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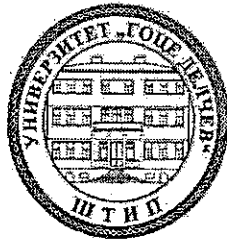
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Содржина

LAW.....	9
Александра Ангеловска	
РОДОСКВЕРНАВЕЊЕТО КАКО ОБЛИК НА СЕКСУАЛНО НАСИЛСТВО ВРЗ ДЕЦА – ОПШТЕСТВЕНА И КАЗНЕНО-ПРАВНА РЕАКЦИЈА	11
Борка Тушевска	
ОДГОВОРНОСТА НА СТЕЧАЈНИОТ УПРАВНИК СПОРЕД МАКЕДОНСКОТО ПРАВО.....	27
Војо Беловски, Андон Мајхошев	
ЕВРОПСКОТО ТРУДОВО ПРАВО И ГЛОБАЛИЗАЦИЈА	47
Василка Салевска-Трајкова	
СОЗДАВАЊЕТО НА ЕВРОПСКОТО УСТАВНО ПРАВО НИЗ ПРОЦЕСОТ НА ЕВРОПСКА ИНТЕГРАЦИЈА	75
Весна Стефановска, Богданчо Гогов	
СОЦИЈАЛНО ИСКЛУЧУВАЊЕ: ПРЕД И ПО КРИМИНАЛОТ	101
Vesna Stojanovic, Strahinja Miljkovic	
CHANGES IN SOCIAL INSURANCE WITHIN DISABILITY INSURANCE ON INTERNATIONAL PLAN AND SOCIAL LAW OF THE REPUBLIC OF SERBIA	119
Višnja Lachner	
LEGAL – HISTORICAL ASPECTS OF CRIMINAL REGULATION OF ACTIVE BRIBERY AND CORRUPTION IN STATUTORY LAW OF THE MEDIEVAL DALMATIAN MUNICIPALITIES	135
Дарко Јанкуловски	
КОДЕКС ЗА ПРОФЕСИОНАЛНАТА ЕТИКА НА АДВОКАТИТЕ, АДВОКАТСКИТЕ СТРУЧНИ СОРАБОТНИЦИ И АДВОКАТСКИТЕ ПРИПРАВНИЦИ НА АДВОКАТСКАТА КОМОРА НА РЕПУБЛИКА МАКЕДОНИЈА.....	149
Диана Бошковска, Наташа Данилоска, Билјана Ангелова, Татјана Петковска Мирчевска	
ВЛИЈАНИЕТО НА ФИНАНСИСКАТА КРИЗА ОД 2008 ГОДИНА ВРЗ ПРОМЕТОТ НА МАКЕДОНСКАТА БЕРЗА ЗА ХАРТИИ ОД ВРЕДНОСТ ..	163
Димитар Апасиев, Елена Максимова	
СУДЕЊЕТО НА ВЕШТЕРКИТЕ ВО РИМСКОТО И ВО СРЕДНОВЕКОВНОТО ПРАВО	177
Dubravka Akšamović, Lidija Šimunović	
CROSS-BORDER INSOLVENCY PROCEEDINGS: MAIN AND SECONDARY INSOLVENCY PROCEEDINGS UNDER THE NEW EU INSOLVENCY REGULATION.....	195

