, protect ourselves* Tried to produce solidarity and some positivity in the society by choosing the selected lexis used by the newspaper’s editorial in a very critical situation after Easter bombing in Sri Lanka, the lexis are used in a very positive way and this discourse falls on the side of Civil repair and solidarity in the society.

On the other side of the picture the editorial backing negativity, separations and polarization among the followers of diverse religions in Sri Lanka by using the lexical items such as *Victim, terrorist attacks, tragic moment, condemn, cowardly, perpetrators, terrorist, terrorism's trusted, terrible, unleashed, frightening, wanton crimes, festering extremism, dangerously, enemies, security, demoralization, threat, uncomfortable realities, fear, fight terrorism, terrorist menace.*

In terms of Ideological square the editorial supports negativity more than positivity in the society even the editorial try to make an opinion against and blame a religion for the Easter bombing in Sri Lanka by using the lexical items such as *The Government would also do well to keep in mind that these acts are of the kind that flows from ideologies that pay scant regard to human life and which are typically carried out by organizations... The scale and spread of the attacks obviously indicate that the enemy is not at the proverbial gate but is within the city, literally and metaphorically...*

The Ideological line on the other side of the newspaper's opinion also plays some positive role in the society while using the lexical items such as *What needs to be understood by a nation that has suffered the terrible torments unleashed by ruthless terrorists is that vigilance is, unfortunately, a quality that has to be learned and practiced by all at all times and in all places...*

The overall them of this editorial is on the negative side as compare to positive side because editorial used such lexes to point out a religion and also tried to link current attacks with religious invaders by specifying with past attacks, so this discourse is clear and falls on the side of out-group and it does not play the role of solidarity and Civil repair in the society.

<b>Editorial from <i>The Daily Mirror</i></b>	
<b>Headline</b>	<b>Date</b>
<b>Religious event to confer merit on victims of Bomb explosion</b>	29 April 2019

The lexis used in the editorial headline such as *religious event, confer merit, victims, bomb explosion* specify an event organized by a religious group after Easter Sunday bombing to discuss the issues of the victims who lost their love ones on the day of Easter and further more feeling fear of more attacks on religious places in the country.

The Lexical items used by the newspaper's editorial *religious event, victims, injured, Easter Sunday*, religious program characterize newspaper's view about Easter Sunday bombing to create divisions and negativity among religions people living in Sri Lanka but in the same editorial few Lexical items such as *confer merit, recovery, guidance* are used by the newspaper for generating discourse of harmony, We-ness among diverse beliefs, especially between Muslim and Christens in Sri Lanka, so we can say that this discourse falls in the category of out-group which is polarization, separation and dichotomy.

In terms of Ideological square the editorial supports positivity, cohesion and negativity in the society even the editorial tried to make Shure that the incident is happened with the followers of one religion and the editorial named a religious place where program took place for the victims of Easter Sunday bombing by using the lexical items such as *A religious event to confer merit on the victims and to wish early recovery for the injured of the Easter Sunday bombings, the Dayaka Sabhawa of the temple organized the religious program.*

The overall them of this editorial is on the negative side as compare to positive side because the editorial used such lexis and mentioning the name of religious place where a program was arranged by a religious leader for the victims of Easter Sunday bombings in Sri Lanka, so this discourse is clear and falls on the side of out-group which is polarization, division and dichotomy and it does not play the role of solidarity and Civil repair in the society.

In-group (Civil Repair, Solidarity Discourse, Cohesion, Harmony, We-ness) and Out-Group (Polarization, Division, Dichotomy discourse).

### **Discussion**

After analyzing the Editorials of few newspapers from Pakistan and Sri Lanka on the issue of Easter Sunday bombing, the researcher analyzed two months editorials of Sri Lankan top newspaper *The Daily Mirror* and the editorials of Pakistani newspapers *The express tribune* and the *Dawn* from Pakistan, the researcher find out that *The Daily Mirror's* editorial are producing polarization instead of pointing out a specific group they have blamed Islam and Muslims as a whole for the Easter Sunday bombing and few editorials of the same newspaper tries to produce "solidarity" and played the role of "civil repair" in a critical situation among the follower of different religions after the Ester Sunday incident while Pakistani newspapers *The Express Tribune* and the *Dawn's* editorials show the "solidarity", "positivity" and "unity" by choosing the positive lexis.

