

Language, consumption, and happiness: journalistic discourse and ambivalence¹

Linguagem, consumo e felicidade: discurso jornalístico e ambivalência

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Abstract: *The discussion about consumption, consumerism, and the discourse of happiness is associated with contemporary society. Based on Critical Discourse Analysis, we analyzed two journalistic texts published in Brazil in 2013, which address the relationship between consumption, life, and happiness. Faced with these problematic issues, we put on the spotlight the ambivalence appended to the journalistic discourse on happiness in the context of a culture of consumption, considering the meanings it produces interfere in the social fabric since world convictions are acquired through the discourse, which constitutes and molds the world in meanings.*

Keywords: *journalism; critical discourse analysis; consumption; happiness.*

Resumo: *A discussão em torno do consumo, do consumismo e do discurso da felicidade enleia-se à sociedade contemporânea. Fundamentados na Análise Crítica de Discurso, analisamos dois textos jornalísticos publicados no Brasil, em 2013, que tratam da relação entre consumo, vida e felicidade. Diante dessas problemáticas, colocamos na ribalta a ambivalência apensa ao discurso jornalístico sobre a felicidade no contexto de uma cultura de consumo, considerando que os sentidos que produz interferem no tecido social, pois as crenças sobre o*

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mundo se adquirem por meio do discurso, o qual constitui e constrói o mundo em significados.

Palavras-chave: *Consumo; Jornalismo; Análise Crítica de Discurso; Felicidade*

Introduction

Consumption typifies a participation in a scenario of disputes about what society produces and their forms of usability (CANCLINI, 2010); it represents, therefore, the admission that consumption constitutes part of the communicative and integrative rationality of societies. When happiness as a product of the sociocultural process is promised to everyone, and in every corner, hedonistic pleasures are glorified, the everyday life of the subject and their consumption activity go through a fireproof.

The emerging market economy after the Industrial Revolution disseminate, today, facing a fine line between conscious consumption and consumerism. The satisfaction of “nesires” (needs and desires) establishes the search of human wellbeing, which, obviously, takes companies to profit, to the intensification of production and the rise of consumption possibilities. Bauman (2011, p. 83) conceives consumerism as “the tendency to locate the concern with consumption in the center of all focus of interest and almost always as something that distinguish the last focus on these interests”. Consumerism lurks the subjects as the consumption society looks down upon durability, comparing terms old and outdated, improper to keep being used and destined to the trashcan; in this path, Morin (2015, p. 301-302) affirms that the “consumption transforms in consumerisms in which the superfluous become indispensable” and the old luxuries, necessities.

The objectification of people, linked to the humanization of objects, conduct us to think happiness as an “object of analysis” which takes us to question the *modus operandi* and the journalistic discourse. We understand this discourse as owner, producer and transmitter of meanings, because the physical distance between instances of emission and reception create distinct forms of representing the world - these representations point towards the production of norms, for a social desire and the revelation of value systems. The discourse, for us, is a practice that not only represents the world, but “the meaning of world, constituting and building the world in meaning” (FAIRCLOUGH, 2016, p. 95).

The journalistic publication follows a pluri-oriented ocular path, and which speech remains as a trace which can always come back: who writes, to correct or erase; these who read, to remember, recompose or re-semanticize your reading. This observation brings the existent dialectic between the subjects of the communicative process, in which predominates a changeable meaning that renews itself in time and can be re-semanticized in different mediations and conditions of production/reception.

Once these issues were placed, this article performs a discourse analysis that supplies the subsidies for the weaving of a critics to consumption society and the discourse of happiness as a product on sale, wished to be purchased, if possible with previous reservations and a big waiting line.

We selected two journalistic reports that fit into this theme. The first constitutes the location of a Brazilian minister - polyphonically represented by the power in the country - and punctuates the contradictions between verbal discourse and the dominating ideology: the authority seeks to clarify the preoccupation with the consumption, however, implicitly,⁴ suggests the importance of the car industry for the economy in the country. The enunciation succumbs to interests presented in the enunciated and unveils the ambivalent character of contemporary subjects.

