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**Title: Critical Discourse Analysis of Disaster Media Coverage:
The case of the catastrophic fire of July 23rd, 2018, in Mati, Greece.**

Submitted by:

MAGDALINI ARMANIDOU

A.M.: 20180886

Supervisor: Evika Karamagioli, MSc., PhD

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ΜΕΤΑΠΤΥΧΙΑΚΟ ΠΡΟΓΡΑΜΜΑ ΣΠΟΥΔΩΝ:
«ΔΙΕΘΝΗΣ ΙΑΤΡΙΚΗ – ΔΙΑΧΕΙΡΙΣΗ ΚΡΙΣΕΩΝ ΥΓΕΙΑΣ»

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ΜΑΓΔΑΛΗΝΗ ΑΡΜΑΝΙΔΟΥ
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Επιβλέπουσα: Εβίκα Καραμαγκιώλη, MSc., PhD

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Abstract

The current study is a Critical Discourse Analysis of the Media coverage of the disaster in Mati, Attica, Greece on July 23rd, 2018. Nine video clips related to the fire catastrophe in Mati were selected and examined in terms of ideology, identities, roles and the politics that surface through the discourse of the stakeholders that participated in the videos. The study shed light in their practices, representation, interference and reaction following the disaster. The study concludes that stakeholders construct and promote their identities, roles and multiple roles, ideology and arguments, conditions and status quo through selected discourse devices, their language and the sensational and behavioral content of their discourse in order to bias the audiences and represent their social reality.

Key words: Critical Discourse Analysis, Media, Ideology, Roles, Disaster.

Περίληψη

Η τρέχουσα μελέτη είναι μια Κριτική Ανάλυση Λόγου της κάλυψης από τα ΜΜΕ της καταστροφής στο Μάτι, Αττικής, στην Ελλάδα στις 23 Ιουλίου 2018. Επιλέχθηκαν και εξετάστηκαν εννέα βιντεοκλίπ που σχετίζονται με την καταστροφική πυρκαγιά στο Μάτι ως προς την ιδεολογία, τις ταυτότητες, τους ρόλους και την πολιτική που προβάλεται μέσω του λόγου των συμμετεχόντων στα βίντεο. Η μελέτη ρίχνει φως στις πρακτικές, την εκπροσώπηση, την παρέμβαση και την αντίδρασή τους μετά την καταστροφή. Η μελέτη καταλήγει στο συμπέρασμα ότι οι ενδιαφερόμενοι κατασκευάζουν και προωθούν ταυτότητες, ρόλους, πολλαπλούς ρόλους, την ιδεολογία και τα επιχειρήματα, τις προϋποθέσεις και το status quo μέσω επιλεγμένων πρακτικών λόγου, της γλώσσας και του συναισθηματικού και συμπεριφορικού περιεχομένου του λόγου τους, προκειμένου να επιρρεάσουν τα κοινά τους και να προωθήσουν την κοινωνική τους πραγματικότητα.

Λέξεις κλειδιά: Κριτική Ανάλυση Λόγου, Media, Ιδεολογία, Ρόλοι, Καταστροφή.

Inhale, exhale
Forward, back
Living, dying:
Arrows, let flown each to each
Meet midway and slice
The void in aimless flight

Thus, I return to the source.

–*Gesshu Soko* (1696) (Hoffmann, 1986).

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1. INTRODUCTION

Media provide time and place for the public – governmental system to elaborate on and communicate their activities (Schneider, et al., 2016). Also, media acknowledge disasters as important events – products as these draw the attention of the audiences and therefore open pricy spaces for publicity. Journalists, also play a role as their discourse or texts represent social actions based on semiotic choices, thus they produce politics and ideologies when reporting on disasters. Language captures the audiences and create interest about the stories while it conveys a hidden meaning. Certain scripts, chyrons and headlines intentionally sensationalize the story to trap the audience’s attention. In reality most of these tools are of a sensational nature and hold political predisposition or represent ideologies and practice particular rhetoric through simple statements.

A three layer of reporting constituted of text, discourse practice and social practice (Fairclough, 2009) can enable us to work on the disaster that took place in Mati, Attiki, Greece, on July 23rd 2018.

On July 23rd, 2018, Attiki, Greece, experienced the hardest fire disaster yet. Two fires started simultaneously, one in Kineta area, West of Athens, due to fire in electric power cables and one in Penteli, North of Athens, due to an open fire set in a property. Both incidents were catastrophic in terms of property and natural losses, as more than 1.500 houses, vehicles and a large forest area were ruined. The Penteli fire was even harder though as it headed to Mati area and within few hours damaged completely a vast urban and forest area until the coast where 102 people died not being able to escape it¹. This was recorded as one of the highest death tolls in fire disasters in Europe.

As reported the conditions were extreme. The speed of the winds reached at 124 km/hour (12 in Beaufort scale, the highest possible) and the temperature at 40°C with 0% humidity. The public and governmental services that attempted to manage the situation, stop the fire, direct the crowd and rescue the people entrapped failed to coordinate their efforts. The country of Greece shocked watched through the Media the fire devouring people and properties rapidly.

¹ Image 1. Mati after the catastrophic fire. Image URL: <https://www.protothema.gr/greece/article/809417/deite-to-mati-apo-psila/>

Immediate were though the reaction of thousands of volunteers who reached the area with vehicles or boats aiming to help and save the sufferers.

The Mati fire catastrophe is the deadliest fire ever taking place in Greece and the second deadliest globally in the 21st century following the fires in Australia on February 7th, 2009 (Wikipedia, 2019).

Right after the starting of the devastating fire, a huge coverage from the Media took place. In the Media coverages many live video-reportages hosted stakeholders of the catastrophe, thus sufferers, politicians, local representatives, head of the fire and police units. The stakeholders stated their experience and knowledge of the catastrophe. As a consequence, the Media gave publicity to the latter in order to construct their audiences' experiences first. Then, formed the audiences' beliefs and ideology about the actual events and who had the responsibility for the catastrophe. Debates followed about the role of the stakeholders that caused complexity and much controversy nationwide.

As Chilton and Schäffner pointed, the use of the language is a resource in order to achieve certain goals (Chilton & Schäffner, 2002). The language and the discourse can thus serve as shapers of beliefs and behaviors and consequently can be used as governing tool. Jørgensen & Phillips also explained discourse as being a way of understanding the social reality but also the way the latter is represented using the language itself (Jørgensen & Phillips, 1999).

Discourse is crucial for the reproduction of knowledge as for the creation of social identities and relations. Language gives meaning in the social world, but language is also created and shaped respectively as a natural and objective construction.

Social roles, interpersonal identities and interaction are formulated through discourse according to Ruth Wodak (Wodak & Meyer, 2009) as they lead to the construction of the social conditions and the status quo. The Media coverage and the discourse of the stakeholders through their presence and texts can therefore construct identities, ideology, roles, conditions and status quo.

1.1 Purpose of the study - Research questions

The purpose of this study is to explore and understand the ideology, the identities, the roles and the politics that surface through the Media coverage of the disaster in Mati. Thus, shedding light in an under-researched area using qualitative tools.

The results of this study are expected to help overview the shaping of social power and the various roles, identities, ideologies and dynamics through discourse in Media coverage. Furthermore, the study could serve as a starting point for researchers who are interested in examining the discourse in disaster situations and the formulations that arise.

This could also bring the information to a wider audience of practitioners and organizations whose activity is related to disasters and communicate with stakeholders accordingly. The study could therefore assist in developing, extend and improve present practices.

The research question is therefore to explore through Critical Discourse Analysis the Disaster Media Coverage in the case of the catastrophic fire of July 23rd, 2018, in Mati, Greece.

As the literature proves we accept that the stakeholders and the Media coverage insert a new construction in regards to the disaster in Mati. In that respect, the discourse must be analyzed in order to depict, discuss and conclude the findings in a qualitative manner.

2. LITERATURE REVIEW

The current research on natural disasters has been built around the Katrina event, typhoons, tsunamis, fires and other natural catastrophes targeting the required practices that would sooth the population and reverse the problems occurred. Studies applying Critical Discourse Analysis in disaster events are limited and therefore important to develop in order to include language, discourse, social semiotics, ideology, identities, power, roles, social actors and new ways of viewing the social context in new communicational and effectively understandable schemes by the stakeholders (Fairclough, 2017).

