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EXPLORING AFRICAN MIGRANTS' DECISIONS TO MIGRATE TO NEW ZEALAND

OLUFEMI MUIBI OMISAKIN[1]

ABSTRACT

Migration is movement of people from one geographic location to another. It can be either domestic or international. This study focuses on international migration. Individuals or groups who decide to leave one country to go to another intending to live there for a year or more are considered international migrants (Vore, 2015). The study discusses how and why migrants migrate voluntarily and why they may be forced to migrate.

The study examines the decision factors causing Africans to migrate to New Zealand. Three schools of thought (push and pull, structuralist and transnational) in the migration literature were used to evaluate participants' motives. An interpretive study approach was used to collect data; thematic analysis was used to analyse the data. Findings revealed that participants migrated for work, career development, children's welfare, quality of life, environment and security.

Keywords: Migration, push and pull, transnational, structuralist.

INTRODUCTION

Migration, the movement of people from one geographic location to another, is as old as humanity. People migrate either within their country or outside their country for temporary or permanent abode. They may be forced to migrate or migrate voluntarily. People are forced to migrate because of natural disaster, political and economic challenges, religious or ethnic persecution or war. People migrate voluntarily for work, family reunification, schooling and diplomatic employment (Vore, 2015).

This study focuses on international migration. According, to the World Bank (2016:1) "more than 250 million people or 3.4 percent of the world population live outside their countries of birth."

Economically, International migration is a two-sided coin. While the receiving countries need migrants to help accelerate economic growth and development, the sending countries benefit from direct investments from migrants who send remittances to their families (Omisakin, 2016). Remittances help migrants' families in their home countries to improve their living standards, provide access to health services and offset school bills and other necessities (Nwajiuba, 2007). According, to the World Bank (2016) migrants remitted $432 billion to home countries from developing countries with India being the largest recipient ($69 billion), China ($64 billion) and Philippines ($28 billion). Migrants from sub-Saharan African countries remitted only $35.2 billion.

There have already been several studies on migration and flow of migrants (Dayton-Johnson, 2009; Hagen-Zanker, 2008). However, this study addresses specifically the increasing number of Africans migrating to New Zealand for settlement and examines their motives for migrating.

The researcher engaged with participants on a one to one basis through face-to-face interviews to collect data. Through interviews, participants shared with the researcher the reasons for their decisions to migrate. Data was collected and analysed using thematic analysis. Three schools of thought were used to support the analysis of the data collected. The push and pull factor was used to evaluate migrants' decisions to migrate from a cost-benefit analysis

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perspective. The structuralist school of thought was used to evaluate participants' decisions from a lifestyle perspective and transnational thought was used to evaluate participants' decisions from the position of circular mobility to maintain transnational links.

The rest of the study is structured as follows: Chapter 2 reviews previous literature and theories relevant to the study. The results of the review were used to evaluate the findings. Chapter 3 discusses the method used to collect data, and chapter 4 analyses the data collected and findings to why participants migrated. Chapter 5 presents a migration decision-making and cost benefit framework, and chapter 6 discusses the research contribution to migrant study.

LITERATURE REVIEW

New Zealand has become a popular destination for migrants and is now a multi-ethnic society. According, to Tabor (2014) migrants choice of New Zealand is based on the perception that it is a desirable destination for quality of life, peaceful environment, good governance, climate and accessibility of nature. Although New Zealand is a multiethnic society, Māori are the indigenous people. (Liu, Wilson, McClure and Higgins 1999). However today, European descent constitutes 74% of the population followed by Māori 14.9%, Asians 11.8%, Pacific people 7.4%, and Middle Eastern. Latin American and African people make up the smallest percentage of 1.2% (Statistics New Zealand, 2013). As New Zealand attracts immigrants from all over the world, the greatest effect is on Auckland because it has the highest concentration of immigrants in New Zealand. These effects are mostly felt in the areas of housing, infrastructures and jobs (Statistics New Zealand, 2013). However, the influx of immigrants into Auckland has also had a positive impact on the Auckland economy, particularly in the areas of migrant business, availability of skilled labour, economic growth and development and cultural diversity (Cain et al. 2011). According to Whybrow (2005), international migrants infuse their host countries with new energy and new ideas. Developed and developing countries acknowledge the contributions of immigrants to their countries' economic growth and development (Fairlie, 2008; Whitehead, Purdy and Mascarenhas-keyes, 2003). However, some researchers argue that migration from underdeveloped countries could constitute a brain drain from the sending countries, especially with migration of skilled migrants (Stark, Helmenstein and Prskawetz 1997; Beine, Docquier and Rapoport 2003). According, to the United Nations International Migration and Development (2005), a country that experiences huge outward migration of its skilled population could experience economic loss through reduction of output production.

Migration thoughts

King (2012) conceptualised three schools of thought on migrants' motives to migrate:

The push and pull factor is based on migrants' beliefs that the benefits of migrating to another country exceed the costs and therefore migration will be worthwhile. However, this is not always the case according, to Baycan-Levent and Nijkamp (2009) as sometimes migrants are unable to meet their expectations because of structural or cultural challenges in their new country. This school also suggests that migrants could be moved to return home when they are unable to realise their desired goal. This is often difficult as the challenges that prompted them to migrate might still exist.

The structuralist factor prompts people to migrate because of structural economic and power inequalities. Therefore, countries with weaker economic and governance structures often have greater numbers of their population migrating to secure livelihoods. This view suggests that people's motivation to migrate increases when they find it difficult to secure and sustain their livelihood in their home countries probably due to population growth and other factors (De Haas, 2007). However, the inability of people to sustain their livelihood is not

limited to high population growth alone. It could result from natural disaster, war, loss of job and inability to secure another and a host of other variables (Siddiqui, 2003).

The transnational factor involves creation of transnational community networks linking migrants to wider diaspora groups. Transnational motivation assumes that a migrant's motive to migrate is dependent not only on the connections established by migrants in the country of origin or the destination, but also within established migrant networks between the countries of origin and destination as well as connections and flows across borders (Faist, 2000). Networks established by migrants outside their country of origin and destination are sometimes useful in transferring migrants to other destinations (Ozkul, 2012).

Why people migrate

Migration within a country is referred to as internal migration, while movement of people out of one country to another is referred to as international migration. Akhtar (2013) regarded migration as a positive action against poverty, economic and environmental challenges and a desire to attain a better life. Internal or international migration could be the result of a combination of economic, political, and social factors which often contribute to migrants' decisions to migrate across borders.

The researcher categorises these factors into push and pull. Therefore, the literature review in the study is being limited to push and pull motives for migrants to migrate to another country.

Push and pull factors:

Push and pull factors as discussed below.

Economic push and pull factor

According, to Kainth (2010) migrants often migrate for economic reasons which particularly motivate people from underdeveloped countries to migrate to developed countries. Most developing countries are challenged by unemployment and underemployment leading to poverty because their economies are largely dependent on agriculture. Production is seasonal and dependent on natural factors (weather). Agricultural workers have limited control over the yield, and international prices for agricultural products are determined and controlled by the developed countries who buy them. The researcher considers this to be a significant reason pushing migrants towards prosperous countries with abundant job opportunities. Naturally people will think of emigrating from countries with job shortages to countries with job availability. However, job availability varies among the receiving countries, and for migrants looking for a better life, getting a good job in the new country could be no more than a dream. However, availability of employment in migrant receiving countries, living wages, better working conditions, good infrastructures, and other life-enhancing amenities are regarded as pull factors for migration. This analysis also explains why people migrate from one location to another in a country leading to some being more prosperous than others are.

Political push and pull factor

In some cases, the political factor is an important reason why people migrate from a country. Many African and some Middle Eastern countries lack good political systems, causing people to flee. For instance, people have moved en masse out of Syria, Libya, Somalia, Congo, Iraq and other countries facing the challenges of war, lack of good governance, political stability the rule of law, human rights protection and peace. Political push factors can also constitute pull factors because people will be attracted to countries with democratic systems where people's rights are respected and protected by good governance. In addition, migrants are pulled to countries, which have good education systems. The United Nations Human Rights Council (2009) suggests that an ideal state should be able to guarantee either locals or migrants

rights to pursue their personal aspirations without government interference. Exercise of fundamental human rights is a motivating force for migration from one country to another (Ravlik, 2014).

Sociocultural push and pull factor

'Sociocultural' means relating to both social and cultural issues, and both can motivate people to emigrate. Often in highly tribalised countries, people are persecuted because of their tribal lineage, ethnicity, political affiliation, culture, and threat to peace, religious beliefs, nationality, social connections and stated political opinions. The researcher believes that if such persecutions continue, people will be forced to migrate from the troubled environment. According, to **Piesse (2014), the continuous inability of some countries to desist from persecution because of their authoritarian regimes will continue to cause significant conflict. The author concluded that even if the conflicts were resolved, it would be difficult for these countries to experience peace, especially where there is high social and cultural diversity. People pushed to migrate to other countries because of sociocultural and or political persecution often do so for humanitarian reasons, either as refugees or as asylum seekers. This has been the case for people who were pushed to migrate from Syria,** Iraq, Libya and Somalia to Europe as well as people who were pushed to migrate to Australia from Sri Lanka. The same reason applies to Rohingya people forced to migrate out of Myanmar.

Environmental push and pull factor

This factor could be better analysed from an internal migration perspective. Ecological problems such as famine, climate change and excessive rainfall could induce people to migrate from one geographical location to another. When this situation occurs, affected people migrate to areas conducive to human survival and habitation where food, water and other necessities of life to support human settlement are available. Often when this occurs, conflicts and clashes occur, especially in countries with tribal, ethnic and religious differences. People could also be pushed out of their countries because of other manmade environmental threats like pollution and flooding. However, people are also pulled to other countries with less hazardous, less polluted environments, natural beauty, good climate, good beaches and peace.
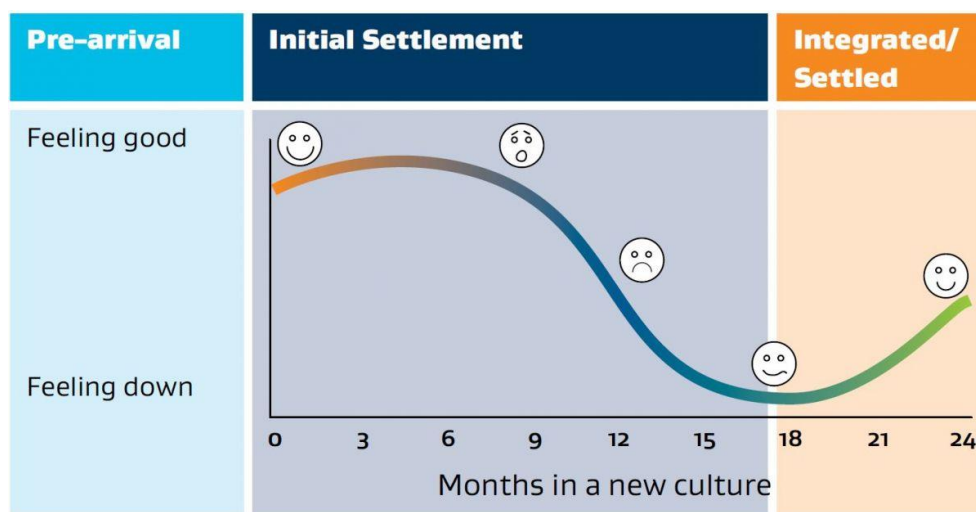
Figure 1: New Zealand migrant settlement experience curve. The New Zealand Government (nd) developed this to illustrate the steps towards integration.

Tabor (2014) argued that migrants chose New Zealand as a desirable destination because of its serenity, good climate and quality of life. Corroborating this view, the New Zealand Department of Labour (2009) maintained that migrants selected New Zealand as a destination for reasons of relaxed pace and peaceful life as well as good lifestyle, good climate and clean green environment. Migrants also regarded New Zealand as an ideal place to raise their children and create a good future for them. Similarly, the New Zealand Labour and Immigration Research Centre (2012) maintained that migrants come to New Zealand for settlement because of job opportunities, good environment and landscape. Statistics New Zealand (2007) concluded that migrants are pulled to New Zealand for the following reasons: social (32.4%), education (22.7%), employment (16.9%), environment (12.5%) and political/cultural (15%).

According, to New Zealand Immigration (2016) migrating to a new country such as New Zealand is a major life change that may require starting from scratch and making stressful life adjustments. In most cases, migrants' expectations are high when they embark on the act of migration, thinking that within a short time of their arrival life will be better. Sometimes the reverse is the case (Omisakin, 2016) as migrants go through several emotional stages as they settle and integrate into their new community (Ministry of Business, Innovation & Employment 2016). Based on Figure 1, arrival is associated with happiness and excitement because everything looks different and new. After this, a migrant can feel frightened, realising that living in a foreign country is not as easy as thought. At this stage, the migrant could be home sick, thinking about family. When migrants experience this and other negative experiences such as inability to achieve whatever they thought of before migrating, they might ask themselves if they should return home or fight to stay. Staying will require support to help achieve goals. This could be provided through informal networks or having a counsellor for advice. Migrants who are successful at these stages will achieve their goals such as getting a job, starting to settle and integration into their new community. Then they will start feeling that New Zealand is home.

New Zealand Migrant Settlement and Integration Strategy

In view of the challenges faced by migrants in their attempts to integrate successfully into the New Zealand environment, the New Zealand government in 2002 adopted a settlement and

integration strategy to help migrants starting life in New Zealand. The aim was that migrants would be able to make New Zealand their home, participate fully and contribute to all aspects of New Zealand life. The New Zealand migrant settlement and integration strategy aims to achieve five measurable outcomes for migrants:

1. employment – to ensure that working age migrants have work that matches their skills;
2. education and training – to ensure that migrants achieve New Zealand educational and vocational qualifications by helping them to attend schools and or vocational training;
3. English language – to assist migrants to learn and confidently use English in their daily lives;
4. Inclusion – to assist and help migrants to participate in and have a sense of belonging in their New Zealand community;
5. Health and wellbeing – to assist migrants to enjoy healthy lives and feel confident and safe.

How far this strategy has been successful in New Zealand is another area of research in future.

METHOD OF DATA COLLECTION

The researcher adopted a qualitative approach for data collection. The interview method was used to elicit information from participants. According, to Myers and Newman (2007) the interview method is an effective way to access and interpret information from participants. Participants were interviewed to obtain information about their decisions to migrate to New Zealand (Bryman, 2008). To realise this goal the researcher made use of semi-structured interviews.

Semi-structured interview: Saunders, Lewis and Thornhill (2009) described the semi-structured interview as a qualitative method of inquiry with the use of predetermined sets of open-ended questions. The researcher used this to extract information on decisions, experiences, opinions and ideas from the participants on the topic at hand used this.

The researcher designed a semi-structured face-to-face open-ended interview question schedule relating to migrant decisions to migrate to New Zealand. Interviews were conducted with 17 participants, and the purposive sampling method was used to select participants (Grinnell and Unrau, 2005). Kirkwood (2009) argued that extracting information on migrants' decisions, opinions, and experiences is complex and personal. The author concluded that the interpretive paradigm is most suited to resolving a complex phenomenon of this nature. During the interviews, participants' responses were tape-recorded. Interviewees' non-verbal communication that could not be recorded was observed and noted for research analysis and obtaining findings (Bernard & Ryan, 2010; Denscombe 1998).

DATA ANALYSIS

Responses collected from participants on their decisions to migrate to New Zealand were transcribed. Then the researcher carefully read and re-read the interview transcripts (Rice & Ezzy, 1999). Analysis started with categorising, ordering, manipulating and summarising data to make meaning of it before it was fully analysed with meaningful conclusions drawn (Brink, 1996). Thematic analysis was used to analyse data collected. Anderson (2007) argues that thematic analysis is the most foundational of qualitative analytic procedures because of its informed objectivity. Thematic analysis enables the researcher to search for common themes emerging from the data collected. The emerged themes are important for the description of the phenomenon under study (Daly, Kellehear, & Gliksman, 1997).

Analysis of findings

Presentation and discussion of the study's findings starts with participant demographic information.

Participants by age and gender

The participants were aged between 30 and 58 years old, and their gender distribution was 6 males and 11 females.

Participants by nationality and qualifications

Table 1 below contains data on participants' nationality and the qualifications. The table shows that eight participants were of Nigerian nationality, four nationals were from Ghana, and there was one national each from Congo, Somalia and Sudan. Two participants were Ethiopian.

Participants by qualification

One participant (Janet) held a doctorate (PhD); three participants (Mat, Matiness and Ama) had master's degrees and two participants (Halle and Man) had postgraduate diplomas. Keji, Rose, Matule and Nathaniel had bachelor's degrees. Mohammed, Jully, Emily and James held diplomas. Hamid and Ruth had high school certificates while Hajia had no qualification.