In the second news report, published in *Revista da Cultura*⁵, the enunciator uses his margin of autonomy in the construction of a critic discourse about the “characteristic malaise of an asphyxiated society” (SOUZA, 2013, p. 32). Although the enunciation makes advertisement of commercialized products by the company and defending an ideology that interest them, their gaze to contradictions created in this situation evidenced by the content and the form in which the discourse is built.

We believe that journalism has potential for multiple performances. It can either fold into the capitalist ideology that instigates consumerism

4 Term used by Van Dijk (2005) as a counterpoint for explicitation, meaning, thus, something that remains implied.

5 This publication is a product of organizational communication of Livraria Cultura, one of the biggest bookstores in Brazil.

and links happiness to acquisition of good, services and signs or propelling the critical sense in opposed direction to a predictable discourse. The critical analysis represents, in this article, scientific mechanism of custody. Far beyond a singular theoretical-methodologic field, enables a surveillance code that allows to break one of the most influent discourses nowadays, the journalistic discourse.

Theoretical-methodologic aspects - context of objects in analysis

The discourse is a field of negotiation between organization - as enunciator - and their target audience, which can coexist with manipulation, lies, seduction and pseudo-events; it is in and by the discourse that the man becomes the subject, by assuming a social place to assure the property of telling and printing their brands and intentions. In this line, the critical analysis of discourse will be our field of theoretical-methodological anchorage to verify some meanings appended in the journalistic discourse in analysis.

The language organizes the thought, bringing it to a system of references that is, at the same time, product and process of constant work in itself. Through language, the man creates and recreates the universe in which it inserts; it is not about, therefore, an instrument ready to use. Language, thus, is constituted as an anthropo-cultural system of references, since it occurs in a socio-cultural context. We become, to some extent, socio-cultural investigators when studying contexts, voices, tensions, and intentions of subjects in discursive interactions.

The language, different discourses and subjects never are innocent. The agents of discourse operate restrictive choices to limits of determined order of speech (FAIRCLOUGH, 2016); the critical analysis of discourse, thus, works with contradictory aspects that surrounds the discourses built by organizations, countries, institutions and subjects. The enunciator must be considered within an interactive design, in the interior of an enunciative institution, inscribed into a cultural articulation,

implicating papers, places and moments of enunciation, a material support and a form of circulation for the statement that will reveal not only his image, but also a form of seeing the world, in which the subject is interpellated by ideology.

Thus, in a society which is competitive, connected, imagetic and consumerist, in which progress manifests itself through volumes produced and consumed, we consider that the gears of journalistic discourse not always contemplate balance, much less the deepening of contradictions peculiar to contemporaneity. On the contrary, it is not uncommon to have situations in which journalism promote the disorder of current practices of consumption, stimulating them and contributing for the creation of an abyss where few lights clarify, the pressure creates angst and happiness appears as the salvation for readers/consumers.

It is very wide the perspective of critical analysis of discourse proposed by Van Dijk and Fairclough, beginning by the premise that must be applied to texts that involve social issues and act in social change: it is the case of consumption and its link to the notion of happiness. In this article, even though statements allow a detailed and in-depth study, we prioritized some categories of analysis that characterize the theories we mobilize, such as the demarcation of in-groups and out-groups, lexical choices, topics and positions marked that allow to relate discourse to ideology.

The news report “Minister asks the overcoming of the model ‘I am happy when I buy’ was chosen intentionally from the research at Google with the keywords “consumption”, “happiness”, “happy” and “consumerism” in news websites. It was published in August 23rd, 2013 in the online version of the magazine Carta Capital⁶, news outlet founded in 1994 by the journalist Mino Carta.