Zaneta Poposka	
SEGREGATION OF ROMA IN SCHOOLS FOR PERSONS WITH DISABILITIES – CASE LAW OF THE EUROPEAN COURT OF HUMAN RIGHTS.....	213
Жарко Димитриевич	
КЛАУЗУЛА О ПХБ КАК ОБЯЗАТЕЛЕН ЕЛЕМЕНТ ДОГОВОРА НА ПРОВЕДЕНИЕ РЕМОНТНИ РАБОТИ НА ОБЈЕКТИ НА ЕЛЕКТРОЕНЕРГЕТИКА – ПОДСТАНИЦИ И ИХ БЛОКОВИ ЗА ПИТАНИЕ.....	227
Zeynep Ece Unsal, Ivica Simonovski	
“OPEN DOOR” VS “BACK DOOR” POLICY: LESSONS FOR TURKEY IN THE SCOPE OF TERRORISM, MIGRATION AND BORDER SECURITY.....	241
Ivica Josifovic	
EUROPEAN UNION’S CROSS-BORDER COOPERATION IN EXCHANGING AND PROCESSING DIGITAL EVIDENCE.....	261
Игор Камбовски	
РАЗВОЈ НА ЕЛЕКТРОНСКАТА ТРГОВИЈА.....	277
Ice Ilievski, Zlate Dimovski, Kire Babanoski, Aleksandar Georgiev	
SMUGGLING OF MIGRANTS DURING REFUGEE CRISES.....	291
Jelena Kasap	
HISTORICAL- LEGAL BASIS OF REGULATION OF THE LIABILITY FOR DAMAGE CAUSED BY ANIMALS.....	303
Јован Андоновски, Љубиша Стефаноски	
ПРАВО НА ПОСВОЕНИТЕ ДЕЦА ДА ГО ЗНААТ СВОЕТО БИОЛОШКО ПОТЕКЛО И ИДЕНТИТЕТОТ НА СВОИТЕ РОДИТЕЛИ.....	325
Katerina Klimoska	
EUROPEAN DIGITAL SINGLE MARKET AN OPEN DOOR FOR THE FOURTH INDUSTRIAL REVOLUTION.....	339
Кристина Мишева, Самир Латиф	
ПРАВА, ОБВРСКИ И ОДГОВОРНОСТИ НА ЧЛЕНОВИТЕ НА ОРГАНОТ НА УПРАВУВАЊЕ ВО ЈАВНИТЕ ЗДРАВСТВЕНИ УСТАНОВИ.....	351
Лазар Нанев, Олга Кошевалиска, Елена Максимовска	
ПРИТВОР ВО ПОСТАПКАТА СПРЕМА ДЕЦА.....	367
Ленче Коцевска, Јован Ананиев	
ИНСТИТУЦИОНАЛНАТА ИНФРАСТРУКТУРА НА МЕХАНИЗМИТЕ ЗА ЗАШТИТА ОД ДИСКРИМИНАЦИЈА ВО ЈУГО- ИСТОЧНА ЕВРОПА: СТАНДАРДИ И ПЕРСПЕКТИВИ.....	383
Ljupcho Petkukjeski, Marko Andonov, Zoran Mihajloski, Kristina Misheva	
EMPLOYEES’ PARTICIPATION IN THE MANAGEMENT AND DECISION MAKING IN PUBLIC ENTERPRISES AND INSTITUTIONS – THE CASE OF THE REPUBLIC OF MACEDONIA.....	401
Maja Nastic	
THE EUROPEAN COURT FOR HUMAN RIGHTS AND NATIONAL CONSTITUTIONAL COURTS-THE RELATIONSHIP OF CONFLICT OR RELATIONSHIP OF COOPERATION.....	421

4th INTERNATIONAL SCIENTIFIC CONFERENCE: SOCIAL CHANGE IN THE
GLOBAL WORLD, Shtip, September 06-07 2017

Мария Липчанская Александровна, Куликова Светлана Анатольевна СВОБОДА СЛОВА КАК ФОРМА ВЫРАЖЕНИЯ КОНСТИТУЦИОННОГО КОНСТРУКТИВНОГО ПРОТЕСТА	435
Марија Амповска СИСТЕМ НА ДОБРОВОЛНО ЗДРАВСТВЕНО ОСИГУРУВАЊЕ ВО РЕПУБЛИКА МАКЕДОНИЈА: ПРЕДНОСТИ И СЛАБОСТИ	459
Marko Dimitrijević THE INFLUENCE OF THE NEW MODEL OF ECONOMIC GOVERNANCE ON SHAPING EUROPEAN MONETARY LAW	473
Методија Ангелески, Самир Салиевски ЗАСТАПЕНОСТ НА КРИМИНАЛИСТИКАТА НА ПРАВНИТЕ ФАКУЛТЕТИ ВО РЕПУБЛИКА МАКЕДОНИЈА	489
Милена Апостоловска-Степаноска ЕВРОПСКОТО ДРЖАВЈАНСТВО И СУДОТ НА ПРАВДАТА НА ЕВРОПСКАТА УНИЈА	505
Mirjana Sredojević CRIMINAL LAW SESSION DOMESTIC VIOLENCE AND THE MEDIA	519
Natalia Butusova КОНСТРУКТИВНОЕ ПОЛИТИЧЕСКОЕ УЧАСТИЕ ГРАЖДАН КАК ГАРАНТИЯ ИХ КОНСТИТУЦИОННЫХ ПРАВ	537
Neli Georgieva Radeva TRANSPOSITION OF BYZANTINE LAW IN SLAVIC LEGISLATION	561
Nerma Čolaković-Prguda INSTITUTIONS OF GLOBAL ECONOMY AND ECONOMIC CRISIS OF 2008	573
Новак Крстић ДОГОВОР ЗА НАСЛЕДУВАЊЕ ВО ИДНИТЕ ГРАЃАНСКИ КОДИФИКАЦИИ НА СРБИЈА И МАКЕДОНИЈА – ПОГЛЕД НА РАБОТНИТЕ ТЕКСТОВИ НА ГРАЃАНСКИТЕ ЗАКОНИЦИ	585
Nora Osmani THE RIGHT TO BE FORGOTTEN IN THE DIGITAL AGE	605
Олга Кошевалиска, Лидија Давкова ПЕРЕЊЕ ПАРИ И ДРУГИ ПРИНОСИ ОД КАЗНИВО ДЕЛО ВО МАКЕДОНСКОТО КАЗНЕНО ЗАКОНОДАВСТВО	619
Ольга Рогачева НАДЛЕЖАЩЕЕ ПУБЛИЧНОЕ УПРАВЛЕНИЕ – НЕОБХОДИМАЯ И ВАЖНАЯ ЗАДАЧА РАЗВИТИЯ АДМИНИСТРАТИВНОГО ПРОЦЕДУРНОГО ПРАВА В РОССИЙСКОЙ ФЕДЕРАЦИИ	637
Петар Поп-Арсов ЗНАЧЕЊЕТО НА КОНВЕНЦИЈАТА ЗА КОМПЈУТЕРСКИ КРИМИНАЛ НА СОВЕТОТ НА ЕВРОПА ВО ПРЕВЕНЦИЈАТА И ЗАШТИТАТА ОД	