Table 1: Participants' nationality and qualifications

Participant	Nationality	Qualification attained
Halle	Nigeria	Postgraduate diploma
Keji	Nigeria	Bachelor's degree
Mohammed	Somalia	Diploma
Man	Nigeria	Postgraduate diploma
Hamid	Sudan	High School certificate
Janet	Nigeria	PhD
Mat	Nigeria	Master's degree
Matiness	Nigeria	Master's degree
Rose	Ghana	Bachelor's degree
Matule	Congo	Bachelor's degree
Nathaniel	Ghana	Bachelor's degree
Ruth	Ethiopia	High school certificate
Hajia	Ethiopia	None
Jully	Nigeria	Diploma
Emily	Ghana	Diploma
James	Ghana	Diploma
Ama	Nigeria	Master's degree

Participants by years in New Zealand

Four participants had been in New Zealand for between five and nine years. Seven participants had been in New Zealand between 10 and 14 years while five had been in New Zealand for between 15 and 20 years. Only one participant had been in New Zealand for more than 20 years. More than two-thirds of participants had been in New Zealand for more than 10 years.

Participants' reasons for migrating

The most common reason among participants for migration to New Zealand was to seek a better life as indicated in Table 2. Nine participants migrated to New Zealand to improve their life circumstances. Halle states, *"I migrated to New Zealand to develop my career and have a better life."* Mat and Matiness had lived in Germany for five years and enjoyed their stay there.

Planning to move out of Germany, they got information on New Zealand that convinced them that New Zealand might be significantly better than Germany in terms of job opportunities and peaceful life. They migrated to New Zealand as highly skilled migrants. Mat said, *"Despite my positive anticipation of getting a good job in New Zealand I could not secure one for long time. The first job I got was a mail sorter and until the present date I could not secure a job in my discipline."* Mutule, Jully and James claimed that they originally came to New Zealand to explore. On arrival, they appreciated the country's natural beauty, serenity, environment and good temperate weather as the initial motivators for them to stay. James said, *"The main reason why I chose to stay in New Zealand was because the culture is less materialistic than my home country. People here seem friendly and trustworthy, the scenery and environment are beautiful and I have experienced social acceptance. For all these reasons, I made up my mind to make a career and enjoy a better life in New Zealand."* Man and Nathaniel indicated that they migrated to New Zealand for a change of environment for a short time; never expecting it would become their permanent abode. Mohammed, Hamid, Janet, and Rose migrated to New Zealand because they needed to reunite with their families. Ruth and Hajia migrated as refugees because of the political instability in their country.

Emily migrated to New Zealand with her parents when she was a teenager: "I came with my parents when I was a very young 'kid'. I did not know where we were coming to and when we got to New Zealand, I did not know where we were. I was told the story later because I kept asking. As a kid growing up I never knew any country that I can call my country except New Zealand. I grew up, married, and started raising my nuclear family here in New Zealand.*"*

Table 2: Participants' reasons for migrating

Participant	Reason for migration
Halle	To develop a career and forge a better life
Keji	Seeking a better life
Mohammed	Family reunification
Man	Change of environment for a better life
Hamid	Family reunification
Janet	Family reunification
Mat	Seeking a better life
Matiness	Seeking a better life
Rose	Family reunification
Matule	Seeking a better life
Nathaniel	Change of environment for a better life
Ruth	Refugee
Hajia	Refugee
Jully	Seeking a better life
Emily	Came with family at a young age
James	Seeking a better life
Ama	Family member was offered a skilled job

MIGRATION DECISION-MAKING AND COST-BENEFIT FRAMEWORK
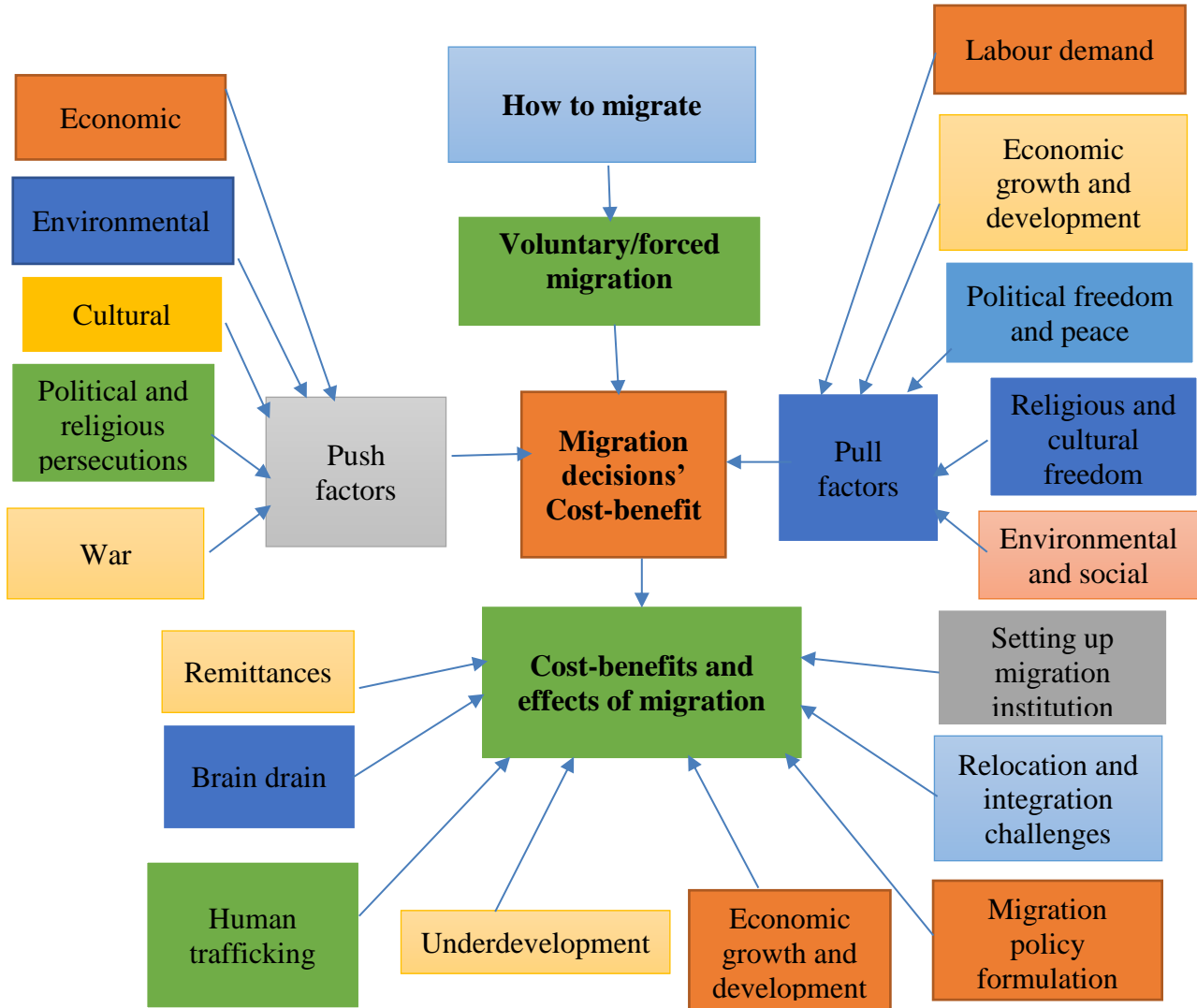
Figure 2: Migration and decision-making and cost-benefit framework

The above framework (Figure 2) represents a generic migration decision-making process along with the cost-benefit and effects of international migration.

CONCLUSION

This study has answered important questions relating to migrants' decisions to migrate. Findings from the study indicated that decision factors to migrate to New Zealand include opportunities for work and children, quality of life, environment, security and career development. It is evident from my contact with the participants that they enjoy New Zealand but most are not happy because they have been unable to realise their potential. Conclusively, by presenting an international migration decision-making and cost-benefit framework the researcher has added significantly to the migration study in the aspect of migrants' decision-making to migrate.

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SOCIAL INJUSTICE ON THE RISE: A COMPARATIVE ANALYSIS OF MASS HOUSING PROVISION APPROACHES IN BAGHDAD

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ABSTRACT

This paper will critically analyze the underpinnings and potential socioeconomic impact of two mass housing provision approaches in post-socialist Baghdad. The first approach is a neoliberalist approach in which the housing demands of middle-income and high-income groups are satisfied by the private sector. The second approach provides state-provided housing, namely low-cost housing for low-income groups. The methodological approach of this paper makes use of the theory of territorial distributive justice as developed by David Harvey (1973) in *Social Justice and the City,* to provide a comparative analysis of two recent housing projects: Ayadi gated community and Saydiyya low-cost housing project. It is argued in this paper that these two housing approaches have the potential to create homogeneous socioeconomic clusters, and thus social inequality and urban fragmentation on the city scale.
Keywords: Baghdad, low-cost housing, neoliberalism.

NEOLIBERALIST APPROACH TO HOUSING PROVISION

The dissolution of the socialist Ba'ath party in 2003 coincided with the end of the United Nations Sanctions of the international trade embargo that was imposed on Iraq in 1991 (Scruton, 2007; Tate, 2006). This event allowed Iraq to join the world market and embrace a neoliberal economic system that minimized and decentralized the role of the government in providing basic needs such as mass housing (Jamal, 2009). Several new laws were passed, and others were revised to support this economic transition. One of these was the issuance of the new investment laws in 2006 to facilitate private sector access to land and finances. Through the amendment of investment law no. 13 of 2006, the Iraqi government guaranteed full ownership rights to the land by local, Arab, and foreign investors.

Another strategy of the government was the establishment of the National Investment Commission (NIC) in 2009 to facilitate, organize, and attract local and foreign capital investment. In 2010, the NIC announced the commencement of a housing investment plan to develop approximately 1,000,000 housing total units across Iraq's 15 governorates. Baghdad Governorate has the largest number of those units, which was then estimated to be 224,000 units. The *Million Housing Units Plan* (MHUP) is one of the housing programs that was initiated by the public sector to address housing shortage issues in Iraq, but at the same time, in its essence, it is a housing investment project on a massive scale. This is because it is designed to involve private sector developers in the fulfillment of housing demands under the supervision of the public sector (Ibrahim, 2014).

To provide financial support for MHUP, both private and public banks initiated or/and revised their regulations regarding the provision of loans for purchasers of housing units in market-provided mass housing projects, primarily those produced within MHUP. For instance, while most types of loans from public banks have promoted the construction of single-family housing, the post-socialist Iraqi government passed new regulations such as the Housing fund bank regulation no. 32 in 2011, and the Real Estate bank regulation no. 56428/م ر و on May 19, 2016, to facilitate loan processing and to include purchasers of housing units in newly constructed investment housing projects. These regulations provided loans of up to 35 million

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Iraqi Dinars (ID) for the construction of a new house or purchase of an apartment in newly constructed commercial housing.

According to a report by the Ministry of Construction and Housing (MOCH) titled "Iraq Housing Market Study Main Report" in 2009, the expectation was that the units of these mass housing projects would be sold to low-income families who would use loans to purchase them from public banks (i.e. the Housing Fund and the Real Estate bank) and from commercial banks. However, it has been pointed out by the same report that the purchase costs of housing units are far higher than can be met by any of the loans provided by the Housing Fund Bank. In this scenario, low-income groups have been unable to benefit from the loan system, especially for the purchase of a housing unit in projects constructed by the private sector. It is also expected that, in addition to public banks, commercial banks are set to play an important role in housing finance; yet, similarly as with the Housing Fund, low-income earners have been indirectly excluded. Commercial banks focus only on funding individuals and businesses with acceptable credit ratings and financial guarantees.

In addition to the loan systems, monthly payment installments for the purchase of housing units in market-based projects have been designed to indirectly benefit middle-income and upper-income groups. Prices of MHUP housing units in the inner area of Baghdad city range from approximately 100 to 200 million ID, depending on the size and location of the housing unit. The down payment is typically covered by a loan, with the rest divided into monthly payments of an average of 600 to 900 thousand ID per month. A comparison of purchase prices and monthly payments of those housing units to data from recent surveys by the Central Statistical Organization of Iraq (CSO) in 2015 shows that only middle-income families — those who earned an average of 1312.9-1597.1 ID/month — and higher-income earners were capable of affording those housing units. Therefore, most MHUP projects have targeted employees of governmental ministries as their tenants. This is evident in the fact that their government salaries guarantee monthly payments toward the purchase price of these housing units. Unfortunately, in MHUP projects in Baghdad, no interest has been shown to support national housing policy no. 2.1.4: the inclusion of units for low-incomes residents in commercially-funded housing developments. Therefore, it can be argued that recent housing projects in Baghdad have been constructed exclusively for middle-income earners.

Interestingly, in addition to strong political support for housing investment in Iraq, Iraqi scholars from multiple disciplines likewise argue that a neoliberal housing strategy, through which housing can change from a social project into a marketable product and investment, is the ultimate answer to the tremendous housing shortage in Iraq estimations for which in 2010 varied from two to three million units with nearly 600,000 of these units needed in Baghdad city alone (Alhamawendy and Alqaisy, 2010; Aljubory, 2010; Hamid, 2011; Majid, 2013; Mutlaq, 2011; Rahi 2015). These scholars criticize the pre-war housing provision approach in which the public sector was the main source for housing finance, production, allocation, and delivery (prior to 2003).

A survey conducted by the Central Statistical Organization (CSO) in 2006 indicates that state-provided mass housing developments of the 1960s, 1970s, and 1980s only met about 15% of housing needs. The socialist, centralized system of housing production resulted in unmet residential needs not only in terms of housing, but in required services. According to Baghdad investment map which was released in 2017 by the NIC, the MOCH's recent plans to construct 100,000 housing units to revive its role as a housing producer will only address between 5% and 10% of the estimated housing needs. The government has found itself unable to close the housing gap in Iraq (Al-Kahachi, 2015). Therefore, the urge to invite the private sector to participate in housing production has not only marked a shift in Iraq's economic system but has sought a solution after the new Iraqi government came to realize its incapacity to satisfy

the massive demand for housing that continues to rise in Iraq. not only to mark the shift in the economic system, the urge to invite the private sector to participate in housing production emerged as a solution after the new Iraqi government came to realize its incapacity to satisfy the massive housing demand that continues to rise in Iraq.

As of now, the private sector has not only provided housing that is beyond the affordability of low-income groups, but has also introduced gated communities into inner-city areas. In the literature, anthropologists and urbanists insist that there is ample evidence illustrating how gated communities can cause urban fragmentation and socioeconomic segregation through the privatization of public spaces (Blakely and Snyder, 1997; Harvey, 2012; Low, 2003; Soja, 2010). This market-oriented approach in Iraq follows what Harvey calls in *Rebel Cities* (2012) the 'capitalist law of value' or the maximization of profit. This value system, Harvey insists, overrides all other values that stand in its path, especially social values. The hegemony of economic power imposes on others certain design values according to its own needs — profit and capital accumulation — rather than satisfying the needs of people (Harvey, 2012). The implications of this neoliberal approach in Iraq are expected to be socially deleterious in the long-term as its housing developments seek to attract external capital and enhance the economy, regardless of the social implications (Jabur, 2009; Jamal-Aldeen, 2009; Mudhir, 2012). Nonetheless, middle-income gated communities, a result of both the neoliberal housing approach and a growing fear among Iraqi citizens, are forecast to be a popular typology for current and future mass housing developments in Baghdad (see Figure 1).

STATE-PROVIDED LOW-COST HOUSING

With the private sector as the current main provider for housing in Iraq for middle-income earners and up, the role of the public sector has become to provide housing for low-income families. As part of the Poverty Reduction Strategy (PRS) which was released in 2006 by the Ministry of Planning in Iraq, the public sector has focused on the development of informal settlements and the construction of affordable public housing projects. On the 16th of September 2006, the PRS proposed three strategies. The first strategy was to offer state-provided low-cost housing complexes for the poor. The second strategy was to create a partnership through which the private sector would construct low-cost residential units and the public sector would assist in providing necessary infrastructure services for those projects. The third strategy was to offer incentives to the private sector to engage in improving public services in existing residential environments in low-income neighborhoods and informal settlements. Hence, although the PRS would appear to be the responsibility of the public sector, it has encouraged the private sector to assist in meeting one of the most basic needs in Iraq: housing.

The implementation of PRS proposals became part of the five-year development plan for 2010-2014 and the five-year plan that followed for 2013-2017. Both plans provided similar recommendations for housing demands for low-income groups, stating that, in order to reduce poverty, the public sector should build low-cost housing compounds and leave the housing demands of other income groups to the private sector. Similar recommendations were provided by the new National Housing Policy of 2010. This new policy encouraged the public sector to focus solely on the housing needs of fragile groups and 'those who cannot be well-served by the private sector owing to income or special circumstance'. These recommendations indicate that the public sector has been aware that the groups targeted by the private sector are middle-income and high-income earners. The housing demand for low-income householders, excluded from the private sector, remains a matter of the public sector. Therefore, affordable housing has been one of the main objectives set by the national Poverty Reduction Strategy (PRS) in Iraq.

