

The arrival of winter or what have I got to do with Kuala Lumpur?

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Abstract

The paper analyzes the dependence of journalistic narratives on time-keeping established by the newspapers themselves, based on multiple resources, such as dating, ephemerides, historical syntheses, as well as on a look at everyday life. For that purpose it develops a typology of journalistic usages of time according to which there are pragmatic, historiographical and cosmological functions of time measurement and mediation. Hundreds of copies of three different periodicals from Rio de Janeiro dated more than one-hundred years were analyzed, comprising an overview of 180 years. The research indicates that newspapers serve the purpose of offering a symbolic comfort of time domain and that this function also determines its status, as well as its intelligibility.

Keywords

Communication. Mediation. History of Journalism. Time. Narrative.

1 Introduction

“With the arrival of winter yesterday, in Rio, the *cariocas* had to pull out their jackets from the closet and face the drizzle, which will continue until Saturday, according to meteorologists”. This type of text, which I many times wrote and which we find in large newspapers of great circulation and prestige, calls the reader’s attention to the privileged space dedicated to weather-related information such as the seasonal cycle or the temperature in Kuala Lumpur. It is surprising how tenaciously data are published which, theoretically, would not meet the noticeability criteria of public interest and originality. After all, few readers must know what the weather in Malaysia is like for a possible trip. Besides, the arrival of winter is in no way original, as the phenomenon repeats itself every year. What is most interesting is to perceive that weather ephemerides are constantly at the top of the reading indexes, when not leading the readers’ attention, as verified through a readers’ survey by a large newspaper in Rio de Janeiro.

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The perplexity in face of this demand of journalism consumption has led us to inquire about the expectations nourished by the public with regards to journalism. One of such dimensions, which is underexploited, can be that of mediation of multiple temporal experiences¹. In order to verify this role of time-keeping which so characterizes the nature of journalism, to the extent of having its name derive from the very duration _journey_, hundreds of copies of three newspapers from Rio de Janeiro in the last 180 years² were analyzed. Based on that, a typology of journalistic usages of time was established, so as to understand their different application and how journalism creates its own system of time measurement/mediation. The types outlined were: a) historiographical or media-graphic use, more restricted, however equally important to assign a certain symbolic value to the practice of journalism; b) pragmatic or everyday use, more perishable; and c) cosmological time (including its mystical version), also used to measure time. The last model, being the least probable and most surprising of all, would explain part of the interest given to the arrival of winter or to the weather in the Malaysian capital.

All of the above resources measure the passage of time, however meeting different expectations. The historiographical resource is understood as having to be used when dealing with the past; the everyday resource is used to refer to an immediate, short-lived time; and the cosmological one bears an objective expectation, it is understood as being “time” itself, not a host of mathematical calculations about the movement of the stars.

2 Keeping the Time

An important journalistic function is that of being the mediator of cosmic time, as a large clock and social calendar, thanks mainly to its periodical character. This is one of the temporalities according to which journalism operates, according to the complex concept of current events developed by Franciscato (2005), which also encompasses other time dimensions: instantaneousness, simultaneousness, novelty and “revelation” (or enunciation).

The hallmarks of time are especially sensitive in newspapers, locating the reader at a “place” in the time duration. The daily consumption of journalistic narratives provides a strong spatial-temporal parameter. The signification process

1 Evidently, such experiences are not limited to the climate, referred to in the first paragraph. Climate and weather here are not being used as synonymous, yet they have a relationship of continuity. Both the seasons of the year as well as the passage of the days obey the behavior of the stars and this cosmic time, transversed by the religious Gregorian calendar, in the West, is naturalized as being “the” social time, understood in the common sense, out of its social-cultural dimension. These different systems of time measurement/mediation by journalism are exactly what this paper is about.

