

Giving sense and making choices: supporting ethnographic and discursive approach to the news.

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Abstract: The need to direct our attention to different events in a permanent flow is the reverse of the ambition of universality that motivates journalism. Journalists cannot turn their attention to all events as if they all have the same relevance.

Frames and typifications are procedures used by professionals to establish the relevance of issues. However, this relative relevance is, often, established at the expense of diversity and openness.

We stand for a research project in journalism studies, drawing on plural contributions (Discourse Analysis Phenomenology, Interactionism and Ethnography) that help professionals to produce an inclusive news reporting.

Keywords – Journalism - news frame – typifications - news discourse – s social phenomenology

1. Universalism versus social context

According to Otto Grotz, "anything that arouses the curiosity and the interest of man, all that can lead him to take a position is included eo ipso in the potential content of the newspaper" (cit. in Fidalgo, 2004, p. 5). However, the need to direct our attention to a complex world, where there are many different events in a permanent flow, is the reverse of the ambition of universality that mobilizes journalism. Journalists cannot turn their attention to all events and all their protagonists as if they all have identical relevance. Rather, the relevance that one attaches to an event or to their protagonists isn't something evident in itself but rather the result of contextual circumstances associated with ideologies, world-views, cultural particularities and specific interests.

Every society has different concepts of what can be underlined as a relevant event. Therefore, the content of the media reflects the dominant concept of news in a certain period of its history. Journalism does not proceed to the selection of facts only in terms of the immanent 'relevance' of the facts, which would be, self-evident, regardless of social and historical conditions and interests of social agents. "Journalism highlights those facts which reflect mostly the values and beliefs of society in a given historical moment" (Oliveira da Silva, 2006, p. 94).

The great storms in Pakistan affected twenty millions of persons. Nevertheless, the journalistic cover was considerably lower than in the case of Katrina. The oil spill in the Gulf of Mexico lasted four months, capturing the attention of news from around the world. However, one oil spill in the Niger Delta, Nigeria, lasts for fifty years and failed to capture the same kind of news attention. More than 1,000 cases of oil spillage have been filed against energy and

petrochemicals company Shell.

Today, the discussion on the social and political rights of minorities and the constant flow of people, either immigrants or refugees, crossing cultural and geographic spaces, brings to light the issues concerned with diversity of cultures. Fear, xenophobia and prejudice emerge again in some public opinion and even in some governmental policies. Framing identities is a way of choosing some particular and distinctive features at the expense of others. Stereotypes are shortcuts used by persons in order to give coherence to a fragmented world. Nevertheless, stereotypes and frames are also a manner of reifying identities, portraying them in a one-dimensional way.

2. Journalism and the social construction of reality.

After the decline of the hegemonic limited effects paradigm (Klapper, 1960), a new range of sophisticated approaches began to analyze the social influence of journalism: cultural studies, anthropology, phenomenological approaches, sociology of culture and linguistic studies.

With the help from the quoted theoretical approaches, sociology of journalism and news theory have been concerned with the media fundamental role of articulating public and private spheres and assuring social organization of community (Morley, 1992: 1). Media does not confine their activities to the transmission of facts (Gomis, 1991). As builders of society and managers of the symbolic arena, media are not a mere technical medium of reproduction of reality. They assume a cultural and societal role of mediation.

The Austrian phenomenologist Alfred Schutz offers a theoretical reflection, which describes communication as a condition of possibility for everyday life-world. Above all, Alfred Schutz has analyzed social experience from a Husserlian point of view, drawing a strong

attempt to demonstrate that intentional (object-directed) consciousness is the basis of our experiences of the everyday life-world.

A distinctive feature of a socio-cognitive approach is the belief that our knowledge of reality is a mental construct, a product from everyday intersubjective experience. The social dynamic is not perceived itself; it cannot be perceived without meaning attributed to it.

Accordingly, an entire field of research began to analyze the role of media on the social construction of reality, enriching journalism studies with many concepts and types of research from humanities and social sciences.

2. The concept of typifications

The phenomenological approach maintains that, in the everyday life-world, there is a level of common sense knowledge where people accept cognitive schemas named typifications as a resource to construct socially shared objective meanings and avoid uncertainty (Correia: 2005: 38-39). In our daily life-world, we adopt an attitude that consists in the suspension of doubt. Daily, in the morning we get into our cars to go to work without doubting about the ontological reality of several obstacles that we face during this journey. There is a kind of naïf trust about our perceptions: things are as they appear on their self-evidence. The cognitive style of the everyday world is natural attitude, a kind of common sense knowledge, which evokes a merely pragmatic and utilitarian interest for the world (Schutz, 1976:72). The natural attitude works with the "certainty" of agents, operating pragmatically in the social world.