ДЕВИЈАНТНИ ПОЈАВИ НА ИНТЕРНЕТОТ КАКО ПЛАТФОРМА ПРЕКУ КОЈА СЕ ОДВИВАА ГЛОБАЛНИ ОПШТЕСТВЕНИ ПРОМЕНИ	657
Ристо Илиоски, Марија Амповска	
ОСОБИНИ И ДЕЈСТВО НА СТЕКНУВАЊЕТО БЕЗ ОСНОВА	675
Sasa Knezevic, Ivan Ilic, Darko Dimovski	
FORCED STERILIZATION – A CRITICAL REVIEW OF THE ECtHR PRACTICE	691
Suzana Dimić	
SERBIAN PERSONAL INCOME TAX IN ENVIRONMENT OF GLOBALIZATION CHANGES	709
Suzana Nashkova	
METHODS OF DETERMINATION AND PAYMENT OF THE COMPENSATION FOR KNOW-HOW AGREEMENTS: IMPLEMENTED SOLUTIONS FROM THE ASPECT OF THE MACEDONIAN LEGISLATION	721
Татјана Сафронова	
ИНСТИТУТ ВЛАДЕНИЯ В ЗАКОНОДАТЕЛСТВЕ РОССИЙСКОЙ ФЕДЕРАЦИИ: СОВРЕМЕННОЕ СОСТОЯНИЕ И ПЕРСПЕКТИВЫ РЕФОРМИРОВАНИЯ	739
Tina Miletić	
CRIMINAL PROCEDURAL PRINCIPLES IN ROMAN LAW AND AUTONOMOUS COMMUNITIES IN MEDIEVAL DALMATIA	757
Helga Špadina	
EMPLOYMENT AND LABOUR RIGHTS FOR PERSONS UNDER INTERNATIONAL PROTECTION IN REPUBLIC OF CROATIA	773
Hristina Runceva Tasev	
THE THREAT OF CONTEMPORARY EUROPE: POPULISM AND EUROSCEPTICISM	785
Xhemail Limani	
МОБИНГ ПСИХИЧКО НАСИЛСТВО НА РАБОТНОТО МЕСТО	805
POLITICS	819
Alexandra Glukhova	
СОВРЕМЕННЫЙ ПОПУЛИЗМ КАК ВЫЗОВ ЛИБЕРАЛЬНОЙ ДЕМОКРАТИИ	821
Билјана Цветановска Гугоска, Марија Караева, Весна Гоцева	
ГЛОБАЛИЗАЦИЈА VS. РЕГИОНАЛИЗАЦИЈА; ВАЖНОСТА ОД ЕФИКАСНИ СТРАТЕГИИ И ПОЛИТИКИ ЗА РЕГИОНАЛЕН РАЗВОЈ ВО КОНТЕКСТ НА ГЛОБАЛИЗИРАНИОТ ЕКОНОМСКИ СИСТЕМ СО ПОСЕБЕН ОСВРТ НА РЕПУБЛИКА МАКЕДОНИЈА	839
Victoria Chernikova	
POLITICAL SYMBOLS AND REGIONAL IDENTITY IN RUSSIA	857

