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Abstracts
Tibetan Aspiration: Global Initiation

Tennyson Samraj

Professor of Philosophy and Religion, Burman University, Alberta, Canada

The intent of this paper is to propose a plan in the light of His Holiness the Dalai Lama’s statement made on March 10, 2011 that he would relinquish his political leadership to the Tibetan Parliament Assembly in exile. (In May 29, 2011 the Tibetan Parliament assumed the elected responsibility). The big question is can the Tibetan-parliament in Exile be able to enter Tibet and be responsible for its country? Can Tibet achieve its aspirations through polices of non-violence? This paper presents a twofold solution to the Tibetans aspirations. It is proposed that a Vatican model statehood for the area around the Potala palace, where like the Pope the Dalai Lama can be both the temporal head of the Potala palace area and the spiritual leader for the Tibetan people not only in Tibet but around the world. Secondly it is proposed that the Tibetan people be granted dominion status where self-government and self-legislative authority lies with the Tibetan people to shape their social and religious life, while the defence and foreign policy is left in the hands of Chinese Hegemony. What would it accomplish? The Dalia Lama decision to relinquish his political powers would enable a secular Tibet that would avoid the pitfalls for fundamentalism when state and religion have the same leadership. This would also speak to the Chinese good-will to let the Tibetan people have their values preserved by self-governance without bringing Chinese’s hegemony into question.
Sustainable Programme Management: Hierarchical Causal Systems

Bongs Lainjo, MASc Engineering

Former UN Senior Advisor

Introduction:

Extensive review of the models employed in management of sustainable development programs led the author to the realization that administrators of multi and bi-lateral agencies charged with distribution of development funds to lesser-developed countries (LDCs) have been guided by universally accepted goals and agreements. In a significant number of cases, adherence remains inadequate. For example, there is compelling evidence of the limited successes of the south-south agreement or Paris Declaration.

Hierarchical Causal Systems:

Seven components that facilitate the achievement of sustainable management of development programmes are embodied in a conceptual framework the ‘CARROT-BUS’ model where CARROT is for Capacity, Accountability, Resources, Results, Ownership and Transparency and BUS stands for ‘Bottom Up Strategy’. The causality framework of CARROT-BUS is conceptually. While limited forms of the method do exist, available evidence confirms CARROT-BUS as the most appropriate because unlike others it is holistic, inclusive and pragmatic.

Discussion:

Designing and implementing development programmes remains a complex, convoluted and daring venture. The systems presented in the abstract are obviously no panacea for addressing all these complications. The systems serve as an additional approach aimed at mitigating the mind-boggling nuances that are an integral component of international development aid. In a nutshell, the systems are not a “one size fits all” solution. Each development institution has its own unique needs and hence relevant and corresponding plans and strategies.

Keywords: Pyramid, Causality, Systems, Sustainable-Programme-Management.
Citizenization of Rural Migrant Workers in the Process of China’s Urbanization

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China is promoting urbanization as one way to increase domestic demand and improve productivity. Although the urbanization ratio (the ratio of the population in urban areas to the entire population) in China rose from 17.9% in 1978—immediately before the start of China’s reform and open-door policies—to 54% in 2014, it is still low compared not only with that of developed countries, but also other developing countries at a similar stage of growth. With export growth slowing down in recent years against the backdrop of the global economic crisis and the rise of protectionism, the government is hopeful that urbanization will help sustain economic growth by expanding domestic demand and improving productivity. During the process of continuing and accelerated urbanization, more and more peasants have moved and are moving to the city which increased the urbanization ratio. However, there are huge differences in economic, social, cultural and political rights and benefits between rural migrant workers and urban residents in the cities. This paper argues that the citizenization of rural migrant workers is the key to realize the “true” urbanization in China in which the same rights enjoyed by urban residents will be given to rural migrant workers and the family members living with them. We defined the connotation of citizenization of rural migrant workers, analyzed the current status of rural migrant workers and identified the obstacles that citizenization of migrant workers face. We concluded the root causes of this unequally treated rural migrant workers compared to urban residents are due to institutional arrangement bias (household registration system and rural land system, etc.), development strategy bias, and ineffective governmental behaviour. Finally, we proposed a path forward to realize the “true” urbanization in China.
Regionalization of Indigenous Grape Cultivar in Albania

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Are identified 64 cultivars and indigenous biotypes, localized hearth diversity in 4. Characteristics of fruit, percentage of Sugar, descriptive analysis, classification of statistical indices (PCA).

Analysis of morphological marker, to deepen the knowledge of the genetic diversity of native Wine, has created a database that has characterized individual identity; locate hearths, limits of use. In bifocal populated 67% of genetic material. 66% of the cultivars are coloured, 9 cultivar destination tables.

Research conducted in the period 2008-2015 has been object of evaluation of autochthonous vine cultivars. Was surveyed frequency of distribution and use, diversity and density of population? Correlations have been done with the technological characteristics, leaf form and symmetry, bunch and berry. The percentage of sugar and acidity are expressed in (%).

Genetic diversity, concentrate in two hearth rich (i) in the center of the country and (ii) in the south west, (iii) other territory homogeneous distribution. Location of the grapevine it is focused in 12 districts. Identification was made by a code name, local name taxonomic, geographic, and land, farm name.

Statistical analysis confirmed the real space and the highest genetic diversity, Tirana, Vlore, Korca, Leskovik, Shkoder. Index eligibility has taken into account: the climate of the territory, geographical position, N, E, H, Vitis vinifera thermal constant and development valence

Keywords: biodiversity, resources, typical, grapevine cultivars, biotopes, hearth
Lives That Are both Better and Worse: Reading and Writing about Global Literature in a Small-Town Classroom

Laura Fasick, Ph.D.

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I teach in a university with a student body that is overwhelmingly white, rural, Protestant, and of Nordic ancestry. Often, university classes are these students' first invitation to read and to write about life in other countries. In teaching “Global Perspectives” classes, I have noticed interestingly complex reactions in my students to the books we read, reactions that can include deep admiration for the books’ characters but that can also include other, perhaps less desirable aspects. In this presentation, I will explore the extent to which my students respond sensitively to lives that are far different from their own and also explore some troubling questions that their reactions raise.

Keywords: Education, Teaching, Arts & Culture
Triumph Over Obstacles: Development And Validation Of Adversity Quotient (AQ) Inventory
Niño B. Corpuz, Ed.D, RGC
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Adversity is more likely to be an ongoing unfavorable condition. It may or may not set you back, but it often makes it harder to move forward. This may be in a form of distress, misery, suffering, trouble, misfortune, disaster, problem or challenges. This study aimed to develop and validate a local inventory that will measure adversity quotient among professionals or determine their capacities in handling or dealing with adverse conditions and undesirable changes in their personal, interpersonal, family and work setting. Triumph over obstacles, the theme of this tool which gives importance at dealing with precarious situations in life. Some people decided to give up because they no longer have the strength to keep up the struggle but others took courage and became triumphant or victorious. The developed and validated Adversity Quotient (AQ) Inventory was based on the four CORE dimensions as introduced by Dr. Paul G. Stoltz in 1997: control, ownership, reach and endurance. The final reliability of the inventory was .776 through Cronbach’s Coefficient Alpha.

Keywords: adversity, adversity quotient, development, validation, resilience
Migration is a beneficent or headache for developing countries? A Case Study of Nepalese Youth Migration to South Korea

Kiran Chandra Sapkota

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International migration of both skilled and unskilled persons from developing countries to developed countries is of growing concern worldwide. This study is to queries why do Nepalese youth people decide to migrate to South Korea, and what are the consequences of emigration for Nepal? Nepal has a prevalence of poverty and unemployment that causes to migrate the Nepalese youth to South Korea for foreign job where has an attractive salary and safe environment. The average saving ratio of 45 respondents of this study is 1.4 million Korean won which is a huge amount for Nepalese people. Migration to South Korea from Nepal is a beneficent to the country as well as family of workers due to remittances that improves the socio-economic status, quality education of children and gender equality. It increases the Gross Domestic Product of Country, Human Development Index and imports new technology. Apart from these it is obviously that it reduces growth and productivity because of the lower stock of human capital. It affects the quality of essential services of health, education and development sectors. It causes increasing disparities in incomes in Nepal. The study suggests that youth migration to South Korea from Nepal is a beneficent to Nepal at present. But some key persons focused that it should not be continued for long term in order to develop the nation.

Keywords: migration, poverty, employment
Jurisprudential Enquiry on Nuclear Weapons Disarmament in International Law against the Background of Multilateralism and International Treaties

Iten Moses

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This paper deeply explores the jurisprudential rationale for nuclear disarmament. Nuclear weapons are the most dangerous weapons on earth. Only one can entirely destroy a city, with the potentiality of killing millions and wasting the lives of a whole generation through its long-term catastrophic effects. Nuclear weapons danger surrounds their very existence. However, disarmament has been accepted as the best solution against their danger, but achieving the goal of disarmament has tremendously enormous challenges. There are about 22,000 nuclear weapons remaining in our world today and over 2,000 nuclear tests have been conducted till date. This is to check their functionality by the Nuclear Weapon States (NWS) and to demonstrate the potency of their nuclear armaments.

Consequently, International Law provides the framework within which States conduct their international behaviour, accepting reciprocal constraints and regulating exceptions raised on nuclear weapons disarmament and for ensuring global peace. International Law takes precedence over any internal law of a State, and national law on the international plane cannot supersede International Law. Do the various nuclear weapons disarmament treaties in force create sovereign inequality by dichotomously preventing some nations from attaining the status of nuclear power? Indubitably, the concept of sovereign equality entails that either all nations have the right to posses’ nuclear weapons or no nation should have them at all in order to have a level playing ground.

Keywords: Nuclear Weapons, Disarmament, International Law
The oral health of humanitarian migrants: A scoping study

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Introduction: Improving the oral health of refugees and asylum seekers is a global priority, yet little is known about the overall burden of oral diseases in this population.

Objective: To synthesize available evidence on the oral health of, and access to oral health care by this population.

Methods: Using a scoping review methodology, we retrieved 3321 records from eight databases and grey literature; 44 publications met the inclusion criteria. Analysis included descriptive and thematic analysis, as well as critical appraisal using the Critical Appraisal Skills Programme (CASP) criteria for quantitative and qualitative studies.

Results: The majority of publications (86%) were from industrialized countries, while most refugees are found in developing countries. Studies mainly explored oral health status, knowledge and practices; a minority (9%) included interventions. Refugees had higher burden of oral diseases and limited access to oral health care compared to the least privileged populations in the host countries. Minimal strategies to improve oral health have been implemented; however some have impressive outcomes.

Conclusions: Oral health disparities for this population remain a major concern. More research is needed on refugees in developing countries, refugees residing in refugee camps, and interventions to bridge oral health disparities. This review has utility for policymakers, practitioners, researchers, and other stakeholders working to improve the oral health of this population.

Keywords: Oral health; refugees; scoping study.
Professional Ethics Codes for Global Media

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The present study focuses on the importance of observing professional ethics codes by global media.

The main objective of this study is to emphasize the necessity of providing ethical codes for global media.

Global media ethics aims at developing a comprehensive set of principles and standards for the practice of journalism in age of globalization.

This study has reviewed the main interrelated theories regarding ethics, morality and media. The media ethics codes of different countries have been examined under the research. The study findings show that the ethics dominating the media of each country comes from the values, norms, and code of conduct existing in that society; accordingly, there is a direct relationship between media ethics code and the values and norms of a society or culture.

Based on the study’s literature review, theoretical framework and the comparison analysis of the different media ethics codes, the article introduces an applicable ethical guideline and the main strategic professional ethics codes for global media.

Keywords: Ethics, Global media, Professional Ethics Codes
Exogenous Structural Shocks in the Relationship between Religion and Institutions in Modern Europe

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In this article, we emphasize the reason of considering religion as an important trigger for political and economic transformations in modern Europe, with important spillover effects. We stress the complex causation between religious decisions and dogma with external shocks (revolutions), with their decisive impact on economics and politics in modern European societies. In fact, the power of spiritual ideas shaped in an unintended ways the configuration of Western Europe, stimulating important institutions needed for the capitalist paradigm. The German Revolution (1517-1555) and the English Revolution (1640-1688) generated structural shocks and a process of “creative destruction” in terms of ideas and ethical transmutations that updated the capitalist architecture in the modern sense. We found that the changes made in the English law in the sixteenth century on several elements like liturgy, marriage, morality, education or helping the poor, were similar in many respects to those happened by German Protestant law under the impact of Lutheranism. Also, the innovations made by economic institutions by the end of seventeenth century and early eighteenth century, both in the Netherlands and England, were based on creating new types of credit transactions that supported mutual impersonal trust based on Calvinist influence.

Keywords: institutions, religion, exogenous shock
An investigation into services marketing as a means to connect with the church congregants

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Some churches use miracle as a physical evidence and as a marketing tactic to draw ‘unbelievers’ or ‘miracle seekers’ to church. Miracle could be regarded as an event that confirms the truth of Christian teachings, while in today’s Christian activities; preachers are still convincing millions of their loyalists by means of healing miracles. Arguably, services marketing are largely intangible but quality unwrap the perception in the mind of the consumer. This implies that it is essential to communicate the benefits of a service by drawing parallels with imagery and ideas that are more tangible. This study seeks to investigate the need for the church to present its services in such a way that people feel a tangible connection with God, just as a service marketer presents an intangible product to a consumer. The data is derived from interviews with Black and Indian respondents from Pentecostal churches based in the Phoenix area of Durban, South Africa. Findings show that the desire for connection with commercial products (commodities) generally arises from people’s pursuit of vanity and comfort. However, interviews conducted with pastors revealed that miracles play a major role in drawing unbelievers to church, and boosting numbers of their congregation members, but the connection with God or the miraculous is intangible with spirituality and the emotionality associated therewith cannot be compared to marketing. This study recommends that the church needs to master the art of services marketing, particularly when advertising characteristics of church services to congregants.