The current literature is also equally preoccupied of the Media coverage and the audiences' various interpretations and reception of the news. Some literature focuses on the victims of the disasters and their social identities as presented in the Media and some other focus on social power relations and the interpretation of disasters. The empirical validation such as ethnography, interviews and the modes used, mainly visual ones, is still limited.

Media coverage reach out the vast audiences extremely fast and is available for longer periods especially through the internet.

Although Critical Discourse Analysis is considered to be a new method, mainly practiced in social, linguistic and anthropological studies, the Media has drawn the attention of researchers who found there a vast field of texts to analyze. These studies are taking place worldwide and some amongst them target the major catastrophic events and their consequent coverage by the Media. In Greece there is a rising interest, yet this method has never been applied to Media coverage following a disaster as in the case of the present study. Consequently, this is a prototype study that combines the Media, the particular catastrophic event in Mati area and the Critical Discourse Analysis approach as tool of analysis of the gathered data.

3. THE CRITICAL DISCOURSE ANALYSIS

In order to explore the Media coverage of the disaster in Mati and the arousing social identities, ideology, power and discourse, the most relevant theoretical and analytical tool through literature is proved to be the Critical Discourse Analysis.

Critical Discourse Analysis is a wide field in which Norman Fairclough (Fairclough, 2003), P. Chilton (Chilton, 2004) and R. Wodak (Wodak & Meyer, 2009) contributed immensely. Of those N. Fairclough worked extensively in the field of Media discourse in the political perspective. R. Wodak, on the other hand, influenced by the Frankfurt School, worked with the political discourse in society which includes ideology in language and discourse. Therefore, the study is going to be much guided through the theoretical position and the work of N. Fairclough and R. Wodak as the closest and more relevant authors of the tool.

Critical Discourse Analysis also focuses on the ideological power, the social groups and the dialectics that are formulated when social identities arise in particular situations, structures and practices. The social world is constructed through discourse and discourse is shaped through structures, practices and identities. Thus, there is a dialectical relational basis between discourse, social and situational context.

Furthermore, Critical Discourse Analysis includes not only the context, the ideology and the language, but also the aims of the speaker which define the relations of power enacted.

As a “Critical” approach it is oriented in finding the hidden power relations and the relevant language constructions. The “Discourse” component is explaining the meaning and transfers the message. Finally, “Analysis” targets what is said but also what is not included in the communication.

Critical Discourse Analysis can help interpret the language and power in written or spoken discourse within a social context. Thus, discourse is a phenomenon of three dimensions which one after the other include the text, the discourse and the social practice (Fairclough, et al., 1995).



Figure 1. Fairclough's dialectical – relational framework for Critical Discourse Analysis (Fairclough, 2009)

Text is the core and requires language analysis of particular features such as vocabulary, emotion, roles, labels, agency, institutions, elite, people, gender, events. Following, discourse practice is analyzed as a process of production, communication and consumption. It is about understanding the text and the context. Finally, social practice is about the relations that rise between the discourse itself and the institutional circumstances bringing to the present the constructive effects of discourse that include ideologies and power structures (Fairclough, 1992). Language is not neutral therefore.

In the existing research and the dominant discourse, victims are mainly viewed as irresponsible and powerless while public officials are presented as responsible, prompt and able of conducting acute interventions, constructing their own identity through discourse. At the same time the Media are bouncing between victims and the other stakeholders adapting to the context and the leading representations which are mostly based on state-sponsorship and social order. Nevertheless, Ride and Bretherton report that a variety of actions and an important number of identities of the stakeholders formulate the diverse narrative of each catastrophe (Ride, et al., 2011).

Critical Discourse Analysis acknowledges that words have power and control and that through discourse in the everyday life these shape meanings, relations and bring information to the audience targeted. Therefore, aspects of dominance, power, inequality and bias are delivered

to public through contexts such as the historic, economic, social and political. Therefore, context is crucial and must be examined (Tannen, et al., 2015).

Central to Fairclough's method is the idea that power regulates the way people produce and construe language (Fairclough, 1992). This is also regulated by the people's experiences of the social organization. This power is crucial in the way the news are formed as commercialism and other interests are central. News by their turn create an experience that reach the audiences and shape their point of view.

The sociocultural practice affects the production of the text. The text is governed by the discourse practice and the discourse practice is affected by the structures of the social practices (Γεωργακοπούλου & Γούτσος, 2019). The social sphere dictates how the text is generated, shaped and interpreted. The social sphere exists in the text in particular features some of which are sensationalized on purpose. Such features are very important in the analysis that will follow.

Another important element is ideology. According to Van Dijk ideology is underlying in the discourse component (Van Dijk, 2013) influenced by the social practice, the influencers or the representatives or even the particular persons and events. Therefore, it is important to detect the core ideologies encrypted in text as this may permit a better understanding and interpretation.

Headlines and chyrons are very important during the process of informing an audience as these deliver in the fastest possible mode the core information about an event. As text these are formulated in a unique way concerning the content, length, language and structure in order to captivate the interest and emit the message intended. This means that not all audiences are going to spend time watching the show or the News and formulate their own idea about the events. Instead, they are expected to relay on the emitted piece of information and let the latter formulate their opinions. Therefore, this is a powerful tool for the Media that wish to construct and shape audiences' ideas (Conboy, 2013).

4. METHODOLOGY

In qualitative research purposeful sampling is commonly used. This involves selecting research material according to the needs of the study. The researcher therefore chooses material that gives a richness of information that is suitable for a detailed study.

4.1 Selection and data collection procedure

The selection criteria for inclusion of material in this study are:

- The relevance of the news to the disaster in Mati, on July 23rd, 2018.
- The visibility of the nationally emitting TV Channels according to NIELSEN² on month July 2018 regarding their news time zone.
- The visibility of the video clips referring to the Mati catastrophe that were projected in the YouTube accounts of the above TV Channels.

For the purpose of the study three (3) videos from the three most visible TV Channels of July 2018 were analyzed. Thus, nine (9) videos in total were analyzed. The videos were selected though according to their launching and visibility during the period from July 2018 to September 2019.

The TV Channels selected were SKAI, ALPHA and STAR Channel.

In this process two paradox findings came up. First, ALPHA station projected the relevant videos through their branch in Cyprus. Their YouTube channel for Greece projected only teasers for their famous tv series. This is not considered an obstacle for this study though, as both branches belong to the same company group.

Second, the visibility of the video-clips of the second most popular TV station are almost double in terms of views, compared to the first in row. The below cited charts show the visibility of the videos in relation to their positioning. Again, this is not regarded as an issue since all nine videos are equally treated and analyzed.