Дејан Маролов, Страшко Стојановски ОХРИДСКИОТ РАМКОВЕН ДОГОВОР НАСПРОТИ ТИРАНА ПЛАТФОРМА	865
Iskren Ivanov GEOPOLITICS OF RUSSIAN ORTHODOXY AS AN INSTRUMENT IN THE HYBRID WAR ON THE BALKANS	887
Јован Ананиев КОНЦЕПЦИСКИ АСПЕКТИ НА МЕТОДОЛОГИЈАТА ЗА ОЦЕНУВАЊЕ НА ПРОГРАМСКИТЕ ДОКУМЕНТИ ЗА ПОЛИТИКИТЕ ЗА РЕГИОНАЛЕН РАЗВОЈ	899
Никола Амбарков ВАЖНОСТА НА ВЕТОТО КАКО КОЧНИЦА НА ВОЛЈАТА НА ЗАКОНОДАВЕЦОТ И ЕФЕКТИВНИ СРЕТСТВО ЗА ЗАШТИТА НА ВИТАЛНИТЕ НАЦИОНАЛНИ ИНТЕРЕСИ НА КОЛЕКТИВНИТЕ ИДЕНТИТЕТИ ВО ЗЕМЈИТЕ НА КОНСОЦИЈАЛНА ДЕМОКРАТИЈА	917
Николай Баранов ВЛИЯНИЕ СЕКЬЮРИТИЗАЦИИ НА ПОЛИТИКУ СОВРЕМЕННОГО ГОСУДАРСТВА: ИНФОРМАЦИОННЫЙ АСПЕКТ	933
Ольга Попова ЭЛЕКТРОННАЯ СИСТЕМА ГОЛОСОВАНИЯ: ПРАКТИКИ, ПОЛИТИЧЕСКИЕ ЭФФЕКТЫ И РИСКИ	949
Olga Sidenko META-GOVERNANCE: PROBLEMS AND PROSPECTS	967
Роман Савенков ОБЩЕЕ И ОСОБЕННОЕ В КОНЦЕПТУАЛЬНЫХ ПОДХОДАХ К АНАЛИЗУ ПОЛИТИЧЕСКОЙ ОППОЗИЦИИ В РОССИЙСКОЙ И ЗАРУБЕЖНОЙ ПОЛИТИЧЕСКОЙ НАУКЕ	983
Sulejman Musa INFLUENCE OF POLITICAL PARTIES IN THE PROCESS OF DEMOCRATIZATION	1005
SOCIETY	1017
Анита Димитријовска-Јанкуловска ЗАПАДНОТО ОПШТЕСТВО-ГОРДОСТ ИЛИ ПРЕДРАСУДА?	1019
Васко Шутаров ЖИВЕЕЈКИ НА РАБОТ ПОМЕЃУ КУЛТУРИТЕ И ПОВЕЌЕСЛОЈНИТЕ ОПШТЕСТВА	1029
Dobrinka Chankova LAW AND CUSTOM AS SOCIAL REGULATORS: HISTORICAL ASPECTS AND MODERN DIMENSIONS	1045

Драган Стефановски ПРОЦЕСОТ НА ГЛОБАЛИЗАЦИЈА, ПОСТСОЦИЈАЛИСТИЧКИОТ ГРАД И РЕЗИДЕНЦИЈАЛНАТА СЕГРЕГАЦИЈА	1055
Драгана Лазаревска АНАЛИЗА НА СИСТЕМОТ НА ЗАШТИТА НА СЕМЕЈСТВОТО ВО РЕПУБЛИКА МАКЕДОНИЈА	1073
Ирена Авировиќ ДАЛИ ПРЕДБРАЧНИТЕ ЗАЕДНИЦИ ГО ПОДОБРУВААТ БРАКОТ? ПОГЛЕД КОН СЕМЕЈНАТА ДИНАМИКА ВО МАКЕДОНИЈА	1099
Јадранка Денкова, Панде Лазаревски, Бранка Денкова МЕМОРИРАЊЕТО НА ЗНАЕЊЕТО ВО ЈАВНИОТ СЕКТОР ОСНОВА ЗА ЕФЕКТИВНОСТА НА ОРГАНИЗАЦИИТЕ (СТУДИЈА НА СЛУЧАЈ ВО РМ)	1115
Македонка Радуловиќ НОВИТЕ СЕМЕЈНИ ВРЕДНОСТИ	1129
Милица Денковска ФАКТОРИТЕ КОИ ВЛИЈААТ ВРЗ ПЕРЦЕПЦИЈАТА НА ТУГОСТА ВО ПАТОПИСНАТА КНИЖЕВНОСТ	1147
Slavko Sasajkovski, Ljubica Micanovska KEYNESIANISM vs. NEOLIBERALISM – SEVERAL POLITICAL – ECONOMIC REFLECTIONS	1157
Трајче Стојанов НОВИОТ АТЕИЗАМ КАКО НЕОЛИБЕРАЛНО ИМПЕРИЈАЛИСТИЧКО ОРУДИЕ	1171
MEDIA AND COMUNICATION	1183
Андон Мајхошев, Сузана Џамтовска-Здравковска САМОРЕГУЛАЦИЈА НА МЕДИУМИТЕ-КОМПАРАТИВНА АНАЛИЗА	1185
Daria Shcheglova СОЦИАЛНО-ЕТИЧЕСКИЙ МАРКЕТИНГ: ЛЕГИТИМАЦИЈА ЛОКАЛНЫХ ВЛАСТЕЙ В ЭПОХУ ПОСТ-ПРАВДЫ	1199
Драгана Кузмановска, Снежана Кирова, Биљана Иванова ИМПЛЕМЕНТАЦИЈА НА ЕЛЕКТРОНСКИТЕ МЕДИУМИ ВО НАСТАВАТА ПО СТРАНСКИ ЈАЗИЦИ	1213
Marija Drakulovska Cukalevska, Anica Dragovic THE ROLE OF GLOBALIZATION AND MEDIA IN MODERN SOCIETY	1223
Наташа Данилоска, Снежана Костадиновска-Милошеска, Диана Бошковска НОВА СТРАТЕШКА ПЕРСПЕКТИВА НА ПРЕТПРИСТАПНАТА ПОМОШ НА ЕУ-ИПА 2	1235
Nikola Vangelov CULTURAL ARCHETYPES IN FACEBOOK COMMUNICATION	1253

