

This book is organized in four parts. In part one great contemporary ethical debates are explained. Part two contains material about mass media and contemporary society also the hypotheses of the research are outlined. In part three theoretical aspect regarding the contemporary moral challenges (abortion, homosexuality, euthanasia and cloning) are explained. Part four is reserved about the media informing about the contemporary moral challenges (abortion, homosexuality, euthanasia, cloning) in print media with the specific reference to the case of Republic of Macedonia. At the end conclusion remarks are being placed last.

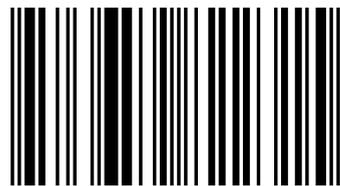


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Print media informing about moral challenges in the R. Macedonia



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1. INTRODUCTION

Ethics or morality, regardless of the form in which they appear, are an important part of the composition of the ideas inherent in human societies. They actually allow us to justify the legal rules and to determine what is allowed or prohibited in the society. At the same time, it involves areas that do not fall directly under attack by the laws, but also explore the meaning of different legal and social norms exposing the values that such norms do not only make them mandatory, but also attractive and motivating for any subject. Ethics and morality are successfully imposed on human societies exactly because of their joint ability to express the meaning and values of a certain normative order of social life.

Some authors give the term 'morality' an interpretation for solid point which constitutes norms and sense of responsibilities, while ethics, according to them, precedes morality or creates its occurrence (Riceur, 2001:58-89). In actual use morality often refers to pre-established normative order, while ethics is more about questions and uncertainties of the subject that is faced with practical choice. For example, one talks about 'ethical goal' in order to describe the state of consciousness of the subject who is trying to make the best moral choice. But there is also a deontological use of the term 'ethics' which, on the contrary, is more about rules than the subjective orientation.

The subject of this research is to determine the role and importance of the media, especially of the print media in informing the public about contemporary moral challenges (abortion, homosexuality, euthanasia and cloning) in the Macedonian society.

Within this framework, it will be explored to what extent Macedonian media inform about these moral challenges. Also, a part of the research concerns the theoretical review of contemporary moral challenges (i.e. their consideration from a religious aspect, in terms of human rights and their legal regulation).

It can be stated that in a society, there are realistic conditions, trends concerning these moral challenges and the question is how the media, i.e. daily press reflect such

situation in the society, and on the other side, how such media image influences the society, or in such areas.

Media information presentations and nature of mass communication contents from long ago are not the fruit of simple collecting and describing activity which gives only elementary reports and descriptions of social life.

An array of modern social living actors enabled media activities to transform their own communication and information content from a pure collecting and describing emulsion into a purposeful social activity, into a human activity. Communication and information content and the media practice upgraded and constituted itself as more than a collection of facts, more than describing events.

Specifically, the media and their communication and information content gained influential and value standardization, concentrating within the sole modern activity, which will emphasize and affirm the need for ethical struggle of humanity. We can talk about activity that will emphasize and nurture cognitive, moral and research capacity of its contemporaries but also about a profession that will advocate a change (revolution or evolution) of political and economic forms of social organization, governance and production of forms that would alienate man from his own nature, which are inhumane regarding universal ethical standards.

Therefore, today the mediological-journalistic work entirely with sovereignty and value equally spreads interestingness, exclusivity, importance, poignancy or the virtues of ethical action and lessons. The moral of the fable, the moral lesson of the myth, the ethical message of literature in the age of information and the informatics society, in the era of globalization, have lost primacy to pass and spread a moral idea or concept.

Media and communication and information systems are tied to morality. On the one hand, the media preparation of reporting should follow morality as deontology through standards of discovering, collecting, defending and placing the truth, the information to the public, but also, on the other hand, the media structure should affect the production of morality, that is to give moral significance to the message, and ethical doubt to the social events themselves.

Since media are creators of morality, a research of the media coverage about some of the contemporary moral challenges, is totally justified. The analysis of the communication content in informing about the legal possibility of homosexual marriages,

as well as the possibility of adoption of children by same-sex spouses, formally legal ban on abortion, despite formally legal permission of euthanasia may nominate how and to what extent Macedonian information systems contributed to the bio-ethical and thanato-ethical moral scandals of the established moral conscience and consciousness.

PART ONE

GREAT CONTEMPORARY ETHICAL DEBATES

1.1 Various aspects of current debates

In modern societies, ethics or morality, which occupy a separate position, because of the apparent deviation between the principles of freedom and respect for the person, it seems to be universally accepted, whereas special moral beliefs are not subject to any consensus. That situation is an evidence, at least, of the unfinished nature of the secularization of morality, much of which remains a work of private or confessional consciousness.

In the early 19th century, it became customary, the progress arising from the spontaneous flow of history to be considered the main source of human meaning and values (Burley, 1999:35-41).

The first evolutionary thinkers insisted on introducing morality into the laws of natural evolution, believing that ethics and civilization are a kind of higher form of biological adaptation. As we know, the 20th century, characterized by a series of scientific discoveries and political terror, represents a strong temptation for the truthfulness of all these visions of meaning and values.

It was more and more difficult to count on the fate that divinity, history or nature set in advance, and thus to determine the meaning and values of human life order.

In the great ideological chaos of the modern world that fails to impose any particular morality, ethics of human rights and democracy - which in essence is the main lesson from the barbarity of the last century we extracted - still appears as the last refuge of human awareness.

However, if it is easier to agree on some universal principles, and a consensus here has already been reached, it is much more difficult to agree upon their application in certain situations.

Multiple uncertainty about contemporary ethical debates hasn't resulted in a lack of commonly accepted foundations, which would make such foundations in the future look acceptable along with the principles of human rights and equality, but it resulted in the difficulty that from such foundations could be drawn rules of action that will be universal accepted as righteous (Burley, 1999:63-86).

In fact such ambiguity of practical thinking of each individual can best justify sociology of morality, which is capable of objectifying moral actors, and at the same time not to bring it down to any social reasons that are supposedly independent of any normative judgment, nor to the philosophical issues.

The problem actually is not just adding or reformulating existing sociology based on new data on ethics, nor nourishing the discussions on moral philosophy, but understanding the way in which social entities can occupy some moral standpoint in terms of their own actions, taking into account natural and social conditions which their daily lives are subjected to.

Such problem is both philosophical and sociological, which implies objectification of the conceptual sense of morality (which is a philosophical problem) and its registration as a social fact (which is a sociological problem).

In any case, it is necessary to bear in mind when we approach the major issues of world politics, the use of scientific, technical or evolutionary problems that contemporary ethical debate is focused on.

When it comes to these issues, urgency and uncertainty in decision-making leads to the fact that greater importance is given to the responsibility and freedom of morality of every person. Despite the multitude of natural and social factors of moral subjects, we do not entirely know to what extent such autonomy is possible.

Various aspects of the current debates on globalization are connected with ethical and political responsibility. When conflict with traditional and religious ideologies or those who preach a return to tradition is no longer vivid, we may have the impression that ethics, free from any transcendent or particularistic fixation actually becomes grounded in modern political ideology.

General progress of knowledge has increased the means of activity of a deeper nature, changing the material environment of human society, at the same time causing a series of environmental barriers to their future. In fact, the current considerations on the 'precautionary principle' are trying to respond to such obstacles, which primarily represent only a way of insisting on the importance of human responsibility (Jonas, 1979:56-59).

1.2 Evolution of human kind

Biological and neurophysiological discoveries of the late 20th century place the man in front of a new review of its own specificity in the animal kingdom and the possible right to use technical tools.

Today there is a possibility to predict the certain biological characteristics of the unborn child and the action of the mechanisms of procreation using certain techniques, such as abortion, in vitro fertilization, genetic manipulation or in closer or distant future, cloning of human beings.

The advancement of medicine, on the other hand, opens up new perspectives such as treatment of predictable diseases in the long term, gene therapy or spreading of sources of organs for transplantation from human or non-human materials (Bateman-Novaes, 1991:24-29).

