The Function of Christian Elements in the Media:
Analyzing the News Coverage of the Great East Japan Earthquake in Germany and USA

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Contents

List of Tables ........................................................................................................iv
List of Figures .........................................................................................................v
Acknowledgements ..............................................................................................vi
Thesis Abstract - Academic Year 2018 .................................................................vii

Chapter 1  Introduction .......................................................................................1
  1.1 Research Background ..............................................................................1
  1.2 Objectives .................................................................................................4

Chapter 2  Definition .........................................................................................10
  2.1 Christian Elements .................................................................................10
  2.2 Materials for Analyzing the Functions of Christian Elements ...............11

Chapter 3  Previous Research ...........................................................................14
  3.1 Religious Language in the News ..............................................................14
  3.2 Comparative Analysis of 3.11 Coverage ...............................................14
  3.3 Relevance of Research ............................................................................17

Chapter 4  Framework and Methods .................................................................20
  4.1 Overview ..................................................................................................20
  4.2 News Discourse Analysis .......................................................................21
    4.2.1 Defining News Discourse ..............................................................21
    4.2.2 Sources ............................................................................................24
    4.2.3 Structural Analysis .........................................................................25
  4.3 Database System Design of UniFoDB ....................................................27
  4.4 Interview Survey .....................................................................................28

Chapter 5  Dataset .............................................................................................31
  5.1 Overview of Analyzed Articles ...............................................................31
  5.2 News Source ............................................................................................32
    5.2.1 National Newspapers .................................................................33
    5.2.2 Regional Newspapers .................................................................34
  5.3 News Topics .............................................................................................35
    5.3.1 National Newspapers .................................................................35
    5.3.2 Regional Newspapers .................................................................36
Chapter 6  Designing and Implementing the Database System “UniFoDB”
(Unified Format and Database for Analyzing Christian Elements in Newspapers) ........37
  6.1 Overview ........................................................................................................37
  6.2 Database Structure .......................................................................................38
  6.3 Web Service System .....................................................................................39

Chapter 7  Text Analysis ..................................................................................43
  7.1 Overview ........................................................................................................43
  7.2 Christian Elements in German Newspapers ..................................................44
  7.3 Christian Elements in American Newspapers ...............................................67
  7.4 Functions of Christian Elements and Comparison .......................................76

Chapter 8  Interview Survey ..............................................................................78
  8.1 Overview ........................................................................................................78
  8.2 Readers (Receivers of News) ..........................................................................78
    8.2.1 Process and Method ..............................................................................79
    8.2.2 Results ..................................................................................................83
  8.3 Journalists (Senders of News) ......................................................................91
    8.3.1 Process and Method .............................................................................92
    8.3.2 Results ..................................................................................................94
  8.4 Functions of Christian Elements and Comparison .......................................105

Chapter 9  Discussion and Conclusion ...............................................................109
  9.1 Overview ........................................................................................................109
  9.2 Differences and Similarities .........................................................................109
  9.3 Differences in the Respective Discourses on Nuclear Energy .......................115
  9.4 Future Applications and Further Research ..................................................119

Appendix 1 Article Information and Image List in UniFoDB .............................121
Appendix 2 Interview Survey Explanation Form (Readers) ...............................135
Appendix 3 Use of Data Acceptance Form (Readers) ........................................137
Appendix 4 Interview Survey Forms and Questions (Readers) .........................139
Appendix 5 Use of Data Acceptance (Journalists) ..............................................146
Appendix 6 Interview Survey Questions (Journalists) .......................................149
References .........................................................................................................151
List of Tables

Table 1.1 Functions of Christian Elements ................................................................. 7
Table 2.1 Categories of Christian Elements ............................................................... 11
Table 2.2 Materials for Analyzing the Functions of Christian Elements ...................... 13
Table 4.1 Resources ..................................................................................................... 24
Table 4.2 Categories of News Article Analysis ......................................................... 27
Table 5.1 No. of Analyzed Articles .............................................................................. 31
Table 7.1 Christian Elements in German Newspapers ............................................. 45
Table 7.2 Primary Christian Elements in German Newspapers ..................................... 46
Table 7.3 List of News Articles in Category “Apokalypse” ......................................... 48
Table 7.4 List of News Articles in Category “Wiederauferstehen” ............................. 51
Table 7.5 List of News Articles in Category “Menetekel” ............................................ 54
Table 7.6 List of News Articles in Category “Hölle” ................................................... 56
Table 7.7 List of News Articles in Category “Gott” ..................................................... 57
Table 7.8 List of News Articles in Category “Hiobsbotschaft” ..................................... 58
Table 7.9 List of News Articles in Category “Sündenbock” ........................................... 59
Table 7.10 List of News Articles in Category “Kloster, Mönche, Rosenkranz” ............. 60
Table 7.11 List of News Articles in Category “Lippenbekenntnis” ............................... 61
Table 7.12 List of News Articles in Category “Asche” ............................................... 62
Table 7.13 List of News Articles in Category “Sintflut” ................................................. 62
Table 7.14 List of News Articles in Category “Gebete” ................................................. 63
Table 7.15 List of News Articles in Category “Exodus” (German Newspapers) ............ 66
Table 7.16 Christian Elements in American Newspapers ......................................... 67
Table 7.17 Primary Christian Elements in American Newspapers ............................. 68
Table 7.18 List of News Articles in Category “Limbo” ................................................ 69
Table 7.19 List of News Articles in Category “Exodus” (American Newspapers) ........... 72
Table 7.20 List of News Articles in Category “God” ................................................... 74
Table 7.21 List of News Articles in Category “Prayers” .............................................. 75
Table 7.22 Features of Christian Elements in German and American Newspapers ......... 77
Table 8.1 Birthplace of Participants ............................................................................ 79
Table 8.2 Fieldwork Schedule of Interview Survey with Readers ............................... 80
Table 8.3 Selected Articles for Interview Survey .......................................................... 81
Table 8.4 Interviewed Journalists .............................................................................. 92
Table 8.5 Schedule of Interviews with Journalists .................................................... 92
Table 8.6 Experience and Aim of Reporting the 3.11 Disaster Related News ................ 96
Table 8.7 Comparison of Answers from Journalists and Readers .............................. 107
Table A1.1 Articles of Frankfurter Allgemeine Zeitung in UniFoDB ........................... 124
Table A1.2 Articles of Süddeutsche Zeitung in UniFoDB ........................................... 126
Table A1.3 Articles of Abendzeitung München in UniFoDB ........................................ 127
Table A1.4 Articles of Berliner Zeitung in UniFoDB .................................................. 128
Table A1.5 Articles of Frankfurter Neue Presse in UniFoDB ...................................... 128
Table A1.6 Articles of Mitteldeutsche Zeitung in UniFoDB ........................................ 129
Table A1.7 Articles of neues deutschland in UniFoDB .............................................. 129
Table A1.8 Articles of The New York Times in UniFoDB..................................................132
Table A1.9 Articles of The Washington Post in UniFoDB .............................................132
Table A1.10 Articles of Los Angeles Times in UniFoDB ..............................................133
Table A1.11 Articles of Chicago Tribune in UniFoDB..................................................134

List of Figures
Figure 4.1 Structures of News Discourse Analysis .......................................................26
Figure 4.2 Image of Research Process with UniFoDB ...................................................28
Figure 5.1 Balance of National and Regional News Articles .......................................32
Figure 5.2 News Source of National Newspapers .........................................................33
Figure 5.3 News Source of Regional Newspapers .........................................................34
Figure 5.4 News Topics of National Newspapers ..........................................................35
Figure 5.5 News Topics of Regional Newspapers ..........................................................36
Figure 6.1 Features of UniFoDB .....................................................................................37
Figure 6.2 Structure of Database ...................................................................................38
Figure 6.3 Image of the Web Service System .................................................................39
Figure 6.4 Image of Web Page “Newspaper” .................................................................40
Figure 6.5 Visualized Structure of News Article in UniFoDB ........................................40
Figure 6.6 Image of Web Page “Manage News” .............................................................41
Figure 6.7 Image of Web Page “Add News” .................................................................42
Figure 7.1 Examples of Word Search ............................................................................44
Figure 7.2 List of Articles Related to “Apokalypse” in UniFoDB ....................................47
Figure 7.3 Structure of FAZ-20130309-1 ....................................................................49
Figure 7.4 Structure of SZ-20160520-1 .....................................................................52
Figure 7.5 Structure of FAZ-20120309-1 ....................................................................64
Figure 7.6 Structure of SZ-20120312-1 .....................................................................65
Figure 7.7 Structure of NYT-20140428-1 ....................................................................71
Figure 7.8 Structure of NYT-20150313-1 ....................................................................73
Figure 8.1 Process of Interview Survey .......................................................................80
Figure 8.2 Code System of Interview Analysis with Readers ......................................83
Figure 8.3 Code System of Interview Analysis with Journalists ..................................100
Figure A1.1 UniFoDB Web Service System ...............................................................121
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The Function of Christian Elements in the Media: Analyzing the News Coverage of the Great East Japan Earthquake in Germany and USA

Language is closely tied to a society’s cultural background. As such, Western languages have been strongly influenced by Christianity. Previous research has shown that Christian elements appear outside their original religious context, and are used in mass media, as well as political texts and speeches. When comparing the perspectives of news media from different areas, it is thus important to investigate the role of Christian elements in the news and whether they are employed consciously or not.

This study analyzes and compares the news coverage on the 2011 Great East Japan Earthquake (3.11 disaster) in German and American newspapers. Germany and America were chosen based on their Christian background. Towards this aim, 1) a content analysis of news articles and 2) survey interviews with readers and journalists were carried out. The content analysis was supported by the design and implementation of an original database system “UniFoDB” (Unified Format and Database for Analyzing Christian Elements in Newspapers). UniFoDB enables the comparison of newspaper article data delivered in different languages, by applying cultural language meta tags to the articles. The tags are generalized based on the Christian elements found throughout the news content analysis by the researcher. The system also visualizes the relation between an article’s content, the Christian elements and their functions. Moreover, the online-based system makes it possible to share and expand data to compare news perspectives on the same theme, delivered in different languages. Interviews were conducted, in order to examine how the results from the content analysis reflect the actual thoughts of senders and receivers of the news articles.

Results show that many Christian elements are employed in the German and American coverage, showing a tendency to describe the 3.11 disaster and its social and political aftermath, as well as to convey the emotions and inner feelings of the people. Christian elements appear in the articles as metaphorical and symbolic means of expression, however there are both similarities and differences in how they are used in the two languages. Moreover, the Christian backgrounds are not necessarily recognized by journalists or readers.

These findings provide insights into how Japan and the 3.11 disaster were depicted in foreign news media, but also highlight how the journalists’ worldview and sense of value affects the news content. As previous research shows, that the use and meaning of Christian elements in the Western news are ignored by the Japanese news media, this research also highlights the necessity to reevaluate the way how foreign news are conveyed in Japan.

Keywords: Comparative news analysis, Great East Japan Earthquake (3.11 disaster), Christian elements, database system, news discourse analysis.
Chapter 1  Introduction

1.1 Research Background

This study concentrates on the choice of expressions used in the language of the news and will attempt to analyze several aspects of this phenomenon in the area of cross-cultural media coverage, where the basic topic of the news item will be reported in several different languages.

The rapid growth and development of information communication technology in the twenty-first century has affected the human lifestyle in many aspects. Especially the Web 2.0 technology has changed how we can generate, share and receive data. According to Forbes (2018), 2.5 quintillion bytes of data are created every day, the pace accelerating with the growth of the Internet, social media, and the change to our communication methods. With our hand-held devices, we can now retrieve millions of answers to our questions within seconds as well as send and receive messages to people around the globe anytime, anywhere.

These advances of technology and growth of information sharing platforms gave impact to the news media and how the audience access news. Pavlik (2010) mentions the positive and negative influence of the new technology in the digital age on journalism: the positive aspects are that it has revolutionized how journalists produce news, and how the audience can engage with the information. On the other hand, online news platforms have led to speed, becoming more important than accuracy of fact checking and multiple sourcing, leading to easier creation of manipulated news contents. As Fuller (2010) states, latest posts and images spread before us, even before the event has had the opportunity to ripen into what used to be called news. Moreover there will be more messages for people to choose from, and more difficulty in avoiding the choice.

Nevertheless, even though it is possible to choose any kind of news information in the world, “whatever we know about society, or indeed about the world, in which we live, we know through the mass media” (Luhmann 2000:1). We still rely on the information sent from mass media to know what is happening throughout our daily lives.

However, the chance to receive international information referring to foreign events or incidents directly from the local region is rather limited. Hachten and Scotton (2002:32-35) say:
The expanded international news system is largely an outgrowth of Western news media, especially those of Britain, the United States [...] Most viewers are unaware that much of foreign news viewed on television is supplied by two television news agencies dominated by American and British interests.

Also Moisy (1996:4) notes, it is “little known to the general public, that the international news market has, in fact, been dominated by Western news agencies.”

For example, through the Japanese news media the accessible foreign news are mostly reported in Japanese or in English and it is rather scarce to obtain reports directly from other languages, such as news delivered in German or French. Moreover, as researchers highlight, the Japanese news media is dependent on American news agencies like AP or Reuters from England or global broadcasting networks like ABC and BBC in order to cover events throughout the world (see Ogiwara 2007, Ito 2005, Nagashima et al. 2004). The prevalence of English as a medium for news items implies that semantic filtering processes take place, influencing the information we receive about events throughout the world.

This means that news information about global events and incidents that the Japanese audience receives are very limited and strongly influenced by the Anglo-Saxon perspective.

The contents of the media is however “a socially created product, not a reflection of an objective reality” (Shoemaker&Reese 1996:251). Bednarek and Caple (2015) mention, that many factors affect the process of producing news, determining how it would be framed and what kind of contents would be transmitted: it is a complex process influenced by the perspective of individual journalists, external factors such as news cycles, deadlines, news conferences, and newsroom hierarchies of the news institution. When a news story is created, Shoemaker and Reese (1996) clarify that the journalist’s individual background, personal characteristics and attitudes affect the media content and they also have a leeway in the selection of words and visuals to include in a story. Furthermore, Rau (2010) explains, that the contents of the news sent from the reporter could be revised by the news-editor, the online-editor, corresponded by the photographic or visual editor, the night editor, the chief sub-editor and assorted section heads.

Focusing on the factors of what shapes a news item, DeFleur (2016:153-155) notes that any news organization exhibits a certain “news perspective” and “news values”, which have been defined variously from numerous studies, described as:
Chapter 1 Introduction

The news perspective is a subculture of criteria and beliefs, loosely shared by journalists, that they use for selecting the daily flow of stories that will achieve the goals, not only of the public, but also of those who operate media. (DeFleur 2016:153)

The criteria for making judgements about newsworthiness are traditionally called “news values”. These have become a central part of the subculture of many working journalists, and they can readily recognize them at all stages of story preparation, processing, and dissemination. (DeFleur 2016:155)

The well-known news values that embody the professional beliefs and attitudes of newsmakers about the newsworthiness of events are practical, common sense evaluation criteria, which allow strategic attention allocation to, and selection of, sources and source texts, summarization, choice of perspectives and finally the topic and style structures of the news reports. (van Dijk 1988b:27)

They [News values] approximate to the - often unconscious - criteria by which newswokers make their professional judgements as they process stories. (Bell 1991:155)

Therefore, the language, the choice of expression used in the media reports will differ, as well as the perspective, important points and the aim of their message according to the news value of the media institution. The differences play a major role in shaping what we conceive as our political and social reality, influencing the ways we perceive the world, and how we interact with it (cf. Conboy 2007, McCombs&Shaw 1972). However, as Bell and van Leeuwen (1994) state, the content of news media is not only based on the audience’s demands, but also influenced by the media outlets’ own political and economic interests. Moreover, “the news differs depending on which country it is produced in, inflected as it is by national interests. It is also differentiated by social considerations” (Conboy 2007:113).

When an incident or event happens in a certain area and it will be received and covered in a different language, sending the news to another region, and represented as international news in the mass media, it is clear that not only the semantic expressions used, but also the message will change. This thesis focuses on the following question: What kind of differences can actually be seen between the coverage of the same event, in different languages and localities, and why do these differences occur?
1.2 Objectives

Therefore, this research attempts to uncover the differences between the news discourses in different languages, by analyzing the language in the news covering the same topic.

The aim is to clarify especially how the foreign media describe events happening in Japan in their respective language. To discover how events in Japan are reported in the news coverage of foreign news media and what kind of differences can be seen in the expressions used, this paper compares German and American newspaper articles reporting about the Great East Japan Earthquake, which occurred in Japan on March 11th 2011 (called 3.11 disaster below). The textual and visual data from the German and American articles are compared, analyzing the content from a linguistic/semantic viewpoint. The 3.11 disaster was one of the “worst natural catastrophes in the country’s recorded history” (WHO 2012:3), which the news spread throughout the world (cf. Oto 2012, Oonuma 2011, Takarajimasha 2011). News event of the Fukushima disaster overshadowed other news of the Tohoku earthquake and tsunami aftermath, drawing millions of people via the Internet worldwide (cf. Friedman 2011). Not only the earthquake and tsunami, but also the footage of the explosion after the melt down of the three nuclear reactors at the Fukushima Daiichi nuclear power plant, because of which the International Nuclear Event Scale was raised to the highest level of “Level 7” (World Nuclear Association 2018), was disseminated worldwide, causing many controversial debates in politics and public on the future use of nuclear power and natural resources in many countries. The problems of the slow reconstruction and decontamination activities in Iwate, Miyagi and Fukushima prefecture, as well as the issues of evacuees not being able to return to their homes, are still continuing issues.

When analyzing the news items, this research will especially focus on the use and functions of Christian elements (religious language) as means of expressions in the coverage related to the 3.11 disaster. This hypothesis is based on theories, that religious language is “used daily in the mass media” (Gottwald 2004:39) and, that “journalists take over religious expressions refraining them in secular terms” (Schultze 2005:297), which is a sharp contrast to the field of political and economic news coverage. Concerned with the process of adapting a news item into another language, Ishiguro (2006, 2010) explains that the Japanese media will ignore the use of religious expressions when reporting based on news items from Western countries. She also argues that the recipients of the media coverage will not be able to understand the main message of the original source. This phenomenon is also mirrored by the sending and
receiving process of Japanese news coverage, reported in foreign countries.

Religious language, religious sentences and utterances including religious analogy, symbols, metaphors and other signs are normally encountered in the field of religion, used in speech or writing when communicating for religious purposes or in religious contexts (cf. Scott 2017, Soskice 1985). However, “despite various claims of secularization theories, religion, religious topics and religious symbols still play a crucial role in public discourse” (Ornella 2009:130). Previous research has emphasized the functions of Christian elements in the context of secular media as a tool for expressing certain messages to the public. The use and functions of Christian elements in their primary field and other fields are summarized in table 1.1.

The use of evocative religious language in the classical media, such as art, theater and literature are evident, affecting the recipients mentally and emotionally. Leuthold and Steven (2011) argue that the function of religious symbols in artwork psychologically, delivering emotional power and expressing its worldview. Hassle Jr. (2005) studied and gathered the religious connotations and denotations, church and biblical figures used in Shakespeare’s work, concluding that religious words are exploited for dramatic fun or tension as well as creating romantic, serious or silly effects. Moreover the impact of religious language has been described in the following way:

[...] the linguistic importance of liturgical and biblical language is not restricted to religious situations, though of course its primary function is there. Whether one believes in the content of the language or not the fact still remains that its style has a culture function and a linguist impact which is generalizable beyond the original religious context in which it appears.

(Crystal&Davy 2013:145)

In terms of mass media, Crystal and Davy (2013) mention furthermore that religious language is evocative, and causes laughter in non-religious topics or is used as a satirical device, as frequently seen in radio and television. Christian elements also function as evocative words in the coverage of war and conflicts. As Gorin (2013) notes, journalists frame such events by utilizing Christian images to illustrate gestures of pity and devotion as well as biblical metaphors to depict horror.

Also numerous studies have investigated religious representations (signs and symbols) especially in TV and advertisement, which links to the economical function of religious language. As Powell (2011) states, such expressions appear subtly and is a useful tool to generalize the audience thus appealing to certain religious groups, creating a larger audience or consumer draw. From a semantic analysis of religious language in
advertisements, Gottwald (2005) mentions that the combination of religious elements (signs, symbols, metaphors) and other verbal texts associates with religious meanings, communicating aesthetical imagery, atmosphere, evoking the desire to earn the product.

Christian elements are also effective in the field of social and political activities. Williams (2002) argues that religious symbols and rhetoric are cultural resources for social movement ideology, that they have conceptualized a set of normative values helping to define important social issues in public debate. Ernst (2003) states, that in the public sphere, religious language has political implications, to persuade people and establish authority, as well as to convey information.

Many studies analyzing political discourses confirm that the elements are commonly used and delivered intentionally by politicians in their public speeches, which influences the political beliefs and stance of the audience. Miyata (2002) analyzes Hitler’s speeches, describing how religious language was used as a method to deliver propaganda during World War II. He says that the biblical expressions, symbols and metaphors which appear in the stories in the bible, or other liturgical terms used in church services have the effect of conveying political thoughts of politicians. Chomsky (2002) as well as Lakoff (1991) focuses on the political rhetoric during the Gulf War, noting that the use of religious language in the political discourse is a method to justify war.

Another recent example is the use of Christian elements and biblical quotes in speeches leading to the start of the Iraq War. For example, investigating the use of words with religious connotation in speeches from George W. Bush, Black (2004) states that especially the term “evil”, which increased after the events of September 11, could evoke a visceral reaction of the receiver of the message. In addition, Spielvogel (2005) argues that framing the “war on terrorism” and the situation in Iraq as a battle between “good and evil” in Bush’s political discourse was to morally cloak the war in Iraq under a larger war on terror, which produced a hegemonic expression, tests and affirmation of conservative morality.

In terms of other political usage, Charteris-Black (2005) analyzed religious metaphors in several speeches delivered by well-known political leaders and concludes that religious terms serve to convey their view of the future to the public. Schneider (2008) studied the use of religious metaphors from politicians by analyzing American and British newspapers, pointing out that religious metaphors are used for a powerful affirmation of legitimacy. By reviewing these studies, Christian expressions have the function to not just only convey the political opinion to the public, but also by using Christian elements as a method of media control.
Chapter 1 Introduction

<table>
<thead>
<tr>
<th>Type of Function</th>
<th>Field of Use</th>
<th>Definition</th>
</tr>
</thead>
</table>
| Primary          | Biblical, theological, liturgical context (Bible, catechism, theological medium) | - Communicate the religious sentences and utterances  
                   - To address religious purposes |
| Emotional        | Art, literature, theater, films, radio programs, news articles | - Convey emotion (humorous, pity, devotion, horror) |
| Dramatic         | TV programs, advertisements, news articles | - Exploited for dramatic fun or tension  
                   - Create romantic, serious, silly effects |
| Explanation      | - | - Convey the mysteries of the universe |
| Economical       | - | - Appeal certain religious groups, still generalizing the audience, creating a larger audience / consumer draw  
                   - Aesthetical imagery, atmosphere, transcends the consumer from reality evoking the desire |
| Social           | Public debates, social movements | - Conceptualizing normative values (good vs. bad) |
| Political        | Political speech, propaganda, political opinion | - Persuasion  
                   - Convey political values (ideology)  
                   - Establishing authority  
                   - Convey political thoughts and visions  
                   - Stating morality and justification |

Table 1.1 Functions of Christian Elements

Considering the political and economical role of the language of the news and theories that Christian elements has been used in the media to affect the public, this research postulates that such Christian expressions are embedded in the news coverage related to the 3.11 disaster as a journalistic device, which plays a role in the news content affecting the reader’s emotional response and attitude to the news, which, in turn, changes how news are received and interpreted. It also postulates that the difference between the use of Christian elements in the news discourses, can be explained by the political, economical, cultural and social background of the respective regions.

Following the methods of news discourse analysis in the field of mass media and communication, this research focuses on analyzing and comparing the language of the news in text and images in articles of several national and regional newspapers, at the
Chapter 1 Introduction

same time studying the process of their communicative functions by examining the production and reception processes of the news, as well as how the news discourse and the political, economical and social background of the language relate with each other.

Especially focusing on the coverage in America and Europe, with different religious contexts but shared social values, this research attempts to investigate, what kind of expressions will be used when describing about an event occurring in a foreign country, how the perception of the receiver of the context can change through the religious elements in the coverage, and at the end consider why the Christian elements are used from the journalists in the news coverage.

The analyzed data is inputted into an original database system “UniFoDB” (Unified Format and Database for Analyzing Christian Elements in Newspapers), making it possible to analyze and categorize the news articles and the functions of the Christian elements found in the news contents about the catastrophe in Japan.

Based on the results of the text analysis, the perceptions of the articles are investigated through surveys and interviews with the local readers and journalists in Germany and America, in order to evaluate the analyzed function of the Christian elements in the coverage.

Chapter 1 introduced the background of this research. It pointed out the problem of how the Anglo-Saxon news agencies affect the distribution of global news and the fact that news contents depend on the values of news institutions and regional differences. Also, it delved into how Christian elements are used in mass media, based on a review of previous research. It highlighted the problem that the Japanese news tends to ignore the use of religious words in the Western news. Chapter 2 defines the categories of Christian elements focused on in this study, and introduces the process of determining the Christian elements as well as materials, which were referred to as textual evidence in order to extract the Christian elements and interpret their functions in the news content. Previous research and the relevance of this study are shown in Chapter 3. In Chapter 4, the framework of this research is explained by following a news discourse analysis approach. Chapter 5 provides an overview of the collected data for this study, and how it was gathered. It also delves into who contributed to deliver news related to the 3.11 disaster and what topics were focused on from 2012 to 2017 in the respective regions. Chapter 6 describes the features and design of UniFoDB, which is based on categories for the structural analysis of newspaper articles, combined with original categories and cultural language meta tags to analyze the use and functions of Christian elements in the news discourse. The implementation of the system is also shown, describing how the web service application enables the sharing of results and the
expansion of data for further research and news content comparison. The results of the text analysis are presented in Chapter 7. Based on the definition of Christian elements presented in Chapter 2, it compares how the elements are used and how they function in German and American newspaper articles, through a detailed and descriptive analysis. This chapter also discusses the difference and similarities of the news context in the respective regions. The functions of Christian elements found through the text analysis are examined through an interview survey with readers and journalists in Germany and America. The results of this analysis, categorized through an inductive coding analysis approach, are presented in Chapter 8. Chapter 9 discusses the functions of Christian elements in the news on the 3.11 disaster, drawing on previous research, mentioned in Chapter 1 as well as Chapter 3. Following the discussion, conclusions are drawn on how and why news in concern to the same topic are expressed differently in German and American newspapers, despite the similarities seen in Chapter 5. Also, the similarities of the expressions are considered, which highlights the important role of Christian elements as a daily communicative tool in Germany and America, questioning the posture of the Japanese media. Lastly, possibilities of further applications for the UniFoDB are proposed, as well as further research regarding the results of this study.
Chapter 2  Definition

2.1 Christian Elements

In this paper, “Christian elements” are refereed to “biblical language or vocabulary originated from the bible not only used in the religious field but also out of the religious context” (Waragai 2002:866). This main focus of this research is to analyze the language in the news from a perspective of “Christian interpretation” (Forstner&Becker 2007:14). Waragai (2002:871) defines the biblical words as:

(1) Principal biblical concepts
Obvious biblical terms, such as god, heaven, belief, baptism and church, hereafter called primary religious words.

(2) Christian context, symbols, metaphors
A wide selection of words, which a connection or relevance can be found in the biblical context as well as Christian symbols and metaphors and can be interpreted as biblical language. Words such as apple, dust, blind and man, have at first glance no biblical semantic to the bible outside the religious context. However they are used in the field of biblical language, and they can refer directly to the contents of the bible.

Also, Klaus (2009:9) explains that religious words have ritual and theological characters. Hence this research will focus on:

(3) Theological concepts
Words connoting to the liturgical and theological background.

Hence, this research analyzes the Christian elements in the news, based on mainly three levels of semantics (see table 2.1). This study will be analyzing the use, signification and function of the Christian elements in the news, appearing in the texts as metaphorical and symbolic language and images.
Chapter 2 Definition

<table>
<thead>
<tr>
<th>Category</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biblical Expressions</strong></td>
<td><em>Gott</em> (God), <em>Himmel</em> (heaven), <em>Gebet</em> (prayer), <em>Trauer</em> (grief),</td>
</tr>
<tr>
<td></td>
<td><em>David und Goliach</em> (David and Goliath), <em>Die Hände in Unschuld waschen</em> (wash hands in innocence)</td>
</tr>
<tr>
<td><strong>Christian Symbols and Metaphors</strong></td>
<td><em>Milch und Honig</em> (milk and honey), <em>Auge um Auge</em> (eye for an eye),</td>
</tr>
<tr>
<td></td>
<td><em>Asche zu Asche, Staub zu Staub</em> (ashes to ashes dust to dust),</td>
</tr>
<tr>
<td></td>
<td><em>das Brot des Lebens</em> (the bread of life)</td>
</tr>
<tr>
<td><strong>Theological Concepts</strong></td>
<td><em>Dreifaltigkeit</em> (Trinity), <em>Allgegenwart/Ubiquität</em> (omnipresence/ubiquity),</td>
</tr>
<tr>
<td></td>
<td><em>Erlösung</em> (salvation)</td>
</tr>
</tbody>
</table>

Table 2.1 Categories of Christian Elements

The text analysis will also take into account of metaphorical, analogical combinations of the words in the news discourse, and analyze how the sequence associate to the biblical and theological backgrounds from a holistic point of view.

It is important to note, that this research concentrates mainly on the Christian elements in the German and American news coverage, and does not aim to clarify the signification and functions of Christian elements in the Japanese news articles. Germany and America shares the history of Christian tradition, and Christianity is dominant in both countries. Therefore, it could be considered that Christian elements as religious language have influenced their culture and social structures, as well as their use of daily language.

2.2 Materials for Analyzing the Functions of Christian Elements

As Kant (1993) notes, when analyzing religious symbols, it is important to consider their signal and function. When interpreting Christian symbols, “the interpreter’s task is to determine how the symbol functions in its context and what it signifies” (Bandy
To determine the Christian elements and how they function in the news coverage, this research has utilized the 1) text search engine of the bible and bible concordances, and 2) Christian symbol dictionaries, lexica and other relevant literature as well as liturgical texts (see section 7.2 for details) by referring to the steps of Bandy (2010:49-53):

- Recognize the symbolic image associated with the description of people, places, events etc.
- Determine if the symbol stems from the bible
- Look for possible connections between the symbol and cultural-historical context
- Consult scholarly treatments of the symbol in other works

Considering these steps, this research refers to the context and images provided from the bible, bible concordances, respective symbol and Christian symbol lexica as well as liturgical and theological resources. The sources are listed in table 2.2. Hence, the meaning and functions of the Christian terms found in this study are determined by considering the several meanings referring to the following textual evidence.

