

UNIVERZITET U NOVOM SADU
FILOZOFSKI FAKULTET
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Za izdavača

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Prof. dr Dubravka Valić Nedeljković

Doc. dr Vladimir Barović

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Lektura

Dragana Prodanović

Prevod

Ana Halas

Medijska istraživanja – Zbornik IV

**DIGITALNE MEDIJSKE TEHNOLOGIJE
I DRUŠTVENO-OBRAZOVNE PROMENE 2**

Prof. dr Dubravka Valić Nedeljković

Doc. dr Vladimir Barović



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<http://www.blic.rs/>

Laura Spartosu

SERBIAN AND ROMANIAN DAILY NEWSPAPERS ABOUT EUROPEAN UNION EVENTS

SUMMARY

The aim of this paper is to research how Serbian and Romanian daily newspapers inform about events on the European Union territory. It is the intention of the author to analyse texts published in the Romanian daily newspaper *Adevărul* and in the Serbian daily newspaper *Blic*, within a month (1 - 31 May 2012), according to the Code list that refers to: text length, journalistic genre, authorship, cause of reporting, visual presentation, location, topic, subject, object, value context, text title. Having all that in mind, attention will be placed on the question how the selected media present the event and what is similar and what is different in the topic that is being researched.

Although in the Romanian daily newspaper *Adevărul* more texts about EU events were published than in *Blic* (51:18), according to the research results it could be said that there were detected similarities, but also dissimilarities. Similar in both media are results related to text length, journalistic genre, cause of reporting, visual presentation, location, topic, subject, value context and text title; dissimilarities are significantly lesser and they could be detected related to authorship and object.

Key words: daily newspapers, *Adevărul*, *Blic*, EU.

THE EUROPEAN CONSTRUCT, ITS ETHICAL VALUES AND THE MEDIA REALITY

SUMMARY

The beginning of the new century took us into an entirely new epoch which, unfortunately, still has an unresolved situation of the previous century. One of the attempts to resolve these drawbacks can be seen in the historical and political fact of the establishment of the European Union.

At the same time, the establishment of EU requires a very constructive and pluriperspective analysis of the (political) identity of the Union, its moral and ethical justification base, especially through the media and their space. It is about pluriperspective moral justification of the applicability of the ethical value system that is offered by the new European identity that is trying to impose, through the media reality, the media as the (communicative) place for exchanging the knowledge of society itself.

Hence, this paper deals with an analysis of the ethical value and viability of this new identity, moral values it carries with it and offered by the same, the role of media in creating and transferring this image, because they are a major engine of shaping and reshaping the world, life..., and the importance of journalism in the process of educating the public regarding European ethical values, because common knowledge is that the public constitutes communicational, social, political and general value space, necessary for an individual life orientation of people, as well as for the collective shaping of the social and political will.

Key words: European construct, political identity, ethical values, media reality.

INTRODUCTION

Today, we have enormous progress in all fields, especially technical and technological, that changes the characteristics of this epoch which demands from us new answers to old problems. However, even this era is an era of science, the information era, the post-industrial era and the era of globalization, but it does not take much into account the axiological ethical heritage. "As a consequence of this, many complex problems of human existence opened problems that require immediate resolution in an ethically grounded way. It is about series

of side effects in the development, side effects from reckless human action, from a careless attitude towards everything that exists" (Донев 2008: 16).

In addition, human civilization is facing problems and conflicts which are numerous and deep. The same often leads to the destruction of the core of society - family, shaken social relations, displacement of positive social values, norms and guidelines ..., so that we have a situation in which, for example, the idea for individual profit dominates economy because of the personal interest policy separating ethics from economy, and the nature is a sacrifice of our activities. This happens primarily because of the inability parallel with development to ensure an adequate system of values in all fields of life, so that „our contemporary culture and society began to produce a feeling of being lost or collapse despite the knowledge that the civilization continues to „develop" (Тејлор 2012: 5). Thus, the problems that define modernity at the same time are generally known, and extremely confusing!