2 Copies were analyzed in alternate months every ten years of the following newspapers: *Jornal do Commercio* (1827-2007), *O Fluminense* (1878-2008) and *Jornal do Brasil* (1891-2001), totaling a corpus of 3 thousand copies.

of these narratives depends on a connection to a certain date, creating a journalistic reference. In spite of having its own rhythm, its periodicity, a newspaper links that which it tells with broader reference rhythms. In the case of the West, basically it is the Gregorian calendar. Alongside the concrete rhythm of journalistic production, that is, the interval according to which a company offers new products, be it a printed, digital, radio-phonetic or television edition, the time articulation in the narrative provides an effect of correspondence to the calendar. Therefore, the determination of time takes place by means of a dual movement: of narration (time of telling) and in the articulation of the narrative (time told).

The correspondence of a publication or edition to an interval of time is of key concern in the making of a newspaper. Its narratives are not loose so that they can be seized with freedom in time. The intelligibility of the journalistic narrative depends on its placement in the duration. Therefore, the journalistic time of that which is told is intimately dependent on its time of telling (RICOEUR, 1994). The piece of news is meaningless if isolated, if not linked to a spatial-temporal “territoriality”.

Not always is the relationship established in journalism between the time of telling and the time told as has been nowadays. The *carioca* newspaper *Correio Braziliense* (1808-1822), for example, published in London and sent to Brazil on a ship, was dated according to the beginning

of its making, not to that of its publication. Its editor, Hipólito da Costa, collected information and wrote in the first 15 days of the month, and spent the remaining 15 days closing the newspaper and printing it. Printing alone took 32 hours. After that, the newspaper, which looked more like a book, still needed to be shipped and spent two months in transit until it arrived at the Brazilian coast. In other words, its dating corresponded to three months prior to its circulation. (MESSAGI JÚNIOR, 2008)

The newspaper *O Fluminense*, from the municipality of Niterói (located 14 Km North of Rio), at 131 years, published in 1898 the column “A SEMANA” (“THE WEEK”) which, contrary to its name, did not comply with the chronological interval of seven days, containing information both from the previous week as well as from the weeks ahead, as if it were the newspaper agenda made public.

Time-keeping has always been an essential role of newspapers, so much so that they have been given credibility to date them. Remember that the guerillas took pictures of the kidnapped person next to a newspaper of the day, at the time of military dictatorship in the 1960-1970’s, to prove that he or she was alive. The subscription itself is a contract that depends on dating to determine its validity. References to the passage of time range from reports, cartoons and special end-of-the year articles to the daily date on top of the page. They range from reports on natural

ephemerides, such as the passing of seasons, all the way to horoscopes, a mystical form of measurement, since it classifies individuals based on their birth date.

In the early 20th century, the obsession to make times coincide was so great that the newspaper *Jornal do Brasil* published a list of correspondence with the Muslim, Chinese, Coptic and Positivist calendars. It also published, as is done to date, sunrise/moonrise and sunset/moonset times daily, among other examples of how meaning was assigned to the passage of cosmic time: “May 1st: 122nd day of the year and 1st day of the 5th month.”

Such an obsession persisted until the beginning of this century, for example, in the newspaper *Jornal do Commercio*, which relates the edition to the corresponding dates with precision: “August 3, 4 and 5, 2007, weekend” or “June 14, 15 and 16, 1997 _ Sunday, Monday and Tuesday.” In its first year (1827) it linked its own time to the political time of the Empire, highlighting on top of the page: “Sixth year of Independence”. *Jornal do Brasil* also published: “Morning edition, Saturday, February 9, 1901 – year 40”. That is, it was important to capitalize, journalistically, not only the passage of cosmic time, but the very counting of time done by the newspaper.

Several systems of time-keeping are sought after on the pages of a newspaper as times of social significance: from the mystical ones all the way to those of the labor world (by the hour in the United

States, by the month in Brazil, the textile industry cycles based on the fashion cycles), including fantasy. From the *folhetins* (daily chapters of newspapers), which obey different periodicities from those of the editions (establishing, also, other fictional times), the rhythms of nature, with the meteorological forecasts (a consequence, after all, of the atmospheric cycles), the tide charts, the onset of seasons, to the mystical zodiac and religious times.