Plamen Atanasov

**ONLINE VS. TRADITIONAL MEDIA IN THE COMMUNICATION OF YOUNG
EDUCATED PEOPLE..... 1267**

Страшко Стојановски, Јадранка Денкова

**МЕДИУМИТЕ И МЕДИУМСКОТО ИНФОРМИРАЊЕ ВО РЕПУБЛИКА
МАКЕДОНИЈА: ФАКТОРИ НА ВЛИЈАНИЕ НА ПОЛИТИЧКАТА
МОБИЛИЗАЦИЈА ВРЗ СИСТЕМОТ НА ЈАВНОТО МЕДИУМСКО
ИНФОРМИРАЊЕ 1281**

THE ROLE OF GLOBALIZATION AND MEDIA IN MODERN SOCIETY

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Abstract

This work is especially focused on a theoretical interaction between globalization and media as two mutually connected questions and investigates their reciprocal working in modern time. In this paper, we have tried to situate the power of globalization and media currently, it is also incumbent on us to attempt to predict the future of globalization and media. Globalization and media are phenomena which, in a great measure, signify every modern society and culture. In the last few decades, in the social science, a great interest is notified for them especially in the sociology science. Sociologists such as Roland Robertson, Ulrich Beck, Anthony Giddens, Manuel Castells are observe these phenomena as a dynamic process that is built on the base of their mutual connection and dependence and through them explains the changes that happen in the separated sociocultural realities.

Keywords: globalization, media, communications, changes, media imperialism, global local vice versa, world.

Introduction

In sociology, the interest for studying relation between globalization and media is present for a long time. This process of relations is especially pragmatic for acknowledge of controversial effects of the processes of globalization and in that direction it symbolizes tendencies for changes in the

society and culture. The relation which we talk about, is interfere on different ways, but it is obvious that economic factors are directly connected with achieving appropriate conditions for existing and with that they can't be neglected. Because of that, in sociology, for this relation there are implicated many questions but without illusion that the answers of these questions are simple.

In that context, there are differences between sociologists in the view of explanation of conditional/casual relation between globalization and media or a certain change in the media and other transnational channels of messages were precondition for unroll the processes of globalization. In that sense, Terhi Rantanen in his book, *The Media and Globalization*, explicitly emphasizes:

A consideration of the role of media and communications is highly important for the whole concept of globalization, but in theoretical debates these fields are largely ignored. The blindingly obvious point that there is no globalization without media has not been articulated or analyzed clearly enough. The role of media and communications is often reduced either to unexclusively and self-evidently technological one, or to individuals' experiences that are unconnected to the media industries. Nevertheless, the two approaches are mutually exclusive, because the production of media and the experience of the mare linked often in highly subtle ways, on the one hand, most globalization theorists come from outside media and communication studies and have not studies media per se. On the other hand, most media scholars themselves have been occupied mainly with media economy and questions of power and inequality, as numerous books on international communication show. These issues are important, but are not the only ones: globalization theorists have raised many issues (such as the changing concepts of time and space), which cannot be reduced solely to questions of and which most international communication scholars have ignored. Although it is concerned with media and globalization, it does not claim that the media and communications are the only things that matter. The idea developed is that individuals, through their individual media activities, which become social practices, contribute to globalization (Rantanen, 2005: 17-18).

Meanwhile, beneath the differences and opposite positions, there exist intellectual climate of expressive interest for globalization and mediums especially from the aspect of sociological experience and imagination.

