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'The Social Brain': The Human Brain Communicating Through Social Experience

KEY WORDS

social brain, emotional intelligence, social intelligence, public sphere, media messages, communication, group relations, evolutionary brain, altruism, ethical values

ABSTRACT

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This article suggests an overview of the social brain, evaluation of local and global groups and the relationship between the individual, the brain and society. Emphasis is put on individual and collective identity and on the shaping of public opinion through the media and on examining future developments that will mold social trends and most importantly, whether it is possible to promote the evolution of a better society that is built on cooperation, reciprocity, altruism, understanding, attention, sensitivity, values and a high level of ethical functioning.

The development of thinking, planning and new revelations have increased the need for engagement and connection with others. The human brain has developed self-interest thinking. Utilitarian calculations have become a part of humanity's engagements. Group relationships are essential for survival, care, concern and security. The product of the dichotomous existence of man and society: egoism versus cooperation and altruism.

In order to survive as an individual in the group and as a group, the social brain developed and shaped thinking procedures of framing and instincts in patterns of feelings and emotions. The influencing messages of environmental sources which exist in the public sphere impact by pass the human brain through "mirror" nerves, stereotype thinking and collective and evolutionary memory, fulfilling basic motivation needs, creating belonging, love and appreciation. For instance, the media that uses these groups shared involvement feelings and collective identity to shape by means of "framing" the public opinion and way of thinking, and by that shape the perception of the reality.

Introduction

From the earliest times, life in groups and within societies has been a basic prerequisite for the physical existence of the individual. These groups provided individuals with better prospects for coping with, adapting to and surviving the unstable conditions of existence caused by environmental changes beyond their control. The result was the development of the "social brain," (Goleman, 2007) a comprehensive system of well-defined but flexible neurological networks that create synaptic connections and possess the ability to synchronize. For example, when we converse with someone, systems of neurological networks "hold" us in a state of synchronization with others. In situations involving motor synchronization such as when two people lean forward towards each other in conversation mirror neurons are activated.

The interest driven nature of the human brain is documented in the theory of two biologists from St. Andrews in Scotland, Andrew Vitan and Richard Biran. Their theory is based on the hypothesis of a social intelligence. According to their premises, coping with human relationships demands greater intelligence than that necessary to ensure day-to-day difficulties connected to physical survival. In the savannah, social organization and relationships were already based on persuasion and identification of the intentions of others in order to survive. Alliances, cooperation and mutuality were demanded for the survival of small groups. Betrayal, deception or guile would be immediately recognized within a small group living together. Sophistication requires a larger social brain. In order to acquire social knowledge and social memory the brain needs the cortex, the thinking brain (Winston, 2003).

In order to survive and protect the entire group, the social brain designed thinking processes that framed the instincts within patterns of thought, emotion and response. It is easy to observe this in the establishment of public opinion through our surrounding resources, like the media. The messages that influence us pass through the networks of the human brain with the help of the mirror neurons, stereotyped thought and the collective memory and the activation of networks connected to motivation and the satisfaction of basic needs for belonging, love and approval. Similarly, messages are conveyed by the evolutionary networks of the communal memory that enable group life.

The human brain and the public sphere

Our prehistoric ancestors five million years ago began their new life on the savannah. These constituted wide expanses as opposed to the trees they had lived among previously. This change intensified the need for mutuality, cooperation, division of labor, delegation of authority, choice of leadership, flexibility, adaptability, long and short term planning and a deep understanding of existing and changing circumstances in order to survive.

From the moment that a baby enters the world and lets out its first scream, it creates the initial child-mother connection, a relationship that influences all the intimate relationships throughout its lifetime (Erikson, Winnicott) Good synchronization between the mother and child constitutes the foundation for optimal social relationships that enable empathy, emotional resonance, attention and self regulation. Synchronic relations with the mother and the immediate environment constitute the cornerstone of the ability to create intimacy with others.