Even prior to the modern meteorological calculations, the *Jornal do Commercio* kept, in the second half of the 19th century, a first page note with the description of the weather on the previous day, not as a forecast: “It rained at 7a.m.” On the 5th of June, 1898 the temperature was 20 degrees in Fonseca, Niterói: “Temperature in Fonseca (indoors): Min. 20 degrees. Max. 21 degrees” (*O Fluminense*, June 5, 1898, p. 1). That is, even before the forecasting capability, it was important to record the temperature of the previous day in order for the reader to try to deduce what the day’s temperature would be, or simply out of curiosity, so as to have an argument in conversations about how much one had suffered with the heat or with the cold.

Several examples have been found of the cosmological or cosmogonic use of time (which would be its mystical version). Sampling was divided into four types: markers of biological life (birthdays, celebrations, obituaries, anniversaries); markers of mystical life (religious

and zodiac calendars); the cosmic cycles (climatic seasons, Gregorian calendar); and, finally, the historical time (ephemerides and commemorations).

As a safeguard, it is necessary to say that the usages of time do not produce simply cosmological significance, this division being only a methodological resource. For instance, the same historical time which serves to give meaning to social actions, with a sense of seizing the past (historiography), also works as naturalized physical time. That is, the social time fits in the Gregorian calendar which, on its side, tries to replicate, in part, the logic of astrophysical cycles. Thus, some of the “times” highlighted herein may appear in more than one category.

3 Cosmologies and Cosmogonies

Several examples of cosmological and cosmogonic usages appeared in these newspapers. The sampling was divided into five forms of time systematization according to: markers of biological life (birthdays, celebrations, obituaries, anniversaries); markers of mystical life (religious and zodiac calendars); fictional markers (for example, the *folhetim*); and the cosmic cycles (climatic seasons, Gregorian calendar). It is observed that these markers do not sensitize for exclusive significances, this division being only a methodological one. For example, it is evident that the historical time, which serves to give meaning to the collective actions of men in

time, also works as naturalized physical time.

Let us start, then, with the biological time.

In the *O Fluminense* newspaper, the passage of biological life has a special place in the tablet “Little People” (which oscillates between two phases, as a separate tabloid and as a column in the “Second Tablet”),, dedicated to children and published on Sundays. In it there are photos of children in the “Members’ Gallery”, who receive membership cards and gain the right to submit drawings to be published in the column “Artists’ art” Aside from building loyalty with its future public, the *O Fluminense* wound up meeting the parents’ vanity needs of seeing their children’s photos printed on the paper, thus producing an effect of time recording, as the children’s growth and development as well as their motor and intellectual skills at drawing were being saved in an instant. To look through these old pages in sequence is like flipping through a large album of the city, with photographs of dwellers according to temporalities that are completely detached from the present “right now”, 2010. These are children who are either very old or who have passed away already. Three or more generations kept in one single age group. Grandparents, parents and children coexisting in their child image.

Not only life, visually materialized in the children’s growth, but also death, evidently, have a special place in newspapers. From the unpredictable deaths told in crimes and tragedies to the deaths of the anonymous in the funeral

notices and, above all, the death of the rich and famous, highlighted in the obituaries, were kept with perseverance by the newspapers, as well as the social notes, which show weddings, birthdays and anniversaries: “Happy birthday to the girl Maria Augusta, daughter of Mr. Bernardino da Silva Carvalho” was the note published in *Jornal do Commercio* in 1898. (*Jornal do Commercio*, Sept. 1, 1898, p. 1)