While the natural selection of animal species comes down to individual mutation and it is under the impact of the environment, in which the specie in principle has a very limited power to influence, human beings, on the other hand, are becoming more capable in modeling their own biological evolution. They can also affect their own physiological structure, which they would comply with their wishes or to adapt it to the environmental conditions that have created (Habermas, 2001).

It seems that using the new medical techniques we can bypass even the boundaries that we thought were untouchable, such as borders, which relate to the differences between the sexes.

It is no accident that contemporary ethical debates first emerged in the field of biomedicine, and then expanded to other areas such as politics and economics. Biomedical techniques actually offer human thinking series of unexpected situations for which traditional morality currently has no answers. But they also have controversial past, since they were used by the Nazis, as well as due to certain considerations of social Darwinism and political eugenizam which should encourage prudence (Harris, 2001:53). It may also be noted that technical progress in biomedical areas goes hand in hand with the permanent progress of knowledge on biological and cognitive adaptation of man with natural environmental conditions. But this knowledge also constitute moral reflection on the evolution of the human kind.

When it comes to the direction of evolution, on which people today are able to give themselves their own specific features, suddenly there is a reason for concern. We have a case when we could believe that it is legit everything that is in accordance with the laws of natural evolution. In other words, every form of life is legit if managed to ride out the economic, political or biomedical area.

1.3 Freedom and choice against tradition and nature

Contemporary ethical debates relating to abortion, homosexuality, euthanasia, cloning and other issues, try to integrate these moral challenges in the multitude of forms of civic morality, adding that such multitude structures in fact the principle of free choice of individuals. Such notions are opposed by arguments of religious tradition or naturalistic understanding of life. Call for free choice of the individual in many cases actually represents progress on rights in respect of arbitrary decisions, which, when it comes to marriage, sexual orientation or using one's own body, there is imposing of family or religious authority.

We have reason to believe that the call of nature is not enough to root the morality, among other things, also because the natural evolution is a random phenomenon whose implementation can be very rigid, but also very cruel.

Even if we assume that there is possible some moral naturalism, as some philosophers think, the question of its practical consequences would continue to be wide

open, but in any case it is unlikely that the proponents of the traditional model are his most faithful interpreters.

On the other hand, consideration (deliberation) of morality must always readily react to any sign of panic given by human situations. People as biological creatures are weak, prone to suffering, and submission to various kinds of physical and moral pressure by the environment, and at the same time they are not offered means of 'free' choice (Rawls, 1993).

1.4 Objectivity of morality and sociology

It is necessary to ask ourselves - what could be considered objectively within the civil morality or taking of a position in ethical debate, taking into account the diversity of expression, meaning and values. Is it really about real objectivity which will lead to dependence on moral views on a certain number of independent natural or social conditions, or is about legal objectivity that will allow comparative assessment of different moral views or is it about a form of special objectivity, which will be able to save two previous forms?

Morality has always been an important part of sociological research, beginning with the British representatives, such as, David Hume, Adam Smith, or the French founders, especially the works of Auguste Comte, until the modern period. As a special area of sociological research, sociology of morality faces a number of transformations since its appearance in 1896, in the magazine *L'Année sociologique*, Emile Durkheim, where sociology of morality, along with the law, constituted the third part "Analysis and bibliographic notebooks". Durkheim himself, whose work begins and ends with the considerations of "scientificity" of morality, always attaches importance to the study of moral facts. However, he never fully managed to resolve the dilemma between the descriptive study of the customs and social pressures, on one hand, i.e. taking into account the subjective autonomy, which appeared to him like an integral part of the moral facts, to which he implies a certain normative assessment and method of knowledge of moral subjectivity on the other hand (Isambert-Andre, 1986:83-103).

In the late 70s we can observe recurrence of sociology of morality with the emergence of "sociology of ethics", resulting from the sociology of religion, which was

meant again to deal with the moral dimension of social facts. The emergence of 'ethical' theme in public debates, especially in biomedical ethics, played a significant role in the re-emergence of the sociology of morality in France and worldwide (Genard, 1992:110-118).

When we try to objectify moral attitudes or moral life, we can actually imagine several directions of research, depending on whether we are interested only in the objective fact of the appearance or the pronounced moral attitude. According to the first direction of research, which in sociology is the most conventional one, it is exclusively about comparison of differences of meaning and values, a distinction which different individuals or social groups attach to analog phenomena or practice, trying to explain identified deviations by differences in sociocultural environment.

According to the other direction, studies of socio-cultural differences should again be placed within a more general study which contains practically taking positions and thus we would explain the internal rationality, or eventually certain natural psychological mechanisms, whose cause of action will ultimately be interdependent. Objectivity of moral attitudes thus would be inherent in certain rational or psychological structures of thinking and acting, not just in their cultural distribution.

For example, the fact that one is for or against abortion, can not be understood, regardless of the reasons one takes such position. But, such reasons cannot be traced to a particular socio-cultural situation or, on the contrary, be understood only if we take into account the logical and organic relationships that people have with their bodies and their way of pregnancy.

It would be futile to study the division of the reasons for or against abortion, without trying to get into their internal logic, which for a sociologist also implies acceptance of a dilemma inherent in that type of discussion, for example, about the status of the fetus and a woman's right to own her body.

Sociocultural theories are also sometimes considered as holistic theories, since approach to social factors give privilege to the analysis of large social events and organized actions, not to individual acts. When it comes to moral issues, they first deal with social division, meaning and values, not with their particular conceptual report. Sociocultural theories specifically deal with the way the institutions and social groups can

establish and shape the meaning and individual values in order to ensure certain social stability.

Although the principles are sensitive to the relative character of uniqueness or moral structure inherent in any society, socio-cultural theories do not deprive any a priori normative evaluation of social situations they review. It is especially valuable for critical sociology, which stemmed from the Marxist tradition, but also for Durkheim's sociology since Durkheim himself suggested moral reform of the whole society, for example in the form of strengthening the associative structures and moral development.

Sociology of morality, or rather, the project of positive knowledge about morality, occupy a central place in every Durkheim's work. Durkheim had ambition, to replace the traditional philosophy of morality with a real knowledge of morality, which would be based not on a metaphysics, but on consideration, observation of society. As for Durkheim, the moral facts create a subclass of social facts that society imposes on individual subjects forcefully, manifesting them into customs.

According to Durkheim, morality comes from society as a whole and firstly it externally affects social subjects, before it internalizes, and ultimately to become desirable by those same subjects. Thus there is a striking parallelism between the causal action of stakeholders being made forcibly and moral compulsion which also starts to be performed externally on the individual through rules and obligations, ie under compulsory threatening (Goldhagen, 1996:113-127).

1.5 Actionistic approaches

Actionistic approaches are often associated with what is called 'rational choice theory', which focuses on the maximization of individual benefit, especially on the impact of the economy. However, if the subject of action necessarily involves the theme of rationality, it could lead to perceptions that are quite different from the previous model, inspired by Kant's philosophy. Actionistic approaches, concentrating on the multiple relationships, meaning and values maintain human action.

In sociological tradition the work of Max Weber is considered the nucleus of actionistic current, but the works of Georg Simmel and symbolic interactionism are also considered representative. During the second half of the 20th century, the sociology of

action was in great deal based on the works that originated from analytic philosophy, which caused with some sociologists a recollection of the philosophical sources in their disciplines (Blumer,1969).

In certain aspects, the Weber model can be considered as completely opposite to Durkheim's programme. Weber actually had no illusions about the possibility of objectifying the meaning and values only by means of empirical observation of customs and forms of social life, nor believed that statistical tools might reveal motives of action. He only observed the impossibility of engaging with the logical and moral properties as sensitive data.

However, the fact remains that Weber, as well as Durkheim, emphasizes the center place of morality in society, ie both in the organized society or culture saw a decisive factor of normative orientation towards action. What Weber calls "attitude towards values" and always places it in a certain historical and cultural context, in fact, is not far from the "social streams" located in the heart of Durkheim's sociology. On the other hand, although Webber believes that only by internal understanding we can understand the external meaning of the action of the other, he still doesn't deviate from the integration of meaning and values in social and historical explanations.