Reciprocal synchronization expresses itself through face-to-face communication, each participant reacting to the other and exercising their ability to "read" another thereby creating reciprocal expression of emotion and real time responses. The biological rhythms such as the heartbeat or the secretion of the nerve conductor serotonin are coordinated to create a pleasant sensation, the secretion of the hormone Cortisol characterizes moments of stress while the Oxytocin – the hormone of generosity and love is secreted when a mother watches her baby in various situations. This is hormone the intensifies physical sensations that activate the desire for giving in less comfortable situations such as when the baby cries during the night and the tired mother must muster the energy to provide for the baby's needs. These processes of synchronization also occur between the father and the baby. They are more prominent in the mother since she is most often the more dominant factor in the first months and nurses the baby, establishing a strong bond and enhanced synchronization.

At age four months, circuits of the social brain are already formed by the glances exchanged between the baby and the parents. The circuits develop in relation to cultural norms of give and take and are reflected in the area of the cortex in the brain. For example, in the west, there is more use of the voice in communication while in African culture there is more of a tendency to provide physical contact.

The reciprocal relations of intimacy with the mother and father are expressed with a glance, a touch and in reference to the external world. Basic mutual relationships in the home constitute the foundation for reciprocal relationships within groups. At birth, each of us is imprinted by processes/patterns of the social unconscious and the collective unconscious. These processes determine the nature of our thoughts, emotions and behavior in all our interpersonal and group interactions (Hopper, Weinberg, 2011).

The social unconscious includes the development of culture itself. Communal culture and values are inevitably transmitted to children by their mothers and fathers and are influenced by nationality, status, religion and geographic region. They are transmitted orally, intuitively and emotionally for twenty-four hours each and every day. Objects, movements, body language and facial expressions are determined by the representatives of the group culture.

The idea of the social unconscious is connected to the concept and theory of socialization. Collaboration of the idea of the shared unconscious can be found in brain science research. This research teaches us that mirror neurons are responsible for human intersubjectivity. This is the process by which mental activity is transmitted between individuals through motor mechanisms of unconscious resonance. This leads to automatic imitation of emotions, sensations and actions of other individuals within a group. For example, observers of a football game will express their emotions in the same manner by the raising of hands, whistling, standing and cheering together at certain moments or expressing disappointment others.

In order to maintain the basic necessities of life, man began to create social connections to build a foundation for satisfying the demands of basic survival. Groups of hunters and gatherers appeared. These groups grew and developed civilizations that branched out and developed new means of survival and later on developed cultures and traditions.

The human brain developed from the size of a chimpanzee's to a brain three times that size. Brain cells grew into a hundred billion nerve cells. The human brain developed instincts, emotions and thought processes (Winston, 2003). The survival instincts were expanded through curiosity and investigation. The development of thought, planning and new discoveries that were part of daily life intensified the need to connect and communicate with others. The human brain became socially oriented. The calculation of benefit became part of human interaction. "Who will help me?", "How will I benefit from this connection?" "How

significant is this other for me?" All these elements were integrated into existent forms of instinctual human behavior and an immanent factor in man's daily existence.

The understanding of the neurological aspects of human instincts represents a breakthrough in our understanding of human behavior on level of both the individual and the group. The primitive brain or lymphoid brain and the brain stem include the areas, which are responsible for our survival. The amygdale, the hippocampus and the thalamus are responsible for our instinctual activity that is essentially that of fight or flight (Keidar, Yagoda, 2014).

The function of the human brain directs the human species to act to insure physical survival as an individual and as a partner in the social arrangements characterizing human life. Group relations are essential for survival, nurturing, care and security. Similarly, the individual entity is created out of social experience and diverse interpersonal interactions.