The text “Divã contemporâneo” was located in Livraria Cultura’s website during a research for journalistic material produced in the area of organizational communication. The bookshop edits the Revista da

6 It is a weekly magazine with a liberal editorial line showing support for the Partido dos Trabalhadores (PT).

Cultura, issued monthly, in the printed and digital. The statement, published in September 2013, fits the profile of material we were looking for because it relates human behavior to issues such as consumerism, happiness, velocity, aging and ephemerality of relations.⁷

The search for journalistic material produced by an editorial group and by a company was intentional, because our intention is to widen the gaze over this type of discourse that commonly dispose of different origins and follows orders proper from the organization.

Discourses and their dimension of analysis - theoretical elements

When Van Dijk (2005) proposes the analysis of journalistic text, presents a series of clues that we should look for in statements to investigate ideologies and relations of power. We believe that, where discourses appear to be contradictory, there are focus of instability favorable to maintenance or rupture with the *status quo*.

The analysis should look for indicators such as content and form of titles and headlines (that he calls “topics”), the use of figures of speech, the identification of subjects that talk and their allies (ingroup), the identification of “others” and non-allies (outgroup), exacerbated polarizations (example: good and bad), global and local contexts, the participants of speech (including interlocutors), the level of detailing of the text, the use of passive voice (which tends to hide the agents), mind models of the enunciator (mental register of experiences lived or read by who produced the speech), the positions marked, the lies, what was not said, the ideology of the enunciator group, among others.

A wide analysis, following the recommendations of this author, allows us to get closer to the intention that surround the discourses, the meanings that are appended in it. We selected some of these indicators for our research, betting on clues we consider to be more expressive (and revealing) for the analyzed case.

7 Both reports can be consulted in the links available in Nardini (2013) and Souza (2013) at the references.

a) Contradictions in the discourse of the former minister

The voices represented in the command of discourse are those which Van Dijk calls ingroups, therefore, a virtuous polyphony which composes the “knots” of enunciation.

We watch, thus, a strategy of “positive self-presentation and negative presentation of other”, in which our good things and their bad things (outgroups) are reinforced, and our bad things and their good things are secondary (VAN DIJK, 2005, p. 43).

The news report talks about a lecture given by the minister in chief of the General Secretary of the Presidency of Brazil, Gilberto Carvalho, during the seminar “Brazil and the objectives of a sustainable development”, organized by the magazine *Carta Capital*. The text is complimented by a quick interview after the lecture. In the title, Carvalho criticizes the model that links happiness to consumption, but he warns - also with highlight - that “if the car makes the problem, the production of cars creates jobs”.

The ingroup represented in this enunciative scheme involves not only the minister himself, but the Brazilian government in its institutionality, the image of president Dilma Roussef (represented by his advisor), the magazine, the journalist that produced the text, the Party of Workers, many instances of power. In a certain moment, Carvalho tries to attract to the ingroup the Brazilian middle class, when he says “who are we from the middle class”, putting himself in the same level of this worker class. But the same sentence ends proposing the distancing of the minister from that same category of citizens: “... to restrain the consumption of these people”, when he report his position through his lexical choice of demonstrative pronoun. According to Van Dijk (2005, p. 254), “pronouns and demonstratives can be used selectively to reinforce social distance”; in this case, it evidences the “consumerist” middle class as forming the outgroup, also composed by the “opposition” and “previous governments”.

The semantic construction of the former minister's sentence is very interesting: "It is up to the government the role of promote propositions" in which he himself (a representative of the government) avoids the proximity of a "it is up to us". We can infer, by his lexical subtleties, that occurs an attempt of exemption of responsibility, which stops being "ours" and becomes "government", something distant of the subject of speech, building an ambivalent world in meanings.

The main quality of the ingroup highlighted in the statement is the promotion of social inclusion of millions of Brazilians. We produce a process of democratization of access of goods that takes, contradictory, to this depletion" (NARDINI, 2013). To the outgroup is reserved the use of irony, figure of speech that marks the intention of vilify the other's image: "In previous governments, there wasn't any problems in airports and collective transportation due to a huge exclusion. Life was too easy" (NARDINI, 2013). This enunciative game happens within particular relations and fights of power, historically located; Fairclough (2016, p. 93) defends that the discursive constitutions are not decurrent "from a game of ideas in people's heads, but a social practice that is firmly rooted in material social structures, concrete, being guided by them".