When Weber analyzes the historical emergence of practical rationality, which is at the heart of all his thinking, he does not consider it as functional or spontaneous emancipation of historical evolution, but rather as a result of a moral process (Ladriere, 2001:68-74).

It is known that Weber, among the determinants of social action, in addition to those depending on customs or feelings, also distinguishes two basic forms of rationality that are based either on seeking means that are mostly in line with the objectives (target or instrumental rationality), or in accordance with certain values, regardless of the consequences (value or moral rationality). In both cases practical rationality implies certain thinking and selection by the social subjects that goes beyond common functional mechanism for adjusting the requirements of the environment.

Fundamental question that arises in the case of the Protestant ethic is understanding the internal articulations of the various aspects of rational action. According to Weber, moral rationality historically corresponds with the development of instrumental rationality, but his victory in modern societies ultimately weakened the

moral rationality. The ratio of these two types will not be hard to find in modern operations, between principled pacifism and advocates for decisive action against groups or countries that support terrorism.

There is a Weber's exit out of the polytheism of values which is the scientific work, highlighting the universal values and strengthening logical methods that can "force individuals to become aware of the ultimate goal of her own acting".

PART TWO

MASS MEDIA AND CONTEMPORARY SOCIETY

2. Mass communication – feature of modern society

One of the types of social communication is mass communication, which in developed form is characteristic of contemporary society. Rapid social changes, numerous innovations, improvement of the quality of life, and decline of some traditional forms of control and power etc., follow and influence the development of mass communications, and all this leads to formation of a special relationship with the public.

Communication is one of the characteristic concepts of the 20th century. It became central point in the considerations of democracy, love and our changing times. Some of the main dilemmas of our time, both public and private, are oriented towards communication or towards failed communication.

Mass communication means all forms of communication in publicly disseminated statements by technical means of distribution (media), indirectly (ie, spatial-temporal distance between partners in communication) and unilaterally (ie without change of roles between the sender and the receiver) to dispersed (vs. present) audience.

Ironically, the concept of mass communication, as expressed in the 1950s, indicated just what the mass media seems to have lacked in direct conversation: a large audience, one-sided messages and impersonal address (Питерс, 2003:104).

The process of mass communication is not reciprocal like the communication process, but starting from the intention, mass communication is directed toward other individuals (recipients), although not directly related to their activities. From that point only radio, television, press and film are treated as media or means of mass communication.

Consequently, the means of mass communication (media) are regarded as technical means of dissemination of content to the audience. It is deliberately not specified the mass distribution to the dispersed audience because the development under the influence of so-called “new” media leads from mass communication to individual communication, even to “communicate by wish”. (Кунчик, Ципфел, 1998:30-31).

The word mass is not compatible with the new situation in communicating, because the individual communication or communication by wish progresses more and more. The individual, on his own initiative and by his own will becomes involved into public or private information and interacts with certain data banks. This mode of communication or information changes classical understanding of mass communication, and there are major social consequences because in the new situation the individual has the opportunity to acquire a new quality of knowledge and to expand it according to his own needs and interests.

Key concepts of communications (T.O'Sullivan, J.Hartley, D.Saunders, M.Montgomery, J.Fiske.1995:176) define medium as an intermediate agency, which facilitates communication. Furthermore, it is noted that more specifically, this term is defined as a technological development that expands the channels, range or speed of communication. As a medium of communication in the broadest sense, it embraces speech, writing, gestures, personal research, clothes, acting and dancing. Each of them is capable to transmit codes through the channel or channels.

Every attempt, even the most ambitious one, to provide unbiased information, awhile not losing “direction” faces the same obstacle: mechanisms for achieving free press. The question is: What does the regulation serve for, if it contributes to sacrificing individual liberty, ordering of freedom of information and the search for truth, the achievement of objectives that are clearly defined.

Today, the people most of the time, besides professional duties, consume the media (Корни, 1997), and they "not only affect our views in a specific manner, but also constitute instruments for acquiring knowledge of which many social activities depend on".

Constantly, there are things happening that are important to people and thus attract their attention. The information represent primordial social need. Their distribution

is enabled in various ways, through numerous means and thus contributing to the realization of social communication.

Just to mention that the distribution of information was characteristic of all periods of the development of human civilization, but over time, it would change its intensity (Груевски, 1999.).

2.1 The influence of the media and the means of public information

Opinions are divided about the positive and negative impact of mass communications on the formation of public opinion.

There is no doubt that the media are the main driving force behind the creation of the opinion of the people in a society. But to realize the impact it should be noted that depending on the topic there are various opportunities for influence. Thus the rule is that the less the primary experiences of consumers or the capacity of the information, the greater the possibility of influence of the media. The more an event, issue or phenomenon is reported about, the more it provokes public interest and retains interest at the highest level.

Media influence the process of structuring topics in public opinion, when such conditions exist. Such conditions include the differences between the media; the importance of certain topics; development of the topic and the intensity of reporting. The media are penetrated in the society, in all its institutions and the real values and realities are deleted. The influence of the media is everywhere around us, it is part of us.

Mass media are defined as media that have an appropriate programme and its own audience. The mass media have a programme: content-packages distributed by a core mode and a timetable - they are media for the masses of meanings. In terms of audience, technical requirements and opportunities of mass media sketch the boundaries of their use, so that, in general, they are available to every member of a nation or community language than limited social groups.

Mass media are anchored in national society; individual media are anchored in - as is Internet jargon - "Communities" which are based on personal, though not face-to-face relationships (Hallin, Daniel, Mancini Paolo, 2004: 26.). Until now, modern societies have only three categories: (daily) newspapers (including periodicals), dating from the

17th century; radio, originating in 1920; and television in 1950. The Internet, however, will not deal with it as an individual rather than mass media.

An appropriate method for the analysis of production of media programs is the analysis of content. Its themes can be grouped into two classes: *analysis of information on the structure and analysis of areas that treat social problem* (Bonfadelli, 2002:33, as in Heiner Meulemann, 2009.).

According to the first class, the intent is to examine whether the media fulfill their social function, ie whether their information meets the needs of the audience. The second class intends to investigate whether the media discriminate against certain social groups, or represent them respectively. The question here is whether social groups are reflected adequately in the media content.

There is periodic screening and selection of individuals or groups that deserve special attention, which usually are believed to pose a challenge or a threat to the existing moral order. **Examples:** Homosexuals, asylum seekers, pedophiles. The term moral panic is often used for sudden eruptions of concern about certain social problems. Alternative explanations of moral panic focus on how values are reflected in the news.

Moral panics include individuals or groups that are targeted for special treatment by the media. This often occurs during social crises or changes and, of course, represent an attempt to limit the impact and pace of such change. At certain times the media have been used to divert people's attention from the real problems in society (high level of unemployment, social unrest, etc.) with topics that would cause moral panic.

A dramatic, sensational story can be used to increase ratings or audience. The main interest of researchers is whether the mass media are biased in their selection and presentation of news (Meulemann, 2009:79).

Media created fears can sometimes develop into a moral panic as a result that the principles of human rights, civil liberties and fair trials, can be destroyed. Society can focus on increasing social problems under these conditions, but would reduce the capabilities of the system to solve these problems.

The concept of "mass society" is associated with the concept of mass culture, and it has long been a major topic in the discussions about the nature of modern media. Since the late sixties, such concept loses the status of exclusivity: it is replaced by new tags in order to describe working society through new technologies for information and communication.

In the seventies, important relationships for the future of the “information society” increase in major industrial countries. In 1978, informatization of society appears, written by Simon Nora and Alain Minc. They believe that the new technologies of information and communication can provide a way out of the economic and political crisis, described as ‘a crisis of civilization’.

Popular media can make a rough view of complex ideas and moral considerations, but it can also serve well to bioethics. What is the function of the media in bringing issues to the attention of the public and the strengthening of bioethics as a field? There is dissatisfaction with the media within the field of bioethics.

Although the popular media gave considerable publicity during the past two decades to bioethical issues, researchers in bioethics are often concerned with media coverage but also concerned about their own shortcomings. Perhaps these doubts are inevitable. (Simonson, 2002:17).