Since Christianity is divided into several groups congregations and denominations as well as several transitions of the bible exists, this research has referred to the most standardized bibles in Germany and America. Lexica and dictionaries were referred to, in order to study the origin of the Christian elements as well as its cultural and historical signification.

In addition, the German and English versions of the catechism and theological dictionaries were studied to investigate theological concepts as well as meanings of Christian rituals. Furthermore, other works from scholars in the field of hermeneutics were taken into account in order to see the origin and contemporary use of the Christian elements examined in this study.
<table>
<thead>
<tr>
<th>References</th>
<th>Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible concordances</td>
<td>Die Bibel, Einheitsübersetzung 1980.</td>
</tr>
<tr>
<td>Nave’s Topical Bible Concordance.</td>
<td>Bibel Konkordanz zur Lutherbibel. (1912).</td>
</tr>
</tbody>
</table>
Chapter 3  Previous Research

3.1 Religious Language in the News

This section describes the relevance of this thesis, by introducing themes and contents of previous research. It attempts to explain the importance of studying and comparing the function of Christian elements in news discourse, distributed in several languages, and why it is relevant to study the Christian elements in the coverage related to the 3.11 disaster.

First of all, several researchers have analyzed the roles of Christian elements as symbolic images and language in the mass media, such as in the context of politics (cf. Müller 2007), refugees (cf. Wright 2002) and war (cf. Gorin 2013). In terms of coverage about natural disasters, recent research concerns the functions of such elements in news focusing on representations and metaphors. There has been a great focus on Christian terms in the media, regarding environmental discourses. As Orgad (2014) shows, Christian representations, words and symbols in news reports have been appearing as early as 1755, after the Lisbon earthquake in Europe, in order to illustrate the effects of the disaster as well as to convey the suffering of the people. A recent study from Atanasova and Koteyko (2017) show that Christian metaphors are used to downplay the urgency to act on climate change, as well as to conceptualize transitions from climate change belief to skepticism in the British newspapers. Furthermore, Renzi et al. (2016) have analyzed the role of metaphor in media discourse related to nuclear power in British newspapers in the political area, classifying one of the functions of the metaphors as Apocalypse.

However, few research have conducted a detailed analysis concentrating specifically on the meanings and several functions of Christian elements in news discourse, especially in the context of environmental disasters. Also, hardly any research approaches to analyze the Christian elements as means of expressions in the mass media, from a cross-national and cultural comparative perspective, as well as considering investigating how they are perceived from the sender and receiver of the news.

3.2 Comparative Analysis of 3.11 Coverage

In terms of news discourse analysis regarding the coverage related to the 3.11 disaster, numerous studies concerning the news coverage about the Tohoku Earthquake have
been published in many forms. The Japanese news coverage and its photographs itself has been compiled and published by Japanese newspaper institutes (see Asahi Shimbun 2011, Yomiuri Shimbun 2011, Mainichi Shimbun 2011, Kahoku Shimpou 2011, Iwate Nippou 2011 and Kyodo News 2011). The Japanese public broadcaster NHK (2018) have been archiving their news footage and photographs from the beginning of the disaster to the on going process of recovery in the devastated cities. A critical review and examination of the Japanese news representations and journalism during the event can be seen especially from foreign journalists (see Fackler 2012, Uesugi 2012). After the 3.11 disaster, journalists and scholars have questioned the accuracy of the news media, criticizing that the government has controlled and manipulated information relating to the catastrophe.

Varieties of academic research have been conducted, focusing on themes related to the 3.11 disaster and its contents as well as effects of the traditional (print and broadcast) and new (websites and social media) media. In terms of a news discourse analysis of Japanese newspapers, for example Najima and Kanda (2015) have conducted a critical discourse analysis of the Japanese media, by counting the word frequency in the coverage related to the Fukushima nuclear power plant accident in national Japanese newspapers as well as considering how the coverage affect the perception on nuclear power in the Japanese society.

From an international level, several approaches and methods have been conducted in terms of analyzing and comparing the contents of the media coverage related to the 3.11 theme between Japan and/or other nations, concluding how the contents differ, depending on the difference of cultural backgrounds, cultural values, and political factors as well as public opinions against nuclear energy.

Kajimoto (2012) investigates media representations of how workers at the Fukushima Daiichi nuclear power plant were characterized in Japanese (Yomiuri Shimbun and Mainichi Shimbun) and English (The New York Times and The Guardian) media coverage through a qualitative discourse analysis, including interviews with reporters and journalists, and concludes how the difference of culture influences the frames, language and images in the reports. From a historical-comparative analysis approach, coverage related to nuclear energy accidents focusing on the Three Mile Island, Chernobyl and Fukushima Daiichi nuclear disaster are compared. For example, Friedman (2011) have analyzed and compared reactions of the traditional (print and broadcast) and new (websites and social media) media in the US referring to results from content analysis of newspapers. Nienierza (2014) and Seiffert and Fähnrich (2014) conduct a comparative quantitative and qualitative frame analysis of the print media
coverage in Germany, regarding the change of political debates of nuclear energy after the Fukushima Daiichi nuclear disaster in 2011, compared to the consequences after the Chernobyl disaster. Both have concluded that a negative anti-nuclear frame exists more in the German coverage related to the disaster at the Fukushima Daiichi nuclear power plant.

One of the major approaches by comparing the news articles related to the 3.11 disaster is the cross-national/cross-cultural analysis. From a comparative news content analysis approach, Yokouchi et al. (2012) investigated the difference of the context in the foreign newspaper coverage about the 3.11 disaster published during one month after the disaster, in America (The New York Times), China (Wen Hui Bao), England (The Times) and France (Le Monde). Sakai (2015) compared the similarities and difference of the context in the media coverage related to the Fukushima nuclear accident in international media articles of America (The New York Times and Wall Street Journal), England (BBC), France (France 24) and Germany (Deutsche Welle) from 2011 to 2014. Focusing on the contents of television, Hayashi (2013) analyzed the broadcasted contents of Japanese, Chinese, Korean, American and German national/public broadcasting media produced in 2011. Katchanovski (2012) compares the contents of the Fukushima and Chernobyl coverage in American and Canadian television.

Another key approach in this field of study is the frame analysis approach. Kepplinger and Lemke (2015), compares the news frame of the 3.11 disaster in newspaper coverage of Germany (Frankfurter Allgemeine Zeitung, Süddeutsche Zeitung), Switzerland (NZZ, Tagesanzeiger), England (Times, The Guardian) and France (Le Figaro, Le Monde), produced within seven weeks after the 3.11 disaster and discusses how the public opinion and political decisions are linked to the contents, finding that Germany and Switzerland concentrated more on the nuclear accident in Fukushima, stressing its relevance to their own nuclear plants, amid England and France placed emphasis on the tsunami disaster. Schwarz (2014) have conducted a cross-national and cultural frame analysis of the Fukushima nuclear disaster discourse in year 2011, to find out the similarities/differences between the coverage and how the difference occurs depending on the influence of different specific cultural values in each country. He has compared the coverage in six culturally different nations: Germany, England, India, Japan, Singapore and USA. Zeller et al. (2014) compared the emotional expressions (strong negative emotions: sadness, fear, anger/rage) in different types of national and regional German newspapers (Berliner Zeitung, Der Tagesspiegel, Die Welt, Hamburger Abendblatt, Stuttgarter Zeitung, TAZ), four American newspapers (Houston Chronicle,
New York Post, The New York Times, The Washington Post, USA Today) and four British press coverage (Daily Mail, Daily Telegraph, The Independent, The Guardian) related to the earthquake and tsunami published in the first 14 days after the 3.11 disaster from a computer based text-linguistic content analysis method. Other researchers have focused on the media contents and its effects on the public by analyzing the news coverage as well as how mass media contents affected the people and society at the same time. Arlt and Wolling (2015) conducts a content analysis of German national (Frankfurter Allgemeine Zeitung, Süddeutsche Zeitung) and regional newspapers (Thüringer Allgemeine, Freies Wort) and compares the results to Germany’s public opinion to examine the changes of attitude in the public on nuclear power.

3.3 Relevance of Research

As many research focus on the comparison of similarities/differences of the media coverage delivered in several countries through a quantitative/qualitative content or framing analysis, arguing how political, economical, social and cultural difference influences the contents, many research conclude how similar/different the contents/themes are, but less seem to state the existing differences in the discursive texts or images and how the media contents are perceived by the receiver and sender of the news. Therefore, this research focuses on to investigate the similarities/differences between the media coverage, looking more into the difference between specific expressions, considering the functions of the news language, delivered in several languages. Also, looking into the data set of the previous research, although many research have focused on variations, yet less research have focused on the regional differences, especially between former West and East Germany. Furthermore, few have gathered data for a mid-long term analysis.

Moreover, from a methodological viewpoint, previous media coverage analysis often involve more quantitative interpretation among researchers, and rarely explore how the journalists as well as the receivers of the news comprehend the article delivered in their language. It is seldom to see a mid-long term analysis focusing on different languages and regions as well as conducting interviews with the readers and journalists at the same time in order to back up the results of the news content analysis.

In addition, there are various approaches with several methodological combinations to analyzing news contents, especially in the area of mass media and communication, sociolinguistics as well as linguistics. As Popping (2000) states, it is impossible to
conduct such analysis without using a computer. Many studies featuring news content analysis, embeds the computational approach in its methodological framework. For example, one of the popular key approaches in studying news discourse is the corpus linguistic method (cf. Baker 2010). Another approach well known in the field of mass media and communication is the content analysis approach. The main steps of the content analysis are to code the contents of the selected samples with defined categories, and analyze as well as interpret the results (cf. Riffe et al. 2005). In terms of data collection, as Lewis et al. (2013) summarizes, computational methods have assisted the researchers to collect a vast amount of data, such as systematically gathering news articles or techniques for researchers to explore news topics, and developed tools that identify the frequent keywords and visualize their co-occurrence. However, many scholars find the computerized analysis only possible for surface-level analysis, which lacks of understanding the nuanced meanings in texts (cf. Conway 2006).

Therefore, this research intends to combine the computational and manual method in order to analyze the use and functions of the Christian symbols, metaphors, associations and attributions to the biblical background in the news coverage, also including visual data, such as photographs and graphics. At the same time, it will analyze the contents of the news, by identifying the surface property, context of the coverage, and the context of the Christian elements used in the article, in order to analyze, categorize and interpret the functions of Christian elements in the news. In order to achieve this goal, this research focuses on designing and implementing an original database system for the news discourse analysis. Previous studies have created and utilized their original database to study certain items in the news articles as well as their effects. The use of database makes it possible to categorize, store, search and extract the analyzed news items, along with its context, image and PDF data retrieved from the news articles from several news organizations. At the same time, it can compile the analyzed religious elements in the articles, its context as well as its associations to the biblical, ritual or theological background. Constructing a database also makes it possible for the further use of the research results, by sharing or expanding the data among others. It becomes a platform to support international journalists or readers, by sharing the information through the database system, which becomes a base to support their understanding of news context from a cross-cultural perspective. It is seldom to see any comparative news analysis focusing on the language of the news on the theme of the 3.11 disaster, by combining the news discourse analysis and the designing of a database system, in its methodological procedure.

By creating and utilizing the original database system, this study will analyze the news
Chapter 3 Previous Research

coverage published in Germany and America and compare their contents by focusing on the meaning, as well as the function of Christian elements used in news reports related to the 3.11 disaster published from year 2012. It will investigate what kind of similarities and differences can be seen between the coverage from a mid-long term period, and attempt to describe why such differences occur. Moreover, through the analysis, this study will contribute to clarify the differences of media perspectives between Europe and America, sharing the same Christian background.

Especially, when analyzing the news contents, this research concerns that their meaning and functions vastly depends on its cultural and social context, as Lewis et al. (2013:9) notes, “socio-cultural contexts built up around the structural features of the media need the careful attention of manual methods”.

Hence, in order to examine the function of Christian elements, this study does not only conduct a content analysis of the Christian elements in the news, but also takes into account the steps of the news discourse analysis approach presented by van Dijk (see 1988a, 1988b, 1985). The news discourse analysis aims to systematically analyze the text as well as how the receivers and senders of the text comprehend the language of the news. As many studies in the field of mass media and communication have focused on rather quantitative approaches, few research have also conducted such analysis from this qualitative approach, and therefore the methodological structure also features this research by implementing survey interviews with readers and journalists in the respective regions.
Chapter 4  Framework and Methods

4.1 Overview

In order to analyze and compare the contents of the news by focusing on the functions of Christian elements used in the 3.11 news reports, this research especially focuses on how the events in Japan are expressed in the Western media, by comparing the expressions in German and American newspaper articles. It also takes into account of how the news are processed and understood by journalists as well as receivers of the news in the respective regions. In order to conduct this research, this study implies the methodological framework of the news discourse analysis approach presented by van Dijk (1988a, 1988b, 1985). As Conboy (2007) notes, the discourse analysis approach of the news language emphasizes the ways in which language function as text among political social and cultural contexts, therefore, the news discourse analysis is relevant to realize the purpose of this research.

The methods of this research includes qualitative readings and analysis of newspaper articles in quality national newspapers, as well as regional newspapers in order to balance the regional differences as well as the political stance of the sources. The qualitative analysis includes analyzing the news texts from various levels of news structures, its lexical and rhetorical style, sequence of the sentences. Also, this research involves quantitative aspects, which are calculations to the frequency of the vocabulary in the news discourse related to the 3.11 disaster in German, American and Japanese newspapers, by utilizing MAXQDA, in order to see the semantic and thematic range of expressions in the news coverage.

Moreover, regarding the analysis of Christian elements in the German and American news coverage, an original database system is constructed in order to compare, store text and visual data, visualize the news structure and categorize the functions of Christian elements, as well as to share how such elements appear in the 3.11 disaster news articles with others.

Based on the results of the text analysis, this research explores how the receiver and sender of the news comprehend the Christian elements in its news structure and context. Examples were selected from the text analysis in order to study their perceptions. Thereby, the investigation includes qualitative interview surveys regarding the impression of the news articles with the readers. At the same time, this research conducts interviews with journalists (reporters and editors) in order to study the
Chapter 4 Framework and Methods

background story and purpose of the production of the article. At the end, the results from the text analysis, interview surveys are compared and conclusions are drawn, regarding the differences and similarities of the Christian elements and their functions, by also considering the cultural and social background of each language.

4.2 News Discourse Analysis

4.2.1 Defining News Discourse

The definition of “discourse” and its analysis varies, depending on the research field, as well as research themes. This analysis regards discourse in the field of mass media and communication. It considers discourse as “units of texts, which has major two dimensions: textual and contextual” (van Dijk 1988a:24). Also the analysis follows the description of discourse from Bednarek and Caple (2012:3), that “discourse is multimodal, or multi semiotic, not being restricted to the semiotic system of language alone but, also incorporating the system of images.”

This research comprehends news as “a news item or news report, i.e., a text or discourse on radio, on TV or in the newspaper, in which new information is given about recent events” (van Dijk 1988a:4). It focuses on texts or discourse as news items, which appears in the news through the mass media.

Especially, this research concerns to compare the language of the news in newspapers. The reasons of selecting this source of news are stated in the following features of newspapers, which explains that their language implies a distinctive oral code of communication between journalists and their target readers in the respective regions:

The communication via newspaper carries a particular stereotypical image of the sender and reader and they are construed through the text (Bednarek 2006:15)

Newspapers have a clear idea of who their reader is. This must be represented in the style and register of language they employ (Conboy 2007:11)

The language in the newspapers include several vocabulary creating the illusion of oral conversation (see Fowler 1991:63)

It should be noted that this research does not take into account of the news items in the Internet. Despite their central role in information processing in our daily lives, as Lewis
Chapter 4 Framework and Methods

et al. (2013) note, they are fast-changing with structural features, which are difficult to follow, and the data streams are rarely available to scholars.

Finally, to clarify the types of newspapers, this research focuses on mainly quality daily national and regional newspapers. Based on the statements above, the language of the press differs depending on its type and target audience. Therefore it is important to acknowledge that there are several types and functions of the press in their respective regions, when gathering and comparing the article data between different languages. According to previous research, the notable differences are such as:

- Formats: broadsheet (quality, elite, intellectual) press vs. tabloid (popular) press (cf. Bednarek 2006:13)
- Frequency: daily vs. weekly newspaper (cf. Pürer&Raabe 2007:12)
- Distribution: national vs. regional/local, circulation and the political stance (cf. Pürer&Raabe 2007:13-20)

I argue that if the variables of the newspapers are not distinguished and balanced, it is difficult to conduct a comparative analysis between different languages. First, one must consider comparing the quality or popular press. Many research have conducted a comparative analysis between their language, and it is apparent that their rhetorical and visual design differ in general. According to Kitis and Milapedes (1997:562), broadsheets have a “neutral language” and the tabloids are “emotionally charged”, thus concentrating on the tabloid news, the results of this research could be foreseen, that Christian elements are used to emotionally display the news contents, which could also limit the several aspects to the functions of the elements in the news. Nevertheless, “more political, economic and overseas news are seen in the quality [elite] press and more celebrity news, sport and scandal are seen in the popular varieties of print media [boulevard news]” (Conboy 2007:30). Therefore, this research centers on comparing the language of quality newspapers, assuming that events in Japan are more covered than the popular press and several functions of Christian elements could be seen rather than emotional affection. Also, quality national newspaper institutes have the possibility to distribute their own foreign correspondents, which means that reports about the 3.11 events in Japan are expected to be covered in their original language directly from the reporter, representing the language of the news institute. This research also concentrates on the most circulated national newspapers in each country, whereby one of their
foreign offices are located in Japan and their foreign correspondents are reporting from Japan.

On the other hand, according to several studies, the readers of quality newspapers can not represent the language of each respective regions. Hence, this research also takes into account of texts in regional/local newspapers from several regions to gather data and conduct the analysis from a broader spectrum. As Dill (1980) mentions, the local newspaper has a great importance to the local people and it delivers about the complex events around the world in comprehensible words to their readers. According to a survey study from the Pew Research Center (2012), 72% of Americans follow the local news and they rely on the local newspaper. Also in Germany, more local/regional newspapers are subscribed than the national. According to the statistics of the range of daily newspapers from BDZV (Bundesverband Deutscher Zeitungsverleger) (2018), almost half of the subscribed newspapers attribute to local and regional newspapers (46.9%), whereas the national newspapers are lower than 5%. Considering the variables and arguments above, this research focuses on resources from national and regional quality daily newspapers, representing regional and political circumstances.

The relevant newspaper articles for this research were collected digitally and manually. For the first step of this study, all articles related to the 3.11 disaster were accessed, searched and gathered via newspaper archives provided by libraries in Japan, Germany and America (e.g. LexisNexis Academic, Press Reader, WISO-Presse, Newspapers.com, Asahi Shimbun Kikuzo II Visual for Libraries, Maisaku, Yomidasu, Nikkei Inc.) and other databases provided by individual newspaper institutions (nytimes.com, washingtonpost.com, latimes.com, chicagotribune.com, F.A.Z.-Bibliotheksportal, Süddeutsche Zeitung Archive, fnp.de, abendzeitung-muenchen.de, berliner-zeitung.de, neues-deutschland.de, mz-web.de, minpo.jp, kahoku.co.jp). Archives of international news agencies (apnews.com, bloomberg.com, dpa.com) were also used to support searching for relevant articles and further text data. Articles were also retrieved manually, by investigating micro-films when the original copy was not available.

We also focus on the political and social background of the source, noting the difference of the type of newspaper, its political position and readership. In addition, to clarify the genre of newspaper news, this research focuses on several sections of the newspaper reporting about the 3.11 disaster related event. However, sections such as weather reports, TV programs or social events, book and movie reviews are not taken into account. For the physical style, this research collected both electronic and hard copy issues of newspapers.
4.2.2 Sources

The resources were chosen to represent different regional, political and economical circumstances, as well as because of their stylistic differences (see table 4.1). In the German context, we pay special attention to the divide between former West and former East Germany, by including regional newspapers of both regions. As the practice of religion was strongly discouraged in the former East, and attitudes towards religion still differ when compared to Western Germany, it seems plausible to assume that the use of religious elements in news articles could also differ. The inclusion of Japanese articles describing events related to the 3.11 disaster into this study enables the comparison of how the German and American news coverage frame situations in Japan, and how their perspectives deviate from the Japanese one. The Japanese news articles are thus used as a baseline of reference to identify the range of semantic and thematic elements used in the text.

<table>
<thead>
<tr>
<th>Country</th>
<th>Name</th>
<th>Type/Orientation</th>
<th>Central Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>Frankfurter Allgemeine Zeitung (FAZ)</td>
<td>National daily/Conservative-Liberal</td>
<td>Former West Germany</td>
</tr>
<tr>
<td></td>
<td>Süddeutsche Zeitung (SZ)</td>
<td>National daily/Liberal</td>
<td>Former West Germany</td>
</tr>
<tr>
<td></td>
<td>Abendzeitung München (AZ)</td>
<td>Local daily/Liberal</td>
<td>Former West Germany</td>
</tr>
<tr>
<td></td>
<td>Frankfurter Neue Presse (FNP)</td>
<td>Local daily/Conservative</td>
<td>Former West Germany</td>
</tr>
<tr>
<td></td>
<td>Berliner Zeitung (BZ)</td>
<td>Local daily/Liberal</td>
<td>Former East/Former West Germany</td>
</tr>
<tr>
<td></td>
<td>Mitteldeutsche Zeitung (MZ)</td>
<td>Local daily/Independent</td>
<td>Former East Germany</td>
</tr>
<tr>
<td></td>
<td>neues deutschland (nd)</td>
<td>Local daily/Originally the official party newspaper of SED</td>
<td>Former East Germany</td>
</tr>
<tr>
<td>America</td>
<td>The New York Times (NYT)</td>
<td>National daily/Liberal</td>
<td>Eastern US</td>
</tr>
<tr>
<td></td>
<td>The Washington Post (WP)</td>
<td>National daily/Conservative</td>
<td>Eastern US</td>
</tr>
<tr>
<td></td>
<td>Chicago Tribune (CT)</td>
<td>Local daily/Conservative</td>
<td>Midwestern US</td>
</tr>
<tr>
<td></td>
<td>Los Angeles Times (LAT)</td>
<td>Local daily/Liberal</td>
<td>Western US</td>
</tr>
<tr>
<td>Japan</td>
<td>Asahi Shimbun (朝日)</td>
<td>National daily/Liberal</td>
<td>All Japan</td>
</tr>
<tr>
<td></td>
<td>Yomiuri Shimbun (読売)</td>
<td>National daily/Conservative</td>
<td>All Japan</td>
</tr>
<tr>
<td></td>
<td>Mainichi Shimbun (毎日)</td>
<td>National daily/Liberal-Conservative</td>
<td>All Japan</td>
</tr>
<tr>
<td></td>
<td>Fukushima Minpou (福島民報)</td>
<td>Local daily</td>
<td>Fukushima Prefecture</td>
</tr>
<tr>
<td></td>
<td>Kahoku Shimpo (河北新報)</td>
<td>Local daily</td>
<td>Miyagi Prefecture</td>
</tr>
</tbody>
</table>

Table 4.1 Resources

This research collected articles published from March 2012 to 2017 and attempts to clarify, how the catastrophe is looked back at in the news coverage by focusing on articles published at least one year after the catastrophe.
Although the quantitative representativeness of the result is by any means an issue to be considered for further research, it can be resolved by further investigation of other sources as well as conducting a cross-national/cross-cultural joint research with other researchers featuring different backgrounds.

The data analysis was carried on by three steps: 1) after the data collection, a structural analysis was conducted qualitatively, inserting the data into spreadsheets according to several categories presented below. 2) In order to see the tendency of sources as well as its topics of the collected news items, which outlines the features and perspectives of the newspapers, the collected data was analyzed using the quantitative text analysis tools in the MAXQDA program. At the same time, 3) a database system was constructed in order to focus on the analysis of functions of Christian elements in the news. This original system enabled to organize and present the data systematically regarding the physical and structural contents of the news. It also enabled to count and determine the use of Christian elements regarding the context of the whole news article in the newspaper.

4.2.3 Structural Analysis

By analyzing the language of the news, this research adapts the systematic and cognitive approach to news discourse analysis, which is explained as:

It goes without saying that an adequate analysis of the relations between media texts and contexts requires a more systematic approach to media discourse. All levels and dimensions of analysis need to be attended to, from surface properties of presentation, lay-out, graphical display in printed discourse, [...] through an analysis of syntactic structures, lexical style or rhetorical devices, to the ‘underlying’ meanings, connotations or associations (van Dijk 1985:5)

By studying the structures of the language of the news, this research takes into the account of the structural analysis presented by van Dijk (1988a, 1988b), which analyzes the text and contexts from the following two major structural perspectives: 1) the global structure and 2) micro structure, which is consisted from several levels of structures (see figure 4.1).
Therefore, this research takes into account of several levels (or dimensions) of the news content. Also, this research considers its language, ranging from the superstructure (e.g. surface position of the news, such as lay-out, graphical display) and macro structure (e.g. title, sub-title, lead) of the news, the micro level, which displays the style of the news regarding the sequences (i.e. cohesion) of sentences as well as the grammatical style (syntax, semantics, pragmatics) of the text. It also takes into account of the relation of the text across other news as well as the rhetorical level of the whole discourse, including the underlying meanings, connotations or associations embedded therein.

In order to analyze the structure of the news more specific and systematically, considering to compare the text and image data delivered in several languages, this research takes into account of categories by referring to the methods of the news content analysis presented by Lynch and Peer (2002): the articles’ content, related to the 3.11 disaster, is categorized into text data (title, sub-title, main text), picture (picture, under-title), graphs, the name of the newspaper, the publication date, section, the number of words and the theme of the article. The theme of the newspaper was coded in keywords by the researcher, depending on the topic of the news, considering the disadvantage of computer analysis, that “the computer is simply unable to understand human language in all its richness, complexity and subtlety as can human coder” (Simon 2001:87) (see table 4.2).
This research also takes into account of the structure of the news report, which is to study the position of the news article in the newspaper. The layout influences how the news could be perceived and this point makes it possible to study the social and ideological production of news reports. Finally, van Dijk (1988b) mentions that the aspect of rhetorical dimension is crucial, which affects all structural levels of a text.

The aims of the news discourse analysis approach to describe the style and structure as well as the function of the news discourse are relevant for this research, which aims to study the communicative process of Christian elements in the news in the social cultural context. Also this approach enables this research to systematically compare and explain the differences/similarities, also to consider why the differences occur between the news discourse of the respective nations.

4.3 Database System Design of UniFoDB

In order to store, manage data, systematically analyze and compare the text and image data retrieved from several newspapers in several languages, a unified format linked to a database was designed. Programmed with CSS, JavaScript and PHP, a database system UniFoDB (Unified Format and Database for Analyzing Christian Elements in Newspapers) was created (see figure 4.2).
Chapter 4 Framework and Methods

Figure 4.2 Image of Research Process with UniFoDB

The database makes it possible to easily visualize the relations between an article’s content, the Christian elements used, as well as the origin of the terms (e.g. bible verses). The database system consists of three different online applications. Through the application, the data of an article, information regarding the Christian elements and the religious background (bible texts, liturgical explanation etc.) are inserted and the respective data appears in an original newspaper archive website. Through the input process, original cultural language meta tags are generated by the researcher, which enables to categorize and compare the news articles in German and American newspapers by Christian elements.

4.4 Interview Survey

The news discourse analysis does not only study the structures of the news reports from various levels, but also pays attention to the process of understanding the news contents by journalists and how they are acknowledged by readers. This approach emphasizes on “the relationship between text and context, how the social background determine the structures of news and how the understanding of the news is influenced by its textual structures” (van Dijk 1988b:2). Also, Fairclough (1995) states that the discourse analysis of a communicative event is the analysis of relationships between three dimensions, which are text, discourse practices (by means of text production and reception as well as distribution) and sociocultural practice.

Therefore, based on the content analysis of newspaper articles, this research attempts
to investigate the reception of the news language of text producers and recipients from an empirical approach. By conducting multiple fieldworks in Germany and America, interviews and surveys with journalists as well as readers are combined with the media content analysis to explore the meaning making process of a news item. The goal of this investigation is to study what kind of meaning, imagery or context the Christian elements construe through the articles, as well as to visualize the underlying meaning and purpose of utilizing such elements in the 3.11 news articles, by considering the social and cultural dimensions related to the event, such as policy, public opinion and cultural values.

It is important to note that the reception analysis in this research does not relate to media reception studies, which focuses on studying the mental process of receivers, when interacting with the media content (e.g. the role of their attention, existing knowledge, the interpretive transforming and storing of information), and experience (how the medial text would be interpreted or felt as well as what kind of experience the text provides) (see Bilandzic et al. 2015), nor media production studies, aiming to study the workflow, processes or systems of the media organization. Taking into account of the analysis design of media discourse analysis from Schröder (2007), the reception analysis in this research, rather involves a detailed analysis of media content and context as well as empirical data retrieved from qualitative surveys and interviews involving the news text, which explores the cognitive process of the news discourse with text producers and receivers.

This research conducted in-depth interviews with journalists (reporters and editors), who were carrying out activities in Japan, America and Germany, in order to clarify the aim of the use of respective Christian elements in the news articles and their functions as the language of the news as well as the background story of producing the news contents. In addition, the researcher participated in an internship at a newspaper institution, visited and observed the news room of the interviewed journalists in order to understand the process of news making in the news room and the beat (collecting information) of the journalist.

At the same time, this research carried out open-ended surveys and in-depth interviews with the receivers of the news content. In the beginning of the investigation, participants were given selected articles and were asked to read and respond to the article in print, as well as to describe what or how they perceived the specific Christian element in the context of the 3.11 related events in Japan.

The interview data was transcribed and analyzed based on an inductive approach, which its analysis derives categories that summarizes the extensive and varied raw
material, resulting from close reading of the raw text and coding the text segments (cf. Thomas 2003). Furthermore, a grounded theory method was employed referring to Corbin and Strauss (2015), in order to proceed the analysis of the interview survey in a continuous cycle. The analysis is conducted based on the categories formed from the former coding analysis and the categories are derived into abstract concepts (core category), to form a theoretical explanation of what kind of differences and similarities between the use and functions of Christian elements in German and American newspapers could be seen.