Both the above mentioned newspaper as well as *Jornal do Brasil* kept some space dedicated to religiousness, which would be the cosmogonic contribution of journalism. Both kept columns which served the purpose of keeping the Christian calendar as a reference of time ordainment: “Religious Notes” in *Jornal do Brasil* and “CATHOLIC LIFE” in *Jornal do Commercio*. Although the columns articulated spiritual questions specifically (How much does the soul weigh? Between 11 and 45 grams _ *Jornal do Commercio*, July 7, 1907, p. 2; Predestination, supernatural elevation of the human genre), were mostly dedicated to hagiography. As a kind of catholic ephemeris, they told stories about the saint of the day, as well as the mass schedule and homily reproductions. In *Jornal do Brasil*, these “Religious Notes” were published until the 1950’s at least. *O Fluminense*, on the other hand, kept a spiritualist column and gave space to other religious denominations:

Mother Luisinha [in charge of the baianas’ row since 1959] made offers, tossed conches and is confident in a great parade by [*Acadêmicos do*

Cubango Samba School (O Fluminense, Sunday and Monday Feb 7 and 8. 1988, p. 1)

Saint Sebastian for the catholics and “Oxossi” for the Umbanda followers, Saint Sebastian was celebrated yesterday in this capital and in Guanabara, of which place he is the patron saint. (*O Fluminense*, Wednesday, Jan 21, 1971, p. 1)

Those who dominate time dominate people. “The division of time is one of the most daring and most useful conceptions of the human spirit”, said the writer of the project for the creation of the French revolutionary calendar, the cutouts being units of time which work as a reference frame for action (LE GOFF, 1997). The main one, in the Western world, is the Gregorian calendar. The newspapers are subordinated to this rhythm but, when they define their periodicity, they create a particular rhythm.

It is important to highlight that a newspaper, even a daily one, does not exactly reproduce the Gregorian calendar. According to the National Association of Newspapers _ *Associação Nacional de Jornais (ANJ)*, to be considered a daily newspaper a periodical must circulate at least three times a week. Remember that none of the three newspapers analyzed was always published seven days of the week, even if considered to be a daily newspaper. The *Jornal do Commercio* at one point condensed Saturday, Sunday and Monday in one single issue. *O Fluminense* condenses Sunday and Monday; and *Jornal do Brasil* “skipped” Mondays in the 1930’s. Therefore, the very “daily” status is a narrative effect synthesized in their editions.

Given the importance of keeping time and adopting the Gregorian calendar, the journalism companies printed and/or sold calendars. *O Fluminense* announced in 1928 (Jan 3, pg 1): "We have received beautiful calendars for the current year, from the following important commercial establishments: Jeronimo Silva Typography and Office Supply Store; Regina Tailoring Store [...]; from Casa Floresta [...]." The *Jornal do Commercio* sold the famous Laemmert in the 19th century and, in 1948, printed its own, inserted as a gift: "As happens every year, with today's edition the calendar will be distributed by JORNAL DO COMMERCIO, with no alteration in the newspaper's usual price". (*Jornal do Commercio*, Jan.1, 1948, p. 1) That is, for a long time the obtainment of the calendar might have been associated with the reader's preferred title.

Aside from being a physical object, calendars are systems of significance which newspapers use to construct their intelligibility. Thus, they themselves become a cultural object and system of temporalization, aiming at the calendar system. They constitute themselves in organizers of the multiple temporal frames for the very reason that they use so many of such frames and, above all, for mediating the daily and the historical times.

Gradually, newspapers were assigned this calendar-function of organization of the social time. While calendars appear on kitchen walls, on refrigerator doors, on office tables and their

digital version appear on cell phones, serving as private calendars (just like the almanacs), newspapers play the role of being a public calendar. It is not just that, however, the media in general work effectively as a clock, when days are organized not only based on work, but also on the programs being shown on the radio or TV (BARBOSA, 2007).

Those who manage to impose their system of temporalization have an advantage as compared to the others. Le Goff (1997) shows how Catholicism skillfully appropriated the pagan calendars and describes the invention of time measuring systems as, for example, the century, adopted by historians in the 18th century as a historiographical way of counting time. Likewise, the periodicity of a newspaper constitutes an instrument of time domination by the journalist and the newspaper an instrument of time domination by society.