Keywords: Services marketing, physical evidence, miracles, church congregants
Strategic Model for Media Diplomacy in I. R. Iran

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The present study focuses on the importance of media diplomacy as the means of soft power in the globalizing world. The importance of media diplomacy as sub category of cultural and public diplomacies has been emerging since soft power has growing out of culture, out of domestic values, and out of foreign policy. The main objective of this study is to outline and analyze major functions or fields of media diplomacy and to evaluate its overall importance in the process of improving international relations practice in the globalizing world. The study has reviewed the literature and theories of the media diplomacy in correlation of globalization process concept. On the other hand, the process of media diplomacy has been reviewed in the Islamic Republic of Iran, as a case study. Through depth interviews and SWOT analysis, the weaknesses, strengths, threats and opportunities of the present Iran’s media diplomacy methods have been evaluated. In conclusion, according to the findings of the research and comparing to world successful models, the article has proposed the main strategies for preventing decline of soft power and introduced an applicable strategic model for improving media diplomacy in the Islamic Republic of Iran.

Keywords: Media diplomacy, strategies, soft power
Revisiting Politics: Narratives of Women Leaders in Urban Governance

Dr. Vatsala Shoukla

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Drawing from the broader theoretical concerns of gender and politics, the paper aims to revisit politics through the narratives of women leaders in urban governance (working as corporators in Municipal Corporation of Greater Mumbai (MCGM), Mumbai, Maharashtra, India). MCGM is the most affluent local body in the country and one of the biggest local governments in the Asian continent. Maharashtra has a historical significance of being one of the prominent centers for various revolutionary struggles by women. With this engagement with ‘public’, women developed a culture of political engagement. Additionally, the historic 74th constitutional amendment in 1992 providing one third of the seats to women in Indian urban governance became a landmark in recognizing the urgent need for women’s entry into politics. The increased women’s visibility in urban politics witnessed the working of the enlarged notion of public space for women. But, this increased visibility does not automatically let women assert their claim for ‘equal’, ‘political’ and their entry into ‘political-public’, with ‘doer’ status, the point noted by Hannah Arendt in 1958. Against this background, the paper attempts to bring in fresh insights into women’s leadership experiences in urban governance; it highlights how far the structure of urban governance (MCGM) is gender-sensitive in accommodating women corporators’ concerns; and also how far women’s political participation has broadened the definition of politics.

Keywords: Politics, urban governance, women
A Confucian Model for 21st Century Education

Charlene Tan PhD

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This presentation focuses on a Confucian model of education and its implications for 21st century teaching and learning. Drawing upon the teachings of Confucius from the Analects, it is argued that a Confucian model for the 21st century education will benefit students and educators in four main ways. First, by emphasising the centrality of li (normative behaviours with corresponding values and attitudes) in education, the model ensures that all aspects of a student’s life, be it one’s career or the learning of ICT and core subjects, are undergirded by the pursuit of he (harmony) and ren (loving others). Second, the model highlights the need for students (and educators) to love and enjoy learning while working towards the betterment of all fellow human beings. Third, the model underscores the important contributions of the family and community towards an individual’s identity formation and life goals. Finally, the model offers an integrated model where core academic subjects are interconnected with a shared goal to develop students to observe li beyond the classroom to the world they live in. The presentation concludes by highlighting the potentials of this model to prepare teachers and students for the challenges of a globalised and interconnected world.

Keywords: Confucian, education, 21st century
Developments in the Global Economy: Lessons from China and India

Prof. V. Chandra Sekhara Rao

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China and India, the two Asian Powers, have attracted the attention of the world in recent years, as they are Asia’s leading emerging economies and proactive stakeholders in crafting an inclusive international world order. They have fashioned pragmatic cooperation in the international arena by closely cooperating on a range of cross-cutting issues like climate change and multilateral trade negotiations. They are the influential members of leading multilateral bodies like the BRICS, the ASEAN Regional Forum, the East Asia Summit and G20 club of emerging economies. The simultaneous rise of India and China on the global stage after the initiation of economic reforms has inspired the policy makers all over the world to formulate strategies for a better sustainable economic development and to overcome the contemporary challenges and plan for future sustainability, igniting a paradigm shift. Their experiences made the world to realize the need for building a flexible harmonious partnership that has yielded rich dividends: bilateral trade between India and China has exceeded $65 billion and the two countries are not leaving any stone unturned to scale it up to $100 billion in the not-too-distant future. The leaders of these two countries agreed to renew the focus on sustaining a new pragmatic model of economic relationship that can be emulated by other developing countries.

Keywords: Gross Domestic Product, Bilateral Trade, Foreign Direct Investments, BRICS, ASEAN, WTO, LPG.
The War against the West: Understanding Islamist Terrorism

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Terrorism can have different religious backgrounds, and it may have no religious background at all. Without question, Islamist terrorism is currently the most prominent, which does not mean that Islam is more prone to violence and terrorism than other religions. Islamist terrorists see themselves as freedom fighters, as "warriors of God" fighting a holy war. Religious terrorists commit themselves to a higher cause that in their opinion is worth killing and even dying for. Islamist terrorists claim to fight a war against the morally empty, spiritually burnt out Western world that is doomed to destruction. They see democracy, civil liberties and human rights are the weakest links in Western societies and attempt to pressure the West into restricting civil rights and democracy in its fight against the threat of domestic terrorism so that it might turn into a dictatorial surveillance state. If we would accept their framing of the war as a fight between religious and secular cultures, between true believers and infidels, we would indeed be confronted with a "clash of civilizations".

Islamist terrorist acts are committed in the name of beliefs and convictions shared by the majority of the Islamic population. This makes it even more necessary to convincingly question the terrorists claim to act in the name of Islam.

Keywords: terrorism, Islam, religion, clash of civilizations
Review Article: Mental Health and HIV Risk Prevention in Asian countries

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² Korean International School (KIS), South Korea

The objective of this study was to determine the relationship between mental health and HIV/AIDS risk behavior in a global as well as the regional context of Asia. Through this research we aimed to suggest areas of research that still needs to be done in Asia, as well as the types of intervention that could be useful in reducing risk behavior in Asian countries. Through researching a variety of literatures regarding HIV/AIDS, I was able to summarize my findings, as well as suggest possible solutions to the issue of HIV/AIDS risk behavior. The results in detail are written below, but to summarize, there is a sufficient amount of existing evidence to support the claim that mental health problems are a predictor of HIV/AIDS risk behavior. Not only does non-affective psychosis affect risk behavior, alcohol dependence syndrome as well as substance use can have a big effect in amplifying HIV/AIDS risk behavior amongst adolescents as well as adults. A variety of nations have already adopted mental health programs in order to combat HIV/AIDS risk behavior, and the effort needs to be continued in many Asian countries that have not done so. In terms of cost and the effectiveness of the approach, mental health intervention of HIV/AIDS risk behavior must start in targeted Asian countries where HIV incidence is higher, especially in South and Southeastern Asia.
Papers
Regionalization of indigenous grape cultivar in Albania

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Abstract
Are identified 64 cultivars and indigenous biotypes, localized hearth diversity in 4. Characteristics of fruit, percentage of Sugar, descriptive analysis, classification of statistical indices (PCA). Analysis of morphological marker, to deepen the knowledge of the genetic diversity of native grapevine, has created a database that has characterized individual identity; locate hearths, limits of use. In bifocal populated 67% of genetic material. 66% of the cultivars are colored, 9 cultivar destination tables.

Research conducted in the period 2008-2015 has been object of evaluation of autochthonous grapevine cultivars. Was surveyed frequency of distribution and use, diversity and density of population? Correlations with the technological characteristics, leaf form and symmetry, bunch and berry. The percentage of sugar, acidity expressed in (%). Genetic diversity, concentrate in two hearth rich (i) in the center of the country and (ii) in the south west, (iii) other territory homogeneous distribution. Location of the grapevine it is focused in 12 districts. Identification was made by a code name, local name taxonomic, geographic, and land, farm name.

Statistical analysis confirmed the real space and the highest genetic diversity, Tirana, Vlore, Korca, Leskovik, Shkoder. Index eligibility has taken into account: the climate of the territory, geographical position, N, E, H, Vitis vinifera thermal constant and development valence.

Key words: biodiversity, resources, typical, grape grapevine cultivars, biotopes, hearth

Introduction
The objective of this study was: identification, registration, diversity characterization on morphological owning marker, evaluation of some pomological indicators, descriptive analysis, and classification of statistical indices. Research conducted in the period 2005-2013 has objective the evaluation of autochthonous grapevine cultivars, frequency of spread and use, diversity and density of population, correlations with the technological characteristics, form and symmetry of the leaf, bunch and berries. The percentage of sugar and acidity is expressed in (%).

Genetics resources of grapevine are described from many researchers, but the first knowledges are given by NINI(1976), Germany(1978) etc. (5)

Generaly used methods has been manily with a descriptive charachter. Then, a lot of researching are made for evaluation of resources from the Institute of fruit Trees (Vlora), for evaluation of genetic diversity in grapevine collection in Vlora. (Fiku,Kaliva 1980). (5)

For this reasons is important to be presented this diversity and in the same time the values of origin hearths.

Saving of this material and evaluation in situ, with ampelographics methods based on evaluations, measurings and analyses of morphologic character will prevent erosion, in the local bay of origin. (4)
Processing and analysis of the characteristics of autochthonous germ plasma orient the seedlings manufacturers and farmers for the dissemination and production as characteristic products of origin

**Method of Work**

Reviews of varieties are carried out in situ: Identification and evaluation of genetic diversity

Morphological analysis of technological indicators has been based on:
- Leaf and fruit for quantitative traits
- Form and symmetry for qualitative traits.

*The percentage of sugar and acidity is expressed in(%) for technological characteristics.*

Analysis and estimates are based on samples consisting of 2-3 kg bunches and 20 leaf.

Evaluation was based on (OIV) descriptor, for the characterization of morphological characteristics. Evaluation of bodies of the blooming and truss was based on five truss blooming, shape and symmetry of the berry and the presence of seeds over 100 grains, percentage of sugar is based on 20 analyses with refractometer at the time of ripening.

Randomization procedures it is implemented in this study (7)

Statistical analysis: Done with software (SAS / STAT), Descriptive analysis modulated for each indicator and it is performed variance, standard deviation, the main holder (PCA), classification of autochthonous genotypes. Through **bioclim domaine** was conducted diversity in conjunction with territory and wealth.(8)

**Results and Discussions**

The analyse over the morphologic marker, to deepen the knowledge of the genetic diversity autochthonous grapevine , has created a databank that have characterized individual identity, located hearths, limits of use.

Are identified 64 cultivars and autochthonous biotypes that are localized in 4 diversity hearths. In two hearths populated 67% of genetic material. 66% of cultivars are with color, 9 cultivars are with table destination.

**Suitability**

Bioclimatic characteristics of the country in correlation with relief biological characteristics showed areal distribution and have classified areas according to the suitability of the development.

Firstly: more appropriate areas 25-35%
Secondly: areas of adaption 10-13%
Third: low adaptability 5 - 10%
Fourthly: The other part is low and inappropriate

Index of eligibility has been based: the climate of the territory; geographical position N, S, E, W; *Vitis Vinifera* thermal constant and Valencia in the maturity.

**The distribution within the territory**

Genetic diversity consists in two rich hearths: (i) in the center of the country and (ii) in the south west, (iii) other territory homogeneous distribution.

Location of the grapevine there are in 12 districts
Identification was made by a code, local name, name of the place and farm, taxonomic name, geographic position. (1)
Statistical analysis confirmed the spaces with the highest genetic diversity: TR, VL, KO, LES, SHK (Albanian cities)

**Figure 1** suitable area in the map of Albania for *Vitis vinifera*

**Figure 2** Zonal distribution of varieties of autochthonous *Vitis vinifera*

**Varieties and some of their characteristics**

<table>
<thead>
<tr>
<th>The cultivar naming</th>
<th>Colour</th>
<th>Truss Length(cm)</th>
<th>The form of grain</th>
<th>Fruit (D)mm</th>
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Table 1 Autochthonous grape varieties and their characteristics

Classification by use

The state of cultivated varieties. In our evaluations has result that Albania besides others shows a rich biodiversity and sustainable for grapevine, especially the typicality of use, preservation and enhancement. They have resulted in only 13 that have economic importance for viticulture. (2)

Table 2. The classification of grapevine varieties based on use values

Shesh i Zi and Shesh i Bardhe, cultivars, in the center of the country and dissemination throughout the country, very good producer for wine and raki.

Kallmet Cultivar is widespread in northwest, stands for very high quality wine with buket.

Debina e Zeze ; with massive dissemination in Leskovik area, notable for wine.

Debina e Bardhe with large truss and usable for wine and table

Species cultivated by the villagers around houses, plots of land, terraces, cultivated species "Ereke". (3)
Biometcs of bunch.