The data analyses of the surveys and interviews were carried out by a computer assisted text analysis method, utilizing the MAXQDA. The qualitative data analysis tools, “code matrix browser” and “code relation browser” embedded in the program were essential for this research in order to visualize which codes relate to each other or how the codes relate with the source (participant) in document groups or individual. After conducting a preliminary coding for the analysis, the coding was conducted in three steps: 1) open coding including vivo coding, which is to analyze the original data into codes also using respondents’ words, 2) axial coding, which is to combine the codes into major and sub categories and 3) restricted coding, which is to relate the codes and construe categories, which leads to the theoretical construction abstracting the phenomenon in the contained data.

At the end, the results from the text analysis and interview survey analysis with readers and journalists are compared and discussed, by drawing a conclusion regarding the difference and similarities of the expressions of the news by focusing on Christian elements and their functions in German and American newspapers.
Chapter 5  Dataset

5.1 Overview of Analyzed Articles

The dataset consists of 1,551 articles (in total of 874,288 words), published between March 2012 and March 2017 in German, American and Japanese national and regional daily newspapers in total (see table 5.1), that deal with the 3.11 disaster. The inclusion of Japanese newspaper articles into the first step of the investigation was important to clarify the thematic news perspectives of the respective regions, especially in concern to whether the news contents and vocabulary differ between the Japanese domestic coverage and the foreign news media. Also, this step was taken to see how the Christian elements used in German and English newspapers are expressed in the news carried out in Japanese, which is important to see how the events in Japan are expressed in their primary language.

<table>
<thead>
<tr>
<th>Country</th>
<th>National</th>
<th>Regional</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>494</td>
<td>403</td>
<td>897</td>
</tr>
<tr>
<td>America</td>
<td>227</td>
<td>183</td>
<td>410</td>
</tr>
<tr>
<td>Japan</td>
<td>163</td>
<td>81</td>
<td>244</td>
</tr>
<tr>
<td>Total</td>
<td>884</td>
<td>667</td>
<td>1551</td>
</tr>
</tbody>
</table>

Table 5.1 No. of Analyzed Articles

Comparing the percentage of the analyzed national and regional newspapers articles in each country (see figure 5.1), the numbers show that the same proportion of news articles were analyzed carried out especially between German and American newspapers, which is the central focus of this analysis by analyzing the Christian elements in the news context. As Takekawa (2012) mentions, the Japanese coverage are aimed to report an event objectively, neutral and equally, whereas in the editorial, which serves as opinion column, the Japanese news institutes are allowed to express their opinion in their lexical tone. In contrast, the “journalists have substantial leeway in the selection of words and visuals to include in a story” (Shoemaker&Reese 1996:254) in the West. Hence, the editorial (社説) articles in the Japanese newspapers were collected and analyzed for this research. In total 244 Japanese editorial articles (national 163, regional 81) were taken into account.
The collected articles were manually analyzed and relevant data was inserted into spreadsheets. A sheet was created for each year (from 2012 to 2017) for each type of newspaper. The table of each spreadsheet is based on the categories of the news article analysis shown in Chapter 4. This section provides a holistic overview of the collected data, which was a crucial step to investigate the news perspective and vocabulary of the articles related to the 3.11 disaster in the German and American newspapers, before looking into the functions of Christian elements employed in the news.

First, it will explain who or what kind of source delivered the information of events related to the 3.11 disaster in the German and American newspapers, which was important to plan the interviews with journalists. Second, it will compare and show the results of the topic analysis, which is based on analyzing the word frequency of the texts retrieved from the news articles published between 2012 and 2017 by using the MaxDicto function of MAXQDA. This analysis was important to analyze and compare the general theme and focus of German, American and Japanese media institutions reporting about the events related to the 3.11 disaster happening in Japan after year 2011.

5.2 News Source

In order to see who or what kind of source was relied on, when the German and American newspapers report about the 3.11 related events happening in Japan, the frequency of the names of the reporters or news agencies stored in the “author” category was analyzed.
Chapter 5 Dataset

5.2.1 National Newspapers

The results of the source analysis of the national newspapers are shown in figure 5.2. The results were mainly divided into three categories: 1) foreign correspondents resided in Japan, 2) other journalists working for the news institute, 3) news agencies.

![Figure 5.2 News Source of National Newspapers](image)

The figures show that national newspapers rely information from their own foreign correspondents resided in Japan and tend to use information from news agencies based in their own country or region (Germany: dpa, afp, dapd, America: AP, Reuters). The names of the office coordinators, who are Japanese translators and correspondents at the New York Times appeared in the American newspapers. This shows the style and ability of the foreign national media, that they are capable enough to obtain and interpret information in Japan from their own perspective.

Focusing on the sources for photographs used for the articles, a similar tendency is seen. Images appearing in national newspapers are taken from photojournalists, or by the reporter working for the respective companies. Otherwise, the images are chosen from Western news agencies, such as Reuters, Associated Press, EPA (European Pressphoto Agency), AFP-Getty Images in the American newspapers and Reuters, dpa, dapd, AFP, AP, Bloomberg, Getty Images in the German newspapers.

Names of Japanese news agencies (Kyodo News and Jiji Press) appear as sources for photographs, however they are labeled as for example, “Photograph by Kyodo News, via Associated Press”, “Photograph by Kyodo, via Reuters” or “AFP Photo/Jiji Press”. This suggests how information from Japanese news agencies is delivered to the world. The photographs from Japanese news agencies are given to the global news agencies, filtered and edited through the Anglo-Saxon perspective.
5.2.2 Regional Newspapers

The results of the regional newspapers are shown in figure 5.3. In contrast to the national newspapers, regional newspapers heavily rely on information from news agencies, which German regional newspapers depend on sources based in Europe, and American regional newspapers depend on English sources. For the regional newspapers, in the category of “other reporters” include non-Japanese international correspondents (also working for other newspapers) stationed in Japan. The photographs selected for the article frequently comes from American or European news agencies.

![Figure 5.3 News Source of Regional Newspapers](image)

By comparing the results of the national and regional newspapers, it shows that the information about 3.11 related events in Japan, which readers of the respective newspapers receive, are dominated by the Western news institutions, and each newspaper tend to rely on information sent in their respective languages. News and images from Japan delivered to the world are not taken from Japanese mainstream media nor news agencies. Thus, as events in Japan are interpreted and sent directly through German or American expressions, it is more likely that Christian elements are used in the news in order to communicate with their readers. Also, the results of the source analysis reflects the situation of the mass media market, that the connection and reliance between global news agencies and newspaper institutions are strong and that the major Japanese media does not own a position as an independent news source. Moreover, the results underline the position of Japanese news media institutions in the world, that they are not considered as relevant news sources.
Chapter 5 Dataset

5.3 News Topics

The topics of the news articles from year 2012 to 2017 in the respective newspapers were investigated, by analyzing the word frequency in the text of the newspaper articles retrieved from year 2012 to 2017 by utilizing MAXQDA. All collected text data was inserted into word documents, which were analyzed through the data analysis program.

5.3.1 National Newspapers

Figure 5.4 shows the results of the word frequency analysis of national newspapers, it is apparent that the German and American newspapers all focused on the key term “Fukushima”, “Tepco”, “Abe”, “government” (German: Regierung), “nuclear plant” (Reaktoren), “nuclear power” (Atomkraft) and “water” (Wasser).

This shows that German and American newspapers focused on the issues happening in Fukushima, such as the problems at the Fukushima nuclear power plant and the leakage of contaminated water, Tepco and Abe government. Although the Japanese media also focused on the problems of the “nuclear plant” (Japanese: 原発), other words such as “Fukushima”, “Tepco” or “water” does not appear frequently. The Japanese newspapers rather tend to focus on the recovery (復興) and the people or city affected from the natural disaster (被災).
5.3.2 Regional Newspapers

Figure 5.5 shows the examples of the results retrieved from the word frequency analysis of news texts in regional newspapers.

![Word frequency analysis results for regional newspapers](image)

Similar words to the results of the frequent words in the national newspapers appear in the German and American regional newspapers: Fukushima, Tepco, nuclear power plant (Reaktoren) and water (Wasser). As the word people (Menschen) appears in the regional newspapers, it could be seen that the article focused on the people affected from the Fukushima nuclear catastrophe. The frequent words in the Japanese regional newspapers were also similar to those in the Japanese national newspapers, as it focuses on the recovery (復興) and natural disaster (被災, 震災).

The results of the topic analysis show the difference of the main focus between the foreign media and Japanese media. As the Japanese media tended to report about the process of recovery of the people and places affected from the catastrophe, the interest of the Western media was to report about the issues in Fukushima as well as its people affected from the Fukushima nuclear disaster, especially focusing on the problem of the contaminated water leaking from the Fukushima Daiichi nuclear plant, and the activities of Tepco and the Abe government after the catastrophe.
Chapter 6  Designing and Implementing the Database System “UniFoDB” (Unified Format and Database for Analyzing Christian Elements in Newspapers)

6.1 Overview

In order to store, analyze and compare the data of news articles with Christian elements as well as relevant images in German and American newspapers retrieved through this study, an original database system, “UniFoDB” was created. The name “UniFoDB” stands for “Unified Format and Database for Analyzing Christian Elements in Newspapers” (see figure 6.1).

![Figure 6.1 Features of UniFoDB](image)

The purpose of constructing this system was to create a platform where the user of the system can compare the similarities and differences of the use and functions of Christian elements between several newspapers delivered in different languages. The system enables the comparison of news articles, by applying cultural language meta tags, which are based on the Christian elements found throughout the news content analysis by the researcher. In addition, the system allows the visualization of the news structure.

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by focusing on the Christian elements. It also assists analyzing and categorizing the functions of Christian elements in the 3.11 news context, as well as disseminating the results of the analysis by sharing the system with other researchers for further collaborative studies. Through the data collection and text analysis (see Chapter 5), relevant texts and images were stored and modified through an “admin” and “upload” web page, linked to the database and file storages. The uploaded text and images are displayed on the UniFoDB website, which is constituted by “index”, “article” and “page” files. Through the website, the user can view the overall data, or search the article data divided into categories, which were generated based on the primary Christian elements appearing in the articles. Users can also compare the Christian elements in the respective context they appeared in, thereby aiding the categorization, of the functions of Christian elements in the news. The purpose of this database system is also to ensure the replicability of the study.

6.2 Database Structure

![Figure 6.2 Structure of Database]

The database contains text data from several levels of the newspaper structure, images placed in the article and PDF data of the newspaper article as well as the Christian element used in the news text or image and information related to the Christian element (e.g. section of the bible, bible versus, explanation retrieved from lexicons and dictionaries) (see figure 6.2). Also each article is stored with the following text values regarding the Christian elements:
The Christian element is selected from several cultural language meta tags in “religious language”, which are generated by the researcher.

Key sentences referring to the text in the article with Christian element are inserted in a category “text_content”.

The origin (bible section, versus, liturgical explanation etc.) of the Christian element is inserted into a category “origin”.

All information was inserted in the same table and managed by the researcher. The system does not allow the upload of the same data with the same newspaper-ID or file name, which prevents the creation of duplicate data.

6.3 Web Service System

The database is connected to three major files: 1) “newspaper”, 2) “admin” and 3) “uploads” (see figure 6.3).

![Figure 6.3 Image of the Web Service System](image-url)

The “newspaper” page creates the newspaper archive list, where the user can view and analyze the data inserted into the database. The page consists three files, which are
Chapter 6 Designing and Implementing the Database System “UniFoDB” (Unified Format and Database for Analyzing Christian Elements in Newspapers)

“index”, “page” and “articles”, each generating three types of web pages. This page also serves as a display of the news articles with Christian elements to provide evidence of this research. The “index” page, is the main entrance to the UniFoDB website, which is separated into four main sections: head, content and side boxes (figure 6.4).

In the head section, featured Christian elements of German and American newspapers are displayed in several category tabs. In the content section, an article list is shown, displaying the source, published data, news section, Christian elements, the first sentence in the article on the left and an image used in the article on the right. When the user clicks their preferred article title, it will jump to “page”, which shows the detailed analysis of the article (figure 6.5). Here, the user can see the structure of the news articles with Christian elements.
Chapter 6 Designing and Implementing the Database System “UniFoDB” (Unified Format and Database for Analyzing Christian Elements in Newspapers)

The web page shows relevant key texts (sentences with the Christian elements highlighted in red font color) along with the information of the Christian elements, which shows the relevant verses in the bible and explains the symbolic meaning and references, retrieved from lexica and dictionaries. The user can select and click the category tab on the top of the “index” page, which jumps to the “articles”, where a list of relevant articles belonging to the specific category is shown. For instance, when the user selects the tab “Apokalypse”, a list of articles including the Christian elements relevant to “Apokalypse” are displayed. The tabs also indicate whether Christian element was used in German, American or both newspapers. On the right side of each page, the definitions for the functions of Christian elements are shown. Below that, sorted by function, are images taken from the articles and a list of categories.

The “admin” site, controls the modifying activities of the information inserted into the database, as well as the upload of text and image data into the database system.

![Image of Web Page “Manage News”](image)

In the “Manage News” section (see figure 6.6), information of the newspaper articles is listed, and editable. The user can search information by “title”, “date”, “source”, “Christian elements” or their “functions” by inserting words in the search box on the same page. The frequencies of the collected German and American articles are shown on this page. The researcher can compare the types of sources and Christian elements from 2012 to 2017, as well as count the frequency of the Christian elements appearing in the news articles. The “Add News” page enables the user to upload the text and image data by categories (figure 6.7). The categories are mentioned in section 6.2 (Database Structure). Through this section, the news data, text data, image data and PDF data are uploaded and stored in the system.
The image and PDF data are stored into the “uploads” file of the administrator, which consists of files titled “images” and “PDF”.

The online database system designed and implemented for this study is accessible to other users, which enhances the possibility of further studies of comparing newspaper articles and Christian elements delivered in different languages with researchers based in other countries. Also, the stored data could be shared for news content comparison on the same theme as well as content comprehension.
Chapter 7  
Text Analysis

7.1 Overview

This chapter shows the results of the text analysis, which analyzed the news contents in the coverage of 3.11 disaster related events from 2012, by especially focusing on the use and functions of Christian elements in the newspaper articles. The analysis was conducted by utilizing the system of “UniFoDB”, which made it possible to datafy the textual and visual information in the article into several categories, as well as to output the data to visualize the structure of the article.

The system has also helped to compare the differences and similarities of the use and functions of the Christian elements between German and American articles. In order to do so, cultural language meta tags were generated and applied by the researcher to the article data, which enables to categorize the articles delivered in different languages in the same index.

The primitive set consisting 209 tags of Christian elements, created through this analysis, can be applied for further comparison of media contents in several languages, regardless of which language the media contents are delivered in.

In this chapter, the results of the news content analysis of German and American newspapers will be presented in three steps. First, this thesis will introduce the overall process of extracting Christian elements in the news language and its results. Second, categories of key Christian elements found in the German and American national and regional newspaper articles are shown (German newspapers in section 7.2 and American newspapers in section 7.3). Third, detailed explanations and examples of the content analysis are given in the following order: a) the category of the Christian element (primary key elements), b) relevant news article and data (article information and key texts), c) examples of the news article’s content analysis by including texts, photographs and layout. The functions of religious elements are considered in each category.

At the end, the categories of the functions of Christian elements in the 3.11 disaster related news contents are discussed and summarized, by comparing the results from the analysis of German and American newspaper articles. The articles and their textual as well as visual information inserted in the UniFoDB are listed in Appendix 1.
Chapter 7 Text Analysis

7.2 Christian Elements in German Newspapers

The German Christian elements in the news text were extracted by the following two steps: 1) examining the expressions in the German bible, as well as the bible concordance (Bibelkonkordanz). A bible concordance, in its basic form is an alphabetically sorted list of expressions used in the bible, with indication on where the word is used. After relating the expressions in the news to the use of words in the bible, 2) secondary literature (e.g. symbol lexica and dictionaries, theological and liturgical references) shown in Chapter 2 (see table 2.2) were used to investigate how the words are interpreted in Christian contexts, which was also a crucial step to analyze the function of the Christian elements. For step 1), the search engine of the bible and the concordance, available as an online database, were utilized (see figure 7.1). For step 2), the definitions of the respective words were analyzed one by one in the resources. Through this step, the patterns of the words in the news contents were also taken into consideration, in order to see how the whole word group resembles a story in the bible or explanations in theological and liturgical contexts. The Christian expressions in the news retrieved by these steps were inserted into UniFoDB. The news text with the elements was inserted into the database at the same time, allowing for an easy visualization of the structure of the news, through the system.

<table>
<thead>
<tr>
<th>Word Search in the Bible</th>
<th>Word Search in Bible Concordance</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Ver Helpen</em></td>
<td><em>Zoll zu zuden klappen</em></td>
</tr>
<tr>
<td><em>Ver Hilfe geben</em></td>
<td><em>Zoll zu zuden klappen</em></td>
</tr>
<tr>
<td><em>Ver Hilfe bekommen</em></td>
<td><em>Zoll zu zuden klappen</em></td>
</tr>
<tr>
<td><em>Ver Hilfe gewinnen</em></td>
<td><em>Zoll zu zuden klappen</em></td>
</tr>
<tr>
<td><em>Ver Hilfe gewinnen</em></td>
<td><em>Zoll zu zuden klappen</em></td>
</tr>
<tr>
<td><em>Ver Hilfe gewinnen</em></td>
<td><em>Zoll zu zuden klappen</em></td>
</tr>
<tr>
<td><em>Ver Hilfe gewinnen</em></td>
<td><em>Zoll zu zuden klappen</em></td>
</tr>
<tr>
<td><em>Ver Hilfe gewinnen</em></td>
<td><em>Zoll zu zuden klappen</em></td>
</tr>
</tbody>
</table>

Figure 7.1 Examples of Word Search

150 words and phrases, consisting of common nouns, metaphors, similes and metonymies, were found in the articles of the national and regional German newspapers
(108 in the national articles and 42 elements in the regional articles) (see table 7.1).

<table>
<thead>
<tr>
<th>National Newspaper</th>
<th>Regional Newspaper</th>
</tr>
</thead>
</table>

Table 7.1 Christian Elements in German Newspapers
Chapter 7 Text Analysis

The appearance of key elements in the national and regional articles is shown in table 7.2.

<table>
<thead>
<tr>
<th>Elements</th>
<th>National</th>
<th>Regional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apokalypse (Apocalypse)</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>Menetekel</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>Gebete (Prayers)</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>Wiederauferstehen (Resurrection)</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>Hiobsbotschaft (Bad news of Job)</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>Hölle (Hell)</td>
<td>●</td>
<td>●</td>
</tr>
<tr>
<td>Exodus</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Teufel (Devil)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Asche (Ash)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Gott (God)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Priester (Priest)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Kloster (Cloister)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Lippenbekenntnis (Lip service)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Methusalem (Methuselah)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Totenkopf (Skull)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Sündenbock (Scapegoat)</td>
<td>●</td>
<td></td>
</tr>
<tr>
<td>Sintflut (Biblical deluge)</td>
<td>●</td>
<td></td>
</tr>
</tbody>
</table>

Table 7.2 Primary Christian Elements in German Newspapers

The black circle in the table signifies the appearance of the elements in the national and regional newspapers. The table shows that similar Christian elements, “Apokalypse”, “Gebete”, “Menetekel”, “Wiederauferstehen”, “Hiobsbotschaft” and “Hölle”, have appeared in both of the German national and regional articles from year 2012 to 2017. Especially, the first four expressions in the list (“Apokalypse”, “Gebete”, “Menetekel”, “Wiederauferstehen”), are frequently and continuously used in both national and regional newspapers. This shows that there is a tendency of the most used Christian elements in the German media, which similar results could not only appear in 3.11 disaster related news, but also in other news themes.

Moreover, words with low frequency (German: Häufigkeit) in daily use (e.g. “Apokalypse”, “Menetekel”, “Wiederauferstehen”, “Hiobsbotschaft”), appear in both

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2 The English translations of biblical elements are mainly refereed to the NRSA bible and the Oxford German Dictionary. Unless otherwise noted, all translations are made by the author.
types of newspapers compared to words with high frequencies (e.g. “Gott”, “Teufel”).

This shows how journalists prefer to use elevated language when delivering the news. Christian elements are necessary methods to provide impact to the reader, showing how news worthy an event is, and to differentiate a particular event as important/unusual from daily happenings to their readers in Germany.

The detailed analysis of the news article structure and the functions of Christian elements are described in the following. The explanation includes images of the text structure and articles, in order to show how Christian elements were used in the German newspapers.

**Apokalypse**

“Apokalypse” (English: Apocalypse) which is used for a representation for disasters in the modern context originally comes from the description of the “end of the world”, written in the “Revelation of John” (German: Offenbarung), the last bible of the New Testament. In the bible, Christian eschatology or the end of the world, the fight with Devil and Satan, the last judgment from Christ, resurrection, redemption and the New World are described, which belongs to one of the important concepts of Christianity.

The elements in the category of “Apokalypse” in this study, are one of the features of how the German newspapers described the natural disaster (earthquake and tsunami) and the aftermath of the Fukushima nuclear disaster in 2011. The results from the word search “Apokalypse” in the database are shown in figure 7.2.

---


Denn die Geburt des Jungen Atsuto wird für die Mutter immer mit der Erinnerung an den Weltuntergang verbunden sein.

Was man für den Beginn der Apokalypse halten mochte in diesen Märztagen 2011, hatte auch den Priester Hayakawa vertrieben.

Die Tage unmittelbar nach dem Unglück, in denen fast alles falsch lief, was falsch laufen konnte, haben ihn, wie er schreibt, zum Kernkraft-Gegner werden lassen. Sein tagebuchartige Rückblick liest sich als Beinahe-Untergang Japans.

Nach genau 28 Minuten rissen die Fluten die Wände des Fischmarkts in der Nähe des Stadtzentrums ein. „Es waren Bilder der Apokalypse“, erinnert sich Fischer Sanno, der sich damals auf das Dach des Fischmarkts flüchtete. „Die See stand in Flammen“, sagt er. Das Öl hatte sich entzündet.

Auf den Tag genau fünf Jahre liegt der Beginn der Apokalypse von Fukushima zurück.

Um die Skelette von Gebäuderuinen türmen sich Schuttberge mit in-einander verkeilten Stahlträgern. In weiße Schutanzüge gekleidete Arbeiter eilen ameisengleich durch die Endzeitlandschaft.

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>SZ-2012031011-1</td>
<td>Weltuntergang</td>
<td>Denn die Geburt des Jungen Atsuto wird für die Mutter immer mit der Erinnerung an den Weltuntergang verbunden sein.</td>
</tr>
<tr>
<td>SZ-20160520-1</td>
<td>Priester, Tempel, Methusalem, Totenfeiern Friedhof, Apokalypse, Teufelszeug</td>
<td>Was man für den Beginn der Apokalypse halten mochte in diesen Märztagen 2011, hatte auch den Priester Hayakawa vertrieben.</td>
</tr>
<tr>
<td>SZ-20150917-1</td>
<td>Untergang, Gott, Wunder, Himmel</td>
<td>Die Tage unmittelbar nach dem Unglück, in denen fast alles falsch lief, was falsch laufen konnte, haben ihn, wie er schreibt, zum Kernkraft-Gegner werden lassen. Sein tagebuchartige Rückblick liest sich als Beinahe-Untergang Japans.</td>
</tr>
<tr>
<td>FAZ-20130309-1</td>
<td>Apokalypse, Opfer, Neuanfang, Hoffnung, wiederauferstehen</td>
<td>Nach genau 28 Minuten rissen die Fluten die Wände des Fischmarkts in der Nähe des Stadtzentrums ein. „Es waren Bilder der Apokalypse“, erinnert sich Fischer Sanno, der sich damals auf das Dach des Fischmarkts flüchtete. „Die See stand in Flammen“, sagt er. Das Öl hatte sich entzündet.</td>
</tr>
<tr>
<td>BZ-20160311-1</td>
<td>Apokalypse</td>
<td>Auf den Tag genau fünf Jahre liegt der Beginn der Apokalypse von Fukushima zurück.</td>
</tr>
<tr>
<td>ND-20120310-1</td>
<td>Endzeit</td>
<td>Um die Skelette von Gebäuderuinen türmen sich Schuttberge mit in-einander verkeilten Stahlträgern. In weiße Schutanzüge gekleidete Arbeiter eilen ameisengleich durch die Endzeitlandschaft.</td>
</tr>
</tbody>
</table>

Table 7.3 List of News Articles in Category “Apokalypse”

“Endzeit” (End times)⁴, “Weltuntergang” (end of the world) and “Untergang” (doom) are included in this category. They all connote to the “Apokalypse” or refer to

apocalyptic scenarios mentioned in the bible, such as in the “Book of Daniel” of the Old Testament and “The Gospel of Matthew” as well as the notorious “Revelation of John” in the New Testament (cf. Gerlach 1998). The relevant articles, text and other Christian elements appearing in the articles are shown in table 7.3 (key elements are written in italic).

For example, “Apokalypse” is used to describe the destruction of a city from the tsunami in 2011. This can be seen in FAZ-20130309-1 and SZ-2012031011-1. FAZ-20130309-1 was published two years after the disaster, on page 13 of the business column on March 9th 2013, titled “Neuanfang mit Hindernissen” (New start with difficulties). It focuses on the societal and economical problems of the city Kesenuma, which is known for its fishing industry and tourism but their business was heavily damaged due to the earthquake and tsunami in 2011.

<table>
<thead>
<tr>
<th>Article</th>
<th>Key Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAZ-20130309-1</td>
<td>Neuanfang mit Hindernissen</td>
</tr>
<tr>
<td>SZ-2012031011-1</td>
<td>Neuanfang mit Hindernissen</td>
</tr>
</tbody>
</table>

The article reports how the people are still struggling due to lack of support from the government and bias of radiated fish caught in the area. The article was published with a photograph of a temporary restaurant street. The article unfolds based on quotes from fishers and the governor of the city on how the city is struggling with the spreading fear of radiation-contaminated fishes and not being able to revive its local fishing industry. In this one page article, Christian elements associated to the biblical story of the “Revelation of John” constituted the news structure (highlighted in yellow, see figure 7.3), appearing holistically from the beginning, middle section and to the end of the article. Other elements, “Verwüstung” (devastation) and “Seebeben” (seaquake) in the
Sugawaras Stadtverwaltung hat die Spur der Verwüstung damals genau dokumentiert: Genau 17 Minuten nach dem Seebeben erreichten die Flutwellen die Wohngebiete am Eingang der Bucht von Kesennuma, 23 Minuten waren vergangen, als der Tsunami mehr als 20 große Öltanks im Industriegebiet zerstörte. Nach genau 28 Minuten rissen die Fluten die Wände des Fischmarkts in der Nähe des Stadtzentrums ein. „Es waren Bilder der Apokalypse“, erinnert sich Fischer Sanno, der sich damals auf das Dach des Fischmarkts flüchtete. „Die See stand in Flammen“, sagt er. Das Öl hatte sich entzündet. „Ich habe mir damals nicht vorstellen können, dass diese Stadt eine Zukunft haben wird.“ Fast zehn Quadratkilometer der bebauten Fläche, 20,5 Prozent der Stadt, begrub der Tsunami damals unter sich.

(FAZ-20130309-1)

A quote from the “Fischer Sannno” (fisher Sanno) in Kesennuma was employed, as he remembers the devastation from the tsunami as “scenes of the apocalypse” and after the first quote from the fisher, the journalist includes another quote from his memory, that “Die See stand in Flammen” (the sea stood in flames). The sequence of “Verwüstung”, “Seebeben” “Apokalypse” and “See stand in Flammen” attributes to several sections in the “Revelation of John”, where earthquake associates to death of the people (see Offb. 6:8-12, 11:13) and where fire associates to death of the living (see Offb. 8:6-11). The Christian elements illustrate the image of the devastation of the catastrophe in Kesennuma, but it does not only convey the atmosphere but also the intensity of the disaster. Also, the elements convey emotions such as fear and pain of the people, who experienced the natural disaster. At the same time, the elements have an emotive function, arousing emotional fear of the reader.

The middle section of the article, describes the “Hoffnung” (hope) of the people in Kesennuma towards a “Neuanfang” (new beginning). This also relates to the story in the “Revelation of John”, where the “New Heaven and New Earth” (Offb. 21) begins through resurrection of the souls, reigning with Christ for a thousand years, as well as “The Last Judgment” of the dead according to “the Book of Life” (Offb. 20). Resurrection of the dead is also an important belief and doctrine of afterlife in the vast majority of Christians (cf. ReligionFacts 2017). As the article reports the hope of the people, the story unfolds reporting the difficulties in the fish industry towards reviving their business. At the end of the article, “wiederaufstehen” (resurrection) was used, as the city mayor of Kesennuma ended the article with his resolution as:
Bürgermeister Sugawara weiß, welche Risiken die Angst vor Radioaktivität für die Wiederbelebung Kesenumas birgt. Die Stadt sitze in der Falle, denn „überleben und 
wiederauferstehen können wir hier nur mit dem Meer“, sagt er.

(FAZ-20130309-1)

The use of “wiederauferstehen” (resurrection) reflects the story in the “Revelation of
John”, towards the “New Heaven and Earth” (Offb. 21), as well as “resurrection of
Christ” (1. Petrus 1:3) or the soul of the dead as a beginning of a new life (cf. Liess
2005). The term also connotes to “hope” (Forstner&Becker 1991:43). With elements
referring to the “Apokalypse” in the beginning and elements referring to
“wiederauferstehen” at the end, the sequence of the story structure reflects the story in
the “Revelation of John”. The “wiederauferstehen” does not only convey the hope to the
revitalization of the people in Japan, with both terms the city is still in the process of the
“Apokalypse”, the people hoping for a “wiederauferstehen” and a “Neuanfang”. Here, a
question arises referring to the context of the article, whether the city of Kesenuma and
its citizens can recover in the future.

