

JOURNALISTIC NARRATIVES: BORDERS BETWEEN THE SAID AND THE UNSAID

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Prima facie, the event is the principle of journalistic news, but not prior to the fact. Normally, it refers to something external to the individual, however, linked to him so that it assumes value and meaning.

The relationship event and individual, however, is based on phenomena arising from the culture and history of society. Furthermore, the relationship event and subject can be transposed to the collectivity, providing it with images of its own constitution or of the different constitutions of separate societies. It becomes the event, in this spectrum, in the intricate relationship with the individual and society, in what is perceived, media value or material of possible repetitive consumption. The event, in this wake, configures itself in a news or starring way in journalistic language and becomes an object of media study (ALSINA, 2009; BERGER and TAVARES, 2010).

It is segmentary to conclude that the event has its origin, occurrence (life) and social transcendence (death) in a perennial dialectic, sometimes ordered, sometimes disordered, mirroring itself in nature, but depending perceptively and significantly on an assimilating being or individual, who interprets the world (CHARAUDEAU, 2010).

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This entire path takes place in stages: modification, perception and meaning, which is called an *eventual process*. Thus, language would be fulfilling the role, in the process, of translating the event from the phenomenal to a meaningful existence.

Words, without specifying a linguistic code, are essential for collective thinking. Without words, individuals in society would have no memory. Social thinking is the memory formed from collective memories endowed with meaning, taking shape of ideas through people or groups of people (BABO-LANÇA, 2013).

The elaboration of the discursive-reflective course around the great theme “freedom of the press” and its historical-constitutional variables, having analyzed the journalistic discourse as a product of language, language, discourse that dissociate the fact, the event, places either in an excerpt from a prominent impasse, whether in the universe of Communication or in the universe of Law.

Here, we seek to understand the meetings or disagreements of voices that may lead *journalistic narratives* to collide with the ethical, constitutional and/or legal desires that dictate the forms of exercise of the press, but which are not always followed in the way of communication.

Objective and subjective knowledge of the world, here's a good way to talk about narrative or try to conceptualize it.

The world takes place under different narratives, the articulation of language, speech and writing, *etc.* Narrative is present in journalism, serving it through the succession of real or fictional events that are organized for the formation of discourse.

The background, observe, is the idea of imitation, that is, the ability to select linguistic elements that will form the fact to be reported. It is, by nature, the act of narrating a movement of the narrator towards the construction of his narrative plan, being nothing more than the combination of selected elements that make up the report of enunciative pretension, being an intentional choice and expression of meaning that intended to achieve (BARTHES, 2008; GENETTE, 1995).

The real can only be represented. The real is demonstrated, therefore, it is represented. The real, openly, happens or takes place in the world, *in the hic et nunc* (here and now). Narration has a middle and an end, setting boundaries for the narrative of the world.

The discourse, or rather the analysis of discourse or the functioning of language in use in the social dimension, gains historical strength, as expressed in the mid-1960s. Linguistics emerges to highlight centers of social activity, making it possible to observe the movement of *societas* through discourse analysis.

In order to respect the logical course of the debate proposed here, the dominant current with regard to discourse analysis will be glimpsed; talks about theorizations that took place in France through Dominique Maingueneau, the main theoretician of this research, and Michel Pêcheux and, continuing the studies in Brazil, Eni de Lourdes Puccinelli Orlandi.

The idea is to discuss language and society in a French tone, as it is emphasized that this segment seeks to understand the subject and his adherence, rather than being an issuer, with the social discourses of the institution (journalistic, philosophical, scientific, *etc.*) verbal or non-verbal meanings present in texts, in this case, in *journalistic narratives* (MANHÃES, 2009).

Meaning is pursued to the detriment of content, questioning the emantics, verbal and non-verbal (*the said and the unsaid*), without being tied to a word order, description or means of communication. Thus, discourse analysis is a technique for exploring the relationships that involve the narrative with social reality, exploring its production, the process of social reading and its meanings.

Intertwined with the classic authors of the French current, Pêcheux (1990) sees the discourse as an ideological materialization. The subject becomes the depository of the ideology, disregarding the intimate will, figuring the language as a process of exteriorization of the core of the activities of the different social spheres.

Maingueneau (2005) defines discourse as an exposition of texts of a historical nature that allows the notation of space of enunciative regularity. The discourse operates as the enunciation of another discourse, with the subject immersed in a space of narratives. For Orlandi (2002), the discourse and its respective analyzes overlap linguistically with the socio-historical and ideological context, referring language to the modes of social production. In this way, the subject and ideology are articulated for the discursive conception.

It is observed, through the brief presentations and definitions, that the core of *Discourse Analysis* is the search for the relationship between subject, language, language, speech (use of language) and society, in an intersection line, aiming at human knowledge manifestations (power relations , *etc.*). Still in Maingueneau (2005, p. 16), the discourse comes with the following terminologies: “as integrally linguistic and integrally historical; underlying ideology”.

In other words, the quoted theorist sees discourse as made up of objects that can be said in terms of the system of codes linked to language and can be said in historical time-space. The objective is the general semantics, with a view to the strength of the meanings of the discourse.

Final Considerations

Surveillance of the structure of the right-duty to freedom of the press or of the press is liable to its salutary continuity in the Republic, since, depending on the field of action, it can be dissociated from the ethical, social and legal foundations of the institution, consolidation and stability, allowing , to their detriment, discussions hovering over the dignified and legitimate performance of journalistic vehicles in the face of other fields of social life that directly or indirectly touch . In other words, the exercise of the right to information (freedom of the press) lacks, it should be noted, self-awareness, which can only be obtained by delving into the political, social and legislative history of the country.

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