

**From breaking news to broken communities: How does the representation of religion in local media contribute to maintaining or extending social cohesion in segregated communities?**

**Dissertation submitted for the Degree of Master of Arts in the University of Chester in part fulfilment of the Modular Programme in Theology, Media and Communication.**

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## **1. Abstract**

Research suggests that Muslims in Britain have been, and continue to be represented and portrayed less favourably to other religions in mainstream media particularly within the print press, on a local and national scale (Knott, Poole, Tairu, 2013, Poole, 2009).

This dissertation critically analyses how religion, specifically Christianity and Islam have been represented in the local media and to what extent this representation has had an impact on the maintaining or extending of social cohesion within Burnley; a town where segregation is apparent and integration is a challenge.

Data collected through the application of content analysis and critical discourse analysis to two newspapers from 2001 to 2015 shows the patterns and trends in representation over a substantial period of time, whereby the community they serve became increasingly diverse with each Census.

Findings from the research suggest that Christianity was referenced more times than Islam and more positively. However, significant changes to the practice of the press over the fourteen years resulted in the inclusion of more Muslim voices contributing to the enhanced religious literacy of the press. Recommendations for further research to add to this dissertation have been made in addition to enhancements to the practice of the local print media.

## 2. Declaration

This work is original and has not been previously submitted in support of a degree, qualification or other course.

Signed ..... *R. Lees* .....

Date ..... 12<sup>th</sup> January 2017 .....

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## **5. Introduction**

### **5.1 Background to research**

In the summer of 2001, disturbances broke out in the northern towns of Burnley and Oldham and in the city of Bradford, between rival groups of White and Asian males. These clashes attracted widespread media attention and raised a number of questions for local and national government about how social cohesion can be maintained in increasingly diverse communities where segregation and deprivation is apparent and integration is a challenge.

Census data from 2001 and 2011 informs us that communities within Britain such as Burnley continue to diversify with every data collection, concerning affiliation to ethnicity and religion. With the growing diverse nature of communities coupled with evidence of segregation and the need for integration, research has been commissioned in order to make recommendations to different sectors of communities such as; schools, the Police, the media and local government in addressing barriers to integration within diverse communities with the aim to maintain and extend social cohesion (Runnymede, 1997).

With the press and media, their role in representing and portraying religion and those who affiliate with religion, particularly Islam has been scrutinised prior to and following the disturbances in 2001, largely on a national basis with some researchers exploring local publications (Burnley Task Force, 2001, 192). In many cases it was found that media portrayals of Islam in Britain, particularly following the terror attacks on the World Trade Centre in New York on 11 September 2001 were often 'offensive' (Baker, P. Gabrielatos, C., and McEnery, T. 2013, 255), 'negative' and 'prejudice' (Richardson, 2004, 70). The opportunities for complaints to be considered in Britain were of the responsibility of the Press Complaints Commission (PCC), a

voluntary regulatory body for newspapers and magazines. The PCC was replaced in 2014 by the Independent Press Standards Organisation who regulate over 1500 print and 1100 online titles, offer advice about the Editors' code and take complaints in response to breaches of the code. (IPSO, 2015) It is hoped that the IPSO will provide an improved mechanism for complaints for both consumers and producers of print and broadcast media to ensure the Editors' Code is upheld at all times (Media Standards Trust, 2013) and discrimination in areas such as religious affiliation and ethnicity will be eradicated.

This dissertation will analyse the representation of religion (specifically Christianity and Islam) in two local newspapers in the northern town of Burnley between 2001 and 2015 to establish to what extent representations contribute to maintaining or extending social cohesion with the community. Representation, for this research is used to refer to the 'social process of combining signs to produce meaning' (Poole, 2009, 23).

The following chapter will review existing literature to illustrate knowledge of the pertinent issues within the field of study, in addition to highlighting the gaps in literature to support the introduction of this unique research project. Subsequent to this, the dissertation will discuss and analyse the findings from the research following the application of content analysis and critical discourse analysis on two newspapers local to Burnley, the *Burnley Express* and the *Lancashire Telegraph*. Furthermore, the findings of the research will where possible suggest recommendations to the enhancement of the practice of newspapers and suggest opportunities for further research in this field of study.

This research project has derived from my personal interest in the relationship between religion, social cohesion and the role in which the media (on an international, national and local level) can play in maintaining and extending relations between different groups of people. This interest was sparked a number of years ago from growing up in the town of Burnley, where I was privy to experiences in school, college and with friends which exposed me to the difficulties communities face within their day-to-day lives because of perceived 'differences'.

From 1991 to 2009, I lived with my family on the outskirts of Burnley in a rural, picturesque area with rolling hills, stone built walls and stillness interrupted with the occasional car or a cry of sheep, yet a few miles away the cracks within communities were evident with visual representations of; crime, disorder, deprivation and clear 'no-go' zones for particular demographics of the community.

At the age of 10 I witnessed the disturbances that erupted on the hot weekend of 23 June 2001. I remember hearing the news on the radio, which was received by my family as disappointing, but not at all surprising to hear. On the second evening of the disturbances, we travelled a short distance to higher ground, which overlooked the whole town within the valley. Usually at this time of the year the landscape was of picture perfect beauty with the hot sun setting behind the lush green hills; yet on this evening there were multiple fires scattered across the view with numerous blue lights darting through the streets. It was a picture of a torn community, ripped apart with violence and disorder based upon the lack of understanding of difference.

Following the disturbances, I experienced some of the community building initiatives implemented by Government and local businesses, and remember supporting my

father with community football tournaments that he would fund and support to assist in bringing the different areas of the town together, through the mutual love of sport.

As a student, I attended the newly built Thomas Whitham Sixth Form, which was one half of the Further Education component of the Building Schools for the Future (BSF) programme. The Sixth Form was built within a traditionally segregated Asian area and boasted multi-million pound facilities. The sixth form offered a place to bring different sections of the community together, through a central hub that offered formal education, a public library, sports facilities and a multi-faith space in one place.

Since studying at the University of Chester, I have been particularly inspired by the power of the media (traditional and consumer-led), in bringing about change, in addition to giving a voice to those who are traditionally deprived of having one, through the events that led to the Arab Spring in 2011. With this, I have undertaken work placements at the *Burnley Express*, *Lancashire Telegraph* and the *BBC* where I explored and experienced the different roles the media can play in society, and the attitude and approaches to the coverage of religion in the media from various editors and producers of content.

The following questions are ones I asked myself during the preliminary planning of my research project; to what extent has global terrorism particularly following 9/11 and the 7/7 bombings in London, affected the way in which Muslims are represented and treated in the UK? Is there a relationship between islamophobic views and the lack of knowledge and education about Islam? Are positive Muslim role models prominent within the media? What impact has the £350m investment into Burnley following the disturbances in 2001 had on the disparate communities? Because of

the £350m investment, are communities more integrated now than they used to be, has anything actually changed?

## **5.2 Research Question and Aims**

Such questions led to the formation of the title and key aims of this research project.

Title:

From breaking news to broken communities: How does the representation of religion in local media contribute to maintaining or extending social cohesion in segregated communities?

Aims:

- i. To establish when and why religion has been reported in the *Burnley Express* and *Lancashire Telegraph* between 2001 and 2015;
- ii. To analyse how religion, particularly Christianity and Islam have been represented in the *Burnley Express* and *Lancashire Telegraph* between 2001 and 2015, and whether this has changed over the fourteen year period;
- iii. To recommend where possible suggestions for further research and possible enhancements that could be made to the practice of the two respective newspapers.

## **5.3 Justification for research**

Prior to and following the disturbances in Burnley in 2001 a number of reports were published highlighting the causes of the conflict in addition to recommendations to key institutions such as; local government, education, the media and the police were made to improve the part they play in maintaining and extending social cohesion.

(Runnymede, 2001, Burnley Task Force, 2001, Cantle, 2001). Despite the local media being highlighted as a potential protagonist of the disturbances with the use of aggravated language in the lead up to the conflict, no thorough research has been undertaken since to establish how their representations have contributed to uniting communities subsequent to 2001. Therefore, this dissertation aims to highlight when and why religion, specifically Christianity and Islam have been referenced in the local print media and how they have been represented from 2001 to 2015. Important recommendations will be made to further enhance the practice of the print media within an ever-diversifying community.

#### **5.4 Methodology**

In order to meet the aims of the research as detailed earlier, a triangulated methodological approach will be applied using content analysis, drawing on the framework used by Knott et (2013) and later, critical discourse analysis to add a qualitative dimension to the findings.

#### **5.5 Outline of chapters**

##### **Introduction**

The introduction presents a brief overview of the research project including the background and context, which has contributed to the formation of the overall aims and objectives, which are also detailed in addition to the methodology adopted.

##### **Literature Review**

The literature review explores and analyses literature in the field of study relating to social cohesion, diversification of communities and highlights further opportunities for research for which this dissertation will fulfil.

##### **Methodology**

The methodology chapter discusses, in detail the methodological approaches chosen to undertake the data collection for the research being content analysis and critical discourse analysis.

## **Findings**

The findings chapter presents a critical analysis of the data collected by drawing on the outcomes reached following the application of content analysis and critical discourse analysis.

## **Summary**

The summary will evaluate the data further and draw comparisons to existing literature. Where possible, opportunities for further research will be recommended in addition to possible enhancements to the practice of newspapers when covering and representing religion in the local media.

### **5.6 Summary**

This chapter provides a brief overview of the research to follow titled:

*From breaking news to broken communities: How does the representation of religion in local media contribute to maintaining or extending social cohesion in segregated communities?*

This chapter provides a brief overview of the background to the research, aims, objectives and justifications for the study, in addition to briefly introducing the methodological approaches used in the data collection for this research.

The following chapter will examine and critically evaluate key literature and research that has contributed to this study, and the justification for this dissertation.

## **6. Literature Review**

### **6.1 Introduction**

Hart suggests that a literature review is an essential component of a research project

‘to show the aims, objectives, scope, rationale and design features of the research. The rationale is usually supported by references to other works which have already identified the broad nature of the problem.’ (Hart, 1998, 13).

Silverman adds to this to suggest that the literature review is designed to;

‘demonstrate your grasp of the specific field [...] to evaluate earlier studies, to explain points of convergence and divergence between your study and earlier studies, to reveal gaps in extant knowledge and state how your research answers them.’ (Silverman, 2013, 343).

This overview of existing literature will illustrate the diversification of the population within the UK and Burnley in relation to ethnicity, religious affiliation and religious pluralism to highlight the importance of tolerance and understanding within communities to maintain and extend social cohesion. Following this, I will discuss significant literature relating to the disturbances in 2001 in the north of England relating to the causes rooted in segregation and deprivation. Before demonstrating examples of previous studies that have found the media in the UK to unfairly represent Muslims, which in turn have contributed to negative connotations, and prejudice within society towards the religion of Islam and those affiliating with the religion. With this, a number of gaps in the literature will be underlined in relation to the lack of studies into the local print media in Burnley, despite various community cohesion reports highlighting the need for greater religious literacy within the press. As a result, the literature review will analyse current perspectives in the field of study before detailing justifications for this unique research project.

## **6.2 The changing landscape of England and Wales**

Examining longitudinal data such as Census outcomes can provide researchers with a key mechanism to measure changes among the population in England and Wales with regards to categories such as; age, ethnicity, religion and economic activity. The Census 'is the collection of data from every member of a defined population [...] the most common kind of census used in the study of religion is a national census' (Singleton, 2014, 71). The census in England and Wales takes place every 10 years.

Over the past 40 years, the population in the United Kingdom (UK) has grown by almost 10 million people from 56, 225,700 in 1975 to 65,110,000 in 2015 (Office For National Statistics, 2015). Within this population, the numbers of people from ethnic groups and religions differing from the former majority, being White British and Christian are diversifying with every Census data collection.

In 2011, 20% of people identified with an ethnic group other than White British compared with 13% in 2001 (Jospeh Rowntree Foundation, 2012).

With religion, there has been a significant decrease in people defining as Christian from 72% of the population in 2001 to 59% in 2011, yet an increase in those associating with Islam from 1.5m in 2001 to 2.7m (5%) in 2011 (Office for National Statistics, 2013, 4). With the increase of people associating with Islam, there has been a significant rise in the number of new Mosques being registered in England and Wales from 7 in 1964 to 613 in 1996. (Runnymede Trust, 1997, 16).

This quantitative data provides a loose illustration of ethnicity and religiosity in England and Wales, however it is not possible to draw profound conclusions from this data as the question on the census for ethnicity was changed from 'cultural to ethnic background' between the respective data collections in 2001 and 2011 (Office

For National Statistics, 2012). Likewise the question on religion was eradicated in 1851 (Warner, 2010, 8) and re-introduced in 2001 (Singleton, 2014, 71), therefore analysing longitudinal religious affiliation trends with census data is challenging. Furthermore, Singleton (2014) argues that data on religious affiliation does not illustrate the 'meaning or importance of these ties, or even about how religious a person might be' due to the single question provided. (72)

However Warner suggests data relating to the decrease in attendance at Church and decreasing number of Baptisms, weddings and funerals in Church, in addition to census data suggests a 'long-term unidirectional and increasingly marginalisation of the Christian religion' (Warner, 2010, 14). Other scholars such as Bruce (2002) suggest that because of declining rates of Christianity, the United Kingdom is becoming increasingly secular, meaning that:

'as societies modernize [...] they become less religious according to a number of criteria: in terms of personal affiliation and belief; in terms of institutional strength of religious organizations; and in terms of the political and cultural prominence of religion in society' (Graham, 2013, 12).

Yet other scholars oppose the secularization theory and suggest that the UK is, in fact becoming increasingly religious due to a number of reasons, including but not limited to; the rise in alternative spiritualities (Vincett, Sharma, Aune, 2008, 3); the significant growth in the privatisation of religion relating to the notion of 'believing but not belonging' (Davie, 2015, 74), and the evolution of 'subjectivised hybridities' due to the complex nature of religion and the rise of 'autonomous religious consumption' (Warner, 2010, 181). In addition, there are arguments to suggest that the evolution of New Religious Movements, cults and conversion to other religions could indicate a new wave of religiosity in the UK, yet this impact is still unclear but is an apparent

‘component of the complicated religious pluralism that typifies contemporary Britain.’  
(Barker, 2004, 33).

The secularization debate questions the breadth and depth of religiosity in the UK and further afield, and is a topic of interest for many scholars. However for the purpose of this dissertation, there is insufficient capacity to explore and critically analyse this debate in depth without deviating considerably from the research objectives as explained in the previous chapter. However, it is appropriate to use these theoretical frameworks to illustrate the changing nature of contemporary British society, which has, and continues to diversify ethnically and religiously compared with 40 years ago. This diversification of ethnicity and religion among the population brings new customs and cultures to communities that require understanding and interventions to maintain equality and social cohesion as highlighted in Cattle (2001), Parekh (2000, 2002, 2006), Runnymede Trust (2003) and discussed in greater depth later in this chapter.

### **6.3 Diverse Communities: The local picture of Burnley**

The changing nature of religiosity and ethnicity in England and Wales is echoed within the northern town of Burnley, the geographical area chosen as the main research area for this dissertation. The mill town of Burnley is home to 88,000 occupants continually decreasing due to migration particularly among 15 to 29 year olds. (Holden & Billings, 2008,9). The borough of approximately forty-two square miles is ranked the 11<sup>th</sup> most deprived local authority areas in England (Burnley Action Partnership, 2013, 5), partly due to the decline in the textile industry, prominent in the area prior to 1970. Previous to this decline, a significant number Pakistani and Bangladeshi migrants came to the town between 1964 and 1967

(Billings & Holden, 2008, 7) and the composition of the town continues to diversify religiously and ethnically today, as shown in the table below.

### 6.3.1 Census Data, England and Wales: Religious Affiliation

	2001	2011	+/- %
Total number of occupants	89, 542	87, 059	- 2,483
Christian	66,675 (74.46%)	55,399 (63.6%)	- 11,276 (-10.86%)
Muslim	5895 (6.58%)	8580 (9.9%)	+ 2,685 (+3.32%)
Buddhist	100 (0.11%)	192 (0.2%)	+ 92 (-0.9%)
Hindu	255 (0.28%)	175 (0.2%)	- 80 (-0.08%)
Jewish	30 (0.03%)	14 (0%)	- 16 (-0.03%)
Other	165 (0.18%)	236 (0.3%)	+ 71 (-0.15%)
No religion	9886 (11.04%)	17,178 (19.7%)	+ 7,292 (+8.66%)
Not stated	6506 (7.27%)	5252 (6%)	- 1,254 (-1.27%)
(Office For National Statistics, 2004)		(Office For National Statistics, 2013)	

### 6.3.2 Census Data, England and Wales: Ethnicity

	2001	2011	+/-
Total number of occupants	89,542	Total number of occupants 87,059	- 2483
<b>White</b> British/Irish/Other White	82,171 (91.77%)	<b>White</b> English/Irish/Northern Irish/Scottish/ British/ Gypsy or Irish Traveller/Other White	76, 054 (87.37%) -6117 (-4.4%)
<b>Mixed</b> White and Black Caribbean/ White and	630 (0.70%)	<b>Mixed/multiple ethnic group</b> White and Black Caribbean/White and	976 (1.12%) +346 (+0.42%)

Black African /White and Asian/Other mixed		Black African/White and Asian/Other Mixed		
<b>Asian or British Asian</b>  Indian/Pakistani/Bangladeshi/Other Asian	6409 (7.16%)	<b>Asian/Asian British</b>  Indian/Pakistani/Bangladeshi/Chinese/Other Asian	9578 (11%)	+3169 (+3.84%)
<b>Black or Black British</b>  Caribbean/African/Other Black	121 (0.14%)	<b>Black/African/Caribbean/ Black British</b>  African/Caribbean/Other Black	211 (0.24%)	+90 (+0.10%)
<b>Chinese</b>  Chinese and Chinese Other	211 (0.23%)	<b>Other ethnic group: Arab</b>	55 (0.06%)	Not Comparable
		<b>Other ethnic group</b>	185 (0.21%)	Not comparable
(Office For National Statistics, 2004)		(Office For National Statistics, 2013)		

The tables above represent a quantitative snapshot of the changing composition of the town of Burnley. The data shows that between 2001 and 2011 there has been a substantial decrease in people who identify as Christian by over 10% and a notable increase in those identifying as Muslim. Interestingly, there has been a large increase in those associating with 'no religion', which is reflective of wider society in that around a quarter of the population in England and Wales reported that they have no religion in 2011 (Office For National Statistics, 2012). Furthermore, the latter table highlights that between 2001 and 2011 there were small, yet significant increases in the number of people identifying with a mixed or multiple ethnic group, Asian or Asian British, Black, African, Caribbean, Black British or other, and a slight decrease in those identifying as White.