Such an attitude assumes a reliable premise in the permanence of the structures of the world: one trusts that the world will remain, as it has been known up until now. The familiarity with social reality implies an organized standard of routine (Schutz, 1976: 108) learned from the knowledge of "prescriptions" and typical behaviors (Schutz, 1975: 94-95).

The construction of typifications is a kind of crystallization of the experience that assures stability to the perception of social life. It is, also, a way of classification that preserves some basic characteristics, required for the solution of practical tasks presented to social agents.

Common sense perceptions are perceptions based on types. As Tuchman, correctly reminds us, social action is carried out in the future perfect tense. "Action is cast into the future in order to accomplish acts that will happen should everything go as anticipated" (Tuchman, 1978: 41).

In the face of each new situation, the actor will look for similar past events, and so s/he will act in a similar way as before, following the principle that things will remain identical. Whereas stereotypes have to be maintained by ignorance, typifications arise from familiarity and extensive knowledge of the typified actor or action.

The concept of typifications has known an extensive development in ethnomethodological research, especially in what concerns the sociology of professional ideologies. In the domain of Journalism Theory, Gaye Tuchman shows how everyday news work can be seen as a question of "routinizing the unexpected." As part of the process of routinization, journalists make use of different news categories and typifications in order to reduce the contingency of news work (cf. Tuchman, 1978: 50). This set of procedures implies the learning on accumulated experience, to allow for stability in what concerns the approach for similar events.

As typifications are part of the professional stock of knowledge, being a professional reporter capable of dealing with idiosyncratic occurrences means being able to use adequate typifications. The critical problem is that typifications are artificial constructs, which may lead reporters to apply stereotypes, easy simplifications and incorrect labels.

Therefore, the set of typifications carried during its professional activity allows the journalist to act "as always" in the face of identical circumstances. On September 11, the first

moments after the perception of the tragedy have been dedicated, to the search of comparisons: for some journalists, it was the most terrific event since J.F Kennedy death.

Under the trauma effect, everybody must have felt that organizational and professional routines were still going on: so, the priorities of media organizations quickly have been reorganized to produce “convergence”.

3. From typifications to Frames

Following the concept of typifications of Alfred Schutz, scholars such as Goffman, Gitlin (1980) and Tuchman (1978) say that frames are basic cognitive structures that guide the perception and representation of reality. Frames are not consciously manufactured but are unconsciously adopted in the course of communicative processes. The cognitive notion of frame appears, generally, as a set of presuppositions or evaluative criteria within which a person's perception of a particular subject seems to occur. A great number of disciplines has expounded the notion: from the psychology of perception and Gestalt theory, including the well-known experiments with figure-ground pictures; or, from linguistics, where the Sapir/Whorf hypothesis maintains that language structures experience, directing our attention to certain aspects of the world whilst hiding others (Whorf, 1956; Bateson, 1986; Goffman, 1986).

To Bateson, the frame is a kind of message intended to order or to organize the perception of the viewer, saying: "Attend to what is within and do not attend to what is outside". Hence, frames imply an orientation to reality somewhat similar with the Gestalt psychology: we must attend figure and ground, emphasizing the perception of the first one, and positively inhibiting the second one (Bateson, 1986: 177-193; 184-188; 190-192).

Twenty years later, Goffman introduced frame analysis into sociological research by Goffman defining it as mental constructions that allow its users to locate, perceive, identify and

label a seemingly infinite numbers of concrete occurrences (Goffman, 1986: 21). Therefore, frames are, more or less, basic elements, which govern social events and our subjective involvement in them (Goffman, 1986: 10).

In Journalism Theory, frames have also made a strong appearance, as cognitive elements structuring which parts of reality will become noticed. Todd Gitlin is responsible for a widely quoted elaboration of the concept: "Frames are principles of selection, emphasis and presentation composed of little tacit theories about what exists, what happens, and what matters" (Gitlin, 1980: 6).