It is true that the growing complexification of contemporary societies, with the experience of multiple rhythms, extrapolates the response that a newspaper can provide, since its rhythm is governed by printing. On the other hand, its reading always provides a new flow to communication, starts new processes, and its periodicity strongly marks the social rhythms. Not only for the organization of everyday life, having such times as a reference, but also for the interferences in public administration, as, for example, the logic of "accountability"

(MAIA, 2004), according to which State authorities plan their actions according to the rhythm of the response they must provide the media, instead of, many times, focusing on long-term initiatives.

4 The Metaphor of the Astrophysical Ephemeris

Since the famous Brazilian Ephemerides by Baron of Rio Branco, published by *Jornal do Brasil* from its second issue onwards, in 1891, this type of narrative became a fever. The ephemeris is a curious resource, as it links the past with the current times. Thus, something circumstantial receives an aura of originality, thanks to time-keeping, and can thus be converted into a piece of news, as in the example: “50 years of tropical Hollywood. Atlântida gathers a collection of 62 films with the best of comedy” (*Jornal do Brasil*, Tablet B, July 21, 1991, p. 8). They simply wanted to speak about the producer but, in the lack of originality, the cosmic time was used as a “cue”, being subordinated to the journalistic time.

Although they served as keepers of a cyclic time, the ephemerides could also be an opportunity to present interpretations about the past, used both in an isolated manner as well as in connection with broader analyses.

BRAZILIAN EPHEMERIDES

November 2, 1615 – On this day the capitulation of São Luiz do Maranhão Fort was completed, and it has been understood by De La Ravardiére that he must surrender “with all

the artillery... (see October 31 to November 2)
(*Jornal do Brasil*, Nov 27, 1891, p. 2)

In the sequence, there are other notes referring to the 4th and 6th of November, that is, the dates of the current and old editions did not always coincide, which did not decrease the intelligibility of its form of organization of time and history. Until at least 1945, the Ephemerides of Baron of Rio Branco, who had died in 1912, were still debated and corrected in *Jornal do Brasil* according to the members of the Brazilian Historical and Geographic Institute and are still used as a reference, as many times occurred in this very research.

The resource of the ephemeris to recall the past can be interpreted as an appropriation, by the newspaper, of the cosmic time, giving it a sense of history, since originally an ephemeris is an astrophysical calculation. Upon adopting this concept, which serves to mark the mechanics of the stars and bringing it closer to the time of journalism, the reader has the warranty that it is as certain that the newspaper will be on the newsstands the following morning as the very certainty of the following morning. They are ways of mediating time: one being physical, the other being journalistic.

To present an exclusive column with ephemerides assigns it a more autonomous character as compared to other narratives, as it did not always work, one example being the editorial on The Storming of the Bastille, in the 14th of

July celebration, when *O Fluminense* took the opportunity to present its historiographic analysis of the French Revolution (July 14th, 1898). The ephemerides also served as a pretext to discourse about some topic, as in this case, also under a historiographical or memorialistic perspective.

Out of all the ephemerides, the main ones are the columns that fit the “Memory” style. These are the ones that list events that were in the newspapers 50, one hundred and 150 years ago and which transport the reader to another universe, narrating the past as history.

MEMORY

The newspaper *O Jornal do Commercio* published in its edition dated Aug 2:

150 YEARS AGO

Two days ago, at about 19h30m, capoeira fighter Raphael, who was armed with a razor, was arrested. He was arrested at São Joaquim street, but when the three men arrived at Largo da Carioca they were attacked by six more blacks who master this same fight. They managed, in the fight, to release the above mentioned Raphael and they escaped soon after. In this conflict one of the pedestrians was injured. May action be taken against these ruffians. . (*Jornal do Commercio*, August 3,4 and 5, 2007, p. A-18)

The ephemeris was selected by José Pinheiro Júnior; a rare fact, in almost two centuries, that of identifying the person in charge of the column. The text reproduces the old writing style, which not always occurred. Many times, the stories were rewritten in the contemporary style, so as to make comprehension easier. Nevertheless, they partially lost the flavor of time.