With this, it can be concluded that there have been significant changes to the composition of the community of Burnley between 2001 and 2011 as reflected in the census data, and as a result, there are a number of sub-groups identified by ethnicity and religious affiliation making up the wider community.

The diversification of communities as shown through census data and the secularization theory are important factors contributing to the foundations of this research project for two reasons. Firstly, with the diversification of communities presents a need for tolerance and understanding to ensure groups live harmoniously together as part of one larger community. For this research project, the tolerance and understanding as a catalyst for maintaining and extending social cohesion is found in the form of religious literacy through local newspapers, as discussed in greater depth to follow. Secondly, the increasingly diverse nature of the UK indicates the opportunity, and need for research such as this dissertation to add to the conversation of how institutions such as the media can contribute to maintaining and extending social cohesion.

#### **6.4 Diverse Communities and Social Cohesion**

Social cohesion in the northern town of Burnley has been relatively fragile for a number of years due to the segregation of different and disparate groups in the community. Billings and Holden (2008) suggest challenges to social cohesion date back previous to the decline in the textile industry in which several thousand Pakistani and Bangladeshi migrants came to the town between 1964 and 1967 in search for work and brought with them distinctive customs, cultures and religious differences which 'presented a new challenge to community relations' (7).

These cultural differences over time led to self-segregated communities living in 'parallel lives', a term coined by the Independent Review Team to mean

'the physical separation of BME households in distinct housing areas underpinned by a complete lack of contact between people from different communities.' (Cantle, 2005, 15).

Billings and Holden (2008) used this concept to discuss how living in parallel lives contributed to 'enclavisation'; a term they coined to mean the consequence on schools and social interaction when people live in separate residential areas (2).

The segregation of communities reached breaking point in 2001 as disturbances broke out between White and Asian males on 23 June and 24 June 2001 following a stabbing on two Asian males outside a nightclub in the town centre and an unprovoked attack on an Asian taxi driver returning home from work in the early hours of 23 June. On the evening of Saturday 23 June, the Duke of York pub known to be popular with young White males, some of which were suspected to be involved with the attack on the taxi driver was targeted by armed, young Asian males and petrol bombed the following day. White males targeted property known to belong to members of the Asian community such as shops, takeaways and taxi ranks with violence and arson across a number of areas within Burnley. Over the two-day period, £1.4m worth of riot damage had been caused across four main areas of the town with 136 reported offences having taken place, caused by predominantly 17-26-year-old White and Asian males (Clarke, 2001, 253).

### **6.5 Maintaining social cohesion**

Since the disturbances in Burnley, Oldham and Bradford in 2001, a number of investigations have been undertaken to establish the root causes of the clashes and various literature has been published to promote recommendations to public services in the three affected towns and city. In addition, the literature and research has

contributed significantly to wider conversations about how national and local government, and communities can increase social integration and maintain community cohesion to reduce the risk of, and inflammation of disruption between disparate groups in an increasingly diverse society. (Cantle, 2001, Parekh, 2002, 2006, Runnymede 2003, Denham, 2010, Flint and Robinson, 2008, Modood, T, 2011).

The initial investigation into the disturbances in Burnley was undertaken by the Community Review Team (CCRT) chaired by Ted Cantle in 2001. The investigation covered a number of areas including; people and values, political and community, leadership, political organisations, strategic partnerships, regeneration programmes, initiatives and funding, integration and segregation, younger people, education, community organisations, disadvantaged and disaffected communities, policing, housing, employment, the press and the media. The key findings of the root causes of the disturbances were attributed to physical segregation of communities, education, places of worship, social and cultural networks. (Cantle, 2001, 9). The report stressed that:

‘The complete separation of communities based on religion, education, housing, culture, employment etc., will, however mean that the lack of contact with, and absence of knowledge about, each other’s communities will lead to the growth of fear and conflict. The more levels upon which a community is divided, the more necessary and extensive will be the need to foster understanding and acceptance of diversity.’ (Cantle, 2001, 30).

In response to the Cantle report, a community conference was held in Burnley in which the Burnley Task Force was born; a body of people from the community including faith leaders, community leaders, representatives of young people, the Police and representatives from Burnley Borough Council chaired by Lord Tony

Clarke, commissioned to steer the community cohesion work in response to the disturbances of 2001.

On a national basis, Prime Minister Tony Blair spoke at the Labour Conference in October 2001 of the disturbances in the Northern areas of England, in addition to the terror attacks on the World Trade Centre on 11 September 2001, in which he stated:

'[...] and especially at this time let us say we celebrate the diversity in our country, get strength from our cultures and races and go to make up Britain today; and racist abuse and racist attacks have no place in the Britain we believe in.' (Croft, 2001, 205).

Following these significant global, national and local events, the Labour Government introduced notable changes to legislation and education to reinforce the state's recognition of diversity and commitment to integration. These included; the introduction of Citizenship in schools from 2002 (Cantle, 2001, 33), the introduction of religious discrimination legislation and protection from incitement to religious hatred in the Human Rights Act 1998, Equality Act 2010 (Modood, 2011, 23) and Race Relations (Amendment Act) and the publication of race equality strategies for each government department (Parekh, 2004, 5). In addition, the Government introduced key, yet controversial legislation to combat terrorism that gave rise to debate about ethnic profiling and the negative impact on ethnic minorities. (Sveinsoon, K.P, 2010).

The deliberate steps taken by local and national government illustrate the extent to which society in Britain has been encouraged and supported to increase integration with disparate groups and individuals and their perspectives within communities, in a way in which citizens can live cohesively and harmoniously while maintaining their individual beliefs, customs and norms. The extent to which these changes have had

meaningful impact, particularly on those from minority groups is challenging to objectively demonstrate, however recognising difference through law and education is a strong platform for behavioural change to occur. This dissertation will not explore law and education as part of the overarching theme of community cohesion in Burnley, but could be an area for further research in the future.

## **6.6 Social Cohesion and Media**

The media are a vast and expanding business generating billions of dollars and employing millions of people to work across a number of diverse platforms at every hour of the day, 365 days a year. The media in contemporary society, particularly distributors of news are producer and consumer-led because of globalisation and divergence of traditional media streams. In the UK we have seen a rapid decline in readership of the daily national print press by almost 50% between 1988 and 2008 (McNair, 2009, 3).

As an attempt to diversify their services, the traditional print media have developed a number of 'layered journalism' streams which 'brings together different forms of journalism and different types of journalists to produce a multimedia offering of professionally styled news and analysis combined with citizen journalism and interactive chat' (Ward, 2011, 216). With the expansion of alternative forms of news media such as blogs, social media, podcasts and round-the-clock television bulletins the journalism industry, and the media as a whole, is 'a dynamic, growing sector of the economy in Britain, as elsewhere in the world.' (McNair, 2009, 19)

With this, the media can be said to be a powerful tool in conveying messages to the masses and contributing to people's perceptions and ideologies about different topics. For this research, I will focus on analysing the representation of religion,

particularly Christianity and Islam in two local newspapers in Burnley; *The Burnley Express* and the *Lancashire Telegraph*, purposely discounting their forms of layered journalism through websites and social media to ensure the data is comparable across the fourteen-year period. However, there is scope outside of this dissertation to analyse content found on alternative media platforms yet linked to traditional news streams such as social media pages for newspapers, the comments and dialogue found on particular stories and the coverage found on news websites, in addition to monitoring readership data online.

The power of the media in shaping people's opinions and prejudice contributing to the segregation within communities was highlighted prior to the disturbances in Burnley in 1997 by the Runnymede Trust report *Islamophobia: A Challenge For us All*. Within this report, it was recommended that media coverage of Islam and Muslims should include a number of key components including, but not limited to;

- 'a greater range of positive images of Islam';
- A 'more balanced and responsible use of Muslim spokespersons, to show the range of opinions and outlooks in Muslim communities';
- the 'appointment of more Muslim people as reporters, columnists, editors' and;
- 'The modification and strengthening of existing codes of practice, in particular those of the Press Complaints Commission'. (Runnymede Trust, 1997)

The latter recommendation has successfully transitioned to the IPSO in 2014, yet how effective this shift has been, is unclear at this point in time. The other recommendations made are pertinent to the aims of this research and will be discussed in the conclusion to establish whether at a local level, these recommendations have been implemented some 19 years later. On the one hand, the Runnymede report (1997) is useful in gaining an overview of key challenges to social cohesion and key influences to producing and reproducing Islamophobia in

various institutions, however these observations and recommendations lack influence and leverage at a local level as the report is directed merely at national government and national media.

Reports such as Runnymede (1997) show the need for the media to execute greater religious literacy, being the

‘informed acknowledgement of the religious dimensions to culture-in all their diversity and ambivalence-is a necessary and desirable part of citizenship’ (2012, 233).

Scholars such as Graham suggest that there is

‘too much emphasis on the formal sectors of religious education or equal opportunities training at the expense of considerations of our everyday exposure to a range of different media’ (2012, 235)

This research aims to capture the representations of religion, specifically Christianity and Islam in the print media over a substantial period to establish how far religious literacy in the newspapers has evolved. In addition to examining whether there remains to be a need for improved literacy in the media to contribute positively to representing ‘ethno-religious communitarians’ (Modood, 2001, 2) as previously developed in other areas within the public space such as education and law.

## **6.7 Summary**

In summary, the literature review has provided a critical insight into the pertinent issues aimed to be addressed through this research, and highlighted the key justifications for this unique project and the opportunity to contribute further to community cohesion discussions regarding the representation of religion in the print media.

## **7. Methodology**

### **7.1 Introduction**

The following chapter will discuss in detail the methodological approaches chosen to undertake this dissertation to ensure the aims of the research are achieved. With this, I will highlight the strengths of the approaches taken in addition to the possible limitations I may encounter when executing my chosen methods.

### **7.2 Research Philosophy**

The overall aim of the research project is to establish how the representation of religion in two local newspapers; the *Burnley Express* and *Lancashire Telegraph* has contributed to maintaining or extending social cohesion in the northern town of Burnley between 2001 and 2015.

Specifically, my objectives are:

- i. To establish when and why religion has been reported in the *Burnley Express* and *Lancashire Telegraph* between 2001 and 2015;
- ii. To analyse how religion, particularly Christianity and Islam have been represented in the *Burnley Express* and *Lancashire Telegraph* between 2001 and 2015, and whether this has changed over the fourteen year period;
- iii. To recommend where possible suggestions for further research and possible enhancements that could be made to the practice of the two respective newspapers.

In order to competently meet the aims of the research, a triangulated approach will be taken which requires the 'use of different research methods in the same study to collect data so as to check validity of any findings' (Jonker and Penink, 2010, 160).

The different approaches are content analysis and critical discourse analysis.

Firstly, a quantitative analysis will be conducted to explore the frequency of references to religion, specifically Christianity and Islam in the newspapers in order to answer the first of three research aims. The methodological approach taken in this study will be content analysis, which is described by Walliman (2011) as:

'A quantitative form of analysis that consists of an examination of what can be counted in text of any form (articles, advertisements, news items, etc.) or other media such as pictures, television or radio programmes or films, and live situations such as interviews, plays, concerts.' (180)

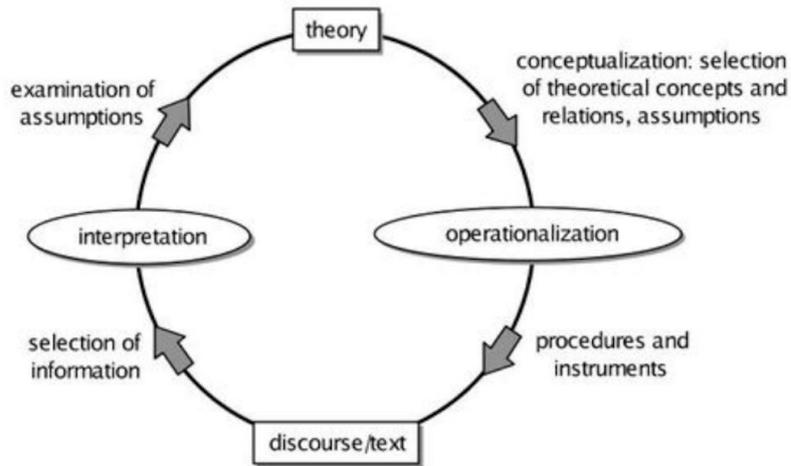
Content analysis has been used by a number of researchers in the past who have studied a similar topic to this dissertation, examples of which include; Poole (2009, 24), who successfully demonstrated the frequency of references to Islam in the daily coverage of two broadsheet newspapers in the UK from 1994-1996. Similarly Knott, Poole and Tairu (2013) effectively illustrated how many times religion was referenced in mainstream media in the UK by applying pre-determined sets of categories and sub-categories relating to conventional religion and common religion, before conducting focus groups to establish peoples perceptions of the representations (96). Furthermore, Mertens and de Smaele (2016) adapted a coding system developed by d'Haenens and Bink to examine the frequency and nature of the reporting of Islam (Mertens and de Smaele, 93), and then applied critical discourse analysis to add further depth to their research.

Content analysis has been, and continues to be a popular choice of methodology for the study of the representation of religion in media as it facilitates a systematic approach to monitoring trends and patterns across a number of years by using quantitative means. For my research, I have adapted the framework developed by Knott, Poole and Tairu (2013) which enabled me to choose a number of categories and sub-categories and adapting where necessary to fit my research, in order to establish the quantity and frequency of references to Christianity and Islam.

Critical discourse analysis (CDA) will be used to add the qualitative element to the research in order to investigate the relationship between the print media in Burnley and the social context for which it serves. I will apply the functional definition of CDA which assumes that 'CDA investigates, and aims at illustrating a relationship between the texts and its social condition, ideologies and power-relations' (Richardson, 2007, 27).

In order to effectively scrutinise language used and establish the extent to which the print media plays a contributory role in (re) producing thoughts and ideologies relating to social inequalities (Richardson, 2007, 26) in Burnley, I will apply the following theoretical framework constructed by Wodak and Meyer (2001, 19). This framework will be used to establish theory, apply operational frameworks to data collection, use discourse found within the newspapers and interpret in order to establish assumptions and meanings.

## BETWEEN THEORY, METHOD, AND POLITICS



Baker, Gabrielatos and McEnergy (2013) efficaciously used critical discourse analysis and linguistic analysis to evaluate ‘linguistic patterns’ across a large volume of text to examine the way in which the British press have represented Islam (3, 2013). Mertens and de Smaele (2016) also used critical discourse analysis in addition to content analysis in their research as illustrated previously.

Using a triangulated methodology for this research project will allow me to use two approaches common and credible within this field of study. This approach will enable me to analyse the data from a quantitative and qualitative angle resulting in a deeper critical analysis as demonstrated in the following chapter.

### **7.3 Justification for the selected methodological approaches**

Review of literature relating to the representation of religion in the media highlighted the perception that Islam is often underrepresented in the media as a whole, and often misrepresented in the press compared to other religions such as Christianity. (Poole, 2009, Knott et al, 2013, Baker et al, 2013). With my research project, I wish to explore whether these findings were common practice in the local press in Burnley, within the context of segregated communities or whether local press did more to be inclusive of the communities they were reporting on and to. In navigating

my research approach, it was sensible for me to apply methods of research common and credible to the field of study, by applying frameworks that had been executed on a much larger scale, as a result there are a number of important justifications for choosing content analysis and critical discourse analysis above other research methods.

### **7.3.1 Rejected Methods**

When exploring potential research methods during the planning stage of the project, semi-structured interviews and grounded theory were also considered.

Semi-structured interviews are a mechanism used by researchers to ask 'major questions the same way each time, but free to alter [...] sequence and probe for more information' (Gilbert, 2008, 247). A key advantage of using this method is the researchers ability to engage with individuals to gain an in-depth insight into their 'voices and stories' (Hennick, Hutter and Bailey, 2011, 109). As Hennick et al (2011) conclude;

'the in-depth aspect of the method is important as it reinforces the purpose of gaining a detailed insight into the research issues from the perspective of the study participants themselves' (108).

Semi-structured interviews would have been beneficial to this dissertation in order to provide in-depth analysis of two key perspectives within the research project being Faith Leaders in the community and Editors of the two respective newspapers.

With the former, I would have liked to interview representatives from both Christian and Islamic communities to effectively analyse the reception of the media coverage to those preaching, practicing and representing both religions. Despite the profound success in using semi-structured interviews in qualitative research, applying the method to these participants, in this dissertation presented a number of problems.

Firstly, drawing on the experience of Knott et al (2013), they found engaging participants in focus groups a challenge, therefore their findings could not be aggregated to audiences from particular groups such as Muslims and Christians. Taking into account that this dissertation draws on the experience of Knott et al (2013) it is pragmatic to apply the frameworks they found to be useful and advantageous, such as content analysis and reject those they found to be ineffective.

Secondly, in order to ensure this research is representative of the years of focus I would need to identify, engage and interview participants who were Faith Leaders between 2001 and 2015, which would have been a difficult task as many have moved away from the area or the position they held in previous years.