2.2 Means of public information today: The role of media

Functionalist sociology developed in the seventies through ethnographic studies and through the movement called Applications and developments, which is interested in the ‘satisfaction of users’, asking the question: what do media make of people? (Katz, 1975, as in Matelar, 2003:75). Elihu Katz, one of the central figures of this sociological movement, reflects on this issue. He moves away from theories of direct effects (behavioral hypothesis and its variants) and tries to overcome “theories of indirect effects and limitations”, especially diffusionist theory and “regulatory studies”.

According to them, the media do not present what they think, but what to think; they play the role of “master of ceremony” or a role of a bulletin board used for writing down problems-subject to discussion in society. Such theories are also called ‘theories of limited effects’ because the ‘agenda’ rule does not prevent the networks of interpersonal relations to play their intermediary role.

Practically, a preference is given to the analysis of the effects in close interrelationship with this, to the analysis of the content submitting to the researcher elements that can orient his approach to the audience. The influence of the media is limited (the “selectivity” of the recipients makes obstacles); it can not be direct (there is

a manner of organization); it can not be indirect (impact is a matter of time) (Van Dijk, A. 1991:98-113).

The mass media in their news and editorial stance, interpretation and comments allow understanding of events, issues and processes in society and the world. They can accurately reflect and evaluate events, to elucidate them critically, to warn of current social issues. In commenting on the events and issues they allow their better understanding, encourage people to establish interaction with the message, to form new knowledge, to respond to the event in the environment, to create a judgement about the event and to accept a certain decision.

The power of the mass media is by the method of hierarchy of publishing information, comments, to award status to certain issues, themes, personalities, organizations and social movements, as well as to increase and decrease their reputation, authority and influence in public. Thus, they impose social norms and can start an organized social action by “stripping”, those relationships and phenomena that do not coincide with public morality. (Шонан, 2003:292-295).

2.3 Methodological structure of research

2.4 Subject of research

The subject of our research is to determine the role and importance of the media, especially the print media in informing the public about some contemporary moral challenges (abortion, homosexuality, euthanasia and cloning) in Macedonian society. Within this framework it will be explored to what extent Macedonian media inform about such moral challenges.

In a society there can be registered some realistic conditions, tendencies in these moral challenges and the question is how the media, i.e. the press reflect such situation in society, and on the other hand, how such media image influences society, or in those areas.

Media and communication and information systems are connected with morality. On the one hand the media preparation of the notice should follow morality as deontology through standards for discovering, collecting, defending and placing the truth, the

information to the public, but simultaneously on the other hand, the media structure remarkably fruitfully influences the production of morality, to give moral significance to the message and ethical doubt to the same social events.

Once media are creators of morality, then it is completely legitimate such survey of media information in Macedonia about some of the contemporary moral challenges. The analysis of communication content in the reports on the legal possibility for adoption of children by same-sex spouses, the legalization of post-mortem organ donation or formal legal ban on abortion, despite formal legal permission of euthanasia may nominate how and to what extent Macedonian information systems covered bio-ethical and thanato-ethical moral scandals of the established moral conscience and consciousness.

2.5 Definition of basic concepts in the research

Media or **mass media** is a term commonly used to denote, as a class, a part of the media which intended to reach a very large audience (usually at least the population of a nation state). The term was coined in the 20's with the emergence of national radio networks and newspapers and magazines with mass distribution.

The term **contemporary moral challenges** concerns some debates on abortion, homosexual marriage, organ donation, euthanasia and other debates that structure the principle of free choice of individuals who are opposed by the arguments of religious tradition.

Abortion is a termination of pregnancy. There is no single view on abortion. Defenders of abortion has based their view that women have an inalienable right to her own body. The topic of abortion is central to feminist theory and politics. The arguments for abortion are based on the view that women should have control over their bodies and power of self-determination because they are most affected by reproduction and they have to decide; according to other views, abortion is murder. The social acceptance of abortion as a control of the growing number of populaion.

Homosexuality refers to sexual affection and sex life with person/s of same sex. Homosexual marriage means living communities of same-sex persons. **Homosexuality** became a separate subject in the late 19th century, at a time when psychology began to develop and to show interest in human sexuality. At the same time (late 19th century)

there are advocates of the thesis that homosexuality is a disorder, as well as those who conspire social tolerance and acceptance of homosexual people. Today homosexuality is a subject to broad scientific treatises in biology, psychology, politics, genetics and history, seeking to understand complete human sexuality and different sexual practices. The legal and social status of homosexuals in the world differs from state to state.

Euthanasia is mercy killing. The term euthanasia comes from the Greek word (euthanasia) and literally means easy and beautiful death. Today it is used as a term for a painless death, caused in order to alleviate the suffering and termination of the lives of people who are terminally ill. Most legal systems consider it as a murder, though in many jurisdictions a doctor may legally decide not to extend patient's life or to issue drugs that mitigate the pain, even when such drugs shorten patient's life. In many countries there are associations that advocate legal euthanasia.

Cloning is the process of copying genetic material from a living organism. In biology, the procedure of reproduction of organisms based on the nucleus of a cell, which results in an organism with the same genetic composition as the provider of the gene. While cloning animals is considered particularly important for preservation of rare species, cloning of people is considered as highly immoral and prohibited by law in developed societies. In recent years, some countries have recognized the possibility of cloning only specific organs for medical purposes.

The common, general view is sublimated based on affirmed values, relationships and processes, ie based on denial and rejection of certain conditions and movements in contemporary moral challenges.

Positive attitude to contemporary moral challenges refers to promotion, support and design of relations of tolerance, respect for human rights.

Negative attitude is considered to promote intolerance and bigotry, as well as all those actions aimed at stigmatizing certain phenomena.

Neutral attitude is a result of strict adherence to facts (events, statements, data) and their correct layout and placement in media organizing and publishing of content.

The attitude towards contemporary moral challenges is determined according to the same criteria as in the general attitude towards contemporary moral challenges, except that "positive" attitude towards contemporary moral challenges has a different connotation – it means favoring or glorifying relation to these phenomena.

Editorial policy is understood as a realization of the general concept of the newspaper contained according to the time and frequency of its publishing and global approach to the treatment of topics and content. Thus the editorial policy stems from the predominant/underlined informative function in daily newspapers and the analytical approach in weekly magazines.

Editorial policy consists in building and applying principles for selection of content published in the newspaper, on the manner of their professional handling/forming and placement according to volume, page and place it as well as art and graphic elements that provide certain dimensions of the meaning of individual supplements.

This also includes the criteria, values, the starting perspective in assessing the situation, relations and processes, especially in the expression of editorial/copyright stance in analytical journalistic genres.

2.6 HYPOTHESES OF THE RESEARCH

2.6.1 General hypothesis

Print media in the Republic of Macedonia influence the profile of the public opinion regarding the contemporary moral challenges which show tendency to increased presence in the Macedonian society.

Individual hypothesis

- The diversity in the degree of development of the print media influence the variety in the degree of briefing about the contemporary moral challenges;
- The number of articles are on the satisfactory level i.e. it is in accordance with the importance of the subject and the needs of the citizens (readers);
- More informative genres are used for informing about the contemporary moral challenges as oppose to analytical forms;
- The expression of the general attitude towards a certain situation in the written texts is from extremely negative to neutral;
- The editing policy of the media influences the volume of the print texts regarding the contemporary moral challenges;
- The process of briefing of events in the informative genres is neutral compared to the analytical genres.

2.6.2 Content analysis

The subject of interest in the research were journalistic texts which exclusively or partially deal with topics related to the contemporary moral challenges (abortion, homosexuality, euthanasia and cloning). This analysis provided an insight not only about the process of briefing but also about the topics and manner of informing about the contemporary moral challenges. The selected corpus was analyzed in accordance with the procedure proposed by the method of content analysis which divided the material in basic units upon which the analysis will be conducted. A basic unit and a level of analysis was the text.