- In general types are characterized for quite different biometry of the truss.
- The size of the cluster (truss) and nature of loamy were the character that has distinguished from each other cultivars.
- Truss size was slight changes in grapevine cultivars regardless of color, which are characterized for small to medium biometry.
- Height biggest truss is noted in cultivars with destination the table regardless of color, which are available
- Truss size influenced by the genetic nature and agro technics character.
- Truss length had strong links with the length of the fruit (\( \phi \)) \( r = 0.87 \)
- Korith i Zi varieties, Korith me maje, Korith stanjolli, and Zarakive group are destined for the table and have a length about 30 cm of the truss.

![Graphic 2](image)

**Graphic 2.** Length of cluster and diameters of berry

Color, shape and symmetry of the fruit

The spherical shape of the fruit has prevailed for about 73% of cultivars
Oval shapes with the top 10%, 4% characteristic cylindrical shape of some cultivars table while the rest have been sphere-oval shape
The frequency of the presence of seeds is almost absolute in all cultivars with Albanian origin
Number of seeds has been different and proven statistically
The color of the fruit classified in three classes (black, red and white).
With black color 48%, with red color 14%, with white color 38%
Length of grain is in proportion with width, have correlation coefficient \( r = 0.89 \), confirmed with the level \( P = 0.95 \).

![Graphic 4](image)

**Graphic 4** Colors on autochthonous cultivars on grape in Albania

The sugar content in the fruit
About 76% of cultivars are distinguished for their high percentage of sugar in the fruit above 18%.
Percentage of sugar is an important parameter because for the main purpose family/farm is the production of wine and raki. High percentage of sugar was identifying not up to 400m, limit of the influence of the Mediterranean climate. (6)

Photo of work of study

Conclusions

- Albania is a country with ancient tradition to cultivate the grapevine and has a very old native germplasm with varieties, ecotypes local populations and very rich.
- Germplasm currently composed of about 80 variety be assessed without good evaluation, without conservator without identifying and all bank are a very important scientific research, especially to create clones
- Our research done on genetic resources of Vitis vinifera grapevine, have made to know better some of the genetic characteristics of the property and put in a diversity of valuable evidence in the population of about 60 cultivars and ecotypes which constitute the object of study by some analysis and observations pomologic.
- The correlation of distribution of varietal characters regarding with hearth diversity and population size is interesting and expresses density and coefficient values diversity germplasm according to use.
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The War against the West: Understanding Islamist Terrorism

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Abstract
Terrorism can have different religious backgrounds, and it may have no religious background at all. Without question, Islamist terrorism is currently the most prominent, which does not mean that Islam is more prone to violence and terrorism than other religions. Islamist terrorists see themselves as freedom fighters, as "warriors of God" fighting a holy war. Religious terrorists commit themselves to a higher cause that in their opinion is worth killing and even dying for. Islamist terrorists claim to fight a war against the morally empty, spiritually burnt out Western world that is doomed to destruction. They see democracy, civil liberties and human rights are the weakest links in Western societies and attempt to pressure the West into restricting civil rights and democracy in its fight against the threat of domestic terrorism so that it might turn into a dictatorial surveillance state. If we would accept their framing of the war as a fight between religious and secular cultures, between true believers and infidels, we would indeed be confronted with a "clash of civilizations". Islamist terrorist acts are committed in the name of beliefs and convictions shared by the majority of the Islamic population. This makes it even more necessary to convincingly question the terrorists claim to act in the name of Islam.

Keywords: terrorism, Islam, religion, clash of civilizations

Islamist terrorism – causes and motives: The terrorist’s mind set

Islamist terrorism does not stem from one specific cause but rather from a complex layering of social, political, and individual factors. Islamist terrorists are both rational actors and religious fanatics; they are people with motives. Motivations to join Jihad range from humiliation, rage, and finding a sense of purpose or community to following the call to fulfill their religious duty and to defend Islam against the infidels’ attacks on it. Others might just look for the thrill of adventure or to play war with real weapons, fights and kills, which may prove more exciting than computer games.

Suicide terrorists are rational actors trying to achieve social and economic status as well as personal gratification in the afterlife. They might experience powerlessness, poverty, or the inability to overcome economic and social barriers. In that case, the promise of heroism, enhanced social status, paradise, and sexual gratification outweigh the cost of taking their own lives. Those who have failed in life might see Jihad as a chance for redemption through sacrifice.

Muslim fundamentalist mindsets are difficult for Westerners to understand. This is particularly true for Islamist terrorist’s obsession with sacrificing themselves for the higher cause of Islam. From a Western point of view, it is hard to understand valuing death over life and even looking forward to dying. Within the framework of Islam this priority takes a different shape and changes into valuing a seemingly desperate, boring and, in many respects, miserable life on earth less than the supposedly
exciting life in paradise. Joining Jihad, then, means leaving behind an unbearable life and preparing for a heroic death.

Osama Bin Laden once said, “We look forward to death as Americans look forward to life”. Terrorists willing to go on suicide missions consider their lives less important than their mission, especially since these missions will earn them religious honor and communal recognition for their immense dedication to the higher cause of Islam.

Fundamentalism asks for unconditional devotion to Islam. In Laurence Miller’s “Analysis of The Terrorist Mind”, he explains that the reason behind suicide terrorism “is not depression and despair that fuels their self-sacrificial impulse but the assertive, energetic desire to fuse themselves with something greater and stronger, to become one with an eternal and omnipotent vindicating force”. (Miller 2006: 130)

Islamic suicide terrorists, known as “shaheeds,” i.e. martyrs for Allah, believe that they will receive special rewards upon reaching paradise. It is also assumed that martyrs will feel no pain in their death and go directly to paradise, where 72 virgins will be waiting for them, where they will wade in rivers of honey, and where they will live in eternal peace. They are also promised forgiveness for sins and no pain during death. Their martyrdom also provides entrance to paradise for 70 of their family members. Their families' social status is increased, they will be rewarded with money, and brothers and sisters might be able to get married when they might otherwise not be able to afford to do so. Islam presents a sophisticated narrative on paradise that most Muslims take literally rather than as a mere metaphor. Non-believers might consider this enthusiastic belief in paradise outrageous and primitive. This perception of Islamic religion makes understanding the rationale and dynamics behind this narrative impossible and promotes the image of Islam as an exotic religion and culture beyond understanding.

Religious terrorism introduces the idea that one has been personally chosen to help promote a noble cause and to change the course of history. The idea of being “personally chosen” functions as a powerful counterweight to the humiliating daily experience of feeling inconsequential.

In a powerful combination of politics and religious piety, Islamist terrorists see themselves as freedom fighters and "warriors of God". One can only speculate as to the motives behind people’s willingness to sacrifice their lives for a supposed “higher cause.” The lives of those people who become targets of terrorist acts don’t matter to them. What is new is that the killers are willing to share the same fate as their victims. They are proud of being chosen and do not want to be replaced by others willing to step in at any time, because being chosen means their lives have a higher meaning.

The common suggestion is that there is no rationale behind religious fundamentalist terrorism. Terrorists are, instead, considered insane. If that were the case, it would be easier to protect ourselves from terrorism, identify potential terrorists, and neutralize them before they commit their crimes. There would be no complex reasons to deal with, no questions to be asked about why these people target Western citizens and countries. Unfortunately it doesn’t seem to be this easy. We not only have to deal with the destructive state of mind of those willing to terrorize or kill others in order to push their cause, but also those willing to sacrifice themselves for this cause. So it is this idea of self-sacrifice, among others, that needs explanation.
If ordinary people can become terrorists under certain circumstances, then we probably ought look more closely at those circumstances. Focusing on social and economic conditions does not relegate psychology to an inferior role in conditioning terrorists. Quite the contrary, it means focusing on "normal psychology" under extraordinary circumstances. Hatred, humiliation, and a readiness for self-sacrifice are basic components of the terrorist mindset. Suicide terrorism would not be possible without strong ideological convictions about fulfilling a religious mission. This attitude of self-sacrifice and the belief in the reward of an afterlife is closely connected with religious terrorism.

Religion and Politics: Religious terrorism

Certainly there is a religious dimension inherent in Islamist terrorism. Islamist terrorists justify their deeds with their commitment to Islam, in whose name they claim to act. Following their own version of the categorical imperative, they act as if God is constantly watching and morally judging their deeds.

We speak of religious terrorism but not of a terrorist religion. Terrorists can be motivated by religion, but there isn’t any specific religion more prone to violence and terrorism than another. Terrorism can have different religious backgrounds. Without question, Islamist terrorism is currently the most prominent. But this does not prove that Islam is more apt to serve as religious justification for violence and terror than Christianity. What it does prove is that the Islamic world is currently facing more social, economic and political problems than the Christian or Jewish ones. Demonizing a certain religion and its followers does not help, and only complicates and diffuses matters.

Muslims feel threatened by Western secularism and its built-in temptation to relax, to let things go, to separate one's faith from daily life. The prospect of enjoying a secular life instead of following rigid religious rules in daily life threatens the foundation of religious fundamentalism. It is precisely this temptation of letting loose, of softening the religious tension and replacing it with earthly pleasures that the "true believers" of Islam find threatening. They feel tempted to surrender to what Western societies have to offer. This humiliating experience of being too weak to resist these temptations makes them angry and highly aggressive. This was probably the starting point for many terrorist careers. At the same time, they attack the spiritual weakness of the West that they conjure up as materialist and spiritually empty.

Young European Muslims are drawn to Jihad because their lives lack identity and purpose. There is a gap in their identity, because they neither feel any strong ties to their nationality nor do they agree with the practices and ideologies of the West that seems not to accept them. To give an example: Pakistani Muslim Afua Hirsch notes: “For British Pakistanis like me there is a gap. I don’t feel British. When I go to Pakistan, I don’t feel Pakistani. But I do know that I’m a Muslim – Islam fills that gap.” (Hirsch 2014)

Pledging allegiance to the cause of Jihad makes them feel the purpose they lack in Western societies. Therefore, young, often second- or third-generation Muslims leave their Western country and join Jihad. These individuals often feel they have no real home besides one in Islam.
Conclusion

It is true that the Western standard of living is based on the exploitation and suppression of third-world countries. Freedom and prosperity in the Western world are maintained at the expense of poverty and limited life opportunities of the non-West. This is why some see the unbearable misery of hopeless and desperate people, whose social conditions are brought about by the policies of Western countries, as the main reason for anti-Western terrorism.

The West has to deal with the hopeless and devastating situation of failed states and written-off countries where terrorists are being recruited as freedom fighters and religious heroes. If nothing can be done about poverty and civil wars, state corruption, and human rights violations in Islamic states, then despair, frustration, and hatred against the West blamed for the misery might prevail. To a certain extent, terrorism is a desperate answer to devastating living conditions with no hope of improvement in Islamic countries suffering from chaos, corruption, and civil wars due to Western interventions. These conditions are the social and political breeding ground of Islamic fundamentalism and terrorism.

Terrorist acts are committed in the name of beliefs and convictions shared by the majority of the Islamic population and the terrorists whose credibility depends on them acting as true Muslims fighting a holy war against the infidels that attack Islam.

The war on terror is also fought over humiliation and pride, value systems, and belief systems. No doubt, Western values such as pluralism, tolerance, and gender equality contradict Islamist politics of patriarchy, the suppression of civil and human rights, and gender-biased politics against women, i.e. the repression of women and their exclusion from the public sphere. In that sense, Islamist terrorism and the war against it point to a clash of civilizations. But this war on Islamist terror is not about defeating Islam. It is about providing Muslims access to humanitarian values and standards that are neither Christian nor Western, but universal. Here the experiences of failed Western interventions clearly show that such values and standards cannot be imposed on other cultures, but have to develop in these cultures themselves. This will take time, and there certainly will be backlashes and temporary failures, but there is no reasonable alternative to trusting the humanitarian appeal and cultural superiority of liberalism and human and civil rights to rigid ideologies of intolerance.
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Developments in the Global Economy: Lessons from China and India

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Abstract

China and India, the two Asian Powers, have attracted the attention of the world in recent years, as they are Asia’s leading emerging economies and proactive stakeholders in crafting an inclusive international world order. They have fashioned pragmatic cooperation in the international arena by closely cooperating on a range of cross-cutting issues like climate change and multilateral trade negotiations. They are the influential members of leading multilateral bodies like the BRICS, the ASEAN Regional Forum, the East Asia Summit and G20 club of emerging economies. The simultaneous rise of India and China on the global stage after the initiation of economic reforms has inspired the policy makers all over the world to formulate strategies for a better sustainable economic development and to overcome the contemporary challenges and plan for future sustainability, igniting a paradigm shift. Their experiences made the world to realize the need for building a flexible harmonious partnership that has yielded rich dividends: bilateral trade between India and China has exceeded $65 billion and the two countries are not leaving any stone unturned to scale it up to $100 billion in the not-too-distant future. The leaders of these two countries agreed to renew the focus on sustaining a new pragmatic model of economic relationship that can be emulated by other developing countries.

Keywords: Gross Domestic Product, Bilateral Trade, Foreign Direct Investments, BRICS, ASEAN, WTO, LPG.