The text transports us to another world. As a narrative, it opens a slot into the past, like a time tunnel. The reader is able to imagine both the name of the Capoeira fighter with an Italian painter’s name, the conflicts in the streets of Rio, as well as the universe of journalistic production, which led to the selection of this episode to make the news in 1857 and to be an ephemeris in 2007. Thus, one single event changes the communicative statute in 150 years. It is deprived of its density when articulated as past. On the other hand, as a reference, history is never the same, as the communicational situation is different now. Even though it effectively happened, the event can only be experienced 150 years later as a narration. Only the narrative can open the door to it and make it *last*. After all, it was its narration that made it possible for this author and for the distinguished reader to know about it 154 years later.

At the same time that the narrative condenses several actions which lasted distinct intervals (the act of walking to the *Largo da Carioca*, the prison, the fight, the escape), thus creating a concordance, it also stretches in time, since the communication *lasted* effectively. That is, it was set in motion in the first publication, in the first reading, in the appropriation by Pinheiro Júnior, in its transcription here, and now in the reading operated by you. Several temporal dimensions are produced and experienced when narrating (RICOEUR, 1994).

5 Using History

These multiple dimensions of narrating are present not only in the ephemerides, but also in the contextualization of events and in the memories shared by the readers which make the newspaper intelligible. In representing the past and recording the time newspapers somehow become chancellors of the country's memory, thus assuming a certain conception of history. The similarity with the work of historians granted journalists special power, bringing them ideally closer to a paradigmatic intellectual, a privileged interpreter of the past.

On the 27th of April, 1888, the newspaper *O Fluminense* advertised the selling of a special edition of "The Abolitionism Before History or The Dialogue of Three Provinces" (p.4) for 1\$000, which would present a synthesis of the problem. During the month that preceded the abolishment of slavery, the newspaper published daily editorials reflecting upon the new economic perspectives.

Even though the abolishment was a problem of the present, the newspaper rushed not only to interpret the events as they developed but also to produce a more perennial material. The opportunity to capitalize that moment financially and symbolically and to become its privileged interpreter becomes evident with the full reproduction of the *Lei Áurea* (the Golden Law) on the first page on the 16th of May, 1888.

One hundred years later, the daily newspaper still exploited the fact that it had reproduced the

Law, making reference to the initiative of the past journalists in its centennial edition (1988) and in the 130-year edition (2008). That is, the urgency to insert a historical meaning in the present, of which Nora (1976) accused the media in the 1970's, may be older or may constitute an operation that characterizes and defines journalism.

For example, *Jornal do Brasil* had not completed one year of circulation and it already promoted its collection as a relevant record that should be purchased and preserved. It announced the selling of a compilation of its texts:

LIBRARY OF JORNAL DO BRASIL

We shall soon begin to publish in an elegant volume, clearly printed on excellent paper and at the uniform price of 3\$ per volume (2\$ for our subscribers), the best of our foreign and international collaboration, under the general title of 'Library of Jornal do Brasil'

The first volume, which is in the press, shall have the title Dom Pedro II and shall contain all the articles published in our paper about the late former Emperor. This will be followed by: Literary Chronicles by Theophilo Braga, *Day-to-Day, joyous chronicle of daily events*, Brazilian Ephemerides by Baron of Rio Branco, the Amazon by José Veríssimo and followed by *the magnificent works by Schimper, written expressly for this newspaper* (*Jornal do Brasil*, Dec.30, 1891, p. 1).