Content analysis of print media was applied: quantitative analysis of printed information, topic analysis of the content, an inner structure analysis, forms and sources of information.

a. Quantitative analysis of content is a standard method commonly used in research of media texts for obtaining quantitative data (number of dealt topics, the volume of texts, frequency of key words and terms, etc.). This analysis provides an objective, systematic and quantitative description of the content of media texts.

b. Qualitative analysis is a relatively new research method, which has not been so far explored in Macedonia for a quality analysis of content of print media.

Due to the goals set in this research it was required that we apply a methodological approach which would unite the two types of analyses of the content for a unique research procedure.

For that purpose, a model for analysis of media texts was made that is consisted of the following two parts:

(1) An identification of the text i.e. a description of the quantitative aspects and (2) an analysis of the sentences, expressions or statements pointing to a particular stance, intention or an activity related to the contemporary moral challenges. Based on the results of this analysis it further determines the stance of the media or the statement given in the text as well as the presence of stereotypes related to these contemporary moral challenges. These two indexes can be considered as the essential basis for establishing the attitude of the media or the statement of a particular subject regarding the contemporary moral challenges as well as the general stance (of the text or the statement) towards the contemporary moral challenges.

The print media of the Republic of Macedonia that will be analyzed are the newspapers: Dnevnik and Utrinski vesnik (due to the fact that they have the highest circulation and are considered the most influential) and their briefing regarding the contemporary moral challenges (abortion, homosexuality, euthanasia and cloning) in the period from 01.01.2002 to 31.12.2007.

PART THREE

3. Theoretical aspect regarding the contemporary moral challenges (abortion, homosexuality, euthanasia and cloning)

3.1. Theoretical aspects of abortion as a contemporary moral challenge

Abortion is a term meaning ending a pregnancy. Pregnancy is a condition when the woman carries an embryo following a fetus in development, in her uterus i.e. pregnancy is the period from conception to birth.

According to the World Health Organization (SZO, 2007 / WHO, 2007) abortion is defined as ‘a termination of pregnancy before the fetus is able to survive outside the uterus’.

The issue of abortion, especially due to its particular meaning of intentional termination of pregnancy, is a complex and a sentimental topic and evokes a diversity of attitudes on a number of grounds, controversies and campaigns ‘for’ and ‘against’ it. It can be concluded that, both from a personal and social perspective, the decision of an abortion is a grueling one followed by a number of consequences and responsibilities, regardless of the option we opt for.

This issue is related to health and it is conscientious of the risks and complications, but apart from the medical and bio-genetic factors, this reproduction dilemma, above all, includes ethical aspects as well as social, religious, emotional and legal-criminal ones. On the both ends stand the opposing sides, one of the so called option of choice against the option of life.

The arguments for the former are that any woman has her unique right over her own body, a right of her own free will and self-determined stance to all reproduction issues, hence she owns the right to choose whether to proceed or end the pregnancy. Arguing the issue whether the fetus is a human being and therefore possessing their own

rights, the latter view abortion as taking away a life. In addition to this side are the religious stances.

According to Christianity, life begins with the conception, whereas Muslims view pregnancy as God's will that should be respected. My opinion is that in our social setting it is hard to discuss true religious beliefs knowing that independent from the self-declaring attitude towards religion, the Macedonians are quite liberal towards premarital sex, changing partners, divorces, etc.

Discussions about divorce are the most controversial ones just as the act itself. The Republic of Macedonia is slowly but surely becoming an arena where discussions of such kind are increasingly becoming more present due to the diversity of reasons which proves the popularity of the issue and the objective need for a research approach in order to acknowledge all aspects of the issue that still provokes strong controversies just as it had during history.

More complex are the consequences from the legal and the unreached political decisions on the matter on abortion, not only on short term but also on long-term basis for every country and nation (Wellings, 1994:65-72).

The existing legislation in the Republic of Macedonia concerning this matter begins in 1977 (Law on termination of pregnancy, Official Gazette of SRM 19/77 from 22 April 1977) and it is part of the liberal legislating on this issue. The right of abortion is regulated with this Law, with limited restrictions, only in exceptional cases.

The Republic of Macedonia is facing the challenge of an aging population as well as a decrease in the birth rate, which does not presently cover the basic population reproduction.

The problem refers to whether the abortion falls into the corpus of human rights i.e. the right of the woman to decide for her reproduction; whether this presumed right is in collision with other basic human right i.e. the right for life? Is it correct and acceptable if one right jeopardizes another, without taking into consideration the stances and wishes of the person who has been deprived from its right, due to the fact that it is an individual in a process of development? Disregarding the fact that it is still an individual in development and has not yet entered the world as a fully developed human being, whether it is justified, legal and correct, another person to decide for their life, regardless of the person in question and regardless of the reasons. (Farhana,2007:79-86).

These dilemmas question the stances for both the former and the latter claim from the very beginning and thus imply the need for a more serious approach to analyze and bring a justifiable decision.

The controversy regarding the issue of termination of pregnancy is primarily due to the nature of humans to possess different standards that define the 'human life'. Some define it from a philosophical stance, others from theological or religious aspect, and others even using biological, scientific facts (Greenberg, 2000:48-65). Human life can be described by applying a wide range of philosophical beliefs and theories. These apply socio-psychological reflections that serve as a quoin containing mostly biological facts.

3.2. Theoretical aspects on homosexuality as a contemporary moral challenge

The sociological research does not have a long history. Up until the 30thies this phenomenon was considered to be of interest in medicine, psychiatry and psychology. Throughout the entire literature this term comes to refer to something pathological or at most, abnormal.

Setting a specific sociological perspective about homosexuality was initially referring to be setting it aside from the pathological model, even though such relation is not logically necessary.

The social meaning was the deviant (immoral) and the appropriate (moral) that can only be adequately understood if put in comparison, with the opposite one, its counterpart. (Gagnon,1968:19). The deviation itself takes us again back to the norm according to which it is measured. When homosexuality is the case, the deviation is consisted of breaking the decrees of the ruling type of social regulative for sexuality.

The rules for sexual behavior have always and everywhere been part of the most essential parts of the normative constitution of the society. Among other things, homosexuality also includes reproduction that is vital for any collectivity, no society could ever permit leaving the sexual behavior to be amorphous and allow

The social regulation of sexuality has in fact produced a number of arrangements regarding relations between genders, a definition of generations and institutionalization of marital and family relations.

The strong condemn towards homosexuality, as a sexual 'offence' has to do with the common correctness, which was even noted by Durkheim, that the intensity of social reaction to a deviant act is equal with significance of the position that the particular decree take in the collective moral regulation (Диркем, 1972, taken from Weeks, 1983:21).

The term 'homosexuality' has been coined relatively soon by the Austrian doctor Karl-Maria Benkert with the Greek prefix 'homo' (the same) and the Latin root 'sexus' (gender). Since the 30thies from the 20th century this term begins to cover most common notions for a wide range of phenomena related to sexuality towards the same gender. Terminology from religious origin are also used: 'sodomy', 'unnatural licentiousness', 'sin against nature' and even 'crimer inter Christianos non nominandum' (that horrible *crime not* to be named among Christians).

The terms homosexuality and homosexuals do represent products of a historical moment. They come as a result of the newly created ideological need to terminologically unite all manifestations of homosexual leaning so that they can be separated as a unique entity: 'These terms are not trends for new labels of an old reality, they point out to a reality that is changing in a manner in which the hostile society is labeling homosexuality as well as the way the stigmatized ones view themselves' (Weeks, 1983:3-5).

The homosexual behavior has been widely spread in the course of history, but in the contemporary society today it is integrated in the normative regulation and deprived from the relation of the term 'homosexual' as a social role. The plasticity of human sexuality and its subjection of act of the social factors represents the possible best example of cultural relativity of the norms: 'In this area it is hard to imagine something that does not longer exist as an established norm in another culture or at least a common notion that can be tolerated' (Berger, Luckmann, 1987:67).

Many societies have, on the contrary, institutionalized it as legitimate and even considered it as a type of sexual activity. Instead of the preoccupation with the enigma 'Where does homosexuality come from? What causes it? Today we have questions like 'Why repulsiveness, hatred and fear towards homosexuality and persecution of the

homosexual are deeply engraved in the western civilization? Which consequences are responsible for that and what interests are involved?