All this leads us to a myriad of questions and doubts. However, the primary and basic issue is: Will the modern society, humanity as a whole, survive, will it pull out this time, because the range and volume of contemporary humanity's problems are really big. There are enough indicators about the alarm and constancy of numerous modern „diseases" in almost every area. „One of these very serious manifestations is the crisis of the moral" (Темков 1999: 11). Thus, the fundamental question is: If moral is ill, what are the consequences for civilization, for humanity, for society? It is a difficult question that arises in all areas of human life today and requires immediate response if we want to be what we should be - ethical beings.

Namely, this awareness has emerged from knowledge that accelerated development and progress negatively affects the value system in the world in which we live and from which we must necessarily proceed as people - citizens, as well as the nature that surrounds us. A modern man - a powerful person is becoming more aware that he can destroy the world - the only boat for all, the common human's home. Therefore, „a few decades ago a modern man began to talk about the ethical crisis as the biggest problem today, but segmented, only in some areas of life: in ecology, in economy, in politics ... The ongoing ethical crisis and unawareness is still concerning. It is so, because a modern man has recognized general moral issues, but he still seeks to restrict it only to a few areas of life: business, politics, personal experiences, social relations ..., often because of close-group interests and personal provincial commodity that will free him from responsibility and an ethical duty to be active and act" (Донев 2008: 17). With this, it becomes obvious that in the background of the moral crisis there is an inadequate relation of the modern man toward fundamental values and the absence of true ethically based awareness and a need for them¹¹³.

Thus, we came to a crossroad - when we will (or not) solve problems and survive (or not).¹¹⁴ In fact, attempts to resolve increased problems appear as an effort of the mankind to save and survive itself. The tragedy is that the selected modes of dismissal do not always

¹¹³ For this problems see Richard Wisser, *Odgovornost u mijeni vremena*, Svjetlost, Sarajevo, 1988.

¹¹⁴ Pavao Vuk Pavlović writes about the problem of humanity in his collection of philosophical sonets "Zov", Pavao Vuk-Pavlović: *Zov*, Skopje, 1964. For these views also see Кирил Темков: *Етичките и аксиолошките идеи во философската поезија на Пavao Вук-Павловиќ*, "Годишен зборник на Филозофскиот Факултет", Скопје, 2003.

correspond to essential needs. Thus, early this century we were in a situation where instead of being united around a common conception of the world, we are years later still divided along religious, economic, political, sexual determination; instead of building awareness of ourselves as citizens of one country - The World, again, we are in a situation where citizenship is denied on the behalf of interests that are not always an expression of those needs. That is the first mistake in modern living, but unfortunately not the only one.

From here, we have to set a goal to constitute purposeful human society that would respect human beings as the most prized works, which will guarantee a high quality of life through cultural, as well as through material wellbeing, which will ensure equal sovereignty of all countries and freedom of all people. In other words, we have to initiate a world order based on the system of regional cooperative societies (RCS) and from there to construct a global cooperative community (GCS)¹¹⁵, by setting three goals: beautiful spiritual society, rich material society, and human worth, useful society. It is desirable society which must be good, as it has to be functional for the mankind.

THE EMERGENCE OF A EUROPEAN CONSTRUCT AS A POSSIBLE ANSWER TO THE PROBLEMS OF (POST)MODERN TIME

The attempt to give an answer to gathered problems, with which humanity was faced in the 20th, and now even more in the 21st century, can be seen even further back, but its crystal form can clearly be noticed in the last twenty years, in the historical and political fact of the establishment of the European Union as a special type of political community, far more advanced than the original, which, as a model, was created under the name of European Economic Community (EEC).

In other words, the United Europe began to rise immediately after the World War II and represents the culmination of the clash between European countries, which lasted for centuries, and in the 20th century led to general world destruction. Namely, the French statesman Jean Monet raised the idea of creating united Europe through economic cooperation in order to bring closer the world's biggest opponents - France and Germany, i.e. „by inaugurating the new institution and legal framework of the organization composed from old European countries. Thus, a road that leads to lasting peace and well-being of every citizen of Europe was revealed, showing to the world the indisputable fact that Europe is the cradle of world civilization, not just brutal military polygon and mausoleum of human hopes" (Моне 2007: 10).