Out of human group dynamics, a phenomenon that exists in nature, the survival of the fittest was observed and the law of natural selection became an anchor of human conduct. Herbert Spenser, a contemporary of Darwin concluded that natural selection was also at work on the social plane, those who adapted were included in the group while the unfit were ejected. The product of the dichotomous existence of the individual and of society is responsible for the creation of a degree of lifelong dissonance between the individual and the group, between egoism and altruism that are imprinted in the human genes for purposes of survival. According to Darwin none of the instincts was created for the benefit of other living creatures, but every living creature exploits the instincts of the others.

The instincts work to increase the chances of survival and reproduction. The primitive brain is still dominant in social interactions. The amygdale fills the essential and central role in the instinctive reactions during daily life, whether they lead to cooperation, or the opposite, to flight or fight as a result of perceived interests. In 1909 the German neurologist Broadman published an account of the brain that was divided into 52 areas on the basis of anatomical differences. Each of these areas is responsible for a reaction of the individual to his/her environment or of identification with the emotions of another (cited in Renan, 2014).

Many behaviors and actions are automatic and derive from primitive instincts and the survival brain (Fight or Flight).

Emotional and social intelligence

In recent years, the study of emotions has broadened its scope and established its standing as a new scientific discipline. Humanity has become increasing conscious of the seminal role played by the emotional components in both intrapersonal and interpersonal behavior (Naumovsky, 2006). At the beginning of the twentieth century, when most efforts to define intelligence concentrated on the cognitive aspects such as memory and problem solving, a number of researchers began to identify its non-cognitive aspects and related to these ideas in their work. In 1920, Edward Lee Thorndike introduced the term "social intelligence" (Orme, 2001; Keidar, Yagoda, 2014) which he described as the skill of understanding and managing other people. In 1940, David Wexler related to the influence of non-cognitive elements on behavior and noted that the attempt to design a model of human intelligence would not be complete without a comprehensive description of those elements. Similarly, in 1983, Howard Gardner while introducing the "theory of multiple intelligences", (Orme, 2001) (which claims that it is impossible to explain human behavior on the basis of a single intelligence and therefore it is necessary to dismantle the concept into a wide spectrum of learning abilities) incorporated intra and interpersonal components into his model of intelligences. Throughout the historical development of the concept, the common denominator among those concerned with the subject was the belief that conventional definitions of intelligence were lacking in the ability to explain the results of our behavior in a complete and satisfactory manner. The coining of the term "emotional intelligence" (Mayer, DiPaolo, Salovey, 1990) and its further expansion by Goleman (1995) placed the discipline on the public agenda thereby turning its principles into common knowledge.

Research into the brain, behavior, education and medicine have been presenting, with increasing frequency, new findings and evidence proving that people with a higher I.Q. are not necessarily happier, more sociable , more communicative, more moral, more ethical or more successful. It is becoming increasing clear that cognitive intelligence is not, in and of itself, sufficient and that in order to lead a more effective, holistic, abundant and ethical life in each of its various circles and cycles, one needs to develop and apply an additional dimension of knowledge-the emotional dimension. The emotional dimension of life enriches the rational one by providing information. The integration of the rational with the emotional is what guides the individual towards a behavioral result (Bangoli,

2011). A deeply rooted and inherent correlation exists between emotional intelligence (E.I. – Emotional Intelligence) and positive social results: adaptive abilities, the capacity for healthy social behaviors, caring, altruism, and empathy as well as the tendency to bond and establish quality social relationships (Zeidner, 2012; Clodie, 2005; Keidar, 2005; Keidar, Yagoda, 2014).

The internal skills defined by the science of emotional intelligence-the abilities to manage, direct, guided, monitor, create, nurture and support – result in the development of an emotional repertoire on both the intrapersonal and interpersonal level. The connection between the brain and emotions is what produces a multi-dimensional human experience in the individual. In addition, this connection constitutes an immanent aspect of ethical conduct that is born out of the awareness of a "me" and a "myself" in my relations with others. Each time an individual examines what is appropriate behavior, it is also necessary to clarify the preferences of the others involved in the situation and to consider how the "me" would feel in their place (Benziman, 2005).