Consequently, a new housing typology emerged in Baghdad in 2012, namely 'low-cost housing', provided by the public sector to meet housing demands of low-income groups. Between 2011 and 2016, four low-cost housing projects were constructed in Baghdad: Saydiyya, Al-Jihad, Shams, and Qamar. All four projects were financed by the public sector, and were designed and implemented by state-owned companies. The eligibility of resident groups for those projects followed certain criteria based on law no. 234 in 1979 (Al-Kahachi, 2015, p. 60). These criteria specified victims of terrorism, orphans, informal housing householders, and displaced householders. However, it is important to note that this form of urban transformation that focuses exclusively on low-income households can lead to the formation of urban concentrations of poverty, and thus has the potential to stigmatize government-built public housing. This housing project typology might create urban fragments based on the socioeconomic status of residents. In the long term, it might also lead to the stigmatization of the socioeconomic groups living in low-cost housing.
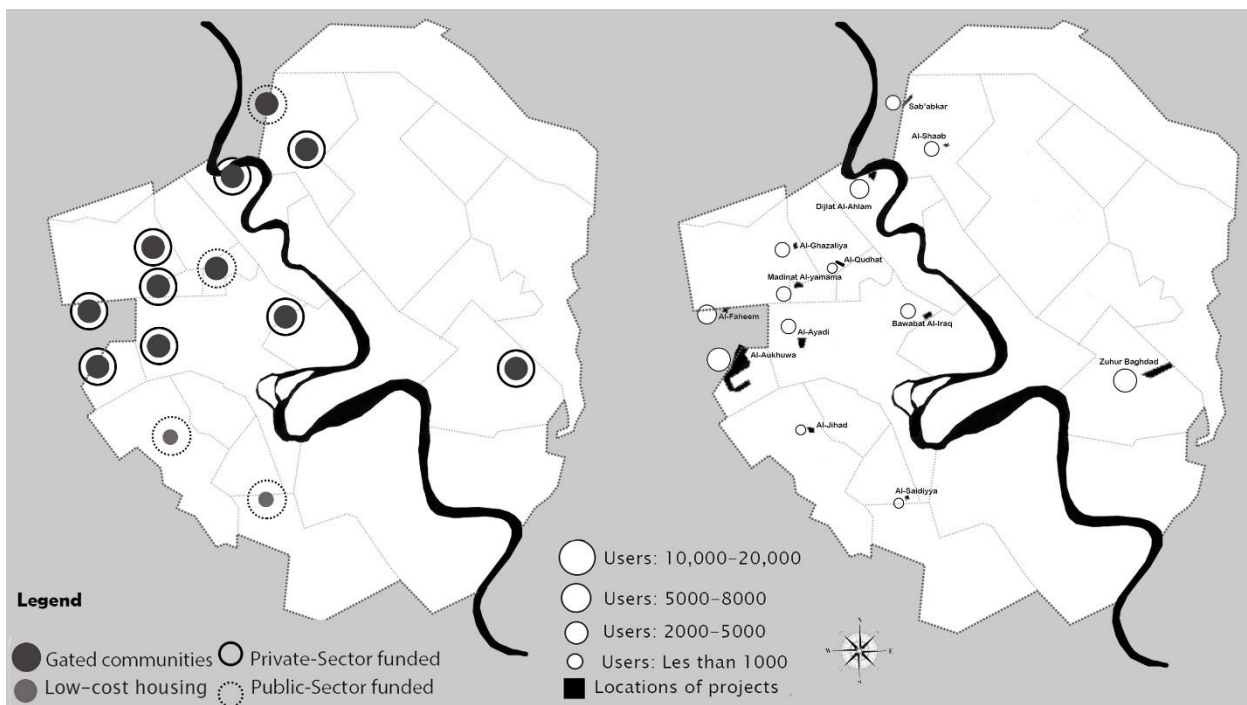
Figure 1: location, typology, and approximate size of mass housing projects (2003-2017). Source: Author.

A review of the housing development plans of the MOCH and the Mayoralty of Baghdad indicates that this housing typology is indeed the approach that the public sector will rely on to meet the housing demands of low-income groups. Nonetheless, according to recent reports by the Central Statistical Organization of Iraq (CSO), public financial resources and land availability in Baghdad for low-cost housing projects are limited, with obscurity and a lack of consistency in the national strategy for the resolution of the issue of informal settlement. Consequently, the recent approach to state-provided housing for low-income groups has been characterized by a very slow pace, resulting in a very limited production of low-cost housing projects compared to the number of market-based housing projects (see Figure 1).

RE-READING THE CASE STUDIES OF SAYDIYYA AND AYADI: A SOCIAL JUSTICE PERSPECTIVE

In order to provide a vivid picture of current state-provided housing and market-provided housing in post-socialist Baghdad (2003 to present), this paper will comparatively analyze two case studies in terms of their housing provision approach, finance sources, and the socioeconomic level of their inhabitants. The first is the Ayadi gated community or Ayadi Housing Project (AHP), which was designed and implemented by the investment company Ayadi Group as part of the MHUP. It targets middle-income and upper-income groups. In addition to social amenities, the project contains 37 buildings, 9 stories each, with 4 units on each floor. The second project is Saydiyya low-cost housing project, which consists of 49 residential units, designed and implemented by Al-Farouq State Company. Following PRS recommendations, the Saydiyya project has been financed by the public sector through the MOCH and is designed to provide dwellings for low-income groups. As these housing projects illustrate a socioeconomic process within an existing spatial layout, this paper will draw heavily upon the theory of territorial distributive justice developed by David Harvey in *Social Justice and the City* (1973). This theory examines three principles within an existing spatial organization – needs, contribution to common good, and merits – and these principles will serve as the backbone for the comparative analysis of these two case studies.

The Provision and Allocation of Needs:

The first principle in theory of territorial distributive justice relates to the provision and allocation of "needs". This principle requires that 'individuals have rights to equal levels of benefit,' which means that there should be an equal allocation of needs (Harvey, 1973, p. 100). According to Harvey, there are nine types of activities (needs) that remain constant over time. These include activities such as housing, education, medical care, recreational opportunities, consumer goods, and social amenities. The allocation of these needs, Harvey argues, can be achieved via four methods. These methods are market demands, latent or perceived demands, potential demands, and demands that are based on expert assessment. According to Harvey, the first two methods are the most likely to produce unjust distribution. This is because the market demands method depends on demand and supply; yet some individuals might not have the financial ability to access some facilities, and this inequity is inconsistent with the definition of this principle (Harvey, 1973, p. 102). In the case of the perceived demands method, a reference group might be formed — a group against which other individuals may measure their own expectations — which might cause relative deprivation in another group (Harvey, 1973, p. 103).

As for the AHP, the project was designed to meet the basic needs (amenities) of its residents and includes a medical care facility, marketplace, educational facilities, and leisure facilities. All of these were provided by a private developer and were designed to be privatized. Only the residents of the housing project can access them, as the entire project is spatially isolated by secured walls and access is restricted to one guarded gate. An examination of the existing amenities on the scale of the neighborhood indicates that the neighboring community of the AHP could also benefit from the AHP's provided amenities, yet socio-spatial isolation is hampering this benefit (see Figure 2 and Figure 3). Under the first principle of distributive justice, this process has turned the AHP community into a "reference group" that provokes the "latent" demands of the neighboring community. From a social justice perspective, the privatization of public spaces in AHP dismisses the right of equal public access to basic needs.

The design of AHP differs significantly from that of the Saydiyya housing project, as the latter relies entirely on its neighboring community for services and social amenities. Its spatial layout is limited to 49 identical single-family housing units and lacks any public amenities. In this context, the spatial organization of both AHP and Saydiyya showcase unjust allocations of

resources and needs in newly constructed residential developments based on the income levels of inhabitants. While market-based housing projects provide all basic amenities to their middle-income and high-income residents, state-provided housing barely satisfies the need of housing for low-income groups.

Contribution to Common Good: Urban Commonalities and the Spillover Effect

This principle of "contribution to the common good" requires analysis of 'how an allocation of resources to one territory affects conditions in another' (Harvey, 1973, p. 105). Under this principle, the allocation of these services should 'provide extra benefits in the form of need fulfillment (primarily) and aggregate output (secondarily) in other territories through spillover effects, multiplier effects, and the like' (Harvey, 1973, p. 106). In the case of AHP, not only have its fences excluded its neighboring community, but they have privatized access to these services. In this sense, beneficial spatial overspill effects are hampered by the militarized features of this gated community, and this is inconsistent with the principle of contribution to the common good. A consideration of the common good from a social justice perspective will allow us to sharpen our analysis of the spatial spread effect within gated communities in Baghdad. To provide a clearer description of this principle in relation to the spatial organization of the AHP gated community, it is important first to explore how its resources can be considered commonalities that contribute to common good.

As Harvey (2012) argues, in order to examine urban commonalities, we must define the scale of the geographical pattern and define the providers of public goods. On a scale of a neighborhood of a few thousand people, similar to that of the case studies in this paper, an analysis should incorporate elements of public goods such as education and health facilities, streets, sidewalks, playgrounds, green spaces and the like. Even though public goods 'have always been a matter of state power and public administration', in some cases, public goods can be commodified and designed precisely with that in mind (Harvey, 2012, p. 73). In order for these public goods to become urban commonalities, Harvey argues that the government and society should contribute to their use and quality, and there should also be "social participation potentials" (Harvey, 2012, p. 74). In the book chapter "The Creation of the Urban Commons," Harvey (2012) elaborates on the concept of urban commonalities from a social justice perspective, using the trend of gated communities as an example to describe the loss of both meaning and value of public commonalities. Harvey argues, '[t]here is much confusion over the relationship between the commons and the supposed evils of enclosure' and adds that some forms of enclosure, such as gated communities, can be dismissed as "bad" by definition (Harvey, 2012, p. 70). '[T]he urban common, and the practices and the social relations that underpin it, [should] become the purest expression of the kinds of politics needed for greater justice' (Chatterton, 2010, p. 628). Therefore, From this perspective, gated communities should be avoided in Baghdad in order to maintain the meaning and the function of urban commons.

In the case of the AHP gated community, boundaries — the fence and secured gate — have been causing a 'concentration of power and spatial control over services and resources' (Harvey, 1973, p. 111). By privatizing what is supposed to be public, including the educational facilities, green public spaces, streets and sidewalks, the impacts of these boundaries 'extract the public value of an actual urban common' (Harvey, 2012, p. 87). In this sense, it can be argued that the designers paid no attention to the essential needs nor potential demands of the existing built environment of the surrounding community, Al-Qudhat neighborhood. Therefore, the spatial organization of AHP is inconsistent with the second principle of territorial justice. In comparison, the spatial design of Saydiyya community is also guilty of its lack of "contribution to the common good". Yet, it is guilty of different charges from AHP, simply because its spatial design lacks public commonalities.


Figure 2: The guarded gates of AHP. Source: H. Abrahem.

MERITS

Harvey's concept of "merits" can be translated in a geographical context as 'an allocation of extra resources to compensate for the degree of social difficulty' (Harvey, 2012, p. 106). It requires an over-provision of additional services for needy groups, especially if these groups had no access to them in the past (Harvey, 2012). In other words, if a facility is needed, and if it contributes to the common good in some way, then it is justifiable to allocate extra resources for its support (Harvey, 2012, p. 106). The questions that arise here may include: what extra facilities are needed within the scale of the Al Qudhat neighborhood? Are the newly added facilities of the AHP among them? As previously discussed, the extra facilities (needs) provided by this housing project include educational, recreational and other social amenities. Most of these, especially the health center, would be beneficial for the neighboring communities of AHP due to the limited number of such facilities in the area (see Figure 3). However, AHP facility access is restricted to project inhabitants. This access barrier dismisses the social value of facilities and instead recalls the values of exclusion and separation from the rest of society (Blakely and Snyder, 1997, p. 44). In comparison, the Saydiyya project does not

provide any additional resources to the community because of its lack of facilities. Furthermore, its inhabitants have increased occupancy load on the existing facilities within the scale of the Saydiyya neighborhood. According to Harvey, for the third principle of "merits" to be active, the principles of both needs and contribution to common good should first be met. Since both projects similarly lack in contribution to common good, they are therefore, inharmonious with the principle of "merits".
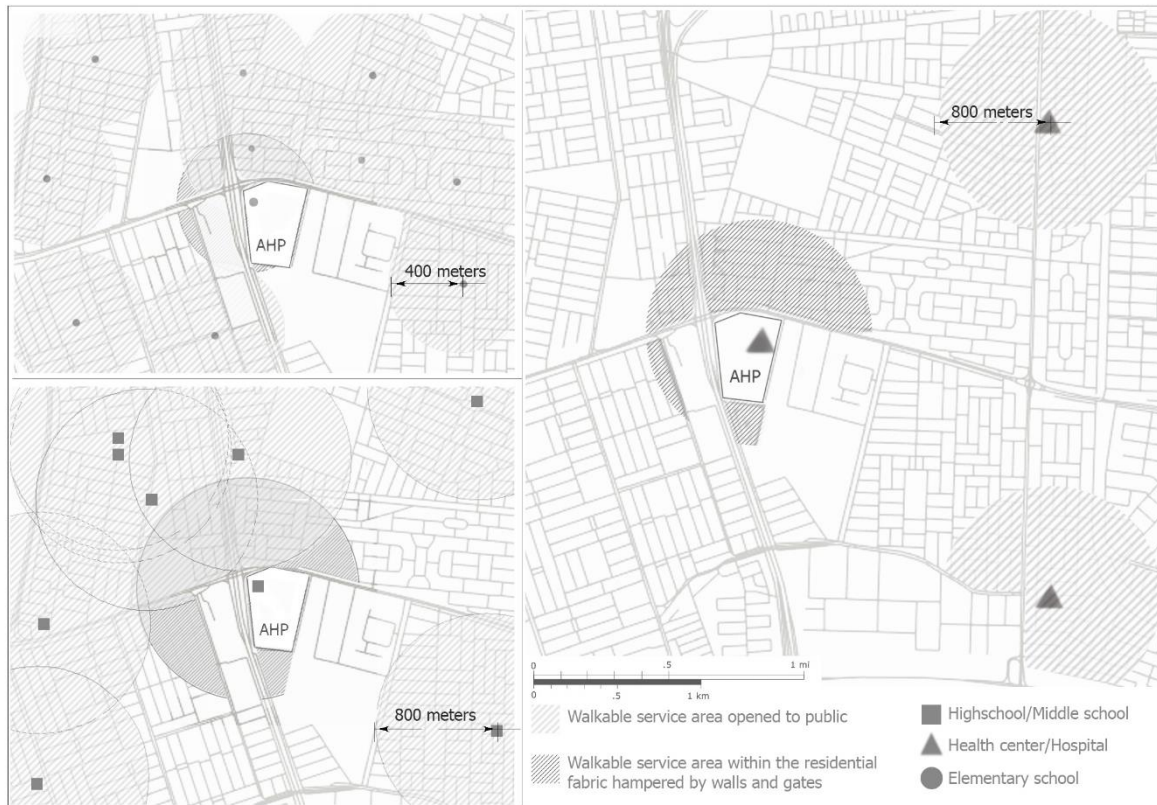
Figure 3: Accessibility analysis of facilities provided within AHP in correlation with the surrounding built fabric. Source: Author.

CONCLUSION

A critical examination of housing provision approaches in post-socialist Iraq reveals that the public sector is empowering the private sector and thus paving the way for neoliberal concepts to prevail in the city of Baghdad. This prevalence has transformed housing from a social project into an empowerment tool for the political and economic forces in Iraq in that it has taken the weight of housing provision off the shoulders of the government and enhanced the capital of the private sector. This process has given birth to new generations of housing typologies in Baghdad, namely low-cost housing and gated communities. A comparative analysis between market-provided housing and state-provided housing from a social justice perspective indicates that both approaches show a similarly unjust distribution of resources. While the private sector offers fully-serviced gated communities for middle-income groups, the public sector hardly satisfies the need for shelter for low-income groups through the construction of limited number of low-cost housing units. The socioeconomic impact of both approaches can be devastating on the city scale in that they create urban fragments based on the income level of residents. In the long run, these residential developments can turn the city into isolated islands of

homogeneous socioeconomic groups. Therefore, further research is needed to understand the impact of recent residential development in post-socialist Baghdad.

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THE USE OF SOCIAL MEDIA IN THE CONTEXT OF CITIZEN JOURNALISM

OYLUM TANRIÖVER1 AND SERKAN KIRLI2

ABSTRACT

The concept of citizen journalism is becoming a counter media motion through the developments in digital and mobile systems. Citizen journalism tries to show itself as a new way to get independent, uncensored, fast, unbiased reports. The biggest test with regards to reliability for citizen writing is being open to be able to disinformation. Can it emerge since an unanswered question that, how can citizen journalism pass this exam? It absolutely was alleged that citizen writing played a gripping actually leading role via social media marketing on mass movements around the world in last decade. You will find considerable examples of citizen journalism in Turkey which often are using digital media. In this study that will be discussed of which, how do citizen journalism move the disinformation exam in addition to eradicate the capital trouble to reach the comprehending of collective journalism.

Keywords: Citizen journalism, counter-media, collective journalism

INTRODUCTION

Today approach of monopolized global media environment is against people who are disadvantaged because of their sexual, religious, ethnic, political etc. identities. So people are looking for other ways to share information and opinions locally and globally.