From today's perspective, «the creation of the European Union is considered the world's most important political event in the last half century.» (Трајковски 2003: 5) which contributed to peace and desire for collaboration to prevail, the power of creativity to come out ahead from the strength of obedience and pitiless exploitation (Шуман 2003: 22). The attempts for unification are interpreted as the most important project, because it is too important for humanity as a whole - it is the center of events in all spheres of human life and

¹¹⁵ As a way for creating such desired humankind, in 1978 a Global corporation for brighter society (GCS) is initiated, a movement for creative international relating of people and nations.

THE EUROPEAN CONSTRUCT AND ITS ETHICAL VALUES

Values are the goals and choices of people in their lives. They are an expression of the view of the world and they represent consciousness and a choice which people make, so that they can manage on their own way in life circumstances. Values derived a specific kind of tasks that people adopt, in their pursuit of life that is well and worthy. Values properly lead people in their life appearance and acting. "Values are not just ideas, but also guidance for action, because they require to be implemented. As such, they represent life, creative, ethical and social norms for people, as an expression of their culture and their basic moral attitude" (Донев 2011: 85-87).

In the modern era, in Europe, a system of values that needs to comply with new European life, social, economic and political trends, is being built. Ancient and more recent European experiences are expressed in these values, specific complex needs of people today and in the near and distant future, visions for future anthropological and moral dimensions of human, scientific knowledge for the development of life and different forms of existence in the world and in Europe (Special EUROBAROMETER 225 "Social values, Science & Technology", Retrieved 13 November 2012, URL: http://ec.europa.eu/public_opinion/archives/ebs/ebs_225_report_en.pdf). Today, life and ethics of Europeans is a complex whole of the most valuable, old, effective, new, and anticipated future ethical values - that can meet and advance the purposes of the peoples of Europe and around the world.

However, from the multitude of values that exists in new Europe, certain values are emphasized as the core of the European way of life, and which are the basis for the creation of the European Union and for the directions of its further development.¹¹⁶ Through these values, the strong position of Europe in the modern world is also expressed simultaneously, so that European values today tend to be universal - understood and followed in all other regions contributing to the development of the world as a whole. In this context, today's European values express ethical, i.e. social, political, general human visions, goals, objectives, and standards of living in the present and future Europe. In these values the rich and particular experience of Europeans is expressed, as well as life wanderings and activities of all European nations that have a long history, different backgrounds and development, numerous events, particular culture, and all of these is important for the comprehension of the meaning of life.

In support of the foregoing, from the wealth of social and individual ethical values that tend to be a basic inspiration of contemporary European (political) ethics, the following ones stand out:

- values that can realistically connect European nations;
- values that provide good action of all Europeans;
- values that can realize the rise of Europe;
- values that improve the conditions and benefits of people's everyday life in Europe;
- values that can link the whole humanity;

¹¹⁶ For detailed information see the book of Wilfried Martens, *Europe: I struggle, I overcome*, Springer, Dordrecht, 2008.

work, so that it was necessary to consider the possibility of reconciliation of its peoples, who seemed permanently quarrelling and sentenced to division (Трајковски 2003: 5). With this, the knowledge and capacity of Europeans were used for their personal and common development and the development of the whole world, primarily through the chance of relations, from conflict and militant behavior towards cooperation, peacekeeping and progress.

Exactly in this thesis, the ethical grounds and moral justification of the (political) identity of the Union are reflected, which, in its objective dimension, from the above, is a project, and a look underneath denotes the process of construction of the original form of a transnational political community, while again in its subjective dimension it is linked to the identification of the individual and the group - Europeans - with this new political community that has and implements its European values (Vujadinović 2011: 117-132), on the principle of unity in diversity! This indicates that the idea of united Europe is valuable, ethical in its essence. Europe as a union, and all forms of European integration, embodies the ideas of the Enlightenment and later visionaries and thinkers that it is necessary for European peoples to achieve unity in spirit and in action. In this, the need to reach a high level of ethics and humanity and developed culture is included, as a basic trait of a man in the modern era.