・Wiederauferstehen
Similar to “wiederauferstehen” (resurrection) in FAZ-20130309-1, “Wiedergeburt”
(born again) (Tit. 3:5, Mt. 19:28) was used when reporting about the reconstruction of
the disaster-hit area of the tsunami catastrophe in FAZ-20160311-3 (see table 7.4).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
</table>
| FAZ-20130309-1  | wiederauferstehen| Die Stadt sitze in der Falle, denn „überleben und
wiederauferstehen können wir hier nur mit dem Meer“, sagt er.          |
| FAZ-20160311-3  | Wiedergeburt     | Schwierige Wiedergeburt nach dem Tsunami
In Ishinomaki, das von dem Tsunami so hart wie kaum eine
andere Stadt getroffen wurde, lässt sich die Wiedergeburt der
Stadt erheblich langsamer an.|

Table 7.4 List of News Articles in Category “Wiederauferstehen”

The term was used for a title for the article FAZ-20160311-3 as “Schwierige
Wiedergeburt nach dem Tsunami” (Difficult revival after the tsunami). The article
explains the difficulties of the reconstruction and the situation of the still-struggling
victims in the tsunami-stricken cities in the Tohoku area of Japan. “Wiedergeburt” was
also used in the sentence, “In Ishinomaki, das von dem Tsunami so hart wie kaum eine andere Stadt getroffen wurde, lässt sich die Wiedergeburt der Stadt erheblich langsamer an” (In Ishinomaki which was affected by the tsunami as hard as almost no other city, the revival is considerably slower). Both expressions refer to the re-birth of Christ in order to illustrate the revival of the disaster-hit area. The term “Wiederauferstehen” or “Wiedergeburt”, which means resurrect, refers to the resurrection of Jesus, which describes the victims’ hope and expectation of redemption and also affects the minds of the readers. There is also a question attached to the context of the article, whether the city of Kesennuma and its citizens can recover in the future. “Apokalypse” was also used to illustrate the state of the city and people going back to the nuclear disaster zone after the catastrophe near the Fukushima Daiichi nuclear power plant station. This could be seen in SZ-20160520-1. SZ-20160520-1 was a one-page article printed on the page 3 politics column on May 20th 2016. Article SZ-20160520-1 titled “Stunde eins” (Hour one) included a picture of a house in the contaminated area of Fukushima surrounded by garbage bags of contaminated soil on the top.

The article focuses on a story about the residents in Fukushima going back to the contaminated zone and the slowly progressing task of decontamination in the area of the city of Naraha in Fukushima prefecture, which have been made accessible again by the authorities. In the article, the term “Apokalypse” appears in the following quote: “Was man für den Beginn der Apokalypse halten möchte, in diesen Märztagen 2011, hatte...”
auch den Priester Hayakawa vertrieben” (what could be considered as the beginning of the apocalypse in these days of March 2011, has also driven out the priest Hayakawa). From this sentence, an image of the severe damage caused by the nuclear accident in the city could be received, as well as the continuous fear of the residents in the disaster zone, relating to the same fear from the apocalyptic scenarios in the bible. Key elements are highlighted in yellow in figure 7.4. Especially in the beginning of the “Revelation of John”, prophetic visions of disasters, death and suffering of the people are described in the messages to the seven churches (see Offb. 1:9-3:22), “The Seven Seals” (Offb. 6:8-5) and “The Seven Trumpets” (Offb. 8:6-11:9) as well as battles with beasts, the Devil and Satan (Offb. 12). Therefore, throughout the metaphorical description of the contaminated area in Fukushima, the readers could receive the image of “the apocalypse is still beginning in the contaminated area of Fukushima after the nuclear disaster”, which invokes a fearful image and emotion to nuclear disaster and arouses a question about the possibility of the redemption of Fukushima. In the next sentence, the author describes how the priest Hayakawa came back to Naraha:

Doch die Behörden ließen Hayakawa immer mal wieder zurück zum Tempel und zu seinem Wohnhaus gleich daneben, stundenweise. Es waren keine erfreulichen Besuche. Die Gebäude vollgekackt und vollgepisst von Mäusen, die Spendenbox geleert, die sieben wertvollen Zierkarpfen im Teich geklaut. Ungeziefer und Diebe hatten die günstige Gelegenheit zu nutzen gewusst. Letztes Jahr schließlich die Rückkehr, nachdem das Grundstück des Priesters dekontaminiert worden war.

(SZ-20160520-1)

Hereby, the “Apokalypse” also functions as a criticism against the Japanese government from the journalist, that the people affected from the nuclear disaster in Fukushima are forced to go back to an unsafe and apocalyptic area from the authorities against their will, where the problem caused by the disaster is not yet to be solved. The problem of decontamination and how radiation is perceived in the area of Fukushima, are highlighted in the following sentence by applying the element “Teufel” (Devil) from the author:

Dekontaminieren, schönes Wort: Es klingt, als ließe sich die Katastrophe ungeschehen machen. Als könnte man das radioaktive Teufelszeug, welches das Monster ausgespien hat, wieder bannen, wenn man nur lange genug wäscht, wischt und büstet.

(SZ-20160520-1)
“Teufel” is a “symbol of evil” (Forstner & Becker 1991:186) and “in Christianity the Devil is known as the opponent to God” (Hartmann 1996). Also, the use of “Teufel” is coherent to the “Apokalypse” depicting the aftermath of the catastrophe in Fukushima. The act of the Devil is mentioned also in the beginning of “Revelation of John”, that “the Devil will throw in the people in prison and they will suffer” (Offb. 2:10). Hereby, the image of radiation is combined with the image of evil and suffering, which expresses the suffering of the people in Naraha from the problem of radioactive contamination. Also, the viewpoint of the journalist on radiation, and criticism to the authorities regarding how the people in Naraha are living, due to the slow decontamination process is attached to the context. At the same time, this affects the reader’s perception to radiation as a negative element, which could affect to how they think about radiation and use of nuclear power.

Menetekel
“Menetekel” refers to a bad omen, which originates from the message of impending doom sent by God in the “Book of Daniel” (Dan. 5). The use of Menetekel is shown in table 7.5.

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAZ-20160309-1</td>
<td>Menetekel</td>
<td>Wenn in Tohoku blühende Landschaften erstehen sollen, muss man tausend Blumen auch wild erblühen lassen und diese nicht zentral begärtnern. Der sich dahinschleppende Wiederaufbau ist so ein Menetekel dafür, dass Japan nichts mehr braucht als eine Abkehr vom Zentralismus und eine drastische Dezentralisierung.</td>
</tr>
<tr>
<td>FAZ-20150520-1</td>
<td>Menetekel</td>
<td>Für Japans Anstrengungen zur Verringerung von Kohlendioxid und anderen sogenannten Treibhausgasen ist das ein Menetekel.</td>
</tr>
<tr>
<td>FAZ-20170330-1</td>
<td>Menetekel, Opfer</td>
<td>Das Drama um den japanischen Traditionskonzern Toshiba lässt sich einfach als Menetekel der Atomenergie beschreiben.</td>
</tr>
<tr>
<td>BZ-20130105-1</td>
<td>Menetekel</td>
<td>Das Menetekel von Fukushima verblasst. Der Super-GAU in Japan liegt zwar keine zwei Jahre zurück, und es wird auch noch Jahrzehnte dauern, bis die Folgen dieser nuklearen Havarie beseitigt sind.</td>
</tr>
</tbody>
</table>

Table 7.5 List of News Articles in Category “Menetekel”
As seen in the function of the “Apokalypse” in SZ-20160520-1, “Menetekel” also has a criticism function and it was used to criticize the decision and handling of the aftermath of the disaster of the Japanese government. “Menetekel” was used to criticize the Japanese government by comparing the situation to the policy in Germany, which could be seen on FAZ-20150520-1 and FAZ-20160309-1. FAZ-20150520-1 was printed on the business column, written with the title “Mit Kernkraft und Kohle” (With nuclear power and coal) criticizing the energy plan of the Japanese government since 2012, affecting the countries soaring energy price, whilst predicting that the consumption of coal will increase. The article criticized the government’s plan as “Für Japans Anstrengungen zur Verringerung von Kohlendioxid und anderen sogenannten Treibhausgassen ist das ein Menetekel” (This is a Menetekel for Japans devotion to the reduction of carbon dioxide and other green house gases). Also the article compares this to the energy policy in Germany where energy prices are also surging. Through the use of “Menetekel”, the text can provoke the consideration of the readers against their own energy plan that their own country is also facing a problem.

FAZ-20160309-1 appeared on the business column, printed with the title “Japans Lehren nach dem Tsunami” (Japan’s lesson after the tsunami), reporting about the situation in the tsunami-stricken Fukushima area five years after the catastrophe. The article focuses on the pending reconstruction in the Tohoku area describing: “Der sich dahinschleppende Wiederaufbau ist so ein Menetekel dafür, dass Japan nichts mehr braucht, als eine Abkehr vom Zentralismus und eine drastische Dezentralisierung” (The delaying reconstruction is as such a Menetekel, that Japan needs nothing more than renunciation of centralism and a drastic de-centralization). This article compares the reconstruction of eastern Germany to the reconstruction in Japan, which could function in the same way as in the articles above, not only meant to criticize Japanese politics but also implicating a negative image and critical view of German domestic politics, which affects the reader to rethink about their reconstruction plan.

The word “Menetekel” is again, a metaphorical word in the modern text as a term for a bad omen. But from a Christian point of view, it refers to an omen of doom which is written in the “Book of Daniel” in the Old Testament (Dan. 5). Here, the readers could obtain a negative image of the aftermath of the nuclear disaster from “Menetekel”, referring to doom or death, which could also invoke fear and criticism to the use of the atomic generators in the readers. Also the perception of the readers will change, from the context of a news report about Japanese reactors in Fukushima to a context of the bad omen of nuclear reactors in general.

Other Christian elements in the German coverage related to the 3.11 disaster,
described the experiences and situation of the workers affected from the Fukushima nuclear disaster, continuing problems regarding the nuclear disaster of the Fukushima Daiichi nuclear power plant as well as the responsibility of Tepco and the Japanese government.

- Hölle

“Hölle” (hell) (Mt. 5:22-29) and “Abgrund” (abyss), referring to a place of damnation for sinners were chosen to describe the disaster of the nuclear plant in Fukushima (see table 7.6).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>SZ-2012031011-1</td>
<td>Hölle</td>
<td>In seinem Video, das ein Kommunikationsberater aufgenommen hat, sagt er über das Reaktorunglück, es sei die Hölle gewesen. Dreimal habe er geglaubt, ich und alle meine Mitarbeiter müssten sterben.</td>
</tr>
</tbody>
</table>
| AZ-20120310-1   | Hölle, Abgrund | Und ihren Töchtern hat sie gesagt: „Becommt bloß keine Kinder!“ Yoshiko Ota will keine Oma mehr werden. Bloß nicht an die Zukunft denken. Auch wenn die Japaner sich verzweifelt um Normalität bemühen: Das Land steht am Abgrund.  
So wie die Tepco-Mitarbeiter, die kurz nach der Katastrophe in die Strahlen-Hölle geschickt wurden. Viele sind psychisch krank geworden: „Es ist unglaublich, wie sehr sie traumatisiert sind“, sagt Psychiater Jun Shigemura zu „Spiegel Online“. |

Table 7.6 List of News Articles in Category “Hölle”

In a report from SZ-2012031011-1, the word appears on the political column with the title “Reaktorkühlung per Autobatterie” (Reactor cooling through car batteries). In the article a video recorded statement about the nuclear accident from Masao Yoshida, the former General Manager of the nuclear power plant is cited, “In seinem Video, das ein Kommunikationsberater aufgenommen hat, sagt er über das Reaktorunglück, es sei ‘die Hölle’ gewesen” (In his video, which a communication advisor recorded, he said about the nuclear accident that it was like hell). By focusing on the term “hell” to describe the nuclear disaster from the former manager, it does not only link images of hell to the actual disaster in Fukushima but also evokes associations of hell in the readers.
Chapter 7 Text Analysis

・Gott

“Gott” (God) appeared in article SZ-20150917-1, in the political column of SZ, when the former prime minister of Japan published a book recalling his experience from the catastrophe (see table 7.7). The article titled “Vor Schlimmeren bewart” (Saved from worse), features former prime minister of Japan Naoto Kan, looking back at the catastrophe in Fukushima. In the article, the Christian elements of “Untergang” (end of the world), “Wunder” (wonder) and “Himmel” (heaven) also appears, illustrating the event of the Fukushima nuclear disaster associating to the acts of God and redemption of God, which associates to the story of “Revelation of John” (Offb. 20).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>SZ-20150917-1</td>
<td>Gott, Untergang, Wunder, Himmel</td>
<td>Er glaube, Gott habe Japan gerettet, sagt Kan. Als der Sicherheitsbehälter von Reaktor 2 wie ein Ballon zu platzen drohte, weil es nicht gelang, ein Sicherheitsventil zu öffnen, bildete sich irgendwo ein Loch. Wie ein Wunder fiel der Druck ab, warum, weiß bis heute niemand.</td>
</tr>
</tbody>
</table>

Table 7.7 List of News Articles in Category “Gott”

The article begins with recalling the catastrophe as an “Untergang” (doom) of Japan, “Sein tagebuchartige Rückblick liest sich als Beinahe-Untergang Japans” (His diary-like retrospective view represents a near-doom of Japan). As mentioned in the explanation of “Apokalypse” above, the “Untergang” connotes to the “end of the world” and the journalist reports how the catastrophe was looked back in the book. Hereby, the image of the chaotic and disastrous situation could be delivered, which also evokes the emotion of fear, panic and uncontrollable to the reader. After the “Untergang”, “Gott” was used in the description from the Japanese ex-prime minister, when he was mentioning the consequence after the catastrophe in Japan along with how a “Wunder” occurred from the “Himmel” to the reactor of Fukushima Daiichi nuclear power plant:


(SZ-20150917-1)
In the form of “Er glaubte, Gott habe Japan gerettet, sagt Kan” (Kan said that he thought God had saved Japan), the word “Gott” showcases his great relief and unexplainable feeling that Japan had been saved from worse to the readers. Also, the “Wunder” (wonder) falling onto the Reactor 2 from the “Himmel” (heaven), implicates the wonder from God, as wonder is associated to the “Macht Gottes” (God’s power) (Karner 2014). Analyzing the sequence, the Christian elements function to describe the unexplainable and uncontrollable situation of the Fukushima nuclear disaster.

• Hiobsbotschaft

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>SZ-20130902-1</td>
<td>Hiobsbotschaften</td>
<td>Falsche Messungen, neue Lecks, abstruse Bergungspläne: Aus Fukushima kommen immer neue Hiobsbotschaften.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Doch aus Fukushima kamen am Wochenende neue Hiobsbotschaften. Tepco musste zugeben, die Strahlung um die Wassertanks, aus denen vorige Woche 300 Tonnen verseuchten Wassers in den Pazifik flossen, sei mit 1800 Millisievert Pro Stunde 10mal höher als bisher gemeldet.</td>
</tr>
<tr>
<td>FNP-20130410-1</td>
<td>Hiobsbotschaften</td>
<td>Die Hiobsbotschaften aus dem havarierten Atomkraftwerk Fukushima reißen nicht ab.</td>
</tr>
<tr>
<td>FNP-20130904-1</td>
<td>Hiobsbotschaft</td>
<td>Dann wurde die Hiobsbotschaft aus Daiichi öffentlich, die nicht nur einen riesigen Schatten auf die Bewerbung Tokios wirft, über die am kommenden Dienstag in Buenos Aires entschieden wird, sondern vor allem die Gesundheit der Einwohner vor Ort gefährdet.</td>
</tr>
<tr>
<td>FNP-20130909-1</td>
<td>Hiobsbotschaften</td>
<td>2011 reißen die Hiobsbotschaften aus Fukushima nicht ab.</td>
</tr>
<tr>
<td>FNP-20131015-1</td>
<td>Hiobsbotschaften</td>
<td>Beinahe täglich lassen neue Hiobsbotschaften aus der Atomruine Fukushima neue Besorgnis aus.</td>
</tr>
<tr>
<td>AZ-20130808-1</td>
<td>Hiobsbotschaften</td>
<td>Hiobsbotschaften aus Fukushima</td>
</tr>
<tr>
<td>AZ-20131011-1</td>
<td>Hiobsbotschaft</td>
<td>Neue Hiobsbotschaft aus Fukushima</td>
</tr>
<tr>
<td>BZ-20130909-1</td>
<td>Hiobsbotschaften</td>
<td>Nach den jüngsten Hiobsbotschaften vom zerstörten Kernkraftwerk in Fukushima hatten sich die Medien des Landes in Pessimismus geübt.</td>
</tr>
</tbody>
</table>

Table 7.8 List of News Articles in Category “Hiobsbotschaft”

“Hiobsbotschaften” (in singular “Hiobsbotschaft”) which defines bad news of
impending crisis, originating from the Book of Job in the Old Testament (Hiob. 1:13-19) were used to describe the constant new information of the problems from the Fukushima nuclear plant both in national and regional articles (see table 7.8).

For example, in an article published in 2013 (SZ-20130902-1) “Hiobsbotschaft” appears on the political column with the title: “Die Fiktion von der Kontrolle” (The fiction of control). The article reports about the continuing problem of contaminated water leaking from Fukushima nuclear power plant. The sub-title of the article SZ-20130902-1 read: “Falsche Messungen, neue Lecks, abstruse Bergungspläne: Aus Fukushima kommen immer neue Hiobsbotschaften” (False measuring, new leaks, absurd rescue plans: from Fukushima come always new Hiobsbotschaften). “Hiobsbotschaft” here not only represents the bad news from the nuclear reactor in the Fukushima power plant but also invokes feelings of fear of a crisis to the readers against the nuclear power plant.

As this word was frequently used in the regional article, it indicates that the word “Hiobsbotschaft” is also well known among the readers in Germany.

• Sündenbock

“Sündenbock” (3.Mose 16:21) refers to a person, who is accused on someone else’s behalf (cf. Scheidlinger 1982). The word has its origins in the Old Testament, and it was used to express that Tepco was a scapegoat for the Japanese government in articles of FAZ-20131109-1 and FAZ-20131116-1 (see table 7.9).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAZ-20131109-1</td>
<td>Sündenbock</td>
<td>So hatten sie immer einen Sündenbock, dem sie den Schwarzen Peter zuschieben konnten, wenn etwas schiefging, meint der Wirtschaftshistoriker Takeo Kikkawa aus Tokio.</td>
</tr>
<tr>
<td>FAZ-20131116-1</td>
<td>Klimasünder, Sündenbock</td>
<td>Nun ist Fukushima auch der Sündenbock dafür, dass Japan seine Klimaschutzziele nicht erreicht.</td>
</tr>
</tbody>
</table>

Table 7.9 List of News Articles in Category “Sündenbock”

FAZ-20131109-1 appeared on the business section with the title “Direktor Ono in heikler Mission” (Director Ono on a sensitive mission). The article focuses on the director of the Fukushima Daiichi nuclear power plant “Ono” and his co-workers reporting about the dangers associated with the transportation of nuclear fuel rods from the reactor 4 in Fukushima, citing that “Kritiker warnen vor der größten atomaren Gefahr seit der Kubakrise” (critics warn of the greatest nuclear threat since the Cuba
Crisis). In the text a quote from an interview with a Japanese professor of economic history was quoted, in which it was said that, “So hatten sie immer einen Sündenbock, dem sie den Schwarzen Peter zuschieben könnten, wenn etwas schiefging” (So [the government] had always a scapegoat, which they could blame).

FAZ-20131116-1 was also published in November in the political column with the title: “Im Schatten von Fukushima” (In the shadow of Fukushima). The article reports that the Japanese government is not going to be able to achieve its goals to combat climate change because all 50 nuclear power plants are shut down. In the text it was described that “Nun ist Fukushima auch der Sündenbock dafür, dass Japan seine Klimaschutzziele nicht erreicht” (Fukushima is now also the scapegoat, for Japan not being able to reach its goals to combat climate change).

The two uses of the term “Sündenbock”, do not only showcase how the Japanese government blames the nuclear disaster in Fukushima for problems occurring in Japan, but also invokes the image that the Japanese government is shunning its responsibility.

* Kloster
“Kloster” (cloister), “Mönch” (monk), “Kutten” (habit) and “Rosenkranz” (rosary) were used juxtaposed as a simile explaining the condition in the nuclear plant of Fukushima (table 7.10).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
</table>

Table 7.10 List of News Articles in Category “Kloster, Mönche, Rosenkranz”

An article from 2014 (FAZ-20141102-1) was a report from a journalist making a documentary film with the title “Fukushima jetzt” (Fukushima now). FAZ-20141102-1
recorded the journalist’s experience inside the Fukushima Daiichi power plant, three years after the catastrophe. In the article, the workers in the Fukushima nuclear plant, wearing white protection suits, are described in the following way: “In den langen Fluren kommen mir Arbeiter entgegen. Alle eingehüllt in weiße Schutzanzüge, wie Mönche eines unbekannten Ordens” (In the long hallways I encountered workers, walking towards me. All covered in white protection suits like monks of an unknown order). A similar situation was also mentioned in the sub-title of the photograph on the top of the page with the religious words “Kloster” (cloister) and “Mönch” (monk) showing people with cameras inside the nuclear plant wearing yellow helmets and white protections suits inside the facility. The sub-head reads: “Der Block 4 des Reaktors von Fukushima. In den Hallen herrscht eine eigenartige Stille. Man hat das Gefühl, in einem Kloster zu sein: Es gibt viele Rituale der Reinigung und Säuberung. Die Mönche tragen Kutten, wir tragen unsere Schutzkleidung” (The Block 4 of the reactor in Fukushima. In its halls reigns a unique silence. One feels like inside a cloister. There are many rituals of purification and cleansing. The monks wear cowls, we wear our protection suits).

Linking the image of “Monks” the report continued to describe the Geiger counters as a rosary: “Die Reinigungsprozeduren, dieses Übersteigen von Schwellen, das Ausziehen von Schuhen [...] Statt eines Rosenkranzes händigt man uns Dosimeter aus” (The process of cleaning, climbing over sills and taking off shoes [...] instead of a rosary we are handed dosimeters). By linking the atmosphere in the nuclear plant to familiar images, it does not only make it easier for the reader to understand the experience of the reporter but also conveys the quiet and ritual atmosphere of the nuclear plant.

• Lippenbekenntnis
“Lippenbekenntnis” (lip service) (Jes. 29:13, Mark. 7:6, Mt. 15:7), origins from several sentences in the bible.

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAZ-20130822-1</td>
<td>Lüge,</td>
<td>Hirose ist ein Mann des alten Tepco-Apparats. Wer geglaubt hat, das Unternehmen habe aus der Atomkatastrophe in Fukushima gelernt, der muss sich spätestens in diesen Tagen eingestehen, dass der Wandel, den Hirose versprochen hat, ein reines Lippenbekenntnis des neuen Präsidenten war.</td>
</tr>
</tbody>
</table>

Table 7.11 List of News Articles in Category “Lippenbekenntnis”
The word is defined as “a case only with words without acknowledging internal consent” (Lautenbach 2006:1031). FAZ-20130822-1 titled “Bloß keine Transperenz” (Barley no transparency) is placed in the business section, p.14. The article criticized the new president Naomi Hirose of Tepco, who promised changes to the company (table 7.11). The Christian element shows the critical view against the president of Tepco of the journalist, that his promise to change Tepco was “ein reines Lippenbekenntnis” (a pure lip service). It signifies that the president lied also delivering a negative view to Tepco’s responsibility.

・ Asche
In Christianity, ash is a symbol for “the past and death” (cf. Hartmann 1996), which was used to describe how the fire caused by the tsunami “äscherte das Städtchen Otsuchi ganz ein” (burned down the little city of Otsuchi to ashes) (table 7.12).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAZ-20130822-1</td>
<td>Asche</td>
<td>Die Feuersbrunst, die der Tsunami vor zwei Jahren ausgelöst hatte, äscherte das Städtchen Otsuchi ganz ein, auch den Konganji-Tempel.</td>
</tr>
</tbody>
</table>

Table 7.12 List of News Articles in Category “Asche”

The image of a city burning down into ashes also associates to several verses in the bible, describing death (see Hiob 2:8, 2. Makkabaeer 13:8) and sorrow of the people (see Est 4:3). Therefore, the reader does not only perceive the image of the burning city but also death and the painful emotion of the people.

・ Sintflut
“Sintflut” refers to the biblical deluge myth (see Gen. 7:19-24) and was used as “Sintflut in Fukushima” (Deluge in Fukushima) to describe a heavy rainfall in the cities affected from the tsunami in Fukushima a year after the 3.11 disaster (table 7.13).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
</table>
| AZ-20120505-1| Sintflut | Sintflut in Fukushima
TOKIO Schwere Unwetter mit heftigen Regenfällen haben die Bewohner der japanischen Tsunami-Gebiete rund um Fukushima heimgesucht.|

Table 7.13 List of News Articles in Category “Sintflut”
The “Sintflut” describes the “Schwere Unwetter mit heftigen Regenfällen” (big storm with heavy rainfalls). Here, the Christian element was used to exaggerate the title to catch the reader’s attention. Moreover the readers perceive fear and a prediction to another big disaster at the Fukushima Daiichi nuclear power plant.

* Gebete

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>SZ-2012031011-2</td>
<td>Totenfeier, Tsunami-Opfer, Todesopfern</td>
<td>Totenfeiern für die Tsunami-Opfer wird es in den buddhistischen Tempeln in ganz Japan geben.</td>
</tr>
<tr>
<td>SZ-20120312-1</td>
<td>Todesopfer, Gräbern, Totenkopf</td>
<td>wie Kaiserin Michikito [sic] bei einer Zeremonie in Tokio (unten links) oder wie die Familien der Todesopfer an den Gräbern ihrer Angehörigen (großes Bild).</td>
</tr>
<tr>
<td>FAZ-20130312-1</td>
<td>Gedenkstätte, Opfer, Gedenkzeremonie, Todesopfer</td>
<td>Zwei Jahre danach: Das Kaiserpaar an der Gedenkstätte für die Opfer in Tokio.</td>
</tr>
<tr>
<td>FNP-20120309-1</td>
<td>Gebete, Toten, Vermissten, wiederauferstehen</td>
<td>Mit einer Schweigeminute und Gebeten gedachten die Bewohner des Inselreichs am Sonntag der rund 19 000 Toten und Vermissten der Katastrophe vor einem Jahr.</td>
</tr>
<tr>
<td>BZ-20120312-1</td>
<td>Trauerfeier, gedenkt, wiederauferstehen</td>
<td>Das Land gedenkt in einer bewegenden Trauerfeier der Katastrophe.</td>
</tr>
<tr>
<td>ND-20120312-1</td>
<td>Gebete, Opfer, Gedenkzeremonie</td>
<td>Ein japanisches Ehepaar betet am Strand von Arahama in der Präfektur Miyagi für die Tsunami Opfer.</td>
</tr>
<tr>
<td>BZ-20140312-1</td>
<td>Gebet, Opfer</td>
<td>Gebet für die Opfer</td>
</tr>
<tr>
<td>MZ-20150312-1</td>
<td>Gebete, Opfer, Gedenkfeiern</td>
<td>Gebete in Fukushima</td>
</tr>
</tbody>
</table>

Table 7.14 List of News Articles in Category “Gebete”
The biblical and liturgical element, “Gebete” (prayers) were found, appearing conjointly with a photograph showing Japanese people praying for the victims of the catastrophe.

In the German articles, the memories of the 3.11 catastrophe is provoked, and the narrative tends to lean towards reporting about how anti-nuclear movements occurred in Japan or in Germany, as well as articles related to the political debate of Germany’s energy policy is placed on the same page (table 7.14).

A short article with 93 words appeared in 2012 (FAZ-20120309-1) reporting about the memorial of the victims of the tsunami and earthquake. FAZ-20120309-1 appears on the front page of the newspaper, one year after the catastrophe in 2012 with the title “Gebete für die Opfer” (Prayers for the victims) (see figure 7.5, key elements are highlighted in yellow). A picture with several praying people clad in white and black cloaks was placed on the center of the front page with the caption “Ein knappes Jahr nach der Katastrophe vom 11. März 2011 haben die Gläubigen im japanischen Natori für die Opfer von Erdbeben und Tsunami gebetet” ( Barely one year after the catastrophe from March 11th 2011, believers in the Japanese Natori have prayed for the victims of the earthquake and tsunami) written beneath. The following text focused on the emotions of the residents in Fukushima, that they “fürchten sich weiterhin vor der Strahlung” (are still afraid of the radiation) and “fühlen sich alleingelassen von der Regierung in Tokio” (feel that they are ignored by the government in Tokyo). The word “Gläubige” in the caption refers to “the believers of God” (2.Kor. 6:15), and in this context, “Gebete” relates to the liturgical ritual of “prayers to god” (Ps. 4:4, Mt. 7:11). Praying to the victims of the catastrophe evokes a similar scene to the Christian custom of people “praying and mourning the dead” (Evangelischer Oberkirchenrat 2000:33). The prayer and believers mirror “the important relation between believers, Christ and
Chapter 7 Text Analysis

God” (Ostmeyer 2010:3). This article does not only report an anniversary in Japan but also evokes the sadness and feelings of loss to the German readers, at the same time the text evokes sympathy with the residents in Japan, mourning for the victims.

Furthermore, below the article concentrating on the events in Japan, stands an article reporting about Germany’s energy policy after the nuclear catastrophe in Fukushima (highlighted in blue) with the title: “Arbeiten am Energieplan” (Work on the energy plan) (highlighted in pink). From this layout, the center article about Japan was not only featured to report about the anniversary of the catastrophe, but also to replay the story and the motives of Germany’s political decision for the nuclear phase-out, which makes the reader think about their energy plan in Germany.

<table>
<thead>
<tr>
<th>Article</th>
<th>Key Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image.png" alt="Image" /></td>
<td><img src="image.png" alt="Image" /></td>
</tr>
</tbody>
</table>

The same structure is seen in SZ-20120312-1 with the tile “Vergesst uns nicht” (figure 7.6). The article with 186 words on the right column (highlighted in yellow) and three pictures on the left, was placed on top section of page 6 on March 12, 2012, one year after the catastrophe. The article reports how the anniversary of the catastrophe was carried out with the emperor and empress in the national stadium in Tokyo (the photo placed in bottom left) and how the relatives of the victims mourned in a graveyard in Japan (the big photo on the right). The report leads on to how an anti-nuclear movement was carried out in Germany on the same day:

Auch in anderen Teilen der Welt, etwa bei einer Menschenkette in Brokdorf (oben links) erinnerten Menschen an den GAU vor einem Jahr. (SZ-20120312-1)
The photo on the top left shows a face confronting the facility with a white mask on his or her face, which resembles a skull. The text only mentions that a “Menschenkette” (human chain), which symbolizes a protest or demonstration in Germany, occurred in Brokdorf and doesn’t provide any further information of what “Brokdorf” is or what kind of “Menschenkette” the figure is involved in. However to the German readers, it is apparent that it is an anti-nuclear movement against the nuclear plant in Brokdorf, which associates to the long history of German’s protest over the reactor since 1976 (cf. Glaser 2012). Moreover, according to Hartmann (1996), the image of the skull represents the image of “death”. The sequence of the texts and combination of images in the article show that the layout was intended to provoke the emotion of sadness of loss as well as the attitude of disapproval towards nuclear power in the reader, which also affects how the reader thinks about the German energy policy and nuclear phase-out.