China and India are respectively the second and fourth largest economies of the world and Asia’s two largest and fastest growing economies, emerging as new trend setters in international relations. From the global perspective they exhibit a paradox of very large combined GDP of over $11 trillion, and still with significant poverty and pockets of unrest and a very low per capita income and living standards. Business and Development are the key highlights of the summit meetings of Mr. Narendra Modi and Mr. Xi Jinping. Their flexible approach, with renewed focus on long term sustainable pragmatic model of relationship that focuses on setting aside complex and age old difficult issues coming in the way of developing and expanding relationship in other areas, be it economic, military and cultural, has attracted global attention.

In the light of the above, an attempt has been made in this paper to present the recent developments in China and India, consequent to the measures of economic liberalization and opening up of economies with emphasis on promotion of Trade and other forms of economic Cooperation. Data has been collected from the publications of Directorate General of Commercial Intelligence and Statistics, (DGCI&S), Kolkata, Ministry of Commerce, Government of India, and publications of UNCTAD, UNDP, World Bank, WTO and various reports and agreements.
Critical Success factors for the recent developments in China and India:

Liberalization, Privatization and Globalisation (LPG) Initiatives of China and India: China and India both have liberalized their economies by lifting restrictions imposed previously on the movements of goods as well as capital across the borders. With numerous rounds of multilateral negotiations for trade and cross border co-operation and unilateral trade liberalization, they have successfully dismantled the trade barriers; as a result there is a huge upsurge in terms of trade volumes, capital flows and eventually national income levels.

For a country’s economic development, the Agricultural and Industrial sectors and their interdependence play a major part. The growth of agriculture depends on the demand for agricultural products by industries. Interdependently the Industrial growth depends on purchasing power of agricultural sector by means of demand for industrial goods and supply of raw materials for processing. The importance of this interdependence has been recognized by China and is successful in coordinating both agricultural and industrial sectors for the benefit of the economy. The economy of China has been dominated by both agricultural as well as industrial sectors. The rural population is involved in agricultural sector while the industries are based in urban centers (Koo, W W.et. al. 1999).

The following socioeconomic indicators pertaining to China and India, collected from the World Development Reports, World Bank, UNCTAD Handbook of Statistics, clearly reveal the growth and development of these two nations, consequent to the initiation of economic reforms:

China and India are not only large countries in terms of surface area and population but also significant in terms of High Human Development Index (HDI). China has High Human Development Index (HDI) with a value of 0.727 for 2014 while India has medium HDI value is 0.609 for the same year.

The productive human resources for Chinese manufacturing economy can be attributed to the high adult literacy rate, 95.1 per cent for 2015. Whereas, literacy rate in India is only 62.8 per cent.

China and India, occupy respectively second and seventh positions for 2015 given by World Bank in terms of GDP.

Despite relatively similar size of population, China’s economy is much more blooming than that of India. The Gross national Income of China was $ 10866 billion for 2015 where as it was only US$ 2074 billion for India. China’s gross national per capita income is nearly five times more than that of India with $7820and $1590 respectively in 2015, suggesting that Chinese population is much richer than Indian population.

Agriculture contributed for 9.0 per cent of GDP for the year 2015 in China and it is 17 per cent in case of India.

Industry contributes 41 per cent to Chinese GDP whereas Indian industries contribute only 30 per cent to its GDP.

Services account for 50 per cent in China and 53 per cent of Indian GDP. Services contribute significantly in both the nations. Initially it was Industry which used to be major sector for China which is famous for its manufacturing units. Now China has started to excel in services too.
The current account balance indicates the health of an economy. For the year 2015 China has a surplus current account balance with US$ 247,433 million as its exports were more than their imports. Whereas, India has been struggling hard with current account deficit of US $ 27,451 million in 2015.

Gross Capital Formation is a macroeconomic concept which is a component of GDP and depicts the investments. Differences in investment rates between nations may result in different rates of economic growth and progress. For China the Gross Capital formation during 2015 is 46 per cent of GDP where as it was only 34 per cent for India.

The FDI net inflows for China is US$ 249,859 million for the year 2015 which is nearly 12 times higher than that of India i.e., US$ 44,208 million only. India has recognized the need of Industrialization and along with China is competing in attracting FDIs. However, China has been originated itself as a major investment destination with voracious industrialization plans. India, on the other hand, is reviving its economic policies in order to attract more investments for industrialization as well as for the development of infrastructure facilities.

China’s external debt is US$ 959,510 million for which is twice that of India. India has the debt of US$ 463,230 million for the same year. The reason for China’s huge debts can be attributed to its Industrialization plans which need larger amounts to be invested.

**Results of Economic Liberalisation and opening up of Economies of China and India:** Both China and India have achieved tremendous growth and development after initiation of measures of implementing Liberalization, Privatization and Globalization (LPG) leading to prominent positions in the world trade. An analysis of external trade of China, based on the publications of WTO, shows how a developing country has dominated the global production, earned huge returns and emerged as a leading exporter of the World, while transforming itself into fastest growing nation of the world. According to WTO report 2015, China is the leading exporter for 2014 superseding USA. Its share in world total exports was 12.33 per cent with US $ 2342 billion, where as India is at 19th position with just 1.69 per cent of total world exports with US $ 321 billion. In case of imports China is at second position with 10.26 per cent share in world merchandise imports with US $ 1959 billion and India is at 12th position with 2.43 per cent share with US $ 463 billion in 2014.

There have been significant changes in the commodity composition of trade since the early 1980’s. During the initial period of liberalization, imports consisted largely of machinery for the establishment of the manufacturing sector. And exports constituted mainly of Textiles and light electronic goods. But, gradually China has improved its manufacturing to more sophisticated goods. A major share of China’s imports consists of products proposed for further processing in China, and the final product to be re-exported to other nations. The process of adding value, with a high degree of specialization, from one stage of production and one country to the next, became more prevalent . (Rumbaugh,. et al. 2004).

**Direction of Exports and Origin of Imports for China:** China’s growing integration with the world economy has contributed to sustained growth in international trade. China’s exports have become more diversified, and greater diffusion in industrial nation markets has been associated by a flow of China’s imports from all regions in particular Asia, where China plays a progressive vital role in regional specialization (Rumbaugh, et al., 2004). Currently, China has bilateral trade relations with majority of global nations. The Government of China developed collaboration not only in bilateral, but
also in multilateral forms. Besides the WTO, China is also a member of an intergovernmental organisation which is “Asian-Pacific economic cooperation”, aimed at use of their potential for own welfare. (Kotlyarov, N. N. 2010).

The top 15 export destinations for 2015, in the descending order, constituting nearly 68.05 per cent of total exports of China are: United States, Hong Kong, Japan, Korea, Germany, Vietnam, United Kingdom, Netherlands, India, Singapore, Taiwan, Malaysia, Australia Thailand and United Arab Emirates. Similarly, the top 15 sources of imports of China, in the order of ranking, are: Korea, United States, Taiwan, Japan, Germany, Australia, Malaysia, Brazil, Thailand, Russian Federation, Saudi Arabia, Singapore, France, Vietnam and Indonesia. Imports from these 15 nations constituted nearly 65.65 per cent for 2015.

China has emerged as India’s largest trading partner as it replaced the US in March 2008. India-China bilateral trade for 2015-2016 stood at US$ 70.73 billion. India’s exports to China were US$ 9.02 billion whereas imports from China were US$ 61.70 billion, resulting in a trade deficit of US$ 52.68 billion. (Source: Directorate General of Commercial Intelligence and Statistics, Kolkata.)

India exports both primary commodities and manufactures to China. India’s imports from China are predominantly manufacturing products. Among the primary products, ores and metals and fuels are significant exports items. Machinery and transport equipment are the major imports from China.

**Conclusions:** Business and development, Cooperation rather than confrontation are the critical success factors that can be learnt from the recent economic success of these two nations and can be emulated by other emerging nations. Taking off from their strategic economic dialogue, the two countries are now aiming at structural transformation in their economic ties, from the buyer-seller model to a more enduring investment-driven model. China, which is known as the factory of the world, is expected to lend its expertise in assisting the transformation of India, the office of the world, into a manufacturing powerhouse, a key priority of the Mr.Narendra Modi’s government in India, ultimately aimed at building better relation and actualizing the full potential of the India-China relations, which remained underleveraged largely due to a lingering trust deficit stemming from the unresolved boundary dispute. Refreshingly, India and China have fashioned pragmatic cooperation in the international arena by closely cooperating on a range of cross-cutting issues like climate change and multilateral trade negotiations. They are influential members of leading multilateral bodies like the BRICS, the ASEAN Regional Forum, the East Asia Summit and G20 club of emerging economies. The simultaneous rise of India and China on the global stage, for creating a better world economic order, has necessitated the need for building a harmonious partnership.

India and China are now banking on culture and creativity to act as connectors between people of the two countries. Travel, tourism and people-to-people contacts are poised for an upswing in the coming years. Buddhism connected both the countries. Looking ahead, the two Asian giants look set to forge a more constructive and multi-pronged partnership and have accepted a pragmatic model of cooperation in which elements of competition and cooperation will co-exist, hopefully in a creative fusion. In Modi’s words, India needs Skill, Speed and Scale (3s) to compete with China.

This receptivity to learn from each other’s developmental experiences is reflected in a growing realization in both New Delhi and Beijing that cooperation, rather than conflict, will bring more benefits and spur the rise of both India and China and help shape a balanced world economic order.
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Toward rationality of peace

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Abstract
Changing world needs experience of understanding. The disastrous results of the conflicts and wars have made people think and behave rationally. A glance at the all great political thinkers from ancient up to now, from Aristotle to Rawls and other contemporary thinkers shows that togetherness is the ultimate evolution of people. The inner nature of man is to live in peace not to engage in war and conflict. Historically, it was the tribal culture not civic one which causes prejudice, conflict and war. Communication plays three main roles. It first wipes up the borders among tribes, cultures, peoples with no experience of understanding. Second it causes probably a conflict among them and then an experience of understanding would be replaced. The "loving life in peace nature of man" makes him behave rationally. He or she could never accept an extreme behavior for a long run period because it is against the inner nature of man. What can be concluded within the thought of great political thinkers is nothing except a conciliatory and peaceful coexistence. To be together, to understand each other, means to live in peace. This is a fact which takes time but will happen consciously.

Key words: Experience of understanding, inner nature of man, communication, peace

Introduction
What in this paper is in central consideration is that human in the process of experience of living can gain the real meaning of peace. Here peace is considered as a fundamental goal of man. This is because of the typical form of human nature.
The approach of philosophers and thinkers is divided in two kinds. Some of them, as Hobbs, believe that the inner and intimate character of man is aggressive and mixed with violence. Some others emphasize on the good manner of human. These two approaches may have the same results in one point and that is the peace on the whole. Both try to find a way to solve the main problem of human which, in brief, can be said that it is to escape from war and conflicts and to live together. Then, although these approaches are different, the goal is the same that is, being in peace and living together with no war or conflict.
Here, apparently we can conclude that one of the important, significant and inevitable parts of human nature is a continuous and permanent life. For this basic purpose, man is obliged to abandon some of his or her will and increases his or her ability to tolerate others rather than to have war or conflict forever where no peace and no evolution can be expected. When man reaches such conclusion, rationality will arise and will be meaningful. This rationality cannot be easily available and it is not immediately achievable, because it needs a general experience. There are many facts through history that indicate and prove our claims.

Living in peace, the inner nature of man
It goes without saying that peace is the inner nature of man. Looking at nature of man can be followed from different aspects. Man can be regarded as brutal, savage, aggressive creature (Hobbes 1914: Ch.13). On the contrary, man can be considered as social animal, ingenuous, good-natured. But none of these two attitudes are opposed to what we call the peace nature of man. Whether the first approach we agree with or the second, as we see in next pages, it makes no contradiction to affirm the peace-seeking nature of man. This is what we will follow in next pages.
Understanding each other

Here, Understanding is a process of experience by which human-beings understand each other. This understanding implies the meaning of tolerance, respecting others rights, listening to others words, and finding a peaceful solution when there are controversial debates. Sometimes it is not easy to gain such an understanding. Being virtuous, having an expanded and broad vision and insight, and also having a tolerant attitude toward others behaviors and ideas are inevitably considerable. These attributes and characteristics cannot be found in a group, a community or a nation all at once. It takes a long time to get experience enough and to be socialized. History has witnessed many disastrous and internecine wars and conflicts before men come to peace. When they understand the awful result of war, they will compulsorily understand the value of peace and being togetherness. I will point to it in next pages.

Consequently, the war and conflict will never be put to an end unless people understand first each other's rights and then, understand the tragic meaning of consequences of wars. Being aware of these consequences leads us to find a new way of living instead of engaging in conflicts. As it is mentioned above, it cannot be achieved without the experience of understanding each other, other's cultures, behaviors, attitudes, insights and so on. Of course this is no applicable to every nations or groups similarly.

Rationality and understanding

Many philosophers and political scientist have been involved in developing peace. Some like Plato have argued on a utopia society where solidarity and real peace rewarded to the residents. Aristotle justified state virtue as a dignified instrument which can hold and keep peace among people (Miller 1987: 21-22). The stoics pointed to a unique spirit among all people of the world. By expressing this, they wanted to create a situation of gathering people in a unique integration.

When Hobbes wrote, the society of Britain had faced with a long period of civil war. He knew the destructive impact of war on society. Understanding such a problem and getting experience of the awful results, Hobbes found it rational for people to appeal to a reasonable and logic action (Hobbes 1914: ch.13). Agreement for peace and life in calm was necessarily the main experience that people of that time had gained. The same condition was considered by Lock, although there was and opposed method being used by him. But both of them were seeking for peace. Both of them pointed to peace as a basic goal within general agreement. They both were making attempt to put an end to the useless and void war. This purpose can only be attainable by agreement and consensus of people. They wanted to show that people like a peaceful circumstances for a perpetual peace. This is what I call the experience of understanding which stems from rationality.