In the digitalized world people started to interact with each other more and more to raise their voices and began to produce their own news, against the limited coverage of mainstream media organizations. Today these organizations have become more monopolized both horizontally and vertically than ever. So, "non-mainstream media" which is called as "independent media" "radical media" "alternative media" "radical alternative media" "community media" "social movement media" "citizen media" "the other media" (Alankuş, 2009, p 2) "citizens' media" (Alankuş, 2009, p 17) "citizen journalism" and "collective journalism" is a new, fast, non-hierarchical, pluralistic way for people to get news. Social media sites have global coverage for all kinds of information and are open for everybody who has internet access, which is why they became one of the main mediums of citizen journalism.

Today, microblogging site Twitter with 328 million monthly active users all around the world (http://files.shareholder.com/downloads/AMDA-2F526X/5161518976x0x951006/4D8EE364-9CC3-4386-A872-ACCD9C5034CF/Q217_Shareholder_Letter.pdf, Accessed 15 August 2017) is one of the most preferred sites for receiving and diffusing news, information or opinions. So, Twitter is an important medium for alternative media but also for mainstream media organizations to reach their target groups. Besides journalists use this medium by signing-in individually mostly for receiving and distributing news and their opinions. (Avadar, 2014) Twitter is not a medium for people to only raise their voices, but also a medium to confirm the news distributed by mainstream media, from many other sources. Despite its positive potential for information diffusion Twitter is also a convenient medium for disinformation, just like all the other social media and blogging sites.

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By considering all these arguments, this study aims to discuss the following questions on the example of 140journos which a citizen journalism initiative which uses Twitter, Facebook and Whatsapp for broadcasting. What are the most important advantages and disadvantages of citizen journalism today? Does the method used by 140journos offer realistic solutions for to dissolve these disadvantages? Can this method be an avant-garde model for existing and future collective journalism initiatives?

LITERATURE REVIEW AND METHODOLOGY

To discuss the role of citizen journalism in the future news production and consumption, primarily we have to describe the transformation public sphere by the Internet and mobile technologies.

Today's public sphere concept is not as Jürgen Habermas (Habermas, 2009) idealized but much more different then proletarian public sphere defined by Oskar Negt and Alexander Kluge (Negt and Kluge, 1993). It's definitely a counter-public sphere (Fuchs, 2010) not a class based one. For class-based public sphere people's diversities were negligible. But from mid-1970's citizens struggled to publicize and legitimize their diversities with social movements and trying to establish their own media. Therefore, their struggle created new counter-identities and new counter-public spheres with emerging Internet and mobile technologies (Alankuş, 2009).

For last 40 years, the social movements tried to create their, media to support their causes. The negligent demeanor of monopolized mass media against their movements and causes impelled them to find other ways to express themselves to the public. As like before mass media, they began to make and diffuse their own news and rise of citizen journalism has begun. Social media sites are being used to diffuse news and opinions with almost zero cost. In this context, Twitter made a significant contribution to citizen journalism with its prevalence, speed and simplicity.

Based on these theoretical foundations, this article first discusses the role of internet in the transformation of the public sphere, secondly defines the citizen journalism as it meant today, then explains 140journos' citizen journalism model and its contribution to counter-media and collective journalism and finally presents some conclusions.

INTERNET AND PUBLIC SPHERE

Jürgen Habermas, discuss that to the 18th century, European culture had been dominated by a representational culture, which was dominated by the aristocracy. Habermas pointed that Louis XIV's Palace of Versailles, which is one of the largest palaces in the world, was built to represent the magnificence of the French state and the king itself. It was not just a building but a symbol of "puissant" French monarchy (Habermas, 2009, p 98-103).

According to Habermas, England was the most liberal country in Europe where the bourgeois public sphere culture rose in around the the 18th century. Then it spread the other countries in Europe in the same century. The French Revolution has a great role in the rise of public sphere culture and collapse of representational culture. In his view public sphere rooted itself in literary development; growth in reading clubs, newspapers, journals helped the public sphere culture to spread. Also in the 18th-century increase in the numbers of places like coffeehouses and merchant lodges supported the establishing of public sphere culture. The commonality of the all these developments in this century was to give discusses space to citizens where they can discuss and criticize the matters about the state and themselves. For Habermas main characteristic of the public sphere, culture was its critical structure. Unlike representational culture, in public sphere, culture citizens have the a possibility to exchange information and opinions in an area, which, by the state (Habermas, 2009).

Media was the main instrument of the bourgeois public sphere in its struggle against a monarchy. Through media and constitutional rights, the bourgeois public sphere became an

area for citizens to control the power of the state by discussion, criticism, control, and elections. (Habermas, 2009, p 350-365) But he accepts that during its development public sphere would be deformed and controlled by special interests. Thus, nonpublic opinion manipulated by commercial media, advertising, and public relations, consists.

Habermas idealized the public sphere as an area where all political parties and groups, in spite of their conflicting interests, share information openly to the public and allow them to discuss and criticize. So, with this kind of public communication, political compromises would be legitimized (Habermas, 2009).

Although Habermas accepted that, different kind of factors, including the growth of a commercial mass media, degenerated the public sphere. Critical citizen transformed into a passive consumer of information and opinions distributed by commercial mass media. Of course, at the same time the welfare state, which plays role in emerging public and state was eliminated. As a result, the bourgeois public sphere lost its pluralistic criticism and turned into an area in which contention for power exists, but public consensus doesn't.

Christian Fuchs summarize the reason for this contradiction:

> *"For Habermas, a true public sphere is compatible with capitalist society. He imagines the transformation of the political system, but not of the relations of production and ownership. But as capitalism is based on the unequal control of resources by the social classes, one might argue that resource inequality will result in unfair material advantages in public opinion formation (such as through the ownership structure of the mass media) for certain groups and that Habermas's notion of the public sphere is therefore idealistic. The abolishment of classes is for Habermas not a precondition for the creation of an inclusive public sphere. Alternative media as intellectual means of struggle do not exist in his social-democratic account. In relation to the media, Habermas distinguishes between a 'manipulated public sphere'/manipulated publicity and 'a critical publicity'. For Habermas, critical publicity is a quality of a true public sphere that is based on communicative action. It is not seen as publicity that struggles in capitalism against capitalism, but as an ideal vision. Habermas does not ignore the 'colonization of the public sphere by market imperatives', but nonetheless he does not see the abolishment of these imperatives as necessary."* (Fuchs, 2010, p175-176)

Negt and Kluge presented the notion of a proletarian counter-public sphere which can be read as a socialist critique and contribution to Habermas approach (1993). According to them, "the self-organization of working-class interests in a proletarian public sphere that establishes itself as a separate camp in opposition of capitalist society" (1993, p 60) has a critical function to contribute intellectual courses to class struggles. They described the proletarian counter-public sphere a radically different from and opposed to the bourgeois public sphere (Fuchs, 2010, p 176).

But their description is an idealized one just like Habermas. Fuchs summarized their perception of the proletarian public sphere:

> *"For them, the critical function of a proletarian public sphere is to contribute intellectual means to class struggles. They characterize the proletarian counter-public sphere as being radically different from and opposed to the bourgeois public sphere (Negt and Kluge, 1972:7, 106-*

> *8), as an expression of the degree of emancipation of the working class, a sphere of autonomous communication of the proletariat (p 77, 314), a society within society (p341-55), an expression of the self-organization and unfolding of the interests of workers, and a self-defence organization of the working class (p 113). This sphere would generalize and unify the collective experiences of the proletariat (p 24, 310), especially its experiences in production and its context of living (p 223f, 346f). It would produce counter-products, not just ideas: 'Idea against the idea, product against the product, production sector against production sector'. Contrary to Habermas, bourgeois and proletarian public sphere can never coexist for Negt and Kluge. The first would destroy the second."* (Fuchs, 2010:176)

They criticize the bourgeois public sphere and industrialized media; also, they present a discussion about alternative media (Negt and Kluge, 1993). According to Fuchs, their discussion and 'subjective notions of alternative media' focuses on the production process of the media. So it can create an impression that they are not very different from each other. But there is a great difference between them on behalf of comprehensiveness. Alternative media comprise all kinds of media production takes place outside of corporate media. Although for Negt and Kluge these productions can be a part of the counter-public sphere if they are an expression of the interests of the dominating thoughts **(**Fuchs, 2010, p 184).

The term of alternative media means being an alternative with democratic, collective production process. But from a class-based view, Negt and Kluge only focus on left-wing media. Like Habermas, they exclude disadvantaged sexual, religious, cultural, ethnic etc. diversities. This exclusion effects negative the struggle of counter-public spheres against manipulated public sphere. To struggle in multiple counter-public spheres can be more pluralistic and democratic. The public sphere, which Habermas idealized, can be based on plurality. Also, Habermas agrees that the first version of his book has ignored proletarian, feminist and many other public spheres (Habermas, 2009, p 425–430). Thus, he points out a pluralistic, internally much differentiated public (Habermas, 2009, p 438).

Alankuş claims that 'the other media'[3] is different from 1970's. According to her "this difference arises from the changes in the collective subjects of the counter-public spheres" (Alankuş, 2009, p 4). The social movements, which had begun in mid 1970's, gained new characteristics in 1990's. These new social movements are inseparable from the development of Internet and mobile technologies. She explains the difference between old social movements and new social movements out of identity; what the counter-publics of the public sphere are, or what the "new–identities" scattered among these counter-publics are. And she discuss, the distinction between "old counter-identities" and "new counter-identities" based on a distinction between "old–identities" and "new– identities." She claims "The old counter/oppositional-collectivities presented people with identity clothes that were too tight. And those, who tried to wrap these identities around themselves, found the solution in throwing out these clothes, which were tore already to ribbons. Instead, they put on 'new identities' that deserve to be described as 'rainbow' because of their color and patterns (or they renewed/re-defined their 'old ones')" (Alankuş, 2009, p 4).

And as an example, she points the Socialist identity, which is being replaced by the new feminist, environmentalist, ethnic/cultural minority etc. identities. As she said socialist or class-

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[3] Term of 'the other media', that Sevda Alankuş used here, comprises "independent media" "radical media" "alternative media" "radical alternative media" "community media" "citizen media" "social movement media". (Alankuş, 2009, p 2) But she used the term temporally as she states at the beginning chapter of her article. As a conclusion she re-named it as citizens' media. (Alakuş, 2009, p 17)

based identity was exactly constructed like the national identity it opposes. This kind of identity homogenized the individuals and that put their other differences behind itself, although it did not always disregard them (Alankuş, 2009, p 5). But in new, digitalized world, as Alankuş says, people are more aware than ever that struggle against inequalities are not only class-based. There much more kind of inequalities based on sexual, religious, ethnic, cultural, environmental etc. reasons (Alankuş, 2009, p 5). So, we can say that individuals don't want to disregard their differences but to highlight them and impose themselves with these differences.

The struggle of new or renewed identities showed evolutionary results for public sphere on behalf of its pluralization and diversification. Counter-public spheres used all kinds of 'forceful' and 'persuasive' techniques so they gained publicity, participation, and legitimacy; at the same time, they found their own ways to get in and settle down in national public spheres. Consequently, they gained 'visibility' and 'activity' with two main strategies: 'rendering it impossible for the mainstream media, which had ignored them for years, to disregard them' and 'creating their own media' (Alankuş, 2009, p 5).

First strategy has basically consisted of continuity, creativity and effectiveness of these movements' actions. The second strategy is the problematic one. Today almost every social movement has its own social media accounts and website. They are the subject, producer and diffuser of their own news. Of course, the old social movements had their own media too like zine's, underground magazines and newspapers. But this media wasn't widespread as today and its first aim was to share opinions not news. On the other hand, this media was dominated by the "elite" of these movements. Economic difficulties could be a reason for lack of pluralization in social movement media, but it was not the only one. Another and very important reason was the need of powerful leadership of old social movements. They gave the right to speak on behalf of the all group to their leader or leaders depending on their group structure (Alankuş, 2009, p 5; Hardt, 2014).

Today social movements, even the left-wing ones, began to abandon the notion of leadership. They want a democratic and pluralist process to make decisions and publicize them (Hardt, 2014). The democratization of media is being dominated by the active citizens, who struggle for their counter-identities to be visible and accepted by the public. Thus, we can say that they don't need journalists to represent them; all citizens are content producers in the 21st century. The Internet is the main supporter of these new counter-identities and new social movements. With its pluralistic and democratic nature, it's neither bourgeois or proletarian but citizens' public sphere.

AN OLD/NEW WAY OF DIFFUSING NEWS: CITIZEN JOURNALISM

We chose to use the citizen media notion to describe non-stream media because it comprises all kinds of journalism produced by citizens. We indicate a non-hierarchical, pluralistic, participative, democratic process as we speak about the citizen media.

Citizen journalism notion was started to being, discussed extensively in 1990's. However, there were always different kinds of initiatives we can relate with citizen journalism for centuries. We look for the roots of citizen journalism in pamphlets as George Orwell wrote in an introduction to "British Pamphleteers":

> *"The pamphlet is a one-man show. One has complete freedom of expression, including, if one chooses, the freedom to be scurrilous, abusive, and seditious; or, on the other hand, to be more detailed, serious and 'high-brow' than is ever possible in a newspaper or in most kinds of periodicals. At the same time, since the pamphlet is always short and unbound, it can be produced much more quickly than a book, and in principle, at any rate, can reach a bigger public. Above all, the pamphlet does not have to follow any prescribed pattern. It can be in*

prose or in verse, it can consist largely of maps or statistics or quotations, it can take the form of a story, a fable, a letter, an essay, a dialogue, or a piece of 'reportage.' All that is required of it is that it shall be topical, polemical, and short." (Orwell, 1948)

Before monopolized media, media owners were journalists and had the direct relationship with readers. But in 20th-century ownership of media has transformed to monopoly structure and this transformation has changed the relationship between media and citizens deeply. They were estranged from media production process and turned into passive recipients till 1990's when the Internet, mobile phones and the opportunities they offer began to diffuse in our daily life. As an example, BBC World Service has broadcast radio programs globally for eight decades. BBC was able to do this because of its strong technological infrastructure and large news network. But today anybody with the Internet connection and computer can broadcast globally 24/7.

As the authors of The Cluetrain Manifesto wrote in 1999:

"A powerful global conversation has begun. Through the internet, people are discovering and inventing new ways to share relevant knowledge with blinding speed.
As a direct result, markets are getting smarter – and getting smarter faster than most companies."
(http://www.cluetrain.com/book/95-theses.html, Accessed 22 June 2017)

As they warned mainstream media realized that people are getting faster and faster to reach the news from multiple different platforms on the Internet. So, they improved their websites and began to take place in the social media to serve the news faster and from many different channels. However, they are still quite aware of that perception of news and journalism are being changed.

Indian Ocean tsunami (2004), London bombings (2005), Arab Spring (2010), Occupy Wall Street movement (2011), Gezi Movement (2013) were some of the major cases that more and more people realized the social media's speed, objectivity, and pluralism. At Gezi Movement in Turkey, a lot of people realized that biased mainstream media is. When protests began, one of the mainstream TV news channels televised penguin documentary and another one televised a documentary about Hitler's life. Then, 'penguin documentary' became a symbol to criticize mainstream media. These are two remarkable examples for how individuals began to lose their trust against mainstream media. Gezi was one of the most crowded and pluralistic social movements in the history of Turkey. Protestors told what they saw, what has done to them to their families, friends and via social media. They took the photographs and shot the videos. They were the subject, producer, and distributor of information. All was self-managed and non-hierarchical.

Today maybe we can't talk about domination of citizen journalism against mainstream media. There is still a solid mass, relies on mainstream media to get news and opinions of columnists etc. On the other hand, this very same mass doesn't accept the social media as a medium to reach information. However, it doesn't change the fact that, future of journalism is being designed by concerned citizens.

140JOURNOS AND COLLECTIVE JOURNALISM

Today there is a growing trend of people shifting from the traditional media to social media in order to stay informed. Social media has often scooped traditional media in reporting current events. Although the majority of original reporting is still generated by traditional journalists, social media make it increasingly possible for an attentive audience to tap into breaking news.

Social media can be defined as Internet-based applications that belong to Web 2.0, which support the creation and exchange of user-generated content. They include web-based and mobile-based technologies which are used to turn communication into interactive dialogue between organizations, communities, and individuals (Veglis, Pomportsis, 2012).

The problem is that in the traditional media journalists are responsible for the news. They decide the stories to cover, the sources to use, they write the text and choose the appropriate photographs. Thus, they act as gatekeepers, deciding what the public shall receive. But being gatekeepers, constitute them responsible for the quality of the news content. The new media gives journalists the possibility to provide vast quantities of information in various formats. Journalists are responsible not only for how much information and in what form they include in the news stories but for how truthful the information is (Veglis and Pomportsis, 2012).

In the case of participatory journalism, journalists contribute only part of a news story. Thus, they feel responsible for users' contributions and they attempt to check the validity of the user-generated content. But that is not an easy task, especially in the case that they receive a substantial volume of information from users (Veglis and Pomportsis, 2012).

140journos is one of the citizen journalism initiatives in Turkey. But it has a different workflow from the others. First of all, it except all the information that citizens produce. But they check the validity of the information and expel all the words, which are engaged to any political wing. They describe themselves as 'a counter media movement that advocates free flow of information as a reaction to the concept of filtered and censored news reporting of the traditional media' (From the in-depth interview with founders of 140journos, 05 December 2013).