Finally, a full discussion of Faith Leaders' views on the representation of religion in the newspapers in Burnley lies beyond the scope of this study and should be considered in future research, in particular any research conducted as a follow-up from the Runnymede *Islamaphobia: A Challenge For Us All* (1997) and, or the *Community Cohesion: A Report of the Independent Review Team* chaired by Ted Cattle (2001).

The second perspective I considered to capture through semi-structured interviews was from those who produce the news stories and the newspapers themselves; the Editors and journalists from the *Burnley Express* and the *Lancashire Telegraph*, however there were ethical issues that could have jeopardised the opportunity for comparability between the two sources and in turn, the overall validity of the research. These ethical issues evolved from my previous involvement at both newspapers, in that I have spent a considerable amount of time undertaking work

experience at both sources, yet one more than the other and therefore developed a number of close relationships with staff at the respective newspaper.

Although I would have taken deliberate steps to ensure the participants understood my role as a researcher, and safeguard from allowing my own views to hinder the interview process, there remained an unfair knowledge and experience of one source compared with the other.

Furthermore, there was a high probability that the participants I knew well could have answered differently to the questions asked, compared to the other source leading to a 'dilemma' Bold (2012) labels as 'insider research' (65) for which I may, or may not have felt comfortable delving into deeper.

With these issues in mind, Bold's description that 'ethics is about balancing the principles of reducing harm with that of providing benefits for all' (2012, 70) was considered. On the one hand, as discussed previously, semi-structured interviews would have provided greater angles and voices to the research in a qualitative manner to add greater depth to the quantitative element of the data collection.

However, on the other hand, the use of semi-structured interviews had the potential of affecting the data collection and findings in a bias and subjective manner that could have affected the validity of the research as a whole.

As a result, I proceeded to undertake the research using content analysis and critical discourse analysis as opposed to content analysis and semi-structured interviews.

The second research method I considered was Grounded Theory. Grounded theory is a widely used and popular qualitative research method developed by Glaser and Strauss in 1967 (Urquhart, 2013, 21) and has been described by Mlilo as the generating

'of new theory from data collected from the research work, or using the data collected to test the existing theory in order to refine it or provide new explanations about it' (2016, 52).

Grounded theory is concerned with identifying conceptual categories in data to identify relationships on a number of levels prior to considering existing literature, however Ekka (2014) notes that the preliminary stage of applying grounded theory can often be very 'open' and incredibly time consuming. (61) In addition, Jupp suggests that grounded theory can result in researchers' inquiries being shaped by their own perspective with the absence of the critical analysis of existing literature prior to data collection. (2006, 132)

On the other hand, Glasser and Strauss (2012) suggest that grounded theory is a useful approach as it offers researchers flexibility (224), and the ability to generate theory in an on going, evolving process, they label as an 'ever-developing entity' (242). Furthermore, Urquhart suggests grounded theory is effective as it

'encourages us to take a close look at the data. Coding line by line or at the paragraph level encourages this close relationship with the data' (10).

With further considerations to time constraints and complexities in application of this approach, grounded theory was discounted as an appropriate and relevant method for this research.

Therefore the methodological approaches selected for this research are content analysis and critical discourse analysis.

#### **7.4 Content analysis**

As discussed previously, content analysis is:

'A quantitative form of analysis that consists of an examination of what can be counted in text of any form (articles, advertisements, news items, etc.) or

other media such as pictures, television or radio programmes or films, and live situations such as interviews, plays, concerts.’ (Walliam, 2011, 180)

This research method has been used a great deal previously by researchers studying a similar topic to this dissertation on a local and national level in the UK (Knott et al, 2013, Baker, Gabrielatos and McEnergy, 2013, Mertens and de Smaele, 2016), in addition to other research external to theology and media. For this dissertation I have drawn on the framework used by Knott et al (2013) in order to establish a number of categories and sub-categories for the effective evaluation of the quantity of references made by the newspapers to conventional religion, specifically Christianity and Islam.

The categories to measure these references were adapted from Knott, Poole and Tairu (2013, 191.) with others, such as ‘social cohesion’ and ‘multiculturalism’ added to reflect the discussions pertinent to this dissertation.

Therefore, the framework I have devised to apply to the undertaking of the quantitative data collection is as follows:

<b>Category</b>	<b>Sub Categories</b>
Conventional Religion: Christianity	Roman Catholicism (Catholics, Roman Catholic Church, reference to Roman Catholicism)
	Protestantism (Church of England, Protestantism, Methodist, Baptist, Evangelical, reference to Protestantism)
	Religious Practice (Congregation, sermon, worship, Prayer, Sunday service, special religious service, ceremonies, festivals Easter, Christmas, mass, confession)
	Modern Religious Issues (Diversity, interfaith, social cohesion)

	Other (references made to Islam not applicable to Islam, religious practice and modern religious issues sub-categories)
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<b>Category</b>	<b>Sub Categories</b>
Conventional Religion: Islam	Islam (Muslim, Mosques, Qur'an, Hijab, Burkah)
	Religious Practice (Prayer, service, ceremonies, Eid, Ramadan, Special religious service)
	Modern Religious Issues (Diversity, interfaith, social cohesion, community cohesion, multiculturalism)
	Other (any other references not applicable to above sub-categories)

Building on the framework adapted from Knott et al (2013), I will record each reference to the categories and sub-categories as shown above in a tally chart, in order to capture and illustrate quantitative data, indicating whether the coverage was a positive, negative or neutral article.

Furthermore, I will also measure the types of coverage these categories and sub-categories were located within such as news, community posts/information, readers' letters, and opinion piece(s).

This information is paramount to achieving research aims one and two, as these findings will contribute meaningfully to discussions relating to when and why conventional religious topics and people are covered in the newspapers and whose voices are being heard.

With this, I will not be using references to conventional religion found within the 'Classified' or 'Family Announcements' sections of the newspapers as these are produced solely by consumers and businesses rather than the traditional producers

of news being the editors, journalists or feature writers working for the respective newspapers.

With this framework in mind, I am interested in extracting this information in order to compare and contrast the representation of religion in terms of any apparent differences between the coverage of Christianity and Islam, in addition to differences or similarities between the coverage of religion between the two sources.

The final component of content analysis to be applied to this research relates to identifying references to Christianity and Islam within key themes pertinent to this dissertation being:

- Christianity and crime/violence
- Christianity and role models
- Islam and crime/violence
- Islam and role models

These themes are central to maintaining and extending social cohesion as in previous studies into the relationship between religion and media; it has often been found that Islam, on numerous occasions on a national basis has been unfairly represented in references relating to crime and/or violence (Baker, Gabrielatos and McEnergy, 2013, Poole, 2009), therefore I am interested whether these references are apparent at a local level. Furthermore, the need for greater representation of role models for young people to aspire to in the community has been recommended in reports following the disturbances in Burnley (Cantle, 2001, Clarke, 2001), and as a result I am curious to uncover whether this approach has been taken in the local print media.

## 7.5 Sample

Choosing the most appropriate sample is key to ensuring the findings of this research is as 'valid, reliable and useful' (Daniel, 2012, 1) as possible. Choosing the sample is known as sampling and has been defined as 'the selection of a subset of a population for inclusion in a study' (Daniel, 2012,1)

The sample I have chosen for this research are two newspapers based in the northern town of Burnley in Lancashire, UK these are the *Burnley Express* and the *Lancashire Telegraph*.

The former has been in circulation since 1877 and is printed twice weekly on Tuesdays and Fridays with the latter being the larger of the two editions. The newspaper is owned by Johnstone Press along with a number of other local newspapers in England and Northern Ireland. The *Burnley Express* typically distributes to 7083 people on Fridays and 3847 on Tuesdays with the most popular demographic of readers being women aged 45-54, closely followed with those aged 35-44 according to an audit undertaken from January – December 2015. (JICREG, 2015).

Formerly known as the *Lancashire Evening Telegraph*, the *Lancashire Telegraph* has been in circulation since 1886 and changed its name in 2006 to alter distribution from evening to mornings in order to cut costs and save money. The newspaper is owned by Newsquest Media Ltd, one of the largest publishers of newspapers in the UK and distributes two different geographic editions each day across East Lancashire for Blackburn with Darwen, Hyndburn and Ribble Valley and the second for Burnley, Pendle and Rossendale. The *Lancashire Telegraph* has a typical

readership of 11807, with the most popular demographic being male aged 45-54, followed by ages 55-64. (JICREG, 2016)

When selecting my sample it was imperative to consider potential barriers to the validity and success of the research project, and possible impediments to meeting the overall research aim, being to establish how the representation of religion in two local newspapers; the *Burnley Express* and *Lancashire Telegraph* has contributed to maintaining or extending social cohesion in the northern town of Burnley between 2001 and 2015.

Time constraints were considered at length when choosing methodological approaches. As discussed previously, content analysis and critical discourse analysis were chosen above other research methods such as semi-structured interviews and grounded theory to ensure the research was manageable in the time required, and allocated for the project.

Moreover, great consideration was given to the time frame selected for the data collection, to ensure the sample was of sufficient size, comparative across a number of years and representative of the topics discussed in this dissertation, while compact enough to manage within the timescale.

Without such consideration, Krippendorff (2013) explains that data collection without sufficient sampling can lead to researchers becoming 'overwhelmed by the volumes of relevant data' and in turn increase the likelihood of data collection being left incomplete, bias to the researchers views or terminated (112).

For these reasons a purposive sample technique has been chosen to collect data from the *Burnley Express* and *Lancashire Telegraph*. Purposive sampling is

‘a form of non-probability sampling in which decisions concerning the individuals to be included in the sample are taken by the researcher, based upon a variety of criteria which may include specialist knowledge of the research issue, or capacity and willingness to participate in the research.’ (Jupp, 2006, 244)

The sample chosen for the data collection is all newspaper articles (minus family announcements, classified and sports) in the *Burnley Express* and *Lancashire Telegraph* on Tuesdays and Fridays in July, August and September of 2001, 2005 and 2015. The sample was selected to capture representations of religion on a local level across a fourteen-year period, taking into account global and national events, which may, or may not have had an impact on the coverage of religion in the newspapers in Burnley. These events include; the aftermath of the disturbances in Burnley in June 2001, the terror attacks in New York on September 11 of the same year and London bombings in 2005.

Given that a major focus of this research is to gain a deeper understanding of the representation of religion in the local newspapers in the northern town of Burnley, then selecting samples to cover a generous amount of time presents an excellent opportunity to explore and achieve the research aims set for this dissertation with specific regard to establishing when and why religion is covered in the newspapers, in addition to how religion has been represented within these publications.

However, there are a number of limitations to the chosen methodology that will have an effect on the research project, for which I have considered prior to selecting the methods and samples for.

### **7.6 Limitations to the chosen research methods**

Limitations in research relate to exposing ‘the conditions that may weaken the study’ (Bloomberg and Volpe, 2008, 79), yet are important to identify and acknowledge in

order to respond with positive action, to ensure they do not have a substantial effect on the anticipated outcomes of the overall aim of the dissertation. There are limitations within this methodology specific to the research methods chosen, in addition to constraints inherent to this particular study.

### **7.6.1 Content analysis**

Content analysis is a useful tool to gather quantitative analysis and has been widely used in this field of study, as discussed previously. However it also carries a number of limitations that could restrain the outcomes of this research if they are not accounted for.

Despite drawing on the effective framework used by Knott et al (2013) by applying certain categories and subcategories to the sample in order to extract references, the research is somewhat limited to the categories defined and does not take into account coverage that may fall outside of these.

In order to counteract this limitation, I have added an 'other' sub-category to the framework to ensure these references are included in the data collection which was not included in Knott et al (2013) study. Furthermore, the framework I will use purposely excludes references to other conventional religions differing from Christianity and Islam, in addition to the secular sacred to maintain the parameters set at the beginning of this research.

By the same token, Wimmer and Dominick (2011) suggest that

'content analysis alone cannot serve the basis for making statements about the effects of content on an audience', (159)

Which is echoed in the study by Knott et al (2013) who used focus groups to add the qualitative element to their study. As discussed previously, semi-structured

interviews were rejected as an appropriate research method due to ethical concerns and barriers to participant engagement, therefore critical discourse analysis will be used to add the qualitative element to the research with the view to uncover how Christianity and Islam are represented in the newspapers in addition to when and why.

On the other hand, unlike interviews and focus groups, content analysis is 'unobtrusive' in its approach as the researcher does not need to 'intrude' on the participants and/or sources selected and therefore does not affect the outcomes of the research with bias or other internal and external influences. (Berger, 2000, 239), which is paramount considering my existing relationship with staff at each newspaper.

Furthermore, the sources and materials I require are readily available at Burnley Central Library and Blackburn Library for which I can use a microfilm reader to collect the quantitative data and print any pages of the newspaper for a relatively inexpensive fee.

Nevertheless, in doing so will require the dedication of a substantial amount of time to access and analyse the sources of data, which is reflected in the choice of sample size to ensure this is manageable and effective in meeting the aims of the research.

Despite the limitations presented to the application of content analysis, these have been managed in such a way that adopting this approach will allow me to use an accessible, effective, quantitative approach based upon a solid framework to establish when, and why Christianity and Islam has been represented in the newspapers.

Coupled with critical discourse analysis, content analysis will provide a quantitative foundation to discuss pertinent issues to be explored further through qualitative means.

### **7.6.2 Critical discourse analysis**

Critical discourse analysis shifts the emphasis away from descriptive narratives of linguistics to the analysis of discourse that aims to establish why such features within news, texts, political speeches or campaigns are produced and the ideological goals they may serve. (Machin and Mayr, 2012, 5). For Machin and Mayr (2012) critical discourse analysis is pivotal to

‘exposing strategies that appear normal or neutral on the surface but which may in fact be ideological and seek to shape the representation of events and persons for particular ends.’ (5)

Critical discourse analysis in this research will be used to examine texts found in two newspaper sources with the aim to identify rhetoric contributing to the production and reproduction of ideologies relating to social integration within communities in Burnley. This approach will support the quantitative foundations set by content analysis, however critical discourse analysis too has its limitations.

Widdowson (1998, 2004) argues that

‘a critical analysis should include discussions with the producers and consumers of texts, and not just rest on the analyst’s view of what a text may mean alone’ (Paltridge, 2012, 198).

Engaging voices of the producers is an interesting approach and one that would add an alternative dynamic to the research and the field of study, but one which has not been used in previous research (Knott et al, 2013, Poole 2009) for which this dissertation is based upon. Furthermore, this approach has been previously

considered, discussed and dismissed earlier in this chapter for several reasons relating to ethical considerations and barriers to participant engagement. Applying this approach would also require a substantial amount of time in securing reliable participants, interviewing them and transcribing their views, therefore dismissing the application of CDA of the producers of the publications is logical.

A second limitation is that CDA 'does not always consider the role of the reader in the consumption and interpretation of a text' (Hyland, 2013, 103). For the most part, this observation is reflective in the research aims and choice of methodology in this dissertation, however drawing on the experience of Knott et al (2013, 96), engaging these voices can be a challenge and extensively time consuming.

After careful consideration, the parameters for the application of methodological approaches to this research have been set to ensure there are appropriate, manageable methods in analysing the representation of religion in the newspapers. However, engaging voices such as the producers of publications and the readers is an interesting dynamic previously contemplated for this research and one other researcher could consider when undertaking comparable projects.

### **7.6.3 Sample size**

The sample size has been selected by drawing on previous studies relating to the representation of religion in the media. Knott et al (2013) studied media portrayals of religion and the secular sacred on a vast scale using multiple forms of media such as newspapers and television across a period of twenty years while Poole (2009) examined a week's coverage on British Muslims in two national newspapers from Wednesday 25 September to Tuesday 6 October 2001.

With this in mind, I have selected to analyse every article, apart from Classified, Family Announcements and sport within newspapers published on Tuesdays and Fridays in July, August and September of 2001, 2005 and 2015 which equates to approximately 144 newspapers shared between the two respective newspapers chosen for this study; the *Burnley Express* and the *Lancashire Telegraph*.

This approach on the one hand, provides comparative data between the two publications across a substantial period of time but does not reflect the differences between a two weekly, and daily publication.

However, if I were to analyse all newspapers published within the time frame selected, I would need to engage with 342 publications, which is unmanageable for the scale and purpose of this study but could be adopted for further research in the future.

Nevertheless, the sample size to be adopted allows me to draw on the longitudinal approach taken by Knott et al (2013) while incorporating the controlled, narrow approach adopted by Poole (2009). Moreover, the sample size chosen by Knott et al (2013) was possible due to the length of time dedicated to the study being two years and the use of four researchers dedicated to the study, whereas for this research time constraints and resources are much more limited, therefore the sample size needs to be manageable yet representative in order to achieve the aims of the research.

#### **7.6.4 Time constraints**

Time constraints, as discussed earlier are innate in many research projects as the unfolding story within a project can lead the researcher to wanting to investigate further with particular areas of their study. In order to address this limitation, I have

used the suggestion by SAGE (2008, 243) to take a strategic approach to the study by working in a coherent, structured manner.

Starting with effective planning and proposals at the preliminary stages of the dissertation I will not follow the research through with effective time management and work within clear parameters as set out in the earlier stages of this chapter.

### **7.7 Validity and reliability**

Validity and reliability in research refers to the 'accuracy and trustworthiness of instruments, data and findings in research' (Bernard, 2013, 45) and is crucial to justifying the credibility of the project.

Credibility has been previously assigned to both approaches as previously demonstrated, and deliberate steps will be taken in data collection to ensure the validity and reliability of the research by applying a consistent framework for analysis and repetitively re-visiting sources throughout to avoid errors. Careful consideration has been taken to avoid 'anecdotalism' in the application of critical discourse analysis being the reliance on a few 'well-chosen examples' (Silverman, 286) by using a systematic approach to recording the data through the quantitative framework and drawing on examples reflective of the positive, negative or neutral slant of the article as opposed to a narrow selection.