Frames turn unrecognizable happenings into a discernible event. They allow us to see the figure against the ground. Typifications are related to frames. However, while frames help us to evaluate a situation, typifications are related with a stock of practical knowledge, very similar to receipts. Finally, both concepts are commonly regarded as intersubjective constructs, built in everyday common life by a common person, in order to rule its practical purposes within the world.

4. The role of news frame in Critical Analysis of Discourse

The so-called linguist turn has had a clear influence on many theories concerned with journalism and mediated communication.

To van Dijk, every discourse implies construction and interpretation - processes that do not occur in the vacuum, with social dimensions of discourse interacting with cognitive dimensions (van Dijk, 2004: 14-16). He built a model to the structural analysis of news discourse, defining as a major aim of CDA "to produce explicit and systematic descriptions of units of language use that we have called discourse" (van Dijk, 1988: 24). This model of description implies the use of macro-semantics, which deal with global meanings and allow us

to describe the meanings of whole paragraphs, sections or chapters within a discourse. Those macro-structures are characterized in terms of propositions, which van Dijk labels macro-propositions (1998: 32). The macro-structures consist of several macro-propositions, such as the topics or the summary of text; these topics relate each other in a hierarchal structure, defined by macro-rules. Macro-rules reduce information, deleting the details considered not relevant to the text, replacing a sequence of propositions for a more abstract generalization, or summary, of a sequence of propositions. Here, van Dijk explicitly argues for a cognitive complement of the theory of macrostructures, which implies a clear reference to the analysis of frames (van Dijk, 1998: 34). In building of discourse, there is a top - down processing that must be activated by frames that arise from the social knowledge of the world.

The cognitive element frame will be expressed not only in the topic but also in all the choices that are going to be made in order to present the described event. In the discourse of news, there are some semantic features - that is, the headline and lead - that bases the kernel of the frame, because of their high level of generalization and abstraction. This does not mean that the frame is not present in less general paragraphs or propositions concerning with details and specifications. The cognitive dimension of discourse and the presence of the frame it is, also, present in the particular kind of coherence maintained between the most abstract and the most concrete level.

In conjunction with macro-semantics, there are macro-syntactic structures that characterize the overall forms of discourse, structures that van Dijk labels schemata or superstructures (1988: 26). Many other types of texts also have a structure implying schematic strategies - that is, organizational patterns and conventional categories, such as the various forms of opening or closing a discourse, specific narrative conventions and so on. In this particular case, news text has been targeted by narratology in what concerns the search of

archetypal narrative categories.

CDA also directs its attention to the microstructures of news discourse. Local semantics focuses on propositions, just as macro-semantics deals with macro-propositions. Sequences of propositions constitute discourse if they satisfy a number of coherence conditions such as conditional relations between the facts denoted by these sentences and functional relations (such as generalization, specification, contrast) among sentences or propositions (van Dijk, 2003: 206). Therefore, the second sentence is as an explanation of the first sentence but it can also be a generalization, a specification correction, or a contrast or an alternative to the first sentence.

Finally, news discourse uses rhetorical strategies to enhance the organization, the storage and the retrieval of textual information by the listener or reader (van Dijk, 1998: 28). Such rhetorical strategies can also enhance the appearance of truth and plausibility. News reports are written in a way that implies a subtle claim from the hidden speaker: "Believe me!"

Hence rhetoric must enhance the factual nature of the discourse, with the direct description of ongoing events, evidence of close eyewitness and other reliable sources, signs that indicate accuracy and exactness (such as number, names, places, hours, events) and direct quotes from sources, especially when opinions are involved. News rhetoric also needs to build a strong relational structure for facts, such as referring to previous events as conditions and causes and predicting next events as consequences; inserting facts in well-known situation models that make them relatively familiar; using well-known scripts, and concepts that belong to the script, and trying to organize facts in well-known specific structures. Discourse strategies always will be a choice between multiple possibilities of representation.

5. Stranger inside our borders.

Some of the strategies analyzed by CAD came to light in many successes of the first

decade of the century in Portugal, a decade marked in its first half by strong migration and also by signs of cultural conflicts even in a quiet country known for having a progressive law on migrant's rights. In the case of Brazilian emigrants, the major community inside Portugal, many studies, (Luciana Pontes, 2004, Willy Filho, 2006) find a strong association between gender and nationality in the representations of women in Brazilian Portuguese media. These kinds of processes generally have a background of unequal relations between countries, where relations' center- peripheries are expressed in symbolic representations at the level of tropical and exotic. In the representation of Brazilian identity in Portugal, this process results, sometimes in an essentialist configuration whose main attributes are joy, sensuality, sexual availability and sympathy. One example happened in the years 2003-2004, during the case of the Braganza Mothers.