² <http://www.arianna.gr/gr/data/default.htm>

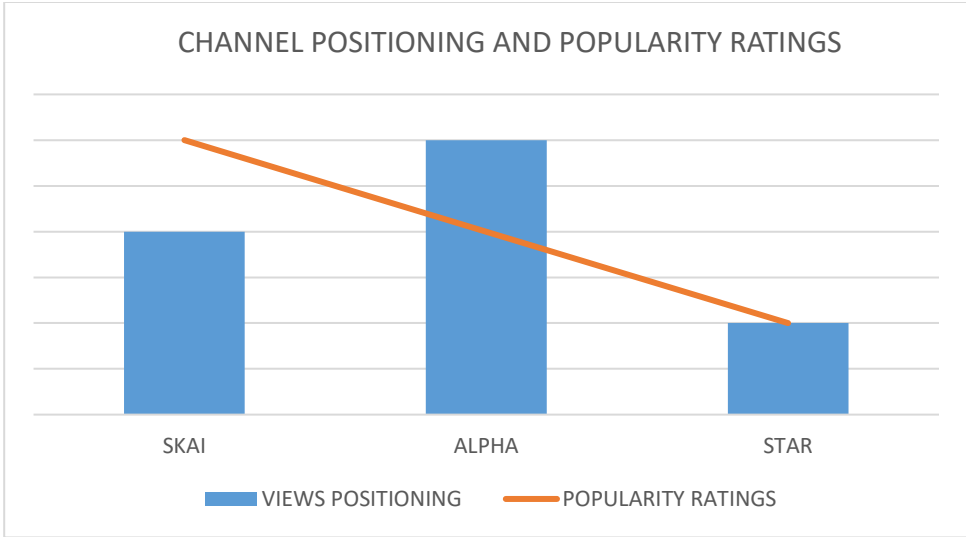


Figure 2. Channel positioning and popularity ratings

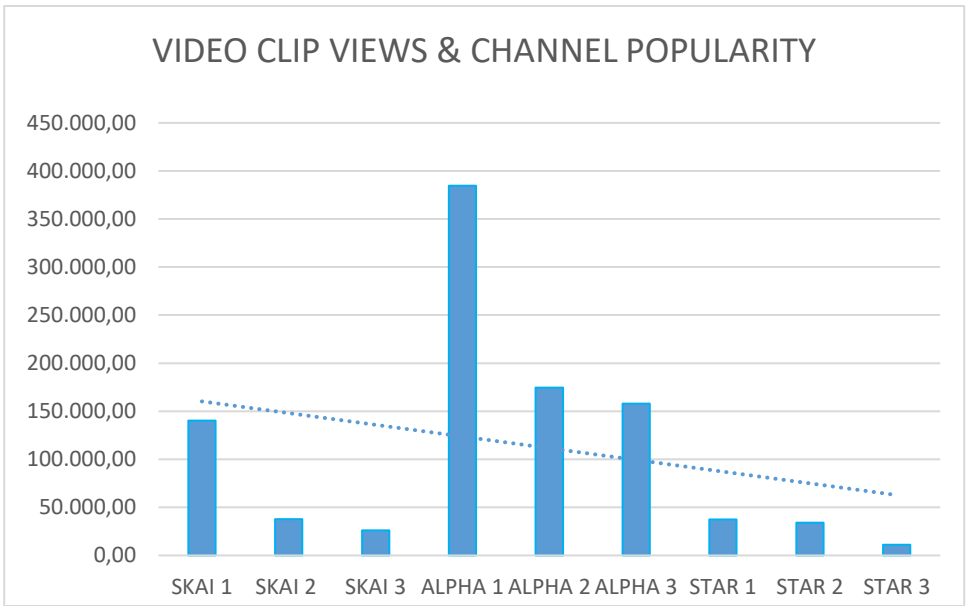


Figure 3. Video clip views & Channel Popularity

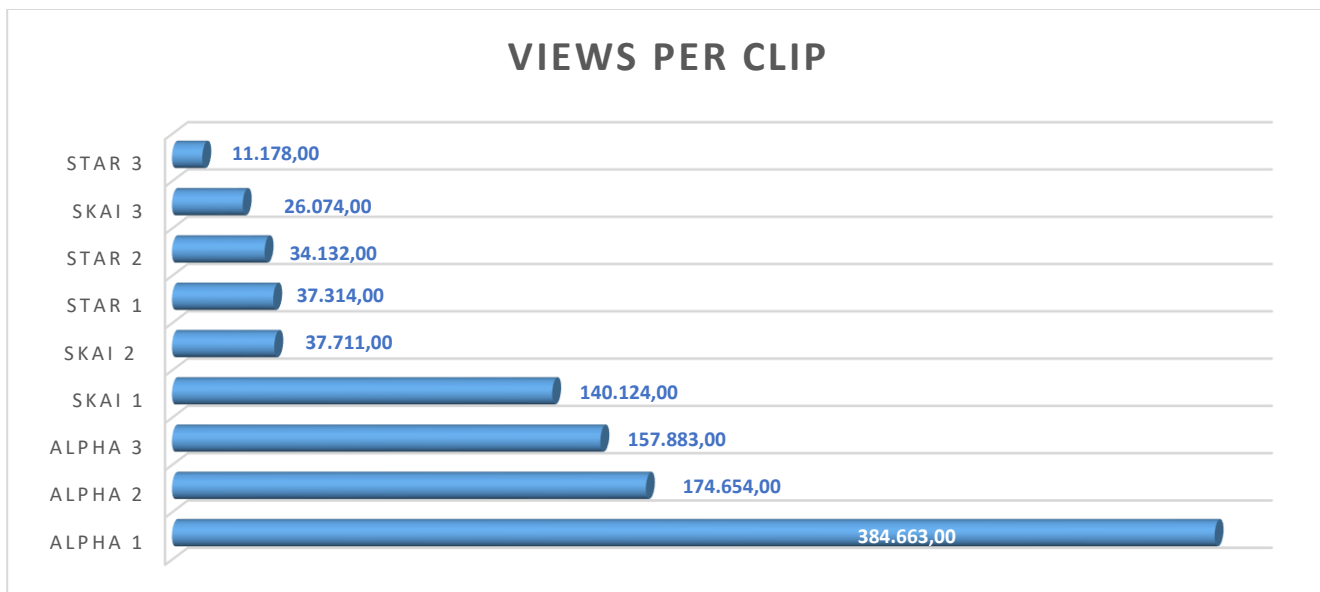


Figure 4. Views per clip

The nine videos were analyzed in terms of circumstance, process and participants, ideology, linguistic, verbal and chyron data. In some cases, visual and behavioral gestures and elements were also involved and included.

First each video was separately analyzed in terms of content, language, reference to emotion, reference to impartiality, bias, role labels, authority, agency, gender representation, particular communicational tools, ideologies and other important findings.

Chyrons were analyzed regarding their style and content and compared to the images played and the ongoing discourse.

The Critical Discourse Analysis based on Fairclough and Wodak (Fairclough, et al., 1995) approach was used in all videos that were analyzed.

The analysis was used initially to produce data that were going to be utilized quantitatively and qualitatively in respect of the ideology and power inhibited, representing social action, gender and hierarchy.

4.2 Role of the author

The process demands that the author sets aside her own experiences in order to understand the findings of the study (Creswell, 2009). The author acknowledged early that she must anticipate any ethical issues that may arise during the qualitative research process. Research involves collecting data about people (Punch, 2005). The role of the author in this study necessitated the identification of personal values, assumptions and biases at the outset of the

study. Every effort was made to ensure objectivity and deep understanding of the data collected and interpreted. Therefore, the author recognized the need to be open to the thoughts and opinions of others and to set aside personal experiences. In order to do so, a particular log was kept and was often reviewed in order to monitor possible bias.

4.3 Participants

The present study did not involve interaction with human participants, taking interviews or any sort of interaction with human participants whatsoever, although the videos analyzed involved persons that participated in reportages willingly. The study was about analyzing YouTube videos from the major TV Channels nationally broadcasting. Therefore, possible harm was eliminated. It was taken under consideration though that the catastrophe affected thousands of people inhabiting the area, their relatives and the public. It is acknowledged that survivals of the catastrophe and relatives of those lost in the fire are possibly interested in a study involving the fire of July 23rd, 2018. It was also taken under consideration that there is an ongoing investigation determining the responsibility of the authorities and services that performed during the afternoon of July 23rd, 2018. The author was not aiming at any point to interfere or interact or take side in that respect. Therefore, the study focused on the Critical Discourse Analysis of the selected material. For the reasons mentioned above the author paid particular attention to the impartial examination of the material and distancing her personal views.

Since the material examined was collected from the YouTube accounts of the tv networks, thus the material was open to public view online, there was no need for further permission to be acquired. For ethical reasons, the videos collected and the transcription in text are appended in the appendix part of this study. In order to transcribe the videos in text format a free tool was used named "*oTranscribe*"³.

When considering the findings, the limitations must be kept in mind. These are related to the sampling and additionally to the evaluation of the material for more congruence with the Critical Discourse Analysis approach. Language constructs rather than describes reality. This was kept in mind during the present study.

Qualitative validity is determined through the use of strategies to check the accuracy of the findings. Validity can also be captured through trustworthiness, authenticity and credibility

³ Online free tool for the transcription of videos to texts found in: <http://otranscribe.com/> .

(Creswell & Miller, 2000) (Creswell, 2009). Trustworthiness is determined by credibility, transferability, dependability, and confirmability. Credibility is when the researcher analyses the data through a process of reflecting, sifting, exploring, judging its relevance and meaning and ultimately developing essences that accurately depict the topic. Credibility is also established by cross checking, review and verification.