Socio-psychological theories show tendency to point to the significance of the social factors. The formation of the homosexual orientation is related to a stay in confided institutions (prisons, monasteries, boarding schools, military) or a failure of the heterosexual contacts.

3.3. Theoretical aspects of euthanasia as a contemporary moral challenge

Man in his inability to solve the problem of life and death continually attempts to create ones both in life and death. We should consider the interventions that he creates at the end of the biological life. Lately there have been man talks about euthanasia.

The word euthanasia has been differently interpreted by the contemporary science and theology. The former defines this term as a painless death while the latter characterizes the term to point to a good death coming after repentance and a pray. Thus points to overcoming death.

According to the former man treats life equally with the biological one and considers death as the end of life, while the latter (theology) views life as the perfection of life, not its end, and provides man with the possibility to enter into a different way of life. The term euthanasia can surely be interpreted in many ways. How can we understand death?

Every individual, in accordance with their own personal ideology, assigns the meaning to the problem of the process of dying. It has been very successfully acknowledged that we are all different in death as we are in our lives. Some might prefer faster death while others slower. Some would rather die quietly with the least of the medical interventions. Others might fight to the last breath to absorb even the last drop of life.

There are also some that would rather escape life because they have reached its completeness or want to reach one in life, as there are others who would choose to stay in life to repent and fulfill themselves spiritually, be ready to meet Christ.

3.4. Theoretical aspects of cloning as a contemporary moral challenge

The word cloning evokes great thrill. Unfortunately, it has been used by people who do not know its true essential meaning and even abuse it. Namely, there are various types of cloning. For some cloning of a human being is a sin, for others it represents a revolution in science.

Cloning of genes is a technique of inserting (a recombination of DNA genes) in unfertilized egg cell in which the nucleus has previously been removed, where the cells contains the entire DNA.

Cloning embryos is similar to the process of creation of two identical twins. The cells are removed from a fertilized embryo and kept separately to develop into a duplicate-embryo with an identical deoxyribonucleic acid (DNA). This method has a wide application for reproduction of animals and there is no embryo elimination, and since the human experiments are a rarity, it only provokes a minimal debate. Nevertheless, the other two types of cloning- the reproductive and the therapeutic ones, are very controversial due to the methods they apply and the desired results from them (Harris, 1999:18).

Reproductive cloning provokes discussions because it is intended to produce a duplicate of the existing lives. The DNA is removed from the cell and replaced with a DNA from an adult animal, which creates a genetic twin. The fertilized egg cell is then inserted into the womb and left to develop into a new animal. Up until the birth of the sheep Dolly in 1996 there was a doubt that cloning could also have been possible with mammals, but there are now scientists that try to clone a human being too.

Therapeutic cloning in the early phases is identical as the reproductive one, but once the embryo-copy is created it is immediately removed from the somatic cells. Stem cells can further be developed into any type of cells so the researchers in the field expect to use them as a substitution of the weak and damaged ones in the organism.

This can be seen as a very powerful tool in the fight against various diseases. The embryo-copy, which for some represents a living organism with a right for life, would,

however, be destroyed during the process. Thus we should differentiate among reproductive, therapeutic cloning and a recombination of DNA.

The reproductive cloning is intending to create new lives, the therapeutic one to produce cells to treat diseases and the recombination of DNA is used for bacteria cloning (with a possible use for nonmedical needs, for instance, to deal with pollution in the environment) (Crow, 2004:35-42).

PART FOUR

4. Media informing about the contemporary moral challenges (abortion, homosexuality, euthanasia, cloning) in print media in the Republic of Macedonia

4.1. Final conclusions from the analysis of print media about abortion

(1) In the analyzed period, print media has published 87 texts that entirely or partially deal with abortion. The largest number of texts (25), are in 2006/2007 which is due to the public's increased interest with the information of illegal abortions, particularly among the younger generation and the posted posters in the city titled: Abortion NO, as well as the attempt to change the legal regulation.

(2) From the selected texts, the informative genre is prevailing (67) which is comprehensible due to the editing policy of the newspapers. The number of analytical genre is far less (20 texts). 12 statements have separately been published dealing with the reasons and the consequences of an abortion.

In most cases (71 texts), mainly among the informative genre, the purpose for publishing is a particular event. As a reaction of a certain case, popular in the weeks that preceded, 12 texts have been published, while as an author's own initiative only 4 texts.

(3) The field that these texts mainly deal with (34) is the health care (reasons and consequences from an abortion, insufficient education about contraception, etc.), although abortion has been treated in texts referring to these fields: human rights (18) legislation (6), crime (12), world (10), politics (4), etc.

(4) In 65 texts that are produced in the informative genre share a general attitude towards abortion that is neutral (56), 8 texts are with a negative one, 4 positive and in 2 texts the attitude cannot be determined. As far as the analytical genres are concerned the assessment is different. Almost half of the texts (9) are neutral, 6 have a negative attitude, 3 a positive one and again in 2 texts the attitude towards abortion cannot be determined.

13 texts publish statements expressing negative attitude towards abortion. Most of them (97) are in response to the Association of gynecologists against illegal abortions, the Macedonian Orthodox Church, etc. There are statements from subjects that directly or indirectly been involved in performing abortions.

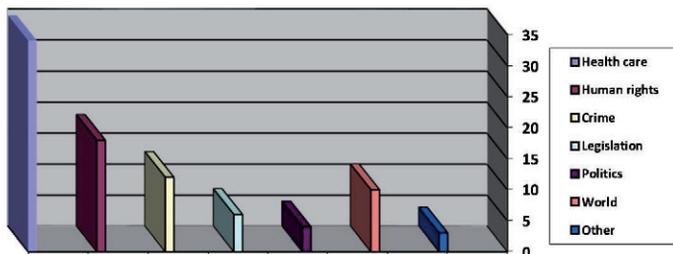
46 texts are identified as statements with a positive attitude towards abortion. The fields that dominate here are again human rights, raising awareness for contraception.

(5) The negative or positive (in favor) attitude towards abortion is more present among statements from gynecologists, citizens or other subjects than in the journalistic texts. The statements that, however, present a negative attitude from various subjects are refereeing to the inconsistencies in the legal system and the state not having control over the private practices.

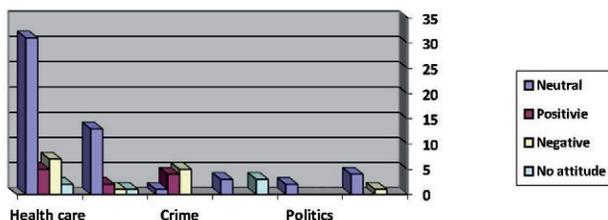
22 journalistic texts, in a direct or indirect form, presents a negative attitude towards the younger generation that forcibly terminate pregnancy, but this attitude does not refer to all women and is rarely given in an explicit manner. Print media treat young women (teenagers) in a negative manner, mostly referring to the outcome of the abortion as well as the fact concerning the problems that happen of them entering into sexual intercourse at a far young age.



Graphical presentation of texts about abortion by genres



Graphical presentation of texts about abortion by fields



4.2. Final conclusions from the analysis of print media about homosexuality

(1) Homosexuality in the analyzed period has been treated by print media in 56 texts. 5 of them are journalistic texts, 11 are statements of people that function as separate units.

(2) According to the structure by genres, the informative genres are dominating (news (24 texts), report (12) texts and interviews (7) texts) or a total of 43 texts, while the analytical genre is present with 9 texts (commentary (4) texts) and article (5) texts). Viewed individually the most common type are news with 24 texts from the total number.

In the largest number of texts, i.e. in 40 the purpose was a particular event, while in 12 texts we can conclude that have been inspired by the author himself. 4 texts were published as a response of a specific event from the preceding few weeks.

(3) The greatest number of texts (27) are related to the field of human rights. The common topics here are the alterations in the country's legal system, 'for' or 'against' homosexual marriages (10 texts). In a large number of texts, the homosexual marriages are discussed in fields like the legal system (12 texts), health care (7 texts), politics (5 texts), world (5 texts), world (4 texts) and other (1 text).