According to what was mentioned above, there is a close relation between understanding and rationality. Rationality means that men come to a reasonable conclusion that what the main end of their life is. They should distinguish between war and peace. They should recognize the effect of beneficence of togetherness and cooperation in their improvement and goal attainment. And as Randal Cremer said, "peace is the first condition of progress (world's affair institute 1905: 63).

Here, I am not decisive to review the meaning of rationality which has been defined by authors like Max Weber or Habermas. There may be found some different definitions presented by them. For example, Weber distinguishes between goal oriented actions and value oriented ones (Skirbekk & Gilje 2001: 403). Or Habermas uses life-world against systems (Baxter 1987: 39). None of these is
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central here. Although the Habermas notion is closer for a peace agreement, it cannot achievable unless the experience of understanding is gained. Weber ignores how we can gather the different attitudes namely actions in a unique package. Thus, rationality is the understanding of being together with different attitudes and insights. But how far the societies and people act rationally is still the main question. History implies some of rational actions done by nations but this has not been comprehensive yet.

**History as a witness**

It is not possible to look at history as witness in detail. But only as a research suggestion, we can go through history for finding more documents showing us the rationality among nations and groups by virtue of gaining experience of understanding. Of course, referring to this proverb which says, "better half a loaf than no bread", I prefer to give some hints of what history is telling us.

Practically we see European countries engaged in civil wars such as France, Italy, Britain and even Germany after Renascence. These countries by the help and aid of their thinkers led their countries to embrace nation buildings. That is to say, nation building was the ultimate solution to end the civil war by which various prejudiced groups and culture of the time were engaged in war against each other. Nation building refers to three main points which are: the experience of understanding, rationality and tendency of peace rather than conflict and war. These three fundamental elements are seriously related to each other and are not separable. Another sample is the civil war of America. It began in 1861 and ended after four years. The result was the rationality of the two groups. They felt their survival is anchored in the understanding each other and rationality. Therefore, the leaders comprised to constitute a new reform and the differences were declined.

**Function of communication**

By communication people try to create a mental relation with others. So it is obvious that communication is related to the culture, attitude, notions and, ideologies, social or political behaviors and so on. Some thinker have pessimistic view to modern communication function like Theodor Adorno's thought of industrial culture and Herbert Marcuse's notion in his book called "one dimensional man". Some others look at it optimistically. Pessimistic view regards contemporary means and instruments of communication as "forms of false communication and culture (Stipherd & Rothenbuhler 2013: 162).

Although related to communication, there are several functions has been mentioned such as informing, persuasion and emotional appeals, here I consider three roles for it. First it wipes up the borders and distances. Therefore, the different cultures encounter each other without any experience of understanding. At this moment, rationality has not been shaped. So it is obvious that conflict may be occurred. Then, evolutionary progress comes to emerge by force and means of the inner nature of man that is, her or his desire of being alive.

**Conclusion**

Peace is one of the significant dreams which human being has desired to gain. What causes man to ignore it (peace) is to distance from rationality and understanding. To be rational means to understand others and to understand others means to be rational. This can help man to approach to his or her inner nature. Thus these phrases will be meaningful: "war is hell", "there never was a good war and a bad peace" (world affairs institute 1906: 28).
References:


The Necessity of Professional Ethics Codes for Global Media

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Abstract

The present study focuses on the importance of observing professional ethics codes by global media. The main objective of this article is to emphasize the necessity of providing ethical codes for global media. Global media ethics aims at developing a comprehensive set of principles and standards for the practice of journalism in age of globalization.

This study has reviewed the main interrelated theories regarding ethics, morality and media. The media ethics codes of different countries have been examined under the research. The study findings show that the ethics dominating the media of each country comes from the values, norms, and code of conduct existing in that society; accordingly, there is a direct relationship between media ethics code and the values and norms of a society or culture.

Based on the study’s literature review, theoretical framework and the comparison analysis of the different media ethics codes, the article introduces an applicable ethical guideline and the main strategic professional ethics codes for global media.

Keywords: Ethics, Global media, Professional Ethics Codes

Introduction

Today media interconnected world brings together a plurality of different religions, traditions and groups varying political agendas, social ideals. Media content deemed offensive by certain groups can spark not just domestic unrest and even violence but global tensions. Therefore, global media power entails global media responsibilities.

A parochial media, ignoring its global responsibilities, can wreak havoc in this global world. So we need globally responsible media to help citizens understand the different global environment problems. We need a global media ethics for our interconnected world.

The following article, exploring different concepts of ethics, media ethics and its historical approaches, also presenting a brief comparison among different countries media ethics codes, try to illustrate the importance and necessity of Global Media Ethics Code for our new tightly linked global world.

What is ethics?

Ethics is defined by The Concise Oxford English Dictionary as the science of morals treatise on this, moral principles or rules of conduct’ (1964: 415). The word comes from the Greek ethikos meaning 'of or for morals'. Morals are described by the same dictionary, as being concerned with the distinction between right and wrong', Clifford G. Christians et al. define ethics as: The liberal arts discipline that appraises voluntary human conduct insofar as it can be judged right or wrong in reference to determinative principles.
The main pioneer theory on morality and ethics is religion. Most religions have a code of morality connected to them, usually passed to the people from God through a prophet. These morals are usually enforced by some notion of reward in the afterlife for adherence, or damnation for continually breaking the code. (Frost 2016). Ethics has wide scope, dealing with the conduct of individuals, groups, institutions, professions, and countries. We can define ethics as being disposed towards virtuous conduct in society according to certain principles and values.

**What is difference between ethics with media ethics?**

Media ethics may interpret general moral principles differently than other professionals. Media ethics shares with ethics such general principles as truth-telling and promise-keeping.

Journalists, like any persons should conduct themselves in accord with general ethical principles and like all professionals use their skills to fulfill a social role and to meet public expectations, but they would incur ethical responsibilities due to their impact on the individuals and groups they report on, and on the society they serve. But journalists may apply these ethical principles differently. Media ethics also differs from ethics in general with respect to moral foundations.

In media ethics, we are always doing two things, simultaneously - checking our use of a framework for media ethics, say our code of journalism ethics, while also checking on how that framework is supported by our more basic ethical commitments about life in general. (Ward 2011:9-14)

**History of media ethics approaches**

The history of media ethics can be divided into five stages. Ward (2011) summarizes the ethical view embedded in every historical stage as follow:

- **Authoritarianism-utopian (16 to 17 centuries):** the ethical aim of journalism is to support and promote the authorities in power and their programs, whether the aim of authority is utopian or more modest.

- **Liberal (18 century):** the ethical aim of journalism in this period is to provide the information and views necessary for a free and self-governing liberal society. Freedom of speech is more important than not embarrassing authority.

- **Objectivity-social responsibility (19 century):** the ethical aim of journalism is the same as liberal theory to be free so that journalists can inform citizens and act as a watchdog on government. The freedom to publish should be restrained by norms of objectivity and the social responsibilities of responsible journalism.

- **Interpretive and advocational (20 century):** the ethical aim of journalism is not simply to inform or to report facts but also to interpret the world for citizens and /or to advocate for reforms and social causes. The interpretive and advocacy approach is skeptical about impartiality, neutrality, and objectivity.

- **Care-communitarian (21 century):** like social responsibility theory. The care-communitarian approach wants journalists to be free but to use that freedom responsibly. Responsibly refers to specific aims such as helping to develop caring human relations and communities and fairly representing minorities and other disadvantaged groups.
Proactive principles for Media Ethics principles:
Pro-active principles and standards direct journalists to seek out and investigate truths actively in an independent manner. Standards that fall under this principle include accuracy, balance and diversity, completeness and context, proportionality, fairness and objectivity. They also should seek and report the truth without fear or favor. They serve the public as a whole, not factions or special interests. Standards that fall under these principles include the avoidance of conflicts of interest, independence from other institutions, refusal of special favors and the courage to criticize the powerful. (Journalism Ethics website 2016)

Relationships among the main media proactive ethics Principles:

Truth, Accuracy, Objectivity and Trust
The media will only be trusted by audiences if it is consistently truthful. A media outlet that produces factual errors, or misleads and does not correct the mistake as soon as possible will gradually lose the trust of consumers. We can claim that truth is considered as the main and vital ethical principle for media. Truth as an axis can interconnect the other ethical principles (Frost 2016).

Truth and accuracy
Accuracy is a word that causes much confusion in journalism. People expect the media to be accurate. Accuracy can be seen as a market commodity. Any media claiming to sell information should ensure that it is accurate so that its customers return for more. But truth is a deeper ethical commitment which goes beyond the strict commercial contract between supplier and consumer.

Truth and objectivity
Objectivity is another value that is highly desired by audiences, journalists and academics. Audiences often complain that journalists are not objective. Academics also believe that journalists should be objective. Others are confident that objectivity is impossible and some even believe it is not desirable. The BBC’s charter, Ofcom's code and the various broadcasting laws require impartiality and objectivity from broadcasters. The concept of objectivity is further complicated by the practicalities of news-gathering. The ability to access a story, for instance, can have a direct effect on how objective or even truthful a reporter can be. There was much concern, quite rightly, during the Iraq war about reporters being embedded with troops. This limited the ability of reporters to access news from sources other than a particular group of soldiers. Matthew Kieran criticizes the view that objectivity is not possible, saying it has become “increasingly fashionable, within cultural, media and even journalistic circles, to dismiss claims concerning objectivity” (Kieran 1998: 23).

Truth, Impartiality, Balance and Fairness
Good journalism aims at discovering and promoting the audience’s understanding of an event via truth-promoting methods. This is indeed why impartiality is important. A failure of impartiality in journalism is a failure to respect one of the methods required in order to fulfill the goal of good journalism: getting to the truth of the matter. (Kieran 1998:34) While considering impartiality and objectivity we need to consider balance. For the most part,
balance is difficult to achieve. Fairness, honesty and justice are required because these are the only concepts that allow journalists to look up to higher ideals (Frost, 2016).

**Restraining principles for media ethics:**

Restraining principles and standards direct the journalists to use that freedom responsibly by avoiding unnecessary harm and by being accountable. According to Ward (2012), journalists, in seeking truth independently, should avoid causing unnecessary harm to the subjects and sources of their stories. It is impossible for any professional to avoid doing any harm. The duty is to reduce harm in the carrying out of one’s legitimate professional duties, such as not violating someone’s privacy without reason. On the other hand, journalist should be accountable and be able to explain and justify their actions and their stories, especially where stories are controversial or have negative impact on individuals or groups. Accountability means articulating the standards that guide one’s journalism, and providing the means through which the public can question and complain.

**Media harm and offence principles**

Media harm and offense has formulated two main principles for avoiding and minimizing harm and offense, as guides for responsible media.

**Offense principle 1:** society can legally restrict or ethically condemn media practices that cause trivial offense, where such conduct is imposed on citizens such that the latter cannot avoid, ignores, or such inconveniences or nuisances.

**Offense principle 2:** society can legally restrict or ethically condemn media practice where it causes profound offense, especially where such conduct amounts to causing harm to others.

Discussions of deliberately provocative stories would not be complete without reference to the famous publication of cartoons of Prophet Mohammed by a Danish newspaper, the Jyllands-Posten. On September 30, 2005, the paper published twelve editorial cartoons, some of which depicted the Islamic prophet. The newspaper announced that this publication was an attempt to test the limits of free speech in Denmark. The cartoons were reprinted in newspapers in more than 50 other countries. The visual depiction of Prophet Mohammed was profoundly offensive to Muslims and sparked protests and violence. Publishing the cartoons was not consistent with the principles of responsible journal and media ethics. Unfortunately the intent of the cartoons was to provoke Muslims. (Ward 2011).

**Social Responsibility Theory**

Media theory that used in this study is the media social responsibility. Theory of social responsibility is more focused on the media ethics, theoretically. This theory is attended on both independence and commitment in media. The theory helped in creating professionalism in media by setting up a high level of accuracy, truth, and information. This theory assumes that media should be committed to ethical policies. The basics of this theory include independence of media and media's commitment to society. Communication experts believe that theory of social responsibility in democratic societies has effective framework for professional ethics. This ethical framework is matched with political-social characteristics of press and media systems in all societies. This study also tries to compare the media ethics standards of some main countries in different geographical regions emphasizing two series of
proactive and restrained media ethics principles. The following table shows the main findings in the brief comparison study:

**A comparison study on the Codes of Media ethics for Scandinavian, Europe, America, Asia, Africa**

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**New media and Ethical principles**

Today by emergence of new media, the nature of journalism and its ethics has also been transformed. Professional shares the journalistic sphere with tweeters, bloggers, citizen journalists, and social media users. The economics of professional journalism struggles as audiences migrate online. The media revolution has created tension among values on two levels.

The first level is due to online journalism. The culture of traditional journalism, with its values of accuracy, pre-publication verification, balance, impartiality, and gate-keeping, rubs up against the culture of online journalism which emphasizes immediacy, transparency, partiality, non-professional journalists and post-publication correction. The second level is due to the emergence of a global journalism (Ward, 2010). Some scholars believe new media is reshaping media ethics and transforming it to open ethics that has the potential to create a global ethics discourse that is inclusive and participatory.