In this context, beside material and spiritual goods, knowledge and reputation, excellent solutions and accomplished achievements - values are the most important element of a European quality of life, because they are based on the visions for human rights and the consistent implementation of duty, dialogue and democracy, general care for people, and of the constituent elements of their life (health, hygiene, wealth, education, personal development, culture, residence ...), i.e. "the political identity of the European Union, in an objective and in a subjective sense, is profiled also from the system of values, related to social justice, peace, freedom, equality, tolerance, unity in diversity, which are generally associated with the culture of human rights" (Vujadinović 2011: 117-132).

Hence, it is not exaggeration when we say that, today, the European Union is the most advanced modern human community or is trying to become one, whose development is based on the strength of its values and on commitment of its citizens to live according to certain modern and effective ethical principles. Through values, there erupts an idea how the life of Europeans can be a true quality and how they can act well. Therefore, our solution for orientation toward the European association is considered to be the most important political solution that speaks about our commitment to progress, wealth, building, for leaving the feeling of province and endangerment, and which are possible if the initial condition is realized - the acceptance of European values and secondly, the achievement of high quality of European relations and activities (Терап 2003: 11). It is so, because we have entered an era, in which, the trend is necessarily set toward globalization, democratization, humanization, up to the general welfare (utilitarianism), and the human community is rapidly becoming transnational, multicultural and "without borders". Accordingly, we live in a multicultural, almost in a global community, and certainly with a common destiny.

- values that prefer peaceful resolution of conflicts, leaving the method of clashes and military means in the relations between nations and in every nation;
- values that store and retrieve wildlife on Earth.

In other words, it is about the question of the ethical basis of the new identity - European, as such, because the general function of ethics consists of understanding a moral phenomenon, which is derived from a broader context of understanding the essence of the man, his position in the world, in human society, as well as in the relations of the man towards his own humanity. Therefore, the integration of Europe means also a construction of a single moral entity, in which it operates and will operate the general European ethics, as an important kind and form of Universal Ethics for all humanity. In this dimension of European integration, the meaning of European connectivity is to be enlarged. Toward geographical, economical and political unity, life objectives, culture and ethical ideas of its citizens are joining. In fact, for the general economical and political process of European unification, penetration of Europe's best values in the form of stable ethical awareness and practice of Europeans is also necessary (Kolmen 2003: 11).

It is about a value field of building and practicing an ethical value system that is offered by the new European identity, and whose basic axiological content make *the idea of human rights*, the most important social, political, spiritual and ethical issue in contemporary humanity, and *dialogue*, the most modern method of human communication and discussion of the questions that correspond to the new world of equal people, a world in unity, in which interests are balanced and problems are resolved peacefully.

Namely, up to the new century, discrimination was a natural way of behavior between people, a general condition, a way of living - „modus vivendi” for the majority of people. The modern understanding of the world and life now includes: the idea of general liberty and equality of all people, a belief in equal capabilities, a struggle for dignity and for a good life for everyone, awareness that everyone should have the same opportunities and access to culture, because each person has their power of creation (Гадамер 1999: 88). In the modern epoch, Europe is leading in this positive practice of not making fences between people and by tolerating ideas and customs. It does not support the view that the quality of the individual depends on its origin!

That is why human rights are considered to be a concrete expression of the general libertarian idea of the modern world. Human rights are the elements of freedom, as it is implemented in the current world and conditions. However, rights are not just a philosophical idea. They are also a legal, ethical, political and concrete living reality of modern Europeans. Meaning and forms of human rights are expressed in the *Universal Declaration of Human Rights of the United Nations* (1948) and in the *European Convention on Human Rights* (1950). They are the most important ethical and anthropological documents of our era, through which a vision of freedom is given as the highest human value, and for human rights as a form through which human freedom expresses itself.