We analyze some lexical choices for the effect that provoke in the text and for being deliberately registered in quotes by the enunciators. "Impossible", referring to life in big centers of the country, "definitive cry" as the minister says they must be faced with protests occurred in Brazil in June and July 2013⁸, and "cultural revolution" to reduce the "exacerbated consumerism". There are words and expressions purposefully selected to impact the interlocutor and make them imagine that action is being taken to solve the problem. However, the only suggestion presented by Carvalho in the statement is "promoting proposals"; in this path, Van Dijk (2005, p. 154) suggests that: "It is important to reinforce that the selection of meanings of words - made through lexicalization

8 During these months, Brazil lived a wave of protest against corruption, the bad quality of public services and the sport megaevents that would occur in the following years (2014's World Cup and 2016's Olympics).

- is, probably, the primordial dimension of a discourse controlled by ideologies”.⁹

More than persuading, *Carta Capital's* speech seeks to mark the positions of the ingroup (we want to dialogue, we include, we create social mobility) and the outgroup (they are consumerists, they excluded), creating in the discourse the dichotomy “us x them”. The ideologic mark that surrounds the text explores an adaptation of the model “I am happy when I buy” to “I am included when I buy”.

Such ideologic position of the enunciator characterizes an effort for not assuming his role regarding consumption in Brazil; the subsidies offered by the federal government, such as the liberation of easy credit and the suspension of taxes over items as fridges and stoves, created a boomerang effect. Along with Bauman (2008, p. 20), we believe that the world sustained and formed by the society of consumers is divided into the “things to be chosen and the ones who choose”. However, inclusion means, necessarily, power of choice and conscious belonging?

Bauman (2008, p. 21) notices that “the task of consumers, and the main reason that stimulates them to engage in uninterrupted consumption activity, is to get out of this grey and monotonous invisibility and immateriality, highlighting from the mass of indistinguishable objects [...]”. The enunciator slips away from contradictions created by a system that, supposedly, takes citizens into a “new” social class and put them into the claws of consumerism: it is an exchange of favors. Middle class? The society of consumers act precisely on the blurring and the elimination of divisions of class so fetichized by the governmental discourse, therefore, the criticism regarding being happy with consumption changes to being included to consume.

b) Society asphyxiated in/of the speech of Revista da Cultura

The choice of title “Divã contemporâneo” (Contemporary Freud) to topicalize the news report in *Revista da Cultura* brings us to the idea

9 We see that ideology is a *conditio sine qua non* for the discourse to exist; there is no discourse without ideology and no ideology that is manifested outside discourse.

of an inviting speech, with potential to tranquilize and enable comfort to the receptors, bringing oxymorons linked to the current technologic society. The news report presents some of the problems that affect the human behavior in post-modernity such as the excess of velocity, the consumption, the boredom and the ephemerid of relations.

The topic - item of highlight in the text, according to Van Dijk (2005) - invites the following statement: "Today's world imposes new rules that impact existential issues. Contemporaneity brings the characteristic malaise of an asphyxiated society. Being self-centered, insecure and superficial seems to be the only option. But it isn't" (SOUZA, 2013, p. 32), already indicating the path of meaning the enunciator wants to follow. The lexical choice "asphyxiated" reinforces not only the idea of malaise and choking but induces a perception that the absence of perspective of change will cause a collapse over the lack of oxygenation. Therefore, society, if it follows this rhythm, would be doomed.

The news report concentrates in a series of interviews with specialists in psychology, philosophy and communication analyzing existential voids typical of the current society and indicating less narcotizing ways. Beyond the author of the text, Kelly de Souza, and the illustrator, Veridiana Scarpelli, the magazine itself belongs to the ingroup, Livraria Cultura, interviewees, which is put in the statement in first person (I or we), psychoanalysts in general, the image of the woman apparently critic that observes the cellphone users in one of the illustrations (Image 1) and the Movimento Devagar¹⁰ - therefore, such discourse is polyphonically built. The main quality proclaimed by the ingroup it is the capacity of discernment regarding hodiern problems: we are aware of the causes that make humanity sick and the medicine that can cure it.