The "140" reference in their name comes from the 140-character limit of Twitter posts and the word "journos" stands for "journalists" in slang as nobody in the project is the professionally-educated journalist yet a group of concerned citizens from different backgrounds. 140journos, which started live news reporting based on Twitter on January 19, 2012, has released fast and impartial news content to its followers through the events not covered enough and physically observed by the mainstream media. They have taken the pulse of the events through photographs, micro-videos and live broadcasts as well as the interviews made on the scene.

It's still seen as the largest networked communication among citizen journalists in the country and sets standards in the use of citizen contents in newsworthy content production. 140journos has been featured, interviewed on prestigious media outlets like BBC, Foreign Policy, The Guardian, El Pais, Deutsche Welle and reviewed by many respected authorities in journalism and media such as Columbia Journalism Review, Nieman Lab, Nieman Reports. (https://enstitu.com.tr/140journos-5db9711ae24c) They have 197k followers on Twitter. They are being followed by people who have the large social impact like academics, journalists, actors/actresses etc.

One of the most important things about 140journos is that nobody in the project is professional/educated journalist yet they describe themselves as concerned citizens. They claim that they lost their trusts to mainstream media while they were consumers of it. It was a breaking point for them to realize they don't need big buildings, live broadcasting equipment, satellites etc.

The day, they chose to report news is significant. 19 January 2012 was the fifth year of Armenian journalist Hrant Dink's assassination. They began to live news reporting in Hrant Dink's memorial. Back then they don't have an idea to widespread this live reporting effort to the public. They report all the news they broadcasted themselves. Then they began to follow social movements, celebrations, law cases that have the social impact. They say it was just a reflex (From the in-depth interview with founders of 140journos, 05 December 2013).

Shortly after they began live reporting 140journos noticed by journalists, academics and artists. "On 27 January 2012, we went to the hearing of Oda TV.* All journalists who have press card are taken out of the courtroom. Only we were able to report the news inside the courtroom instantly." (From in-depth interview with founders of 140journos, 05 December 2013). With this case, they attracted the attention of academics. After that, they decided to widespread this practice, which they started with a group of ten people, and create a citizen journalism movement.

They have a non-profit financial structure. "We don't want to establish the micro version of mainstream media. We think that, the websites that start with aim of being an alternative media but then get ads, empty the notion of alternative media. We are looking for a revolutionary thing. This is a search for us about future of journalism." (From in-depth interview with founders of 140journos, 05 December 2013).

Gezi Protests were a milestone for 140journos. In this period social media became the primary information source of people. However, spread of so much unreal information, which could cause outrage spread from the social media shook the people's confidence in social media. The 140journos team is aware of that disinformation 'could cause their grand purpose loose its legitimacy'. Thus, except the news they or their entourage reported, every information, which was sent by citizens is confirmed digitally or old school.

140journos is not engaged to any ideology. So, they diffuse the news about all political groups. They are trying to create an independent, objective news language from mainstream media and politics jargon.

CONCLUSION

As Hobsbawm said (2006:vii) it's hard to write and make conclusions about a period of time and the developments in it. As we said, our aim was to ask questions and looking for answers. Now we are going to try to explain our arguments via the answers we got.

Media and notion of journalism are in a transformation period as a century ago. Everything is the blur for now. But we surely know that today citizens are not only receivers but also producers of their own news and without no doubt, citizen journalism is going to shape the future of journalism as a defining aspect.

The opportunities that the Internet provides help citizen journalism to grow and gain new characteristics. All around the world, every day millions of people are sharing information in written or visual forms. It can be a fashion show or a protest on the other side of the world, that you are looking for. So, world and journalism never be the same again. But the basic principles, values, and purposes of journalism are still there and solid as ever. Even if they weren't still there, citizen journalism wouldn't face an exam in terms of reliability for being open to disinformation.

If we speak for Turkey, most of the citizen journalism initiatives are micro models of mainstream media organizations. Like their corporate similar, they fail to provide opportunities participation of the audience, they have hierarchical inner organizations, because of their commercial characteristic they are not willing to engage in horizontal networks with each other.

140journos is an exception for citizen journalism in Turkey. The model that they create from their own needs, has speed, inclusiveness and plurality are the most important advantages of citizen journalism. Besides with unfiltered and uncensored but confirmed news flow they can avoid the disinformation which is the main obstacle in terms of reliability for citizen journalism. Since they were accepted by not only the public itself but people who are more precise about disinformation, regarding their professions, like academics and professional journalists indicates that they could gain trust and pass the most important exam about citizen

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* http://odatv.com is a dissident news site. There was a legal case against it. 13 journalists and columnists who work here was on trial. In April 2017 they all were acquitted of the charges.

journalism. On the other hand, their non-profit structure is an important asset for protecting their objectivity and sustainability. Broadcasting with almost zero cost is a strong advantage for them. Finally, we can say that they created an avant-garde model for future collective journalism initiatives.

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09-CC22-1236

THE GLONAL MODEL FOR THE VISUALISATION OF UNIVERSITY RESEARCH OUTPUT STATISTICS IN STEM FIELD

IKUO KITAGAKI[1]

ABSTRACT

This paper discusses the glonal model which visualises the statistics of the academic output in terms of research information in universities. 'Glonalisation' is a newly proposed term which combines globalisation and internationalisation. We form the glonal plane using those two axes where the statistics are displayed. As an example, the output in STEM (Science, Technology, Engineering and Mathematics) fields is used and the effectiveness of the visualisation method is discussed. The outline of this paper can be summarized as follows.

First, the terms of globalisation and internationalisation are discussed based on previous research in higher education. Second, we form a two-dimensional plane visualising a typology of the social phenomena then define the two-dimensional glonal model. Third, as the application, we display the statistics of the output on the glonal model where two kinds of comparison are conducted: (1) field comparison is carried out where the average statistics in each field are displayed and compared: (2) professor comparison is carried out where average statistics for each professor are displayed and compared.

Keywords: visualisation method, internationalisation, globalisation, glonalisation, STEM

INTRODUCTION

University information as to research, education, management etc. can be used in various forms for strengthening the function of the university and for improving its management. The research output in a university is an important element. It is desirable for the stakeholders of the university to have the research output presented to them visually. Thus, we have developed a visualisation model for research output statistics with the focus on STEM fields.

We here select two main variables relating research output statistics; globalisation and internationalisation. Those two terms are thought to be often used in assessing a university. In order to visualise the statistics of the research output, we developed the glonal model, with the model consisting of two axes, representing globalisation and internationalisation.

The new word 'glonalisation' used here is a unified concept of globalisation and internationalization (Kitagaki, 2016). Researchers in higher education have discussed those two terms extensively. Referring the discussions, we summarised each concept for those two terms based on researchers' understanding of it.

Based on the result, we visually defined 'glonalisation' on the glonal plane. As examples of the glonal model, we discuss several STEM fields. We here deal with two visualisation methods, as set out below:

The first is *field comparison*. In a national university, we focus on research output in five departments among STEM(physics, chemistry, mathematics, electronics and materials), visualise the statistical information on the glonal model, then conduct the field(and/or department) comparison.

The second is *professor comparison*. We focus on two professors of similar specialisation in a national university, visualise the statistics of each research output, as these change with the year, then conduct the professor comparison.

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[1] Professor Emeritus at Hiroshima University, Guest Professor of Tokyo City University, Ph.D.

With those examples of visualisation, we consider the effectiveness of the glonal model as a visualisation method.

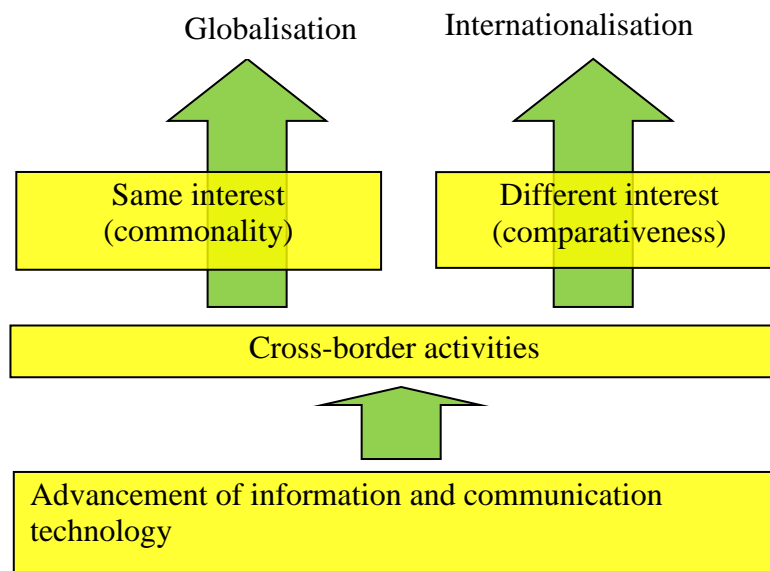## GLOBALISATION, INTERNATIONALISATION, AND GLONALISATION

The interpretation of globalisation and internationalisation varies by time and researchers. This study briefly reviews the two terms from various perspectives.

Huang (2012) argues that, in Japan, globalisation and the internationalisation of higher education were used in the same sense in the early 1990s. However, since then, it is difficult to find a similar argument made by other researchers or scholars.

Mitchel (2012) explains the meaning of internationalisation from the perspectives of cross-border activities while interpreting the term 'globalisation' from the perspectives of the integration of nation states, consumerism and market competition.

Furthermore if we refer to the research done by Altbach (2009), Knight(2008) and Huang(2011), the following remarks can be made.

The term globalisation has been widely used in economic, political and cultural fields with the advancement of information technology. In a major sense, it means unification across nations or borders and emphasises the aspect of establishing universally accepted standards. In contrast, the term 'internationalisation' refers to the impact of one's own country on other countries or influences from other countries.

Figure 1: Globalisation and Internationalisation

Table 1: Examples of Indicators Related to Globalisation and Internationalisation

Evaluation target	Globalisation	Globalisation or Internationalisation	Internationalisation
Faculty members	Englishnisation of articles, practical English skills, and informational skills	Tutoring international students, Englishnisation of academic programmes	Co-authorship with foreign partners, joint research with foreign partners
Students	Capacities of presentation, negotiation, debate, information skills	Overseas study	Interest in understanding different cultures
Planning	Strengthening English proficiency of professors and students, quality assurance of academic degree, JABEE*, MOOCs**, ICT-based learning system	Transfer of units with foreign universities	Policy of international students, employment of international faculty members

* Japan Accreditation Board for Engineering Education   **Massive Open Online Course(s)

In light of Huang (2002, 2011) research, the two terms are employed in the sense of cross borders. In this study, basic differences can be identified between the two terms. Compared to the concept of globalisation which stresses more commonality, internationalisation pays more attention to differences between different nations or countries. In short, globalisation presents a wide range of regions while internationalisation focuses on comparativeness, various facets or dimensions between different components in a relative way.

Therefore, this study uses the two terms in the following *way*.

Globalisation is used when multiple countries or the whole world show a common interest in cross-border matters.

Internationalisation is used in the environment where cross-border matters cause different interest among multiple countries or in the world.

Summarising the discussions above, we can visualised the relation of those two terms as shown in Figure 1.

We can assume many indicators characterize these two terms. Table 1 presents the relevant indicators related to globalisation and internationalisation. For example, in terms of faculty members, there is an indicator for 'Englishnization of articles'. It provides one of examples in which all countries show the same interest in asking their faculty members to publish in English. Because of this commonality, it can be considered one response to globalisation. In addition, there is an indicator of co-authorship with foreigner partners. This implies a joint publication made by researchers from different countries and produces different feelings or thoughts, so it is one response to internationalisation[1].
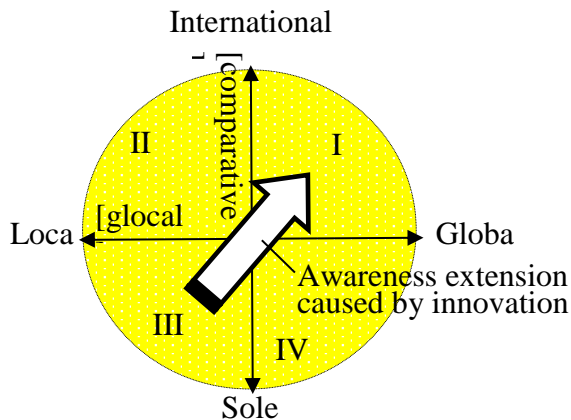
SOCIAL PHENOMENA AND THE GLONAL MODEL

This section deals with the globalisation and internationalisation of university and develops a visualisation model which can be used to compare different versions of this institution.

1. The Typology of Social Phenomena

This study identifies the typology of social phenomena in relation to globalisation and internationalisation. Figure 2 shows the typology.

The horizontal axis denotes regional wideness while the vertical axis implies comparison. The vertical axis shows awareness or impression. The bottom corresponds to 'sole or single', for example, to a single country or sole nation. We can also say that it corresponds to 'the utmost single or sole'. The top of it corresponds to 'utmost international'.

Figure 2: One typology of Social Phenomena Innovation: New combinations as to information and transport
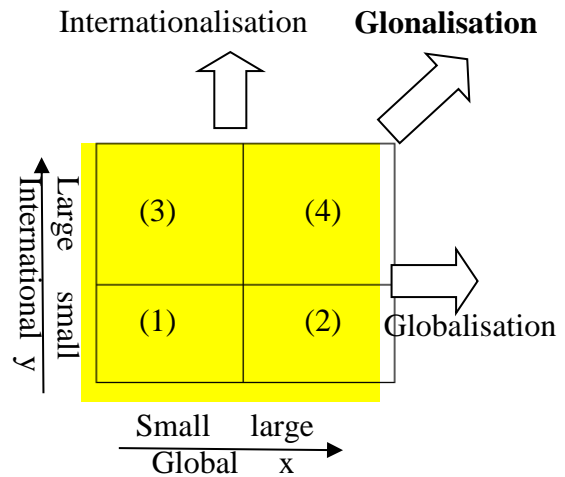
Figure 3: Glonal Model

Both the sense of comparison and the wide range of regions are subjective-based indicators. However, the degree of the subjectivity varies depending on the target or content on which the indicator is directly employed. We will consider one Japanese university as an example and evaluate the degree of its internationalisation by calculating the proportion of foreign faculty members. If 100 percent of its faculty members are foreign professors, its percentage of the 'comparativeness' is 1.0. Similarly, it is 0.0 if all of its faculty members are Japanese.

The subjectivity of the indicator is very low in the above case. However, if the proportion of the awareness indicating that there are many foreign faculty members is employed, the subjectivity would be far higher. This depends on the users of this model based on the purpose and method of using.

Figure 2 suggests several cases of different social groups in relation to four areas. In order to explain the figure, it is convenient to include the case of the English learning classroom:

I. International globalisation

Learners of practical English: those who want to improve their English proficiencies of presenting, responding to questions or comments or understanding foreign cultures belong in this category. Actually, making presentations abroad could be perceived as corresponding to globalisation as English is used worldwide while understanding different cultures can be regarded as a response to internationalisation.

II. International local

Areas densely populated by foreigners: in cities or areas in which there are many foreign residents, there seems to be a more foreign or international atmosphere. Because of its special atmosphere, it is 'local'. This is one of so many results caused by the rapid advancement of

information technology and transport engineering. Therefore, it is related to 'globalisation' to some extent.

III. Sole local

Normal meeting of one area or ward: individual wards or areas in which Japanese people meet with one another and organization of various events or activities.

IV. Sole globalisation

Specific people going to different parts of the world: this refers to one social phenomenon of one specific group sharing the same interest or a specific nationality going worldwide and undertaking various activities.

It is possible that changes may occur in which there is awareness in the areas I-IV. For example, from the perspective of people from a specific country going abroad, living in other countries and undertaking various activities, belong to sole globalisation. However, from the perspective of the specific country or area where they move to, it can be understood as international local.

Furthermore, as revealed in Figure 2, in the period when people could not benefit from any information technology or transport engineering, their daily awareness was confined to area III. But in the age of modern technology, their awareness has moved to area I. The white arrow in the Figure shows the change in location.

2. Composition of the Glonal Model

Figure 3 is the same area as area I shown in Figure 2. The variable x and y are assigned to the scale of global and international components respectively. In this Figure, each variable is divided into large and small scale. Altogether one can assume that there are four scales running from (1) to (4).

In the same Figure, the right direction denotes globalisation. The top direction denotes internationalisation. Therefore, the top right direction can be naturally called 'glonalisation'.

Some examples of higher education issues related to improvement on English proficiency explain Figure 3 as follows.

Example 1 Planning an English learning classroom

(1) Appreciation and explanation of English and American literature, for the purpose of refining one's cultural knowledge. (purpose of culture)

(2) For the purpose of improving one's capacity of English for the presentation abroad or for responding to questions or comments afterward (global purpose)

(3) For the purpose of understanding different cultures (international purpose)

(4) For both (2) and (3) (glonal purpose)

Example 2 Planning Englishnization of programs or courses

(1) --

(2) For the purpose of studying an academic course using MOOCs shown in Table 1 (global purpose)

(3) For the purpose of attracting international students (international purpose)

(4) For both (2) and (3) (glonal purpose)

In other examples, let us suppose that English learning of (1) in above example 1 is done in a university. Afterwards, its purpose changes to that of (4). In this occasion, since it moves from (1) to (4) towards top right in Figure 3, it can be considered to be an example of 'glonalisation'.