Emotion is what motivates human beings (Keidar, 2005). It is no coincidence that the word "emotion" integrates the Latin "Movere," to move. Underlying each thought, decision and action are emotions that were imprinted somewhere in the past, developed in the present moment or that, alternatively, gazes into the future (Parkinson, 2000). Referring to Kant's dictum, "I think, therefore I am" (cogito ergo sum), Antonio Damasio (2005) suggests an amendment, "I feel, therefore I think, therefore I am." Indeed, the emotions are not only included in the thought processes, they are, in fact, an integral part of them.

The components located within the "container" of emotional intelligence include empathy, decision-making, the ability to convey and decipher messages (verbal and non-verbal), conflict solving skills, and self-awareness in coping with a variety of emotions in real time. In addition, the ability to analyze emotional functioning by identifying the emotion involved, defining and expressing it as well as understanding the actions and behaviors that stem from it, expertise in processing the emotion by applying meta-cognition and a capacity for ethical and moral conduct and behavior.

Emotional intelligence is directed and proceeds along two complementary paths. The intrapersonal track includes self-awareness of cognitive and emotional processes and the connection between the two. The mode of thinking and the way of interpreting events "create" the reality that an individual experiences at any given moment. Altering thoughts and emotions enables a change in this

perception of existing reality. The interpersonal track of social intelligence consists of an individual's conduct of personal and social relations in an optimal fashion including expressions of empathy, mutuality, cooperation, compassion, attentive listening, ethical conduct, flexibility, adaptability to situations in flux and the nurturing of positive emotions. At this point, it would be prudent to call attention to the maxim that "people will forget what you said, people will forget what you did, but people will never forget how you made them feel (associated with Maya Angelou)." One must remember that the way and shape of one's reaction to others also influences one's (and the others') physiological systems like: The release of Adrenaline, Insulin, Cortisol – a Steroid Hormone released in response to stress, the immune system, ***Parasympathetic*** and sympathetic nervous systems. The physiological reactions will influence in turn emotional reactions; the influence will be also over cognitive processes, which will be expressed by behavioral responses.

The social brain – past and present

This article will present the connection between the evolution of local and global social groups and the social brain. What is the social brain? What is the difference between the individual and the social brain? What are the sources of the development of the social brain? What happens when individual brains connect to the group? What influences the dynamics of social groups, public opinion? What can we learn about future developments that will mold worldwide social trends? Most importantly, whether it is possible to promote the evolution of a better society in which social interactions are characterized by cooperation, reciprocity, altruism, understanding, sensitivity, attention to others, assistance, values and a high level of ethical functioning.

Within the relations between the individual and the group, a dynamic shared form of interaction is created and a common language connects the individual to the group. This cooperation results in mutual feelings, empathy, containment, acceptance and over time similar verbal and nonverbal cues and common symbols begin to form. Gradually, the group creates a closed framework and symbols turn into direct or implied language. A harmony similar to that between the infant and the mother begins to form between the individual and the group. This harmony is characterized by emotional coordination between the infant and the

mother that comes from the right brain where emotional processes are located. This dynamic is also characteristic of the connection between the individual and the group. Schemas begin to be built between the individual and the group that direct the behavior of the individuals and the group beginning with a kind of reciprocal symbiosis, a conscious and unconscious dependence based on accepted generalizations and specific points of reference.