The outgroup is constituted by cellphone users of the same image previously quoted, by cyclers that appear in the other illustration (cycling without going anywhere), by psychopatologic beings, by bored and overprotected children, by users of digital social media, by elderly

10 According to the report, it is a movement that proposes the "individual conscience of the search for a well-balanced life, with more time for leisure, work, study and a better use of free time" (SOUZA, 2013, p. 35).

people that do not accept their condition, by consumerists in general and by *workaholics*. The speech let us detect the idea that “the others”, probably alienated, are submitted to the rollercoaster of the post-modern world and are sick, lethargic, frail and uncapable.

The counter-position between good and evil, created by ACD in Van Dijk (2005), it is also outlined in this statement from the extremes of velocity (bad), associated to the outgroup, and deceleration (good), linked to the ingroup. The ambivalence becomes transparent if we increment the analysis over the degree of conceptual descriptions of the statement. Out of the four pages of news report, only the two final paragraphs detail the advantages of slow living: “Balanced, with more time for pleasure”. Quantitatively, there is more highlight to the description of quick and fast life, which legitimate the thinking of Van Dijk (2005, p. 174): “generally, we tend to describe people, places and events with more detail and in a more concrete level from the moment they become more relevant and important”. In this case, a contradiction between content and form is created: in an attempt of criticizing a supposedly wrong way of life, the statement ends up valuing it when it specifies its description.

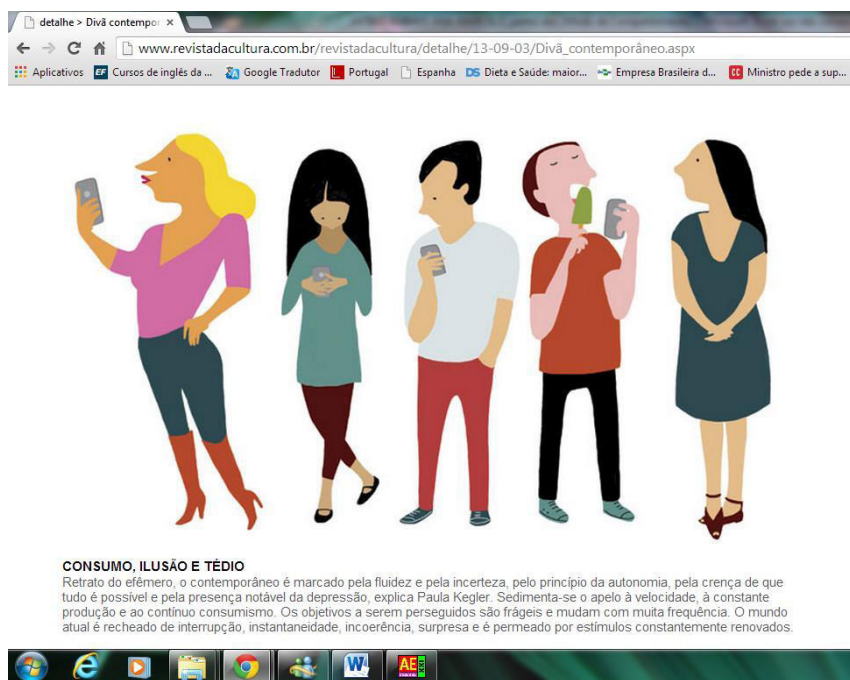
The lexicalizations (FAIRCLOUGH, 2016) that compose the enunciated are associated to psychoanalysis (and the chaise longue) as the “evil of psyche”, “tension”, “makes people bothered, impatient and disoriented”, “pains”, “boredom”, among others; they favor the uniformity of the journalistic text, creating a condition of semantic coherence: the title and the text, in their forms and contents, sound as harmonic lines, consonants, worthy of credibility.