APPLICATION

As an example, the statistics of professors' research output is visualised on the proposed glonal model and then the results are compared. A method is adopted to obtain the 'globalisation' and the 'internationalisation' for each research material. The ratio 'x' of the Englishnized materials is used for the globalisation variable. The ratio 'y' of the material with the foreign authors is used for the internationalisation variable. In this case, the subjectivity of those variables is low. The research output relating STEM served as the experimental sample.

Field Comparison

For the field comparison, the research output information in a university[2] was used. As to the field 'S' among STEM, physics and chemistry which have a relatively large number of students were selected. As to the field 'E', electronics and materials were selected for the same reason. As to the field 'T', it was neglected as it could overlap the field 'S' or 'E' thus their field boundary is vague.

Five departments of physics, chemistry, electronics, materials and mathematics in the STEM field served as the object of the survey. Three professors were chosen at random for each of the five departments and ten recent outputs from the academic papers on the web were used. As to papers written by those fifteen professors, the values of the 'globalisation' and the 'internationalisation' were likewise obtained. Figure 4 presents the averages of these value and Table 2 shows the averages of several research-related variables as statistics.

In the figure and the table, the papers having at least one foreign author contribute to R_F.

Figure 4 shows that R_E is nearly 1.0 in every field. On the other hand, R_F is far below 1.0 and it differs depending upon the field. As to R_F for all the physics, chemistry and electronics, we can see that R_F largely differs depending upon the professor and that, in the department of materials, R_F is on the whole relatively small.

Table 2 demonstrates that N_A in the field 'S' is much larger than in 'E','M' and that the value of N_F in the field S is far larger than in 'E', 'M'. In the case of field 'M', N_A is 1.50 : thus, it is supposed that the research activity in 'M' was conducted by an individual in many cases.

Table 2: Statistics of the Variables
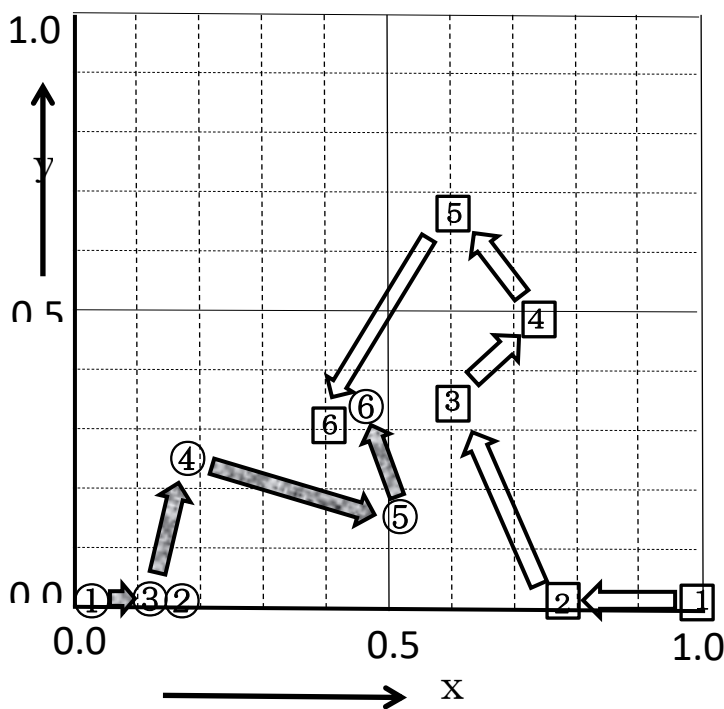
Variable	S	E	M
R_E: Ratio of the Englishnised papers (x-axis)	1.00	0.92	0.97
R_F: Ratio of the papers with foreign author(s) (y-axis)	0.38	0.23	0.23
N_F: Number of the foreign author(s)	0.87	0.27	0.23
N_A: Average of number of author(s)	5.10	3.82	1.50
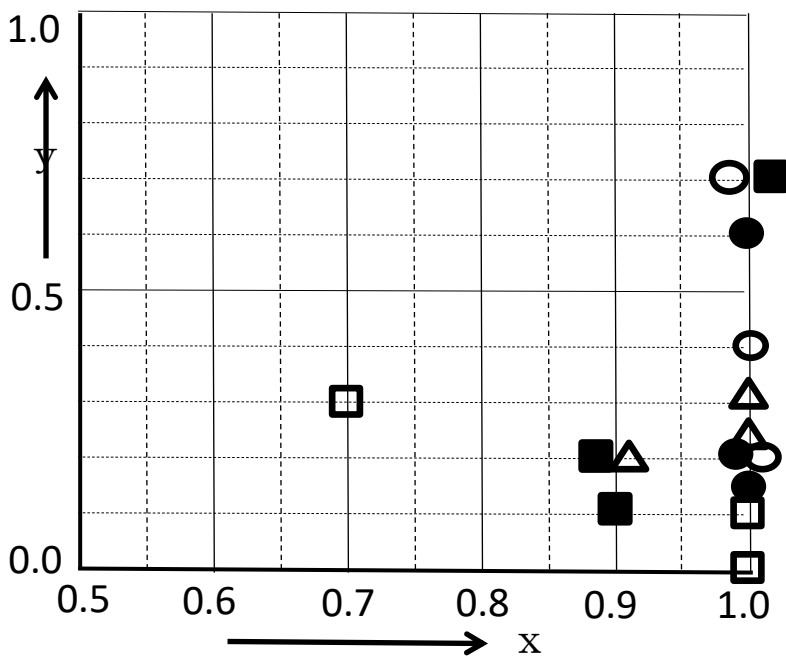
Figure 4: Glonal Perspective

x: Ratio of Englishnised papers
 （as the globalisation variable）
y: Ratio of papers with foreign authors
 （as the internationalisation variable）

● : Physics(S)
○ : Chemistry(S)
■ : Electronics(T)
□ : Materials(T)
△ : Mathematics(M)

Figure 5: Professors Comparison

x: Ratio of the Englishnised papers
 （as the globalisation variable）
y: Ratio of the papers having foreign authors
 （as the internationalisation variable）

○ : Professor A
□ : Professor B
 1: 1985-89 2: 1990-94 3: 1995-99
 4: 2000-04 5: 2005-09 6: 2010-14

From the above, it can be said that the field 'S' and 'M' differ from each other in their perspective though they belong to the same faculty.

Professor Comparison

For the professor comparison, the research output of professors A and B who belong to the faculty of engineering in a university[2] is discussed. Both professors work in the architecture and civil engineering field. Research papers were used to survey the output. Figure 5 is a glonal model showing the average where six five-year-sections from 1985 to 2014 were made. Then the average for each section were calculated.

Figure 5 also shows the characteristics that the ratio 'x', until 2004, largely differs by those two professors whereas, after 2005, both values of the two professors remain at around 0.5.

On the other hand, the ratio 'y', until around 1994, is 0.0 for both professors. After 2005, there is no simple trend that the value increases by year. It can be seen that, in the section 2010-2014, the value 'x' for both professors is nearly 0.5 and 'y' is nearly 0.3.

If one traces the arrows shown in Figure 5, the difference between two professors can clearly be seen from the changing perspective of glonalisation.

DISCUSSION

The proposed glonal model visualises an object's global/international situation. The followings are some considerations on its use.

First, the objective of the research was to visualise the research output in universities by making the glonal model and plotting the statistics on it. As the application, we conducted a field comparison and a professor comparison. The model applied to field comparison showed the glonal difference of the departments working in STEM fields. The model applied to the professor comparison showed changes to their glonal difference by year. Thus, we found that the glonal model is an excellent visualisation method for the research output.

Second, the model consists of two axes, globalisation and internationalisation, which correspond to the ratio 'x' of the English written papers and the ratio 'y' of the paper with foreign authors. In the model, only one variable served as each axis. However, there could be another variable as shown in Table 1. Thus, how adequate variables should be selected and combined to make the relevant axis will be a future problem. The optimisation of making an axis will depend upon the user's intention. How to combine the axes must be carefully examined and determined, and will depend on the goal.

Third, the field 'E' among STEM covers a very wide range of department, mechanics, metal, control, electronics, architecture/civil engineering, materials and so on. Because the field of engineering is very broad, analysis of the data for each department and comparison of their result needs to be done comprehensively.

ACKNOWLEDGEMENT

NOTE

1) Roland Robert views globalisation as an increased awareness of one world and regards it as an issue of awareness (Huang, 2011). This study also conceives both concepts as issues of awareness based on his definition. On the other hand, the term 'internationalisation' is more used in the sense of how Japan should change in response to changing environments in Japan. But it has been more used as an intransitive verb, rather than transitive verb(Ebuchi,1997).
2) one of top thirteen Superglobal Universities designated by Japanese government.

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THE RESTORATION OF THE MARSHLAND SETTLEMENTS OF SOUTHERN IRAQ AS A CHALLENGE BETWEEN TWO CONFLICTING WAYS OF LIFE

ZAHRAA DABBACH[1]

ABSTRACT

In two parts, this research discusses how the traditional marshland settlements of southern Iraq remained unchanged for at least 5,000 years and presents the challenges and obstacles to the restoration of these settlements today. Part I of the research highlights the importance of water to the Marsh Arabs' lifestyle, forming a strong bond between the people and the land. The magnitude of the massive, accumulative devastation executed by Saddam Hussein as well as the tens of dams erected upstream on the Tigris and Euphrates Rivers have made the restoration difficult. Marshes water restoration, in fact, is not the only challenge. After 1993, many of the Marsh Arabs, who left their deeper settlements vacant for decades, are more accustomed to their current lifestyles. The paper tries to demonstrate how bringing the exiled population of the Marshlands back could represent a conflict between two different ways of life and a challenge in preserving the marshlands heritage.

Key word: The marshland settlements, Marsh Arabs, Water restoration, "New Eden Villages".

It is dying. The massive, fabulous, traditional settlements were torn and the life of a sustainable society struggles to stand up. The powerful, dynamic bond between fluidity and solidity was demolished. In fact, it was Iraq's "Garden of Eden" (Ochsenschlage, 2004). The marshes or "The Arab Venice" (Hamid, 2003) were located in southern Iraq forming permanent lakes from the waters of the Tigris and Euphrates rivers with several fluvial branches. In the 1960s, the marshes covered 15,000 square kilometers in a triangle of three large cities: Amara, Basra and Nasiriyah. The center of the marshlands was under water, while an enormous area at the edges of the marshes remained dry and only flooded when the Tigris and Euphrates overflowed as a result of snow melting in the Turkish mountains (The Marsh Arabs of Iraq,1993). The marshland was changed from year to year and from one season to another according to the amount of water from the two rivers that had made the area unique. This natural phenomenon allowed the surrounding water to fill flat low plains and left fabulous islands above the water level (Alwan, 2005). The marshes of southern Iraq, where the old kingdom of the Sumerians emerged, were inhabited by Marsh Arabs or Ma'dan, who discovered secrets of the marshes (Hamid, 2003). Archaeologists found out that the Sumerians had same traditional lifestyle as the Marsh Arabs. For example, Sumerians constructed reed houses, used spear- fishing techniques, and cultivated rice in the seasonal marshlands (The Marsh Arabs of Iraq,1993).

Built on a smooth fluid surface, reed construction emerged as a significant, architectural monument that played an essential role in both the culture and environment of the Marsh Arabs. The marsh was an ideal environment of reeds which grew up to twenty feet high. In fact, people of the marshes built their houses that were similar in structure used the same easily obtainable materials. The fascinating floating reed houses were one of the truly admirable feature of Ma'aden traditional lifestyle, and the "mudhif", a communal meeting space or guest house, was the first construction in the marshes over 5,000 years ago (Russell and Smith, 2010). The mudhif was designed to be a center of social activities where many important subjects could

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be discussed (Thesiger, 1964). The marshlands were also deemed an integrated ecosystem and a protected site for birdlife and vegetation (Kubba, 2011). They were a resting area for migratory water birds. By providing an ideal environment for migrating birds, the marshlands, In fact, played an important role in the conservation of many bird species in the Middle East, if not in the world (The Marsh Arabs of Iraq,1993).

However, for the last thirty years, the marshlands have faced many threats, over 90% of their lands have been drained due to the construction and agriculture actions as well as the erection of massive dams in Syria, and Turkey that contributed dramatically in preventing the water flow to the marshlands. Before the war ended in Iraq, it was not possible for any international scientific organization to visit or monitor the marshlands conditions. Nevertheless, since 1991, independent organizations have expressed concern internationally. After the end of the war in early May 2003, several preliminary proposals have been examined and the long-term restoration has started to implementation (Alwash, A., Alwash, S. and Cattarossi, 2004)

PART I: THE TRADITIONAL LIFESTYLE OF THE MARSH ARABS

The wetland area was a typical place for the ancient Iraqi people. The unavoidable reality was that water formed a strong link between people and marshes as oil does in the present day. One of the truly amazing aspects of the Marsh Arabs' traditional lifestyle was the floating houses. Between fluid and solid, water and reed, no structure embodied the marshland settlements more than the "mudhif". Because of its size and architectural majesty, the "mudhif" were built by "Sheikhs", or tribal leaders, as a communal meeting space or guest house. All laborers who participated in building these large structures had knowledge which had been passed from their fathers. All tribe members could freely contribute to this labor, from gathering reeds to weaving mats. Inside the "mudhif," different subjects would be discussed like taxation, land problems, and village responsibilities. The "mudhif" was the central pillar of marsh society, and, the whole settlement would be destroyed if the guest house collapsed (Ochsenschlage, 2004).

The "mudhif" was not the only reed construction, layer upon layer of hand-woven mats, a family house was another prominent reed building. A typical house was about 10 feet high and 20 feet long (Rojas-Burke, 2003). The courtyard was a fundamental complex of each house which was organized randomly. Multi activities took place inside the courtyard. For example, during the extreme heat of summer, the people of the marshes spent evenings out of their houses utilized the courtyard space for sleeping. Bread baking and cooking were the most important activities in the courtyard. Women of the marshes used dried buffalo dung and reeds to heat the "tannur", the traditional oven. Sometimes the courtyard was utilized as a family store for rice, wheat, and dried grass. There were no clear borders between the family house and this courtyard, the rooms and open space were overlapping to facilitate the work of the housewife (Kubba, 2011). "I soon found that these people had no privacy in their lives and never expected any," Sir Thesiger wrote, (Thesiger, 1964) an English explorer and travel writer who lived among the Marsh Arabs between 1951-1958, writing his second book "The Marsh Arabs" in 1964 (Lewis, 2003).

During the windy weather of winter, the water buffalo needed a shelter. A "sitra" was another type of reed building that was erected to protect the water buffalo in late winter and early spring. Commonly, one end of "sitra" would be located at the end or front of family's house while other end was left open as an entrance for the water buffalo, letting water buffalo to be near the family during cold winter nights. When winter was over, the owner of the "sitra" removed the reed ceiling and used it as fuel (Ochsenschlage, 2004). Every morning, the owner allowed the water buffalo to roam freely on their own inside water and reed field for grazing. In the evening, all the water buffalo went back to their owner's house alone without a herder (Rojas-Burke, 2003).

The people of the marshes had limited knowledge of simple experiences that was transmitted from generation to generation. Reed sticks and a handspan were, in fact, the only measurement tools for construction. Reed buildings were placed on two different topography, either at the edges or on small permanent islands. If a reed house was erected at the edge of the marsh where the land was solid enough, the reed poles were directly set in the soil. In the case of reed houses constructed on an island, initially, Marsh Arabs planted pillars in the shallow water of island or platform. Gradually, they filled the span between the reeds pillars with mud and cut reeds until a horizontal platform emerged about 30-40 centimeters above the water. Generally, it took three days to erect a family dwelling and sometimes, under threat of flood season, a typical house of five-arch reed took less than one day. However, the islands needed protection against mechanical erosion. They were usually fenced by a six-meter-high structure of planted and plaited reeds (Rojas-Burke, 2003).

The marshlands were considered an eco-friendly heritage utilized sustainable local materials to establish the integral community. Professional handcraft developed and maintained an amazing society within limited traditional materials used the same resources in the same way over the millennia (Russell and Smith, 2010). For example, the Marsh Arabs relied on reeds for fuel, building materials, and cattle fodder (Kuba, 2011). The characteristic that made reeds distinct is that it is a root which can live 300 years without water (Alwan, 2005). In each stage of the reeds' life, there was a specific developed use. For example, reeds, six-month-old were suitable for water buffalo and sheep food. At ten month of age, reeds became taller and stronger, but are still green and soft. At this stage people of marshes cauld use it for weaving mats and baskets. Reed construction would collapse if the reeds were still green and soft (Broadbent, 2008). When the reeds reached 18 months old, they would be dry and crumbly. At that time, the Marsh Arabs could use them for fuel (Ochsenschlage, 2004)

The marshlands were a tremendous area for investment. U.N. Food and Agriculture Organization stated that marshlands produced approximately two-thirds of the Iraqis' fish consumption during the 1980s (Rojas-Burke, 2003). More than 120 miles of marshes produced 2,000 tons annually. The professional fishermen knew exactly the spots where richest kinds of fish hid. At night, different types of fish swam to specific areas to find their way to the roots of marsh plants. Fishermen, in turn, prepared their nets following the fish's movement with lamps. During the day, fishermen pulled in their heavy, full nets used spears to capture escaping fish. Marsh Arabs took advantage of darkness to catch sleeping fish through the transparent water of the marshes (Alwan, 2005).