5. RESULTS AND DISCUSSION

The stories presented in the clips are referring to the areas affected by the fire. Therefore, a map of Attica with the spots of interest marked is attached in this study in order to better understand the information presented in the narratives⁴.

SKAI 1

This video was projected on July 26th, 2018 and had 140,124 views⁵. It is part of the tv show “Today” and the title was: “*Tension during Kammenos’ visiting (Rafina)*”. The video is showing the Minister Mr. P. Kammenos visiting Rafina area. He is accompanied by the Mayor of Rafina and is talking with two locals, one of which is representing a block of apartments and its residents. Plenty of photographers and cameras are accompanying the Minister. The studio journalist is preparing the audience for what they are about to watch saying that “*we are informed that there is tension at present in Rafina ...*”.

At the same time the main chyron is referring to a “*national tragedy: 81 dead – dozens wounded and missing*”. This video has the lengthiest sub – chyron informing the viewers about the progress of the rescue teams searching for missing persons due to the deadly fire, the number of victims according to the Fire Department and the injured adults and children hospitalized. The language is sensational and appeals to the emotions of the audience.

There is also a hierarchy as the chyron continues with the international interest over the missing 9-year-old twins since the fire started. It reports that the British newspaper *Times* is referring to the missing twins and characterizes the fire the deadliest in Europe after the World War II. This addition gives importance and global acknowledgement for the cruciality of the situation in Greece.

Then follows the governmental contribution amidst a climate of national mourning, announcing measures for the relief of the victims of the catastrophic fire. Finally, the closing comment of the chyron refers to the show “*All Together We Can*” which thanks the public for their offers in

⁴ Image 2. Map of forest fire situation on July, 26th, 2018. Image URL:

https://ercportal.jrc.ec.europa.eu/ercmaps/ECDM_20180726_Greece_Forest-Fires.pdf , also in the appendices part of this study.

⁵ The video can be found in the following URL (<https://www.youtube.com/watch?v=xVFibOFF-ko>) and in the appendices part of this study, transcribed.

kind and money, informs them about the needs that were covered and that there will be a follow up in case of further assistance needed.

We are watching then the Minister talking to a local citizen. The Minister is an authority – power-holding figure and the local is a representative of inhabitants (power-less). They exchange arguments about the situation based on their own ideology. The Minister shared a neoliberal and elitist ideology dictating that the public breaks the law, that it owns the responsibility for not demanding the construction of wide streets and that himself doesn't fear the truth. He transferred the responsibility to the citizens of Mati who broke the law and built their houses without the legal licenses. He also blamed the citizen for befriending the ideology of a well-known journalist (Mr. Portosalte) who is biased against the governmental policy. The citizen on the other hand shared his own beliefs and ideology about the corrupted state, the indifferent politicians and the citizens who always break the law. He declares that he is a resident in the area for a long time, that he can influence others to offer space for constructing streets and that he is aware of the situation as it really is at present (Kress & Van Leeuwen, 1996).

The short main chyron is visible again and the conversation includes now the Mayor of Rafina and a local young woman. They dispute regarding the presence or not of the Special Forces late in the afternoon of the catastrophe. The Special Forces who are under the command of the Minister, were assigned to rescue the citizens found in the sea area. The Minister argues that the forces were there for the people but the representative claims the testimony of his children that were in the sea and that they never witnessed them come to rescue. The Minister then calls the Mayor to verify his arguments. The Mayor shares an ideology of keeping fare distance from both confronters, thus being neutral. He agrees and supports arguments that are mutually accepted only and never opposes to anyone. In any other case his statements are obscure and irrelevant. Towards the end of this video a young local woman intervenes saying that she is still looking for her missing friends or their dead bodies. The emotional way of opening her request drags the other three participants into an empathy path and a compassionate response breaking even into tears for the missing ones. The Minister changes his role into a citizen one and the local representative praises the Mayor of Rafina and condemns the Mayor of Mati. Antithesis is used by both sides and justification for their actions and the late intervention from the part of the Minister. He finally calls for actions in union and dictates the citizens, to cooperate in order not to mourn more victims in the future.

SKAI 2

This video was projected on August 4th, 2018 and had 31,711 views. It is a video clip from the show “News update”⁶ with title: “*Al. Somoglou: Ilias Psinakis is long time absent*”.

The video is about the invited Member of the Municipal Council of Marathona District, Mr. Al. Somoglou, interviewed about the managing actions of the Mayor of Marathona Mr. Ilias Psinakis and his office malpractices during the past four years. The show is hosted by two journalists and a panel of three more of which, one is a well-known journalist to the public (Mr. D. Loverdos).

The chyron is introducing the interviewed person, his identity and includes some of his claims “*the denouncement of Psinakis is a necessity*” and later on adds “*Ilias Psinakis is long absent*”. The hosts are informed about the claims of Mr. Somoglou, yet they let or even enable him unfold his narrative. Before that, the interviewed declares his triple identity as Member of the Municipal Council, resident of the area and journalist himself. This unfolds a new dynamic because this panel is about people who share the same ideology and knowledge about the power of the media onto audiences and about the language and how this can contribute or be used in order to communicate messages to the audiences.

The hosts use irony and manage the conversation towards more juicy and sensational issues regarding the Mayorship of Mr. Psinakis. The interviewed is opening his speech with a declaration depicting his elitist ideology that the citizen is responsible for what is happening (because of bad choices), the authorities shouldn’t be trusted, one has to strive alone, his blaming tactic “Us vs Them” and his sensational statements aiming to shock the audience (“*I was one of his hands*”, “*We (the people) are the protagonists (to blame) for this crime*”). His voice tone is adjusted and is sensational as required. His rhetoric is based on the inductive reasoning thus from particular examples he generalizes and points in general the government and the politicians, the authorities (Civil Protection) and Members of the Municipal Council. In doing so some arguments end up obscure, contradictory and confusing. Nevertheless, he blames the Media too for their tactics to praise and raise the visibility of futile politicians such

⁶ The video can be found in the following URL (<https://www.youtube.com/watch?v=leP-dAtYII0>) and in the appendices part of this study transcribed.

as Mayor Psinakis. In accordance with this Mr. Loverdos consents about the responsibility of the Media whatsoever.

Going through the narrative of Mr. Somoglou, intertextuality came up as he used the same expression, "*the souls are not coming back*", "*the day after tomorrow is what causes us fear*". In his arguments he also uses the power of people in the frame of the ideology of the public wish and will, in discordance with his former elitist ideology. He also uses the Media to verify his claim, "*you had journalists there, you saw the people*" (demonstrating against Mayor Psinakis). Through his inductive reasoning he attacks the law for restricting the Council to denounce the Mayor who is not quitting on his own.

In terms of intertextuality Mayor Psinakis is using the Media to promote his narrative giving out press releases and interviews carefully directed. The hosts are looking for him in order to include his point of view, but he is not available.

Supporting this the chyron changes to "*Psinakis said he stands by the citizens... but yesterday he didn't come to the Municipal Council*". The interviewed intensifies once again his vocabulary to show the inefficiency of the Mayor and uses a deductive reasoning to do so, thus uses general paradigms only to end into specific accusations. The interview is now about the responsibilities of the Mayor that were not met and the chyron changes accordingly: "*the Municipality let the weeds in the streets*".

Progressively Mr. Somoglou's attack is getting more and more personal against the Mayor mentioning his former actions, his outfits and his behavior and the "fake" profile that he projects to the Media. The vocabulary is again sensational aiming to raise the rage against the Mayor. Towards the end of this interview, Mr. Somoglou extends an SOS looking humble himself, he attacks the politicians, the Chief of the Prefecture and the government implying that they are inadequate. He continues in plain antithesis claiming "*we do not know where to turn at this moment*", he asks those who are willing to help financially to do so by giving their support directly to the sufferers. The journalists put an end suggesting to Mr. Somoglou and his audience to use their vote in the next elections in an interventional manner as they know that the audience is receptive of this suggestion in a problem ended to be a heavy bond.