Dialogue, on the other hand, is the most modern method of human communication and discussion of questions and problems. It corresponds to the new world of equal people, to

the „world in unity, in which interests are balanced and problems are resolved peacefully” (Свидлер & Мојзес 2005: 240). It is invented here, in our European Balkans, but because of many conflicts in these areas, it is forgotten that the path of dialogue began in this way, as a method for finding the truth, as a method of good education and as a method for successful communication between people.

As a form of better existence in which people support each other and enter the exchange of opinions in order to interpret, to learn something or to do something better as it should be - dialogue is an integral part of democracy, of societies with dynamic political, economical, social and spiritual activity, with a rich and open culture - such as the European's ones. Dialogue is difficult, but is very useful, because it is the preferred method, a spiritual tool of Europeans. Despite the diversity of the origins, history, a level of development, faiths and philosophical expressions of social aspirations and customs, „the dialogue allows negative ambitions to be reconciled, not to develop hostilities, no collisions and collective paranoid manifestations” (Свидлер & Мојзес 2005: 251). It is an expression of good will, and also the skill and knowledge of modern people, how to control themselves and how to comply with other people.

The *idea of human rights* and *dialogue* are the basic axiological contents of Europeans, for which the principles of individualism, rationality, freedom, responsibility, duty, utilitarianism, progress, rule of law, democracy, trust, tolerance, cooperation ... are characteristic and fruitful. At the same time they are **civil** by the spirit, **ethical** according to the form, **economical, social, cultural** and **political** by the content, active and progressive according to the **orientation**. This European pluralism of capacities and views allows the complex European world to function as a single human community, based on the principles of free market, pluralistic internal policy and differentialism.¹¹⁷ „There is no equality of objectives and opinions understood as personal appearance, but there is linking through dialogue and cooperation. Fruitful harmonization of various elements is the soul of the new Europe” (Beck et al. 1970: 221). That's why tolerance and understanding are necessary. Everyone in Europe should carry out the basic values of that new expanded society and common country. The task is European quality to be achieved, as a phrase for the validity of European activity in economy, politics, culture, ethics, science, education ..., meaning in material and spiritual works. This is allowed by the system of values chosen from united Europe for its life and ethical grounds. It is therefore inevitable to accept and develop all of them by all individually and jointly.

EUROPEAN ETHICAL VALUES, PEDAGOGY AND MEDIA REALITY

Since it is necessary for new, developed and united Europe to continue with the commitment to further building and promotion of ethical awareness of European citizens, as well

¹¹⁷ That is another European idea - for unity of differences as a base for worth human living, a concept that came out in the tumultuous 1960's, in which the European youth and intellectuals showed modern understanding of the world, for the responsibility and for the unification of human culture. Look detailed into: Henri Lefevre, *Le manifeste différentialiste*, Gallimard, Paris, 1970.

In other words, the media are an important factor in creating new European ethical values, and also in the process of education and socialization of the public according to these values. For example, new research¹⁹ on the relationship between morality and the media, has turned the attention to a whole range of issues: about moral control of consuming the media by children, about relation to the media, about educational control of consuming the media by children, about educational and moral tasks of the media, i.e. on the television, about morality in media products, about television as a "secret (co)educator", about the ethical role of the media in the dissemination of a particular type of culture and values etc. This is because the media are a system of signs and symbols by which man constructs his world of reality and/or fiction.

While our culture is based on foundation of symbolic objectification, the media represent a boundary or bridges of communication in which they include the individual in the integration process, and also in communication in three different ways. The *first* refers to the level of state integration in communication (public communication, including the individual and moral tasks of the media, i.e. on the television, about morality in media products, about television as a "secret (co)educator", about the ethical role of the media in the dissemination of a particular type of culture and values etc. This is because the media are a system of signs and symbols by which man constructs his world of reality and/or fiction.

At each of these levels, the media carried a form of training and education of the recipient, in this case, with the dispersion of European ethical values and the level of quality of life - which is of particular importance. Therefore, the attempts by the media to create, not just to spread the need for proper adoption of European ethical values, as a way of raising the quality of life of each individual, is justified! Anyway, in this, the main function which media have today is reflected, because in the base of all of it, there is convergence between fundamental ethical values and an institutional framework of the European Union, as an effort for this construct of civic state (EU) to be established in all countries aspirants to become a part of the European family, and as a process that leads to real adoption of universal human values and establishing the rule of law and constitutional democracy.