- Exodus
  “Exodus” (2.Mose 12:31-42), which describes a movement of departure, originates from the Old Testament. The expression described the evacuation after the nuclear catastrophe in Fukushima (see table 7.15).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
</table>

Table 7.15 List of News Articles in Category “Exodus” (German Newspapers)

In articles from 2013 (SZ-20130805-1) and 2016 (SZ-20160613-1) the term “Exodus” was used in the form of “Massenexodus” which is a coinage from mass and exodus. SZ-20130805-1 was published on the third page of the SZ titled “Der Letzte seiner Art” (The last of his kind). The article features the life of a resident in the contaminated area of Fukushima in Tomioka, who decided not to leave his home after the nuclear accident. The term was used in the sentence “Nach der Katastrophe im Kernkraftwerk Fukushima Dai-ichi im März 2011 kam es zu einem Massenexodus aus der Region.” (After the catastrophe in the nuclear power plant Fukushima Daiichi in March 2011, a mass exodus occurred from the region). The same viewpoint and description reappears three years later. SZ-20160613-1 was printed in 2016 on the “Panorama” section with the title
“Grüße aus Fukushima” (Greetings from Fukushima) again interviewing Naoto Matsumura. “Massenexodus” appears in the sentence “Nur einer hat sich bockig dem Massenexodus widersetzt, hat den Behörden getrotzt und ist geblieben.” (Only one has stubbornly opposed the mass exodus, had defied the authorities and stayed). The biblical term illustrates the evacuation of the people after the Fukushima catastrophe, as well as the fear of radiation felt by the fleeing residents who were living in the contaminated area of Fukushima. Also, it shapes an image that the exodus was occurred on a grand scale. The readers refers to the story of “Exodus” where 600,000 Israelites, led by Moses, departed from Egypt (see 2.Mose 12:31-42), experiencing emotions such as fear, anxiety and the pain of the evacuation. Considering that the Exodus in the bible is a positive story of people being freed from slavery and bonding together (cf. Meyers 2005), the “Exodus” in the 3.11 disaster related article changes the scene in Japan into a negative context.

7.3 Christian Elements in American Newspapers

To examine the Christian elements in American newspapers, the same steps were taken as for the German news coverage, described in the beginning of section 7.2.

<table>
<thead>
<tr>
<th>National Newspapers</th>
<th>Regional Newspapers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exodus, exodus, prayer ceremonies, exodus, stuck in Limbo, in a legal and emotional limbo, in Limbo, apostates, in limbo, in limbo, in a state of limbo, in limbo, Prayer (Photo), Church’s flock, members of a little church, church’s 150 parishioners, First Baptist Church, service, new chapel, parishioners, ‘God, why’, church’s junior pastor, in prayer, Baptist Church, chapel, journey, members say tested the faith of even the most faithful, American missionaries, church, church, congregation, Christian, congregations, churches, church, Sunday school, church, parish members, baptized, Fukushima church’s first convert, Christians, parishioner, church members, funerals, church, baptized, church member</td>
<td>Prayers, honor the dead, Prayer (Photo), in limbo, in limbo, exodus, resurrecting, prayers, in prayers, Prayer (Photo), stuck in limbo</td>
</tr>
</tbody>
</table>

Table 7.16 Christian Elements in American Newspapers
In this investigation, the English version of the bible and concordance and English symbol dictionaries, as well as theological or liturgical scripts were used as reference. In total, 59 words and phrases were found in the American newspapers (48 expressions in national articles and 11 in regional articles) (see table 7.16).

Appearances of the key elements are shown in table 7.17. As it was seen in the German newspapers, the top three Christian elements, “Limbo”, “Exodus” and “Prayer” were continuously used in the national and regional articles of the American newspapers from 2012 to 2017. This also shows the tendency of the most used Christian elements in the American media, in order to deliver the events in Japan to their readers.

Christian elements, such as “Exodus”, “Prayer”, “God” and “Resurrection” appearing in the American articles were also used in the German articles, which shows the similarity of how Christian elements are used as a part of news language to deliver news to the audience in Germany and America. However, compared to the Christian elements used in the German newspapers, expressions with theological backgrounds are used in the American newspapers, such as “Limbo” and “Apostate”. Although similar expressions are seen between the German and American newspapers, difference is seen in the tendency of the most used Christian elements.

<table>
<thead>
<tr>
<th>Elements</th>
<th>National</th>
<th>Regional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Limbo</td>
<td>✔️</td>
<td>✔️</td>
</tr>
<tr>
<td>Exodus</td>
<td>✔️</td>
<td>✔️</td>
</tr>
<tr>
<td>Prayer</td>
<td>✔️</td>
<td>✔️</td>
</tr>
<tr>
<td>Apostate</td>
<td>✔️</td>
<td>✔️</td>
</tr>
<tr>
<td>God</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resurrection</td>
<td></td>
<td>✔️</td>
</tr>
</tbody>
</table>

Table 7.17 Primary Christian Elements in American Newspapers

- Limbo

The theological word “limbo” was the most used religious term in the American newspapers throughout year 2013 to 2015 (table 7.18). “Limbo” which describes a period of a waiting situation or uncertain condition originates from a “theological term which represents the border between heaven and hell where the souls are deprived of the joy of eternal existence with God in heaven” (Chevalier & Gheerbrant 1996:609), was used when describing about the conditions of the nuclear plant and refugees of the nuclear catastrophe in Japan.
Chapter 7 Text Analysis

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>WP-20130311-1</td>
<td>Limbo</td>
<td>Two reactors in western Japan restarted in July, but others remain in <em>limbo</em>, requiring major reinforcement against earthquakes, tsunamis and other disasters.</td>
</tr>
<tr>
<td>NYT-20130516-1</td>
<td>Limbo</td>
<td>But the authority does not have legal power to order a permanent shutdown, a situation that could leave thereafter in <em>limbo</em>.</td>
</tr>
<tr>
<td>NYT-201310012-1</td>
<td>Limbo</td>
<td>Some have moved on, reluctantly, but tens of thousands remain in a legal and emotional <em>limbo</em> while the government holds out hope that they can one day return.</td>
</tr>
<tr>
<td>LAT-20131020-1</td>
<td>Limbo</td>
<td>The wastewater leakage at Japan’s Fukushima nuclear plant puts their lives back in <em>limbo</em>.</td>
</tr>
<tr>
<td>LAT-20131029-1</td>
<td>Limbo</td>
<td>The wastewater leakage at Japan’s Fukushima nuclear plant puts their lives back in <em>limbo</em>.</td>
</tr>
<tr>
<td>NYT-20140212-1</td>
<td>Limbo, Apostle</td>
<td>Nuclear Issue In <em>Limbo</em> As Indecision Grips Japan</td>
</tr>
<tr>
<td>NYT-20140428-1</td>
<td>Limbo</td>
<td>As a result, many evacuees have been forced to live in a state of <em>limbo</em> since the accident, unable to leave barracks-like temporary housing, or end their dependency on Tepco for monthly stipend to live in apartments outside the village.</td>
</tr>
<tr>
<td>NYT-20150303-1</td>
<td>Limbo</td>
<td>An additional 8.4 gigawatts’ worth of projects, including Mr. Akagi’s on Ukujima, have received government approval but are in <em>limbo</em> after Kyushu Electric’s edict.</td>
</tr>
<tr>
<td>LAT-20150312-1</td>
<td>Limbo</td>
<td>Unlike tsunami victims whose homes were ruined and realized they had to move on, he says, many radiation evacuees are stuck in <em>limbo</em>.</td>
</tr>
</tbody>
</table>

Table 7.18 List of News Articles in Category “Limbo”

“Limbo” was the most used Christian element in the American articles. “Limbo” appeared as a term to describe the situation of the non-working nuclear power reactors in Japan, which expresses the indecision of restarting nuclear power plants in Japan. This can be seen in for example, WP-20130311-1 and NYT-20130516-1.

WP-20130311-1 was posted on the international column, printed on March 11 2013, titled: “Two years after crisis in Japan, a bet on nuclear power” reporting that Japan has decided on a nuclear phase out until 2030, while a new nuclear power plant is planned to be built in Oma. In this article the situation of the nuclear power plant was described as “Two reactors in western Japan restarted in July, but others remain in limbo,
requiring major reinforcement against earthquakes, tsunamis and other disasters”.

“Limbo” which has a connotation of the longing of the soul that awaits the redemption of God was used as a term to describe the contemporary state of the non-active nuclear power plant in Japan, which can not only refer to the image of the reactors but also create an expectation to the possibility of the restart of the power plants.

NYT-20130516-1 appeared on the international column on May 16th 2013. A photograph of the nuclear plant was placed on the top of the article. Titled “Japanese Reactor Is Said to Stand on a Fault Line”, the article describes the situation of the nuclear plant Monju in Tsuruga city, as “But the authority does not have legal power to order a permanent shutdown, a situation that could leave thereafter in limbo”, which refers to the situation of the nuclear plant describing the uncertainty whether it will restart or not.

Also similar to the articles above, NYT-20140212-1, titled with the word “Limbo” in “Nuclear Issue In Limbo As Indecision Grips Japan” describes how the election of the Tokyo’s next governor showed the indecisiveness in Japan on using nuclear energy and that Japan couldn’t reach “a new national consensus” of the handling of nuclear plants in Japan. In the article “Limbo” describes the ambivalent situation also, of whether to restart the nuclear plants or decide to phase-out nuclear power.

In addition, the article focuses on the movement of two ex-premier ministers in Japan, which one of them was the candidate, former Prime Minister Morihiro Hosokawa and his supporter Junichiro Koizumi. The author described them as “the two men, both patrons of the nuclear industry turned apostates by the accident, spoke urgently of the need for Japan to discard nuclear power and become a pioneer in safer, renewable energies”. The image of an apostate, “generally shows a gradual and self-willed movement away from God and they connote to the image of rebellion” (Ryken et al. 1998:173). Here, by using a rather negative expression in the original Christian context, the word expresses a positive rebellious attitude and motivation of the Japanese politicians, trying to make a difference to the future of Japan.

“Limbo” would be also used to describe the situation of the refugees suffering from the aftermath of the Fukushima nuclear disaster. This can be seen in articles NYT-201310012-1 and NYT-20140428-1, which are articles focusing on the victims who were suffering from the after-effects of the nuclear accident in Fukushima. NYT-201310012-1 was located on the front page on October 2nd 2013. The article is titled “Japan’s Nuclear Disaster Refugees, Still Stuck in Limbo”. NYT-20140428-1 reported that the residents are giving up returning to the disaster zone in Fukushima as the government continues its cleanup of the radiation in Namie city (figure 7.7).
“Limbo” (circled in yellow in figure) was used in the title and also in the main text describing the situation of the refugees in Fukushima as “which some have moved on, reluctantly, but tens of thousands remain in a legal and emotional limbo while the government holds out hope, that they can one day return” (NYT-20140428-1).

Here by using the term “limbo”, the connotation of the suffering of the soul expecting the redemption of God interlocks with the text, illustrating the fear and feelings of loss of the refugees, referring also to the question of whether their lives and the city will be able to revive or not.

NYT-20140428-1 appeared on the international column on April 28th 2014. The article NYT-20140428-1 titled “Forced to Flee Radiation, Fearful Japanese Villagers Are Reluctant to Return”, wrote that the refugees in the city Miyakoji near the Fukushima Daiichi nuclear power plant are doubting the government and the media reports of the decontamination being completed. In the article, the situation of the evacuees is described as, “As a result, many evacuees have been forced to live in a state of limbo since the accident, unable to leave barracks-like temporary housing, or end their dependency on Tepco for monthly stipend to live in apartments outside the village”. By using the term “state of limbo”, it does not only illustrate the physical uncontrollable situation of the evacuees, but the expression also describes the hopeless emotions of the people in Japan.

This term also describes the uncertainty of the people working on a renewable energy
project. NYT-20150303-1 was printed on the page 1, business column, on March 4th 2015, titled “Shot-Circuiting a Solar Boom in Japan”. “Limbo” was used by explaining a solar energy project in Kagoshima prefecture as following: “An additional 8.4 gigawatts’ worth of projects, including Mr. Akagi’s on Ukujima, have received government approval but are in limbo after Kyushu Electric’s edict”. The symbol illustrates not only the non-progressing state of the project, but also the difficulties of the actors in the energy project.

・Exodus
The word “exodus”, symbolizing the book of Exodus in the Old Testament which was also seen in the German article, followed as one of the frequently and continuously used religious language in the American articles, as a metaphor of mass movement such as evacuation of the refugees of the nuclear disaster (table 7.19).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>LAT-20140316-1</td>
<td>Exodus</td>
<td>The tsunami led to an <em>exodus</em> of young people, and many residents biggest fear is that the trend will accelerate and send the region into a downward spiral.</td>
</tr>
<tr>
<td>NYT-20150313-1</td>
<td>prayer ceremony, Exodus</td>
<td>Thousands of others have already given up: The town hall estimates that Otsuchi has lost at least a quarter of its population to the disaster and the <em>exodus</em> that followed.</td>
</tr>
<tr>
<td>NYT-20150415-1</td>
<td>Exodus</td>
<td>But the government nonetheless sees a revival of nuclear power as critical to supporting growth and slowing an <em>exodus</em> of Japanese industry to lower-cost countries.</td>
</tr>
<tr>
<td>NYT-20160310-1</td>
<td>Exodus</td>
<td>Prime Minister Shinzo Abe’s government sees a revival of nuclear power as critical to supporting economic growth and slowing an <em>exodus</em> of Japanese manufacturing to lower-cost countries.</td>
</tr>
</tbody>
</table>

Table 7.19 List of News Articles in Category “Exodus” (American Newspapers)

“Exodus” was used in articles signifying the evacuation of the people from their hometown, which also illustrates the emotions of sorrow and fear of the remaining residents throughout the text.

This could be seen in NYT-20150313-1, which appeared on the international column on March 13th 2015. The article’s title reads “A Struggle to Recover as Vast as the Ocean”. It focused on the disaster-affected city of Otsuchi, that does not show any signs
Chapter 7 Text Analysis

of recovery from the damages of the tsunami, some people having decided to move out of the city, although many still remain in makeshift housing. The story describes the decreasing population using the word “exodus” in the sentence (circled in yellow in figure 7.8): “The town hall estimates that Otsuchi has lost at least a quarter of its population to the disaster and the exodus that followed” (figure 7.8).

<table>
<thead>
<tr>
<th>Article</th>
<th>Key Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>[Image of newspaper]</td>
<td>[Image of newspaper]</td>
</tr>
</tbody>
</table>

Figure 7.8 Structure of NYT-20150313-1

The readers could obtain an image referring to the story of Exodus where 600,000 Israelites, led by Moses, departed from Egypt (Ex. 12:31-42), experiencing emotion such as anxiety and suddenness of the evacuation.

“Exodus” was also used in other articles to describe the withdrawal of companies from Japan, in order to leave behind their financial problems, which can also implicate to the readers, that Japan’s economy is also in a hard situation. This can be seen in NYT-20150415-1 and NYT-20160310-1. NYT-20160310-1 appears on the international column on March 10th 2016. Titled “Court Orders One of Japan’s Two Operating Nuclear Plants to Shut Down”, this article reports that a lawsuit has been filed by the Japanese residents near the operating nuclear plant in Takahama. In the article, not only the activities of the Japanese residents, but also the perspective of the Japanese government was described as: “Nuclear power as critical to supporting economic growth and slowing an exodus of Japanese manufacturing to lower-cost countries”. The term “exodus” was used as a metaphor to represent the movement of Japanese companies to other countries.
Chapter 7 Text Analysis

The use of “exodus” refers not only to the movement of the companies but also implicates the economic hardships in Japan. NYT-20150415-1 appeared on the business column on April 14th 2015. Article NYT-20150415-1 is titled “Nuclear Reactors in Japan Remain Closed by Judge’s Order”. The article, relates to NYT-20160310-1, reporting that the local judge has forbidden the restart of the two nuclear power plants in Takahama. The article also reported that “Prime Minister Shinzo Abe’s government sees a revival of nuclear power as critical to supporting economic growth and slowing an exodus of Japanese manufacturing to lower-cost countries”, which invokes the same images as mentioned in NYT-20160310-1 above.

・God
NYT-20130311-1 titled “Uprooted by Tsunami Church’s Flock Regroups” reported the struggling journey of the parishioners of a church near the Fukushima Daiichi nuclear power plant “fleeing from radiation” two years after the catastrophe (table 7.20). NYT-20130311-1 reports how the Japanese Christian evacuees in Fukushima overcame the crisis together after the nuclear disaster, which was seen as a challenge from God. Therefore, the element God represents the news story for this article, as the story associates to the biblical story of God’s “Trial of Faith” (cf. Nave’s Topical Bible 1902ff).

```
<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>NYT-20130311-1</td>
<td>Church, parishioners, God, first service, chapel, pastor, prayer, faith, faithful, congregation, Christian, Sunday School, baptized, Test</td>
<td>“There were times when we felt like we lost everything that we hold dear, and we asked: ‘God why?’” Masashi Sato, the church’s junior pastor, said Sunday as about 50 members bowed their heads in prayer. But the opening of its new chapel this month, at least, ends a two-year journey that members say tested the faith of even the most faithful.</td>
</tr>
</tbody>
</table>
```

Table 7.20 List of News Articles in Category “God”

The term “God” appeared in a quote from a Japanese pastor in the article citing that “There were times when we felt like we lost everything that we hold dear, and we asked: ‘God why?’”. Reporting how the parishioners struggled through the catastrophe,
the article follows “But the opening of its new chapel this month, at least, ends a two-year-journey that members say tested the faith of even the most faithful.” This story is relevant to the story in the bible where god tests the faith of the believers (1.Pet. 1:6-7, Jas. 1:2-4). Featuring the victims of the Christian refugees of the nuclear catastrophe, this article does not only convey the suffering or pain of the victims of the nuclear catastrophe, but moreover, the readers of the New York Times could reciprocate their feelings with the victims of the catastrophe in Japan.

- Prayer
Also as seen in the German newspaper article, the gesture of “prayers” for the victims of the catastrophe was seen in the form of texts and photographs, frequently one year after the catastrophe (table 7.21).

<table>
<thead>
<tr>
<th>News-ID</th>
<th>Elements</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>NYT-20120312-1</td>
<td>prayer</td>
<td>“Prayer” in photograph by Daniel Berehulak/Getty Images</td>
</tr>
<tr>
<td>CT-20120312-1</td>
<td>prayers</td>
<td>With a moment of silence, prayers and anti-nuclear rallies, Japan marked on Sunday one year since an earthquake and tsunami killed thousands and set off a radiation crisis that shattered public trust in atomic power and the nation’s leaders. Photograph by Daniel Berehulak/Getty Photo</td>
</tr>
<tr>
<td>NYT-20130311-1</td>
<td>God, prayer, church, pastor</td>
<td>“There were times when we felt like we lost everything that we hold dear, and we asked: ‘God why?’” Masashi Sato, the church’s junior pastor, said Sunday as about 50 members bowed their heads in prayer.</td>
</tr>
<tr>
<td>LAT-20140316-1</td>
<td>prayers</td>
<td>a family offers prayers in Minamisanriku</td>
</tr>
<tr>
<td>NYT-20150313-1</td>
<td>prayer ceremonies</td>
<td>Similar stories could be heard across Japan’s tsunami-struck northeast as the nation held prayer ceremonies this week to observe the anniversary of the magnitude 9.0 earthquake and resulting tsunami on March 11, 2011, that left 18,490 people dead or missing.</td>
</tr>
<tr>
<td>CT-20160312-1</td>
<td>prayers</td>
<td>Tears, prayers as Japan marks 5th anniversary of tsunami. Photograph by Kimimasa Mayama/EPA</td>
</tr>
</tbody>
</table>

Table 7.21 List of News Articles in Category “Prayers”

For example, this was seen in an article from the New York Times in 2012 (NYT-20120312-1). The article was titled “An Anniversary of ‘Heartbreaking Grief’ in
Japan” and it concentrated on the memorial of the victims of the catastrophe in the city of Namie, reporting about the life of the victims’ families. A photograph of a memorial was placed on top of the article with the following sub-title: “People visited a memorial at an elementary school near Ishinomaki, Japan, where 74 children died in the tsunami that occurred a year ago on Sunday.” The photograph focused on a praying child. Together with the article, the picture also relates to the same custom of the readers, when people pray for and mourn the dead. It does not only illustrate the sorrow of the people in Japan but also affects the feelings of the reader, sharing feelings of sadness and pain.

7.4 Functions of Christian Elements and Comparison

The functions of Christian elements in the German and American newspapers, are summarized in the following points: 1) Illustration: the Christian elements deliver the image and atmosphere of the epical catastrophe and its situation, enabling the readers to associate the situation in Japan with elements from their own cultural context. 2) Emotional Function: the terms are used to convey emotions of the people, such as fear, suffering, anxiety, hope and desperation. 3) Ambivalent Function: the elements convey contrasting situations or feelings of the people or cities in Japan at the same time. They also pose the question whether they could recover. 4) Negative Association: by using Christian elements, events in Japan are presented in a negative light, hinting at the view of the journalist towards the issue in the article. 5) Opinion Delivery: the Christian elements implicitly include critique by the journalist in concern to the Japanese Government’s crisis management. 6) Evoking Function: the Christian elements can evoke feelings in the reader, affecting their attitude or opinion on the natural disaster and nuclear energy.

However, the function of Christian elements differ, depending on the context of the news, which delivers a contrasting image, emotions as well as atmosphere between German and American newspapers. German newspapers tend to describe the natural disaster and the aftermath of the Fukushima nuclear disaster in 2011 as the “end of the world”. Other elements in the German coverage, delivers the suffering experiences of the workers during the Fukushima nuclear disaster, dire problems of the Fukushima Daiichi nuclear power plant as well as criticizing the responsibility of Tepco and the Japanese government. American newspapers tend to use the term “Limbo” in order to describe the indecision of restarting nuclear power plants, involuntary situation of the nuclear and tsunami refugees. A definite difference is seen between the textual structure
Chapter 7 Text Analysis

of how Christian elements are employed. In the German articles, the cohesion of several Christian elements are seen to depict a biblical story or theological scenery, which provides the reader with a detailed image or impression of the Japanese region. In contrast, the American newspapers tend to use Christian elements singularly, to depict a certain situation. Nevertheless, similar expressions are seen in the German and American news language, such as “prayers” (German: “Gebete”), “exodus” and “resurrection” (German: “wiederauferstehen”) were used in both languages, which underlines, that the meaning and context construed by Christian elements are shared among Christian regions. Also, journalists tend to criticize the cleanup plan in Fukushima with Christian elements. The features of the use and functions of Christian elements in German and American newspapers are summarized in table 7.22.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Features of German Newspapers</th>
<th>Features of American Newspapers</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.11 disaster</td>
<td>Deliver negative image and context to the 3.11 disaster (earthquake and tsunami) and aftermath of the Fukushima nuclear disaster</td>
<td>——</td>
</tr>
<tr>
<td>Local people and cities in Japan</td>
<td>Depict the fear against radiation of the residents in Fukushima as well as workers at the Fukushima Daiichi nuclear power plant during and after the 3.11 disaster</td>
<td>Depict involuntary situation of the refugees in Fukushima after the catastrophe</td>
</tr>
<tr>
<td>Convey grief, sadness, suffering and hopelessness of the people in Japan</td>
<td>——</td>
<td></td>
</tr>
<tr>
<td>Fukushima Daiichi nuclear power plant</td>
<td>Illustrate the continuous problems of the Fukushima Daiichi nuclear plant</td>
<td>Illustrate the nuclear situation of restarting nuclear power plants in Japan</td>
</tr>
<tr>
<td>Nuclear power</td>
<td>——</td>
<td>Describe the indecision of the use of nuclear power of the Japanese government and people</td>
</tr>
<tr>
<td>Recovery</td>
<td>Convey the positive and negative context at the same time towards a recovery of the devastated cities.</td>
<td>Convey a positive context of revival after the catastrophe</td>
</tr>
<tr>
<td>Illustrate the mass evacuation of the people after the catastrophe</td>
<td>——</td>
<td></td>
</tr>
<tr>
<td>Critique</td>
<td>Criticize the responsibility of Tepco and energy plan of the Japanese government</td>
<td>——</td>
</tr>
<tr>
<td>Criticize the decontamination and reconstruction plan of the government</td>
<td>——</td>
<td></td>
</tr>
<tr>
<td>Structure</td>
<td>Cohesion of several Christian elements in the German news articles converge to depict a biblical story or theological scenery</td>
<td>The Christian elements are used singularly, to depict a certain situation</td>
</tr>
</tbody>
</table>

Table 7.22 Features of Christian Elements in German and American Newspapers
Chapter 8 Interview Survey

8.1 Overview

The main purpose of the interview survey is to explore the reception of the receivers and senders of the news articles, and their comprehension of Christian elements found in the news discourse of 3.11 related events. This is not only an essential investigation to the news discourse analysis, but also a crucial step to compare the results from the text analysis, with the actual perception of senders and receivers of the news coverage.

Two major investigations were carried out for this study. First, open-ended surveys were conducted with 45 readers (receivers) of the German and American articles, especially focusing on how the participants perceived the Christian elements in the news article’s context related to the events of the 3.11 disaster. Regarding the responses in the survey, in-depth and face-to-face interviews were carried out with the same participants, in order to gain insight to their comprehension of the Christian elements in the article. Second, semi-constructed, in-depth interviews were conducted with journalists working for the respective news media institutions to investigate the purpose and underlying meaning in the use of such elements in the news articles.

The results of these two investigations were transcribed and coded from an inductive analysis approach to summarize the answers into themes and categories. The grounded-theory method was also employed, to verify the phenomenon derived from the inductive data. A qualitative data analysis program MAXQDA was utilized to organize, code, categorize and compare the transcribed text data. The results of the perceptions are compared at the end, in order to see the similarities and differences between the journalistic perspectives and perceptions of the readers of the Christian elements.

8.2 Readers (Receivers of News)

This reception study was carried out in major two steps, with 20 participants in Germany and 25 participants in America. In order to collect data on the basis of the same denominator, students studying at German and American universities were asked to participate in this study.5

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5 See Appx. 2 for “Interview Survey Explanation Form”.

8.2.1 Process and Method

The participants were recruited through a snowball method, using the network between researcher and participants, especially asking students who have interest in Japan. This recruiting style was taken, to easily communicate with the participants, and in order to obtain detailed answers through the interview survey as well as considering the sensitive issues of knowledge, religion and belief. In Germany, the participants are affiliated to Martin-Luther University of Halle-Wittenberg, RWTH (Rheinisch-Westfaelische Technische Hochschule) Aachen, University of Heidelberg and University of Magdeburg. Especially in Germany, regarding the different historical background of religion between former West and former East Germany, the participants were chosen regarding their birthplace, in order to equally represent the regional differences (see table 8.1). In America, the participants are affiliated to UCSB (University of California Santa Barbara) and California State Universities (in Dominguez Hills, Long Beach, Stanislaus). No special consideration to the selection was given to the participants in America, whereby most were from California (90%). The average age of the participants were 22 years old in America (22.2) and 25 in Germany (25.3).

<table>
<thead>
<tr>
<th>Country</th>
<th>State</th>
<th>No. of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>Former East</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Brandenburg</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Mecklenburg-Vorpommern</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Sachsen</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Sachsen-Anhalt</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Hamburg</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Nieder-Sachsen</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Rheinland-Pfalz</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Nordrein-Westfalen</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Bremen</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Bayern</td>
<td>1</td>
</tr>
<tr>
<td>Germany</td>
<td>Former West</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>America</td>
<td>California</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>Iowa</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Texas</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>n=45</td>
</tr>
</tbody>
</table>

Table 8.1 Birthplace of Participants

All data for the analysis were retrieved and analyzed under the participants’ acknowledgement to the purpose of this study and permission for using their data, by
signing an acceptance form or agreeing to proceed the survey. The process of the investigation with the recipients is shown in figure 8.1. In the first step, the recipients were asked to read news articles in print and complete an open-ended survey asking their impression as well as how they perceived specific expressions in the article. The answers were collected by using word documents in the beginning and Google Forms in the latter part of the study, in order to simplify the distribution process of the survey.

In the second step, in-depth interviews were carried out with available participants, focusing on their comprehension and awareness to the Christian elements in the article. Interviews were conducted face-to-face. Each interview lasted around 30 minutes and it was audio recorded. Depending on the participant’s schedule, some answers were collected in a written form. Preliminary interview surveys were conducted from 2014 to 2016 (cf. Sato 2016). It is important to note, that this investigation was not oriented to research the reading process, nor how the difference between individual backgrounds and religious affiliation or activities influence the reader’s cognition to the Christian elements. In total, 3 survey activities and 2 interview activities were conducted through year 2016 to 2018. The activities, time, place and participants are shown in table 8.2.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Time</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Survey Collection</td>
<td>Aug. - Sep. 2016</td>
<td>Students in Germany</td>
</tr>
<tr>
<td>Interview</td>
<td>Sep.- Oct. 2016</td>
<td>Students in Germany - (Halle)</td>
</tr>
<tr>
<td>Survey Collection</td>
<td>Apr.- May 2017</td>
<td>Students in America</td>
</tr>
<tr>
<td>Interview</td>
<td>Sep. 2017</td>
<td>Students in America - (San Diego)</td>
</tr>
<tr>
<td>Survey Collection</td>
<td>Feb. and July 2018</td>
<td>Students in Germany, Students in America</td>
</tr>
<tr>
<td>Interview</td>
<td>July 2018</td>
<td></td>
</tr>
</tbody>
</table>

Table 8.2 Fieldwork Schedule of Interview Survey with Readers

6 See Appx. 3 for the “Use of Data Acceptance Form”.
7 See Appx. 4 for interview survey forms and questions.
The selected articles are shown in table 8.3. Eight German national and regional articles were selected for the interview survey with students in Germany, considering the different functions and most used terms in the national and regional articles. The articles include the Christian elements of “Apokalypse”, “Endzeit”, “Menetekel”, “Wiedergeburt”, “wiederauferstehen”, “Gebete”. Five American national and regional articles were chosen for the study with students in America, including the terms “Limbo”, “Exodus”, “Prayer” and “Resurrection”.