From the outset, emotional affinity determines who we turn to receive encouragement and support. Brain researchers differentiate between the nerve networks of emotional affinity, of caring and of sex. Each of these networks is nourished by different chemical and hormonal systems and passes through different nerve circuits (Goleman, 2007). Emotional affinity leads the individual to find people similar to him/her and creates a stronger bond than those grounded in cognitive affinity. Social brain circuits connected to empathy strengthen emotional affinity and encourage the formation of social groups based on common interests, mutuality and shared cognitive processes. In our social communication, the brain acts like an orchestra where each group of instruments plays a part in the orchestral coordination. Mirror neurons are activated during communication with people we know. The amygdale is utilized during the reading of non-verbal messages and in emotionally intensified situations, a connection between the amygdale and the brain stem reinforces automatic responses. Thus, each social interaction activates different regions in the brain and different nerve networks enter into operation (Goleman, 2007).

The social brain plays a crucial evolutionary role in the development of human relations through communication skills, synchronization, empathy, social judgment in promoting common interests and organizing for a common goal and future planning that it facilitates.

The reciprocal relationship system between one and the group one is a part of is ongoing and dominant. There is a continual mutual "feeding" process between the group's members facilitating the forming and designing of the individual's as well as the group's identity (Blackemore, Firth, 2004).

The reciprocal relations between the individual, the brain, society and morality

These neurons are found in the pre frontal cortex, the same area where information is processed. When an emotional conversation is taking place, the amygdale,

the area of the brain responsible for our survival and known as the emotional bank, creates a direct connection with the brain stem resulting in automatic responses such as accelerated pulse rate, constriction of muscles, increased adrenaline flow and secretion of insulin. When we express empathy two major areas of the brain, the amygdale and the neo-cortex- "the thinking brain" that processes and encodes information- are activated. The same process occurs in the recipient of the empathy; an automatic response of the amygdale is set off and the "thinking brain" encodes the message, "It is worthwhile for me to converse and be in contact with this person because it is pleasant." The cortex efficiently creates a mode of synchronization and adjustment between ourselves and other persons.

Individual and collective identity

In light of the 'politics of identity' theory, Melucci (1989, 1995) found that it is not only self-awareness of identity, but rather the recognition by others of their unique group members' identity, even receiving legitimacy for this identity from the surrounding society. Identity is our understanding of who we are and who other people are, and, reciprocally other people's understanding of themselves and others (Jenkins, 2004).

A common identity defines the limits of belonging to the group, its beliefs and world perception, which forms a basis for building trust as a critical step in accepting members who will act on urgent issues (Della Porta & Diani, 2006). This process led to social activists identifying themselves by themselves and by others as part of a wider community within which they could attach meaning to their experience by constructing it on this shared involvement (Della Porta, Diani, 1999: 85).

Similarly, social psychological studies report consistently that the more people identify with a group the more they are inclined to protest, for instance, on behalf of that group (Kelly, Breinlinger, 1995; Klandermans et al., 2002; Mummendey et al., 1999; Reicher, 1984; Simon and Klandermans, 2001; Simon et al., 1998; Stryker et al., 2000).

Simon et al. (1998) describe identity as a place in society. A place is a metaphorical expression and stands for any position on any socially relevant dimension, such as nationality, ethnicity, gender, age and so forth. A person has a personal and several social identities. Personal identity refers to self-definition in

terms of personal attributes, whereas social identity refers to self-definition in terms of social category memberships (Tajfe and Turner, 1979). Collective identity concerns cognitions shared by members of a single group (Taylor and Whittier, 1992). Group identification forms the link between collective and social identity. Sociologists and anthropologists study collective identity by examining such phenomena as the group's symbols, rituals, beliefs and the values its members share. Social psychologists study group identification by examining the individual's beliefs, sentiments and commitment to the group. If a social identity becomes more salient than personal identity, people are inclined to define their personal self in terms of what makes them different from others, whereas they tend to define their social identities in terms of what makes them similar to others (Van Stekelenburg and Klandermans, 2010). The redefinition from an 'I' into a 'we' as a locus of self-definition makes people think, feel and act as members of their group and transforms individual into collective behavior (Turner, 1999). Habermas (1993) made distinction between utilitarian and identity related (Helbling et al., 2010). This literature identifies utilitarian frames as ones that justify a position by focusing on its ability to achieve a goal or meet an interest that may be political, strategic, or security related. In contrast, frames focus on ideas and values that matter to a particular community. As for identity-related, Habermas maintains that as participants in real discourses understand themselves to be engaging in a cooperative search for truth or rightness solely on the basis of good reasons, they must, as a condition of the intelligibility of the activity they are engaged in, assume that they are satisfied to a sufficient degree. Participants alone are ultimately competent to adjudicate claims concerning their needs and interests, and only a consensus achieved in argumentation that sufficiently approximates to the conditions of the ideal speech situation can legitimately claim to be based on rational considerations, and hence to be valid (Helbling et al., 2010).