### **7.8 Summary**

Drawing on the gaps in the literature, this project provided an important opportunity to advance the understanding of the representation of religion in the newspapers in Burnley and their role in maintaining and extending social cohesion within a diversifying community. Despite a number of limitations to the methodological approaches taken, these have been effectively managed by drawing on similar

studies and past experience of applying such methods from other researchers, in addition to setting clear parameters to the study to ensure the scope is appropriate and manageable.

Data gathered through the application of the chosen methodological approaches; content analysis and critical discourse analysis will allow an in-depth analysis of the representation of religion in the *Burnley Express* and the *Lancashire Telegraph* between 2001 and 2015 in a way which will enable the effective tracking of trends and patterns, in addition to identifying subtleties in representations which may, or may not expose strategies to shape perceptions among the readers.

## **8. Findings**

### **8.1 Introduction**

This research aims to establish how the representation of religion in two local newspapers in the northern town of Burnley, the *Burnley Express* and *Lancashire Telegraph* have contributed to maintaining or extending social cohesion between 2001 and 2015.

Specifically, my objectives are:

- i. To establish when and why religion has been reported in the *Burnley Express* and *Lancashire Telegraph* between 2001 and 2015;
- ii. To analyse how religion, particularly Christianity and Islam have been represented in the *Burnley Express* and *Lancashire Telegraph* between 2001 and 2015, and whether this has changed over the fourteen year period;
- iii. To recommend where possible suggestions for further research and possible enhancements that could be made to the practice of the two respective newspapers.

As shown previously, this study is unique as it is the first research to be undertaken to establish how Christians and Muslims are represented in the local newspapers in Burnley and to what extent the coverage contributes to maintaining or extending social cohesion in a location with high deprivation and apparent segregation of communities.

The media have previously been identified to be antagonists for producing and reproducing Islamophobia on a national scale (Poole, 2009, Knott et al 2013) and

within a local context prior to and following the disturbances in Burnley in 2001 (Runnymede, 1997, Cattle, 2001). Yet research to establish the extent to which newspapers in Burnley mirror the findings of national studies are absent from most reports into the causes of the disturbances, despite various recommendations indicating for improved representation of religion within the press (Cattle, 2001, Billings and Holden, 2007).

Having said this, Burnley Task Force conducted a small-scale independent evaluation of the print media in the weeks leading up to the disturbances in 2001 and highlighted that the press may have had a contributory role in exacerbating tensions within the town (Burnley Task Force, 2001, 192).

This dissertation contributes to these discussions in a unique manner, exploring a substantial length and breadth of the representation of religion in the local print media by drawing on methods used previously for larger-scale studies in a comparable study conducted by Knott, Poole and Tairu in 2013.

This chapter will examine the findings of the research undertaken, as a result will argue that Christianity has been referenced more than Islam, and more positively. However, both newspapers appear to include a greater range of voices as the years of the study progress.

## **8.2 Evaluation of quantitative data**

As a quantitative study, the outcomes of content analysis of the sources are demonstrable in a numerical form with critical discourse analysis adding the qualitative evaluations throughout the analysis.

Each data collection per year, per newspaper was captured with the application of a different framework to ensure comparability could be drawn between the different newspapers in addition to mapping trends and patterns across the years.

In this section, there are a number of tables and graphs constructed following the data input collected through the frameworks applied, as detailed in the previous chapter.

These tables and graphs appear in the following order:

- The total number of references to Christianity and Islam recorded in the *Burnley Express* and *Lancashire Telegraph* between 2001 and 2015;
- The total number of references to Christianity and Islam recorded from the *Burnley Express*, July-September 2001-2015 including the percentages of which were positive, neutral or negative coverage aggregated to each year of focus;
- The total number of references to Christianity and Islam recorded from the *Lancashire Telegraph*, July-September 2001-2015 including the percentages of which were positive, neutral or negative coverage;
- The representation of Christianity and Islam in the *Burnley Express*, July-September 2001 – 2015 with specific reference to key themes; crime/violence, role models and community cohesion and the types of newspaper articles these references were found;

- The representation of Christianity and Islam in the Lancashire Telegraph, July-September 2001 – 2015 with specific reference to key themes; crime/violence, role models and community cohesion and the types of newspaper articles these references were found.

Accompanying the quantitative data elements, are critical interpretations of the data, in addition to examples of critical discourse analysis in order to identify examples of where text has been used to construct symbolic representations of religion contributing to the maintaining of, extending of, or challenging of social cohesion in Burnley between 2001 and 2015.

### **8.3 Overview of the representation of Christianity and Islam in the *Burnley Express* and *Lancashire Telegraph*, 2001 – 2015**

In total, there were 1336 references to Christianity and Islam within the *Burnley Express* and *Lancashire Telegraph* on Tuesday's and Fridays in July, August and September in 2001, 2005 and 2015.

1229 of these references were found in the *Burnley Express* and 107 in the *Lancashire Telegraph*, with 1263 references to Christianity compared to 73 references to Islam.

Of these references to Christianity and Islam across both newspapers, 12% of the coverage was positive, 85% neutral and 3% negative as demonstrated below.

Totals			
	Christianity	Islam	Total
Positive	109 (7%)	55 (75%)	164 (12%)

Neutral	1133 (90%)	6 (9%)	1139 (85%)
Negative	21 (2%)	12 (16%)	33 (3%)
Total	1263	73	1336

In the *Burnley Express*, there were 1193 references to Christianity between 2001 and 2015, with 94% of this coverage being of a neutral nature, 5% positive and 1% negative. In comparison, there was a greater percentage of negative references to Islam (19%), yet a greater percentage of positive references (70%) compared to Christianity.

The justification for these results lie with the data collected referring to 'neutral' references for Christianity, as the high proportion of community posts detailing Church notices found weekly in the *Burnley Express* resulted in a high proportion of neutral references. In addition, without these notices the total number of references to Christianity would likely equate to approximately 138 as opposed to 1263.

Significantly, despite this reduction the references to Christianity would remain to be almost twice as many as those referring to Islam, therefore it can be concluded that Christianity has received a greater number of references in the print media in Burnley, compared to Islam between 2001 and 2015.

Furthermore, if the data were to be collected again, without the Church notices the positive references would be approximately 88% and 12% for negative references, which would suggest that references to Christianity have been covered more positively than those referring to Islam, in the *Burnley Express* between 2001 and 2015, as illustrated below:

Burnley Express, 2001-2015
----------------------------

	Christianity	Islam	Total
Positive	60 (5%)	25 (70%)	85 (7%)
Neutral	1125 (94%)	4 (11%)	1129 (92%)
Negative	8 (1%)	7 (19%)	15 (1%)
Total	1193	36	1229

Interestingly, it has been found that the *Burnley Express* had greater amount of references to religion compared to the *Lancashire Telegraph*, however if the data were not to include community information relating to Church notices the coverage would be relatively similar, yet the inclusion of such notices are significant and will be discussed further later in this chapter.

Similarly, to the *Burnley Express*, more references to Christianity were found compared to Islam in the *Lancashire Telegraph*, with 70 references to the former compared with 37 for the latter. With this, it was found that references to Islam were 11% more positive than those of Christianity, and greater negative references to Christianity (19%) than Islam (14%), as illustrated below.

Lancashire Telegraph, 2001-2015			
	Christianity	Islam	Total
Positive	49 (70%)	30 (81%)	79 (74%)
Neutral	8 (11%)	2 (5%)	10 (9%)
Negative	13 (19%)	5 (14%)	18 (17%)
Total	70	37	107

Overall, Christianity and Islam were positively referenced a total of 164 times equating to 12% in the *Burnley Express* and *Lancashire Telegraph* combined, with

1139 neutral references (85%) and 33 negative references (3%). In the *Lancashire Telegraph*, coverage of Christianity and Islam was generally positive with 74% of the references to the two conventional religions being positive compared with 7% of positive references in the *Burnley Express*.

On the contrary, Christianity and Islam received greater coverage in the *Burnley Express* compared to the *Lancashire Telegraph* even with the subtraction of references to Church notices, and equally both newspapers referenced Christianity more frequently than Islam.

Therefore, the overall picture between 2001 and 2015 indicates that Christianity and Islam have generally been positively and neutrally referenced, as opposed to negatively in the local print media. The following tables illustrate the positive, neutral and negative references as broken down into the three years of focus 2001, 2005 and 2015.

#### **8.4 Overview of the representation of Christianity and Islam in the *Burnley Express* and *Lancashire Telegraph* between 2001 and 2015**

The mapping of positive, neutral and negative references to Christianity and Islam is pertinent to achieving research aim number one to establish when and why the respective religions have been represented in the two newspapers between 2001 and 2015. In addition, presenting the data in the following manner allows the tracking of trends and patterns with regards to the quantity of coverage over the substantial timeframe, and to enable comparisons between the coverage of both Christianity and Islam.

### 8.4.1 The Burnley Express

In the *Burnley Express*, there was a significantly larger amount of references to Christianity compared to Islam with 1193 for the former and 36 for the latter. With this, the number of references appeared to increase while references to Islam lessened over the years. Interestingly, the number of positive references to Christianity decreased by over half from 2001 to 2015 from 26 to 6, similarly to positive references to Islam which too decreased from 10 in 2001 to 3 in 2015.

The single notable increase was found to be neutral references to Christianity, that is accountable to Church notices found within community posts and information, as explained previously and will be shown in detail in the following section.

References to Christianity				
Year	Positive	Neutral	Negative	Total
2001	26	198	6	230
	70%	14%	16%	

The findings below illustrate the longitudinal relationship between the *Burnley Express* and the reporting of Christianity and Islam over a fourteen-year period and reveal the decrease in positive references to both religions, while an increase in neutral references likely to be produced by consumers for the advertisement of Christian religious practice through Church notices.

References to Islam				
Year	Positive	Neutral	Negative	Total
2001	10	4	1	15
	67%	27%	6%	

References to Christianity				
Year	Positive	Neutral	Negative	Total
2005	23	328	2	353
	7%	92%	1%	

References to Islam				
Year	Positive	Neutral	Negative	Total
2005	12	0	1	13
	92%	0%	8%	

References to Christianity				
Year	Positive	Neutral	Negative	Total
2015	9	391	5	405
	2%	97%	1%	

References to Islam				
Year	Positive	Neutral	Negative	Total
2015	3	0	5	8
	38%	0%	62%	

#### 8.4.2 Lancashire Telegraph

Similarly, to the findings in the *Burnley Express*, references to Christianity significantly decreased from 2001 to 2015 with 37 references identified in the first year of the sample compared to 12 in the final year. In contrast, the references to

Islam increased by five times from 4 in 2001 to 21 in 2005, yet decreased to 12 in 2015, reasons for which include the Muslim communities' response to the terror attacks in London on 7 July 2005.

With this, references to Islam were found to be highly positive in years 2005 and 2015, yet less so in 2001. However, the number of references to Islam identified in 2001 was of much smaller quantity to the other years of the sample, consequently in this case, the % of negative references were higher due to the small amount of references collected. Nevertheless, it is significant to note that all references to Islam found in July, August and September of 2001 were negative in their nature.

References to Christianity were somewhat more positive compared to those identified in the *Burnley Express* with all three years' data consisting of more positive references as opposed to neutral or negative.

There are notable differences between the references identified in the *Lancashire Telegraph* and the *Burnley Express* as a greater amount were identified in the latter in relation to Christianity yet a similar number of references found between the two newspapers in regards to Islam.

The tables below show the findings of content analysis applied to the *Lancashire Telegraph* from 2001 to 2015 that illustrates the generally positive inclusion of references to both Christianity and Islam, (apart from references to Islam in 2001) yet a slight difference in the quantity of references to the respective religions.

References to Christianity				
Year	Positive	Neutral	Negative	Total
2001	26	5	6	37

	70%	14%	16%	
--	-----	-----	-----	--

References to Islam				
Year	Positive	Neutral	Negative	Total
2001	0	0	4	4
			100%	

References to Christianity				
Year	Positive	Neutral	Negative	Total
2005	14	1	6	21
	66%	5%	29%	

References to Islam				
Year	Positive	Neutral	Negative	Total
2005	19	1	1	21
	90%	5%	5%	

References to Christianity				
Year	Positive	Neutral	Negative	Total
2015	9	2	1	12
	75%	17%	8%	

References to Islam				
---------------------	--	--	--	--

Year	Positive	Neutral	Negative	Total
2015	11	1	0	12
	92%	8%	0	

## **8.5 The representation of Christianity and Islam in the Burnley Express from 2001-2015**

The following data sets illustrate how information has been collected and recorded using the framework adopted from Knott et al (2013) list of categories and sub-categories, as shown in full in the previous chapter. A discussion also follows including the application of critical discourse analysis to investigate the relationship between the print media and the social context of Burnley, in addition to establishing to what extent the local newspapers in Burnley have used language to contribute to maintaining or extending social cohesion between 2001 and 2015.

### **8.5.1 Burnley Express: Representation of Christianity and Islam, 2001**

The *Burnley Express* followed a similar format from 2001 to 2015 that included; 'Express News', horoscopes, letters, Church Notices, 'Voice of the Church', Family announcements, Auntie Joan's Corner Club, Classified and Sport, with minor changes made in 2015 with the introduction of 'tweet of the week' and a new visual layout.

Coverage in the *Burnley Express* throughout July, August, September of 2001 was pertinent to the topic of social cohesion as many reports covered and commented upon the disturbances in Burnley labelled by the press as 'Race riots', later changed to 'troubles' or 'disturbances' in September 2001 following the influence of Lord Tony

Clarke, chair of Burnley Task Force. Moreover, there were several reports linking to the terror attacks in New York on September 11.

The table and graphs below indicate that in 2001, of the 8 reports identified referencing Christianity, 6 were positive references compared to 4 out of 7 references for Islam.

Significantly, following the immediate aftermath of the disturbances in Burnley and 9/11, coverage of Islam in regards to social cohesion was represented exactly the same as references to Christianity, with 3 positive references and 1 neutral reference.

Interestingly, there were 49 news articles relating to the disturbances in Burnley with only 3 mentioning religion. With these; one related to the selection of members of the Burnley Task Force including representatives from Christian and Muslim communities, one related to a letter from a member of the Quaker community calling for peace and unity and the final article was an opinion piece written by a Reverend in the community who commented on how people from different religions can live harmoniously by understanding each other. The remaining 46 articles relating to the disturbances discussed the clashes with reference to difference in race as opposed to religion, which is significant, as the press did not assume the religious affiliation of those at the heart of the disturbances and avoided practice that could have led to further aggravation between communities.

The *Burnley Express* interestingly designed a 'logo' specific to the coverage of the disturbances labelled 'Burnley Riots', accompanied with a picture of a burnt out car used in all articles referencing the disturbances including one titled 'Carnival to help town's people unite' (July 3, 2001). Yet, despite the positive news story, the

newspaper chose to use the logo to relate readers back to the violence. In addition, the newspaper introduced 'Riots Special' pages for a number of weeks in July 2001. These editorial amendments to the usual layout of the newspaper indicate the purposeful intention of the editors to engage the readers in the coverage of the disturbances with careful use of images and text to draw attention.

Many 'other' news articles referencing Christianity were derived from stories from schools in the community. These included, but were not limited to coverage of a fundraising event at Cliviger Primary School (July 6, 2001), a prize giving celebration at St. Peters (July 10, 2001), sporting achievements at Christ the King (July 13, 2001) and a cycle scheme at St John's (Sept 11, 2001). Therefore although these references mentioned Christianity in a positive sense, they are not reflective of a true representation of the religion.

Significantly, voices from the Christian community are represented at greater length in the Burnley Express compared to those from Muslim communities with the use of 'Church Notices' and 'Voice of the Church'. In 2001, there were 190 Church notices posted in the *Burnley Express* listing time and dates of services, masses and Christian celebrations. Each week, a local Reverend or Priest was assigned the 'Voice of the Church', a small yet significant feature in the newspaper for which representative of the Christian faith used in a number of instances. Examples include publishing quotes from Jesus (20 July 2001), discussion of how different communities of faith can live harmoniously through developing understanding for one another (2 August 2001) and the lessons learnt from listening to other faith leaders about their religions (10 August, 2001).

On the one hand, these notices and feature from a local Reverend or Priest is significant, as it offers a voice to the Christian community in being able to represent their own religion in the print media, an opportunity not given to other faith leaders such as Imams from the Muslim community. However, Church notices and the 'Voice of the Church' were found towards the back of the newspaper nestled between the Classified and Sport sections, therefore the position was not prominent compared to features such as horoscopes which held a prominent position on page three.

In the analysis of the coverage of religion in the *Burnley Express* in 2001, it was found that coverage of the Muslim community was largely objective with odd positive references to the role representatives of local Mosques would play within the Burnley Task Force. However one article inappropriately used religion in the headline titled: 'Devout Muslim is jailed after indecency with child' (July 24 2001).

This title includes the unnecessary reference to the perpetrators' religion, which would now be reportable to the Independent Press Standards Organisation (IPSO) who state in the Editors' Code of Practice that

'details of an individuals race, colour, religion, gender identity, sexual orientation, physical or mental illness or disability must be avoided unless genuinely relevant to the story' (IPSO, 2015).

With this headline, it almost asks a question to the reader that if a devout Muslim can commit such a crime what could other, less dedicated Muslims do? Thus, contributing to the formation of negative connotations attached to the Muslim community. Despite, other references being positive or of a neutral nature, this headline is the only headline references Muslims in the sample taken in 2001. Pleasingly, no other headlines of this nature were found in the analysis of both newspapers throughout 2001-2015.

However, similar examples relating to ethnicity were identified with articles such as 'Young waiter's crash tragedy, Asian community in mourning' (24 August 2001).

Similarly, to the reference to religion in the crime story above, this headline communicates that the mourning of a 21-year-old man is exclusive to the Asian community, whereas it is likely that the young man had friends from different demographics within the community of Burnley as he was educated in a mainstream, diverse school. This use of language, singling out one religion or one ethnicity contributes to the segregation of communities through portraying a picture that communities live 'parallel lives' to one another.