The marshland was also a prosperous bird refuge. There were many varieties not found any other place in the world. Two-thirds of the migrant birds from the west of Siberia and central Asia settled in the marshes during winter season. They used the reed sticks and papyrus as well as pliable species of plants that grow around the reed sticks as a safe shelter. This produced an ideal environment for birds to hide and protect themselves from cold and enemies. These birds represented another significant aspect of marsh economy that people of the marshlands hunted them at night with nets (Alwan, 2005). Fish-eating birds like storks and pelicans, another group of migrant birds, found marshlands an idealistic, safe environment at the beginning of winter. Moreover, eating these kinds of birds is prohibited in Islamic law, thus these birds found the marshes a safe land preferred to stay on back home. Marsh birds were also an important source of investment. Hawks and eagles are prey birds that people of Marshes hunted them daily with traps. But, it was not easy to catch them, it could take a month to catch a hawk. Hunters in the Gulf States bought these kinds of birds for a very high price. Beside these seasonal migratory birds, the marshlands had hundreds of local birds. They lived permanently over there and reproduced by laying their eggs among the reeds and papyruses (Kubba, 2011). Beside buffalo, fish, and birds, the marshes were an ideal environment for

diverse animals like cows, boars, and otters. Additionally, some types of amphibians such as tortoises, snakes, lizards and many types of frogs lived in the marshlands as well (Alwan, 2005).

PART II: CHALLENGES OF THE RESTORATION, A TRUTH THAT CANNOT BE DENIED

Physical obstacles to water restoration

Draining was not implemented in one day. Over decades, the Mesopotamian Marshes faced many draining threats. The first attempt was during the British colony, under the pretext of land reclamation for agriculture and cleansing the region of malaria. Some Western sources described the draining as a policy meant to force the Marsh Arabs to leave their land through water-diversion works. A major agricultural project begun in 1953, including a huge drainage canal, occupied large areas between the Tigris and the Euphrates Rivers. During the 1970s, the irrigation project had started to affect the flow of water to the marshes; by the early 1980s, one could easily notice how dramatically the project had affected water levels (The Iraqi Government Assault on the Marsh Arabs, 2003). During the Iran-Iraq war, the marshes became a battle zone. Saddam claimed that Iranian troops could easily penetrate Iraq through the marshlands. Furthermore, the Marsh Arabs are Shia-Muslims, so the president believed that they would ally with Iranian intruders against him. After the Gulf War, Saddam Hussein wanted to punish the Shia Muslims, who had participated in the 1991 uprising in Iraq. He took these political reasons as a pretext to burn down Marsh Arab settlements and bomb them by aircraft. The president ordered the marshlands of southern Iraq drained, devastating the largest wetland ecosystem in the Middle East. The livelihood of the Marsh Arabs, consequently, was gone, and the local tribes were forcibly uprooted from their traditional settlements (Adriansen, 2004).

Another pretext for draining was to reclaim the land for agriculture and oil exploration. The government dug massive canals and rapidly erected huge dams. The draining went further. During the 1990s, the government constructed a 565 km-long canal between the Euphrates and Tigris Rivers. Consequently, irrigation projects with enormous dams drove the flow of the Tigris and Euphrates Rivers away from the marshes, and the spring floods which sustained the marsh ecosystem disappeared (Adriansen, 2004). This revenge-driven project cost Saddam's government $1 billion to turn nearly 20,000 square miles of marshes into a desert and displaced half a million people from the marshes (O'Reilly, 2017). Since then, the entire, integral ecosystem of birds, fish, buffalo, and vegetation have vanished. Saddam was, indeed, not interested in creating arable land, but rather primarily intended to destroy marshland society (Adriansen, 2004). Since the marshland was drained in the 1990s, many dams have been constructed on the Tigris and Euphrates Rivers for agricultural purposes, not just in Iraq, but also in Turkey and Syria. The Turkish government has built at least 34 huge dams on the Euphrates and Tigris, contributing significantly to preventing water flow to the marshlands from the mountains of northern Iraq (Coles, 2007).

The Marshlands depend completely on upstream water supplies; without these essential resources, the Marshlands would not exist. The dams and channels erected upstream threaten a traditional life that is 5,000 years old. Furthermore, over the past 30 years, the accumulative activities of previous Iraqi policies have affected the water quantity and quality, disrupting an integral ecological system. The Marshlands utilized natural phenomenon to sustain its ecosystem, such as tidal flows that filter out millions of tons of pollutants and sediment annually. Human activities have disrupted this important natural phenomenon, which in turn changed the natural properties of Marsh water and soils. Higher salinity levels and a decrease in organic carbon levels affected soil fertility and limited fresh water for drinking (United Nations, 2011). Since the war ended, many former inhabitants have tried to knock down the

dams and block the canals which Saddam Hussein had erected. At the same time, they could not prevent untreated salted water from mixing with the water in drinking systems. Recovering the marshlands will not be as easy as breaking up dams and blocking canals. As Jennifer Pournelle, a professor at the University of South Carolina, told Fox News, "when you drain a marsh, you can't just put water back in because you just get muck." (O'Reilly, 2017)

Bringing people back: A conflict between the traditional lifestyle and modern urban life

The total population of the Marshlands, between 350,000 and 410,000 including the population of rural and semi-rural areas, is concentrated in three main governorates; Basrah, Missan, and Thi-Qar (United Nations, 2011). The Marsh Arabs lived in relative isolation until World War I. By then, although commerce created some contact, surrounding villages still avoided direct connections with the local inhabitants. In the 1970s, during the urbanization boom that accompanied increasing oil revenues, modernity in the marshlands progressed slowly compared to the surrounding communities (Adriansen, 2004). Due to the frequent violations committed against the Marshlands, specifically after 1993, many Marsh Arabs left the marshlands and never returned, leaving their deep settlements vacant for decades. Former inhabitants, particularly those who had resided in the deeper areas, have found their current lifestyle better than that in the original areas. Meanwhile, those who moved back after 2003 preferred to settle on the borders of the Marshlands, avoiding the traditional Marshlands lifestyle. After huge waves of displacement, villages and towns at the edge of the Marshlands have expanded to accommodate the displaced population in these areas. This expansion invaded many ecological areas, adding further pressure to the marshlands environment. For instance, urbanization increased demand on housing and local water supplies (United Nations, 2011).

The massive construction projects and the years of absence of water make bringing Marsh Arabs back difficult. Many former inhabitants, in fact, have settled in camps in the suburbs of Baghdad, Basra, and Nasiriyah. For two and a half decades, many have set up businesses for themselves in cities, and they fear moving back without contemporary amenities. Some Mesopotamian Marsh Arabs are today enthusiastic to bring new technology back to their homeland of ancient civilization. Years of urban living in cities and towns has opened thousands of exiled people's eyes to the amenities of the 21st century, such as the internet, cellphones, and modern cooling systems. The people of the marshes have trickled back over the last 10 years, rebuilding their huts around the roads Saddam built, where amenities are accessible (O'Reilly, 2017).

When researchers have asked the people of the marsh if they wished to go back, they answered 'yes' but wanted their TVs, phones, and electricity, as well as schools and hospitals. Even in their traditional reed homes, they need extra rooms, kitchens, and bathrooms with sanitation systems. Out of 200,000 exiled dwellers of the central marshes, only a few thousand, those who lived for the past decade in slum settlements on the outskirts of Baghdad and other cities, have returned (Fairweather, 2004). Some local patterns raise concerns for the Marshlands ecosystem. Current populations pour wastewater directly into the Marshlands or use non-eco-friendly fishing practices, such as "an electric rod, poison, and explosives" (United Nations, 2011).

Azzam Alwash, director of Nature Iraq, is an Iraqi hydraulic engineer. In 1978, at the age of 20, Alwash left the country and moved to Los Angeles, California to continue his studies as an engineer. After the 2003 war, he returned to Iraq and set up a nonprofit organization aiming to restore the marshes of southern Iraq. He said, "I have pictures of huts in the marshes with satellite dishes on top. This is beautiful; this is great. I mean, it's an ugly dish, but the fact is that a village in the middle of the marshes is no longer an isolated place from the global village.

We try to create a community that is traditional, that uses local materials, that hopefully in a cheap way can replicate the designs themselves, and provide services and modern life conveniences in an environmentally sensitive manner." (Fairweather, 2004)

To incentivize the local population to come back, the "New Eden Villages" project was proposed in 2003 by the Italian government in cooperation with the Iraqi Ministries and nonprofit organizations. The project's concept is based on a combination of both traditional and contemporary lifestyles in "a sensitive way." They have preliminarily designed two types of villages, "The Water Village" and "The Land Village." (Coles, 2007) The New Eden team aims to develop a quantitative and descriptive study of the complex hydrologic systems of the area between the Tigris and Euphrates Rivers that will help to provide the Iraqi government and decision-makers with accurate, consistent data, as well as predicting the fiscal costs of project implementation (The New Eden Project, 2014). The project will provide modern facilities for returning inhabitants, such as clean water, sanitation, electricity, internet access, veterinary care, and modern transportation, side-by-side with the traditional lifestyle. The proposed intersection will not present a conflict between two different kinds of living. Rather, as Alwash says, the amenities of modern life will motivate people to return and make a living, as nothing will tie them to the cities. Some settlements will be provided with small-scale solar cells that be used for water treatment and electricity generation, while others will maintain their traditional reed structures which work as huge, natural filters (Coles, 2007).

As mentioned in Part I of this paper, two types of reed dwellings were traditionally built on two different topographies. The new villages project also included two different types of construction, designed for the edges of the marshlands and for the small floating islands. "The land house," or the village house, has an entrance that overlooks a main road and a service door on the side road. The construction uses a mixture of traditional and modern materials (Image 1). On the islands, meanwhile, each floating platform includes two blocks: the house and its service zone linked by sheltered, open path that splits the island into three portions. The island house is also built with a combination of traditional and modern materials and techniques (The New Eden Project, 2014). (See image 2)

Pournelle and her colleagues at the University of South Carolina, along with specialists at the University of Basra in Iraq, think the best way to help restoration is to create artificial wetlands. These constructed wetlands will mimic the natural features of wetlands, acting as natural filters that significantly purify wastewater before directing the now-clean water into restored wetlands. By 2006, tons of mud had been dredged, creating 43 islands. One of these islands is entirely devoted to a water-filtration system (O'Reilly, 2017).

Image 1: A mixture of traditional and modern materials of a new dwelling
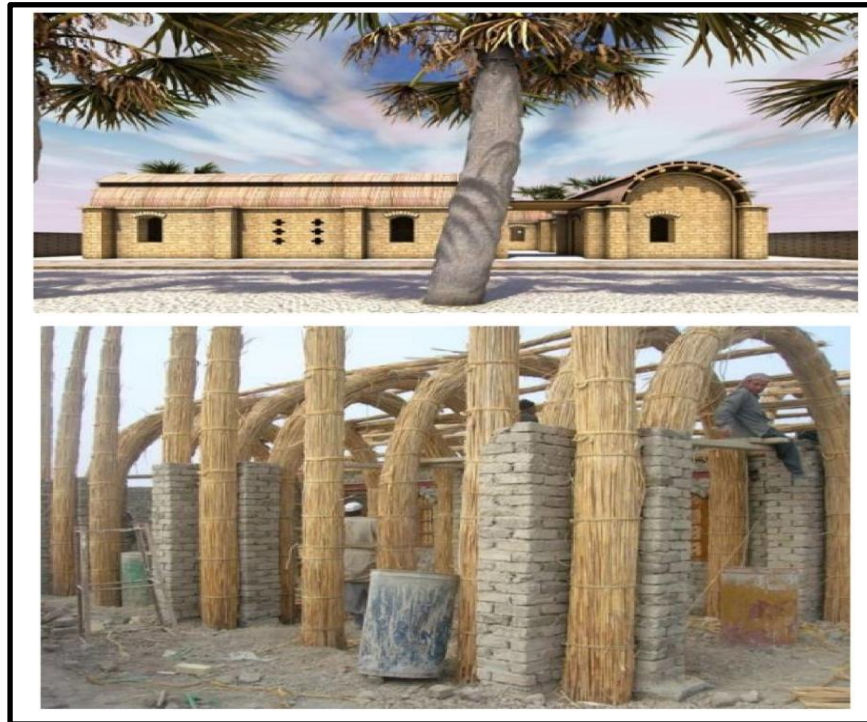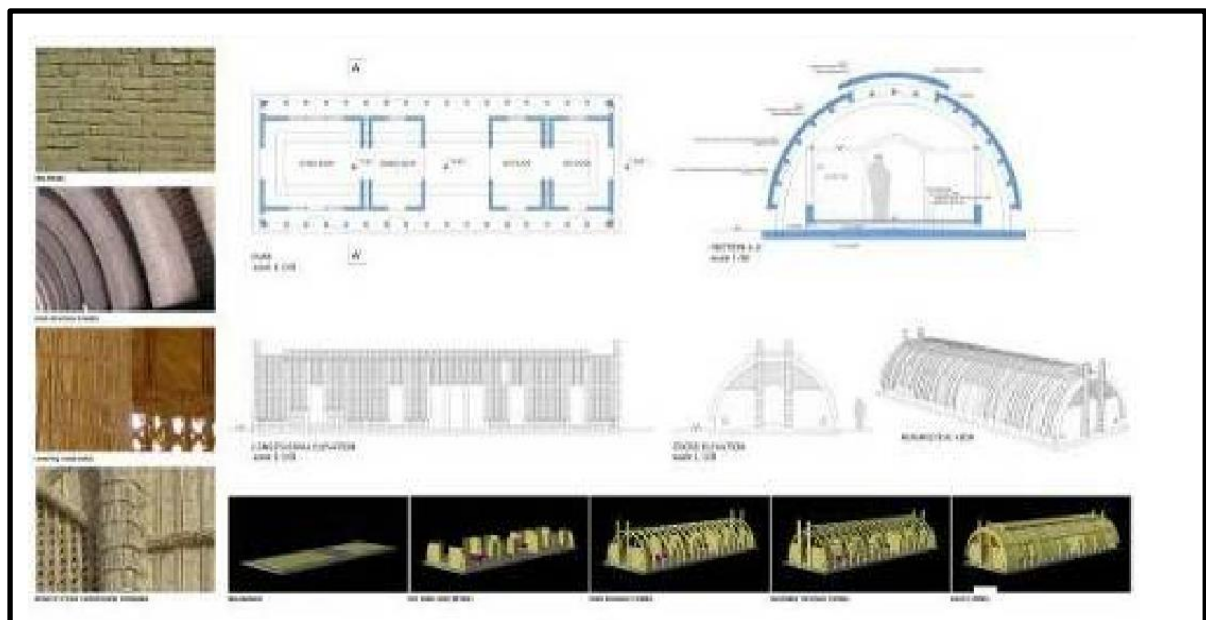Source: The New Eden Project, 2014, 49,58

Image 2: Model of island dwelling. Source: The new Eden project, 2014, 40

CONCLUSION

The traditional marshland settlements of southern Iraq have been described as charming due to the local culture and alluring landscape with people, animals, and birds living together within an integrated ecosystem. Reed-based construction in an aquatic landscape, a common transportation system that easily traversed narrow, natural canals, and elaboration of sustainable marshland materials were the distinct characteristics of marshland culture.

Local architecture played a key role in the Marsh Arab lifestyle. Between the rigidity of land and the softness of water, reed-based construction formed monuments in a clustered pattern. The simplicity and naturalness of these buildings were the most prominent emergent characteristics of the old civilizations. The Marsh Arabs built horizontal, light construction either on steady floating islands or at the edges of the water, allowing domesticated animals like buffalo to live closely with their owners. So, it was normal to see a solid mass of buffalo resting near housing units. The power of traditional settlements came from a social structure based on obligation and loyalty toward the tribe. All family members donated to build the most significant and focal construction in the marsh, the majestic mudhif or guest house, the survival of which maintained the whole settlement. Also, the marshlands flourished through human management and economic stability. The area's economy was based on livestock production, hunting, handmade goods, and fishing. Water buffalo were a cultural icon of the marshes. The marshes were also home to millions of migratory birds and fish, which found in the marshlands an ideal environment, particularly in the winter. These rich resources provided the Marsh Arabs with a significant source of economic sustenance, even though the people lived simply, with only a reed house, canoe, cooking stuffs, and buffalo.

The Marsh Arabs tamed the space according to their needs. Simple experiences transmitted from generation to generation made their solution unique. Even after the urban boom, they still lived as a closed, isolated community. Although residents of neighboring cities used electricity and modern materials like brick, glass, and steel, the Marsh Arabs continued to use inexpensive, sustainable materials. Many Marsh Arabs did not see a car until the 1960s. The new generation was not allowed to enroll in schools outside their territory, as parents feared their children would not come back (Image 3).