Citizen uses of media, where the citizen is both consumer and producer of media, are changing the media sphere as a whole. New media small and large, from cell phones to personal blogs, increasingly occupy more of society's available communication space than before and lead to such concepts as media space and "media ecology " (Christians, et al 2016) These changes in the media ecology are translating into changes to media ethics in terms of intended users, the level and nature of participation, and the content.
New media communication also alters notions of meaningful participation and content control in media ethics. In a global media world, citizens do not need an invitation, or permission, to discuss media ethics, to critique journalism practice, or to suggest revisions and new norms. Ethical questions arise irresistibly when media activity is woven into almost every aspect of one's life. Citizen-based ethics is the activity of citizens reflecting, participating and shaping ethical discourse through global, interactive online discussions.

The culture of new media favors transparency and interactivity. Much of the ethics discourse online and offline involves rich exchanges among professionals and non-professionals. The movement, then, is toward a more open media ethics in terms of discussion. (Ward, 2010)

**Necessity of global media ethics**

Today news media and the practice of journalism are increasingly global. In one hand media corporations are increasingly global enterprises. And on the other hand new technologies give news organizations the ability to gather information from around the world. This media-connected world brings together a plurality of different religions, traditions, ethnic groups, values, and organizations with varying political agendas.

Therefore in this new scope of journalism, media ethics needs to take a global approach to responsible journalism. Its aims, principles, and practices have to be altered to reflect the global nature of media. Responsibilities would be owed to readers and viewers scattered across the world. Standards would be redefined to promote a news media for citizens across borders.

Publishing materials deemed offensive by certain groups, as happened with the publication of the cartoons of Prophet Mohammed, can result in violence that ripples across borders. In such a climate, the role of the news media must be re-examined.

We need a global attitude in journalism that refuses to allow us to hunker down into a narrow and minimalist ethics that refuses to confront the major issues (Christians, et al, 2016).

Finally, we need globally responsible media to help citizens understand the daunting global problems of poverty, environmental degradation, technological inequalities, and political instability. These problems require concerted global action and the construction of new global institutions. Moreover, without global principles, it is not possible to criticize media practices in other countries, including draconian restrictions on the press.

Some theorists; such as the Spanish sociologist Manuel Castells, study how global communication has created a global public sphere with new players, new communication tools, and new ways to have political influence. Some scholars study the development of media producers in the Global South, such as Bollywood films, as an alternative to dominant Western producers - a process called the production of "contra" flows of information. Another line of study examines the power of global, 24-hour news channels to influence world reaction to major events a process called the CNN effect (Christians, et al 2016). Global media ethics is interested in the ethical implications of the fact of global journalism. Therefore, global media ethics is called global because of the nature of global journalism and its global audience.
A global ethics works to establish aims and general principles that responsible journalists across borders can agree to and honor in their own way, in their own media cultures.

To this end we can refer to Cosmopolitanism as an ancient ethical theory. Cosmopolitan ethics asserts the equal value and dignity of all people, as members of a common humanity. Cosmopolitanism emphasizes universal principles of human rights, freedom, and justice. The nationality, ethnicity, religion, class, race, or gender of a person (or group) is morally irrelevant to whether an individual is a member of humanity and comes under the protection of cosmopolitan principles. Cosmopolitanism is a thesis about ethical identity and responsibility that can be over generalized to the global media and journalism ethics.

Adopting the cosmopolitanism approach, journalists can see themselves as agents of a global public sphere. The global journalist’s primary loyalty is to the information needs of world citizens. Journalists should refuse to define themselves as attached primarily to factions, regions, or even countries. Serving the public means serving more than one’s local readership or audience, or even the public of one’s country. The global journalist frames issues broadly and uses a diversity of sources and perspectives to promote a nuanced understanding of issues from an international perspective. Journalism should work against a narrow ethnocentrism or patriotism. (Ward, 2011, Christians, 2016)

In conclusion, according to many media scholars particularly Professor Ward who is the key and veteran media ethics researcher, the global media and journalism ethics should promote the individual and social goods. Global ethical journalism should reveal inequalities, report diversity, assess the quality of social life, monitor citizens’ participation, and assist social bridging between diverse classes, ethnic groups, religions, and cultures within and among countries. It should also promote media literacy and the evaluation of media. The cosmopolitan journalism can promote the political and ethical goods by helping to nurture morally responsible and reasonable citizens willing to discuss essential issues.
References

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Citizenization of Rural Migrant Workers in the Process of China’s Urbanization

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²Dean of China Academy for Rural Development, Zhejiang University, Hangzhou, China

Abstract

China is promoting urbanization as one way to increase domestic demand and improve productivity. Although the urbanization ratio (the ratio of the population in urban areas to the entire population) in China rose from 17.9% in 1978—immediately before the start of China's reform and open-door policies—to 54% in 2014, it is still low compared not only with that of developed countries, but also other developing countries at a similar stage of growth. With export growth slowing down in recent years against the backdrop of the global economic crisis and the rise of protectionism, the government is hopeful that urbanization will help sustain economic growth by expanding domestic demand and improving productivity. During the process of continuing and accelerated urbanization, more and more peasants have moved and are moving to the city which increased the urbanization ratio. However, there are huge differences in economic, social, cultural and political rights and benefits between rural migrant workers and urban residents in the cities. This paper argues that the citizenization of rural migrant workers is the key to realize the “true” urbanization in China in which the same rights enjoyed by urban residents will be given to rural migrant workers and the family members living with them. We defined the connotation of citizenization of rural migrant workers, analyzed the current status of rural migrant workers and identified the obstacles that citizenization of migrant workers face. We concluded the root causes of this unequally treated rural migrant workers compared to urban residents are due to institutional arrangement bias (household registration system and rural land system, etc), development strategy bias, and ineffective governmental behavior. Finally, we proposed a path forward to realize the “true” urbanization in China.

Necessity of urbanization in China

Although the urbanization ratio in China rose from 17.9% in 1978—immediately before the start of China's reform and open-door policies—to 54% in 2014, it is still low compared not only with that of developed countries, but also with that of other developing countries at a similar stage of growth, suggesting that there is plenty of room for growth. With export growth slowing down in recent years against the backdrop of the global economic crisis and the rise of protectionism, the government is hopeful that urbanization will help sustain economic growth by expanding domestic demand and improving productivity.

First, the real estate economy has been a key driver for the economic growth in China. However, the real estate market in China has been sluggish in recent years due to the overdevelopment in urban areas. For example, the average number of houses per urban resident household in Shanghai is 2.4 while lots of houses still need to be sold. During the process of urbanization, the government hopes more and more farmers will move to the cities and buy houses which will stimulate the real estate market in China.

Second, urbanization will increase consumption demand. Reflecting the fact that productivity in the manufacturing and service industries, which are mainly located in urban areas, is much higher than
that in the agricultural sector, the per capita income of urban residents is about three times that of rural residents. In proportion to this, the consumption gap between urban areas and rural areas is also significant due to the staggering wage differences. Along with the advancement of urbanization, consumption will grow as increasingly more farmers become urban residents.

Also, urbanization will create huge investment demand, particularly in infrastructure (electricity, water, roads, communications, gas and thermal, waste and sewage treatments, etc.) and public service facilities (schools and hospitals, etc.).

Urbanization will also help modernize agriculture and pressure agricultural development. If a large number of farmers leave farming villages and obtain jobs in non-agricultural sectors through urbanization; their income from non-agricultural sources will increase. Their agricultural income will also climb in tandem with higher productivity. Using the increase in rural disposable income and decrease in population, farmers will be pushed to invest into large-scale agriculture run by higher technology like the farming seen in most modern nations. In addition, because land prices in farming villages near cities will rise due to the boom in the urban real estate market, local governments and farmers will be able to make a profit by selling their land.

New Type of Urbanization

Until now, urbanization in China has been deemed to be the equivalent of building cities. The emphasis has been on the expansion of a city's area and size, while improving the people's standard of living has not been the major concern. Rural migrant workers in particular are regarded simply as part of the labor force, and they and their family members are not treated as real "citizens."

The State Council issued a guideline on Feb 6, 2016 to promote the construction of a new type of urbanization. The new type of urbanization is an inevitable path to modernization and realizing the potential in domestic demand, an important driver for economic development and a major livelihood project. It calls for overall planning and coordinated development between towns and cities of all sizes, thus improving the quality of overall urbanization.

Implementation of household registration system reform policies and improvement of basic public services covering all residents is another facet of the guideline. Household registration has been a hot topic of controversy, discrimination, and discussion. The guideline strives to simplify the household registration system so it is easier for a migrant worker with a job and kids to obtain household registration (aka. Hukou).

This new type of urbanization also urges the renovation of shantytowns, villages in cities, and dilapidated houses, as well as the construction of a comprehensive transportation network, underground pipeline network, sponge cities, and new types of cities. To further encourage mutualistic progress in all regions, it called for the cultivation of medium and small cities and small towns with characteristics and city clusters. The new type of urbanization will exert a ripple effect to promote the development of a new countryside, boosting the expansion of infrastructure and public services to
rural areas and integrated development of primary, secondary and tertiary industries and e-commerce in rural areas.

The guideline also called for the improvement of the land use mechanism and urban housing system, as well as innovation of the financing mechanism to support the building of the new type of urbanization.

Citizenization of migrant workers as key for China’s rural urbanization

To accelerate the urbanization with Chinese characteristics, which can achieve reasonable and healthy urbanization, China must now focus on promoting the citizenization of migrant workers. There are two steps in the transformation from farmers to residents in the cities 1) from agriculture to non-agricultural transformation, and 2) from migrant workers (non-agriculture) to residents in the cities. Because of the special large number of Chinese farmers, the process will be very long and the cost will be very high. However, the migrant workers have already completed the first step – leaving the farm behind. The quality of all aspects and the ability of working and living in the city also have been greatly improved. Compared with peasants that are engaged in agriculture, migrant workers not only can accelerate the process of urbanization to make the migrant workers achieve a permanent non-agricultural state, but also they can decrease the cost of citizenization, making urban integration less difficult and more easy. In contrast, letting farmers that are engaged in agriculture realize citizenization is more difficult. Not only does China need to create more employment opportunities to compensate the risk of going into city, but also major cities must commit to the improvement of citizenization and improve the quality of life for migrant workers in the city to set an example for those who haven’t left their fields. So the costs of taking this route are higher and this process lasts far longer. Therefore, it is imperative to primarily direct focus on aiding migrant workers already present in cities. With their success comes inspiration that will bring the rural pack at home to cities.

There are currently more than 100 million migrant workers who have realized non-agricultural progression but have not realized the citizenization of migrant workers, which indicates Chinese urbanization still lags behind the industrialization. If cities help them attain citizenization, not only can China achieve the national goal of an urbanization ratio of about 60% in 2020, but also they can reduce the additional cost of the citizenization of farmers, which is conducive to achieving moderate synchronized advancement of urbanization and industrialization.

Connotation of citizenization of China’s migrant workers

With the acceleration of social and economic transformation, the surplus rural labor force is moving into cities in the form of migrant workers. Many of them live and work in the cities most of the time of each year. They have close relationships with the city, and are an integral part of the city. However, the nation is witnessing the marginalization of migrant workers because they are not being granted urban household (Hukou); therefore, they are not “truly” urban residents although they live in the city. Migrant workers are suffering all kinds of discrimination. There is no guarantee of the rights and interests for migrant workers, and crime rates of migrant workers are increasing with each passing day. These phenomena have directly caused the urban-rural conflicts to a large degree. Based on the reality
of the migrant workers living conditions and its adverse effect on overall coordinated development between urban and rural areas, the citizenization of migrant workers is one of the biggest challenges for the Chinese government.

The citizenization of migrant workers is a process in which rural migrant workers leap over various obstacles and gradually transform into urban citizens. It includes transformation on four levels: occupation, social identity, self-cultivation, and ideology/life style.

**Accelerating citizenization of rural migrant workers**

The urbanization ratio continues to increase up to this day. The table shows the percentage of Chinese population living in urban areas until 2014 taken from the National Bureau of Statistics of China.

Table 1 The percentage of Chinese population living in urban areas until 2014

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004</td>
<td>41.76</td>
</tr>
<tr>
<td>2005</td>
<td>42.99</td>
</tr>
<tr>
<td>2006</td>
<td>44.34</td>
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<tr>
<td>2007</td>
<td>45.89</td>
</tr>
<tr>
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<td>46.99</td>
</tr>
<tr>
<td>2009</td>
<td>48.34</td>
</tr>
<tr>
<td>2010</td>
<td>49.95</td>
</tr>
<tr>
<td>2011</td>
<td>51.27</td>
</tr>
<tr>
<td>2012</td>
<td>52.57</td>
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<td>2013</td>
<td>53.73</td>
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<tr>
<td>2014</td>
<td>54.77</td>
</tr>
</tbody>
</table>

Household registration in China is divided into rural and non-rural (urban) types. In 2014, about 54 percent of the total population lived in cities. Among those who lived in cities, about 50% of them have not acquired urban household registrations and remain registered as rural households. Because of the restrictions related to household registration and other associated systems, these people can hardly enjoy the same rights to which residents with urban household registrations are entitled: suffrage, social security, and compulsory education.

