Media and Discourse Influences

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ABSTRACT *The paper we propose is an attempt argument of how the media contributes to the public opinion by establishing and promoting ideologies through manipulative practices subservient of some interests. Taking as its starting point the idea that media influence increasingly larger social relations become indispensable at least in terms of information management in the social field, the study seeks to highlight how media contribute to social representations promoting ideologies that structure opinions and valuations in the social field. A defining role in this lies the use of language, discourse is understood as a reflection of power relations, due to the fact that any communication situation is influenced by power structures that speakers are placed conventional or not.*

INTRODUCTION

In current society the media have a role increasingly important in social life. Researchers in sociology, psycho-sociology and anthropology have attempted to define their role and influence they have in the society. Called *the fourth estate*, "media have become in the modern world, the center of gravity is positioned relative to that all other segments of society" (Coman, 1999, p. 8). The media reached over time, to have a strong influence on segments of society, becoming indispensable at least in terms of information management in the social field.

Beyond their active presence in everyday life, with the evolution of technology, is increasingly felt their presence in the economic and political, which makes them consists in an industry of its own. This industry, whose key role is to legitimize of the information helps create a context communication, generating benchmarks for interpretation of social events. Through the speech that promotes built or not based on manipulative practices deemed necessary, according to the dominant interests in social, media contribute to dominant representations and ideologies in the social space.

SEMIOTIC ESTABLISHMENT OF MEDIA DISCOURSE

One way of understanding the speech made by the media influence can be achieved through the field of semiotics. A semiotic approach to implications of influence speech involves addressing the semiotics as a system of signs. This system of signs has the property to speak about the social or physical reality and create meaningful statements about them. Thus, as stress and Hartley (1999), the messages transmitted through the media acquire meaning by highlighting the sign systems that encode.

If we carefully follow the complex phenomenon implied media, we understand that news is not the value of the event itself, but the value of a news story is given of the story event. Therefore, the news discourse will consist of signs which combines based on codes that generate meaning. In this sense we can say that the news behaves like any *semiotic object*. Consequently, the true nature of things can be considered to be grounded not in things themselves, but the relationships we build and then we perceive each other.

From the discussion above we can conclude that reality as we perceive is a result of language in two complementary situations: one become reality through language and the other understood as real, due to such language.

Although we can't talk about news as sign systems autonomous, independent total of conventions and specific features of language, we must recognize, as with any cultural system, there are specific conventions that re-arranges reality.

Manner in which the news plays or reproduced reality depends to a decisive extent on the nature of signs and combinatorial rules that generate meaning. Thus, the value of news phenomenon is dependent on the relative position of the reference systems: what determines the value of any sign is his relationship with other signs in the system. The value of sign is thus a social value, language is not being only a social fact, and significance being the product of social differences recognized.

REPRESENTATION AND PROMOTION OF IDEOLOGY

Since 1970, Moscovici views as a central object of social psychology all phenomena related to ideology and communication, bringing attention to the idea of a science of conflict between the individual and society.

In the preface to the treaty of social psychology of 1984, he stated that social psychology is the science of ideological phenomena and of the phenomenon of communication (Moscovici, 1984). Thus, the ideological phenomena encompass representation and attitudes systems, conditional content of social relations, habitus sites and provisions.

Ideology or ideological field designates a structured wider, having the characteristics of a system. Controlled by ideology, social relations are no less essential to the functioning ideological field. Deconchy (2010) proposed the concept of "cognitive filter" for the ideological apparatus by which individuals treat information about others or about human nature in general. This *cognitive filter* is a kind of "natural ideology", acting as an organizing principle of symbolic relationships and generating "particular ideologies" or representations. A key contribution in this regard were the media through which returns their fundamental role in the legitimation of the social information.

Ideology is presented as an "ideal", as an "illusion" of a class of individuals, while the representations set structures, schemes, configurations, cognitive models of systems ideas. Moreover, they offer features and identified fields of application of ideas.

Representations find of their place in ideology, they have a double status, content and product; they focus on ideology and represents human action upon the reality and symbolically, in order to achieve individual desires and collective needs. Representations are therefore specific object of ideological applications.

Representation expresses ideological group that topic belongs, by which he justifies legitimate group interests. Individual adopts attitudes and structuring rules which were imposed "objective" way of life, the imaginary model, the court "abstract" ideological publicized. Thus, representation becomes an active ideological discourse structure that incorporates individual and spreads like a proper good and fundamental role in this respect are the media.