SKAI 3

This video was projected on August 3rd, 2018 and had 26,074 views. It is a clip from the news zone “SKAI News”⁷ with title: “*The Members of the Municipal Council request the resignation of Psinakis*”.

The journalist presents the news while in the background the video is showing the Municipality building, the Members of the Council and Mayor Psinakis in previous meetings and press conferences, as well as images of the area after the fire. A different voice is reading the statements.

The chyrons are short, safe in terms of judgment and to the point: “*the Members of the Municipal Council request the resignation of Psinakis*”, “*the meeting will be held in absence of Psinakis*”, “*Psinakis characterizes the procedure illegal*”, “*Members of the Municipal Council against Psinakis*”, “*he is dangerous for Marathona*”, “*Kraounakis: there is no greater downfall than stupidity*”.

A strong vocabulary is used from the part of the journalist with sensational wording and characterizations against the Mayor. The statement of Mayor Psinakis is read and incorporates as well strong vocabulary and characterizations against his opponents. His statement is written in a legal way as to let everyone know about the course of action. Again, there is an intertextuality as issues of responsibility, legality, relationship with politicians and public acceptance are indicated. It is once again pointed that his own party is against him.

Following, two Members of the Municipal Council are talking on camera negatively about the Mayor: “*I haven’t seen him since Tuesday*”, “*incompetent and not trustworthy*”, “*he cannot manage the Municipality*”, “*he has nothing to offer*”, “*the Municipality already owes millions of euros*”.

In this video the cultural representatives are also coming against Mayor Psinakis as the latter decided to cancel a classic play performed for the financial aid of the sufferers. The main artist Mr. Kraounakis, obviously appalled, described the incident and concluded with a strong statement dishonoring the Mayor: “*there is no greater downfall than stupidity*”.

⁷ The video can be found in the following URL (<https://www.youtube.com/watch?v=pTNfOzegMWk>) and in the appendices part of this study, transcribed.

As this was used as a final chyron, a crescendo was noticed in the statements in terms of intensity. Especially this one comes from a public figure, an artist, well accepted by the public and honored for his talent and sincerity. His words seem to delicately hit the following point: why cancel an event, a tragedy, performed for the financial support of the sufferers?

ALPHA 1

This video was projected on July 24th, 2018 and had 384,663 views. It is a clip from the news zone “Alpha News”⁸ with title: “*Ilias Psinakis about the fire in Mati*”.

A reporter in the area of N. Vountzas is seeing Mayor Ilias Psinakis and introduces himself. The chyrons point to the efforts put in the area to prevent a new fire and report the dead so far or present the Mayor. Chyrons here are short and sporadic.

Mayor Psinakis is apologizing for his distressed appearance (sic). He is wearing a white shirt with rolled up sleeves, his tie hanging round his neck, sunglasses on, although it is dark at night, smiling at first. His appearance is obviously contradictory (Kress & Van Leeuwen, 1996) to the scene and circumstance.

The reporter overlooks his appearance and launches a lot of open questions and facts asking for Mayor’s comments. The Mayor is answering in short, non-eloquent sentences and simple, repetitive and unsuitable adjectives. When the reporter continues his efforts, the Mayor uses very informal speech, barely insulting vocabulary, irony, sarcasm and presents a superior narcissistic ego. The reporter on scene and the studio reporter are putting an effort to overcome this obstacle and extract some comments, yet Mayor’s poor vocabulary is summed in the word “unfortunately” multiple times or in a number of words that produce absurdity and do not depict the tragic situation. Some of the questions that the reporter is launching are not well understood by the Mayor, so the latter answers to something different or something that was never asked. He is not sure about the casualties either: “76 or 78, we are still missing 40, which are many, unfortunately”, “that is why we are looking for them, because they are many”. Often, he cannot explain the situation or give a clear answer to the reporter. He also cannot name the Ministry responsible for the management of the catastrophe, yet because of their authority he claims

⁸ The video can be found in the following URL (<https://www.youtube.com/watch?v=nU3B8gbCpkM&t=224s>) and in the appendices part of this study, transcribed.

he could do little or nothing when the fire occurred. The dialogue with the reporter is the following and the translation is as close to the original words as possible:

Mayor: "*it is forbidden for anyone to help*"

Reporter: "*during the search?*"

Mayor: "*in whatever (situation)*"

Reporter: "*in whatever you say*"

Mayor: "*in whatever*"

Reporter: "*I see*"

Mayor: "*during the fire I mean*"

Reporter: "*now?*"

Mayor: "*now are all, all*".

The Mayor continues naming the politicians that he met during their visits in the area in a way of a venue more than a visiting in the scene of catastrophe. His gestures are nervous, he avoids eye contact, he scratches his head, points further away in the scene distracting the reporter and gives inaccurate information: "*all this happened in a very short time, in seconds as I am told, I was here I mean*".

He also stunned the reporter when he is talking about his own experience and losses due to the damages on his property:

Reporter: "*were you taken by surprise, how did you see all that, how did you experience it, was there any possibility for reaction?*"

Mayor: "*when your house is on fire you are taken by surprise, my house was burnt*"

Reporter: "*you say your house was burnt*"

Mayor: "*gladly*"

Reporter: "*gladly your house was burnt?*"

Mayor: "*gladly because when hundreds of houses of everyone are burnt, imagine that my own wasn't ... they would say that I started the fire*" (he then laughs cutely).

Sarcasm and irony are abundant through his discourse, as well as insults and the superior attitude. He considers on the other hand that currently "*we haven't found the dead. Making statements and nonsense is very, very early*".

His ideology is accordingly giving first place to the lost property and then to the human losses: *“when we are going to have concrete facts of the situation, how many houses are burnt, how many are dead etc... solutions of fixing all this thing, then we can talk”*.

Following, the reporter is trying to get his statements about the burnt properties and the issue of the homeless sufferers. The Mayor literally spits out a number *“a thousand houses”* which sounds more general or a random estimation than accurate information. Regarding the homeless he names a few well-known politicians and entrepreneurs who offered to help.

His discourse is again not organized and incomprehensible as he constantly changes subject:

Mayor: *“Many people are with their bathing suits. That is because they came out of fire and went towards the sea. Everything was burnt and they have their bathing suits”*

Reporter: *“they lost everything”*

Mayor: *“that is since the night before yesterday we haven’t slept, none of us”*

Very often the reporter offers to guide the Mayor to reframe his statements.

Before ending the reporter is trying to extract a final comment from the Mayor:

Reporter: *“so what is about to follow Mr. Mayor?”*

Mayor: *“I am interested first to find out what is exactly happening, that is who are alive, who are not alive and how we are going to restore the material losses for everyone. And this is going to be done. But it requires a lot of work. Such a disaster ... we are not in Los Angeles where one can have all the means (to act). Such a catastrophe requires a lot of work and these ... you see what is happening here with the guys. They are everywhere, the police, the military, the fire department and we are all working like crazy from dusk to dawn”*.

The interview is closing as it started. The Mayor apologizes for his outfit which was used during this time as a communicative tool of a latent marketing technique.

In terms of behavior, appearance and theme, there is intertextuality with the SKAI 1 and SKAI 2 video clips as he is the person of debate.

ALPHA 2

This video was projected on July 25th, 2018 and had 174,654 views. It is a clip from the news show “With love for Greece”⁹ with title: “*The touching story that Aristotelous couldn’t withstand*”. The journalist Christiana Aristotelous from the Cyprus branch of Alpha Group is live on a telephone interview with the well-known Greek singer Giorgos Tsalikis.

There is only one chyron here presenting the singer and the theme of their conversation: “*Giorgos Tsalikis – singer. The tragic mother that found her family burnt*”.

Giorgos Tsalikis is a famous Greek singer and in his opening comments he addresses to (his) audience in Cyprus acting as an ambassador: “*I am very moved with the quick reaction of all the Cyprians, you are our brothers. This effort taking place today is so touching, I am touched, and all this time that I am watching you from the internet I am shivering. I see you too touched*” (with the latter addressing to Ms. Aristotelous).

Then follow a lot of long monologues from the part of the singer who explains how he is related to the mother that lost her husband, daughter and son in the fire in Mati. He is wordy, shows empathy and uses words that are sensational such as: “*nightmare*”, “*it haunted me*”, “*mind, soul and heart cannot take it*”.