The magnitude of the massive, accumulated devastation executed by Saddam Hussein has made restoration difficult. Also, a large portion of their restoration requires the cooperation of Turkey and Syria, which have erected huge dams upstream on the Tigris and Euphrates Rivers. Despite many international and regional efforts made since the end of the war in 2003, the marshlands have been only one-third restored (Coles, 2007). In fact, water restoration is as critical as bringing back the population. Settling in cities and making a steady living for decades creates challenges and obstacles to the return of exiled inhabitants and the productive flourishing of their traditional lifestyles. The poor living conditions of returning marshlands residents and the lack of economic opportunities leads people to settle at the edges of the marsh, and not any deeper. The New Eden settlement project is an important incentive to bring the former population back, particularly those who lived in surrounding cities. However, the preservation of both natural and cultural heritage should be given priority. Deep areas of the marshes must sustain their unique character. New technology and non-ecologically-friendly practices, such as motorized canoes, air-conditioning units, and exotic building materials, all harm the marshland ecosystem and distort the meaning of heritage.

Image 3: Primitive school for the marshland kids
Source: https://alrafidain.wordpress.com
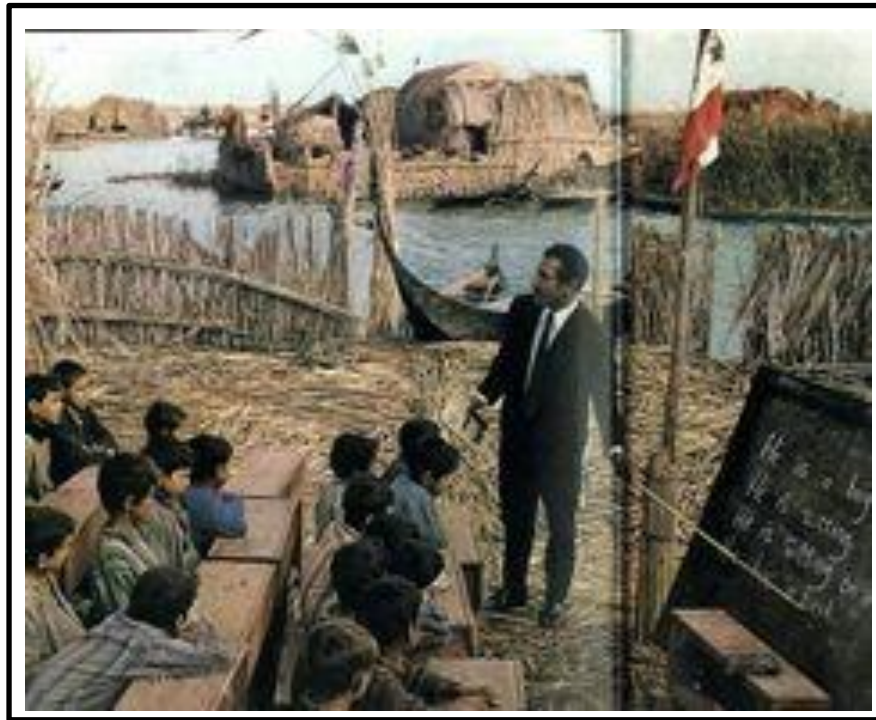
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2-CC31-1144

CRIMINOLOGICAL THEORY ON SUICIDAL ACTS

DR. MYUNGHOON ROH[1]

Suicidal acts are a serious problem. The main reason for the lack of attention by criminologists is that the suicidal acts are not criminal offences in the USA. Discussions, in the current research, are based on the stream analogy of lethal violence that both suicide and homicide are the two sides of the same phenomena. After complicated mechanisms and interdisciplinary theories for suicidal acts are examined, author suggests the criminology theories can explain the suicidal acts and the mechanisms from risk factors to suicidal acts. Current discussion brings more opportunity for further theoretical and empirical investigation on the suicidal acts by criminologists.

3-CC32-1263

ISLAMOPHOBIA: COLLEGE STUDENTS' PERCEPTIONS AND EXPERIENCES

DR. PACKIARAJ ARUMUGHAM[2]; AND DR. ATTAPOL KUANLIANG[3]

The purpose of this study was to examine the perceptions of non-Muslim college students from three majors (social work, engineering, and criminal justice) with regard to islamophobia and also to find out the experiences of Muslim students on college campus. The study participants (N=190) were selected by following stratified random sampling procedure. Using Lee, Gibbons, Thomson, and Timani's Islamophobia scale, which is a 16 item, 5-point Likert-type scale, data was collected. The collected data was entered into SPSS 23.0 version. The study has revealed that there is a statistically significant difference between students' major and their perceptions. The study has also revealed that majority of the Muslim students have a positive experience on college campus. Implications of the study and directions for future research are discussed.

5-CC20-1203

PERCEIVED LEADERSHIP CHARACTERISTICS OF ELEMENTARY SCHOOL COUNSELORS IN ISRAEL

DR. AVIVA ADRIANA SHIMONI[4] DR. INA BEN URI; DR. HAIA ALTARAC; DR. ALEX SCHNEIDER; AND EINAT ITZHAK MONSONEGO

The present study is explorative: it attempts to understand the school counselors role and status as part of the elementary school leadership and how her leadership is perceived by counselors, administrators and teachers. The findings are based on in-depth interviews with six school counselors, the senior counselor, seven teachers, two administrators and a school psychologist, as well as a focus group of counselors, teachers and a principal. We have identified several leadership characteristics or aspects of the counselor's actual work, as well as one that supports or facilitates the realization of leadership potential: The counselors' systemic work, visibility and partnership formation; Counselors as a different and challenging voice; Professional leadership of emotional, social and pedagogical processes, leading the emotional area in

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[4] Dr. Aviva Adriana Shimoni, Senior Lecturer and Researcher, Beit Berl Academic College.

school; Relationship with the principal as conducive of leadership (working relations, working alliance, joint leadership, purposeful cooperation); and the unique characteristics of counselor leadership as different from the principal's leadership. Identifying the leadership characteristics of school counselors laid the groundwork for a detailed questionnaire that will be used subsequently to examine the nature of counselor leadership in school and their unique contribution. We believe that shedding more light on the unique leadership of the school counselor as related to her role in the leadership staff is critical for empowering her practice and that of other school leaders as well as for the process of training future counselors.

11-CC29-1253

FEMININITY AND WOMEN IN CRIME VIEWED THROUGH THE LENS OF THE MAFIA WOMAN

MS. SUPUNI PERERA[5]

Mafia women are generally portrayed as caring mothers and housewives, but they may also be ruthless killers. The research seeks to explore, through the exemplar of the mafia woman, how femininity has been constructed in such a way to be opposed to and distinct from masculinity. The simple and seemingly narrow example of the Italian mafia woman exposes and brings forward a deeper societal problem with regards to the understanding and practicing of femininity in women in crime according to the gender roles expected and accepted by western culture. Moreover, it brings forward the much debated issue with regards to the struggle of conforming femininity with the images of women in crime. The mafia woman epitomises a struggle that is felt more generally by women in the western contemporary society and which has been studied by feminist legal theorists. By using the mafia woman as a lens through which to deconstruct the masculine/feminine dichotomy exposed by her, this study aims to contribute to the rich post-structural feminist literature and to analyse how such a notion has developed in relation to women in power, whether that is female serial killers, mothers who kill their children or wives that kill their partners. The analysis of Italian, and Anglo-American case-law alongside feminist legal theories, assists in the investigation on how femininity has been constructed and developed within the legal system. Existing literature by first and partly second wave feminists has nurtured a one-sided view of femininity. However, post-structural feminists such as Luce Irigaray, Julia Kristeva and Hélène Cixous can assist the research to question and further reveal a multi-dimensional nature of the notion of femininity. The various facets of femininity can be attained by investigating lived experiences and placing a greater emphasis on understanding the language that shapes gendered subjectivity and privileges masculinity, denigrating qualities associated with the feminine.

12-CC28-1228

COUNTRY GOVERNANCE AND ECONOMIC GROWTH: EMPIRICAL EVIDENCE FROM PAKISTAN

MS. SAHER ZEAST[6]

The growth of an economy depends on different macroeconomic factors that aids in long run and short run. The one and major growth factor that boosts an economy is foreign direct investment (FDI). The aim of this study is to check the impact of corporate level and country level governance factors on FDI in Pakistan's economy. Composite index of corporate level

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and country level index was developed to explore their link with FDI by controlling of different factors that impact FDI over a period of 11 years i.e. 2004-2014. Multiple regression model was used for empirical investigation, which documented that either its corporate level governance or country level governance, FDI is being impacted positively. Therefore, focus should be to not only improve the governance of corporate sector but also at country level.

13-CC18-1238

EXPLORING NESTED PROCESSES OF INTERORGANIZATIONAL INTERNATIONALIZATION

DR. NIRUNDON TAPACHAI[7] DR.SID LOWE; AND DR. KI-SOON HWANG

This paper explores trust issues in process research is about sequenced events and incidents within developing international organizational relationships. We examine trust as a complex process that is difficult to cultivate and easy to destroy. Knowledge infused by power employed in establishing trust in interorganizational relationships is divided into three intermeshing sub-processes of competency (feeling, doing /saying and thinking) involving corporeal / embodied, communicative or semiotic and cognitive undertakings. We posit that effective processes of trust-building require mutuality between them and adequate co-ordination of their 'self /other' aspects. To establish and maintain effective, trusting relations parties must be effective in terms of brokering differences in emotional, communicative and cognitive sub-processes, which requires an adequate balance of attention paid by both parties to the inside and outside elements of both self and other. These complexities are difficult to manage and easy to lose control of. We construct a framework consisting of these interactive and interdependent sub-processes and give an example of how successful, working trust processes can breakdown through failures in brokerage of process differences with reference to an autoethnographic case study involving a Thai and a Czech university.

14-CC05-1168

INTERPRETIVISM VS. POSITIVISM IN POLITICAL MARKETING RESEARCH

DR. RAND IRSHAIDAT[8]

Political marketing is considered a contemporary discipline with a rising significance due to its direct correlation with democracy. Political marketing is deemed a marriage between marketing and politics. The political candidate is considered a provider of a political product, while marketing strategies are used to persuasively communicate with voters who are considered customers. A major area of concentration is the most suitable research methods utilized to comprehend the impact of the various aspects of this term on voting behavior. Research on marketing applications to politics aligns with the mandates of social and non-profit marketing. A wider scope for demonstrating a valid theoretical foundation for political marketing theory can be realized through detecting the political exchange within the political market. This objective requires the selection of suitable research paradigms that are capable of generating thick descriptions and deep insights to land on accurate readings. In this spirit, after presenting a brief literature on political marketing and its prominent dimensions, the paper extends to a presentation on the major differences between positivism and interpretivism as different research philosophies. The paper then argues in favor of interpretivism as

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philosophical research paradigm more suited to examine the complexity of the social behavior, and in turn the designing of customized political marketing campaigns that are appropriate for specific contexts. The paper in this context presents a comparative breakdown between the aforementioned research paradigms, while the analysis lands on opting for adopting interpretivism as a research approach in political marketing, due to its ability to arrive at foreseeable drivers behind behavior. It is observed that positivism is intensively utilized in political marketing research. Positivism is a research paradigm known for its heavy employment of polls and surveys seeking generalization. Interpretivism on the other hand rebuffs the process of generalization and instead acknowledges the various manners in reading the same reality, which takes place when considering the subjectivity of time, place, and culture. Recognizing this subjectivity aids in engendering specific interpretations from the perspective of the targeted audience, and in turn identifies accurate reasons behind a given behavior. Moreover, the precise consideration for specific contexts offers decision makers the ability to adapt strategies and sequentially attain successful communication with the target public.

15-CC36-1265

RACISM AND XENOPHOBIA IN 2017: LET'S FACE UP!

MRS. DIMITRA GEORGARAKI[9]

What does the concept of racism really mean, with all the meanings and concepts that are present all over the world? How can we explain the enormous and uncontrolled growth of this phenomenon in our days?

If we try to analyze it's meaning from ancient times, accordingly to Greek meaning, to be "racist" means to come against your roots, your nature. Obviously, the oldest concept has nothing to do with the current meaning of the word, where: "Racism is the doctrine, which is developed with specific traits (national, religious, cultural etc.) in order to create a group (social, racial, religious) as superior to others". However, the most common type of racism, and that what has given the original name to the official word used today (from the English word "race"), is the- so-called "racialism", or racial racism (rasa).

Unfortunately, racism is a phenomenon asymmetric in the sense that occurs between social groups, that have very different position in the division of labor. It is not something that has primarily to do with the color of the skin or with the color of the eyes.

Furthermore, it is argued that "racism is a child of capitalism". That is, the way in which the few, on a long-time scale, exploit and oppress the others. Those, who have the means to handle the dominant ideology cultivate a series of discrimination, which prevent the oppressed and the victims of exploitation from uniting each other. One such, very basic distinction, for example, is the distinction of gender: women must be underneath and men above. Another key distinction is the distinction of the nation: workers must be divided into nations. The third basic distinction is the distinction of race-breed: workers must be divided into breeds so that they turn against each other. It is a fact that there are basically other kinds of distinctions, which are obvious everyday and not only on a theoretical basis.

However, we should ask ourselves whether in the 21st century where we are in and within the achievements in which humanity has done, what is that keeping us "tied" to the past?

Therefore, the question that is being asked nowadays is: Why, while the official ideology since the end of World War II is ecumenist, and anti-racist, are we observing a lasting reproduction and reinforcement over the last decades?

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Those questions, as well as their legal implications, will try to be responded to this paper, which has as aim to bring this phenomenon into a European as well as a global perspective, as is its nature.

Unfortunately, although in our days, the legal framework for protecting citizens from the unacceptable and anachronistic consequences of that phenomenon is enough (which will be analyzed here), however, there is no real protection (shown by examples from all over the world).

Therefore, the measures that are necessary to be implemented for the better protection, must be strictly applicable in practice and not simply in theory and should be taken seriously into account, providing equal opportunities to all.

16-CC35-1247

THE PSYCHOSOCIAL IMPACT OF SKIPPING GRADES ON K-12 STUDENTS

MS. AMAREEN DHALIWAL[10]

Acceleration is an "educational intervention intended to present talented youth with appropriate levels of academic challenge."1(p248) Studies focused on the out- comes of academic acceleration have found largely positive cognitive and academic effects. However in terms of social-emotional factors such as peer relations, self es- teem, and school anxiety, empirical results are more mixed. The present review identifies and discusses four major themes in the literature on the psychosocial im- pact of grade skipping students in kindergarten through grade 12: 1) self concept (both academic and social), 2) social performance, 3) emotional stability, and 4) motivation. We conclude by suggesting potential techniques and approaches that schools and parents could adopt to help mitigate the negative psychosocial issues that accelerated students may experience.

17-CC02-1080

FORMATION OF 'NEW' IDENTITY OF LESBIAN, GAY, BISEXUAL, AND TRANSGENDER INDIVIDUALS: A GROUNDED THEORY APPROACH

PROF. ARTURO T. CALIZON, JR.[11]

The researcher developed a theory called The Descend-Ascend Theory of formation of 'New' identity of lesbian, gay, bisexual, and transgender (LGBT) individuals from their 'Old' identity. There were twenty-four adult LGBT respondents from varied professions who were selected by purposive sampling. Data were gathered using unstructured interview and open-ended questionnaire, and were qualitatively analyzed using inductive method and the Grounded Theory approach (Glasser and Strauss, 1967). Applying systematic process of coding and memoing (Corbin and Strauss, 2008), focal categories of concepts of 'Old' and 'New' identities emerged from analysis of the lived experiences of respondents from the constructivist view (Charmaz, 2006) and the personalist view (Bazely, 2013). In the 'Descend' from the 'Old' identity, respondents went thru the 'Assignment Stage' where the LGBT person was assigned at birth one of two standard identities based on sex organ that nature has provided and was adequately oriented about the attributes of the assigned identity; the 'Awareness Stage' where the LGBT person became aware of natural feelings contradicting everything that the assigned identity is supposed to be; and the 'Acceptance Stage' where the LGBT person accepted the

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natural feelings as the reality and the necessity to change identity as a matter of survival. At the lowest point in the 'Descend' from the 'Old' identity is the 'Decision-making Threshold' where the LGBT individuals made the life-changing and liberating decision that allowed them to move forward and face life without pretention and hypocrisy but rather with dignity and pride. In the 'Ascend' to 'New' identity, the respondents went thru the 'Confrontation Stage' where the LGBT person experienced challenges and faced personal, social, political, health, and religious issues; the 'Reflection Stage' where total immersion into the 'New' identity, and readiness throughout life with 'New' identity were put into proper perspective; and the 'Affirmation Stage' where the gratefully gratified LGBT person confirmed with outright certainty that the new person with the 'New' identity is truly the natural person who has actually existed since birth. Thus, the researcher defined the formation of 'New' identity of LGBT individuals from 'Old' identity as a transition process from 'Nature' to 'Natural.'

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