Ever since its first year, *Jornal do Brasil* worked to assign a perennial value to the product, adding a symbolic extra value to the title. It is evident in the above passage that there is an intention of recording the time which was mixed with the idea of history. However, parallel to historical and literary recordings, supposedly not conditioned

by a certain instant of reading, the newspaper offered compilations of its more perishable material, that which was more dependent on everyday life: the joyous chronicles of daily events. They were presented in a column whose name already materialized the temporality of everyday life: “Day-to-Day”. As explicit as in the column’s title, the everyday life is the third kind of time used in newspapers.

6 The Everyday Time

The everyday life, in its most intense dimension, the pragmatic time of action, has exploded in the pages of *O Fluminense* and *Jornal do Brasil* since the 19th century. It sets the rhythm of narratives and marks their perishability. Public service bids, murders, stabbings, maritime news, pirate attacks to cargo ships on the coast, auctions, weddings, birthdays, obituaries, social notes, currency exchange, classified ads, “kidnappings and deflowerings”, charity campaigns, administrative measures to ensure the quality of meat are all examples of such content in the two newspapers between the decades of 1890 and 1920.

The power of the newspaper becomes patent, even if under the parameters of that period of time. There were immediate and pragmatic concerns: the classified ads _ somebody needs to sell something and somebody need to buy it _, the shift of police officers on call at police stations, the turf and lottery results_ is somebody placed a bet it was necessary to appease the immediate

expectation of knowing if they won _, the schedule at the cinemas _ also a way of planning the use of time, among so many other examples.

The announcement of the *Central do Brasil* railroad enlargement, which would be given a fourth line, by *Jornal do Brasil*, for instance, in 1897, is a reason of symbolic capitalization, the pioneering, the originality and exclusivity character being already present, stemming from one pragmatism: “The public became aware, yesterday, through *Jornal do Brasil* alone, that this important government-owned firm will be given an improvement that is of great importance” (*Jornal do Brasil*, 04 abr. 1897, p. 1)

That which is being called the everyday life is a complex concept, which many times may be erroneously dealt with as “routine”, it does include routine, but it also incorporates the reflection about reality and its effective transformation. We have opted for Heller’s (1992) definition: “everyday life is the life of man as a whole”.

It is in everyday life that history is made, in which man experiences his wholeness, both with his firmly established habits as well as with the surprises that others and their actions produce in the course of his own life and in that of others. That is, it is in everyday life, including all dimensions of social life, such as communication, that the ruptures and continuities are intended in the immediate experience and distended in the duration. Using Ricoeur (1994), it is where we condense and/or expand the temporal tissue

of existence. It is in everyday life that we make history upon acting, upon suffering the action of others, upon omitting or simply ignoring the countless realities of others. Thus, the wholeness of the historical process could not take place elsewhere but in everyday life.

The dimension of history-making is explained in a simple manner by Heller (1993) when he states that we are all historians, theorists and philosophers of history as we tell stories, analyze the stories we experience, see, hear and interpret these stories, applying them in our own way. Therefore, the historical process, as a communicational act of meaning, could not become more evident:

To give meaning to something means to move the phenomena, experiences and the like, into our world; it means to transform the unknown into the known, the unexplainable into the explainable, as well as to reinforce or change the world by means of significant actions of different sources. (HELLER, 1993, p. 85)

It becomes patent that it is in everyday life that communication is expressed, as an act of assigning meaning that is given in the duration. In this case, the interest lies in the interconnected and collective acts of socially creating meaning, that is, the interest lies in the communication as a work of social nature. It is necessary to search for another status which this form of social interaction acquired throughout time, so as to perceive the signs, the overlappings, the transformations, the replacements, the

extreme ruptures among the different ways of doing it and their different social uses.

The news, one of the main narrative trademarks of journalism nowadays, appears in the past as an effect of the perception of novelty within the daily communication flow. The news, as a particular experience of time, has been reinforced and set aside from “background” analyses, which assigned a more in-depth overview temporally speaking. Thus, the reader was gradually pleased with more immediate meanings, while the perennial value of the newspaper was slowly diluted. The past became shallower, with little temporal depth.

