

# Honor and High Honor Ceremony at FCMS

**Yazan Albarahma**

The Faculty of Communication and Media Studies held its annual Honor and High Honor Ceremony on the 26th of April at the Faculty's Green Hall. The ceremony brought together the professors, instructors, staff members, and students who came to receive their certificates and celebrate with their friends.

The ceremony began with a speech by the Dean of the Faculty Professor Süleyman İrvan. Professor İrvan talked about the opportunities that the Faculty of Communication and Media Studies provides for its students. The FCMS has four schools and many job opportunities for its students, as well as providing workshops, exhibitions and many conferences, all to educate and provide students with valuable experiences.

The Dean talked about some of the conferences that took place and their effect on the students; he also said that most of the visiting lecturers and guests were impressed with our university. He mentioned the attendance of students who did not miss the opportunity for learning and sharing their thoughts and asking their questions.

The Dean discussed the Communication Festival and its importance to our faculty, and invited the students to attend the activities. He finished his speech by congratulating the students and wished them further success in the future.

The three students who got the highest GPA's during the Fall Semester had a chance to give speeches as well. First was Henrieta Isioma Enumah, a Nigerian student from Public Relations and Advertising. She shared



Padideh Pezeshki (left) was among the 47 students who received Honor and High Honor Certificates.

her pleasure and happiness with having the chance to be a student at EMU. She thanked God, her family and instructors. This is the second time Henrietta received the highest points in her department. From the Department of Radio, TV, Film Studies and Journalism, Caney Goray from Cyprus made her speech in which she thanked her family, instructors, and friends for their support. On behalf of the Department of Radio, TV, Film Studies and Journalism also Çağlayan Dursun from Turkey gave a speech. He thanked his family, his friends and instructors and encouraged students to participate in the activities that the school offers and to take advantage of job opportunities that the FCMS makes available, such as DAU TV and Gündem newspaper.



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# Gündem

ENGLISH

Eastern Mediterranean University, Faculty of Communication And Media Studies Student Newspaper

Issue: 30

April-May-June 2012

# Time for concerts and fun with Spring Festival

**Joy Ogbimi**

The Spring Festival began on the 17th of May with a walk from Sakarya to the University festival area. Food stands and kiosks lined the street with rides for children and crafts and arts presented from around the world. The theme of the festival was "Retro EMU" with entertainment open to the public as well as the student body and staff. This was brought to life by students with Afro hairstyles and 'back in the day' fashion and colorful spring fest T-shirts. A festival bus, decorated in tune with the concept of the festival was the centerpiece of the event.

Prior to the festival's beginning, the famous Turkish rock singer Şebnem Ferah gave a concert drawing a large crowd of students and the public as well. The first day of the festival began its concert schedule with a performance by the famous singer

Murat Boz.

The second day was reserved for performances and activities by the International Student's Clubs. On the 19th, the festival continued with a Kıraç concert, followed by the famous Turkish Cypriot group Gommalar on the 20th of May.

EMU students attended free and tickets were made available to the public.





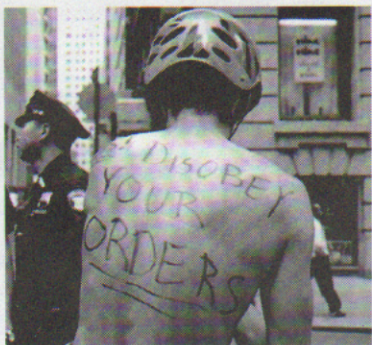
# Occupy is back for spring

— Benjamin Bailie —

Last year on September the 17th the first Occupy Wall Street protest began in Lower Manhattan, New York City. Inspired by Egypt's Tahrir demonstrations and the acampadas in Spain the protest aimed to put focus on what activists call a global economic Ponzi scheme.

On a journey to march on Wall Street the demonstrators eventually settled down to occupy Zuccotti Park. With the slogan "We are the 99%" the movement set up General Assembly meetings at the encampment discussing effective strategies with an aim to getting their voices heard. Across the United States and Europe protestors occupied city centers, universities, and government buildings voicing their grievances. Adbusters, the online magazine, in an open letter to President Obama, put it thusly:

"We could demand Obama set up an American Democracy Reform Commission tasked with ending the monied corruption in Washington? Or perhaps a Presidential Commission to rethink the American banking system? Most Americans know that Washington is awash with corporate money and undue influence and would like to see democracy vibrant again. And most would also love to see the 'too big to fail' banks broken up, downsized and made to



serve the people, the economy and society again. A demand along those lines just might capture the public's imagination."

Adbusters was at the forefront of the organization of protests and the dissemination of news, the scheduling of meetings, events, and the outlining of the basic trajectory of the movement. What's novel in both the Arab Spring and Occupy protests—at least to the degree with which it was used, is the protestors' use of social media, the organization of events, the dissemination of information, and minimized reliance on major news institutions for support and air time.