The enunciator works towards sharing products sold by the bookshop, compatible with the market strategy of organizational communication. In the language used, it presents contents of five books and a television series, all signaled in bold and italic as a form of highlighting the products, typifying a type of literary merchandising.

Even accomplishing the task of exposing the works, the enunciator mixes in his discourse the ideology of interesting the organization with a critical view over that asphyxiated society. For that, he also uses irony

when comparing the angst of a Dostoevsky with the distress of a Brazilian poet that would have given up suicide after a food binge: “What personal crisis is that that does not resist to salami?”. The critical tone to contemporary life with the presentation of products commercialized by the bookshop evidences a focus on instability of discourse and meanings of ambivalence: it is criticized to sell, therefore, the wheel of consumption, despite the pleasure from reading, keeps on turning.

Image 1 - Illustration of the report “Contemporary Freud”.



Fonte: Revista da Cultura, edição 74, setembro de 2013.

The irony appended to the enunciator’s speech casts a light, according to Silva (2007, p. 98), to the necessity of seduction in which the “irony producer finds ways of calling attention to the enunciation of the discourse, and through this procedure, counting with their adhesion. Without this mechanism of interpellation-adhesion, the irony would

not be achieved”; in addition to irony, the discourse uses rhetoric figures, such as metaphor, repetition and antithesis.

To Van Dijk (2005, p. 39), some structures of the text are inflexible, as forms of words and many sentence structures, considered “grammatically mandatory and contextually invariant”. The conception of style, which includes the use of figures of speech, allows the control of the speaker and its ideologic use, since the “semantic operations of rhetoric, such as hyperbole, irony and metaphor, among others, can have a closer relation of subjacent models and social beliefs” (VAN DIJK, 2005, p. 130).

In the analyzed discourse, the figures of speech become tools to reinforce the critical tone of the author - a not very common procedure in organizational communication - regarding losing the meaning of life. An example is in the confirmation that existential problems gained importance in last moments: “The fact is that the psychoanalysis *ended up in prime-time TV*” (SOUZA, 2013, p. 34, highlighted by us) Another can be observed in the following construction: “Possibly, because they have too much stuff, doing too much stuff and having too much orientation, the kid is not satisfied and does not take any responsibility in their own life in any aspect, lacking autonomy” (SOUZA, 2013, p. 35, highlighted by us)

In this discursive universe, we consider that post-modernity has as base the constant modification of the individual, which, many times, has more criticism with less desire for change. With that, the contemporary institutions expose different forms of presentation of their dynamism in a way of interfering, according to Giddens (2002), in habits and costumes of individuals and modifying the context of globalization and consumption. About this, Lipovetsky and Serroy (2011, p. 31) say that the current disorientation

[...] Do not result only from depreciation of superior values and ruin of fundamental metaphysical of knowing, of the law and the power, but the disintegration of the most common social point of reference, more “basic”, provoked by the new organization of the world.

The issues of happiness is also present in the speech of *Revista da Cultura*, linked to the use and consumption of symbolic goods through digital social networks: “A big part of the users on social media is less worried about the interaction than appearing in their group in a certain way, signaling they are happy without necessarily being happy [...]” (SOUZA, 2013, p. 35), casting a light over the normalization of the “being happy” so characteristic of - and in - the post-modern discourse. Happiness is always the horizon to be achieved by the subject. However:

The material well-being raises, the consumption rises, but the *joie de vivre* does not follow the same rhythm, because the hypermodern individual loses in relaxation of what it wins in operational velocity, in comfort, in extension of time in life (LIPOVETSKY and CHARLES, 2004, p. 123)

Lipovetsky and Charles (2004) defend the consumption more for satisfaction of ego than gaining other’s recognition, while Bauman (2008) believes that the consumer effort is in the refusal of invisibility that the non-consumption produces: one of the secrets of consumption capitalism resides in the maintenance of the subject always in a lack of, having as ideologic function the justification of their contradictions, slipping away from their lacerating absence of ethics. Along this thought, Baudrillard (2008, p. 21) says: “the miracle of consumption works with a device of simulated objects and characteristic signs of happiness”, which, supposedly, minimize the tensions of social life.