The Braganza Mothers was the name of a group of women of Braganza (a town from the Interior of Portugal, located in a rural and traditional district with a strong influence of the Catholic Church) that, in 2003, launched a crusade against the increasing number of brothels with Brazilian girls working there. During this period of huge controversy, according to the extent literature on the subject supported by High Commissioner for Immigration and Ethnic Minorities, from 224 TV pieces broadcast by TVI (Portuguese fourth channel) on the issue immigration and ethnic minorities, 48 (21.4%) addressed to it referring in some way to prostitution, mostly involving Brazilian Girls. The extensive corpus of analysis developed with the support the High Commissioner shows macro-dominant narratives about Brazilian women traffic for prostitution in Portugal. The dominant issue was the women traffic and the dominant tune was tabloid language exploiting sex and stereotypes on people from tropical countries, without any analysis on the conditions of human slavery frequently related with the phenomenon.

Brazilian women became an easy target of newsworthiness criteria emphasizing the

issues related to prostitution, in contrast to other immigrant communities that have been portrayed using other issues such as work and everyday cultural practices. The Portuguese mass media alluded to sexuality practiced by exotic brown-haired women, particularly sensual, coming from the Brazilian tropics, attributing them a great seductive power.

The phenomena get the attention from Time Magazine that sends its correspondent Amanda Ripley to Braganza who publishes in 12 October 2003 an article, establishing a dichotomy between the southern of Europe, mediterranean, catholic and conservative and the women from tropics, sensual and open minded. Doing so, the Time Magazine also mirrors some the conflicts verified in Braganza. Those Portuguese women that called themselves "The Mothers of Braganza," allocates specially the female sexuality in motherhood, and reproductive self, associated with domesticity childcare, etc. Therefore, the complainants were associated with feminine attributes of the "Mother" (complementary opposite of the image of prostitutes attributed to Brazilian women), while the Brazilian women were assigned with the connotations of their profession: dissolute life, greed, vanity, voracious sexuality and threatening corrupting social order.

The Time coverage established the following facts (topics):

1. The south of Europe is Catholic, conservative and rural.
2. The women from Braganza are not sufficiently attractive and sexy for their husbands. Because of their conservative mentalities, they have a poor relation with sexuality.
3. The meninas (Time always use this expression) from Brazil are much more available, attractive, funny and sexy.

4. The women traffic and prostitution is almost an unavoidable consequence from globalization. Both communities were equally typified in a strictly rigid dichotomy between two worlds: a stereotyped “clash of cultures”, being the nucleus of the clash based in a partial overview.

During the first half of decade, there are many similar examples: association of migration with crime and social deviance are especially visible in what concerns with Brazilian, Gypsy and African Communities, although there are some occasional minor episodes with Eastern emigrants. However, accordingly with Ferin, Santos, Filho e Fortes (2008), in retrospective one can observe that over the years analyzed, 2003-2006, the coverage pattern of the issue Immigration and Ethnic Minorities have been changing.

If in the two initial years these patterns of coverage were concentrated on the issue “crime”, using a negative tone, now there was a growing reliance on civil societies sources and immigrants and the tone become predominantly factual.

Ten years after these events, identical events were verified in 2013 in Viseu, once again a Middle Town from Portugal Hinterland. Dozens of prostitutes, almost them illegal migrants, have occupied many apartments in an urban neighborhood, producing a local environment often compared with the red light districts of Centre Europe. In spite of that, TVs and newspapers do not use anymore as main news frame the national provenience of the emigrants, in spite of every knows that they, mostly, come from Brazil. The tune is considerably changed, and the frame is anchored in discursive topics significantly different.

- a) Poor conditions of life of many migrants;
- b) Exploitation and slavery present in the night business.
- c) Interviews with NGOs present in the local, giving assistance to prostitutes, emigrants in danger and several kind of excluded groups,

d) Interviews with locals exhibiting different perspectives on the problem, supported by perspectives that go from humanitarian to securitarian approach.

