NARRATIVE AND EMOTIONAL STRUCTURES IN THE TODAY MEDIA

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Abstract
In this paper we analyze the way in which the press tries to influence the social behaviour. The journalistic materials aren't only informative, but mostly they are examples of perlocutionary speech act. The modern journalist wants not only to inform the world, but change it. So, we applied Lipovetsky's, Ricouer's, Barry Richards and Gavin Rees's and of course, Gaye Tuchman' theory to see how narration, emotion and human interest become sort of new news values.

Keywords: journalism, emotion, objectivity, news value

Introduction

With this paper we try to discuss an extremely productive journalistic procedure, but not seriously analyzed. Even today, when we are speaking on journalism, we refer to the journalistic objectivity as an immanency (or responsibility, compulsoriness, duty), but it seems we avoid a discussion in the context of the immediacy. In the respect of the tradition, we use the ritually procedures of the objectification of the journalistic discourse (as they were presented by Gay Tuchman) and, considering this template, we give a sentence or other.

We can see the same situation when we speak about the roles and functions of the press, of the media. Of course, the most important are the function to inform and the implicit role of the media as a public service, e.g. to inform properly the public. But beyond this situation, beyond this truism, I think we can speak about a new age of the communication in the public space.

Hyper-information

I have linked this informational overflow to what Gilles Lipovetsky named hyper-consumerism. This philosopher has described a „consumerist ethos" too (Lipovetsky, p.8), a concept built on mobility, speed, surface, sensation. Hyper-consumerism means moment, fragment, sensation, the illusion of the individualization. That's why „the hyper-consumption behaves as a society

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of the psychological disorganization redoubled by numerous processes of „revival" or subjective revitalization" (Lipovetsky, p. 11). The self has this sensation, this feeling that things happen to him, that he experiences something – but every time, all these events are produced and lived totally safe. From this point, the professional communicators from the public space have moved the attention from the descriptive discourse on the narrative and argumentative one, on building a state of mind equivalent with the idea of experience, at the representational level. „The brands imaginary dimension" (Lipovetsky, 37) became the real advantage, it became commodity.

From this area of the safe tasting, the recipient's expectations, of the hyper-consumerist person, were free to grow, to intensify. So, the intensity degrees should be reconsidered reinvented. The hyper-consumer waits for surprises in commercially-envied environments; he searches for "crazy" or enchanting universes, for more and more hallucinating shows and experiences. He wants to be drowned in a flow of exceptional sensation; he wants to evolve in a funny space-time, dramatized, without risks or discomfort" (Lipovetsky, 53). This situation has generated „the force of the hedonistic values" (Lipovetsky, 80) in this public space and the principle of the information has to be replaced with more pertinent pragmatic actions.

This concept, that I used as Lipovetsky described it, can be verified also the journalistic communication level. The informational hyper-consumerism dispatched in the second level the imperative to inform (both from the issuer view, as from the recipient, and the public). Information became immanency, and the negotiation has as result the hedonistic plus, the empirical gain and not necessary the news.

We can see the same idea when we look at the discursive types, but also at the macro structural level, when we speak on the topics, on the ideology. The reconsideration of the human interest, the reinterpretation of the proximity rules (Wolton, 1997; Marone, 2017) is the answer to the necessities of the public (or, as we say, have created this necessity), to create at least the appearance (or the illusion) of the action, even to substitute this action. And, here we are, we start to talk about another discursive type in the public space that is mended to generate emotion, change, transmutation, action.

Emotion

The informational hyper-consumerism, this sort of transformation of news in what is called state of mind, actually in commodity brings in our

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discussion a taboo-concept (taboo until recently) in the media theory, namely emotion. Barry Richards and Gavin Rees published an extremely pertinent study concerning the journalistic emotion. As they show, the emotion became a very important subject in various study of human behaviour area.

The researchers insist over the term „therapeutic". In this sense, emotions mean criticism and conscience and, in this way, is exploited the individual (public) reflex to react to the emotional climaxes and to their power: „the rise of the *therapeutic* can be seen as a social good, albeit with important qualifications and reservations" (854). Defiantly, the journalism didn't discover yesterday the emotional writing. There are thematic fields whose mobile is the emotion. But, in this hyper-consumerism, the emotion has the relevancy of the inverted pyramid: „Raw news has both a cognitive and affective component" (855))also Frunzp, 2017a; Frunză, 2017b).

Narrative patterns

If we analyze the media discourses from the journalistic hard zone, we will clearly identify the exclusive routes to build emotion and to produce a behavioural change.

Following Bourdieu, we will see series of selections of narrative procedures to illustrate conflicts, competitions, rivalry, battles with winners and losers, with good and bad, with a noble purpose (or not). This battle can provide the agreement or can generate some changes in immediacy (*apud* J.M. Adam, 1994: 9). Today, the media narrations tend to convince and to move the attention from *docere* to *delectare* and *movere*.

Case study: the Pro Tv Campaign, „There is life after death"

I have chosen this web site, after I analyzed the numbers from the sati.ro. The site stirileprotv.ro is the most visited and it counts 556320 visitors per day. I think a possible explanation for this success and this credibility can be the role assumed by the trust through the organized social campaigns. For example: Have you some news about your parents? The godfathers of the counters, Give life, 20 years of freedom. These campaigns have as target changing the social behaviours, changing the public administration behaviour, changing the government behaviour. The stories don't lose the informational charges, but, there is an equal insistence on the emotion, without pathos. The features don't leave the hard journalism area.

I looked over the campaign „There is life after death". I analysed 28 materials and I observed how the discourse and the emotional space is built:

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- There were accepted words form the lexicon of the metaphysics: miracle, resurrection
- As a metadiscursive objective I identified the making of the reflex of the association with the religion area, and, for example, the organ donation is equated with the eternal life pattern.
- There were created opposite poles: establishment (bureaucracy) vs. patients. The Establishment is negatively valorised, through indifference and ignorance. The patients are two-dimensional described, both in terms of their vulnerability and exceptionality.
- Regarding the collective ego, it is surprised by the speculation of the national pride: the overpowering, the exemplary rival neighboring nations, which has the status of a punishment (J.M. Floch, 1995: 61)
- Exclusivity, exceptionality, primordiality function as news values.
- The performance, the "decisive test" (J.M. Floch, 1995: 61) appears at the level of erosion and victimization of Romanian physicians who, dramatized as apostles, open roads, solve extremely complicated situations, take "deus ex machina" indices.

Conclusions

The journalistic discourse has taken on much of the narrative, literary and fictional narrative discourse of narrative rituals. Thus, the motif of journalistic discourse is no longer essential to inform, but to attract, seduce, convince. The multitude of channels and informational media has the immediate effect of liberalization, a democratization of the journalistic expression. Information has date status, and journalists automatically change their priorities from information to seduction and persuasion. Journalism focuses on behavioural changes.

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