Thus, the critical analysis of discourse allows us to understand the position marked by the speaker: The enunciator defends that people must have more free time (necessary, obviously, for the exercise of reading) and resisting the accelerated rhythm imposed by the contemporary technologies. The group ideology that dominates this discourse evokes that velocity and consumerism sicken the individuals, but, at the same time, offers as lenitive the consumption of book that the enunciators - the bookshop - commercialize; this speech protects the ambivalence that surrounds and guides the consumption society.

Some considerations - Empirical and theoretical reflections

The discursive position of the first discourse slips away some distortions and perversions of the nature of the consumerist revolution that arises in the path of industrial society, as social debt, the fetish of having, the unconscious and inconsequent consumption, the hyper valorization of status, the acriticism before what you want and what you desire, diminishing the issue of needs and giving vent to impulse of desire. The non-satisfaction of needs of the subject is lined with the intensity and the volume of their crescent desires: new brands, products, promises, new miracles.

Consumption and consumerism characterize the contemporary society, to the point where they confuse themselves with the subject's identities. We are recognized for what we purchase. The link with consumption and happiness is also seen in the philosophical studies of Barros Filho and Meucci (2013, p. 75), that said:

Our society proposes the consumption of many things. Through this consumption, a new identity and position. Almost every consumption is artificial, and, therefore, necessary. And, thus, we have more possessions, more things we want to gloat, but we will remain sad. Or do you really think your life will be happier with a new cellphone? And another, now with more resources? And another, even more technologic, that speaks on your behalf when you are not feeling like talking... And if even then, happiness does not show up, you buy a computer top of the line to talk with the cellphone. And then another one...

In consumption society, the invisibility of the subject - that one who refuses to dress the contemporary fashion of "purchasing to be" - becomes rejected, put aside or suspected of some type of crime; Bauman (2008, p. 9), quoting Eugène Enriquez, says that "the physical, social and psychic nudity is today's agenda" That allows us to infer that the individuals equipped with electronic diaries - daily in their hands - are apprentice training and trained in the art of living in a society created in a confessional model of ephemeral and unstable happiness.

The journalistic discourse has a very important role in relation to power accumulation. According to Van Dijk (2005, p. 22), “groups have (more or less) power if they are capable of controlling (more or less) their acts and the minds of (members) of the other groups”. Even though more recent communication theories reject the persuasive character of communication, recognizing their limits and discarding the passivity of the receptors, “we should not forget that the majority of our beliefs over the world is acquired through discourse” (VAN DIJK, 2005, p. 26), since it constitutes and builds the world in meanings (FAIRCLOUGH, 2016)

It seems that the practices of the market, in an impetus of selling and encouraging consumption, have made the impalpable and unmeasurable something we can measure by the size and depth of our pockets: there is the feeling of crescent dissatisfaction in a consumption society characterized by the planned obsolescence of signs-objects. This kaleidoscopic arrangement creates the feeling that we are all in a babel tower where subjectivities become merchandise to be sold and bought under the form of “beauty, cleanliness, sincerity and autonomy” (BAUMAN, 2013, p. 65). All things are converted into a product in the consumption society; the archetype of happiness fills the organizational speech and the happy world builds its own imaginary, which, supposedly, everyone can visit and enjoy.

Final considerations

Our analysis does not intend to have an end in itself; this article is inserted into a dialectic perspective that understands science as “the house of the temporary”. We can say that a man’s life only has meaning when it is inserted into a anthropo-cultural system able to translate his expressions, needs and idiosyncrasies into social interactions. The speech is a place in which meanings as emerged and characterize certain modes of seeing the world and how we can dive and bring up dialogues and disputes that translate the contemporary zeitgeist: the ambivalence.