Turning now to the letters section of the *Burnley Express*, labelled as 'The weekly express column that pulls no punches', which offers a voice to the readers. In 2001, there were 8 positive and 2 neutral references to Christianity compared to one positive reference to Islam echoing the findings of the overall representation of the two religions in the newspaper being Christianity receiving greater coverage compared to Islam. Notably, many letters referring to the disturbances discuss segregation of the 'white' and 'Asian' communities, with some pieces using language to portray an us versus them attitude. One example used language such as 'taking advantage', 'brought them to the UK', 'perhaps they should', 'they take for granted', when describing the Asian community (July 20 2001). This letter is significant as it originated from a reader from Australia who had not been to Burnley for 10 years, yet the newspaper allowed his views to be included that represent a narrow view of ethnicity in the community of Burnley. Although this research does not analyse the representation of ethnicity, examples such as this are significant in understanding the different ways in which the print press have contributed to maintaining or extending social cohesion. In this instance, greater regard could have been assigned

to ensure readers views are not aggravating or discriminatory against any demographic of the community. Alternatively, a different viewpoint could have been used to present a fair counterargument.

Lastly, the Bishop of Burnley led tributes to the victims of the New York terror attacks on 9 September 2001 on the front page of the Burnley Express (14 September 2001), calling for a 'careful reaction' to the violence on a national and local scale. It is important to note that while references to Christianity were used in this instance to condemn the attacks, the careful language used by the Bishop suggests he was of a view that these acts of violence could spark further disturbances in Burnley, despite the disturbances in Burnley being racially motivated not caused by religious difference.

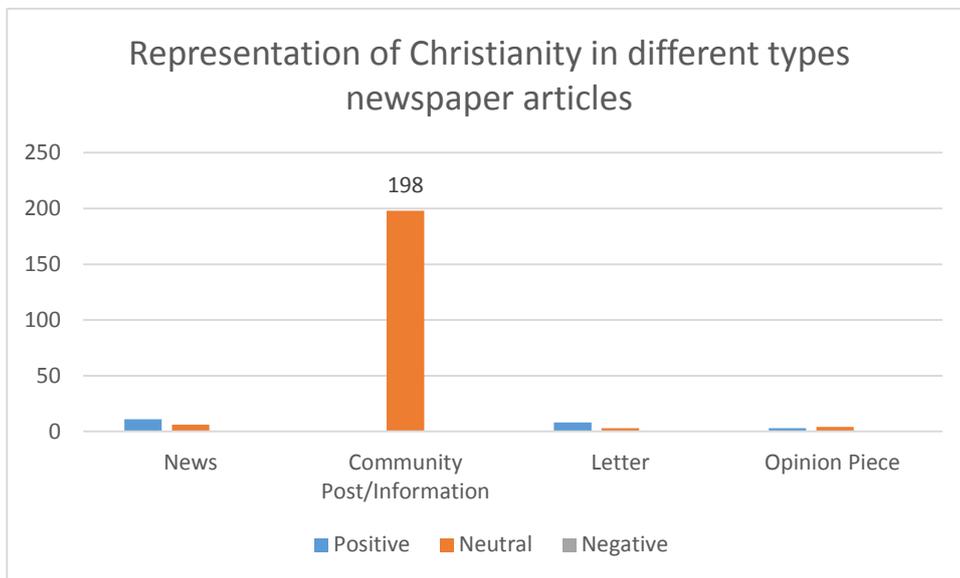
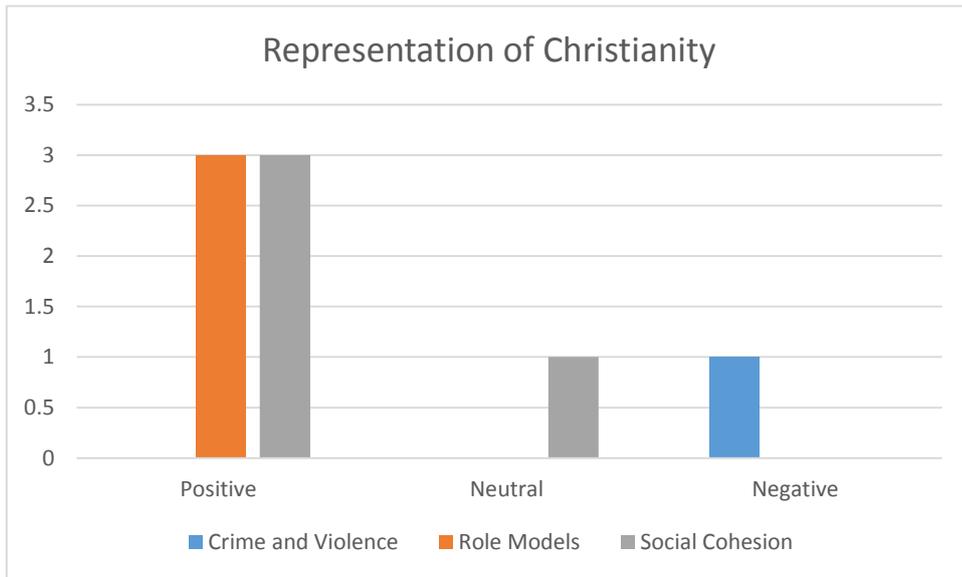
This point is significant as many reports (Cantle 2001, Clarke, 2001, Parekh, 2000, 2002) following the disturbances concentrated solely on difference in ethnicity as opposed to religion, whereby this example shows that one of the most senior Faith Leaders in the community believed religious difference, in this instance could contribute to further disturbance.

In summary, the representation of religion in the *Burnley Express* in 2001 was largely positive for both Christianity and Islam, however it has been shown that voices from the Christian community were represented to greater depth with the use of the weekly 'Church Voice' features. Greater care could have been taken by the newspaper to avoid publishing racially aggravating letters and labelling negative news stories with people's religious affiliation to avoid contributing to or producing prejudice and discriminatory views. Furthermore, journalists could have taken

greater responsibility to avoid portraying Asian and White communities as segregated groups of people as demonstrated in the example given.

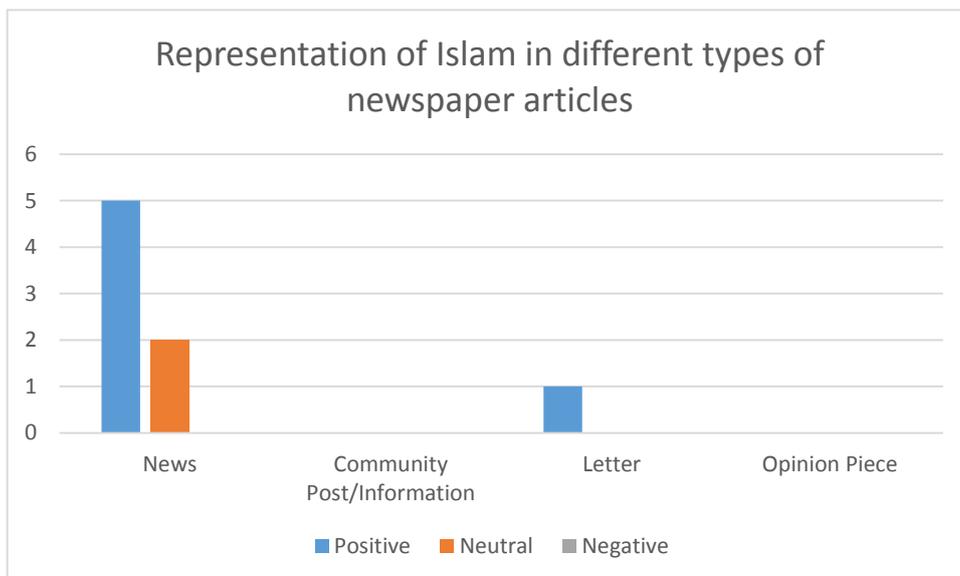
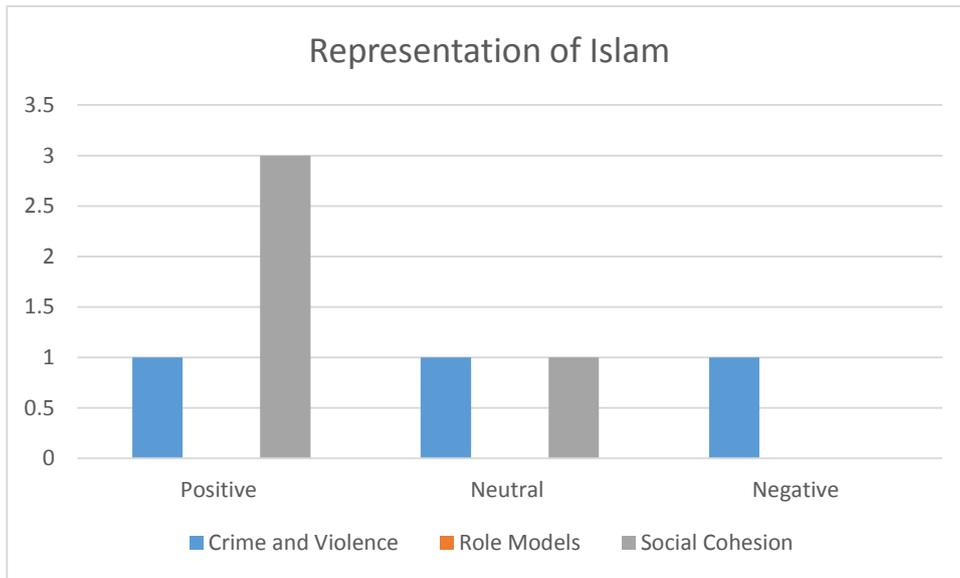
<b>Burnley Express: 2001</b>		Themes		
Category	Sub-category	Christianity and Crime and Violence	Christianity and Role Models	Christianity and Social Cohesion
Conventional Religion: Christianity	Roman Catholicism	1 Negative		1 Positive
	Protestantism		3 Positive	2 Positive 1 Neutral
	Religious Practice			
	Modern Religious Issues			
	Other			

Type of newspaper article				
	News	Community Post / Information	Letter	Opinion Piece
Roman Catholicism		8 Neutral	3 Positive	
Protestantism	5 Positive 6 Neutral	190 Neutral	5 Positive 2 Neutral	
Religious Practice				3 Positive
Modern Religious Issues				
Other	6 Positive			



Burnley Express: 2001		Themes		
Category	Sub-category	Islam and Crime and Violence	Islam and Role Models	Islam and Social Cohesion
Conventional Religion: Islam	Islam	1 Positive 1 Negative 1 Neutral		1 Positive
	Religious Practice			1 Positive
	Modern Religious Issues			1 Positive 1 Neutral
	Other			

	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Islam	2 Positive 1 Neutral			
Religious Practice			1 Positive	
Modern religious issues	1 Positive 1 Neutral			
Other	2 Positive			



### 8.5.2 Burnley Express: Representation of Christianity, 2005

The Burnley Express in 2005 followed the same format, layout and order as in 2001.

The Church Notices continued to play a contributory role to the number of neutral references to Christianity logged and the 'Voice of the Church' continued to play a prevalent role in representing the voice(s) of Christianity in the local community.

Similarly to 2001, references to Christianity was much more prevalent compared to those of Islam, with 353 for the former and 13 for the latter. References to Islam and Muslims in 2005 were 25% more positive than in 2001. This shift indicates the evolving nature of the representation of Islam and Muslims in the *Burnley Express* over the four years and will now be analysed further.

Likewise, to 2001 coverage in the *Burnley Express* in July 2005 related to the aftermath of the terrorist bombings in London on 7 July. In contrast to 2001, stories relating to the condemnation of the bombings represented both Christianity and Islam with the headline 'Christian and Muslim leaders condemn terrorism act' (12 July 2001). Significantly, representatives from both religions released a joint statement through the Lancashire Council of Mosques and Churches together in Lancashire. This statement illustrates the growing unity between the respective religions as opposed to 2001, and highlights the print medias willingness to cover such examples.

Adding to this, on July 19 a prominent article was published titled 'Pendle's tribute to bomb victims' accompanied by an image of Christians and Muslims gathered around a crucifix war memorial, in addition to both Christian and Muslim voices represented condemning the attacks. (19 July 2001, 2) This representation of religion is significant as it represents unity in a visual and textual way, in comparison to the

coverage in 2001 that represented Christian voices with no imagery of unity between the two religions. Similarly, on July 26 an article was published titled '1,000 march to condemn bombers', despite a relatively short amount of text the article was accompanied with an image of both Christian and Muslim Faith leaders holding a 'Unity in Pendle' banner, another illustrative example of the growing unity between communities.

In 2005, it was apparent that Muslim voices were increasingly represented compared to 2001, an example of which includes the article 'Help us Muslims reclaim our Faith!' 90% of the text was formed from a statement from the local MEP, a Muslim man who suggested that

'British Muslims need the understanding and support of the media, who themselves need to break away from the easy reporting of yesteryear, and acknowledge the vast positive contributions that British Muslim make to our country.'

Further examples of the increased representation of Muslim voices includes an article titled 'Message of Peace' referencing Muslim-only views on the terror attack (26 July, 2001), letters from Muslims in the community condemning the violence and defending their faith (9 July 2005). In addition to other reports not connected to the July 7 bombings such as 'Halal barbeque day of fun to get to know neighbours' (26 July, 2005).

These examples are significant in analysing the trends and patterns in the representation of religion in the Burnley Express between 2001 and 2005. As demonstrated, Islam and Muslims were represented more positively in 2005 than 2001. In addition, coverage in 2005 included the voices of Muslims in response to the terror attacks and other news, which was not apparent in 2001. Therefore, it

appears that within the 4 years between the publications, steps had been taken to ensure the print media represented Islam and Muslim voices to a greater degree.

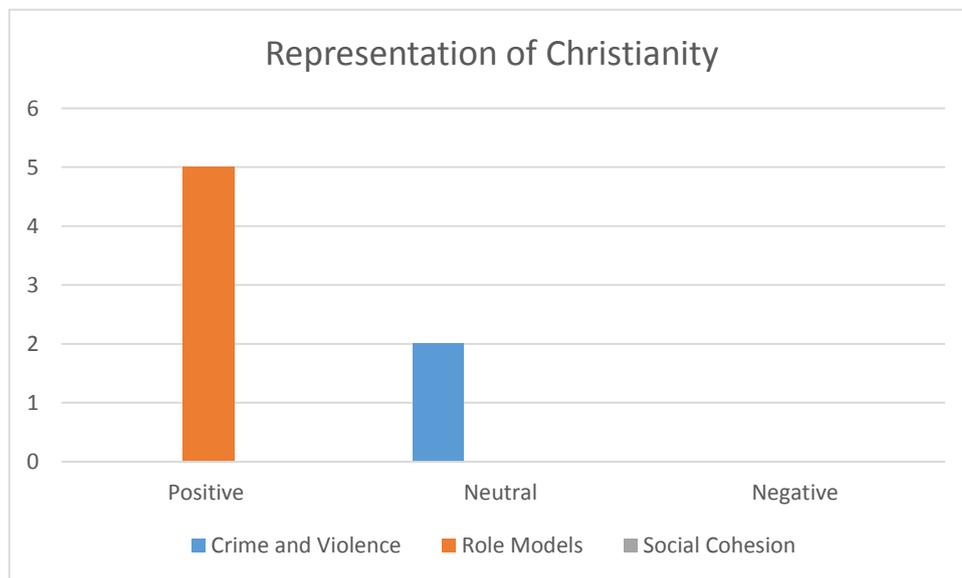
Interestingly the sole reference made to the disturbances in 2001 was labelled ‘civic disturbances’ as opposed to ‘race riots’, the term used in 2001 (29 July 2005). This subtle change in language removes the connotations attached to ‘race riots’ being the clear division between two groups of people segregated by ethnicity, to a description which illustrates conflict caused by misunderstandings amongst a whole community.

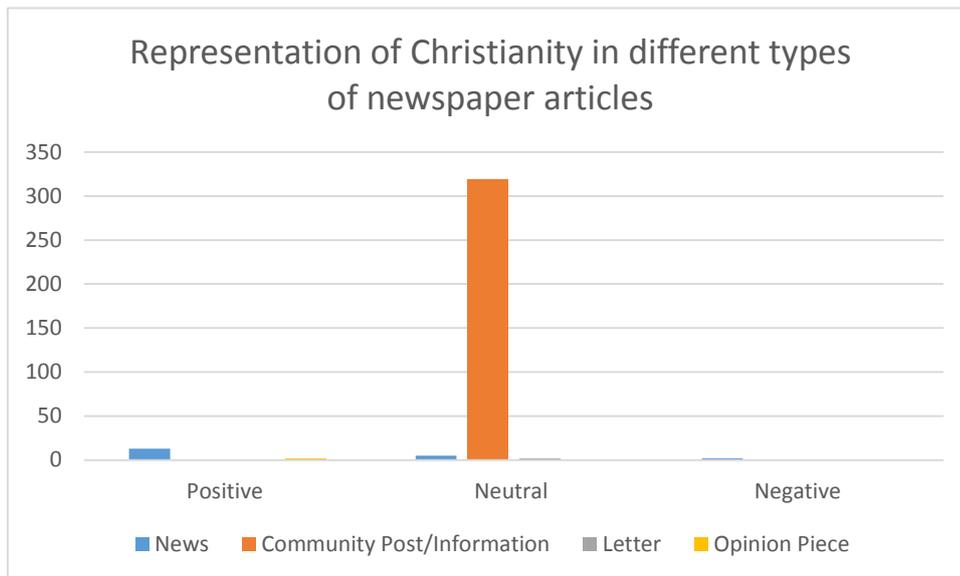
In summary, the representation of religion in the *Burnley Express* in 2005 was similar to some degree compared with 2001. However, there were subtle changes that reduced the aggravated language as previously used in 2001 and greater emphasis was given to integration and unity as opposed to segregation. This observation reflects the evolving culture changes that were taking place in Burnley post 2001 disturbances to bring community of different ethnicities and religions closer. It can be said that Islam and Muslims were represented more positively in 2005 than 2001 and there were no apparent references to this group of people of the Asian population being alienated with language such as ‘them’, ‘they’ as found in 2001.