Some reminiscence of the tabloid style, particularly visible in news broadcasts from TVs, targeted the severe human exploitation hidden behind the night business. In spite of this change of orientation, some minor news coverage of small criminality in the neighborhood, still focus its attention on the identification of the nationality of the women involved. This change of orientation is probably due to a somewhat intense debate promoted in the Portuguese public sphere, leaded by many Portuguese and Brazilian Scholars of Communication. This debate had the support of the High commissary to migrations and ethnic minorities, a state institution that promoted important studies, along with University of Coimbra and Technical University of Lisbon in the representation of emigrants during the years of economic grow. The subject was strongly debated in academic works and thesis, finally arriving at TV and professional of media (Cabecinhas, 2003; Cabecinhas e Amâncio, 2003; Rosa, 2004; Cunha, 2004, Correia, 2008.).

There is also a debate inside the academic field to understand if this change of tune has to do with economic variables: for many scholars, the fear of migrants comes from the mood induced by the crisis. Media mirror the fear of Portuguese persons of unemployment and concurrency for jobs. Nevertheless, this answer is not linear. The media discourse was much more aggressive in the identification of Brazilian migrants during the years of economic grow and became less exclusive and a little more factual and reflexive during the crisis' years. Journalist listened in TV programs agree, more or less carefully, with some arguments made against the kind of coverage that was made ten years before, with Braganza Mothers.

6. Behind discourse: Ethnography, Journalism and public deliberation

Discourse is far from being the only key that allows understanding the representation of

others and the relative relevance of issues related with identities. Today there is set of proposals seeking to overcome some of the pathologies related to the daily practice of journalism, trying to reconcile it with inclusive social practices. Some developments are being made to articulate ethnographic methods with journalism. Not mobilizing a large number of supporters among journalists and academics, some attempts to cross journalism and ethnography are now spreading around the world, providing methodological support to new attempts on online journalism and emphasizing methodological experiments in the place of large theoretical debates.

To do this, newsrooms must demonstrate autonomy and diversity in the perspectives they present to the public. Professional and scholars that follow this approach try respond to growing frustration among many groups who feel their voices have not been heard and their issues have not been presented fairly within news coverage (Wallack, Woodruff, Dorfman & Diaz, 1999). Cramer and McDevitt (2004) emphasize the advantage of ethnographic reporting in portraying in a responsible manner the lives and cultures of groups that are typically marginalized through mainstream journalism practices. While most journalists are reluctant to consider in-depth reporting as “ethnographic,” an avoidable professional duty is pluralism in the portrayal of a culture’s diverse groups. The Hutchins Commission, for example, stands for the “projection of a representative picture of the constituent groups in the society” (1947, p. 26 in Cramer and McDevitt). Following that pivotal report, responsible coverage implies that the images repeated and emphasized be such as are in the total representation of the social group as it is. The truth about any social group, though it should not exclude its weaknesses and vices, includes recognition of its values, its aspirations, and its common humanity. (1947, 27 in Cramer and Mac Devitt, 204)

Ethnographic tools are better suitable to catch and understand certain events and issues. In-depth coverages already would contain some ethnographic tools. With the ethnographic model, ones try to consolidate the symbiosis between research and common sense, already identified as one central element of journalistic knowledge.

This goal of promoting fair and balanced representation is pursued by promoting the production of self-representations among marginalized groups, following contributes from phenomenological sociology (Schutz, Berger and Luckman, interactionist cultural studies interpretative ethnography (Geertz) and ecology of urban movements (Denzin, 1982). This kind of approach includes a vast range of methods such conversation analysis, ethnography, deliberative surveys and consensus conference. In terms of ethnic relations, the purposes of ethnographic journalism aim to facilitate the participation of minority communities in the identification and framing of collective issues and decision-making processes.

This research can be performed at two levels: close to journalists themselves and close to publics. The first level will help us to understand the journalist motives to make typifications and frames allowing professionals to understand, and became aware of this frequently unconscious process. Another level will be directly related to understanding marginalized groups allowing professionals to search for more inclusive and open frames, including the identification of opposite counter frames.

The news coverage of the most recent events related to migration and prostitution in Portugal, in spite of the remaining of a tabloid style, contains an equilibrium between perspectives, allowing that the web of facticity introduce a broader range of topics into a more inclusive frame.

Indeed, there is considerable potential for an ethnographic approach to reveal a broader range of social realities and viewpoints in mainstream journalism, particularly those that are marginalized and often invisible.