Identity and emotions in collective action

Identification and protest. Why is group identification such a powerful motivational push to protest? First, identification with others is accompanies by an awareness of similarity and shared fate with those who belong to the same category. Furthermore, the 'strength' of an identity comes from its affective compo-

nent; the more 'the group is in me' the more 'I feel for us' (Yzerbyt et al., 2003) and the stronger I am motivated to participate on behalf of the group. Collective identification, especially the more politicized form of it, intensifies feelings of efficacy. *Emotions.* Next to shared fate, shared emotions and enhanced efficaciousness, identification with others involved generates a felt inner obligation to behave as a 'good' group member (Stürmer et al., 2003). When self-definition changes from personal to social identity, the group norm of participation becomes salient; the more one identifies with the group, the more weight this group norm will carry and the more it will result in an 'inner obligation' to participate on behalf of the group. Together these dynamics explain why group identification functions as a 'stepping stone' to a politicized identity (Van Stekelenburg and Klandermans, 2010; Berenson, 2015).

Sociological emotional approaches focus on the social nature of emotions whereby concepts such as emotion norms, emotion work and emotion culture play a major role. Group-based appraisal theories of emotions have reintroduced emotions to the social psychology of protest (Van Stekelenburg and Klandermans, 2010). *Media*. For those of us who have been part of protest events or watched reports on protest events in the news media, cannot be ignore the influence of the media as one of the important social structures. Media play a significant role in shaping the worldview, the emotions, the motivation for action, the both individual himself, the group and group members' identification.

Mass media actually create 'imagined community' (Anderson, 2006) when mass people get the same messages in the same time without knowing each other.

Imagined communities is a concept coined by Benedict Anderson (2006). An imagined community is different from an actual community because it is not (and, for practical reasons, cannot be) based on everyday face-to-face interaction between its members. Due to Anderson, The media also create imagined communities, through usually targeting a mass audience or generalizing and addressing citizens as the public. As a result, readers speaking various local dialects became able to understand each other, and a common discourse emerged.

Rheingold (1995) published a very interesting book called The Virtual Community. He tours the "virtual community" of online networking. He describes a community that is as real and as much a mixed bag as any physical community – one where people talk, argue, seek information, organize politically, fall in love, and dupe others. At the same time, that he tells moving stories

about people who have received online emotional support during devastating illnesses; he acknowledges a darker side to people's behavior in cyberspace. Indeed, contends Rheingold, people relate to each other online much the same as they do in physical communities. Rheingold is discussing the nature of the virtual communities found in cyberspace. In "The Virtual Community," he defines virtual communities as "social aggregations that emerge from the [Internet] when enough people carry on those public discussions long enough, with sufficient human feeling, to form webs of personal relationships in cyberspace". He postulates that community in cyberspace has burgeoned in part due to a public lament over the disappearance of informal public spaces in our real existence and in part due to the pioneering spirit of "Netsurfers" who are attracted to virtual community by means of interacting with other people on a completely novel level.

Media shaping the public sphere

Media coverage allows activists to expand the debate around an issue. It can also energize a movement by mobilizing a population, and it can increase the legitimacy of a group in the political arena (Gamson, Wolfsfeld, 1993; McCarthy, Zald, 1994; Rohlinger, 2002).