Relation of the Globalization and Media

Marshall McLuhan explains through the syntagm global village striving to signify the time of our epoch in which rises the awareness of the

world as a whole with help of the media, which made less important individual, group, territorial and time differences. In more recent years, Castells's research on information technologies and its role in shaping the world has also made a significant contribution in understanding the media in the global world. Also, Castells's analyses are focus on the globalization of information and knowledge. For example, the digitalization of all library – based knowledge opens up new possibilities of a globalized knowledge society. The impact of communications technology on work, as well as the growth of new types of consumerism and popular culture with media, are all areas of great importance in a globalized world. Exactly this fact we locate as relevant for explanation of the power of media and their effects on the separated local contexts. Ulrich Beck, considering the processes of globalization, exactly on global-local nets, notifies that they depend on mass media (Бек, 2003: 18). For the power of mediums and making the global-local nets, speaks Francis Bal. He emphasizes that today, every young European, can watch synchronized cartoons on his own language which are transmitted continually on channels, whose owner is a milliard Ted Turner from Atlanta, the innovator of TNT- Cartoons who is also founder of well- known Channel News Network (CNN) (Bal, 1997:57). It means that every individual, independent from his national, territorial, class, racial, sexual, ethical and lingual appertaining is connected with nets of mediums from which he can choose which channels he will use, in accordance with his interests, needs and taste. That is achieved by the fast processes of globalization which on a quick way penetrated into modern society, especially in the sphere of mediums and communication. In these spheres the presence of processes of globalization leads to changes that are reflexed further on the development and functioning of cultures and societies. These changes capture few aspects which are: 1. technological aspect, relative technological changes which happen on the subjects (channels) for transmitting of messages, which further influence other aspects. 2. making new virtual territorial spaces and their influence on sociocultural context; 3. effects of messages on cultures and individuals who are formed in the spirit of capitalistic way of production.

As the societies developed, at the same time were developed and sophisticated the meanings through which information were transmitted to audience. At the beginning of twentieth century, the existing channels for communication were changed with new ones. That is, exactly, the first wave of changes that referred to new technological innovations in this sphere. In discussions about these changes, Ronald Lorimer (Lorimer, 1999) emphasizes that the changes, mainly, are referred on ways according which communication is realized in societies. He points at that how the old ways of communication are deleted and how oral and written communication are changed with

electronic communication, and through them are changed the channels which transmitted messages to audience (Lorimer, 1999:11).

That tendencies to electronic communication are manifested through electro-oral, electro audio-visual and electro-textual numerical communication. Electro-oral communication, mainly, is mediated with coordinate technology that is based on human voice and rhetorical structure of a message. The channels through which this kind of communication is transmitted to audience are radio and telephone. Electro-visual communication on its characteristics can be said that is socially focused. It represents society through pictures and words and through them the interaction "face to face" is realized on one visual way. As a key medium of this communication appears the television (12). Electronic-textual numerical communication is based on computer elaboration of information. Extraordinary meaning of this communication is the potential for wide systems. These systems are characterized with "free nets", through which computers provide free approach of individuals from all parts of the world. Free nets involved digitalization of information and pictures, satellite transmitting, optical fibres as well as an integration of computer and telecommunication nets connected in the global net World Wide Web (WWW), through which the contents of the internet pages are organized on information, and not on location, and with that, give possibility to easy research of users (12). In that way, electronic communications became one global net, which together with digital revolution and processes of globalization promote cultural industries. Cultural industries are referred on the relations between institutions and practice which involve production of cultural goods and services in the spirit of capitalistic economy. Theodor Adorno stresses that potential industries are component of economy, which immediately connects with mediums and medium products (Adorno, 2001:9).

That is, exactly, medium culture which is built on the base of models for mass production, and, within that, directed to mass audience, depending on the forms of information. Douglas Kellner talks that it is a form of commercial culture, and its products are goods that need to enlarge a profit of big corporations, that are exceptionally interested to rise their capital (Kelner, 2004: 6). Through the contents of media culture, individuals build their meanings for class, ethical belonging or race, nationality, sexuality, for "us" and "them". Beneath that, it takes part in creation of forming the dominant meanings for world and highest values; it defines what is good, and what is bad, positive and negative, moral or evil. The stories and pictures in media present symbols, myths and sources which, for many people make general culture. Media culture is base for building of the identity (Kelner, 2004:5), in accordance with which

individuals today insert in modern technological-capitalistic societies, within it products new forms of global culture, that marks the processes of globalization.

The sociologist Scott Lash, under influence of Adorn's theory for cultural industries, put special stress on the global cultural industries. He speaks about world in which every day cultural products are everywhere, and that are information, communications, brand products, financial services that are globally spread and have strong influence on the behavior and opinion of world's population (Lash, Lury, 2007: 4). More exactly, that tendencies for global influence are not referred only on cultural, but on social profiling of a given society.

For that tendencies, modern investigator of mediums and communications Robert Hassan talks exactly, and he, similar to Castells, investigates social and cultural consequences from these processes. He agrees with Castells that, "net society" appears as a consequence of these processes, but, he put stress on the technological digital changes, that will form net society through following technologies: digital technology, digital capitalism, digital globalization and digital quickness. From all given technologies, digital globalization is from exceptional importance for us. The connection between digital revolution and digital globalization, Hassan explains through processes of intensive and extensive globalization. He stresses that through intensive globalization the world is formed quick, but, through extensive globalization, it is provides that world to come to all individuals in every part of that world (Hassan, 2004: 25).