CONCLUSION

Therefore, we, as Macedonia, need to promote this culture of diversity with opportunities for common life, to promote these values and do research in this direction. It means that we need to stop insisting on receiving into the "big family" without proper preparation, expressed through the research and promotion of the same: "The media as a necessity in support for membership of the Republic of Macedonia into EU or NATO", and questions like: "Do you want Macedonia to join EU or NATO and what would be the benefit for us from it? It is about an appropriate use of media policy and promotion of integration processes for EU and NATO, rather than the exploitation of the psychology of fear, that the EU or NATO will fall apart soon, and where we will be then.

¹⁹ For example, those on Arnolds from 1993. A more detailed look into: Zlatko Miliša & Nenad Vertovšek & Mirela Toić, *Mediji i mladi - Prevencija ovisnosti o medijskoj manipulaciji*, Sveučilišna knjižara, Zagreb, 2009.

as of those who apply for joining united Europe - ethical pedagogy persistently develops, which helps in the construction of the new European axiology and moral practice for developed civil world and life.

With efforts for inter-ethnic tolerance, for introducing and developing dialogue and Ethical education of the young, the same thing is also imposed through media reality, and for which the most influential and important are media workers, i.e. journalists as a profession, in other words, media as "a communicative" place for exchange of knowledge of the society for itself, because they are a "social agency" in which the process of social practice through which society can only be constituted giving guidance for any form of movements, vertically - through the historical development and horizontally - across its social differences, is reflected" (Bauer 2007: 8-9).

In this context, the media are not just a camera, organization or group composition, but before all, they are dispositive for creating conversational worlds, that cultural and communicative environment in which there are affixed contents, meaning and collective gestures that perform change. Created through "the interaction of politics, society, economy and technology, they are building a system through journalism and the public, which have determining effect on the factor of individual and collective, and private and public life" (Bauer 2007: 14). Thus, consequently, it is not only about the question of correlation between the media and social movements, but also about the issue of the constitution of man, which under the influence of the media is changing.

In this way, the media become the main engine in shaping and reshaping the world of life according to the power that they have gained. Therefore, now, they need to be considered as "a very important factor in directing and creating social processes, and not as a secondary social phenomenon, even more, not as a regular partner in social events" (Джонс 2011: 191). Hence, the utilization of this force and power, the channeling, i.e. the correct direction of this effect in terms of building and promoting European ethical values and building and promoting an image by which the quality and benefits of European life will be emphasized, has a great importance in many aspects.

Previously, it has been said that in this effort it is necessary to initiate the process of educating the public about European ethical values, because it is widely known that the same constitutes communicational, social, political and general valuable space, necessary for people's individual life orientation, as well as for the collective shape of the social and political will. This is even more, because of the fact that the attitude of the public towards the content and impact of the media is not valuable neutral, but on the contrary, the media, to a great or less extent, affect the general value orientations of people.¹¹⁸ They influence the construction of people's views of the world, and the development and change of views on various issues that the press releases!

¹¹⁸ For further reading see J.Habermas theory on the concepts of communicative rationality and the public sphere in *The Structural Transformation of the Public Sphere* from 1962, *The Theory of Communicative Action* from 1981, and *Moral Consciousness and Communicative Action* from 1983, where he sets out the implications of his theory of communicative action for moral theory.

Namely, the mechanism of exploiting fear is simple and well known. As an individual, you may feel lost and confused by the speed and size of historical events. Suddenly someone and something appears that gives you shelter, and what you only need to do is to change your bad habits of living. In this context, „when people are found in front of a new situation or system of various commitments, they need to adapt their behavior, becoming different. They become better when their context is better: it is the simplest history of the process of civilizations and that is the history of the European Union” (Monnet 1978: 456).

A great role and importance that the media today have is reflected exactly in this in developing countries with fragile democracy.

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