<table>
<thead>
<tr>
<th>Language</th>
<th>Source</th>
<th>Title</th>
<th>Author</th>
<th>Code</th>
<th>Element</th>
</tr>
</thead>
<tbody>
<tr>
<td>German</td>
<td>FAZ</td>
<td>Gebete für die Opfer</td>
<td>FAZ</td>
<td>FAZ-20120309-1</td>
<td>Gebete, Gläubige</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Neuanfang mit Hindernissen</td>
<td>Carsten Germis</td>
<td>FAZ-20130309-1</td>
<td>Apokalypse, Wiederauferstehen</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mit Kernkraft und Kohle</td>
<td>Patrik Welter</td>
<td>FAZ-20150520-1</td>
<td>Menetekel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Japans Lehren nach dem Tsunami</td>
<td></td>
<td>FAZ-20150520-1</td>
<td>Menetekel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Schwierige Wiedergeburt nach dem Tsunami</td>
<td></td>
<td>FAZ-20150520-1</td>
<td>Wiedergeburt</td>
</tr>
<tr>
<td></td>
<td>SZ</td>
<td>Stunde eins</td>
<td>Stefan Klein</td>
<td>SZ-20160520-1</td>
<td>Apokalypse</td>
</tr>
<tr>
<td></td>
<td>nd</td>
<td>Fukushima ist überall</td>
<td>Grit Gernhardt</td>
<td>ND-20120312-1</td>
<td>Gebete</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Erschütterten Gewissheiten</td>
<td>Daniel Kestenholz</td>
<td>ND-20120310-1</td>
<td>Endzeit</td>
</tr>
<tr>
<td>American</td>
<td>NYT</td>
<td>Japan’s Nuclear Refugees, Still Stuck in Limbo</td>
<td>Martin Fackler</td>
<td>NYT-201310012-1</td>
<td>Limbo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nuclear Issue in Limbo as Indecision Grips Japan</td>
<td>Martin Fackler</td>
<td>NYT-20140212-1</td>
<td>Limbo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A Struggle to Recover as Vast as the Ocean</td>
<td>Martin Fackler</td>
<td>NYT-20150313-1</td>
<td>Exodus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nuclear Reactors Remain Closed by Judges Order</td>
<td>Jonathan Soble</td>
<td>NYT-20160310-1</td>
<td>Exodus</td>
</tr>
<tr>
<td></td>
<td></td>
<td>An Anniversary of ‘Heartbreaking Grief’ in Japan</td>
<td>Hiroko Tabuchi</td>
<td>NYT-20120312-1</td>
<td>Prayers</td>
</tr>
<tr>
<td></td>
<td>LAT</td>
<td>Soy Sauce Makes Comeback</td>
<td>Yuri Kageyama</td>
<td>LAT-20150315-1</td>
<td>Resurrection</td>
</tr>
</tbody>
</table>

Table 8.3 Selected Articles for Interview Survey

After the research introduction, web-links to the newspaper article data were given in the survey. The link lead to the digital version of the news article or a PDF data of the printed version to the German and American articles, uploaded in the researcher’s
online file storage. The participants were asked to answer the main three questions to the respective articles:

(1) What was your impression of this article and why?

(2) How did you perceive the expression (“Christian element”) used in the article?

(3) How did you perceive the picture chosen for this article?

This thesis concentrates on analyzing the results obtained from question (2) and (3). Question (1) was asked through the survey, and the following questions (2) and (3) were asked through the interview with participants working on the word document form, in order to avoid the process of only reading the key sentence or looking at the picture.

Also, constraints were given to the answering procedure for questions (1) to (3) in the Google Forms version, to avoid skipping questions. In the interview, participants were asked to explain the details to their responses and the following question was asked in addition:

(4) Was the participant aware of the religious connotation of the Christian element?

It is important to note, that this study is not quantitatively representative for the readers in Germany and America. Also, there were limitations to the procedure. For the interview survey, all students in Germany were able to participate, and five students took part in America.

The number of participants responding to participate in the interview in America presumably attributes to the relationship between the interviewer and interviewees, which is one of the limitations of this snowball method.

All answers were coded from an inductive approach with the support from the MAXQDA program. The multiple codes generated from the data are categorized into sub and parent categories, to see the several functions of the Christian elements. In addition, the grounded theory approach is taken into account, in order to explain the functions of Christian elements from the participants’ perspective. The following section shows the results of the interview survey analysis. Quotes in this dissertation from the participants are presented as “participant no.” when referring to their answers.
Chapter 8 Interview Survey

8.2.2 Results

As mentioned in Chapter 4, the responses from the survey and interview were analyzed through an inductive coding analysis, in which the data was summarized from open and vivo coding. This study also applies the grounded theory approach, whereby the codes are sorted into sub-codes and parent codes, generating categories and abstracting the phenomenon at the end.

![Figure 8.2 Code System of Interview Analysis with Readers](image)

The result of the analysis is shown in figure 8.2. Seven categories were developed from the descriptions of the functions of the Christian elements from the participants in Germany and America. However, although the Christian elements are included in a same function category, the construed images or emotion differs depending on the context and meaning of the Christian elements in the German and American newspaper articles. Category “The 3.11 Disaster” is only seen in the participants in Germany, and category “Uncertainty” was only seen from participants in America. The categories are explained below with actual quotes from the participants.

* The 3.11 Disaster
The Christian elements describe the scenario of the destruction and chaos caused by the tsunami, also conveying the image of “alles kaputt” (everything broken) (participant no.1) or “den Eindruck einer untergegangenen Welt” (the impression of the end of the world) (participant no.2).

The participants mentioned the impression of an uninhabitable situation as, “wenig Leben, wenige Menschen leben da einfach so wirklich unbewohnt oder mehr nicht” (few life, few people live there, simply truly uninhabited or no more) (participant no.15).
Especially, when Christian elements are used to explain the situation of areas near the Fukushima Daiichi nuclear plant, it construes the image of “death”, as participant no.9 mentioned: “Fukushima sieht so aus, wie man sich das Ende des Lebens auf der Erde vorstellt” (Fukushima looks like as someone is explaining the end of life on earth) or the continuation of the disaster) and participant no.19 also mentioned that, “die Zerstörung langsam ausbereitet und nicht besonders stark bemerkt eher unsichtbar.” (the disaster gradually spreads and not explicitly but rather invisibly).

The expression also conveys the image of “die Gefährlichkeit vor Strahlung” (the danger of radiation) (participant no.2). These perceptions were only seen in the German newspaper, from the elements of “Apokalypse” and “Endzeit”. Some participants mentioned that the element described a “punishment from God” to the use of nuclear energy:

_Apokalypse erinnert mich an eine Art [...] göttliche Strafe._ (Apocalypse remembers me of a kind of [...] Gods punishment.)

(Participant no.20)

**Victims of the Disaster** (Situation of Refugees and Cities)

The situation of the refugees and the cities affected from the 3.11 catastrophe is understood through the Christian elements. The German and American participants shared an image of an “involuntary situation”.

The participants in America described that the cities and refugees were “helpless”, “had no control” and the situation was “not able to change” after the disaster:

_to describe to unchanging situation of the disaster. It is not being advanced, so it is stuck in this continual loop._

(Participant no.43)

_a little on the sad unfortunate side that it had to happen to “innocent” people and that it was out of their control_

(Participant no.30)

Also, the participants described that the element gave an image of a “declining”, “fading”, as well as “forgotten” refugees and “unchanging” situation of the city. In the German article, in addition to the helpless image, the element gave an image of “destruction”, “no life” and “despair”:
Chapter 8 Interview Survey

Apokalypse klingt so chaotisch... sehr stark... sehr auch nach Verzweiflung vielleicht... man kann nichts dagegen machen und dann man wartet nur das es kommt und vorbei ist (Apocalypse sounds so chaotic... very strong... also despair... no one can’t do anything against it and one can only wait as it comes and goes by)

(Participant no.4)

it’s just generally creating this picture of this completely destroyed world, hopeless and resigned [sic]

(Participant no.7)

kein Leben ist mehr möglich, Hoffnungslosigkeit (no life is possible anymore, hopeless)

(Participant no.18)

This creates a different image of the existence of the city and the people compared to the images driven from the American articles. The elements referred to this category are: Limbo, Exodus, Apokalypse, Endzeit.

· Emotion (Refugees)
The Christian element conveys the feelings, emotions and power of the Japanese people reported in the article. Mutual emotions construed from the German and American articles were “grief”, “depressed”, “suffering” and “rage” of the victims in Japan, which was linked to the element of “prayers” in both languages:

I think that the pictures are great it shows the desperation and sadness these people are going through the loss of people they love.

(Participant no.22)

They feel sad and angry for the catastrophe that has happened.

(Participant no.36)

vermittelt Trauer und Wut (conveys grief and rage)

(Participant no.9)

The elements also construed “shocking” feeling of the refugees affected from the disaster. Other emotions of the Japanese refugees, such as “stuck” were mentioned,
which also links to the function of describing the situation of the refugees and cities mentioned in the first category.

*It was used accurately to convey how the victims feel. They are helpless and stuck in a life of wander and confusion.*

(Participant no.23)

On the other hand, the “chaotic” feeling and feelings to the “end of the world” of the people affected from the disaster were conveyed to the participants in Germany, which depicts a different emotion compared to the emotions driving from the participants in America:

*Es beschreibt ein Gefühl von Endzeit, Chaos* (It illustrates the feeling of the end times, chaos)

(Participant no.4)

*wenn ich das lese das ist schon für mich eher nur halt Apokalypse-Beschreibung für mich eine Endzeit-Stimmung* (when I read it, it is for me only an apocalyptic description, an end time-atmosphere)

(Participant no.1)

A German participant described that a photo, in which the “Gläubige” (believers) were praying for the victims of the catastrophe, were wearing protection suits, and the refugees as well as the Japanese people are “afraid of radiation”:

*Die Schutzanzüge stehen ja dafür, dass sie fürchten vor der Strahlung und ja das passt ganz gut mit dem Foto zusammen [...] es zeigt halt die Situation, die sich nicht nur diese Leute nicht nur auf dem Foto zu sehen sind aufgesetzt sondern viele andere hundert tausend Japaner, also wenn man eigentlich fast ganzen Japaner Lebensmittel mit Unsicherheit einbezieht.* (The protection suits stands there for, that they are afraid of the radiation and that suits with the photo together [...] it shows the situation, that not only these people in the photo but also the other hundred thousand Japanese people, or almost involving all the Japanese people, are uncertain with food.)

(Participant no.2)

This shows one of the viewpoints of the German media, focusing on the fearful after-effects of the nuclear catastrophe in Fukushima.
Chapter 8 Interview Survey

· Inner-Power
The invisible human power or inner strength is described by using Christian elements. The “solidarity” among the Japanese people, the “power to recovery” as well as the “endurance” of the refugees affected from the devastating tsunami are conveyed both from the German and American articles:

So like I feel like by bringing people together, even if things don’t work out for what you’re praying for. You’re still at least getting comfort by all those around you praying for the same thing.

( Participant no.24)

da Wille auf die Menschen, und die Motivation auf überhaupt wieder neu anzufangen (the will of the people, and the motivation to a new start again)

( Participant no.10)

· Drama
Christian elements dramatize an event or scenery, by expressing images, atmosphere and movement. The participants in Germany noted critically that the depiction of the natural and nuclear disaster was used to create drama:

kann ich nicht leugnen, dass auf mich der Eindruck entsteht, dass das Wort Apokalypse hier lediglich als Begriff zur Dramatisierung des Artikels verwendet wurde (I can’t lie, that to me the impression arose, that the word apocalypse here was simply used as a term to dramatize the article)

( Participant no.6)

vielleicht ein bisschen Drama in diesem Artikel rein zu bringen wo es nicht nötig ist, wo es mir nicht gut gefällt. Das fand ich nicht so gut. Ich möchte so was von so was getrennt werden.

( Maybe to bring a little drama in this article, where it is unnecessary, which I didn’t like. I found that not so good. I want to be separated from such things.)

( Participant no.5)

They also convey the atmosphere of “silence” and “seriousness” of the people attending the anniversary of the 3.11 catastrophe.

The dramatic scenery is also applied to the refugees evacuating from the disaster in
the American article. In the same illustration of movement, the Christian elements describe the movement of companies as personifications, conveying the image of “relocation” by using the element “Exodus”.

• Intensity
The great size, scale, quantity, sum is conveyed through the elements. The level of the catastrophe, the mass population of the evacuating refugees or the extreme difficulties of the people connotes from the use of Christian elements. For example, elements describe the “complete destruction” from the catastrophe by using the term “Apokalypse” which was seen in the German newspaper:

Apokalypse geht es um eigentlich die totale Zerstörung (Apocalypse is about actually the complete destruction)
(Participant no.8)

Der Anfang konnte mit einem detaillierten Beispiel der Zerstörungskraft des Tsunamis überzeugen (The beginning was able to convince the disastrous power of the tsunami with a detailed example)
(Participant no.12)

The intensity of the “mass evacuation” of the refugees from Fukushima is conveyed by the word “Exodus”:

I perceived it to mean a mass migration
(Participant no.32)

I perceived the use of Exodus as the mass immigration away from the natural disaster site.
(Participant no.40)

• Ambivalence
Two opposite situations, concepts, choices, feelings are described by applying the Christian element in the text. The feelings or hope towards a new beginning, but facing the difficulty for the new restart in the reality, are conveyed by “Wiedergeburt” or “wiederauferstehen”.

The dilemma of the refugees of “wanting to move on to a new environment” but “have nowhere to go” and therefore not being able to move on, or the teetering decision
against the use of nuclear plant of “restarting” or “not restarting” is described through the use of “Limbo”:

\[\text{positiv aber halt auch dieses bisschen Angstgefühl. Auswirkung auch dabei wenn es mehr schlecht geht und auch irgendwie schlecht und aber es hat trotzdem bisschen Hoffnung} \]

(positive but a little feeling of worry. Also this effect is also together, that it gets worse but also there is nevertheless a bit of hope)

(Participant no.13)

\[\text{Limbo in this article felt like being stuck between going to old ways for energy such as nuclear plants or continuing the way they were getting energy from outside resources.} \]

(Participant no.27)

- **Uncertainty**

The unclear situation, uncertainty and indecision of the society are described by using the Christian element. This was only seen by the use of “Limbo” in the American newspaper:

\[\text{Like between not going like a state of uncertainty, so that’s kinda place no one knows exactly what you want to do, cause no definitive course of action could be taken.} \]

(Participant no.24)

- **Opinion**

Opinions from the journalists are conveyed, by using Christian elements in the news. Criticism to the Japanese government was conveyed through the elements in the American newspaper as:

\[\text{Limbo here is used in a negative way, not knowing but also the government is not offering residents full compensation to buy new homes elsewhere. Again, a critique of governmental practices.} \]

(Participant no.45)

In the German newspaper, by using the expression “Menetekel”, the readers received not only an image of another disaster but also the journalist’s criticism against the Japanese politics:
Chapter 8 Interview Survey

*eine ja schwierige Situation oder ein Problem gibt es aber so unlösbar scheint. Die Probleme die noch zukommen sollen. (it is a difficult situation or there’s a problem but it appears unsolvable. More problems shall come up)*

(Participant no.15)

*Kritik des Autors gegenüber der Wiederaufbaupolitik, die zum Scheitern verurteilt ist. (The critic of the author against the reconstruction policy, which is judged as failure)*

(Participant no.2)

- **Reader Affection**

The Christian elements are one of the items in the news article, by which affects the readers cognition, emotion, thoughts, values and attitudes against an event. Emotions of the readers are drawn by the element, such as “sadness” or “sympathy” with the refugees by using symbols of “prayers” in the news structure.

They also construe “fear” against nuclear power, which was seen in the German article. Negative or positive contexts are delivered by the elements, which affects the readers’ attitudes against the event. Especially in Germany, by using the Christian elements such as the “prayer “or “Teufel” (Devil), the participants received the image that the disaster in “Fukushima was bad” or “radiation is evil”:

*Na ja, halt mir den gebetenen Leuten und dem größten “Opfer” im Titel, und dann noch Fukushima dazu [...] dann alle Leute werden denken, so ach da böse Fukushima, was ist denn jetzt schon dem wieder passiert (well, to me the praying people and with the great “Opfer” in the title and then moreover Fukushima to it [...] then all people will think, ach that evil Fukushima, what happened again)*

(Participant no.14)

*Aber ich glaube das ist deutschen Sinn, Begriff einfach so als Teufelszeug, irgendwas ganz böse ist. (I think it is a German sense, the term the devilish thing, means something really evil)*

(Participant no.11)

Christian elements have effective functions such as “impact” and “surprise”, drawing the readers attention to the text. It could be considered that Christian elements are one of the journalistic devices, to affect the reader’s cognition and attitude.
Secular Language and Other Associations

Receiving the Christian elements in the news, does not mean that the readers link their perceptions to biblical imagery or meanings from the story in the bible directly. It has been made clear through the interview survey, that many participants view the elements as a secular, colloquial language, albeit acknowledging the Christian background of the word as connotations. Moreover, the Christian elements associate to other images and meanings provided from other media, such as movies, dramas or video games. This was mostly mentioned by the term “Apokalypse” or “Endzeit” in the German newspaper.

In addition, this research found out that not all Christian elements used in the coverage are acknowledged to the readers. For instance, the element “Menetekel”, which is noted as “gehoben” (elevated language) in the German dictionary of DUDEN, was unknown among many participants in Germany. Various reasons could be considered for this result, that 1) difference of readership and code used between journalists and readers (e.g. the FAZ is directed mostly to readers between the age of 40 and above, who have influence in politics and economy), 2) difference of social background (e.g. society, economy, education) of the readers, 3) difference of regional/cultural background (e.g. religion, values, tradition) and 4) personal experience. This shows that further quantitative reception studies must be applied in order to determine how the cognitive understanding of the language differs among different generations as well as social and cultural background of reader groups, and further discourse analysis or media representation studies are required to clarify the meaning of Christian elements.

Furthermore, the category of “reader’s criticism” to the use of Christian elements in the 3.11 news was derived from the participants in Germany. Several participants mentioned that the use of the elements were “exaggerated” or “goofy” and “vulgar” describing the situation in Japan. This attributes to their experience visiting Japan or prior knowledge to the Japanese culture of the participants, while Japanologie (Japanese studies) was included in their major/minor study. Although such bias was able to differentiate through the in-depth interview, it is important to note that the knowledge about the news topic of the readers must be considered, when conducting a reception study.

8.3 Journalists (Senders of News)

In-depth interviews were carried out with journalists in Germany, Japan and America. The purpose of this interview was to investigate their perception to the Christian elements found through the text analysis and their thoughts and attitudes toward the use
Chapter 8 Interview Survey

of such specific language for transmitting news to the public. Nine interviews were conducted with seven journalists. The participants are reporters and editors working at the news institutes of the selected sources for the text analysis (two interviews were carried out with same the journalist twice in addition) during the research period.

<table>
<thead>
<tr>
<th>Country</th>
<th>Institution</th>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>Frankfurter Allgemeine Zeitung</td>
<td>Peter Sturm</td>
<td>Politics Desk (Asian affairs) / Desk Editor</td>
</tr>
<tr>
<td></td>
<td>neues deutschland</td>
<td>Uwe Kalbe</td>
<td>Domestic Desk / Section Chief</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kurt Stenger</td>
<td>Business Desk / Section Chief</td>
</tr>
<tr>
<td></td>
<td>Mitteldeutsche Zeitung</td>
<td>Rainer Wozny</td>
<td>Chief of Print Service / Chief Editorial Member</td>
</tr>
<tr>
<td></td>
<td>Associated Press</td>
<td>Yuri Kageyama</td>
<td>Business / Correspondent</td>
</tr>
</tbody>
</table>

Table 8.4 Interviewed Journalists

The researcher contacted the journalist or institution personally. In the interview request, the purpose of the research and aims of the interview were explained. The researcher requested an interview to four newspaper institutions in Germany and five in America. In total, four journalists from three media institutions accepted to participate in the interview in Germany, and three journalists from two American institutions accepted the interview survey. The journalists’ name, position, institution are shown in table 8.4.

8.3.1 Process and Method

<table>
<thead>
<tr>
<th>Name of Journalist</th>
<th>Institution</th>
<th>Interview Date</th>
<th>Method and Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peter Sturm</td>
<td>Frankfurter Allgemeine Zeitung</td>
<td>May 4. 2015</td>
<td>Telephone</td>
</tr>
<tr>
<td>Uwe Kalbe</td>
<td>neues deutschland</td>
<td>May 6. 2015</td>
<td>Face-to-face</td>
</tr>
<tr>
<td>Kurt Stenger</td>
<td></td>
<td>Oct. 5. 2016</td>
<td>Face-to-face</td>
</tr>
<tr>
<td>Rainer Wozny</td>
<td>Mitteldeutsche Zeitung</td>
<td>Apr. 24. 2015 / Sep. 5. 2016</td>
<td>Face-to-face</td>
</tr>
<tr>
<td>Jonathan Soble</td>
<td></td>
<td>June 30. 2017</td>
<td>Telephone</td>
</tr>
<tr>
<td>Yuri Kageyama</td>
<td>Associated Press</td>
<td>Apr. 4. 2018</td>
<td>Face-to-face</td>
</tr>
</tbody>
</table>

Table 8.5 Schedule of Interviews with Journalists

8 All journalists participating in the interview allowed quoting their name in this study. See Appx.5 for their acceptance.
Interview requests were sent to news organizations and journalists personally. Two (one German and one American) institutions denied the request and others did not reply back. In order to carry out the interview, research fieldworks were carried out in Germany and Japan, while the foreign correspondents working for American media institutes were based in Tokyo. The time, place or methods of the interviews are shown in table 8.5.

In the interview, journalists were questioned about their perception to the Christian elements in the news article published from their institution. The reporters were presented with their own article also, in order to ask the purpose and meaning of using the Christian element. Each interview lasted 30 to 60 minutes, recorded by an audio recorder and research notes.

The interviews were conducted face-to-face in their editorial office, cafes and through telephone. After the interview, the journalists were asked if they could allow quoting their answers in this dissertation via mail or in the interview. Through the interview, journalists were asked the following questions:\(^9\):

1. Their experience and style of 3.11 news reporting.
2. The aim and perspectives when reporting news about Japan.
3. The purpose of using Christian elements in the 3.11 news article.
4. The functions of the Christian elements in the news.

The answers were transcribed, coded and categorized by using the MAXQDA program. Notes were created by summarizing the answers for Q (1) and (2). For analyzing the answers for Q (3) and (4), codes and categories generated from the interview survey with the readers of the article were taken into account, in order to compare the answers between the readers and journalists. New codes were generalized if necessary.

In addition, information on websites or other literature were referred to for answer Q (1) and (2).

\(^9\) See Appx. 6 for details of interview questions in German and English.
8.3.2 Results

The following section will show the results from the analysis of interviews with seven journalists working in German and American news institutes.

- **Experience and aim of reporting 3.11 disaster related news**

<table>
<thead>
<tr>
<th>Journalist (Institute)</th>
<th>Answers to Q (1)</th>
<th>Answers to Q (2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peter Sturm (FAZ)</td>
<td>das war 1986 in dem Soviet Union Chernobyl und da gab es schon große Aufregung hier Deutschland… so der nächste große Unfall war dann Japan 2011 […] es gab sowieso eine gut eingeführte kritische Diskussion und dieser Unfall war nun deutlich größer als Chernobyl […] er lief sozusagen vor unserem Augen ab denn eh… in Japan wurde es nicht verheimlicht. (That was 1986 in the Soviet Union Chernobyl and there was already a great uproar here in Germany. So the next big accident was in Japan 2011 […] there was nevertheless a good established critical discussion and this accident was right now clearly bigger than Chernobyl […] it delivered in front of our eyes because in Japan it wasn’t concealed.)</td>
<td>eine handelt von den Ereignissen und Reaktion und Folgen in Japan selbst. Und der andere, der bezieht sich auch eher dann auf unsere deutschen, unsere innenpolitischen deutschen Sinne. Da hat es schon diesen gewaltigen politischen Druck gegeben. (one [of the news topics] handles the events and reaction and consequences in Japan. And the other, which also rather refers to our German domestic political German meaning, gave this violent political pressure.)</td>
</tr>
<tr>
<td>Uwe Kalbe (nd)</td>
<td>Wir haben damals alle Medien zunächst zu allem Sachverhalt informiert […] und alle Welt war überrascht über eine solche Katastrophe… aber Spezial in Deutschland, welche Schlussfolgerung, der hat in Japan gezogen aus dieser Katastrophe für den Atomausstieg war, für uns auch ein Thema. (We have informed at that time all media at first, to all facts […] and the whole world was surprised about such catastrophe… but specially in Germany, which the consequence in Japan derived from this catastrophe was for the nuclear phase-out, that was for us a theme.)</td>
<td>Unser erstes Interesse galt der Politik in Deutschland, weil wir als linke Zeitung, uns auf der Seite der Atomkraftgegner positionieren und deshalb haben wir Fachleute zu Wort kommen lassen, die Möglichkeit diskutieren in der Zeitung über den Atomausstieg, Energiewende, Klimaschutz und so weiter. Wir sind schon vor 2011 immer voll Plattform gewesen für die politischen Kräfte, die für einen Atomausstieg stehen. (Our first interest went to the politics in Germany, because we, as the left newspaper, positioned ourselves on the side of the anti-nuclear and that is why we had let the experts come to talk, to discuss the possibility of nuclear phase-out in the newspaper, energy transition, climate protection and so on. We became even before 2011, a full platform for the political power, who stood for nuclear phase-out.)</td>
</tr>
</tbody>
</table>
### Kurt Stenger (nd)

> es kam diese zur Meldung über den dpa, über den Nachrichtenagenturen, wo wir jetzt nicht so genau wussten was da eigentlich los, und gibt’s schon die ersten Fernsehbildern der Explosionen da in Fukushima. Das hat natürlich alle ziemlich erschreckt. Man weiß ja nicht was für eine Katastrophe tatsächlich dann passiert ist. (this report came through dpa, through the news agencies, where we didn’t really know what actually happened, and there was already the first television footage of the explosion in Fukushima. That shocked everyone, of course. No one didn’t know what kind of catastrophe really happened.)

### Rainer Wozny (MZ)

> hat die Dinge schnell entwickelt weil Deutschland hat schon mit Chernobyl schon große Angst vor Atomunglücken. (the happening had quickly developed, because Germany had already with Chernobyl a great fear against nuclear accidents.)

### Martin Fackler (NYT)

> I immediately reported the headquarters about the earthquake from Tokyo. The first few hours, I’ve tried to gather information relying on my connection, however NHK was the only source. After seeing the large tsunami on the TV screen, I’ve decided to head to the scene with my team. After reporting from Ibaragi, we’ve headed to Sendai. We’ve decided to avoid Fukushima because no one knew how safe and dangerous the nuclear plants were<sup>10</sup>. I like to do is to talk to people on the ground, in the place of Fukushima for example. They were being ignored by the local media. It tends to be people who don’t get a lot of report on the local media like, more recently around the Fukushima plant, it’s more about if you have a social value of what you do, and um.. and so if you find, you know if you find cases that you’re doing something good.

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Chapter 8 Interview Survey

| Jonathan Soble  | I was in Tokyo, listening to governmental press conferences, Tepco’s official press conferences, following the nuclear disaster mainly. And then when the crisis, I followed the nuclear side of it mainly throughout the aftermath. And when the crisis fades a bit and was finished to, I was writing trendily the regular articles about what was happening with the cleanup, about what was happening with nuclear policy, about that sort of thing. | other than keeping readers up to date on what’s happening and um, exploring questions that might be gonna broadly unthinkable and so, you know, Japan stays in a [indiscernible] dilemma, there’s no perfect answer to what Japan should do. In terms of you know, nuclear issue policies, so I try to you know, illustrate those dilemmas of you know, to let readers make up their minds. |
| Yuri Kageyama  | A tiny room packed with reporters was my home, the makeshift “media center” at Tokyo Electric Power Co.. Announcements were sporadic, piecemeal and often erroneous. It was clear to me that no one really knew what was happening 11. | I write for the international audiences. I think about how I can get their attention and how I can make a topic that is easy to understand for them 12. |

Table 8.6 Experience and Aim of Reporting the 3.11 Disaster Related News

The answers to Q (1) and Q (2) are summarized in table 8.6. Analyzing the experience of the 3.11 disaster event of journalists, similar experiences are seen in German and American news media, despite the different positions of journalists: 1) Information related to the effects of the nuclear disaster in Fukushima was prioritized rather than the consequences of the natural catastrophe, 2) Information and explanation about the nuclear catastrophe in Japan was unclear, 3) The reporters in Germany as well as foreign correspondents based in Japan, didn’t know what was actually happening in Fukushima.

That confusion caused uncertainty in the German media, until they have confirmed the disaster in Fukushima from photographs and television footage. Acknowledging the massiveness of the event, and in the background of the social fear and skeptical attitude towards nuclear plants strongly affected from the nuclear disaster in Chernobyl, the German media sought their position towards their own political consequences in Germany, which gave “pressure to the government” on energy policy:

Es war am Anfang auch ein bisschen ähm... aufwartend und zurückhaltend weil man nicht genau wusste was ist eigentlich wirklich in Fukushima passiert und als ich dann herausgestellte das ist wirklich ein massives Problem ist ähm... haben die Medien auch ihre

---

Linie gesucht und haben ähm... na ja ein bisschen die Regierung in Druck gesetzt. (In the beginning [of the catastrophe, the news] was a little held back, because no one knew, what actually happened in Fukushima and as I knew that it is a real massive problem... the media had also sought their direction and gave pressure to the government.)
(Wozny 2015)

This two linear style of reporting continues after the nuclear disaster in Fukushima in the German media, not only reporting about the events happening in Japan but also reporting about the consequences in Germany, especially linked to reporting about Germany’s energy policy. Therefore, the articles related to the 3.11 events in Japan presented from the German institutes were rather employed in order to make the readers focus on the issues to their own energy policy and think about the further use of nuclear energy and to give a political pressure:

As the journalists working for the American news institutes explains, the news stories are selected or mitigated by discussing with their editors based on the readers interest:

As with any story, about anything we write, it’s a combination. Some things are reporters pick and choose, and propose to editors. Some things are editor’s notice,
(Soble 2017)

Also, the framing of the news depends on the journalist’s point of view and value of journalism:
Chapter 8 Interview Survey

it’s outrageous that the government won’t tell the people information, like SPEEDI or something right? To me, that’s the problem, if you can say it, you tell people, right? And the fact that it’s still being hidden, tells that it’s not safe. If it’s safe, you tell people [laugh].