Globalization realized on this way, according to this author, is colonization of our local and private space. Exactly through this meaning comes the idea for cyberspace. Cyberspace is connected with cybernetic society which functions on the base of open informatics system in which creation took place millions of users all over the world. That open communication system is an internet, which differs from nowadays mediums because thousands of computers give services to everyone who has approach to it. Compared with television, which presents messages of passive audience, an internet means interaction that is in direct relation with the users. Internet directly influence on the present, and also on the future world communication and culture, and because of that today it is a global framed medium. On that way, cyber culture is developed, and also cyber-society, which make new spaces that ruin all the borders.

In that view, some authors stress that spreading of internet in the world is on analogy with the diffusion of printed mediums on West, which was base for creation of McLuhan's Gutenberg galaxy. Other authors, as for example

Castells, who in the spirit of McLuhan, emphasizes that today we entered into Internet Galaxy, which is in direct relation with net society (Castells, 2001).

From this, cyberspace and internet provide forming of virtual reality and virtual culture which reorganize cultures, space and time in the name of globalization. On that way, mediate society is made, that is a result of collage effects and penetration of distant happenings in everyday conscience of a modern man. Collage-effect on definition is co-existence of different themes in mediums, which have nothing in common, except they are on time and important. That, for example, happenings which are presented one to another, express mediation that in great measure transforms the space and time. Penetration of distant happenings, in everyday conscience of individuals is realized through adventures of happenings as outside and distant, but, at the same time, that happenings on a rigid way penetrate in everyday life. Meanwhile, Arjun Appadurai (Appadurai, 1990, 1996), urged from Anderson's thesis for "imagined worlds" emphasizes that an important fact of the world we live in today is that many persons on the globe live in such imagined 'worlds' and not just in imagined communities, and thus are able to contest and sometimes even subvert the 'imagined worlds' of the official mind and of the entrepreneurial mentality that surround them (Appadurai, 1996:297). He speaks about imagined world which involves global currents (global flow) dimensioned through ethnoscaples, mediascaples, technoscaples and ideoscaples (298). These are currents of people (tourists, immigrants, refugees, asylum, strange workers and other mobile groups); movement of new and old technologies, machines and computers; movement of huge finances between countries with impossible speed, production and distribution of newspapers, magazines, TV, films, electronic and digital nets of communications; and connection of pictures which are built in special worlds through which global culture is formed and distributed in global world, outrun various national and cultural differences between them.

From this, media in a great measure, form the facts which through pictures are implicated in human and cultural interactions. On that way, a virtual culture is made, which increases knowledge and awareness for world, as well as widening the horizon of experiences, satisfactions and phantasies. In that way, Kevin Robins, notifies that today, human civilization is in front of a new technological order. Here the speaking is about a new media system consisted of global infrastructures with nets which are formed around internet, with individuals' imagination, in the politics of governments. As an example of this new order, Kevin Roberts emphasizes the computer as a symbol for all power possibilities, as a media that has a capacity to stimulate reality. Communication realized with help of computer became computer's mediate

communication wherein the old forms of communication are left. Exactly, that communication is realized in some other imaginative world, or in the sense of Kevin Robins imaginative virtual reality (Robins, 1996: 22). Exactly the virtual reality is a base on which a new medium order is build. Virtual reality is aspired to make possibilities for constructing a new kind of community. In the literature under the concept virtual community is understand a new form of community, which will directly (on-line) connect individuals and groups around their common needs, interests and values (Rheingold, 1993: 6).

In other words, that is an interactive net which is organized with a certain target that leads further the users to their on-line members. It, for a modern person, is a place where he can run away from his reality (from the real society) and on virtual way to articulate his own culture. In that sense, Pol Virilio in his book Information bomb, emphasizes that new medium system face the human civilization with existence of two parallel societies and cultures. He speaks about existence of real in opposition with virtual, for reality in opposition with virtual culture (Virilio, 2000: 19).

The culture of virtual reality stresses Castells is a result of the influence of a new system of communication (computer technologies) mediate through social interests, politics of governments and business strategies. He opposes Virilio and emphasizes that real and virtual cannot be observed separately, but, on the contrary, they complement each other. He in the concept virtual understands to be like that in practice, and under concept real understands factual, existing. On that way reality is always virtual because it is always realized through symbols which frame practice with some meaning. From this, Castells notifies that virtual reality is a system in which the reality is surround totally, completely support on a virtually set picture in imaginative world in which the appearances are not only on the screen through which is communicated experience, but they become experience (Castells, 2005: 396).