He then performs the message that the mother sent to the social media about her loss. He even imitates the voices, of mother and child in an effort to convey the dramatic moments the family experienced.

This message was sent by the mother two days after the fire. The daughter was found dead and was recognized by her mother. The husband and son were not yet identified and for this the mother blamed the state mechanism. She is devastated and heartbroken yet is taking courage out of her deceased daughter who “*was always a fighter*”. Her narrative in that message is consistent and is referring more to herself than to others as she finds herself “*framed*” under the current situation, expecting the “*confirmation*” that she lost everything, which is her whole family. The mother in this clip is central yet a shadow presence.

It is unknown how this narrative would sound if it was the mother’s voice saying these words. The performance of Mr. Tsalikis is sensational, theatrical, dramatic and touching – let’s keep

⁹ The video can be found in the following URL (<https://www.youtube.com/watch?v=Bb9xDQbPzXQ>) and in the appendices part of this study, transcribed.

in mind that he is addressing this to his audience - but in terms of intertextuality and comparing this to the narrative of the father of the missing 9-year-old twins it lacks the vibration and tense of the person who is about to lose essentially everything.

The singer then is explaining about his experience as his endangered property in Kineta (a fire taking place simultaneously) that was burnt and later about another touching story of an old couple that saved their grandchildren but not themselves out of choice.

He finally uplifts again the Cypriots and the TV Channel for their help and support and humbly thanks everyone on behalf of the sufferers who received this support.

ALPHA 3

This video was projected on July 25th, 2018 and had 157,883 views. It is a clip from the news zone “Alpha Reportage”¹⁰ with title: “*The father of the twin girls (talking) to Alpha*”.

The father of the 9-year-old twins is in live connection with the studio and is explaining his efforts and the progress of search for the missing children.

There is only one chyron introducing the father and the issue: “*G. Filipopoulos – father of the 9-year-old. Thriller with the missing twin girls*”. The chyron although short, uses a powerful phrase aiming to sensationalize the audience.

The father is striving to explain the current efforts to trace his children. As the reporter on the scene is explaining later on, the father is sleepless, stressed and very tired physically, mentally and psychologically. His voice is often cracking and shaking. He is using simple language but powerful in its simplicity as his words are stemming from deep hope to reunite his family. His narrative is therefore sensational, but also conveys his true emotional state truthfully and authentically.

The father is trying to give logical explanations of what might have happened and how his children might have gotten in the rescue boat. He attributes the presence of the children on the boat to an external, “unknown person” who might have saved them seeing them in shock. He speculates that the children saw his parents dying in the fire. He presents his contact with the

¹⁰ The video can be found in the following URL (<https://www.youtube.com/watch?v=jk-pHcWzOSw>) and in the appendices part of this study, transcribed.

boat captain to trace his children, while at the same time the video is playing and the studio journalist is describing the scenes projected.

The narrative of the father is encompassing the ideology that a humane person detects the missing children, shocked and lost and decides to save them and take them in a safer place to stay protected. Later on, he presents the possibility that the children might have gotten in a bus with other sufferers or taken to "Child's Smile", which is an organization for hosting orphan or abandoned children. Although his ideology is matching his aspirations and his hopes, he and his wife visited the morgue and took a DNA test to search their children among the deceased. His ideology encompasses religiousness as he is also depended onto hope for God's help: "*as a luminous hope from God, we saw with my wife, this video and immediately we saw there our children*".

The search is tormented beyond as the father believes that his children were indeed in the boat as four children looking alike and belonging to two different families were on board. His morals and values are present also: "*Now, if we are that much emotionally charged and we are that wrong, how could that be possible, we don't want to still other people's children*", "*whoever thinks that they are his children let us know, for us to rest, because if they are dead, we should know what to do, if they are alive, we may continue to have hope*". He then bursts into tears. Amidst this confusing information the reporter, the studio journalists and the father are trying to depict the actual facts and help the father. The stance of the journalists is to stand by the suffered father: "*he is sleepless, and if you can help me out here, he is in need of support at the moment*", "*whoever is in that boat and identifies himself and knows something further ... if possible, to communicate with the Port Authorities and report when the children were last seen*". They also are investigating with him, asking questions to gather information, contacting the Port and Police Authorities, ask the audience to provide information and guide the father further.

In terms of intertextuality, the studio journalist provides information about the missing children that was reported in another channel: "*someone was on the TV Channel STAR and said that these children belong to him*". There is also intertextuality regarding the shared ideology about God and supernatural experiences.

STAR 1

This video was projected on September 13th, 2018 and had 37,314 views. It is a clip from the afternoon zone and the show “Truths with Zina”¹¹ with title: “*The pain in Mati has no ending: “I lost all my life in 15 minutes”*”.

The clip shows images from the area of Mati, the burnt houses and what was left after the catastrophe. A reporter is describing the scene in between the statements of a couple. The main speaker is the husband. He is leading and undertakes the leading – patriarchic role. The wife follows, she is more sentimental and relies in human values and relations.

The chyrons are scattered, starting with a longer introductory one about the story and continuing with short ones that are statements or comments of the interviewed. The first chyron which belongs to the news editor of the show is more dramatic and target the audience in a sensational and belief challenging way: “*Anastasis and Theodora from Mati shock us. Their house is destroyed. In the ashes a sign for a new beginning. A wedding ring long lost that was found right after the catastrophe*”. Words are chosen to capture the interest of the audience; hope is emerging from the ashes and an omen marks a new beginning.

Attuned the reporter is opening the clip using words and phrases such as “*burnt houses and burnt dreams*”, “*ashes, wreckage, fluttering hopes lost with memories through the shattered walls*”, creating a lyric and dramatic predisposition to the audience. Later on, she introduces the next statement of the husband: “*yet something was shining in the ashes, a light of hope*”, and the statement of his wife: “*the loss is cruel, hard, cannot bear it*”.

The husband is using a lot of antithesis in his narrative: “*we don’t have memories anymore... all we have is written in our minds*”, “*when I come here, I am very sad ... of course I am optimistic because I have my family*”.

The wife is more sentimental, she often bursts into tears, she prioritizes people and relations with her neighborhood: “*I might have this (showing the destroyed house), but most of all I have my people (family)*”, “*when I see the house next to us untouched (from fire) but the people are missing, this makes me sad*”, “*people who are left here are looking for company, to have a neighborhood*”, “*we cared for each other*”. The neighbors say to her to “*came back quickly*”

¹¹ The video can be found in the following URL (<https://www.youtube.com/watch?v=V8ELrNRiXnM>) and in the appendices part of this study, transcribed.

because they enjoyed her family's presence. She points that now the neighborhood is "dark" and "scary" at night, "*you can see it in complete decomposition, the nature, the houses, the people missed*", "*it is like mourning in our home*".

First the reporter and later the husband cite the hierarchy of the roles in this family. The reporter, but also the chyron, refer to the couple in that order: "*Anastasis and (his wife) Theodora*" and only once is referring to them as "*two people who walk together in the burnt (wreckage)*". The husband is referring to his family order as such: "*I promised to myself, to my children and to my wife that we are going to rebuilt this house*". The male has the leading role, the children follow and the wife is the last in row.

The husband is more serious, less emotional on camera and decisive. The wife is more vulnerable, emotional and act upon approval.

The husband lost a year before the fire his wedding ring in their yard. After the catastrophe and while he was working with relatives and volunteers to clean the yard, he found his ring. This was regarded as a supernatural incident, an omen sent to them. He told this to the priest that performed the service of their wedding and the latter named it as an omen for a "*new beginning*" and blessed them. The supernatural element is very strong as much as the connection with the priest who serves as a mental and religious counselor. The ideology of the supernatural and the religious guidance follow the strong religious beliefs that God is behind everything, he is a protective figure, empowers and shows the way to them: "*God gives us power and we are going to make it*". This is a discourse that incorporates the strong beliefs of the couple but it is also a discourse sent out to the audience knowing that among them many will be touched.

STAR 2

This video was projected on July 23rd, 2018, the night of the catastrophe and had 34,132 views. It is a clip from the news zone "Star News with Elena Tsagka"¹² with title: "*News Flash, 23:05 – Attica in fire ringer*".