The presence of everyday life, as a pragmatic dimension of the present, occupies the most part in the three newspapers under study. It is present in the urgency of death, in crimes and tragedies, in the fascination by technology as an anticipation of the future, in the commercial and industrial activities as the rhythm of work and the capitalistic opportunity, in the cultural programs and their way of ordaining time, in the dramas of urban life, in the generation gaps made clear in the reports on behavior, and also in the advertisements, which provide an intense sense of the present. All these topics provided a sense of urgency of action, which was experienced in the consumption of newspapers.

7 Final Considerations

The establishment of this typology of time usages has enabled the understanding that reading

about the arrival of winter works as an important link between the reader and his newspaper. It has been observed that journalism works as a modern measurement instrument which provides the feeling of time domain, not anymore through religious rituals, but through media observations. Thus, it becomes easy to understand why, aside from the stories of the past and mainly the stories of the present, the astrophysical time has a key value for the narrative character of newspapers.

To announce that winter has arrived is to measure the passage of the months, of the year, of the calendar-time, and to publish the weather in Malaysia is to promote an awareness of simultaneousness of time and space, in other words, of historicity itself, as said by Franciscato (2005) and Anderson (2008). The weather in Kuala Lumpur is there not because the tourists consult the paper to know what clothes to bring on the trip, but to have a sense of domain over the territoriality of the world and its temporal dimension.

Not only is the keeping of historical time important for a newspaper, but also the keeping of the calendar-time. The appropriation of this temporality by journalism allows the public to locate and validate not only the stories told heard in everyday life, but mainly the stories told by the newspapers themselves, so as to maintain greater or lesser perishability. Thanks to this temporality, the public builds part of the links between the journalistic narratives and their concrete reality. This role of time dating and measurement

ensures part of its communicational status and causes journalism not to be mistaken for other forms of representation which are also present in everyday life. Dating, the passage of time, the turn of the seasons, etc, are its temporal anchorage and the anchorage of the news, that which enables its verisimilitude, in a way that allows it to exert authority to represent the concrete time of living.

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A chegada do inverno ou o que tenho a ver com Kuala Lumpur?

Resumo:

O artigo analisa a dependência das narrativas jornalísticas à marcação do tempo estabelecida pelos próprios jornais, a partir de múltiplos recursos, tais como a datação, as efemérides, as sínteses históricas, além do olhar para a cotidianidade. Para isso, desenvolve uma tipologia de usos jornalísticos do tempo segundo a qual existem funções pragmáticas, historiográficas e cosmológicas, de medição e mediação do tempo. Foram analisadas centenas de exemplares de três periódicos com mais de cem anos no Rio de Janeiro, compondo um panorama de 180 anos. A pesquisa indica que os jornais servem para oferecer um conformo simbólico de domínio do tempo e que dessa função depende também seu status, bem como sua inteligibilidade.

Palavras-chave:

Comunicação. Mediação. História do jornalismo. Tempo. Narrativa.

El comienzo del invierno o ¿qué tengo que ver con Kuala Lumpur?

Resumen:

El artículo analiza la dependencia de las narrativas periodísticas de la marcación del tiempo, establecida por los propios periódicos, desde múltiples recursos, tales como las fechas, las efemérides, las síntesis de historia, así como desde la mirada para la vida cotidiana. Para eso, se desarrolla una tipología de los diferentes usos periodísticos del tiempo, según la cual hay las funciones pragmática, historiográfica y cosmológica, de la medición y de mediación del tiempo. Se analizaron cientos de ejemplares de tres periódicos con más de cien años en Río de Janeiro, componiendo un panorama de 180 años. La investigación indica que los periódicos sirven para ofrecer comodidad simbólica de dominio del tiempo y que de esta función dependen también su status y su inteligibilidad.

Palabras clave:

Comunicación. Mediación. Historia del periodismo. Tiempo. Narrativa.

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