(4) In 25 of the texts that are in informative genre, the general attitude towards it is neutral, in 14 there is a negative one and in 4 a positive one, while in the ones in analytical genre, 5 texts express a neutral attitude towards homosexuality, in 1 text a positive and in 2 texts a negative one and finally in 1 text the attitude cannot be determined.

In the total number of 56 texts there are cited statements from people expressing their positive and negative attitudes towards homosexual marriages and the mostly the negative statements towards these marriages, in a total of 25, are given in statements related to the topics in the fields of politics and health care.

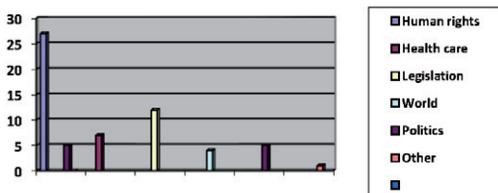
In the statements that are part of the journalistic texts, 16 positive attitudes were noted regarding the homosexual marriages, which are on topics referring to human rights and freedoms. Here the distribution of attitudes towards this dominant topic is quite different.

In the 31 statements on various topics, published separately as units, in 12 of them there is a positive attitude towards homosexual marriages while in 19 of them a negative one.

(5) The newspapers show consistency in the attitudes and they generally show a neutral stance regarding the homosexual marriages, while the topics that present a negative attitude and mostly an expression of homophobia.



Graphical presentation of texts by genre



Graphical presentation of texts by fields and topics regarding the texts

4.3. Final conclusions from the analysis of the print media about euthanasia

(1) In the analyzed period, euthanasia has been dealt with by the print media in a total number of 38 texts. 36 of them are journalistic texts and 2 are statements by people that function as separate units, texts.

(2) According to the analysis based on their genre here we have the informative one as dominant (news (18 texts), report (9 texts) and interview (3 texts) or a total number of 20 texts, while from the analytical genre (comment (3 texts), and article (5 texts) we have a total of 8 texts. Viewed separately, the news with 18 texts is the most present form from the all selected analyzed texts.

In the largest number of texts (26) the reason was a particular event and in only 10 texts we can conclude that have been inspired by the author himself while researching for topics.

(3) Most texts are from the field of health care (19 texts). In the largest number of texts here, the euthanasia is covered from the point of view of the fields in human rights (8 texts), world (5 texts), the legal system (2 texts) and religion (4 texts).

(4) In 20 of the texts that are in informative genre, the general attitude towards it is neutral, in 7 there is a negative one and in 3 a positive one, while in the ones in analytical genre, 4 texts express a neutral attitude towards euthanasia, in 1 text a positive and in 3 texts a negative one.

In the total number of 25 texts there are cited statements from people expressing their positive and negative attitudes towards euthanasia. The negative statements towards

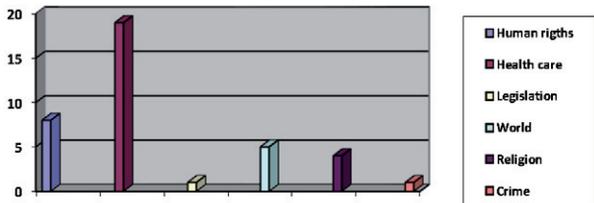
ethanasia, in a total of 18, are given in statements related to the topics in the fields of human rights.

In the statements that are part of the journalistic texts, 7 positive attitudes were noted regarding euthanasia, which are on topics referring to health care.

In the 12 statements on various topics, published separately as units, in 9 of them there is a positive attitude towards euthanasia while in 3 of them a negative one.



Graphical presentation of texts by genre



Graphical presentation of texts about euthanasia

4.4. Final conclusions from the analysis of the print media about cloning

(1) Cloning in the analyzed period has been treated by print media in 33 texts that completely or partly deal with cloning.

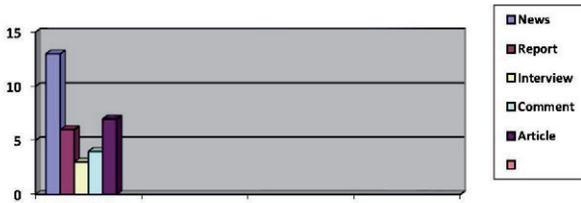
(2) The selected texts analyzed by genres, the informative genres are dominating, 22 texts, which is comprehensible knowing the editing policy of the newspapers. The number of texts in analytical genre is 11. The informative genre is present as follows: news (13 texts), report (6 texts) and interviews (3 texts). The analytical genre is as follows: article (7 texts) and commentary (4texts).

In the largest number of texts, i.e. in 24, mostly in the informative genre, the purpose was a particular event. As a response of a specific event from the preceding few weeks 7 texts, and by the author's individual initiative 2 texts.

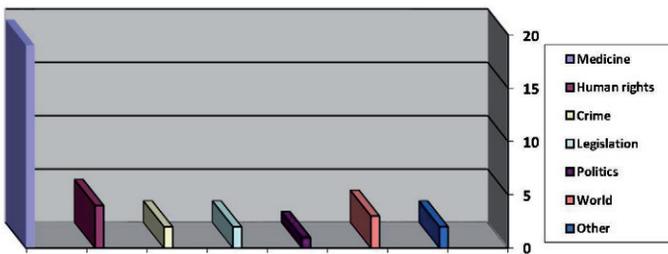
(3) The field that most of these texts focus on (19) is science (health care), (reasons and consequences of cloning, insufficient knowledge regarding cloning, etc.), but cloning is also present in texts referring to the following fields: human rights (4 texts), legal system (2 texts), criminal (2 texts), world (3 texts), politics (1 text), religion (2 texts), etc.

(4) In 11 of the texts that are in informative genre, the general attitude towards is neutral, in 7 there is a negative one and in 2 a positive one and in 2 texts the attitude cannot be determined. As far as the texts from the analytical genre are concerned, there is a different outcome. 3 texts express a neutral attitude, in 5 texts a negative and in 2 texts a positive one.

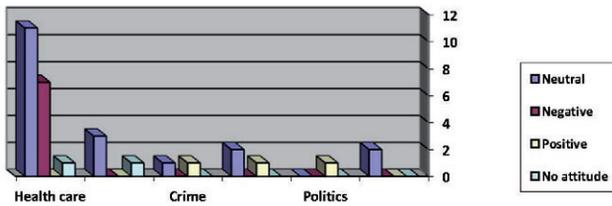
(5) The negative or the positive (in favor) attitude towards cloning is most often presented through statements by scientists and separate religious organizations or other subjects as oppose to journalistic texts. In the statements from various subjects and politicians, the negative attitudes are usually regarding the fear that there is a possibility that cloning might get out of control. The positive attitudes regarding this topic, which is mostly treated by the print media, refer to the latest achievements in medicine, i.e. finding an effective method for therapeutic cloning.



Graphical presentation of texts by genres

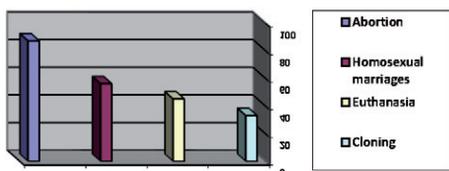


Graphical presentation of texts about cloning by fields



4.5. A summary of the conclusions about the contemporary moral challenges (abortion, homosexuality, euthanasia, cloning)

1. In the period when the research was performed, the print media (newspapers) have published a total of 214 texts that completely or partially deal with issues regarding the contemporary moral challenges (abortion, homosexuality, euthanasia, cloning).



Graphical presentation of published texts about the contemporary moral challenges

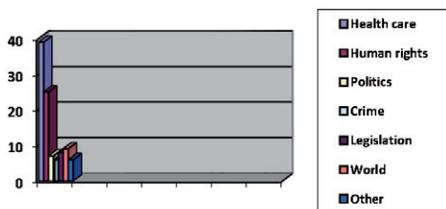
2. Print media are dominant with the informative genre, with 165 texts (reports, news, statements, interview), while the number of analytical genre is far smaller with 49 texts (comment, article), which is comprehensible due to the general concept and the editing policy of the newspapers, that mainly follow the daily events.