The government is carrying out further reform, along with its 2016 national guideline, through its 6-year new national urbanization plan (2014-2020). Based on a policy of gradually promoting
citizenization with measures that take into consideration actual conditions, the city governments are progressing towards a system that will grant urban household registrations to those rural migrant workers with stable jobs, as well as to their family members living with them. Those rural migrant workers who have met these requirements settle into the city and enjoy the same rights and fulfill the same obligations as urban residents do. The national government encourages local governments to further lower urbanization hurdles, except for a handful of large cities, allowing the transfer of agricultural population settled in the place of employment and prioritizing students, army members, urban residents for over 5 years, skilled workers, returned overseas students, and the new generation of migrant workers.

The national plan also clearly mentions a concrete and systematic method and goal for speeding up the adjustment and improvement of mega-cities household registrations policy.

1) Except for the mega-cities, other cities cannot take measures that require the purchase of housing, investment tax, and credit accumulation system to restrict urban household registrations.

2) Based on the overall carrying capacity and functions of the city, the city is divided up into regional urban, suburban, and developmental areas. The policy for granting urban household registrations to those rural migrant workers will differ based on where they will be settled.

3) Children of migrant workers have equal academic opportunities.

4) Rural migrant workers who maintain a stable employment relationship with a company are eligible for the basic pension system and medical insurance provided for urban employees.

5) City governments have financial incentives for urbanization—they allow rural migrants to hold onto their rural land when attain urban citizenship.

6) The central budget for investment arrangements favors cities that have great potential for urbanization and development.

Overall, there are many reasons that urbanization stands as such a major issue and topic. First, improving the efficiency of city-migration responds the voices of many frustrated citizens. The holder of a residence permit in a residential district guarantee enjoyment of compulsory education, basic public employment services, basic public health services and family planning services, public cultural and sports services, legal aid and legal services as well as other basic public services prescribed by the State. They do not need to go back their hometown to apply for all kinds of certificates and can apply in the local city as urban residents do: immigration certificates in accordance with relevant state regulations, renewal and replacement of identity cards, vehicle registration, driving license, enrollment in vocational qualifications and apply for a grant professional qualification and other facilities. Second, urbanization reform paves way for China’s economy to continue growing at its astonishing rate. Giving a largely discriminated but capable population provides a large boom in human capital that will allow China’s drive to modernization to surge with a new flame. Through national urbanization efforts, China can make another great leap forward.
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Revisiting Politics: Narratives of women Leaders in Urban Governance

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Abstract
Drawing from the broader theoretical concerns of gender and politics, the paper aims to revisit politics through the narratives of women leaders in urban governance, located in the Municipal Corporation of Greater Mumbai (MCGM), the largest and oldest municipality in India. While women in India have participated in large numbers in various progressive movements and struggles, their participation in electoral politics has been negligible. However, the introduction of 73rd and 74th constitutional amendment, ensuring 33.3 per cent reservation, has altered the political landscape of local governance in India. Nonetheless, the increased women’s visibility does not automatically let women assert their claim for ‘equal’, ‘political’ and their entry into ‘political-public’, with ‘doer’ status, the point noted by Hannah Arendt. Against this background, the study endeavors to get fresh insights into women's leadership experiences in urban governance. Based on narratives of women councilors at MCGM, the study aims at analyzing the effectiveness of women's reservation and its implications for gender equality; examining the nature of women's political representation; and evaluating women’s expanding personal and political spaces.

Keywords: Gender, political participation, urban governance, women’s representation, narrative study

Introduction

While women in India (particularly in Maharashtra) have participated in large numbers in various progressive movements and struggles, including armed struggles, their participation in electoral politics has been negligible, despite the presence of a few high profile women in Indian politics. Many of the earliest studies on women’s political participation have accused women being apolitical and voting according to the wishes of their husbands or fathers. These debates were foregrounded in the 1990s and centered around the question of introducing affirmative action into political institutions. Nonetheless, with the introduction of 73rd and 74th constitutional amendments, 1993, providing 33.3 per cent reservation to women in local self-governance, the political scene has changed. This has brought a million of women on to the formal political structures. It was hoped that if women participate in politics in a critical mass, it would be possible to change the existing gender inequality. However, with most of the states providing fifty per cent of the reserved seats to women in local self-governance, women could not automatically assert their claim for ‘equal’, ‘political’ and their entry into ‘political-public’, with ‘doer’ status. (Arendt, 1958)

Against this backdrop I wish to study women’s experiences of representation in formal politics with special reference to Municipal Corporation of Greater Mumbai (MCGM), the largest and oldest municipality in India. It was established by BMC Act in 1888. The main objectives of the study are a) to get fresh insights into women’s leadership experiences in urban governance. Does it make a difference in women’s position? b) to analyze the effectiveness of women’s reservation and its implications for gender equality. Has it provided level playing field? c) to examine the nature of
women's political representation. Women are forced into lime light, Are they forced into power sharing? d) to evaluate women’s expanding personal and political spaces. What kinds of different agencies opened up for women and their implications for a gender-just politics?

**Municipal Corporation of Greater Mumbai (MCGM)**

Mumbai is one of the largest influential urban agglomerations in India. The Municipal Corporation of Greater Mumbai (MCGM) is the most affluent local body in India and one of the biggest local governments in the Asian continent. It provides services to more than 12 million of Mumbai’s 18 million residents. (Sivaramakrishnan, 2015) Consisting of 7 zones, 24 wards, 227 constituencies, an elected Council, a Commissioner appointed by the State, and a significant committee system, the MCGM is responsible for primary education, water supply, sanitation services, electricity, and bus transport.

**The Study**

The study is located in Municipal Corporation of Greater Mumbai (MCGM). For the pilot study, six women councilors are selected through non-probability convenience sampling method. Narrative research method is employed to extract empirical data, which includes in-depth face-to-face interview, recorded oral narratives, video interviews, relevant video resources, photos. Techniques used to collect relevant information comprise interview schedule, semi-structured questionnaire, field notes, observation, audio and video recording. Classification of collected data necessitated transcription, translation, mapping, coding and organizing video clips. Secondary data includes library resources, BMC chronicles and reports.

**Narrative- As a Research Method**

A multitude of challenges confronts investigators who intend to use narrative method for their study. Catherine K Riessman (2008) offers some guidelines for getting started. Yet, there is no standard set of procedures compared to some forms of qualitative analysis. The narrative method used in the current study includes fieldwork using a variety of (mainly qualitative) research techniques including mainly dialogue, constant engagement, meaning-making exercises, questions to maintain the flow at the same time letting directional and focused conversation. Through the generative questions that inform my field research, I strive to let these questions be both open ended and open to refinement. At the same time, it allows a kind of conversational space that is though defined, but has no clear boundaries.

**Women’s Narratives- Evolving Patterns in Urban Governance**

Women representatives though outnumber men in corporation (115 women ad 112 men in MCGM). Nevertheless, their presence does not always reflect their feminist concerns. But their sizeable presence has broadened the concept of the political for sure. The analysis of the empirical data obtained through narrative enquiry suggests following major trends in this regard-

**I. Participants’ Response towards Women’s Reservation**

Reservation has facilitated women’s entry into politics, but this facilitation has its own limits. (Table 2) It provided initial elevation to women, which they could not have got otherwise, and which
according to narratives, is empowering for them, but in order to sustain this initial elevation they need following strategies to adopt-

i) **Non-interference from men folk at home in their political career**- According to Jyotsna and Ujjwala women should enter politics on their own merits. Jyotsna said that women should keep their men folk (husband, father, brother) away and not allow them to interfere in political affairs.

ii) **Political career takes precedence over household chores**- Women should learn to work in separate spheres- personal and professional without mixing them. As long as men continue as guides and gurus for women, reservation does not worth it in empowering women, let alone providing women’s agency.

iii) **Engaging in ground-level political activities as a precursor to political career**- Second powerful view was expressed by ujjwala. She said without basic training women should not enter politics. Constant engagement with ground-level political activities goes a long way in orienting women towards politics. She herself has undergone two decades of rigorous training through her engagement in different political activities as prescribed by party from time to time.

iv) **Stepping outside one’s comfort zone**- Women should develop their capacities through constant learning. Unless women are ready to be pro-active, reservation would prove to be an empty word. As Alka Kerkar says- power means opportunity, but women need to work hard to turn it into their favor.

**Other Alternatives**- The study has highlighted alternative viewpoints on how women's representation could be enhanced. i) women's engagement in political activities. This would provide a pool of qualified, trained women, which, eventually shift the trend prevalent in each election where parties search for prospective wives, sisters or mothers, ii) women's increased presence in party. This point was stressed out in previous studies as well. (Omvedt, (2005) Parties are encouraging this practice. With this there would be no dearth of women candidates for election.

**II. Women’s Representation- from Indicative to Responsive**

Inferences obtained from the study make an attempt to extend the concept of representation further. (Table 3) Borrowing from the concept of public representation (Pettit, 2009), the analysis extends the framework of representation by replacing some of the terms. Following line diagram attempts to classify narratives into various categories and sub-categories of representation.

- Indicative Representation(Proxies)
  - Standard Case (Manisha)
  - Exceptional Case (Rupali)
- Responsive Representation
  - Guided (Sneha)
  - Active (Jyotsna, Ujjwala, Alka)

**Indicative representation (Proxy)** refers to a phenomenon where a woman (here) becomes an elected representative due to reserved constituency for women, but unable to exercise agency due to the interplay of following factors-

  a) Normative construction of representation, where male is considered as a norm
b) Male dominance and prevalence of gender stereotypes

c) Women’s inadequacies with regard to education, training, skills, exposure

As a consequence, an elected woman is left with the nominal power and authority and has a ceremonial role to play. While male (in most cases, her husband) has the real power and it is he who enjoys the support of the people. He supports her, facilitates the business of politics for her, exercises agency on her behalf and takes decisions. But never let her move beyond that she has access to constant learning, training and upgrading herself, which could eventually help her taking decisions independently.

*I wish to be raising questions like other members in municipal assembly, but ...*(excerpt from Manisha’s narrative)

However, oppressive it is as depriving someone from accessing knowledge has been considered as a kind of violence, but considering from woman’s standpoint it is empowering to enter the public field. Few excerpts from the study-

*Working as councilor is an empowering experience and over the years it has enhanced my self-image and confidence. Now people show respect towards me. They treat me differently. This boosts my confidence...*(excerpt from Manisha’s narrative)

*Women like me could get a chance to see outside world because of reservation and this is empowering... I got this opportunity due to reservation because who gives an opportunity to work to a 7th standard pass woman.* (excerpt from Manisha’s narrative)

Indicative representation can be further divided into two sub-categories- i) Standard case and ii) Extended case. The factor explicitly responsible for distinction between these two sub-categories is the cumulative outcome resulting from women’s inadequacies in terms of poor education, training, skills and exposure. Under the standard indicative representation, woman lacks required training, education, skills and exposure and therefore she is dependent and is forced to act as passive agent.

*I realize the importance of education now and what I missed out...And more I see outside world, more I find how ill-equipped and untrained I am... Politics I believe is suitable for men as they have knowledge and skills to handle every situation.*(excerpt from Manisha’s narrative)

Whereas, in the case of extended indicative representation, a woman is educated and has potential to upgrade her skill. She actively participates in decision making. She has access to knowledge and training.

*With more and more women leaders and role models in politics, women would not fear entering politics...Gender of the leader does not matter at all in as far as people’s expectations are concerned. Work is much more important. As long as you are delivering and responding to people’s immediate needs, gender of councilor has no role... People are the real source of strength... but one must have a guru in politics...*(excerpt from Rupali’s Narrative)

**Responsive representation** on the other hand is the outcome of the combination of several factors- education, political training, pre-political experience, engagement in party activities, individual autonomy. Women are capable enough of handling political affairs themselves and exercising agency. They can act independently. They might seek advice from family or party but execute themselves.
They have political vision and mission. The study highlights two types of sub-categories under responsive representation- i) Guided and ii) Active. Under guided responsive representation, woman has less number of years’ experience in actual politics, but her education, determination, intellect and potential are excellent.

*I can see how pressure politics is working...*(excerpt from Sneha’s Narrative)

She takes directions/advice from her mentor (family member) and constantly endeavors to upgrade herself.

*For me my ward is like my home. And women have been very sensitive towards cleanliness and hygiene. So, my primary focus is on sanitation and cleanliness of this area. I have done the required correspondence to get this area clean and beautiful...If you are a good listener, you have patience, you are sensitive enough to people's needs and expectations, you are a good leader...*(excerpt from Sneha’s Narrative)

Under active responsive representation, women have vast experience (more than 20 years) in politics. They are in prominent leadership positions.

*Once you become councilor you have power. Power is not with corporation, it is within you...I am proud of the fact that I am known for my work...A woman runs her area like her own house. Women do not run after money, they run the constituency like their own family, their own house...*(excerpt from Jyotsna’s Narrative)

Women are breaking stereotypes, confronting conventional political ethos and redefining politics.

*Don’t take unnecessary advice. Never allow brother, husband or any male member of the family to interfere in your work...Women should consider politics as a career. If country has to progress, women have to enter...Don’t follow anyone. Become leader. People should follow you...*(excerpt from Narrative 4)

*When women are seen as politicians and decision makers in society, politics would change...when young educated women, belonging to different caste, class, start opting for politics as a career, politics would change...when selfless political approach takes over the selfish, corrupt interests, politics would change...*(excerpt from Ujjwala’s Narrative)

Women are in favor of widening public space for women. This goes beyond reservation.