This does not mean that activists challenging a particular policy do not face barriers. Going public does not guarantee media attention. In fact, much of the literature on agenda setting indicates that in a market-driven media environment where reporters are pressured to produce fast, interesting stories, policy issues take a back seat to stories that are more easily dramatizes and sensationalizes (Hamilton, 2004).

While considerable attention has been paid to the effects of media framing, scholars have largely ignored how activists and marginalized political players get their preferred frames into the media in the first place (Callaghan & Schnell, 2001; Rabinowitz, 2010). This may be because of a long-held assumption that the media are simply mouthpieces for elite, official government views, or it may be because of a belief that the media, because of their own professional norms, are autonomous and impervious to outside influence (Sascha-Sheehan, 2013).

Gans (1979) observes, what is newsworthy is prioritizes as what has drama, conflict, novelty, timeliness, and visual appeal. Moreover, there is good evidence

that journalists marginalize activists whose opinions are outside the mainstream (Hooks, 1992; Van Dijk, 1996; Berenson, 2013). This situation makes it difficult for policy challengers to enter the public debate (Pfetsch & Silke, 2011).

This aspect of political communication is significant since in any policy struggle, all players (activists, politicians, and the media) want to control public interpretation. The way the media cover an issue has shown to be a powerful influence of citizen perception (Dalton, Beck, & Huckfeldt, 1998). The media also shaping opinion on topics as varied and controversial as racial politics (Kinder & Sanders, 1996), the war on terror (Ryan, 2004), legalization of marijuana (Golan, 2010), political parties frame European integration (Helbling, Hoeglinger, Wuest, 2010), The Global Justice Movement (Berenson, 2013), marginalized political actors (Sascha-Sheehan, 2013), Social justice protest (Berenson, 2015).

Frames and framing can be reinforced using other tools of language. Gamson and Lasch (1983) note that public discourse takes place in a symbolic environment that employs images and stereotypes to root positions. Groups with interests at stake may call on metaphors and connotations (Entman, 1993), catchphrases, condensing symbols, or rhetoric to create a positive or negative emotional image that reinforces or offsets a particular frame (Gamson & Modigliani, 1989; Terkildson et al., 1998). This can lead to framing contests around an image or even a symbol that lead to redefining the public sphere discursive.

Framing the news

As previously mentioned, the establishment of public opinion is shaped and frame through the media. 'Framing' means the presentation of information in an interpretative cover. In other words, on the one hand, the mass media exerts a strong influence on creating the social reality by framing the shape of reality using accepted patterns (McQuail 1994: 331). On the other hand, the media discourse is part of a process in which individuals construct meanings, and public opinion is part of the process in which journalists develop and form meanings in the public discourse (Gamson, Modigliani 1989: 2). Kahneman and Tversky (1979, 1984; see also Hertog and McLeod 2001) add that while framing emphasizes and directs attention to certain aspects in the description of reality, it also ignores other aspects. By means of framing, which is merely a process of con-

structing reality, journalists decide how their audience will think about the issues being reported, thus manipulating the perceptive process of readers regarding events and people (Entman 2007: 4). This way, the framing coverage creates a narrative of events "To think about it this way" (Kim, Scheufele and Shanahan 2002: 7; Reese 2007, 2010; Scheufele and Tewksbury 2007; Tankard 2001). This method is compatible with the system of values and beliefs in the local culture, and is carried out by using metaphors or certain contexts (Entman 1993, 2003, 2007) that create a well-known reality.

News coverage as constructing reality

Journalists are in a particularly strong position in this respect. Since they need sources "to fill news holes, meet deadlines, provide drama and add issue balance" (Terkildson et al., 1998, p. 48) but have the unique ability to "choose who speaks (or does not speak) in news coverage" enabling them "to frame news without appearing to do so (Schneider, 2012, p. 72). Journalists have the additional advantage of being able to employ explanatory cues to cast sources on one or the other side in a positive or negative light, and they can influence perceptions by calling on apparently authoritative but unnamed sources to give legitimacy to one or another side of an argument (Sascha-Sheehan, 2013).