This is a clip from the news flash of the channel, that was projected late the night of July 23rd. The screen is divided in three parts, one of which is showing a video of the fire in progress.

¹² The video can be found in the following URL (<https://www.youtube.com/watch?v=yqPqipPoiUI&t=44s>) and in the appendices part of this study, transcribed.

The journalist introduces the news flash. The chyrons, which are rather short but dynamic in vocabulary, introduce each reporter and the situation he is reporting on.

The first reporter from the Channel's editor's office is pointing to the confusion and the plethora of officials that take actions at N. Vountza (area near Mati). He also reports about a small number of dead and wounded persons, about the efforts of families to reunite (*"a mother from Rafina area was calling, Police assisted, her child, no recent information if she finally found it"*) or missing groups of people (*"there are approximately ten Danish tourists ... they went onto a boat ... the Port Authorities and a helicopter are in search of them"*). His language is typical, short sentenced and simple in vocabulary. The chyron depicts only the verified information though.

The second reporter is situated in Kineta area. She uses a more sensational vocabulary, she is shouting the information and gives a dramatic description of what is actually happening in the area (*"the night will be long, catastrophic", "at the moment the last few houses that were intact until a few minutes ago, are in flames"*). She supports her dramatic description by standing in front of a burning house and takes the opportunity to inform the audience for the lack of water in the area while the efforts are focusing into protecting the properties. This implies also the underlying ideology but also the fact that Kineta area didn't suffer human losses (the area was evacuated in time), thus the properties destroyed in Galini (residential area of Kineta) is the next important loss.

The third reporter is situated in Mati area and informs immediately the audience about a missing family of five and their dramatic last message (*"we are on fire, please do something"*). He also informs about the extensive catastrophe in the area, the shortages and disadvantages. Last of all he reports about 300 to 400 persons gathered on the seaside of Mati waiting for help to come from the sea. His description is emphatic and informative. The reporter also challenges the imagination of the audience describing the damages of the fire and the cramped people on the seaside.

There is intertextuality in terms of the scene at the seaside. There is also a more accurate although sensational description, of the situation and the dramatic losses in Mati compared to the description of the fire in Kineta area.

STAR 3

This video was projected on July 23rd, 2018 and had 11,178 views. It is a clip from the afternoon news zone “Star News with Rania Tragomalou and Androniki Ksanthopoulou in sign language”¹³. This clip was projected early in the afternoon of July 23rd. Later in the evening followed the clip STAR 2.

The journalist is introducing briefly the news about the two fronts of fire. The chyrons follow each reporter briefing the situation, in a short yet sensational vocabulary.

The first reporter is situated in Kineta. She is the same reporter as in sample STAR 2. She is dramatic and shouts on camera, her tone is aggressive and her attitude nihilistic (“*a hell of fire ... the scenery we live in here in Kineta*”, “*everything has turn into ashes*”). She also describes the efforts of the Police and the orders to evacuate the area (“*evacuate your houses, leave your houses*”). When referring to property losses there is again a neoliberal ideology underlined in this description too.

The second reporter informs the audience about the statements of the Minister in charge and the allegation for arsons. The text is of informative typical journalistic style and transmits information with caution in regards to accuracy.

The third reporter is situated in Mati and describes the efforts of the residents and the Fire Department to save the properties. The description is extensive regarding the type of residencies at loss suggesting the underlying ideology. His descriptions incorporate the losses regarding the natural environment and the forest areas in danger.

Intertextuality is present also as this clip bridges to clip STAR 2 for further briefing.

Ideologies reflected

Language is creating ideology and supports ideological underlying agendas. As ideology was regarded the set of beliefs, values and attitudes presented by individuals or professionals. Media though as an industry commits to truth and objectivity, but also include voices that are

¹³ The video can be found in the following URL (<https://www.youtube.com/watch?v=rEOGtV5fvk&t=37s>) and in the appendices part of this study, transcribed.

biased, subjective and misleading or selective in reporting facts and events (Fowler & Hodge, 1991).

Ideology incorporates also the constructed identities of the actors. The actors first perceive their identity as such and then using language they form an ideology of positive / neutral self and negative others which is projected to the audiences to convince them. This was principled by Van Dijk as “Us vs Them” (Van Dijk, 1998).

Neoliberalism and elitism are present in the discourse and textual analysis as a socio-political philosophy that affects the construction of social interactions and points to practices that support the free market and the mobility of the capital. Neoliberalism is present in Media and is disseminated through Media. In the table below and in the analysis of the clips there are multiple occasions where the discourse is referring to the property and material losses, as well as to the recovery actions after the disaster that are expected to normalize the economic functioning and return to a status quo.

Media professionals and other social actors too use a variety of stances in their discourse. In this aspect neutrality, impartiality, favoritism and manipulation of the audiences took place. Their discourse was built with cohesion and respect to the rhetoric and narrative styles that channel the message to the receptors.

Other interesting ideologies referred to religion, presence and omens of God, the supernatural and magical aid and the patriarchic structure in regards to the position of the woman.

ROLES - IDEOLOGY - INTERTEXTUALITY - CHYRONS					
TV CHANNEL	ROLES/IDENTITIES	GENDERS	IDEOLOGY	INTERTEXTUALITY	CHYRONS
SKAI 1	MAYOR	MALE	CONSENT - EQUAL DISTANCES – NEUTRALITY	SKAI 2, SKAI 3, ALPHA 1,	Total 3, of which one is the lengthiest overall. Informative, hierarchy of news, editor's ideology, pointers, sensational.
	POLITICIAN (DOUBLE ROLE)	MALE	NEOLIBERALISM, US VS THEM, REFERENCE TO EMOTION, ELITISM		
	REPRESENTATIVE (DOUBLE ROLE)	MALE	US VS THEM, REFERENCE TO EMOTION		
	LOCAL	FEMALE	REFERENCE TO EMOTION		
	JURNALIST	FEMALE	AUDIENCE MANIPULATION		

SKAI 2	MEMBERL OF M. COUNCIL (TRIPLE ROLE)	MALE	US VS THEM, ELITISM, BIASED AGAINST MAYOR, SENSATIONALISATION	SKAI 1, SKAI 3, ALPHA 1	Total 8 chyrons, sensational, mostly direct speech.
	HOSTING JOURNALISTS	MALE	MANIPULATION, BIASED		
	PANEL	2 MALE, 1 FEMALE	MANIPULATION		
SKAI 3	MUNICIPAL REPRESENTATIVES	1 MALE, 1 FEMALE	BIASED AGAINST MAYOR	SKAI 1, SKAI 2, ALPHA 1	Total 8 chyrons, mostly pointers, sensational.
	JOURNALIST	FEMALE	NEUTRAL, OBSERVER		
	VOICE REPORTER	MALE	DRAMATIC, SENSATIONAL		
ALPHA 1	MAYOR	MALE	NEOLIBERALISM, SUPERIORITY, MEDIA MANIPULATION	SKAI 1, SKAI 2, SKAI 3	Total 4 chyrons, pointers, sensational.
	REPORTER	MALE	NEUTRAL		
	JOURNALIST	FEMALE	NEUTRAL, OBSERVER		
ALPHA 2	JOURNALIST	FEMALE	AUDIENCE MANIPULATION, REFERENCE TO EMOTION	ALPHA 3	1 chyron, pointer, sensational.
	ARTIST	MALE	AUDIENCE MANIPULATION, SENSATIONAL, REFERENCE TO EMOTION		
ALPHA 3	LOCAL	MALE	RELIGION, SUPERNATURAL, REFERENCE TO EMOTION	ALPHA 2, STAR 1	1 chyron, pointer, sensational.
	REPORTER	FEMALE	SENSATIONAL, REFERENCE TO EMOTION		
	JOURNALISTS	1 MALE, 1 FEMALE	SENSATIONAL, OBJECTIVE		
STAR 1	REPORTER	FEMALE	HIERARCHY, AUDIENCE MANIPULATION	ALPHA 3	Total 4 chyrons, sensational, mostly direct speech.
	LOCAL	MALE	PATRIARCHY, RELIGION, SUPERNATURAL, REFERENCE TO EMOTION		
	LOCAL	FEMALE	REFERENCE TO EMOTION		
STAR 2	JOURNALIST	FEMALE	SENSATIONAL	STAR 3	Total 4 chyrons, pointers, sensational.
	REPORTER 1	MALE	SENSATIONAL		
	REPORTER 2	FEMALE (DOUBLE ROLE)	NEOLIBERAL, NIHILISTIC, AUDIENCE MANIPULATIVE		
	REPORTER 3	MALE	NEUTRAL, EMPHATIC TO INFORMATION		
STAR 3	JOURNALIST	FEMALE	SENSATIONAL	STAR 2	Total 5 chyrons, mostly pointers, sensational
	REPORTER 1	FEMALE (DOUBLE ROLE)	NEOLIBERAL, NIHILISTIC, AUDIENCE MANIPULATIVE		
	REPORTER 2	MALE	SENSATIONAL		
	REPORTER 3	MALE	NEOLIBERAL		

Table 1. Roles - Ideology - Intertextuality - Chyrons.