Sociologist Steve Woolgar, from the debates for virtual society and culture, forms a few rules for virtual from which we separate the following: first, taking and using of computer technologies depends on local social context; second, fears and risks connected with computer technologies are not equally distributed in social context; third, virtual computer technologies are change for "real" (not computer) technologies; fourth, more virtual, more real activities on computer technologies; fifth, more global, more local activities of computer technologies (Woolgar, 2002: 13-21).

All these changes clearly direct on globalization of media that can realize various effects under separate cultures and societies. Main part of the authors

who study this phenomenon, put stress on the negative effects from global media. They, mainly, refer to globalization of cultures through contents which are transmitted from media. That media contents provide a contact for different cultures and, within that, to change their cultural elements and, at the same time, local cultures face the erosion of their cultural identifiers. From the discussions about effects from global mediums Robert McChesney and Edward Herman (McChesney and Herman, 2004) separate some spheres where, the effects of globalized mediums are felt the strongest in the sphere of values in which a key role has commercialization in media, through which spending and spending culture are with simultaneous strongness of individualism and individual freedom. That directs on a system of values which emphasizes, before all, materialistic values, 1. weakens the feeling for commonness and interpersonal connects; 2. change of public sphere with enjoy-instead of meticulously prepared news, analyze of actual themes and documentary serials, in the striking terms we meet contents which on their nature are simple, enjoying, relatively belong in the sphere of enjoyment; 3. force conservative political powers and global mediums show neoliberal economic politics which serves the individual and social interests of traditional corporations, but digs democratic social options; 4. erosion of local cultures- influence of global mediums upon local cultures will vary between dominant, less dominant and ordered. Even dominant cultures will be stricken, not only for returning harness, but for the success and power of the own culture as economic-politic-cultural power (Herman, Manceni, 2004: 227-230).

These tendencies to globalization of cultures and their erosion with the mediation of globalized media, in the professional literature are explained through process of media imperialism. It is especially notified in the works of Denis McQuail (McQuail, 2010); Luke Martell (Martell, 2010); Thomas McPhail (McPhail, 2006, 2010); Terry Flew (Flew, 2007); Terhy Rantanen (Rantanen, 2005); Robert McChesney and Edward Herman (McChasney and Herman, 2004). They, mainly, emphasize the tendencies of media imperialism, whose effects are present and felt all around the world, and, within that, most sensitive are local cultures and their value systems. That sensitivity, mainly, appears because of fear which confronts local cultures that they are in danger, before all, from the wrapping up of West society and culture, on their cultural values and ways of life, through films, music, magazines, printing and other channels of communication. Thomas McPhail speaks that the situation in which are local cultures is because of their weak economic, politic and cultural power in world, so because of that, diffusion of medium imperialism is in strong countries which have wide possibilities to wrap their own cultures and to form the rest of world according their needs and interests (McPhail, 2006: 95-115).

According to some opinions, diffusion of media imperialism is a base under which corporative media hegemony is built. It appears as a consequence of economic, technological and law changes that happen in the sphere of media. Today we are witnesses of the increasing of media corporations which, mainly, function according to capitalistic logic, all with a target to distribute their products in all parts of planet Earth. As that we separate: Time Warner, Disney, News Corporation, Viacom, Bertelsmann, PolyGram, Seagram, Sony, General Electric, Wal-Mart which through their marketing and profit activities create the new medium order that is constitutional part of global order. On this way, borders of national construed societies become unimportant for media corporations, because they tend to create one global media space.

Meanwhile, beneath these ambitions, media corporations became aware that it is unnecessary to make balance with local contexts and their specifics. Because of that, they adapt their programs according to local markets and cultures, with usage of known strategy of global localization or exactly glocalization (in Robertson's terminology). In the end it should be noted that communication, from global becomes glocal, and the culture from global becomes glocal.

Discussion

In many books study globalization with another phenomena, such as globalization and politics, globalization and identity, globalization and economy, globalization and human rights or globalization and culture. All studies are important, but for us extremely important is question about globalization and media. But, we think the pairing of globalization and media which are of utmost importance for more adequate understanding of our situation and our predicament in the modern world. Today, globalization is dependent of media, but also media are dependent of globalization. This emphasis of globalization and media was illustrated in *Globalization and Media: Global Village of Babel* (Lule, 2012). Jack Lule has been interested to illustrate the link between globalization and media. He argued that globalization and media act in concert and cohort, and that the two have partnered throughout the whole human history. The opening vignettes are designed to emphasize the role of media in global events. From cave paintings to papyrus to printing press to television to Facebook, media have made globalization possible (Lule, 2012:5). For him, globalization is anytime, anyone does anything anywhere across borders, and media is anything people use to communicate (6). This conceptualization very adequately captures the

potential of globalization and media in modern society. In our day, globalization and media has made the world smaller, because, societies and cultures come into increasing contact. Namely, role of globalization and media is to create our world today, but, they have responsibility to create a better world tomorrow.

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