Arguments can be made against the viability of these suggestions. Obviously, journalists having a pragmatic style of acting professionally, sometimes, are theoretically and methodologically little receptive to any proposals coming from outside the field. This attitude means some reluctance to reflect on their practices and procedures. The avoidance of self-criticism, remembered by Tuchman was the aim that journalist want to reach with the use of objectivity as a strategic ritual. News workers daily internalize the existence of routines, typifications and frameworks. These frames and typifications are uncritically associated with the share of ideological assumptions implicit in the social consensus.

Many of the professional practices suggested in newsrooms are typifications, routines and precedents that assist the possibility of creation of common horizons of meaning, constructing society as a consensus that admits a certain level of conflict since this does not jeopardize the central system of values.

In many ways, mainstream press unconsciously contribute to create the belief that a particular way of seeing corresponds to the natural representation of society, raising that social representation of reality to a universal level that avoid the perception of difficulties, conflicts and tensions. Along this process, the journalist appeals to discursive practices and routines devices, expressed in narratives conventions and organizational practices.

However, in spite of the journalist's attitude to external critical, the ideal maintains its vigor and is a frequently object of shared projects that joint together academics and professionals. Journalists are intellectual workers that frequently promote self- reflexive on the limits of the profession, inside their own walls, in their own journals and forums. The fear of losing legitimacy is the motive for this hidden self-criticism. When invited to act in academic contexts, journalists accept to some level to discuss the limits of their practice. In the research project "Citizen's agenda" from which I was responsible with the support from the Portuguese Foundation for Science and Technology, in-depth interviews carried on with journalists and

editorialists from ten Portuguese journals, one finds the following: most of the journalists are open to discursive and organizational strategies that allow an inclusive reporting. However, they feel strong difficulties in express those concerns in the effective change of routines and procedures, because of economic and organizational motives (Correia, Morais, e Sousa, 2012).

Nevertheless, ethnography and journalism are more or less close relatives. Although they have different origins, both types of discourse and knowledge used in-depth qualitative research, emphasize lived experienced, and apply the techniques of literature (e.g., narrative arc, character development, strong description, description, subjectivity, point of view, and emotionality) to nonfiction in order to make the material as appealing as possible for a general, non-academic audience.

Finally, experience showed those journalists are sensitive to reflect on those questions in carefully controlled environments, at the level of academic projects, experimental procedures and in the context of credible institutions such as media observatories. The fluxes of human resources between newsrooms and academic contexts added to the need of thinking on a new business model may help to reinforce the need of changing methods and strategies.

The experience of research with journalist shows that any proposal in experimental projects demands some margin of negotiation with professionals. Interpretative communities make depend its external credibility from the acceptance of a shared common view. The interaction with rival interpretative communities may disturb their expectations on what is concerned with the central question of legitimacy and recognition

The achievement of a certain level of acceptance by newspaper workers involves highly demanding stages of research in the journalism field. First, it implies the analysis of news production (newsmaking), notably in what regards to the analysis of routines and typifications developed by journalists in the organizational context. Secondly, is necessary to analyze the procedures for access and consultation of the sources in formulating their agendas. Third, it is

also necessary to consider the application of content and discourse analysis to frames, narrative and rhetoric strategies in order to identify and avoid ideological assumptions.

In conclusion, one strongly suggests feel that it would be productive to launch an interdisciplinary research within journalism studies, drawing on the contribution of some aspects of Critical Discourse Analysis and Social Phenomenology, along with interpretative contributions from Anthropology and Interactionism. As part of this research, we feel that some hypotheses must be tested and studied. Among them, we emphasize the following:

a) The media are powerful ideological institutions that allow people to share social beliefs. In this narrow sense, they turn ideological frames into common sense to be shared by average people and vice-versa.

b) Frames and typifications must also be studied as cognitive phenomena, rooted in everyday life through communicative interaction. This implies to use ethnographic methods close to journalists and audiences.

c) The articulation between these two levels of cognitive phenomena has political consequences concerning the relationships between media and democratic process.

d) In turn, this level of research requires an integration of ethnographic methods and discourse analysis. Ethnographic methods will be used to understand the newsmaking practices and to identify professional routines. Nevertheless, journalists to understand their audiences with the purpose of having in mind their own account of reality could also use them. Discourse analysis will help us to identify frames and ideological assumptions, in the structured discourse. Both give a new meaning to news theory.

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