Gender, Roles, Identities & multiple identities

In the video analysis the gender and the roles and identities presented an interesting diaspora which is depicted in Table 1 below. Overall women were marginally underrepresented (44,4%) and they often held a position in Media, overtaking men's positions. Men (55,6%) checked all the categories of roles and identities but mostly the Media positions and the authority – representative ones. Multiple roles are again dominated by men. Women were once more marginally underrepresented. In a qualitative perspective, men were more aggressive and domineering in leading positions. On the other hand, women were appealing to emotion and sensitivity even in a professional Media environment.

Since the Media is the environment in which the discourse is taking place, reporters and journalists are main stakeholders and their identities are present in every video clip. Locals, representatives and persons who are of higher rank (Minister, Mayor) are central in the debate. Artists are less in number and less debatable. Finally, the double or triple roles of some stakeholders (Minister, Local, Mr. Somoglou, Ms. Rista) seem to empower their discourse and position in the three dimensions of Fairclough's dialectical – relational framework as they participate in the social sphere, the sphere of producing and disseminating the discourse and the text sphere.

GENDER - ROLES - IDENTITIES																						
	GENDER				POLITICIAN		REPRES/VE		MAYOR		LOCAL		REPORTER		JOURNALIST		ARTIST		2 ROLES/ID.		3 ROLES/ID.	
	MAL E	%	FE M	%	MAL E	FE M	MAL E	FE M	MAL E	FE M	MAL E	FE M	MAL E	FE M	MAL E	FE M	MAL E	FE M	MAL E	FE M	MAL E	FE M
SKAI 1	3		2		1		1		1		1				1				2			
SKAI 2	5		1				1								4	1						1
SKAI 3	2		2				1	1					1		1							
ALPHA 1	2		1						1				1		1							
ALPHA 2	1		1												1	1						
ALPHA 3	2		2								1		1	1	1							
STAR 1	1		2								1	1		1								
STAR 2	2		2										2	1		1					1	
STAR 3	2		3										2	1		1					1	
TOTAL S	20	55,6	16	44,4	1		3	1	2		2	2	6	4	5	8	1		2	2	1	

Table 2. Gender - Roles – Identities

Sensational vocabulary

Some words exercise power over audiences. In this study words such as “national tragedy”, “dead”, “missing”, “rescue teams”, “deadliest fire”, “pain”, “sorrow”, “thriller”, “battle with flames”, “fire fronts”, “victims”, were found repeatedly used in the clips. These are affecting audience’s thoughts and construct opinions about the crisis anticipated.

Chyrons

Chyrons are very valuable in detecting the editors’ ideology and what they prefer the audience to know. In this study most clips had medium length chyrons of sensational and / or against authority policies content and used more pointers and occasionally direct speech. In either case the chyrons in this study dictate particular ways of perceiving the current reality. The current reality is constructed by the editors.

Per channel, as seen in Table 1, the chyrons of SKAI Channel are multiple in numbers but usually short in length, with the exception of the second chyron in SKAI 1 clip, which was the lengthiest of all and presented the news in a sensational, hierarchical and neutral, in terms of bias, way. The chyrons of SKAI 2 and SKAI 3 clips were short and used direct speech, sensational and anti-authority policies content which referred to Mayor Ilias Psinakis.

The chyrons of Alpha Channel were kept to the minimum with the exception of the ALPHA 1 clip which presented four chyrons. All chyrons were pointers of sensational content.

The chyrons of Star Channel were four or five in each clip. The first clip used sensational content and direct speech and the two later sensational content and pointers.

6. CONCLUSIONS

The study examined nine video clips related to the fire catastrophe in Mati, Attica, Greece on July 23rd, 2018. The study raised awareness about the catastrophe and the indicative issues that followed within a year, in videos of the most popular Media and their YouTube accounts. As expected, this is only a fragment of the picture and cannot be generalized in the population and / or other circumstances. The study enlightened the field and brought forward the Media and stakeholder practices, representation, interference and reaction following the disaster.

The material examined revealed an underlying ideology under the various statements of the stakeholders which constructs audiences' views and shape their beliefs. The data were analyzed through the discipline of Critical Discourse Analysis which facilitated the author to trace and make transparent the construction of identities, roles and multiple roles of the actors and the impartiality or not of the media professionals through their discourse devices and chiron usage. Selected language and sensational content were often used as confirmed, by the Media or the stakeholders in order to bias the audiences.

Power figures and authority figures used the context more efficiently to communicate their agenda. The double and triple roles of some stakeholders empowered their discourse according to Fairclough's dialectical – relational framework as they participated in the social sphere, the sphere of producing and disseminating the discourse and the text sphere. The study concluded that the Media coverage and the discourse of the stakeholders through their presence and texts can construct identities, ideology, roles, conditions and status quo.

The language and the discourse can thus serve as shapers of beliefs and behaviors and consequently can be used as governing tool. The language, created and shaped as a natural and objective construction, was used to represent the social reality.

7. SUGGESTIONS

This study can be very useful to the Media professionals, the journalists, the editors, the politicians, but also to the professionals of communication, the public relations and of course the viewers and the stakeholders who interact with the Media and the audiences. Furthermore, this study could be of benefit for whoever is mindful of critical reading and understanding the underlined meanings in every piece of information that they reach whether written, spoken, optical or otherwise emitted. It could also serve as a starting point for researchers who are interested in examining the discourse in disaster situations and the formulations that arise.

Further research could examine ethnographically the disaster recovery and the way the local community has been affected in the following years. The future researcher could take under consideration the social context, the political context, the role of the Media, the shaped attitudes following the disaster, the environmental practices and the health-related recovery actions along with the resilience and the cohesion of the local population built after the catastrophe. It could also include more linguistic elements such as grammar and sociolinguistic phenomena, evaluated through qualitative but also quantitative methods and further analysis of the visual and sound elements incorporated in the clips.

Such research could be a tool for all the stakeholders who wish to participate in the social discussion and be engaged into equal and rightful representation in the social sphere.

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It is declared that no potential conflict of interest is deriving through this study.

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Source of Images

Image 1. URL: <https://www.protothema.gr/greece/article/809417/deite-to-mati-apo-psila/>

Image 2. URL: https://ercportal.jrc.ec.europa.eu/ercmaps/ECDM_20180726_Greece_Forest-Fires.pdf

Source of Videos

SKAI 1. URL: <https://www.youtube.com/watch?v=xVFibOFF-ko>

SKAI 2. URL: <https://www.youtube.com/watch?v=leP-dAtYII0>

SKAI 3. URL: <https://www.youtube.com/watch?v=pTNfOzegMWk>

ALPHA 1. URL: <https://www.youtube.com/watch?v=nU3B8gbCpkM&t=224s>

ALPHA 2. URL: <https://www.youtube.com/watch?v=Bb9xDQbPzXQ>

ALPHA 3. URL: <https://www.youtube.com/watch?v=jk-pHcWzOSw>

STAR 1. URL: <https://www.youtube.com/watch?v=V8ELrNRIXnM>

STAR 2. URL: <https://www.youtube.com/watch?v=yqPqipPoiUI&t=44s>

STAR 3. URL: <https://www.youtube.com/watch?v=rEOGtV5fvk&t=37s>