The protestors, being wary of news frames and news agendas, made real efforts to both manipulate constructed representations of themselves and distort attempts to unify the movements under one banner.

This led to popular intellectuals, celebrities, and sympathetic politicians referring to themselves as supporters of the movement rather than representatives of it, making it difficult for news institutions to put a face to the voice of the people with which to disregard or demonize.

Among popular intellectuals in support of the Occupy cause were Žižek, Chomsky, and Hardt and Negri. Slavoj Žižek, present at the initial Occupy protest, warned the gathering of what he called a "social carnival" atmosphere and turned their focus to the "day after" and to what they planned to do when the protest was over.

"Remember. The problem is not corruption or greed. The problem is the system. It forces you to be corrupt. Beware not only of the enemies, but also of false friends who are already working to dilute this process. In the same way you get coffee without caffeine, beer without

alcohol, ice cream without fat, they will try to make this into a harmless, moral protest. A decaffeinated protest. But the reason we are here is that we have had enough of a world where, to recycle Coke cans, to give a couple of dollars for charity, or to buy a Starbucks cappuccino where 1% goes to Third World starving children is enough to make us feel good. After outsourcing work and torture, after marriage agencies are now outsourcing our love life, we can see that for a long time, we allow our political engagement also to be outsourced. We want it back."

Noam Chomsky talked about the communal atmosphere within the Occupy encampments, the makeshift tent structured democracies that set an example of what equality and solidarity could look like. He also commented on the media coverage of the Occupy movement.

"Coverage of Occupy has been mixed. At first it was dismissive, making fun of people involved as if they were just silly kids playing games and so on. But coverage changed. In fact, one of the really remarkable and almost spectacular successes of the Occupy movement is that it has simply changed the entire framework of discussion of many issues. There were things that were sort of known, but in the margins, hidden, which are now right up front — such as the imagery of the 99% and 1%; and the dramatic facts of sharply rising inequality over the past roughly 30 years, with wealth being concentrated in actually a small fraction of 1% of the population."

Hardt and Negri released a "Declaration" underlining the necessity for social movements and the recent protests.

"Movements of revolt and rebellion, we find, provide us



the means not only to refuse the repressive regimes under which these subjective figures suffer but also to invert these subjectivities in figures of power. They discover, in other words, new forms of independence and security on economic as well as social and communicational terrains, which together create the potential to throw off systems of political representation and assert their own powers of democratic action. These are some of the accomplishments that the movements have already realized and can develop further."

When, on November the 15th 2011, the New York police conducted a night raid on Zuccotti Park, the mainstream media declared the movement no longer newsworthy, generally covering other Occupy protests on a local level.

Although there have been protests, demonstrations and boycotts throughout the year, the initial, visceral, spontaneous protests seemed a thing of the past. Until recently. Adbusters put out a statement:

"In the week before the G8 and NATO summits, we light the spark globally. We occupy hundreds of

squares in cities on every continent — from Paris to Berlin, Toronto to Athens, São Paulo to Bucharest and beyond — we up the ante with direct actions that paralyze capitalism. For a few days, maybe for a full month, we act as if we already live in a world run by people, not corporations.

Our movement goes geopolitical later in May. We swarm Chicago and confront NATO. We tell the military elites there to stop their saber rattling against Iran, halt the global arms race and get behind what the majority of the people on Earth want: a nuclear-free world starting with a nuclear-free Middle East that includes both Iran and Israel."

On Friday the 18th of May, protestors gathered from across the United States to protest the NATO Summit in Chicago. Their message, again, seemed varying and diverse but focused on corruption and inequality. Withdrawal from Afghanistan, awareness of climate change, redistribution of wealth and an end to economic inequality. Protestors also stationed themselves outside of Boeing's offices calling out against unfair tax breaks for the company.

## Our roots: our essence

— Ebenezer Oluwale Olatunji —

At a particular given time and within a social milieu, an individual or an individuality evolves by going through a learned system of art, thought, customs, beliefs, norms or values embedded in that society. This is known as culture. Let me ask you, dear reader, how much of the culture of your people can you pass on, say, to your offspring or other networks of people over whom you exercise a measure of influence?

You could call this article an insight to cultural awareness. To start with, it is cultural values that distinguish one people from another. It is therefore a distinctive, recognizable and an empirical aspect of people's lives. This, however, translates into the fact that the culture of a people is not totally immutable, as it is likely to undergo some changes from time to time due to social and cultural interactions with people from other places.

In literature on the arts of a people, for instance, it undergoes transformations from one stage

of a people's history to another. Literature and art, which include music, dance and drama, are potpourris of ideas, thoughts, and imagination of a people which seeks to encapsulate or embody a people's perception of both the physical and the metaphysical realities of their environment. This includes their attempt to account for the creation of the world around them as well as the hereafter.