### **"in-group" and "out-group"**

According to the idea of "ideological square" proposed by van Dijk (1998) it covers and is based on the out-group and in group dichotomy and polarization which is really helping the researchers for the research findings. In-group of the study is the majority population of Sri Lanka where the incident took place and the majority (Buddhists, Christians) were attacked in their churches and hotels on the day of Easter Sunday and the out-group minority of Sri Lankan population (9.7% of the total population) Muslims were blamed especially a Sri Lankan local jihadi group named National Towheed Jamaat for the attacks and as well as blamed that the group and some other Muslims are having strong links with ISIS and during an investigation few Muslims found that they were in contact with suicide bombers of the Easter Sunday bombings.

In the shadow of in-group and out-group the researcher finds that in-group which is based on local majority population has produced negativity among religions and instead of blaming local jihadi group for the incident they have blamed Islam as religion and Muslims as a whole having associations with ISIS and supporter of violence which is the wrong perception of the in-group towards out-group made by media, according to the researcher's critical data analyzing that Muslims as out-group were not safe in Sri Lanka because the majority population of the country was blaming Muslims from the day first for the incident of Easter Sunday shootings on many historical churches and luxuries hotels in Sri Lanka so the researcher finds that in-group of the study produced "polarization", "divisions" and dichotomy discourse among the religions in Sri Lanka.

## Conclusion

The basic idea of "civil repair" given by Jeffery C. Alexander (2006) in his *Civil Sphere* theory is that media as a communicative social institution tend to create "we-ness" and "harmony" among various segments of a society including the followers of different religions especially after or during some conflict. The findings of this study show that the concept of "civil repair" is hardly found in the discourse produced by *The Daily Mirror* a newspaper from Sri Lanka, while the newspaper of Pakistan *The Express Tribune* contained the discourse of "civil repair" and "solidarity".

At the outset of this study the researchers have formulated a research objective; "To dig out whether and to what extent the selected newspapers played the role of "civil repair" after Easter bombing in Sri Lanka during 22nd April to 22nd July 2019". The finding show that the coverage of the selected newspaper from Sri Lanka has not played the role of "civil repair" and "solidarity" in the aftermath of the Easter Sunday bombings in Sri Lanka but on the other hand the coverage of Pakistani newspaper regarding the Easter Sunday bombing has played the role of "civil repair" and "connectivity" in the society.

While discussing the role of the newspapers about "civil repair" the selected newspaper from Sri Lanka *The Daily Mirror* produced "polarization", "division" and dichotomy by using specific lexis against all Muslims and Islam regarding Easter Sunday bombing and the opinion of the same newspaper also played the role of negativity and division among the masses by pointing out religion as a main cause and by linking attackers of Easter Sunday bombing with Islam as well as shaping the opinion of the people against Islam and Muslims in the shadow of the Easter Sunday.

On the other hand the editorial and opinion articles of Pakistani newspapers played the role of "civil repair" and "solidarity" and both strongly support "civil repair" "harmony" and "We-ness" among the followers of different religions in the society and some opinion articles are backing and showing that regions are becoming nationalists by religions as well because the retaliation of the Christchurch is not happening in the same country it happened somewhere else in the world but it was

announced proudly for the victim religion which was attacked before Easter Sunday bombing in New Zealand.

According to *The Civil Sphere Theory* of Jeffery C Alexander (2006) media as a communicative institution and social institution play the role of “vital center” by playing the role of “civil repair” and by producing the “solidarity discourse” in the society. While analyzing the editorial and opinion articles of *The Daily Mirror* from Sri Lanka and *The Express Tribune* from Pakistan the researcher during his research from 22nd April to 22nd July 2019 has found out that *The Daily Mirror* of Sri Lanka played the role of “polarization” and “division” and produced “dichotomy discourse” while Pakistani newspapers *The Express Tribune* played the role of “civil repair” and produced “solidarity discourse” by stressing the “cohesion” “harmony” and “We-ness” in the society.

On the assumption of the theory presented by the Jeffery C. Alexander, which states that the media play an important role bridging the gap between the two conflicting groups, during conflict, media produces a solidarity discourse and it plays a role of “civil repair”. Drawing on this assumption of Jeffery C. Alexander the researcher has found out that the selected newspaper from Pakistan have tried to produce solidarity discourse on the incident of Easter Sunday Bombings while Sri Lankan newspaper produced negativity in the society.

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