Frames must be consonant with cultural narratives and larger belief systems (Benford & Snow, 2000). In a word, they need to appear reasonable. Journalists in news coverage adopted the frames that advocates for delisting promoted in the opinion section of world news publications. Journalists tend to slant to official status quo positions, but that issue advocates can affect journalist frames, that news coverage would incorporate advocacy perspectives, rhetoric, and frames over time (Sascha-Sheehan, 2013).

Journalists do not frame information in order to create news, but rather, they inevitably create news by adding their own interpretation to the news reporting process (D'Angelo and Kuypers 2010; Kuypers, 2006 see also Gamson and Modigliani 1989). Journalists are finding themselves in the midst of a dynamic process in which they must remain significant, so they present additional levels of interpretation about issues and events in the form of a news story. They cannot tell stories efficiently without advance preparation of ideas and concepts regarding how to arrange the story's components and the impact that can or

must be made on these components. Klein (2010) maintains that the news is really a collection of narratives and that journalistic writing is like historical or literary texts – journalists write about reality. This means that in this sort of writing the text's rhetoric is a tool to disguise the writer's ideology (see also Brook 1991).

In the main, journalistic stories help shape the common worldview and the most genuine ideals: they define what is considered good or bad, positive or negative, moral or corrupt. They construct political opinions and social behavior, and provide beliefs, ideologies and standpoints by means of which people create their own identities (Klein 2010). Foucault (2005 cited in Klein, 2010) maintained that the journalistic discourse, like others such as scientific discourse and political discourse, is not only a medium that formulates the struggles or control systems, but also the object about and through which the struggle is taking place. Therefore, as Fairclough (1995) and Klein (2010) found, the journalistic text can be considered a 'wrestling ring' in which there is a hierarchy of discourse types that are influenced by different ideologies competing with each other for the narrative's significance

In spite of the fact that the words "News report" and "Story" are used by journalists in professional discourse, there is a refusal to acknowledge that the journalists are really storytellers (Roeh, 1994). According to Bird (1996), this refusal arises from the tendency to relate to the news as verifiable and factual, although the news is a cultural construct – a narrative that tells a story about new and important events. According to Oring (1990), to consider news as reflecting reality is a fallacy. He claims, in fact, that the entire range of choices used in creating the media text is set in advance by the editors and writers. Media coverage is also not free of emotional content and values (Tankard 2001: 97). Media writing is creative, emanating from constructing reality from the journalist's viewpoint (Klein 2010).

According to Scott Peck we know the rules of community; we know the healing effect of community in terms of individual lives. If we could somehow find a way across the bridge of our knowledge, would not these same rules have a healing effect upon our world? We human beings have often been referred to as social animals. However, we are not yet community creatures. We are impelled to relate with each other for our survival. However, we do not yet relate with the inclusivity, realism, self-awareness, vulnerability, commitment, openness, freedom, equality, and love of genuine community. It is clearly no longer

enough to be simply social animals, babbling together at cocktail parties and brawling with each other in business and over boundaries. It is our task – our essential, central, crucial task--to transform ourselves from mere social creatures into community creatures. It is the only a way that human evolution will be able to proceed.

The pre-eminence of man lies in one's ability to overcome instinctive survival reactions and responses. The uniqueness of a human being lies in one's ability to be aware of one's thoughts, feelings and responses as well as managing and routing them. A transition from a daily survival mode to a social existence system demands a relationship of sharing, mutuality, understanding and a creation of an individual as well as group quality of life. In an era of a global world it is important that the media which has a major influence and impact over the public would transfer messages designed to motivate people to live together cooperatively and in harmony.

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