The relationship between ideological and psychic in the representation works because self mentally accepted social norms, building their identity by appealing to ideals and collective projects. Through this process of borrowing an ideal model, he strengthens the inner court, obtaining an idealized self and at the same times a secured self. Thus, the subject appropriates the collective discourse and obtained, by meeting with him, a cornerstone of his way to reason and certainty of his ideas, all based on the imposition of distinct behavioral patterns through the media. Empirical studies have shown that people in the same social groups often behave in the same way and acquire common characteristics such as beliefs, concerns, language and values. That is why it is so important to study the influence of mass media in social differentiation. M. DeFleur and S. Ball-Rokeach made the following remark in this regard: "Even before the second world war, comparative studies of reactions to different types of people from the media showed that members of the public in the different social classes tended to select different messages from the media, to interpret the same message in different ways from those of other social categories, to retain selectively messages and act differently as a result of the fact that they had been exposed to media influence" (DeFleur & Ball-Rokeach, 1999, p. 189).

E. M. Lipianski emphasize that ideology implies a subjectivity of objective relations and objectification of subjective reports (Deconchy & Lipianski, 1991). The "ideological subject" learns reality (objectives social relations), but this is happening in a particular social field, a subjective field. This subjectivity of objective social relations generates representations which are designed on the outside and in the eyes of the subject, are constitutive of "objective" reality. Production mental representation and its operation results, so to the internalization of social relations. "Externalize" these products born new objective reality we explain the ever-changing process representations, their (self) generators.

Ideology organizes and structures the symbolic field of social formations. It regulates speech, representations and behavior through the courts as institutions, rituals, media. Thus, it produces, as Moscovici said, a kind of "perversion" of content and mental processes (Moscovici, 2002). In terms of economic and political ideology plays an important role in the distorting individual beliefs, it not being

able to escape the ideological pressures, often he is not even aware of it.

THE SPEECH SITUATION - A REFLECTION OF POWER RELATIONS

Since the 70s are increasingly questioning over the role of language in structuring social relations of power. Each situation of communication is influenced by power structures that speakers are placed conventional or not. Language mediates ideology in a variety of social institutions, ideology can be seen as an important aspect in the establishing and maintaining unequal power relations. Effects of power and ideology regarding in the production of meaning is not always obvious, so sometimes we talk about de-mystification speech by deciphering ideologies.

In any text/statement, the discursive differences are negotiated, are governed by the differences in power, which in turn are encoded separately and determined by speech and gender. So texts/ statement are often battlegrounds between different discourses and ideologies that want to ensure dominance, and in this sense the media play a crucial role.

Power is an essential condition to social life; it refers to relations of difference and their effect on social structures. An important role in "creating" power plays language. The language creates power, expresses, involved wherever there is a power struggle. Although the power does not derive from language, language can be used to cause, to undermine or change the distribution of power on long or short term. In this regard, it is important to study the ways in which linguistic forms are used in many expressions and manipulations of power through the media.

Power is signaled not only by grammatical forms included in text / statement, but also like "literary" genre and functional style of the text / statement. Often a social situation that may be related to the exercise of power or power struggle is associated with certain types of text.

The issue of discourse as power was analyzed from the perspective of psycholinguistics by Tatiana Slama-Cazacu (1999). In her view, the power of words and the use of words by a "Power" to manipulate the masses belong to the category called "distortions of communication in society". Defined as one of "inter-human psychological influences on the act of communication", the power of words is analyzed both positive outlook (for "cooperation", the "training", in social contact, for information, negotiation, role "politeness formulas" etc.) and negative, listing among the latter "misuse of words", "misappropriation of communication by changing meanings of certain words known to hide or mask the reality, using seduction of certain words or their ignorance, to divert or even clouded thinking "addressees" (a "receptors"), to force them to a course of conduct which they are unaware, manipulate, to force a person to be "receptor" against his will or intention".

CONCLUSIONS

Whether it is a way of information or entertainment, mass media have become in today's society a very important decision factor in the formation of public opinion. Normally media system ensures circulation of information and helps to create certain views on events and people that are at a time in the spotlight on the social scene. But using certain strategies and manipulative practices they lead to the formation of ideologies enslaved of some interests. The me-

dia does not act only on the individual, providing models of behavior that can be adopted by learning, but have an impact on the culture, to the knowledge, values and norms of society and human social relations.

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