<b>Burnley Express: 2005</b>		Themes		
Category	Sub-category	Christianity and Crime and Violence	Christianity and Role Models	Christianity and Social Cohesion
Conventional Religion: Christianity	Roman Catholicism		2 Positive	
	Protestantism		3 Positive	
	Religious Practice	2 Neutral		

	Modern Religious Issues			
	Other			

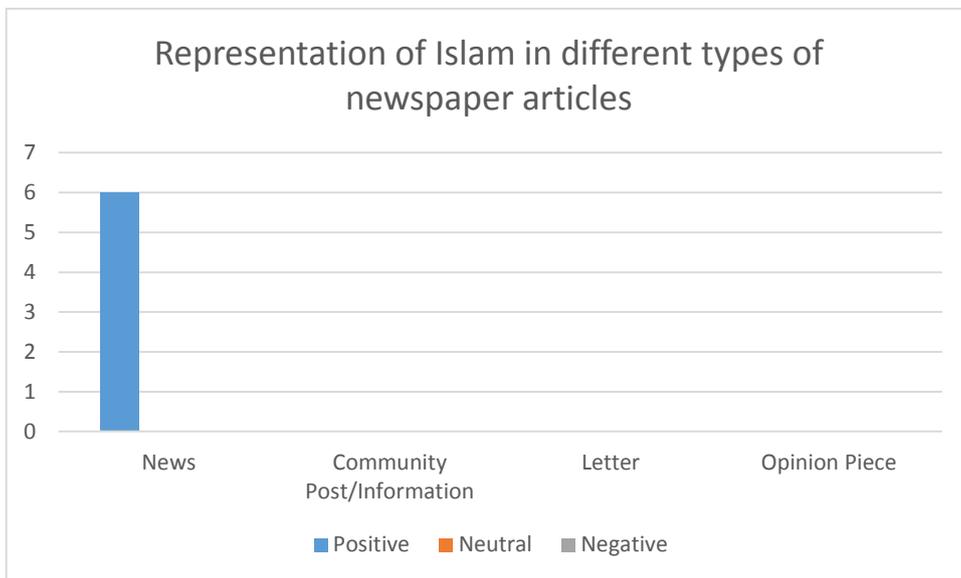
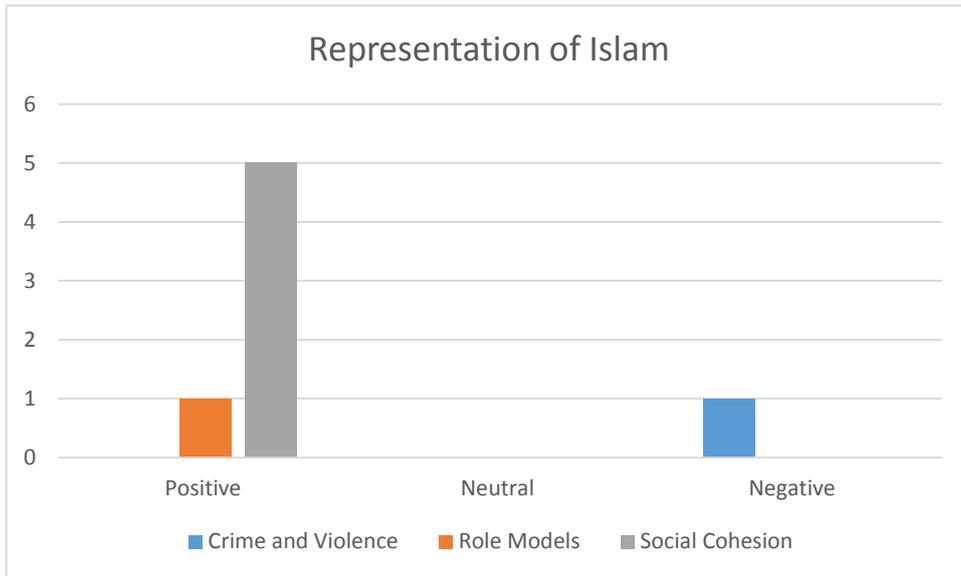
	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Roman Catholicism	5 Positive 2 Negative	1 Neutral		
Protestantism	7 Positive 2 Neutral	318 Neutral	2 Neutral	2 Positive
Religious Practice	1 Positive 3 Neutral			
Modern Religious Issues				
Other	3 Positive			





<b>Burnley Express: 2005</b>		Themes		
Category	Sub-category	Islam and Crime and Violence	Islam and Role Models	Islam and Social Cohesion
Conventional Religion: Islam	Islam	1 Negative	1 Positive	5 Positive
	Religious Practice			
	Modern Religious Issues			
	Other			

	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Islam	5 Positive			
Religious Practice				
Modern religious issues				
Other				
Islam	1 Positive			



### **8.5.3 Burnley Express: Representation of Christianity, 2015**

The general order of the newspaper remained as in previous years, however the layout changed slightly in comparison to previous years with a new visual approach in addition to the inclusion of features such as 'tweet of the week, travel reviews and book reviews. Furthermore, the traditional slogan 'Your Town, Your Voice was removed and so too were pages dedicated to publishing people's birthdays.

It is important to note that in this year of study, there were no national or global acts of terror or civil disturbances for the respective Faith leaders to respond to, therefore the opportunities for critical discourse analysis in areas such as social cohesion were limited.

Similarly, to previous year's references to Christianity were much higher than those of Islam with 405 for the former and 8 for the latter as demonstrated in the charts and graphs to follow. The majority of references to Christianity were found to be neutral with 5 being negative and 9 positive. In comparison, 62% of the 8 references to Islam were found to be negative, and as a whole, coverage of Islam in 2015 was the least positive of the three years of study into the *Burnley Express*.

In contrast to previous years, explicit references to Islam were fewer, with references to Christianity generally covering Church notices and informative articles regarding the installation of new Vicars (July 10 2015, 15 September 2015) and the break in at a Church (3 July 2015) .

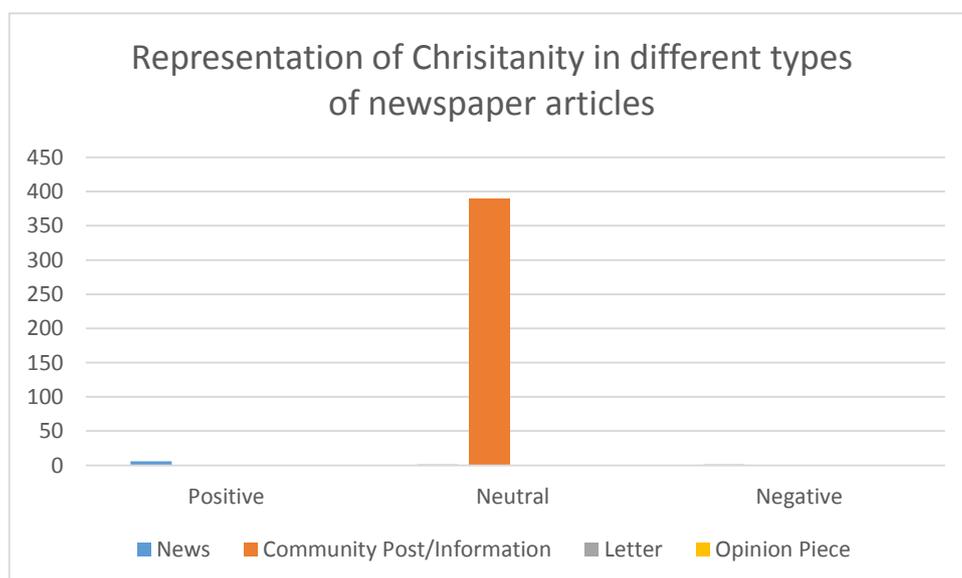
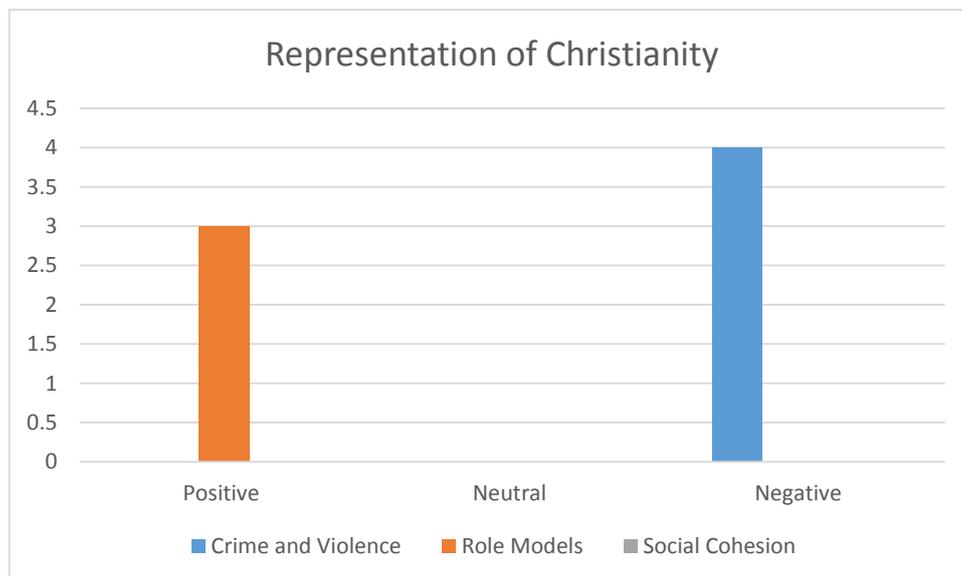
In the three months of study there was just one article relating to social cohesion titled 'Faith Communities to work together' (28 July 2015) reflecting the approach taken in 2005, to present the article with both Christian and Muslim voices

represented, in addition to the use of an image showing both leaders of the Faith groups, together. This, another example of the media representing both religions as a united force.

The representation of Christianity and Islam in 2015 followed much the sameness as coverage in 2005 with the continuation of inclusion of Christian and Muslim voices in articles relating to social cohesion. It is reflective of the changing nature of contemporary society that the newspaper moved to include greater references to leisure and popular culture than in previous years and used greater tools to use voices of the community through means such as social media.

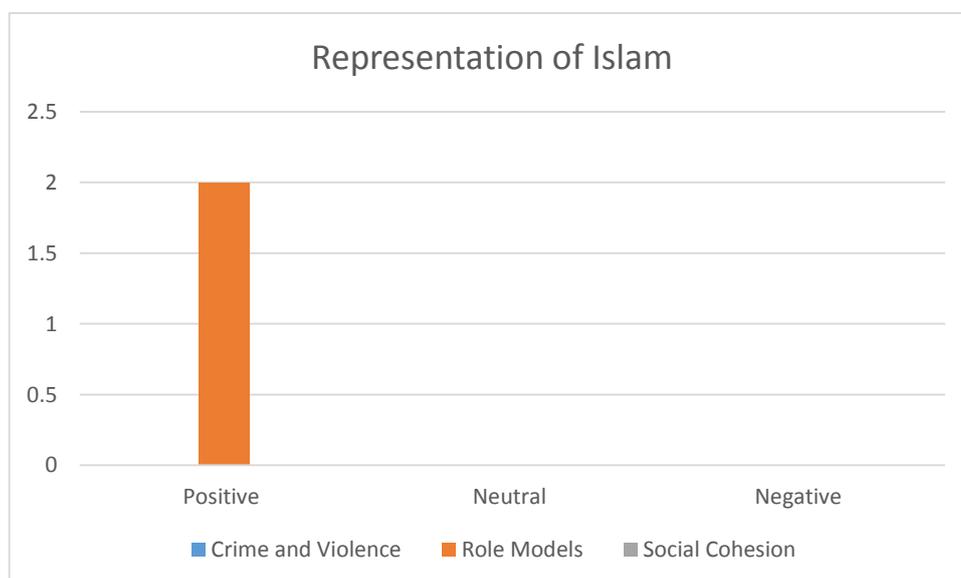
<b>Burnley Express: 2015</b>		<b>Themes</b>		
<b>Category</b>	<b>Sub-category</b>	<b>Christianity and Crime and Violence</b>	<b>Christianity and Role Models</b>	<b>Christianity and Social Cohesion</b>
Conventional Religion: Christianity	Roman Catholicism			
	Protestantism	4 Negative	3 Positive	
	Religious Practice			
	Modern Religious Issues			
	Other			

	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Roman Catholicism		5 Neutral		
Protestantism	1 Positive 1 Neutral 1 negative	385 Neutral		
Religious Practice				
Modern Religious Issues	1 Positive			
Other	4 Positive			

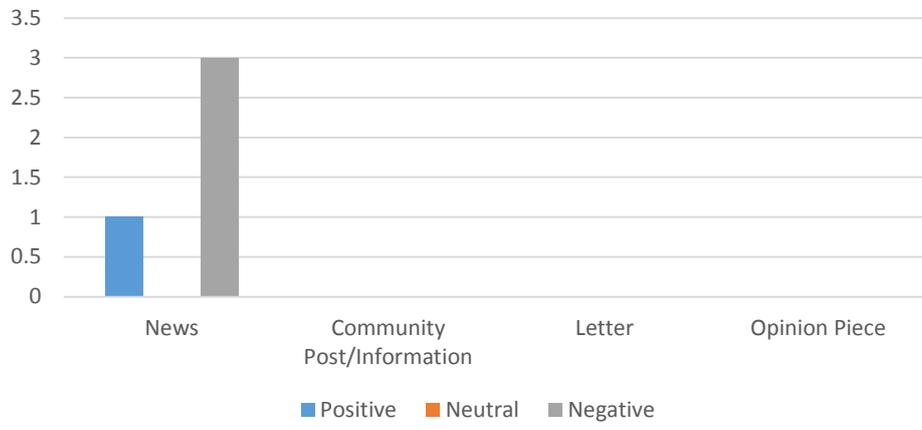


Burnley Express: 2015		Themes		
Category	Sub-category	Islam and Crime and Violence	Islam and Role Models	Islam and Social Cohesion
Conventional Religion: Islam	Islam		1 Positive	
	Religious Practice			
	Modern Religious Issues			
	Other		1 Positive	

	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Islam	3 Negative 1 Positive			
Religious Practice				
Modern religious issues				
Other	2 Negative			



### Representation of Islam in different types of newspaper articles



## **8.6 The representation of Christianity and Islam in the Lancashire Telegraph from 2001-2015**

Mirroring the approach taken in the analysis of the representation of Christianity and Islam in the *Burnley Express*, this section will illustrate when and why religion has been referenced in the *Lancashire Telegraph* from 2001 to 2015 with content analysis demonstrated with tables and graphs. In addition, how Christianity and Islam have been represented will be demonstrated by applying critical discourse analysis.

### **8.6.1 Lancashire Evening Telegraph: Representation of Christianity and Islam, 2001**

The *Lancashire Evening Telegraph* consists of main news sections similar to the *Burnley Express* including; News in Brief, the World Tonight, People in the News, Family Announcements and Sport, in addition to a large quantity of entertainment and popular culture features including; TV listings, star signs, 'What's on' and information relating to the weather. In contrast to the *Burnley Express*, the *Lancashire Evening Telegraph* is a daily newspaper and covers a greater geographical area across East Lancashire with different publications for each location. The following information was extracted from the Burnley, Pendle and Rossendale newspaper.

In 2001, there were 37 references to Christianity with 70% of these being of a positive nature in contrast to Islam, referenced 4 times, with 100% of these being of a negative nature.

Similarly to the *Burnley Express*, the *Lancashire Evening Telegraph* covered the aftermath of the disturbances by using a specific logo, 'The Riots' with a picture of a

burnt out car. Furthermore, the featured coverage spread across a number of days before leading into an investigation reported across 4 consecutive days led by the newspaper into the causes of the disturbances starting on 3 July labelled 'The riots: part 1 of 4'.

This elongated approach to covering the riots entices the readers to continue to buy the newspaper each day to bear witness to the unfolding story of the disturbances suggesting the use of civil disturbances to contribute to capital gain.

In similar fashion to the *Burnley Express*, little mention of religion was included in the coverage of the disturbances. However on 6 July, the Bishop of Burnley's views were included in an article titled 'task force will hit racial hatred' (6 July 2001), also accompanied by an image of the Bishop, the Chief Superintendent, the Council Leader and the chair of the Lancashire Council of Mosques. Therefore despite the presence of a representative from the Muslim community, their opinions were not included in the report. This point is significant as although religious difference was not cited as an obvious contributing factor to the disturbances, the Bishop was called upon to express the messages of peace and unity, while opportunities to engage the voice of Muslims in representing these messages were ignored, similarly to the example given earlier in the *Burnley Expresses* coverage of 9/11.

Positive news stories relating to Church fundraising events, the Churches' engagement with the community and Church school events were fewer than those found in the *Burnley Express*, this could partly be due to the large geographical area covered by the *Lancashire Evening Telegraph* and therefore local, small scale events were not a priority. However, these messages were important in illustrating the positive influence of the Christian faith in the wider community.

However, the *Lancashire Evening Telegraph* published greater coverage from within the community and their response to the disturbances. An article published on 6 July, 2001 titled 'Good neighbours and good friends' covered a story of friendship between two families; one of 'Asian' heritage and the other 'white'. Although this report did not cite religiosity, it is an important article to highlight, as it is the first example given between the two newspapers that spoke of a 'community' rather than 'communities'.

As such, the newspaper refrained from labelling those of Asian heritage as one community, and those of white ethnicity as a separate community. This report was accompanied by images of the two parties; an Asian man and a white woman, which again is significant as the coverage of the disturbances in both newspapers generally, did not include the views of women within the coverage.

In response to the terror attacks in New York on 11 September, the newspaper covered the events in the 'Friday Jury' feature, described as 'Where YOU decide on burning issues that affect YOU the people of East Lancs' (14 September 2001). In comparison to the *Burnley Express*, the voices of religious leaders were included, this time two representing the Muslim voice, and one from the Christian Faith.