In this universe, we verify an estrangement in the second news report: an institutional communication that uses a speech contrary to the

current consumerist tendency and warns to the frailty of the links in times of virtual social networks. The polyphony exposes characteristics of contemporary days and the consumerist society, in which happiness becomes possible only in the practice of consumption, many times linked more to desires to needs of the subject; as Lipovetsky and Charles (2004) says, the seek for well-being grows in a vertiginous way, raising the weaves of consumption, however life happiness does not follow the same rhythm, This estrangement is weighted, the discourse in analysis does not run away from the ambivalence that surround the social fabric.

The individual's desire for safety and dreams of definitive stability do not fit into a consumption society. What about happiness? So present in the organizational speech - as we have analyzed -, it is diffused and omnipresent, filling the company discourse and its world of promise, that must be, according to Bauman (2008), deceiving, or at least, exaggerated.

Purchasing happiness and well-being creates the existence of consumers in an "Agorist"¹¹ and "presenteist"¹² culture like ours, which renegotiates the meaning of time, because enjoying is necessary, but for now, *carpe diem*. The pursuit of happiness has been displaced: in ancient class societies, its consumption was anchored in the benefit of others. Today, it gave place to consumption for oneself.

The enjoyment of happiness must be measurable and manifest through someone else's eyes and our own, because it arises, primarily, as an imperative of equality and it needs to be restricted to visible criteria, therefore, it is founded in individualistic principles reinforced by the Declaration of Rights of the Men and the Citizen, which recognizes the right to happiness to every individual.

In a first analysis, the subject assumes a critical position in the title, but in the subtitle and throughout the text, lets come to light the antinomies of our connected and consumerist society, but unhappy,

11 Term invented by Stephen Bertman and quoted by Bauman in the book *Life for consumption: the transformation of people in merchandise*.

12 Term invented by Lipovetsky that portrays the composition of hypermodern Society investigated by the French sociologist.

disoriented and in debt. In this sense, we question if journalism exists to reinforce the status quo and the social structures that are already settled or take the receptors to a process of reflection around the human condition.

It seems that the discourses analyzed carry what Wolton (2006, p. 174) considers “communication to sell and make that everything is sold”, because everything is marketable, including the psychic resources of the subjects. These run for a supervalorization of “gods” in the capitalist society, whose ideology penetrate not only the consumption practices, but the form of thinking it, of weaving life and relationships with material and symbolic goods. It also penetrates different discursive practices strongly rooted in social, institutional and individual structures (FAIRCLOUGH, 2016), inquiring about what hits the human soul: the blind passion for money, the uncontrollable desire for power, the exacerbated hedonism and consumerism (HESSEL and MORIN, 2012).

Finally, we understand that, although it is less frequent, there is space for the production of a critical journalism, even in the field of organizational communication. The use of some theoretical-methodological constructs of ACD, as we take into effect in this article, transforms its field of investigation into a mechanism of vigilance of the journalistic discourse and, through scientific divulgation, that can offer support for the instance of journalistic reception starts reflecting from other readings.

The availability of a society less dependent to the consumerist society depends on the proposition of initiatives that can stimulate different passions from the consumer-mania hodiern, as it is appended in meanings that we understand in the discourse of *Revista da Cultura*; however, it is important to emphasize the diminishment of the daily struggle - proposed in/by the discourse of the magazine - has other meanings: “Slow down, buy a book, relax and read it carefully.” It suggests that the subjects distance themselves from consumption by the practice of consuming, evidencing the ambivalence that “sews” the dress in which inhabit subjects, organizations and State-Nations.

The threads that weave the discourse of organizations in a society surrounded and guided by consumerism - as we understand in our analysis - pave the way to be followed for a happiness in an increasingly bigger number of “consumption passers-by” but their weaves were not “over”; the moment we live in is dramatic for the human race, but we have to, according to Hessel and Morin (2012), be aware of the ambivalences of this time, of its risks and dangers, but also its opportunities.

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