*Reservation cannot give women anything except proxy status where some male relative runs the show...Women should be willing to devote time and work tirelessly and selflessly for the party...For me without ground level training affirmative active is an empty word...*(excerpt from Ujjwala’s Narrative)

**III. Expanding Personal and Political Spaces**

Narratives highlight several points of departure as well as convergence in terms of conventional notions of women’s personal and political spaces. The study observes following trends-

i. **Distinct private and public role divide**

The study underscores that in case of indicative representation, distinct private and public divide could be seen. Women are solely responsible for doing household tasks and do not get any support in completing these tasks, while in carrying out public activities, their husbands provide every possible help. However, women feel double burdened, but there is no role conflict as they deem family as their primary duty and responsibility. Beside, engagement in public activities is an empowering experience for them, which they don’t want to get away
with. Women’s narratives clearly indicate expanding personal and political spaces, which is reflection of their empowerment.

ii. **Primary role defined as family**
   As long as the link between private and public spaces is not severed and the family system is undisturbed, women’s political participation is welcomed. This particular aspect explains the indicative representation of women and also why most women do not occupy positions of leadership even today.

iii. **Widening areas of public engagement**
   Acquisition of differential skills through engagement in political or/and non-political activities is equally relevant in a political career. The experience gained out of these engagements goes a long way in empowering women. This point was clearly underscored by Alka, Ujjwala and Jyotsna in their narratives. (Table 2)

iv. **Exercising political agency**
   To be able to exercise efficiently in professional sphere, it is necessary to sever the link between personal and professional sphere. Responsive representatives could efficiently manage this. They do take advice (if needed) from within and outside family but don’t let people unnecessarily interfere in their professional sphere.

**Summing up**

Except one, none of the participants had specific feminist concerns. For most of them it is by-product of women's political orientation and activism. Women had holistic approach in this regard. Jyotsna is a hard core feminist and has trained 39 women ward presidents. These women are contributing towards improving society as a whole in different capacities. Indispensable role of education and practical knowledge in empowering women was emphasized by all participants. Mainstreaming of women role models in politics and focus on development of women’s leadership came out strongly. Politics as a strong career option was emphasized, where more and more young educated women should opt for it as a career. Besides, a suggestion for the development of educational module on Women Change-Makers in Politics and organization of regular seminars and workshops as part of this course was also stressed, where women leaders should be invited as resource persons to share their experiences. Alternatives to reservation were also explored in narratives, which prescribe that empowerment can not be done from above and in exclusion. One has to be within the system to feel empowered and therefore, women’s increased presence in party is indispensable. Alongside, there has to be a conscious attempt on the part of women to be pro-active in politics through engagement in ground level political and non-political activities. To sum up, drawing on Hannah Arendt’s theory of labor, work and action, women’s narratives clearly indicate that an inclusive approach could only ensure women’s quest for responsive representation with equal, political and entry into political-public with ‘doer’ status.
**Table 1**

Participants’ demographic details

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Political Party</th>
<th>Education</th>
<th>Age</th>
<th>Years in Politics</th>
<th>Marital Status</th>
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<tbody>
<tr>
<td>Manisha Patil</td>
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<tr>
<td>Alka Kerkar</td>
<td>BJP</td>
<td>Graduate</td>
<td>64</td>
<td>20</td>
<td>Married</td>
<td>Brahmin</td>
</tr>
</tbody>
</table>

**Note:** INC- Indian National Congress, BJP- Bhartiya Janata Party

**Table 2**

Participants’ Response towards Their Political Career

<table>
<thead>
<tr>
<th>Indicators</th>
<th>Reasons for joining politics</th>
<th>Political background</th>
<th>Facilitator/guide</th>
<th>Role model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manisha Patil</td>
<td>Reserved constituency for women</td>
<td>Father/husband</td>
<td>Family (Husband)</td>
<td>Suresh Prabhu</td>
</tr>
<tr>
<td>Sneha Zagade</td>
<td>Reserved constituency for women</td>
<td>Father</td>
<td>Family (Father)</td>
<td>Gurudas Kamat</td>
</tr>
<tr>
<td>Rupali Rawrane</td>
<td>Reserved constituency for women</td>
<td>Husband</td>
<td>Family (Husband)</td>
<td>R R Patil</td>
</tr>
<tr>
<td>Jyotsna Dighe</td>
<td>Pre-political activities/networking with people led to politics</td>
<td>None</td>
<td>Party (JaywantParab, GurudasKamat)</td>
<td>BalasahebThakare</td>
</tr>
<tr>
<td>Ujjwala Modak</td>
<td>Political experience gained through Party activities (RSS) and reservation provided a chance to enter active politics</td>
<td>Maternal grandfather</td>
<td>Party members from RSS, BJP</td>
<td>Ram Naik</td>
</tr>
<tr>
<td>Alka Kerkar</td>
<td>Middle age vacuum prompted to join political activities and reservation provided a chance to enter active politics</td>
<td>None</td>
<td>Party</td>
<td>Kanti Sathe</td>
</tr>
</tbody>
</table>

**Note:** RSS- Rashtriya Swayam-Sevak Sangh
### Table 3
Participants’ Response towards their Leadership Experiences

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Position in Corporation/ Party</th>
<th>Leadership Traits</th>
<th>Transformations at Personal/Professional level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manisha Patil</td>
<td>Member of (WCW Committee)</td>
<td>Patience, political knowledge, education, good work, identity with the people</td>
<td>Enhanced self-image, boosted confidence, personality changed, become more extrovert</td>
</tr>
<tr>
<td>Sneha Zagade</td>
<td>Member (WCW Committee)</td>
<td>Sensitivity, patience good listener, confidence, fearlessness, altruism, people-centred vision, approachable, good work</td>
<td>Increased respect, new identity, improved status, confidence boosted, transformed personality from introvert person to extrovert, heightened self-image</td>
</tr>
<tr>
<td>Rupali Rawrane</td>
<td>Member (WCW Committee)</td>
<td>Guru (master) is must, altruism, people-centred, confidence, approachable, identity with the people, good work</td>
<td>Improved self-confidence, respect in family and community enhanced</td>
</tr>
<tr>
<td>Jyotsna Dighe</td>
<td>Former chairman (Standing Committee)</td>
<td>Ability to identify good people, selflessness, sensitivity, spontaneity, service to the people, approachable</td>
<td>Developed into a confident, fearless, determined, gender sensitive person</td>
</tr>
<tr>
<td>Ujjwala Modak</td>
<td>Chairman (Legal Committee), Former chairman (Improvement Committee, Education Committee)</td>
<td>Ground training, self motivation, determination, courage, Selflessness, character, genuine work, political knowledge and skill, engagement with party activities, ability to identify basic issues</td>
<td>Enhanced self image, confidence and most of all “change in my dress code and style”</td>
</tr>
<tr>
<td>Alka Kerkar</td>
<td>Deputy Mayor</td>
<td>Education, ground training, devotion, good work</td>
<td>Improved Confidence, self image, decision making ability</td>
</tr>
</tbody>
</table>

**Note:** WCW Committee- Women and child Welfare committee
References

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Triumph Over Obstacles: Development and Validation of Adversity Quotient (Aq) Inventory

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Abstract
Adversity is more likely to be an ongoing unfavorable condition. It may or may not set you back, but it often makes it harder to move forward. This may be in a form of distress, misery, suffering, trouble, misfortune, disaster, problem or challenges. This study aimed to develop and validate a local inventory that will measure adversity quotient among professionals or determine their capacities in handling or dealing with adverse conditions and undesirable changes in their personal, interpersonal, family and work setting. Triumph over obstacles, the theme of this tool which gives importance at dealing with precarious situations in life. Some people decided to give up because they no longer have the strength to keep up the struggle but others took courage and became triumphant or victorious. The developed and validated Adversity Quotient (AQ) Inventory was based on the four CORE dimensions as introduced by Dr. Paul G. Stoltz in 1997: control, ownership, reach and endurance. The final reliability of the inventory was .776 through Cronbach’s Coefficient Alpha.

Keywords: adversity, adversity quotient, development, validation, resilience

Introduction
Life in the 21st century is an era of relentless and unforecastable changes. These various changes and unfavorable conditions require intelligent and sound decision-making of people. The world is a dynamic entity that poses quite powerful challenges and responsibility. In addition to hard work and a generous dollop of luck, we all know that success on the job requires brains. We measure the latter by IQ. Over the past few years, we’ve come to learn that success also requires EQ - emotional intelligence. That’s the capacity to behave maturely and empathetically. Now comes word that success at the workplace also is a function of having a high AQ or Adversity Quotient as introduced by Dr. Paul G. Stoltz in 1997 (Cooper, 2000:1).

According to Stoltz (1997:1) Adversity Quotient (AQ), as “the capacity of the person to deal with the adversities of his life. As such, it is the science of human resilience.” In fact, more researches recently have shown that measurement of AQ is a better index in achieving success than IQ, education or even social skills. In fact, how people respond to adversity is a strong indicator of ability to succeed in many endeavors.

The concept of AQ was initiated in the corporate field of management as new demands, created by accelerated economic development, have generated increasing levels of employment stress in business and industry. The promotion of AQ has the potential to promote a significant increase in energy, motivation vitality and performance at work and in schools. (Crawford & Tee, 2000:14). Finally, AQ plays in determining one’s ability to triumph over obstacles.

Statement of Objectives
This study aimed to prepare a local inventory that will measure adversity quotient (AQ) among professionals.

Specifically, it intended to achieve the following objectives:
1. To develop an adversity quotient inventory based on extant literature and theoretical concept.
2. To validate the items of the inventory by:
   2.1 item analysis
   2.2 experts’ validation
3. To establish the reliability index of the inventory through internal consistency.

Research Design

This study employed the Educational Research and Development (R & D), which is a process used to develop and validate educational products. The term product refers to the local AQ Inventory which was the prime concern of this study.

Respondents of the Study

The inventory was administered to two (2) sets of professional respondents: 30 for the dry-run and 350 for the final administration. In the final administration, there are 125 from the teaching profession as the most number of respondents, second are the professionals under the business/commercial with 100, 45 for information technology and engineering professions, 40 for medical field, 20 for army or defense service, architecture or aesthetic field with 8 and 2 for the spiritual field.

Results and Discussion

1. Development of the Adversity Quotient (AQ) Inventory

The following activities were undertaken to develop the local AQ Inventory: First, reviewed related literature, theories, studies and drawing from experiences of the researcher. Second, prepared the table of specifications based from the extant literature and concepts of Adversity Quotient.

The four (4) dimensions were developed by Stoltz in 1997 and he named it as CORE which stipulates as control, ownership, reach and endurance (Cooper, 2000:1). To have broad and varied situations for the inventory, there were four (4) factors integrated in each dimension which includes the family, interpersonal, work setting and personal.

The first dimension is control which measures the degree of control a person perceives that he/she has when adverse events happened. The second dimension is ownership which measures the extent to which a person owns or takes responsibility for the outcomes of adversity or holds himself/herself accountable for improving the situation. The third dimension is reach. This measures the degree to which a person perceives adversities reaching into other areas of life. The last dimension is endurance. It measures the perception of time over which adversities and their consequences will last or endure.

2. Validation of the Adversity Quotient (AQ) Inventory
   2.1 Item Analysis

The results of the inventory both in the dry-run and final administration were subjected to item analysis. The validity of the item was measured by the t-scores. From the total 48 items in the dry-run, 47 are retained and 1 is revised based on the computed t-scores and p-value. Further, since there were no discarded items in the dry-run, the original 48 items including the only 1 item revised/enriched
were administered in the final phase. Based on the computed t-scores and p-value in the final administration, all 48 items are considered valid.

2.2 Experts’ Validation

To further ensure the validity of the inventory, there were eight experts/specialists who did the content validation. All of them are registered guidance counselors and had relevant experiences and trainings in the field of psychological assessment or psychometric psychology. Five of them also developed local tests related to career choices, multiple intelligences, occupational satisfaction and resiliency.

After the dry-run and final administration to 30 and 350 professionals, respectively, the final copy with the developed manual of the inventory were submitted again to the group of experts/specialists for final evaluation using the following criteria; validity, scorability, economy, administrability and usability. The overall evaluation of the inventory is expressed in the grand mean of 4.79 which described as excellent. This signifies further that the inventory received approval and endorsement from the experts for its utilization.

3. Reliability of the Adversity Quotient (AQ) Inventory through internal consistency

The final reliability index of the inventory was .776 and it was established by Cronbach’s Coefficient Alpha formula. This signifies an acceptable reliability level of the overall scale (0.70 ≤ r ≤ 0.90). According to Grandy (2009:5), essentially, reliability refers to the consistency with which something is measured. For the AQ Inventory, reliability may refer to internal consistency, that is, the consistency of answers to all questions within a scale.

Conclusion

The local developed Adversity Quotient (AQ) Inventory is a psychometrically-sound scale that measures the adversity quotient among the group of professionals. This is indicated in the results of experts’ validation, computed t-scores in which the t-scores signified how well the items discriminate the upper group or high scoring group from the lower group or low scoring group and reliability evaluation through Cronbach’s Coefficient Alpha value.

Recommendations

The local developed Adversity Quotient (AQ) Inventory has undergone stages of establishing its psychometric properties such as experts’ validation, t-scores and reliability index (Cronbach’s Coefficient Alpha). However, further study and validation is still recommended by using other types of validity and reliability processes. The use of this inventory can be allowed provided that a consent or approval from the researcher would be requested.
References