(Fackler 2014)

In terms of the structure of the newspaper, the articles are balanced depending on the issues of the news story (i.e., serious vs. social):

What they are trying to do, is that it’s not light news is better, it’s just trying to find the balance right? They’re not looking it as Fukushima, Fukushima, Fukushima. They’re looking at them and say “okay, we’ve got, you know, a bomb in Bagdad, we got a 100 people killed in Gaza, and we have an airplane crashed in Brazil”. It’s balanced with the story, the social story. They’re looking at it in a horizontal way not a vertical way. [...] And in mix in terms of topics, especially as time passes, they want less and less Fukushima. And more different, you know, they want a mix of things.

(Fackler 2014)

Considering the difference between the American and German news institutes, it is clear that one of the aims in the German newspapers, was to report the effects on their own energy policy and its procedure, when structuring the news articles related to the 3.11 catastrophe in Japan. Regarding the background story of the production of the news articles, and the different aims (or roles) as well as the structure of the newspaper including the 3.11 article, in the each respective German and American newspapers, the next question was: How did the journalists perceive the Christian elements in the 3.11 articles? Why were the elements used and what kind of message underlies in the text? The answers related to this question were coded and categorized by using MAXQDA. The results are presented by utilizing the “Code Matrix Browser”, by sorting the codes into two text groups: “Journalists America” and “Journalists Germany” (see figure 8.3). Similarities and differences are shown in categories, compared to the results of the reception analysis of the receivers at the end. The categories and perspectives of the journalists are explained below.

• The 3.11 Disaster
This category only belongs to the receivers and senders in Germany. A journalist in Germany mentioned that “Endzeit” connotes to images of an “uninhabitable” situation, “danger” of radiation in Fukushima, as well as “death” and “chaos”: 

Es ist ein persönlicher Eindruck, das ist kein falsches Wort. Also, das ist eine Gegend, die unbewohnbar ist, im engeren Radius um die Atomkraftwerke. Und im weiteren Radius, obwohl da Menschen leben, trotzdem sehr Gefährlich, ob die Menschen das wissen oder nicht ist eine andere Frage. Ich würde es einfach als Synonym für Sterben oder für Katastrophe für Chaos und Perspektivlosigkeit sehen. (It is a personal impression. That is not a false word. It is an area, that is uninhabitable, within a close radius of the nuclear power plant. And within the distant radius, even though the people there live, nevertheless it is very dangerous. Whether the people know that or not, is another question. I’ll take it simply as a synonym for death or catastrophe, for chaos and loss of perspective.) (Kalbe 2014)

From the perspectives of the journalists, expressions such as “Apokalypse” were used in the background to explain the “indescribable”, “unimaginable” and “non responsible” happening in Japan to the readers in Germany:

Es stimmt, es ist auffällig, dass im Umfeld der Fukushima-Katastrophe sehr viele religiöse Begriffe verwendet wurde – obwohl der überwiegende Teil der Deutschen gar nicht religiös gebunden ist. Apokalypse, Menetekel, göttliche Fügung – all das sind Worte, die versuchen, etwas beschreibend einzuordnen, was uns als Mensch mit unserer realen Vorstellungskraft nur schwer oder nicht mehr gelingt. [...] Religion und ihre Begriffe sind für viele Menschen die letzten Gassen, die der Verstand nicht findet, und die es vielleicht auch gar nicht gibt. (That is true, it is obvious, that many religious terms were used in the area of the Fukushima disaster. Even though predominate number of Germans are not religiously connected. Apocalypse, Menetekel, Providence - they are all words, which tries to sort out to describe something of what we as human beings, with our power of imagination, only to find difficult or can’t manage anymore [...] Religion and their terms are for many the last path, for something not understandable and probably doesn’t exist.) (Wozny 2016)

The expressions also represent the social fear against nuclear energy in Germany:

ich glaube auch, was vielleicht auch dazu führt, ist das eine existenziellen Ereignisse war, was man eigentlich nicht kannte, man wusste eigentlich gar nicht was passiert, ähm und ähm... Ich glaube bei solcher Ergebnisse und gerade auch bei einem Technik, wo man bisschen Angst davor hat, was wo man nicht weiß was passiert damit. Ich glaube, dann neigt man auch
vielleicht zu. Man hat keine Fakten, dann neigt man dazu halt zur religiösen Vorstellung zu verfallen. (I think what probably leads to it [the use of religious language in the media], that it was an existential happening, which no one knew what actually happened, and I think by such events, and contemporary also by a technique, where one was a little afraid of, and no one knew what happened to it, then I think one would be drawn to it. No one had any facts, then one would be drawn to think of religious explanations. )

(Stenger 2016)

<table>
<thead>
<tr>
<th>Code System</th>
<th>Journalist Germany</th>
<th>Journalist America</th>
<th>SUM</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 3.11 Disaster</td>
<td></td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>Unexplainable</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>3.11 Disaster</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>situation (disaster)</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>scenario (disaster)</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>atmosphere (disaster)</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Victims of the Disaster</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Emotion/Power (Refugees)</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Inner-power</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Drama</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Intensity</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Ambivalent</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Uncertain</td>
<td></td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>Uncertainty</td>
<td></td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>unclear</td>
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<td></td>
<td>0</td>
</tr>
<tr>
<td>uncertainty</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Indecision</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Opinion</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Reader Affection</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Journalistic device</td>
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</tr>
<tr>
<td>Secular</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Other Associations</td>
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<td></td>
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</tr>
<tr>
<td>SUM</td>
<td>10</td>
<td>14</td>
<td>24</td>
</tr>
</tbody>
</table>

Figure 8.3 Code System of Interview Analysis with Journalists

- **Victims of the Disaster**
  The Christian element is specifically applied to describe the involuntary situation of the Japanese refugees affected from the 3.11 disaster.

  The term “Limbo” was meant to deliver the refugee’s “helplessness”, situation of “not having control” or “not being able to move on”, which was also intended to deliver criticism against the Japanese government from the American journalist at The New York Times:
To me, this is more like indecision [...] Here I used it because in a sense that people are kinda caught in a place where, you can’t move, right? That’s what I wanted to capture here. In sort of like you’re stuck because of things outside of your control.

(Fackler 2017)

· Emotion
As seen as in the responses from the receivers, Christian elements are intended to deliver the emotions of the victims in Japan, such as “the feeling of being stuck” (Fackler 2014) from “Limbo” or “being pushed around and not happy” (Fackler 2017) from “Exodus”.

· Inner-Power
Also the Christian elements are used to imply the inner “power” of the people facing a “challenge”. Such elements are chosen to emphasize the importance of characters included in the news story. The expression “Apostate” was used to describe the challenge of Japanese politicians against the energy policy of the prime minister:

Apostates? Yeah. Yeah, cause there it’s almost like, a conviction. They’re driven by a passion right? There’s no real sort of economic interest for them, to do what they’re doing. And so there, they seem like they’re on a mission and that seemed to be a little bit closer to, and again I didn’t try to say religious per se, but if you look at the motivation of like people who are out preaching, I mean it’s driven by a conviction that you’re right.

(Fackler 2014)

· Drama
Christian elements are used to make the news story dramatic by the journalist:

Zum einen, manche Autoren, da gehört der Herr Kistenholz dazu, gerne es dramatisieren. Eben, nicht berichten, das und das ist oder das ist Fakt, sondern man will große Dinge sozusagen schreiben. Und dann neigt man natürlich auch zur solchen Begriffen, Apokalypse, oder Endzeitlandschaft oder so. (One of the reasons, is that many authors, which Mr. Kistenholz [the reporter of the article] belongs to, prefers to dramatize it, just not reporting that and that or that is the fact, but rather one wants to write big things so to say. And then one would draw upon such terms. Apocalypse or Endzeitlandschaft or such.)

(Stenger 2016)
It is also a word to convey a story and complex image of the situation:

And a word like Exodus, gives them the right, cause it’s the story of the massive flight. And refugees. So it’s in one word it conveys a complex image.
(Fackler 2017)

• Intensity
Large scale and size is described through the Christian elements. The large scaled “mass” evacuation of the people after the catastrophe are expressed from the Christian element “Exodus”:

because it has sudden movement, large scale, frankly maybe a little dramatic. And so to convey, what was happening to readers. It’s a good way to use in this situation. It just has to be like large scale and kind of you know, um, like a big movement. [...] It’s a sudden and so in that regard, it was a good word, cause it captured the scale.
(Fackler 2017)

The Christian elements are placed to describe the level of “awfulness” of the nuclear catastrophe in the German media:

zum Reportage, würden bisschen versucht, wenn zu schildern, wie schlimm ist das, wie schlimm sieht das dort aus (to reportage, it would be tried, when describing something, how awful it is, how awful there looks like)
(Stenger 2016)

• Ambivalence
Christian elements frame two opposite situations. For example, the “stuck” feeling of refugees was implied in “Limbo”. Also the element conveys that Japan has “no consensus” on nuclear energy policy, which also was mentioned from the readers.

• Uncertainty
When a situation is unclear, or undecided, Christian elements are applied:

there was uh, uncertainty about there future. I’m sure that’s how the readers got it.
(Soble 2017)
· Opinion

The Christian elements are used, when the journalist intends to convey their political or social assessment or criticism in their news story. In the case of Germany, the term “Menetekel” was referred to send a message of another catastrophe by further using nuclear energy:

*Or such terms were used in order to show the “critique against nuclear energy”:

*In the American newspaper, the journalist used the term “Limbo” to imply his criticism against the Japanese government:

---

(Wozny 2016)

(Stenger 2016)
Chapter 8 Interview Survey

the cleanup actually doesn’t work very well right? The dirty little secret. There’re things about that doesn’t really get talked about right? The cleanup doesn’t actually really work right? […] You know, if you go to Namie, how could you ever live there again? I mean you could but you have to start over from scratch. I mean the town is basically, falling apart right? And so you know, how do you, they’re kinda giving all these empty promises and the promises aren’t for the people but the promise is to serve the industry. You know, to help Tepco right? You know, to protect the status quo or we can fix it and put it all back together again like it used to be right? […] And it can’t happen. And so they’re being lied to. So that’s why I said limbo.  
(Fackler 2014)

· Reader Affection
Overall, Christian elements are employed because their “impact”, “effects” and “power” are known among the journalists. They are used in terms of speech acts: “to move readers”, “surprise readers”, and “make the readers think”, which makes the “story interesting”, implying that they are devices to attract the readers to read their article.

· Journalistic Device
They are “understandable” shared codes, which enables the communication between readers and journalists. That communication is possible because not for the expression’s religious meaning but for its “powerful” story, which is shared among the culture as well as they are integrated in the language:

the reason these references work is because the original religious stories are powerful stories. It is not an expediency tool in journalism. It is a tool that makes sense, holds real meaning for our readers and is powerful as good writing […] I don’t think there is anything extraordinary about using words that have a religious connotation as they are already part of the English language […] it is just one of the many skills we have as writers to communicate our stories, and it is no more important than the others.
(Kageyama 2018)

It’s almost more like the shared tale, a shared story of civilization. Like everybody knows, the story of Moses. And the Exodus at least the people have the sense of what that idea is, right? And they see a lot of Hollywood versions in movies, right. So I think it’s almost like a shared story more than a religious belief.
(Fackler 2017)
Chapter 8 Interview Survey

· Colloquial and Secular

As the journalists acknowledged the religious background of the expressions they have used in the article through the interview, they have emphasized that they utilized the word in “secular” terms, or didn’t appreciate any religious context of the Christian elements. Soble (2017) notes that he had used the word “unconsciously” of its religious background, which means that the journalists use the Christian element rather intuitively when reporting about an issue or event:

*I mean a lot of these words have biblical backgrounds, but you know, it definitely doesn’t have an overtly religious meaning. They do have these biblical references, they tend to therefore convey a sense of scale size and drama. So they can be useful for that reason. But it doesn’t necessarily mean like a religious.*

(Fackler 2017)

*I’m not conscious of using these words, as religious or language with religious origin. And some of these words, maybe English more than Japanese perhaps, they are more language we use which they have religious origins, which don’t necessarily invade that in every day use. [...] I was using it that, in that, kind of very colloquial and secular sense, even though of course the word does have this origin in religion.*

(Soble 2017)

8.4 Functions of Christian Elements and Comparison

This section compares the answers and categories derived from the receivers and journalist, aiming to clarify the similarities and differences between the both perceptions and to drive an abstract category of the functions of Christian elements. The summary of the results are shown and compared in table 8.7. Comparing how the receivers interpreted the Christian elements and the journalists described the reasons of using the elements in the news story or article, it could be seen that the perceptions of the readers matches the intentions of journalists applying the elements in the news.

<table>
<thead>
<tr>
<th>Category</th>
<th>Reader</th>
<th>Journalist</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 3.11 Disaster (German newspaper articles)</td>
<td>• Delivers the destruction and chaos by the tsunami&lt;br&gt; • Uninhabitable, death, around the Fukushima nuclear plant&lt;br&gt; • Fearful and dangerous atmosphere from radiation&lt;br&gt; • Punishment from God</td>
<td>• Explain an indescribable, unimaginable situation&lt;br&gt; • Represent the fear against nuclear energy&lt;br&gt; • Death, danger of radiation, chaos and uninhabitable situation in Fukushima</td>
</tr>
<tr>
<td>Uncertainty (American newspaper articles)</td>
<td>• Indecision of the society</td>
<td>• Unclear, or undecided</td>
</tr>
<tr>
<td>Victims of the 3.11 Disaster</td>
<td>• Helpless, people have no control, can’t move anywhere</td>
<td>• Describe an involuntary situation</td>
</tr>
<tr>
<td></td>
<td>• Extinguished, despair, absolute nothing, chaos (German)</td>
<td>• Helpless situation of not having control or not being able to move on</td>
</tr>
<tr>
<td></td>
<td>• Declining, fading (American)</td>
<td></td>
</tr>
<tr>
<td>Ambivalence</td>
<td>• Feelings of hope to a new beginning but facing the difficulty in reality (German)</td>
<td>• Stuck feeling of refugees</td>
</tr>
<tr>
<td></td>
<td>• Dilemma of the refugees (American)</td>
<td>• No consensus to the nuclear energy policy</td>
</tr>
<tr>
<td></td>
<td>• Restarting or not restarting the nuclear plants in Japan (American)</td>
<td></td>
</tr>
<tr>
<td>Emotion</td>
<td>• Feelings, emotions of the Japanese refugees and people affected from the disaster</td>
<td>• Deliver the emotions of the victims in Japan</td>
</tr>
<tr>
<td></td>
<td>• Chaotic feeling and feelings of the end of the world (German)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Fear against radiation (German)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Sadness and anger (American)</td>
<td></td>
</tr>
<tr>
<td>Inner-Power</td>
<td>• Solidarity among the Japanese people</td>
<td>• Describe the challenging power and conviction</td>
</tr>
<tr>
<td></td>
<td>• Power to recovery</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Endurance of the refugees</td>
<td></td>
</tr>
<tr>
<td>Drama</td>
<td>• Silence and seriousness of the people attending the anniversary</td>
<td>• Deliver the drama including complex images, atmosphere and feelings of the people</td>
</tr>
<tr>
<td></td>
<td>• Dramatic depiction of the natural and nuclear disaster (German)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Movement of people and companies (American)</td>
<td></td>
</tr>
<tr>
<td>Intensity</td>
<td>• Scale of the catastrophe (German)</td>
<td>• The level of awfulness of the nuclear catastrophe</td>
</tr>
<tr>
<td></td>
<td>• Difficulties of the people (German)</td>
<td>• Mass evacuation of the people after the catastrophe</td>
</tr>
<tr>
<td></td>
<td>• Scale of the evacuating refugees (American)</td>
<td></td>
</tr>
<tr>
<td>Opinion</td>
<td>• Criticism to the Japanese government</td>
<td>• Criticism against the Japanese government</td>
</tr>
<tr>
<td></td>
<td>• Criticism of nuclear energy (German)</td>
<td>• Prediction of another catastrophe by using nuclear energy</td>
</tr>
<tr>
<td></td>
<td>• Prediction of another disaster (German)</td>
<td>• Social criticism against nuclear energy</td>
</tr>
<tr>
<td>Reader Affection</td>
<td>• Evoke sadness and sympathy</td>
<td>• Elements give impact and have power</td>
</tr>
<tr>
<td></td>
<td>• Gives impact and surprise</td>
<td>• Attract readers</td>
</tr>
<tr>
<td></td>
<td>• Understand negative and positive contexts</td>
<td>• Makes news story interesting</td>
</tr>
<tr>
<td></td>
<td>• Evokes fear against nuclear power (German)</td>
<td>• Conveys sympathy</td>
</tr>
<tr>
<td></td>
<td>• Affect attitudes against radiation (German)</td>
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</table>
Chapter 8 Interview Survey

<table>
<thead>
<tr>
<th>Journalistic Device</th>
<th>Understandable shared codes among the readers</th>
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<tbody>
<tr>
<td></td>
<td>Enables the communication between readers and journalists</td>
</tr>
<tr>
<td></td>
<td>The powerful story of Christian elements is shared among the culture</td>
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</table>

<table>
<thead>
<tr>
<th>Criticism</th>
<th>Exaggeration, goofy and vulgar (German)</th>
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<tbody>
<tr>
<td>Intuitive</td>
<td>Christian connotations are acknowledged</td>
</tr>
<tr>
<td></td>
<td>Christian elements are perceived as secular and colloquial in news</td>
</tr>
<tr>
<td></td>
<td>Elements associate to other images and meanings provided from other popular media, such as movies, dramas or video games</td>
</tr>
<tr>
<td></td>
<td>The religious background of the expressions are acknowledged</td>
</tr>
<tr>
<td></td>
<td>Elements are used as secular and normal terms</td>
</tr>
<tr>
<td></td>
<td>Religious context is not appreciated</td>
</tr>
<tr>
<td></td>
<td>The terms are used unconsciously of its religious background</td>
</tr>
</tbody>
</table>

Table 8.7 Comparison of Answers from Journalists and Readers

First, by seeing how the images regarding the situation of the refugees, or ambivalence and uncertainty of the Japanese society, as well as the drama of the events are shared, it shows that the construed images from the Christian elements are shared among the readers and journalists. Therefore, as Fackler (2017), Soble (2017) and Kageyama (2018) mentions, the Christian elements are effective in a way that because they are not religious, but for their powerful stories, which are shared codes in the same culture using the same language, used in order to communicate.

Second, Christian elements described helplessness of the situation in Japan or the images conveyed sadness and sympathy of the victims to the readers in Germany and America. This hints that the connotations of the Christian elements are not only shared in one region but are shared among several regions mainly influenced by practices of Christianity, despite the difference of the used language.

As Fackler (2017) and Kageyama (2018) stated, the stories in the background of the Christian elements are powerful, shared among different cultures based on the Christian culture. Therefore, employing Christian elements are one of the descriptive techniques of the journalists, whilst they acknowledge the several effects of the functions of the Christian elements in the news. However, they are not acknowledged as religious, it is used in a secular and colloquial sense (Soble 2017).

The results of the comparison show how the use of Christian elements differs, depending on the country’s social and political background. For example, focusing on how the 3.11 disaster and the situation of Fukushima was thereafter described as “Apokalypse” and “Endzeit” in the German newspaper articles, it was possible because
of the shared views against natural disaster and the nuclear disaster, especially the common sense of the skeptical view towards nuclear energy, as Stenger (2016) describes it as “the fear against nuclear energy”, which was not seen in the American articles.

Regarding how the German newspapers described the disaster, a difference between the perceptions of readers and journalists is found. The Christian elements construed negative images to the reader, on the other hand, it was intended to “explain” the unbelievable, unexplainable disaster (Wozny 2016). This shows how the depiction from the media could support cultivating negative images or attitudes towards nuclear power in their audience.
Chapter 9  Discussion and Conclusion

9.1 Overview

This chapter will discuss and summarize the use and functions of Christian elements, found through the comparative analysis of German and American newspaper articles. The first section discusses differences and similarities of the functions of Christian elements in the German and American articles, based on the results from the news content analysis and interview survey. It also discusses the functions of Christian elements by drawing on arguments from various scholars.

Then, the differences and similarities in German and American expressions used in the articles are explained, while considering how the respective social and cultural backgrounds affect the choice of Christian elements in the news coverage.

Finally, this thesis discusses the problems of how the Japanese media processes news from Western news institutions, by considering the function of Christian elements in the Western news media, and how they are perceived by journalists and readers in the respective regions.

Furthermore, this chapter considers how “UniFoDB” can contribute towards facilitating cultural understanding and communication. Further steps necessary to generalize the results of this research are discussed at the end.

9.2 Differences and Similarities

By examining the 3.11 coverage through the text analysis, focusing on the use of Christian elements in German and American newspaper articles from March 2012 to March 2017, and determining their functions through interview surveys with readers and journalists in Germany and America, the following functions of religious elements were identified:

a) Explanation

b) Illustration

c) Dramatization
Chapter 9 Discussion and Conclusion

d) Conveying Opinion and Viewpoint

e) Structure

f) Affect Readers

g) Journalistic Techniques

h) Colloquial and Secular Language

The important features of the functions of Christian elements in the German and American newspapers found through this analysis are:

a) **Explanation:**
As seen in “Apokalypse”, “Weltuntergang” and “Sintflut” in the German coverage, the biblical expressions, especially connoting to the “end of the world”, referring to the “Revelation of John” of the New Testament, are used metaphorically in the news coverage in order to describe the unexplainable, unbelievable and unimaginable aspects of the 3.11 disaster. The results from the interviews clarify that the journalists in Germany relied on these expressions, to convey an abstract situation to the readers, also hinting that nobody is to blame for the event itself. Also, these expressions connote to negative emotions or atmospheres of fear and danger, which was linked to how the journalists viewed the catastrophic events in Japan from Germany.

b) **Illustration:**
The Christian elements depict the situation of the cities and people in Japan, affected by the 3.11 disaster. This is seen as a shared function included in several elements in the news text. For example, “Apokalypse” and “Limbo” describe the situations of the Japanese residents and cities, in which they are helpless and without control. However, the connotations of these terms convey different images to the readers. According to the interview, for instance, the element “Limbo” in the American newspaper does not only convey the involuntary condition of the refugees of the disaster, but also an image of a “fading city” as well as the state of “forgotten” refugees.
On the other hand, the German newspaper delivers the image of destruction and
death. The elements “Apokalypse” and “Weltuntergang” convey the image of an “absolute extinction” of the city, devastated from the natural disaster. Related to “Apokalypse”, the expression “Endzeit” conveys the “deserted”, “dangerous” and “chaotic” state with “no existence of life” around the Fukushima Daiichi nuclear power plant, which is a contrast to how the American and Japanese news articles express the situation in Japan. Also, by expressing the contemporary situation in Fukushima as “Der Beginn der Apokalypse” (the beginning of the Apocalypse) or continuous accidents in the nuclear plant by expressions such as “Menetkel von Fukushima”, “Hiobsbotschaft aus Fukushima” or “Exodus” in Fukushima, they shed events in Japan in a negative tone, which delivers the images of the enduring problematic situation of the city and people in Fukushima prefecture, also hinting that another disaster is yet to happen, particularly regarding the issues of the Fukushima Daiichi nuclear power plant in the German newspapers. This links to other functions of Christian elements, which evoke the question of the possibility of restoration of the devastated cities and daily lives of the people affected from the 3.11 disaster in the reader: Is the reconstruction or decontamination work ever going to be finished? Would people come back to Fukushima or the other Tohoku areas, or will the city and communities continue to decline? These expressions could be construed this way, while the Christian elements are linked with the story of predicting the consequences of future disasters and expectations of afterlife in the bible.

Expressions such as “wiederauferstehen”, “Wiedergeburt” or “Limbo” are used in order to illustrate the ambivalent situation of the affected cities and the people. The expressions referring to the resurrection of Christ and souls in the bible are used in the German newspapers, as a metaphor for “reconstruction” or “recovery” of the devastated city in Japan. In the context of, for example, “schwierige Wiedergeburt” or the local people mentioning the difficulties of recovery after the catastrophe, the elements depict both difficulties in reality, and questions towards the possibility of restoration. At the same time, the existence of hope and expectance of the reconstruction in the future of the people are delivered.

On the other hand, the element “Limbo” in the American newspapers, shares the complex image of the people who want to “go back to Fukushima” but “can’t go back” and in reality “hope to move on” but are “not being able to start a new life elsewhere”, which the participants of the interview and survey study described as being “stuck”. “Limbo” also shares the image of “uncertainty” and “indecision”, which also illustrates the contrasting direction of the situation, such as “restart or
shutting down the nuclear plants” in Japan seen in several contexts of nuclear plants or issues in limbo. By illustrating the situation of the cities and people in Japan, the Christian elements also report the emotions as well as the inner-power of the people simultaneously. By analyzing the results of the survey and interviews, this appears to be one of the common and fundamental functions of Christian elements. This emotional function varies depending on the context and choice of element. The expression of “prayers” combined with photographs of people praying for the victims of the catastrophe, deliver feelings of “grief”, “depression”, “sadness” and “suffering” of the Japanese people. The element “resurrection” also depicts a similar feeling in the German and American newspaper, as they deliver the “hope” of the people. However, “anger” or “hopeless” feelings of the people in Japan are delivered through “Limbo” in the American news articles, and the expressions relevant to the “Apokalypse” construe “fear”, “shock”, “chaotic” feelings and a sense of “the end of the world” in the German newspapers. Christian elements also represent the power of the people. The expressions depict the connection of “solidarity” among the people, as well as “endurance” and “power to recover” of the people affected from the disaster. Also, the results from the interviews with the American journalists show, that journalists rely on such expression to depict the strong conviction of politicians, showing a rebellious attitude against the current government. This also shows how Christian elements could be used to highlight the actors in the news story.

c) **Dramatization:**
As seen in “Exodus” and “Apokalypse”, they recreate and intensify the dramatic scene, and atmosphere of the event in the reader. The mutual term “Exodus” seen in the German and American articles, makes it possible to convey the great number of the refugees evacuating from Fukushima, depicting the drama of the situation by delivering the atmosphere as well as the feelings of the people. Also, in a poetical sense, the word “Methusalem” is used to depict the situation of the natural environment by referencing a very old cherry tree.

d) **Conveying Opinion and Viewpoint:**
By illustrating the situation and feelings of the people or creating a dramatic scenery, the Christian elements convey the criticism of the journalists directed at the Japanese government or policies and their viewpoint of the people in Japan at the same time. This is overtly seen in the statement from journalists through the
interview and implied in the articles depicting the situations of the refugees going back to the former restricted evacuation zones. Christian elements have the tendency to criticize the decontamination plan and how the Japanese government is not using their budget to help out the lives of the refugees but rather forcing them to go back to the uninhabitable area in Fukushima. It also conveys a warning against Japanese policy or society from the journalist, criticizing the reconstruction and energy plan of the Japanese government. On the other hand, the elements function as a trigger to criticize the progress of their own government, especially in the German newspapers. Articles reporting about an event in Japan are often combined with the issues of “Energiewende” (energy transition) or “Atomausstieg” (nuclear phase-out). The article about Japan itself provokes the background of their political decision and leads the journalists to state an opinion on how the policy progressed after the disaster. Also, the 3.11 disaster related articles, possibly reflect the journalists’ stance against the use of nuclear energy, by framing the aftermath of the Fukushima nuclear disaster as an “Apokalypse”, “Hiobsbotschaft” and “Menetekel” or combining “radiation” with “evil” in the same sentence.

e) **Structure:**
Focusing on the structure of how Christian elements are used in the news articles, the cohesion of several Christian elements in the German news articles converge to depict a biblical story or theological scenery, therefore providing the reader with a detailed image or impression of the Japanese region.
In contrast, the American newspapers tend to use Christian elements singularly, to depict a certain situation.

f) **Affect Readers:**
As seen in the analysis of interviews and surveys with the readers of the 3.11 articles, the elements evoke emotion, affects the attitudes as well as the sense of values of the readers. Not only depicting the emotions of the refugees in Japan, they also invoke the feelings in the reader themselves.
The emotions cultivate fearful images of natural and nuclear disasters, especially through the German articles, through which the readers understood the negative images of radiation. Also, parallel to the criticism function of the Christian elements, they make the readers think about the political and social issues in their own country. The elements in the articles, serve to structure the readers opinion and sense of value on nuclear energy.
g) Journalistic Techniques:

The general function of Christian elements, are acknowledged among journalists. They provide impact in the news story by also attracting readers, which contributes to make the news story more interesting. As mentioned above, the elements are used with the purpose to make the readers think about an issue. Moreover, Christian elements are understandable codes among the sender and receiver of the news articles.

h) Colloquial and Secular Language:

The readers and journalists in Germany and America are aware of the biblical or theological connotations of the Christian elements. However this became clear because their awareness was questioned through the study and their religious perception of the words tends to be denied. How the journalists and most of the participants perceive the elements are not directly connected to the original religious background. Instead, they imagine or describe another scenario or situation, regarding the events in Japan. Therefore, this hints at the cognitive process of Christian elements in the news, that the origin of Christian elements are not appreciated and the meaning of such elements are understood rather intuitively as daily language. They function because they are not perceived as religious elements used in secular terms in the news, but as a part of daily language, which associates to other images and meanings connected to other media, such as literature, movies, music, dramas or video games. The Christian elements are embedded in their daily life, as Kageyama (2018) states through the interview, “Christian elements are not special but a normal and meaningful communication device”.

These categorized functions and understanding of Christian elements in the 3.11 disaster related coverage, mirror several aspects of how previous researchers depicted the functions of Christian elements in the mass media.

First of all, the Christian elements functions as “evocative language” (Crystal&Davy 2013:145). They are also used to describe non-describable phenomena (cf. Underwood 2002), attract audiences (cf. Powell 2011, Gottwald 2005), as well as to affect readers’ sense of value (cf. Williams 2002).

It also reflects the results of Orgad’s research (2014), focusing on religious representations in the global media coverage of natural disasters from a historical perspective, showing that Christian symbols were used to illustrate the image of natural
disasters and suffering of the people since the 1755 Lisbon earthquake.