Although this reference was included in a negative news story, the inclusion of the voices were significant in expressing the message of peace within the two religions in order to combat potential assumptions attached to the violence.

Likewise, the *Lancashire Evening Telegraph* appeared to do more to include a greater range of voices in their letters section following the disturbances in Burnley and 9/11, careful not to use opinions that could aggravate further conflict. On 3 July, the most prominent letter took an objective view of the disturbances suggesting that

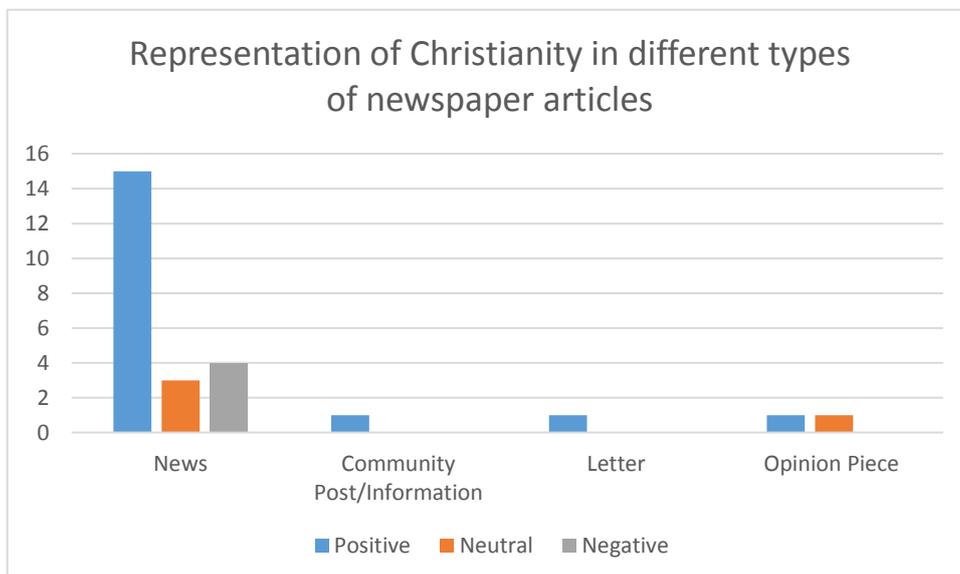
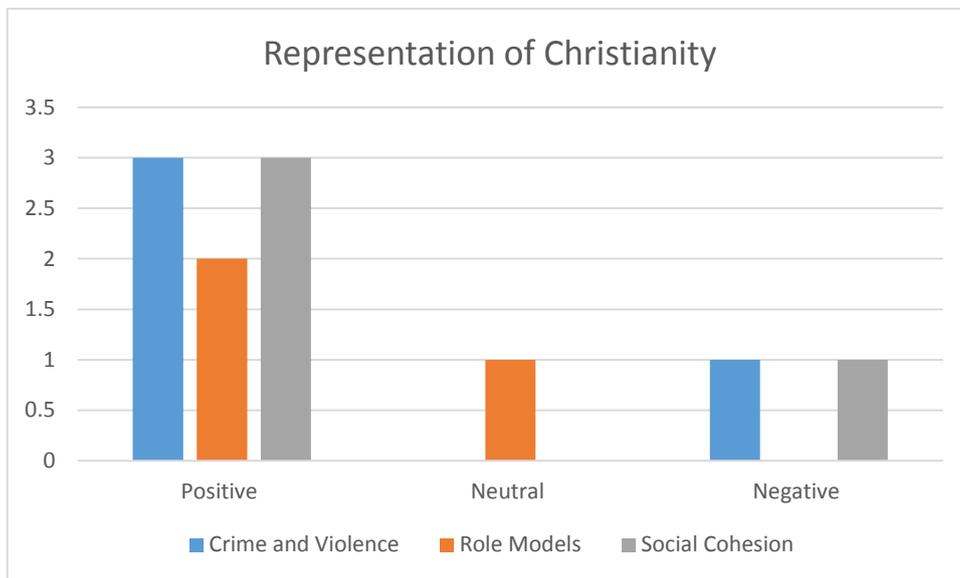
‘the Asian and White have acted ineffectively in the light of this situation [...] They [the antagonists] are jeopardising the future of the Asian culture in Britain and placing innocent Asians in danger.’ (3 July 2005)

Furthermore, on 18<sup>th</sup> September, a letter titled ‘Don’t tar us all with the same brush’ suggested ‘I hope that people have compassion and do not tar Muslims with the same brush as these mindless terrorists’. The inclusion of these voices were key to ensuring further conflict was not aggravated by discriminatory views as shown in *Burnley Express*, and in turn contributing to maintaining social cohesion between communities.

In summary, the *Lancashire Evening Telegraph* referenced Christianity almost 10 times more than Islam in 2001, with references to Christianity substantially more positive than Islam. There were examples of greater inclusion of the Muslim voice within articles relating to social cohesion, particularly following 9/11, yet less so in examples relating to coverage of the disturbances in Burnley.

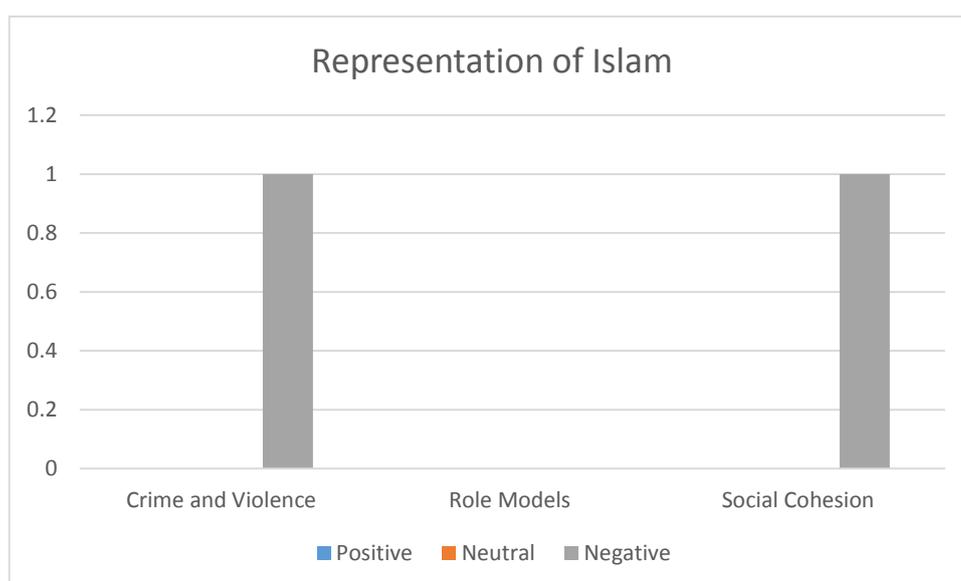
<b>Lancashire Evening Telegraph: 2001</b>		Themes		
Category	Sub-category	Christianity and Crime and Violence	Christianity and Role Models	Christianity and Social Cohesion
Conventional Religion: Christianity	Roman Catholicism	1 Positive		
	Protestantism	2 Positive 1 Negative	1 Neutral 2 Positive	1 Negative 3 positive
	Religious Practice			
	Modern Religious Issues			
	Other			

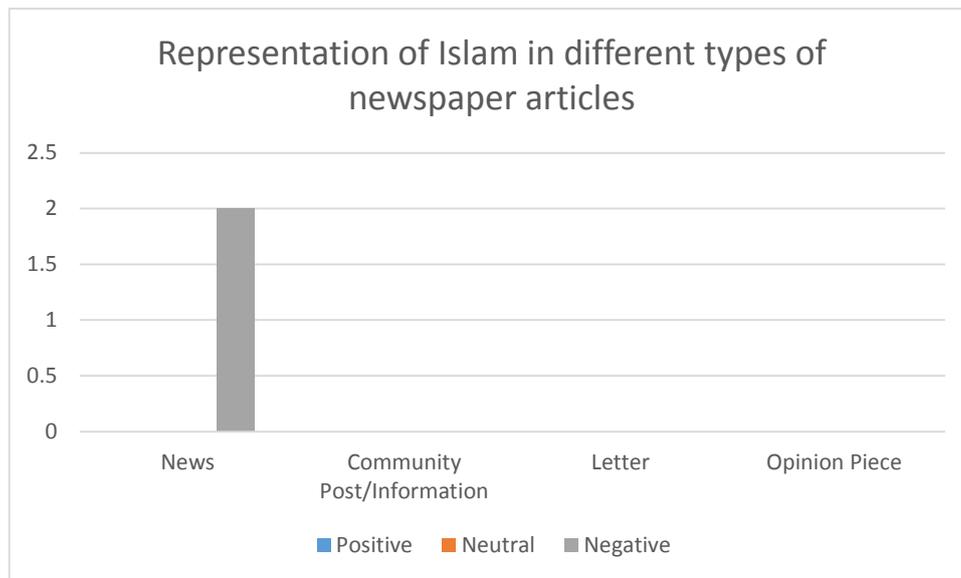
	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Roman Catholicism	4 Positive			
Protestantism	9 Positive 4 Negative 3 Neutral	1 Positive	1 Positive	1 Positive 1 Neutral
Religious Practice				
Modern Religious Issues	2 Positive			
Other				



Lancashire Evening Telegraph: 2001		Themes		
Category	Sub-category	Islam and Crime and Violence	Islam and Role Models	Islam and Social Cohesion
Conventional Religion: Islam	Islam	1 negative		1 negative
	Religious Practice			
	Modern Religious Issues			
	Other			

	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Islam	2 negative			
Religious Practice				
Modern religious issues				
Other				





### 8.6.2 Lancashire Evening Telegraph: Representation of Christianity, 2005

In comparison to the representation of Christianity and Islam in the *Lancashire Evening Telegraph* in 2001, in 2005 there were 21 references to each religion. For Christianity these were 66% positive and for Islam 90% positive, a stark contrast to coverage in 2001.

The early reports in 2005 followed the terror attacks in London on 7 July.

Significantly, the first set of coverage on 8 July included an article titled 'Faiths condemn attacks' reflecting the views of both Christian and Muslim leaders in condemning the attacks and calling for peace, as seen too in the *Burnley Express* in 2005. (July 8, 2005).

Furthermore on July 15, a full page was dedicated to 'Taking a stand for the victims of terror' an article inclusive of the viewpoint of the Bishop taken from a talk given at a Mosque in the local community. Despite the article only explicitly including the voice of a representative from the Christian Faith, his statement reflected a joint understanding from all faiths.

'The multi-faith populace of Lancashire are shocked and disturbed at this indiscriminate attack on our capital and offer their deepest sympathy to those

immediately affected by the explosions, especially those injured and the families of those who have died.’ (July 15, 2005)

This statement from the Bishop reflects a unity among faith leaders in response to the attacks. Although the voices of Muslim representatives were not included likewise in 2001, an approach taken by the Bishop signals the greater unity among the faith leaders in the community illustrating the shift in culture in East Lancashire between 2001 and 2005.

On the other hand, later in the same newspaper a full page was dedicated to the story titled ‘The Muslim community must act against those who have no understanding of the true nature of their religion’ (July 5, 2005), an opinion piece written by a columnist for the *Lancashire Evening Telegraph*, a Muslim man. This piece is significant as it is the first example found within both newspapers where a journalist within the print media has used their position and their beliefs to reach out to the community in a way that reflects meaningful religious literacy when discussing Islamic issues.

Further to this, on July 19, an article was published titled ‘Muslims untie to condemn bombers’ which included a joint statement from all Muslim leaders in the area condemning the bombings and expressing that ‘terrorism has no religion’ (July 19, 2001, 11). And finally, a full page letter was published on August 1 addressed to Tony Blair, the then Prime Minister titled ‘I’m proud to be British – this is probably the best country in the world ...’ A letter calling for greater responsibility of people to fight terrorism and avoid stigmatising all Muslims with the actions of the extremists.

Finally, each Friday in 2005, the newspaper published a piece by a reporter who often talked about being a Muslim, segregation and social cohesion as discussed previously. Again, this is an example whereby the print media have utilised the voice

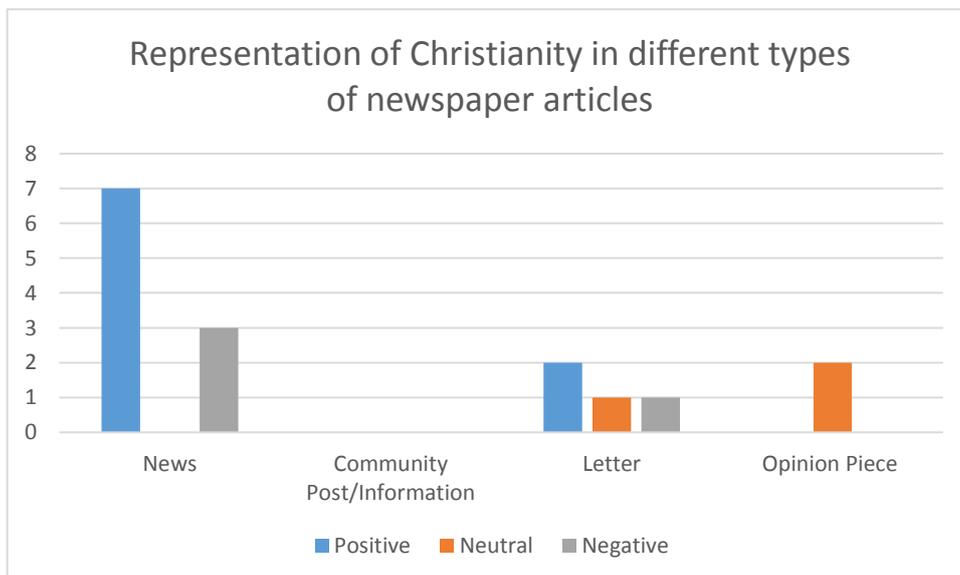
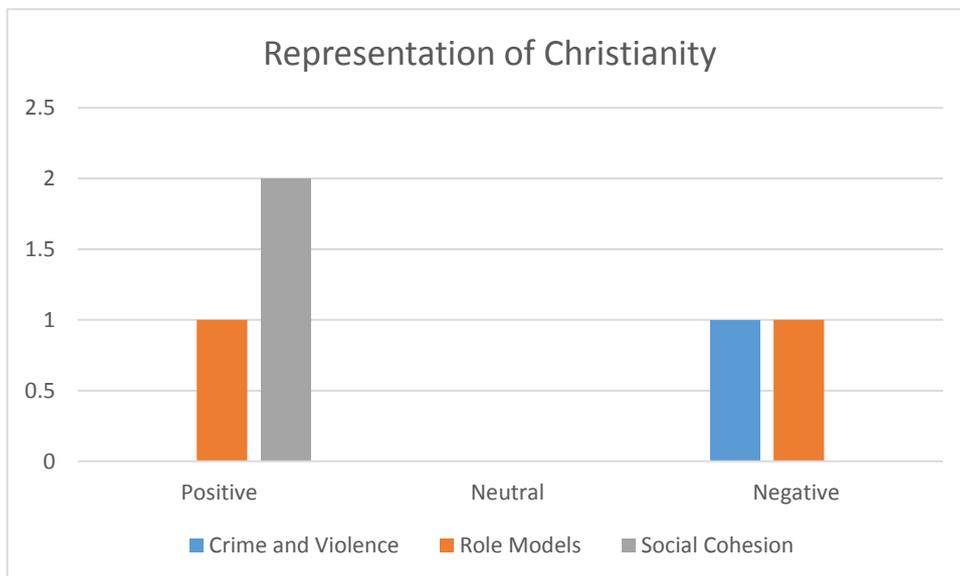
of a Muslim journalist to positively represent the religion in a powerful way to discuss pertinent issues in the community.

On a connecting theme, an article titled ‘Relief over peaceful weekend’ (July 12, 2005) discussed how police patrols had been increased in ‘large Asian populations’ to reduce the threat of them being targeted with violence in response to the London bombings. This article reflects the continuing vulnerability in community relations despite the disturbances taking place four years prior to the London bombings.

In summary, the representation of Christianity and Islam in the *Lancashire Evening Telegraph* in 2005 was much more prominent and positive in response to the London Bombings and discussing issues relating to social cohesion based upon religious affiliation compared to coverage in 2001. The use of Muslim voices from within the newspaper was powerful in contributing to the discussions around social cohesion and maintaining peace in communities following global terror by using meaningful religious literacy.