3. The research has once again confirmed that newspapers are a reflection of the reality and not active creators of it. In the largest number of cases, they react to events and situations that are related to these topics, and rarely do they show own initiative or a result of conceptual approach or even thoroughly prepared editing policy or practice.

The reason for publishing was, in the largest number of cases, a particular event, in 160 cases (promotion, press conference); the analytical texts were mostly written as a reaction to a particular event that was popular in the preceding weeks, as in 41 texts, or only 13 texts came as author's own initiative.

4. The contemporary moral challenges are mostly mentioned through the perspective of other fields: health care – science (83 texts), human rights (54 texts), politics (15 texts), criminal (13 text), legal system (17 texts), world (19) and other (13 texts) through which they tackle and elaborate on issues, problems and processes related

to them, while it is evident that the number of texts that directly deal with these topics, is much lesser.



5. The newspapers mostly proved to have texts with a neutral attitude towards these the contemporary moral challenges; in the informative genre 110 texts, as oppose to the 40 texts with a negative and 13 with a positive one, while in 2 of the texts the attitude cannot be determined; the analytical texts showed 25 texts with neutral attitude, 15 with a negative and 5 with a positive one, while in 3 texts the attitude cannot be determined.

It is important to point out that when it comes to the general attitude of the text in the media, there is a variety of nuances that can be noticed: from an extremely expressed negative stance that can be noted throughout the entire text, to a neutral attitude where implicitly, by one or two sentences, presents its negative attitude towards a certain notion. Due to the large volume of the topic these nuances were not further on analyzed i.e. all texts presenting a negative attitude were grouped together, from the ones that entirely present their negative attitude, to the once that briefly mention it.

From the aspect of journalistic texts, the positive and negative attitudes ware most easily notable in the comments, articles and reports. In repots or the journalistic news, the attitude was identified as a positive or a negative one, if the media apart from informing about the facts also applies qualifications, attributes and other value categories. In the cases of interviews, it was determined on the bases of the formulation of the questions and the context in which it was published. Thus, it was logical to expect that if the media has a negative or a positive general attitude towards some of these the contemporary moral challenges, it will mostly be presented in the comments, articles or reports.

This theoretical and methodological approach comes from the main goal itself: to determine the manner in which the media inform about the contemporary moral challenges, and not the effect that it has produced on the audience. Thus, it is vital to point out that if the media (particularly in reports and news) has taken a neutral stance while informing the public about the large extent of negative events, they simply just noted down the real situation, which, even alone as it is, presents a largely negative influence on the contemporary moral challenges. What is to be expected of the media is that if it consistently shows a neutral or a positive attitude in events of such kind, to also continually and critically present their negative implication regarding the right of choice and respect of human rights.

6. All newspapers in their treatment of the contemporary moral challenges, in all their informative or analytical genres, it only comes down to relating them to the moral challenges, human rights and religion. The number of print texts that deal with the treatment of these contemporary moral challenges throughout the world is quite significant. For specific topics, abortion, for instance, most texts are alarming the audience about the increased number of abortions, particular changes in the legislation, legalization of homosexuality and the homosexual marriages in certain countries, the attitude of the church regarding these contemporary moral challenges.

7. When it comes to the editing policy of the newspapers, their more permanent stance regarding the contemporary moral challenges (abortion, homosexuality, euthanasia, cloning) is mostly based on the widely accepted principles and values, human rights, following the legislation, European standards and criteria from this field. The assessment of the editing policy of the print media can be done on the basis on several aspects. It is primarily different based on the genre of the text they have used. In the context of reporting about events in the informative genre, the print media have mostly tended to hold on their professional requirements to stay neutral, while the analytical journalism have not succeeded to maintain consistency and the objectivity of a neutral critical observer of the processes and events. Namely, in the editorial treatment concerning these issues, the print media do not always succeed to maintain the necessary subtle balance between the need of a critical attitude towards nontransparent

governmental behavior in this process on one hand, and uncritical deflection towards the interests of the civil associations, on the other.

When, on the other hand, the editing policy is realized to practically fulfill its function as a media, in our case the particular analyzed newspapers, we get a clearer image and different results. Research has proved that our print media, without exception, hold firmly on statistical data which have been reported and officially confirmed, although they do promote the claims of professionals that those numbers are not real (i.e. the ones probably expected to be objective).

CONCLUSION

The significance of this research is in its establishment of the justification from the acknowledgement of the intensity and nature of the communication information contents about the sociological phenomena of a moral panic. Due to this descriptive base and factographic legacy of the media reporting, it was possible to come to a correct judgment whether media today fulfills its new role to be the creators of morale, which is permitted by technisation and tele-objectivization of the modern social living.

These topics are still quite closed ones in many parts of the world, but more often than not, we do hear about a more liberal country that has legalized homosexual marriages or euthanasia, or we occasionally read a text or come across a research paper about the economic justification of legalizing any of the above mentioned notions. It is evident that all of these are controversial and very mature for a debate and finding modules in order for them to be integrated in the contemporary society.

The process of informing and educating through media should be a constitutional part of a wider social action to inform the younger generation in schools and in the families by putting the accent on the processes of protection. The media should also find their ways to open the questions of the attitudes of society towards these contemporary moral challenges. The media themselves should more profoundly start dealing with these

topics and not just limit themselves to informing about specific occasions or actions of the nongovernmental organizations.

There is an evident need of coordination among media, schools and nongovernmental organizations. The print media should provide a specialized section where they would present basic information about abortion and its consequences, the latest findings of its condition in the country and the world and finally to provide advice for protection.

It is also advisable in such sections to present, anonymously or openly, people's testimonials (for instance, women who have had abortions, people of diverse sexual orientation) of their own experiences, to open up debates where professional from the appropriate fields would participate.

Globally speaking, it can be stated that, quantitatively, the number of articles and other journalistic products that deal with these contemporary moral challenges in the print media in the Republic of Macedonia, in the period between 2002 and 2007, is not on a satisfactory level, i.e. it does not correspond to the significance of the issue and the needs of the citizens / audience of such type of content.

This claim is based on the facts about the ratio among the all published contents in the newspapers, from one hand, and the existing (but not yet used) possibilities of the media to deal with this valuable media topic more closely and with a better quality, from the other. There are still some valuable attempts mostly through the research of experts to make a more profound treatment of both the psychological and social aspect of this phenomenon of contemporary moral challenges. The ration between the mostly informative contents (news) and the analytical research texts is almost 7 to 3.

The Republic of Macedonia mostly through actions of the organizations and bodies that deal with the right of choice have prepared, have published and distributed materials with a rich content (brochures, analyses, leaflets) that do inform in a very appropriate way about all relevant issues related to homosexuality.

It is the practices of the journalists to use their own 'popular' terminology related to the topic they write about, in order to bring the topic closer to the audience. Almost all media in the Republic of Macedonia in their texts and articles that deal with this issue, do try to support the fight against stigmatization of the homosexuals. But when the fact that they do not completely and regularly, and sensationally transfer the information, and

mostly a priori, some groups of people consider them 'risky' and they actually don't help to eliminate the stigmatization and discrimination of homosexuals.

It is also required that we employ a more responsible approach by the authorized institutions to invite experts from the more developed countries so that they transfer some of their experiences, and to finally draw a National Strategy and make certain alterations in the legislation as well as to continue with the campaigns by the Citizen's centers.

The media with their informing activity about all events, ideas, attitudes and organizations in the society should have the task to also provide an instructive influence and signalize to the audience that there are people with similar interests and ideas, that there are organizations that can serve each other in one too many ways, that there are reasons to make new organizations and groups for the goals that can be from trivial to significant. Media is the reflection of the character of the civil society that exists in the society itself and its educator as well.

The practical goal of this research was to get insights which would serve as a motif or basis for even further research about these topics, but also to make a suggestion to the media how to inform about these processes.

I do hope that the young Macedonian sociological science would get a small but significant help in the overall explanation and understanding of the role of the media in our social reality, especially in their approach towards the contemporary moral debates.

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