Moreover, the Christian elements have the function to deliver political implications, emphasizing the opinion of journalists, as has been mentioned in previous studies (cf. Ernst 2004). Furthermore, Christian elements also function as a journalistic device, to showcase the “newsworthiness” of the events (cf. Bednarek&Caple 2012, Bell 1991), which match the categories of “negativity” and “intensification” of “news values”, by using the Christian elements as metaphors and similes while depicting the 3.11 events. This also contributes towards the generation of a larger audience, and therefore also links to the economic aspects of journalism (cf. Richardson 2008). However, as Schultze (2015) states, in journalism, the Christian elements in the 3.11 news discourse are used as secular terms. Moreover, this research found out that, despite the religious connotations the elements hold, the journalists and readers rather perceive the Christian elements in the news as colloquial and secular language, whereby the religious meanings are not appreciated. In other words, this means that they use and receive the Christian elements intuitively as a part of their daily language for communication.

9.3 Differences in the Respective Discourses on Nuclear Energy

Although Christian elements in the German and American newspaper articles have similar functions on an abstract level, looking into the details of the functions in the coverage of the 3.11 catastrophe related events, several similarities and differences are seen.

In the German articles, more expressions, perceived by readers as dramatic, emotionally evocative, were linked with the aftermath of the Fukushima nuclear disaster and how it was managed by Tepco and the Japanese government (e.g. Apokalypse, Endzeit, Weltuntergang, Hölle, Menetekel, Teufel, Hiobsbotschaft, Sündenbock). Expressions related to “unclearness” or “indecisiveness” appeared in order to describe the issues of nuclear plants in Japan in the American coverage (e.g. Limbo).

This reflects differences in the discourse on nuclear energy and alternative energy resources in both countries. Germany has a long history of social resistance against nuclear energy, affecting political decisions related to the long-term goal of the German “Energiewende” (Auswärtiges Amt 2018). After World War II, a strong social movement against the use of nuclear energy emerged in Germany (cf. Roth&Rucht 2008).

As Hockenos (2015) describes, the anti-nuclear energy campaign was born in the wine region Wyhl in 1973, were the area’s winemakers joined by activists organized to stop
Chapter 9 Discussion and Conclusion

the construction of a planned nuclear reactor. This movement would be called the beginning of the “Energiewende”. The anti-nuclear movements (Anti-Atom-Bewegung) - the fight to leave nuclear energy and to change to renewable energies - were one of the important campaigns establishing the Green Party (Bündnis/Die Grünen) in 1980 (cf. Bündnis/Die Grünen 2018).

Germany was also heavily influenced by the Chernobyl Nuclear Disaster in 1986, “causing widespread fear of nuclear power and strengthening the anti-nuclear sentiment” (Appun 2018). In this background, the former Chancellor Schröder and his red-green (SPD and Green party) coalition reached a “Nuclear Consensus” (Schröder 2001) with German power utilities in 2000, which planned to shut down all 19 German nuclear plants by 2021. However, the next Chancellor Angela Merkel and her coalition (CDU/CSU and FDP) altered their nuclear consensus plan in 2010, deciding to extend the use of nuclear plants for 8 to 14 years (“Laufzeitverlängerung”; Bundestag 2010), to reach the goal of the “Energy Concept” (BMWi&BMU 2010) delivered in 2010, of mitigating green house emissions by 40% by 2020 and to reduce them at least by 80% by 2050, generating renewable energy electricity for 35% by 2020, and 80% by 2050.

A year after presenting the concept, the 3.11 disaster occurred and especially the Fukushima Nuclear Disaster evoked the sentiment against nuclear power among the Germans and the government decided a nuclear phase-out plan by 2022, conducting a stress test of all 17 nuclear power plants in German, closing eight old nuclear plants and planning to turn-off the remaining nine plants until 2022, by also considering to increase the use of regenerative energy (cf. Auswärtiges Amt 2018).

The numbers on the representative opinion polls show, that Germans strongly opposed the use of nuclear energy, even before the 3.11 catastrophe occurred (cf. statista 2011). As such, the framing of the nuclear accident in Fukushima as an Apocalypse, evoking negative images of destruction, death and the end of the world, can be attributed towards these backgrounds. This also mirrors observations of how religious language is used in political discourses (see Domke&Coe 2008, Teemu 2007, Shogan 2007, Charteris-Black 2005, Spielvogel 2005, Black 2004, Ernst 2004, Miyata 2002, Chomsky 2002). The Fukushima disaster plays an important role in the German debate on the use of energy and energy policy. The use of religious elements further cultivates the readers’ negative feelings towards nuclear energy, by conveying certain emotions and images related to the Fukushima nuclear disaster.

On the other hand, terms such as limbo seen in the American articles, appeared in the context of discussing the state, of nuclear power plants in Japan, and the safety of American plants. Gamson and Modigliani (1989) examines the changes of the media
discourse and public opinion on nuclear power in America, and he notes that after the Chernobyl disaster, a widespread ambivalence towards the use of nuclear power has been seen in both discourses, which accounts to the decline in apparent support for nuclear power in the states. This shows a marked similarity to the discourse regarding the Fukushima nuclear power plant. According to Gallup Poll (2016), while the majority of US citizens favored the use of nuclear energy after the catastrophe, the number of opposite views has been climbing. While the term limbo is commonly used to describe uncertainty or a deadlock situation, it does not only represent the situation in Japan, but also mirrors the sentiments of American journalists and readers on nuclear energy.

Despite the differences, similarities were also seen in the use and functions of Christian elements in the context of 3.11 disaster related news in German and American newspapers. The elements of “God” were focused on, when the Japanese people were depending on “God” for answers, and priests were one of the important actors in the news story. The gestures of collective “prayers” of the Japanese people for the victims of the 3.11 disaster were one of the frequent images, which delivered the emotion of “sadness”, “grief” of the Japanese people to the readers in Germany and America. They also felt “sympathy” or “connection” to the praying people. Metaphorical expressions, such as “exodus” have depicted the image of “mass movement” in German and American newspapers and “resurrection” delivered a positive context to the readers in both languages. This reflects the answers from Kageyama (2018) and Fackler (2017), that the original stories of Christian elements are shared powerful stories. The similarities in the analysis of the 3.11 articles show, how the stories embedded in the words with Christian connotations are shared among the Western culture with Christian backgrounds.

Moreover, the Christian elements as powerful stories function not because they are acknowledged as religious. As most readers in Germany and America answered that they do not perceive the words as religious language, the journalists also shared the same point of view to the use of Christian elements.

For example, answers from Soble (2017) of the New York Times in America, clarifies that, the religious connotations of these words are not appreciated and the journalist himself is not conscious of using such words as words with religious origins. Stenger (2016) of the neues deutschland in Germany also mentions that, “religious words are in the end, not meant to be religious”.

This states that Christian elements are used and perceived in a colloquial and secular manner for daily communication. Also, Kageyama (2018) from the Associated Press
Chapter 9 Discussion and Conclusion

remarked, that there is nothing extraordinary about using Christian elements, as they are part of the English language. However, the Christian elements are “not an expediency tool in journalism” (Kageyama 2018). It is a tool holding meaning for their readers, and it is one of the skills, which the journalists have, to communicate with their readers. As Kageyama being one of the journalists understanding both backgrounds of Japanese and American language and culture, her statements prove that Christian elements are a part of the daily communication in the Western culture, which highlights a difference of how the Christian elements are perceived and used in Japan.

This also raises the question of how the Japanese media should handle the Christian elements, when delivering information from the Western news. As Ishiguro (2006, 2010) noted, if the Japanese media ignores the use of religious language, in reports from the Western media, the evocative aspects in the news source could lack in the translated version of the news. Also, the context, opinions and messages from the journalist should be perceived differently to the audience retrieving the news in Japanese.

In other words, such an attitude by the media cause the audience in Japan to comprehend a different world, compared to how the people in the West perceive the same event. Also, the negligence to understand and explain the Christian elements in the media, negatively affects the ability to communicate with people in foreign languages, as well as to understand the foreign culture in this global era. The interpretation of the meaning of Christian elements could be left to the audience. However, I argue that it is important to let the audience realize the roles of Christian elements in the foreign news and the Japanese media has the responsibility to not ignore them, but to analyze, interpret and explain what the element evokes and means from a Western perspective.

Furthermore, both German and American journalists have expressed their criticism against the Japanese government through the use of Christian elements. For instance, the government and their plans to reconstruct the areas affected by the 3.11 disaster, as well as Tepco and the official decontamination plans in the areas affected by the Fukushima nuclear disaster were criticized in the articles of the political and business sections in German newspapers, and the international section in American newspapers.

This similarity sheds a light on the difference between Western and Japanese journalism. The journalists in the Western press play, an important role in critical reporting, as Fackler (2012:219) notes this attitude as “a sense of moral outrage”. This was also seen in the answers from German journalists through the interview, as they have mentioned that the reporting right after the 3.11 disaster has “pressured the government”, which resulted in the decision of nuclear phase-out in Germany.

As Fackler (2006) states, the Japanese media is not known for hard-hitting,
independent coverage, rather it emphasizes relations with power and access journalism, as well as the relationship with the government institutionalized in the press club. McNeil (2014) notes, the news media in Japan has strong ties with official sources and is lacking in independent journalism, a core value of American and German journalism (cf. American Press Institute 2018, Branahl 2010). Looking back at the results of the topic analysis of German, American and Japanese newspapers collected for this study, the Japanese newspapers tend to focus on the reconstruction (復興) or revival of the people and cities affected by the disaster (被災者, 被災地), it does not frequently mention Tepco (東電 or 東京電力) nor decontamination (除染) as was seen in the Western coverage.

This reflects the attitude of the Japanese media, avoiding to report about the issues involving the activities of the government and Tepco in concern to the Fukushima nuclear power plant, shedding light on the close relationship between the media and the government.

From this aspect, the role of the Japanese media and journalism in general should be questioned, as it begs the question whether the current state is adequate to provide the public with the necessary information to, think and decide on the future direction of politics as well as the position of their own country in the age of globalization. As the news editors Kalbe (2014) and Stenger (2016) noted through the interviews, in Germany the editors do not restrict the lexical selection of the reporter. This also shows a contrast to the condition of news reports by the Japanese media, in which journalists can only express their viewpoints in their style of choice through the editorial columns.

9.4 Future Applications and Further Research

The differences of journalistic style and viewpoints in the news reports between the West and Japan mentioned in the previous section can be noticed by using UniFoDB. Although one can obtain any kind of information through the Internet nowadays, Japanese people still tend to primarily rely on information sent in Japanese (see Asahi 2017). Few people obtain information about events abroad in the respective region’s language. Through the Japanese news media, foreign news are mostly reported in Japanese or in English and it is rather scarce to obtain reports directly in German or French. Therefore, this original database system could be used to let the users comprehend the difference between the news content, context and journalism depending on which region the news is delivered to.

As the UniFoDB is an online-based system, it provides a platform for other
researchers to include other media data (text and images) and to share the dataset, enabling cross-examination, which creates an original corpus of news articles related to the 3.11 disaster distributed in several regions and several languages.

At the same time, the UniFoDB supports the reading comprehension of news texts. The user can understand how Japan is represented in several news media, by comparing the news articles stored into the system, and also enables the users to understand how international readers perceive the context of the news coverage, as the system displays the functions of the Christian elements in the news. Also, the UniFoDB helps non-Western news writers to further understand the use of Christian elements in the Western news media. The system supports them in forming and understanding the expressions in their news story, when delivering them to foreign cultures.

Further research is necessary in order to generalize the results of this study as well as to complete the set of Christian elements in UniFoDB.

First, the usage of Christian elements in the coverage related to the 3.11 disaster in other languages as well as newspapers from other regions should be investigated, in order to research other use and important functions of the Christian elements in the news media. Not just only the difference between the national and regional newspapers, but also the difference between the political stances, lexical and visual style of quality and popular press should also be considered. Second, the qualitative and quantitative investigation of the usage of Christian elements to other natural disasters as well as other events (such as war, terrorism, refugees) is necessary to determine the general meanings and function of the Christian elements. Third, further quantitative survey interviews with the producers and consumers of news are necessary. This investigation enables to see how the use and understandings of the functions of Christian elements differs between institutions, positions and writing sections (e.g. political, business, sports, science or social). Interviews with readers clarifies, how the Christian elements are understood depending on the difference of various factures, such as age, region, study, affiliation and personal experience.

Moreover, not only investigating Christian elements in news reports, but also looking into other religious elements from other religious backgrounds (e.g. Buddhist, Shintoist, Muslim etc.), enables a holistic comparative news discourse analysis focusing on the functions of religious elements in the language of the news.
Appendix 1 Article Information and Image List in UniFoDB

Image of Web Service System

Figure A1.1 UniFoDB Web Service System
Appendix 1

List of German National Newspapers (in chronological order per source)

* Frankfurter Allgemeine Zeitung

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### Table A1.1 Articles of Frankfurter Allgemeine Zeitung in UniFoDB

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<td>Vor Schlimmerem bewahrt</td>
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Table A1.2 Articles of Süddeutsche Zeitung in UniFoDB

List of German Regional Newspapers

- Abendzeitung

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<td>Sintflut in Fukushima</td>
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<td>AZ-20120310-1</td>
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<td>Annette Zoch, Michael Heinrich</td>
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Table A1.3 Articles of Abendzeitung München in UniFoDB

- Berliner Zeitung

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Table A1.4 Articles of Berliner Zeitung in UniFoDB

• Frankfurter Neue Presse

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Table A1.5 Articles of Frankfurter Neue Presse in UniFoDB
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- **Mitteldeutsche Zeitung**

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Table A1.6 Articles of Mitteldeutsche Zeitung in UniFoDB

- **neues deutschland**

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Table A1.7 Articles of neues deutschland in UniFoDB
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List of American National Newspapers (in chronological order per source)

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<td>NYT-20120312-1</td>
<td>2012-03-12</td>
<td>Hiroko Tabuchi</td>
<td>An Anniversary of Heartbreaking Grief in Japan</td>
<td>A4</td>
<td>Daniel Berehulak/Getty Image</td>
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<td>NYT-20131002-1</td>
<td>2013-10-02</td>
<td>Martin Fackler</td>
<td>Japan Nuclear Disaster Refugees, Still Stuck in Limbo</td>
<td>A8</td>
<td>Tomas Munita for The New York Times</td>
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<td>NYT-20130311-1</td>
<td>2013-03-11</td>
<td>Hiroko Tabuchi</td>
<td>Uprooted by Tsunami, Church’s Flock Regroups</td>
<td>A7</td>
<td>Kyodo via Reuters</td>
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<td>NYT-20140212-1</td>
<td>2014-02-12</td>
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<td>Martin Fackler</td>
<td>A Struggle to Recover as Vast as the Ocean</td>
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#### The New York Times

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#### The Washington Post

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Table A1.8 Articles of The New York Times in UniFoDB

Table A1.9 Articles of The Washington Post in UniFoDB
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List of American Regional Newspapers

• Los Angeles Times

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<td>Fishermen watch recovery slip away</td>
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<td>Kyodo News, Jiji Press</td>
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<td>Sandi Doughton</td>
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<td>Tomohiro Ohsumi</td>
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<td>Julie Makinen</td>
<td>Bid to make region livable again</td>
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<td>Ken Ishii, Getty Images</td>
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Table A1.10 Articles of Los Angeles Times in UniFoDB
### Chicago Tribune

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<td>2012-03-12</td>
<td>Yoko Kubota Reuters</td>
<td>Reflection, frustration, resolve for Japanese</td>
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<td>Daniel Berehulak/Getty Photo</td>
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<td>CT-20160312-1</td>
<td>2016-03-12</td>
<td>Emily Wang and Mari Yamaguchi Associated Press</td>
<td>Tears, prayers as Japan marks 5th anniversary of tsunami</td>
<td>7</td>
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<td>Kimimasa Mayama/EPA</td>
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Table A1.11 Articles of Chicago Tribune in UniFoDB
Teilnahme für eine interkulturelle Forschung um Medien Analyse über die Tohoku-Erdbeben, Tsunami und Fukushima Katastrophe 2011 vergleich Deutschland und USA

Details der Forschung:

1) verschiedene (insgesamt ungefähr 6-8 Artikel) Zeitungsartikel auszuwerten und einen kurzen Fragebogen dazu zu beantworten,

2) an einem Interview (persönlich oder per Skype, ungefähr 15 min. teilzunehmen.

3) Als Aufwandsentschädigung für die Teilnahme gibt es ein Honorar von voraussichtlich 20 EUR.


Für weitere Fragen stehe ich dir gern zur Verfügung. Ich freue mich auf deine Teilnahme.

Mit freundlichen Grüßen,
Yukiko Sato

yukisato@sfc.keio.ac.jp
Keio University Graduate School of Media and Governance: http://www.sfc.keio.ac.jp/gsmg/en/ GESL Program : http://gesl.sfc.keio.ac.jp
Appendix 2

Call for Research Participation (English Version)

The 3.11 Coverage Opinion Survey

This survey seeks to study and analyze the perception of the American newspaper coverage related to the Big Japan Earthquake, Tsunami and Fukushima Nuclear Catastrophe in Japan 2011.

The information you provide in this survey are intended for use by Yukiko Sato (First Year Ph.D. Course at Keio University in Japan) to complete a research paper presenting at academical national and international conferences titled: A Comparative Analysis of the Japanese, German and American Newspaper Coverage about the 2011 Great East Japan Earthquake and Tsunami.

Your responses are completely anonymous and will not be used for any other work or purpose. Please open the following link to five articles, read the coverage and answer the following questions (in bullet points or 3-4 sentences) related to the articles. The survey won't last as long as 20 min. An Amazon eGift Card worth 30 dollars will be sent for each participant, please do not forget to fill out your name and email address at the end.

Please feel free to modify and submit your answers until the end of May (May 31st 2017)

Thank you for your great help and consideration! Please feel free to contact Yukiko Sato if you have any further questions [yukisato@sfc.keio.ac.jp].
Bitte um Erlaubnis zur Dateinutzung

Ich bitte Sie um Ihr Einverständnis mit Ihrer Unterschrift.
Vielen Dank für Ihre Bereitschaft, mich bei meiner Doktorarbeit zu unterstützen.

(Ihre Unterschrift)

Mit freundlichen Grüßen
Yukiko Sato
Form of Acceptance for Use of Data

The survey and interview serve only to achieve my research purposes of my doctoral thesis. The study is titled: Media and Religious Language: A Comparative Analysis of News Coverage about the Great Tohoku Earthquake, Tsunami and Fukushima Nuclear Disaster 2011 in German, English and Japanese. The data will be kept strictly confidential and anonymized. Please sign this form to accept the use of your data obtained through this study. Thank you for your participation and your support.

____________________________
(Signature)

Sincerely
Yukiko Sato
Appendix 4 Interview Survey Forms and Questions (Readers)

Word Version (with students in Germany)

**Artikel Analyse**

Keio University Graduate School of Media and Governance

Forschungsthema: Medien und religiöse Sprache: Analyse der Berichterstattungen über die Tohoku-Erdbeben, Tsunami und Fukushima Katastrophe 2011 Vergleich auf Deutsch, Englisch und Japanisch

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<th>Vorname, Nachname</th>
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Übersicht:

Bitte lesen Sie die folgenden acht Artikel (den Link finden Sie unten) und beschreiben Sie Ihren Eindruck zu den Artikeln und was Ihnen auf der Seite aufgefallen ist.

Liste der Artikel (Titel/Zeitung/Datum/Seite):

1. Gebete für die Opfer/ Frankfurter Allgemeine Zeitung/ 9. März 2012/ S.1
2. Fukushima ist überall/ neues deutschland/ 12. März 2012/ S.1

Link zu den Artikeln:
https://drive.google.com/folderview?id=0B_3ubmsKgQePdWZLX2ZwR3NuYkk&usp=sharing
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Wir hast du das Wort “Apokalypse” im Kontext gefunden?

### Artikel 6

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Wir hast du das Wort “Menetekel” im
### Artikel 7

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<thead>
<tr>
<th></th>
<th>Wir hast du das Wort “Menetekel” im Kontext gefunden?</th>
</tr>
</thead>
</table>

### Artikel 8

<table>
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<tr>
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<tbody>
<tr>
<td>Ihre Eindrücke</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Phrase/Wort</th>
<th>Grund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welche Phrasen/Wörter sind dir aufgefallen?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Warum?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Wir hast du das Wort “Wiedergeburt” im Kontext gefunden?

Vielen Dank für Ihre Antworten. Bitte füllen Sie die folgenden Information für das Interview und Ihr Honorar aus.

### Möglicher Termin für das Interview und Information zum Honorar

<table>
<thead>
<tr>
<th>Wunschtermin und Methode</th>
<th>1. DD, September / Zeit Uhr (persönlich, Skype)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. DD, September / Zeit Uhr (persönlich, Skype)</td>
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<tr>
<td></td>
<td>3. DD, September / Zeit Uhr (persönlich, Skype)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ihr Studienfach</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>E-Mail</td>
<td></td>
</tr>
<tr>
<td>Adresse</td>
<td>Straße, Postleitzahl</td>
</tr>
<tr>
<td>Geburtstag</td>
<td></td>
</tr>
</tbody>
</table>

Yukiko Sato
1st Year Doctoral Course
E-Mail: yukisato@sfc.keio.ac.jp
## Appendix 4

### Google Forms Version (with students in America)

<table>
<thead>
<tr>
<th>Section 1 of 8</th>
<th>QUESTIONS</th>
<th>RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The 3.11 Coverage Opinion Survey</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This survey seeks to study and judge the perception of the American mass media on the 3.11 nuclear disaster.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The 3.11 Nuclear Disaster</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The Information you provide in this survey is intended for use by Yoko Sato (First-Year Ph.D. Candidate at the University of Tokyo). The data will be analyzed and used for educational and international research purposes.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Your responses are completely anonymous and will not be used for any other work or purpose. Please answer the following questions in a straight line or in a sequential order. The questions will be sent to the email address entered above. If you do not wish to show your name or email address, please do not forget to fill in your name and email address at the end.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Thank you for your cooperation and consideration. Please feel free to contact Yoko Sato if you have any further questions.</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Article 1

*Please open the link and read the following Article 1: "Japan’s Nuclear Disasters, Billions in London," October 23, 2011, to fill out the following questions.*

**What was your impression of this article and why? (e.g., positive, negative or emotional, etc.)?**

### Article 2

**What was your impression of the article and why? (e.g., positive, negative or emotional, etc.)?**

### Article 3

**What was your impression of this article and why? (e.g., positive, negative or emotional, etc.)?**

### Article 4

**What was your impression of the article and why? (e.g., positive, negative or emotional, etc.)?**

### Article 5

**What was your impression of this article and why? (e.g., positive, negative or emotional, etc.)?**

### Contact Information

- If you are an active participant, your answers are not appreciated.
- You have the option to participate in the data collection.
- If you have any questions, please feel free to contact Yoko Sato (ysato@erc.u.tsukuba.ac.jp).

<table>
<thead>
<tr>
<th><strong>Name</strong></th>
<th>Short answer text</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Age</strong></td>
<td>Short answer text</td>
</tr>
<tr>
<td><strong>Health of the State/County</strong></td>
<td>Short answer text</td>
</tr>
<tr>
<td><strong>Affiliation (If applicable, Faculty, Graduate)</strong></td>
<td>Short answer text</td>
</tr>
<tr>
<td><strong>Email Address</strong></td>
<td>Short answer text</td>
</tr>
</tbody>
</table>
Appendix 5 Use of Data Acceptance (Journalists)

- Frankfurter Allgemeine Zeitung (Peter Sturm)

Subject: AW: Bitte um ein Interview  
From: "Sturm, Dr. Peter" <p.sturm@faz.de>  
Date: 2015/12/17 20:12  
To: Yukiko Sato <yukisato@sfc.keio.ac.jp>

Sehr geehrte Frau Sato,

Sie können meinen Namen gerne erwähnen.

Mit freundlichen Grüßen  
Peter Sturm

-----Ursprüngliche Nachricht-----
Von: Yukiko Sato <yukisato@sfc.keio.ac.jp>  
Gesendet: Mittwoch, 16. Dezember 2015 05:26  
An: Sturm, Dr. Peter  
Betreff: Bitte um ein Interview

Sehr geehrter Herr Sturm,


Vielen Dank für Ihre Mithilfe.

Mit freundlichen Grüßen,  
Yukiko Sato

- Mitteldeutsche Zeitung (Rainer Wozny)

Subject: AW: AW: Treffen  
From: "Wozny, Rainer" <rainer.wozny@duMont.de>  
Date: 2015/12/16 18:45  
To: Yukiko Sato <yukisato@sfc.keio.ac.jp>

Lebe Yukiko,

aber selbstverständlich dürfen Sie meinen Namen nennen, damit habe ich überhaupt kein Problem.

Herzliche Grüße  
Rainer Wozny

-----Ursprüngliche Nachricht-----
Von: Yukiko Sato <yukisato@sfc.keio.ac.jp>  
Gesendet: Mittwoch, 16. Dezember 2015 05:26  
An: Wozny, Rainer  
Betreff: Bei AW Treffen

Sehr geehrter Herr Wozny,


Vielen Dank für Ihre Mithilfe.

Mit freundlichen Grüßen,  
Yukiko Sato
* neues deutschland (Uwe Kalbe)

**Subject:** Re: Bitte um ein Interview  
**From:** "Uwe Kalbe" <u.kalbe@nd-online.de>  
**Date:** 2015/12/17 1:30  
**To:** "Yukiko Sato" <yukisato@sfc.keio.ac.jp>

Liebe Yukiko Sato,

wenn es Ihrer Arbeit nützt, dann verwenden Sie meinen Namen gern. Ich wünsche Ihnen viel Erfolg!

Viele Grüße aus Berlin

Uwe Kalbe

---

Uwe Kalbe  
Ressortleiter Inland  
Neues Deutschland  
Post: ++49-30-29 78-1759  
Fax: ++49-30-19 78-1100  
nemail: u.kalbe@nd-online.de

---

* neues deutschland (Kurt Stenger)

**Subject:** Re: Kontaktdaten Neues Deutschland  
**From:** "Kurt Stenger" <k.stenger@nd-online.de>  
**Date:** 2016/10/07 18:15  
**To:** "Yukiko Sato" <yukisato@sfc.keio.ac.jp>

Liebe Frau Sato,

auch für mich war Ihr Interview hilfreich. Man hinterfragt ja sonst selten die eigene Berichterstattung.


Beste Grüße und noch eine schöne Zeit in Deutschland,

-----------------------------------

Kurt Stenger  
Redakteur Wirtschaft/Umwelt  
Neues Deutschland  
Tel.: 030-29781781
Appendix 5

- The New York Times (Martin Fackler)

Y: May I quote you in my dissertation, about what we’ve talked about? (26:49)
J: Yes, please do. Feel free. (26:57)

(Acceptance achieved on 30 June 2017 through interview)

- The New York Times (Jonathan Soble)

Y: May I quote you in my dissertation, about what we’ve talked about? (26:49)
J: Yes, please do. Feel free. (26:57)

(Acceptance achieved on 30 June 2017 through interview)

- The Associated Press (Yuri Kageyama)

1) When you say “the nature of the culture,” I don’t mean Japanese culture; I mean the culture to make the soy sauce, which was in this case special and hard to recreate from scratch.
2) I would like to add that the reason these references work is because the original religious stories are powerful stories.
   It is not an expedient way to write, it is a way that makes sense, holds real meaning for our readers and is powerful as good writing is in writing in the English language within the Western literary tradition. Not other traditions.

This kind of writing technique is also not limited to referencing religious writing. References that we use in our writing include Shakespeare and other literature, famous speeches, musical lyrics, jokes or poems, in short any widely recognized uses of language.

I don’t think that there is anything extraordinary about using words that have a religious connotation as they are already part of the English language.

And it is just one of the many skills we have as writers to communicate our stories, and it is no more important than the others.

Whatever works is what we use.

I hope all that was clear.
Let me know if you have any questions.
Appendix 6 Interview Survey Questions (Journalists)

Journalists in Germany:

1 Process
   1.1 Welche Position und welchen Schwerpunkt nimmt die Zeitung bezüglich der Katastrophe in Japan ein?

   1.2 Die Berichterstattungen, was in Bezug auf ein Ereignis in Japan geht, wurden oft vom DPA oder AFP berichtet. Wie nehmen Sie die Informationen?

   1.3 Wer entscheidet sich das Thema der Berichterstattung über die Folgen der Katastrophe?

2 Background / goal / aim / message
   2.1 Wie sah die Berichterstattung der Zeitung im Bezug auf die Katastrophe aus?

   2.2 Hat sich die Art der Berichterstattung über die Katastrophe in Japan im Verlauf der Zeit bei der (Zeitung) verändert? Wenn ja, aus welchen Gründen?

   2.3 Welches Ziel dabei folgen Sie, wenn Sie bei Ihrer Redaktion die Berichterstattung über die Katastrophe in Japan vorbereiten?

   2.4 Welche Zusammenhänge gibt es zwischen der Berichterstattung über Japan und der Berichterstattung über die deutsche Energiewende?

3 Structure
   3.1 Fragen zu Struktur und Inhalt der Artikel

4 Expressions
   4.1 In der deutschen Berichterstattung wurde die Katastrophe insbesondere im Hinblick auf deren atomare Dimension in Fukushima mit Begriffen wie „Apokalypse“, „Endzeitlandschaft“, „Sintflut“, „Menetekel“, „Wiederaufstehen“, beschrieben.
Können Sie mir erklären, warum die Journalisten derartige religiöse Begriffe verwenden und was Ihre Meinung hierzu ist?

4.2 Können Sie mir bitte erklären welche Funktion religiöse Begriffe in den Nachrichten erfüllen?

Vielen Dank für Ihre Hilfe und Zeit.

Journalists in America:

1 Process
   1.1 How do you select your theme?
   1.2 Do the editors pick a theme?
   1.3 I’d like to know how you cover your reports.
   1.4 What kind of investigations do you conduct?

2 Background and goal / aim / message
   2.1 Could you tell me briefly about your experience covering about the disaster in Japan from 2011 until now?
   2.2 What is your aim or message when covering about the disaster related issues in Japan?
   2.3 Who is it aimed to?

3 Expressions
   3.1 Could you tell me the purpose using the word “Christian Element” in this sentence?
   3.2 In general, what kind of functions does the Christian elements have in journalistic coverage?

I truly appreciate your help. Thank you for the opportunity and your time again in your busy schedule. May I quote you from our interview in my dissertation?
References

<Primary Sources>

German Newspapers:

American Newspapers:

Japanese Newspapers:
朝日新聞, 讀賣新聞, 每日新聞, 福島民報, 河北新報.

<Secondary Sources>

Western Sources:
References


References


References


References


References


References


References


References


References

Japanese Sources:


日経プレミアーシリーズ (Vol. 085). 東京: 日本経済新聞出版社.


References