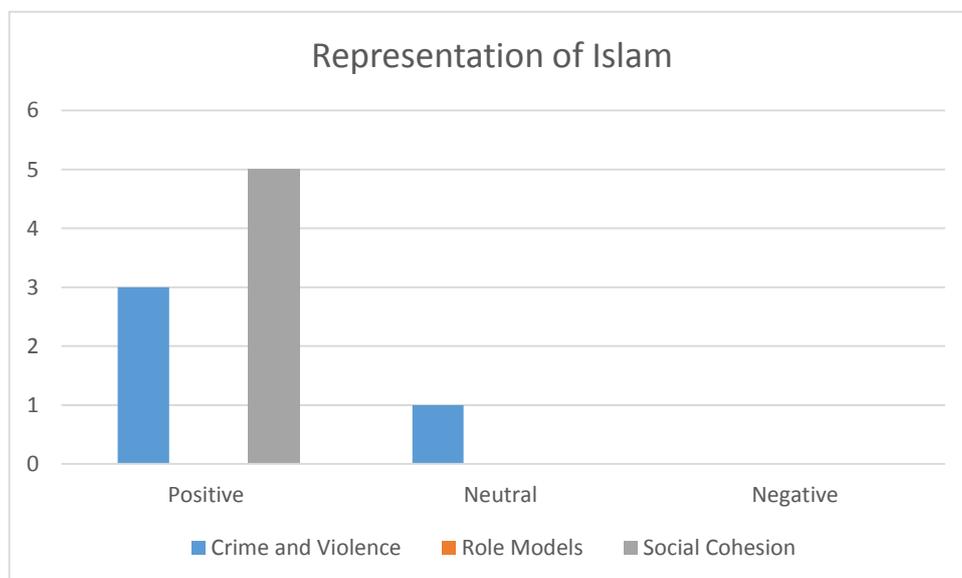
<b>Lancashire Evening Telegraph: 2005</b>		Themes		
Category	Sub-category	Christianity and Crime and Violence	Christianity and Role Models	Christianity and Social Cohesion
Conventional Religion: Christianity	Roman Catholicism			1 Positive
	Protestantism	1 Negative	1 Negative 1 Positive	1 Positive
	Religious Practice			
	Modern Religious Issues			
	Other			

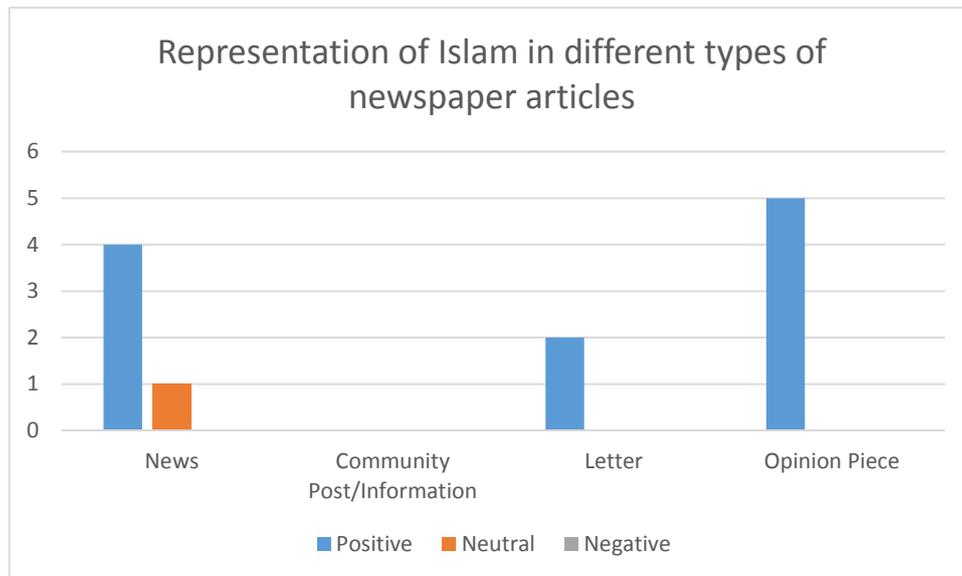
	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Roman Catholicism	3 Positive 3 Negative			
Protestantism	3 Positive		1 Neutral 2 Positive	2 Positive
Religious Practice			1 negative	
Modern Religious Issues	1 Positive			
Other				



Lancashire Evening Telegraph: 2005		Themes		
Category	Sub-category	Islam and Crime and Violence	Islam and Role Models	Islam and Social Cohesion
Conventional Religion: Islam	Islam	3 Positive 1 Negative		5 Positive
	Religious Practice			
	Modern Religious Issues			
	Other			

	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Islam	3 Positive		2 Positive	5 Positive
Religious Practice	1 Positive			
Modern religious issues	1 Neutral			
Other				





### 8.6.3 Lancashire Telegraph: Representation of Christianity, 2015

In 2006, the *Lancashire Evening Telegraph* changed its name to the *Lancashire Telegraph* following a switch from evening distribution to morning distribution; however, the layout and format of the print media remained the same. A notable change included the transition from three publications per day to one; therefore, news specific to Burley was condensed within news from the whole of East Lancashire resulting in few references recorded, in addition to slight changes to the layout now including social media links, readership numbers and a full page relating to health.

In 2015, 12 references were made to Christianity and 12 to Islam, a significant decrease from 2005 however, coverage in 2015 did not relate to reactions to global or national terror. Of these references, 75% were of a positive nature for Christianity and 92% positive for Islam.

Interestingly in 2015, there was greater coverage of the Muslim celebration of Eid than in previous publications of both the *Burnley Express* and *Lancashire Telegraph*

starting on July 17, 3, with an article titled 'Muslims set to celebrate Eid'. On September 18 and September 25, the print media included full-page coverage of Eid celebrations with 'Single celebration to bring the 'community together' for the former and 'Togetherness at Eid prayers' for the latter. The coverage of this religious festival was accompanied with multiple images of Muslims embracing and praying, together and peppered with a number of Muslim voices throughout. This coverage is significant as it is the first time within the three years of study that either newspaper has represented the Muslim festival in this way, and interesting too to find coverage in one newspaper but not the other.

Furthermore, these articles promoting 'togetherness' within the religion is important as previously, all coverage has been relating to the divisions within communities relating to differences in ethnicity and religion as opposed to divisions within religious groups that these articles underline. Of further interest is the inclusion of this religious festival within adverts for the supermarket Tesco, promoting offers on rice, chopped tomatoes, chapatti flour and sunflower oil accompanied with 'Ramadan Mubarak'. (July 3, 2015, 15). This advert signifies the shift and acceptance of diversification in the British population, with large organisations aiming to capitalise on religious festivals, once traditionally assigned to Christmas and Easter. In addition, this approach by Tesco raises awareness of the events to readers and embeds it as a 'normal' part of British culture.

Further to this, on August 14 a full page report titled 'Taleem Ul Islam mosque is unique in many ways' detailed the restorative project of a building to be converted into a mosque in the local community. The report detailed at length, the specific plans of the project including the 'Jameet', 'Ramzan', in addition to education and heating facilities. Having considered the lack of engagement with Muslim voices prior to

2015, the inclusion of plans for a new mosque using religious-specific language is key in highlighting the societal shift in acceptance towards the Muslim community following years of segregation as underlined in previous examples in both newspapers.

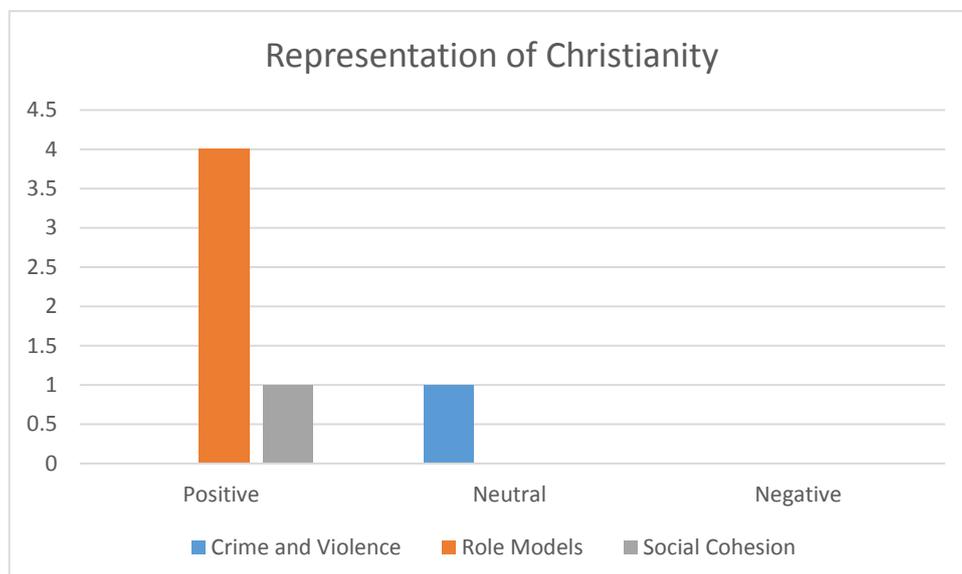
By the same token, references to Christianity were largely relating to Church events that had taken place, such as 'Proms night at Church' (September 1, 2015) and 'Fun at Church' (September 4, 2015) and the inauguration of a new Priest 'Warm welcome for Churches' new vicar' (11 September 2015).

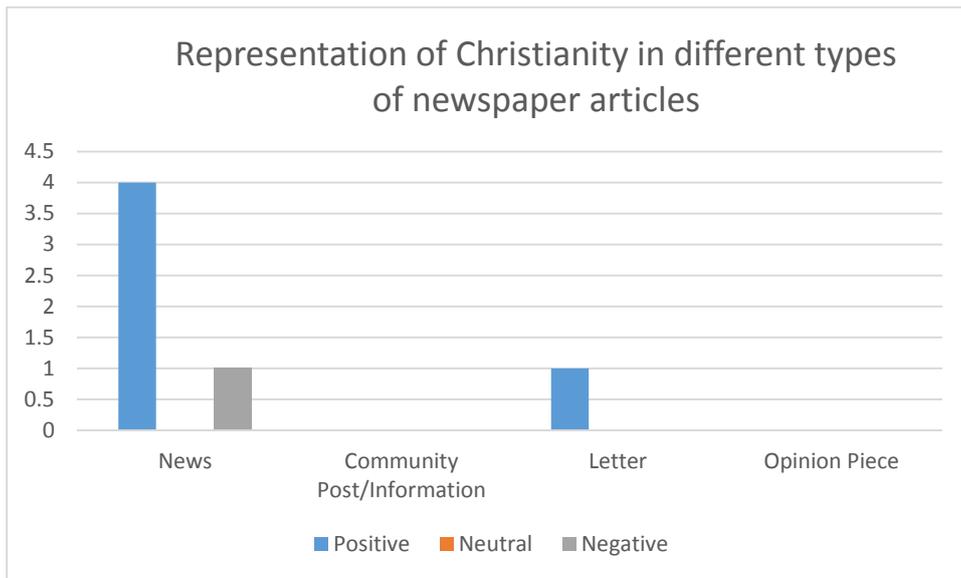
The most notable reference to Christianity was found on July 24, 2015 titled 'We need honesty and friendship for unity', a story relating to the introduction of the new Bishop of Burnley, who in the piece spoke of 'the importance of honesty and friendship between people of different faiths'. Similarly, to other examples given in both newspapers, the article was accompanied by an image of the new Bishop with five Muslim leaders, which is visually symbolic of the relationship he hoped to develop. However, despite the shift in attitudes to Muslims as illustrated with the inclusion of more positive stories and those of religious festivals, this article still suggests divisions between communities exist.

In summary, representation of religion in the *Lancashire Telegraph* in 2015 was largely positive with significant references found to the coverage of Islamic festivals, stories not previously found before within this research. As in previous years, articles relating to social cohesion included the use of language relating to 'unity', 'friendship' and 'peace'.

Lancashire Telegraph: 2015		Themes		
Category	Sub-category	Christianity and Crime and Violence	Christianity and Role Models	Christianity and Social Cohesion
Conventional Religion: Christianity	Roman Catholicism	1 neutral	2 Positive	1 Positive
	Protestantism		1 Positive	
	Religious Practice		1 Positive	
	Modern Religious Issues			
	Other			

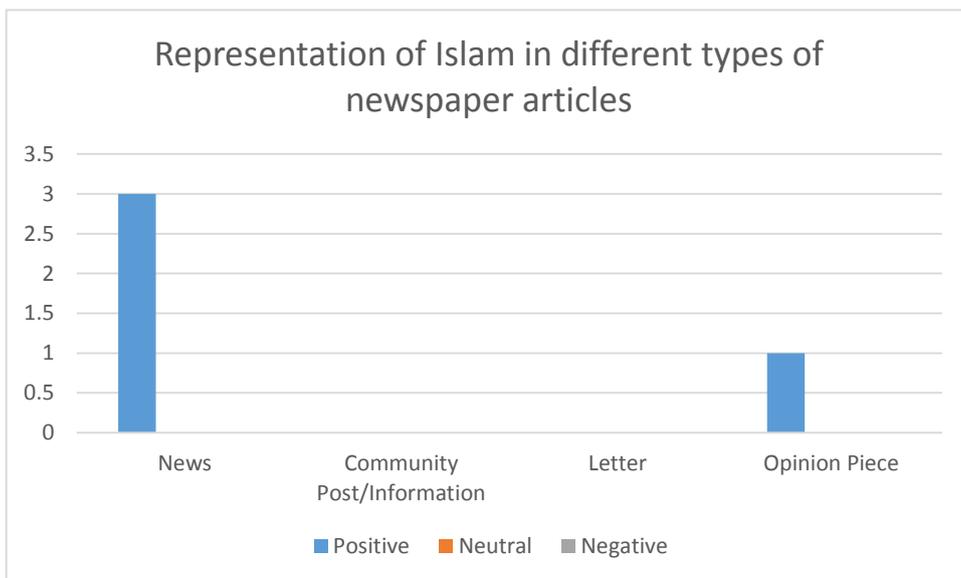
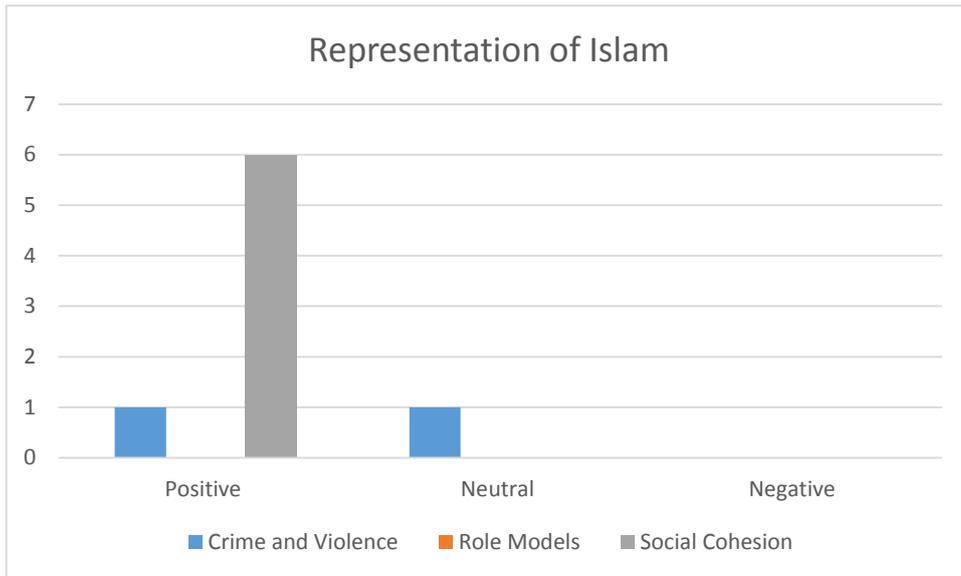
	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Roman Catholicism	3 Positive 1 Negative		1 Neutral	
Protestantism	1 Positive			
Religious Practice				
Modern Religious Issues				
Other				





	Type of newspaper article			
	News	Community Post / Information	Letter	Opinion Piece
Islam				
Religious Practice	3 Positive			1 Positive
Modern religious issues				
Other				

Lancashire Telegraph: 2015		Themes		
Category	Sub-category	Islam and Crime and Violence	Islam and Role Models	Islam and Social Cohesion
Conventional Religion: Islam	Islam	1 Neutral		2 Positive
	Religious Practice			4 Positive
	Modern Religious Issues	1 Positive		
	Other			



## 9. Conclusion

Correlations between the 2001 and 2011 census highlight the diversification in ethnicity and religious affiliation, and pluralism in England and Wales, and at a local level in Burnley. It is highly permissible that come the next census in 2021 that communities on a national and local level will have diversified considerably once again in these areas. With such growth, there is a need to ensure religious literacy in the public space extends further than legislation and education as suggested by Graham (Lynch et al, 2012, 235) to the media and other contributors to knowledge and perceptions.

This research found that Christianity generally dominated the representation of religion in the local print media, which is unsurprising yet unrepresentative of the community the press serves.

The national press has alienated Muslims following terrorist attacks in the west, particularly 9/11 and the London bombings on 7th July 2005, yet at a local level, the print media kept the coverage relatively neutral and over the study, greater references to Muslim voices were used to condemn the attacks.

There remains a number of opportunities for the print media in Burnley to enhance their practice in representing religion. For instance, the newspapers could aim to include a similar number of references to Christianity and Islam in each publication, which proved a powerful tool in the latter years of the study in the *Lancashire Telegraph*. Furthermore, the press need to be mindful to include both Christian and Muslim voices in times of conflict and where challenges to social cohesion are apparent to illustrate clearly the unity and friendship between the groups to tackle societal issues. Finally, the print media must refrain from specifically referring to

Asian, White and Muslim communities as this reinforces the perception that communities in Burnley live 'parallel lives', and that those communities are specifically for those affiliating to a certain religion and ethnicity. As the UK, and Burnley grows increasingly diverse, it is important to ensure groups are not alienated based upon their backgrounds, beliefs and cultures for which the media can play a significant role.

### **9.1 Recommendations for further research**

Further research to accompany this dissertation would add breadth and depth to the study undertaken. Firstly, it would be interesting to hear of the views of people within the community and how they feel they are represented in the local print media as used by Knott et al (2013). Secondly, it is recommended that when analysing the *Burnley Express*, that reference to Christianity through Church notices be disregarded as these neutral references swayed the quantitative data quite considerably. Finally, further research could be undertaken following the approach applied in this study to establish when and how other demographics of the community are represented such as women, lesbian gay bisexual transsexual (LGBT) and disabled people, with the view to making recommendations to the press relating to their literacy in terms of diversity.

In summary, this research has successfully established and examined when and why religion, specifically Christianity and Islam has been represented in the local print media in Burnley from 2001 to 2015. Recommendations for further study and enhancements to the practice of the press have been made in response to the findings detailed in the previous chapter.

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[0&r=1&s=1484187864231&enc=1&dsFamilyId=17&nsjs=true&nsck=false&nssvg=false&nswid=1280](http://www.neighbourhood.statistics.gov.uk/dissemination/LeadTableView.do?a=7&b=6275041&c=Burnley&d=13&e=62&g=6440072&i=1001x1003x1032x1004&o=1&m=0&r=1&s=1484187864231&enc=1&dsFamilyId=17&nsjs=true&nsck=false&nssvg=false&nswid=1280)

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### **10.5 Statutes**

Equality Act 2010

Human Rights Act 1998

Race Relations (Amendment) Act 2000