Therefore, to a people, the world of the hereafter, or call it reincarnation if you want, depicts the belief that the present physical reality is just a transitive system for preparation for the next world. Juxtaposed to this concept is the principle of reward and security which is the cumulative summation of what is done here in the physical world.

Professor Wole Soyinka, the Nigerian Literary Nobel Laureate, once said about culture and the artist: "A concern with culture strengthens society. The artist has always functioned in African society-

and in all societies, as the recorder of mores and experiences of his society and the voice of vision in his own time"

This statement sums up the importance of cultural awareness as well as pointing out who is responsible for preserving culture.

Another writer, Eldred Jones, elaborates more on the role of a literary artist as the preserver of culture when he says:

"Much more than the mere reproduction of syntax is the conveying of its totality of an experience in a way that reflects its environment without precluding it from general applicability. In looking at the African (or European) author's work we may be able to recognize its Africanisms (or Europeanisms); we must be able to see its universality"

A work which succeeds in recreating the environment in which it was created fully achieves universality more readily. Although the references to literature above is distinctive, the duty of any cultural

custodian, either in art, music, and religion to his society is the same the world over, whether in Europe, Asia, America or any other geographical region.

We can therefore safely say that the culture of a people is a product of the past, the present and an insight into the future. For instance, some countries are colonized by others and the impact of the social and political contact produces an indelible coloration of the colonized country's culture, in terms of language, mode of dress, religion etc.

For some, the impact is so strong that it left the colonized nation with only a pseudo-culture, a shadow and a total transformation of the original culture. This takes us to the title of this piece. Dear reader, are your roots still intact? How much of your background can you sufficiently pass on to your offspring or say, to a foreigner, for instance conducting a comparative research analysis of different cultures?

Eastern Mediterranean University

is a hodgepodge of nationalities sharing a common goal to acquire higher education, but very diverse in cultural experiences, backgrounds and world views.

The extent of education goes beyond having to study some text and obtain some grades and subsequently qualify for a certificate which makes you hireable to an employer. The perimeters of education could also be stretched to include knowledge of your heritage. A people without knowledge of their past may not arrive at any destination!

In the follow-up to this piece, we shall be highlighting the distinctive cultural practices of the various nations that make up this center of learning--EMU. Are you proud of your roots? Let us find out about some aspects of your culture which could include festivals, marriage practices, kingship or any other glorifying traditions. Send your contributions to Gundem Newspaper through oluwaleolunji@yahoo.com.



# Palestinian night at EMU Beach Club

—Yazan Albarahma—

On the 14th of May the Palestinian Student Association held the 6th Palestinian night at the University's Beach Club. The activities began at 8 in the evening and continued until 12. The Rector of the University Professor Abdullah Öztoprak as well as many other professors, instructors, guests and fellow students came to join the Palestinian students with the celebration.

The event started with a minute of mourning for the lives of the Palestinian martyrs, followed by the Palestinian national anthem and the Turkish national anthem.

The first speech was made by student Sajed Daqqa, the organizer of the event and the coordinator of the Palestinian students in EMU. Sajed gave a passionate speech in which he mentioned the accomplishments of the Palestinian Society in North Cyprus as a whole

and the opportunities that EMU offers for Palestinian students.

Sajed also mentioned the issue of the Palestinian political prisoners who are on the largest hunger strike in history with more than 3000 Palestinian prisoner refusing food in Israeli prisons. He wished them health and victory in their struggle for freedom.

He also said explained such activities are held every year to help our students feel at home, meet new

people and remember where they come from.

The Rector, Professor Abdullah Öztoprak, then gave a speech where he thanked the students who organized the event and emphasized the right of the Palestinian people to liberation and justice.

Professor Öztoprak wished for more support for the Palestinian cause especially from the Arab countries. He also wished more success for the Palestinian students

and for the Palestinian cause as a whole. The Palestinian traditional dance was performed twice as well as traditional songs and the traditional wedding dance and poems which were received well by the audience.

The Palestinian Student Association gave a small symbolic gift to Professor Öztoprak in recognition of his support for the Palestinian student activities, and presented the Palestinian graduates with certificates.

## Hunger strike in Israeli prisons

—Yazan Albarahma—

At this moment more than 1600 Palestinian political prisoners are on hunger strike in Israeli prisons. The strike began on April 17th under the leadership of prisoners who are sentenced to more than 30 years individually.

The demands of the prisoners are simple: to put an end to the Israeli program of administrative detention which was created during the British occupation of Palestine before 1948. The law states that Israel has the right to detain any Palestinian for more than 6 months without any reason or evidence.

The law has been the reason for countless cases of Palestinian imprisonment, allowing the Israeli justice system to bring prisoners to trial every 6 months in a loophole that guarantees continuous incarceration. A month ago, prisoner Khader Adnan was released after a hunger strike that lasted 66 days. Mr. Adnan owns a bakery and was a graduate student in Economics in the Birzeit University

near Ramallah, West Bank.

In a letter Adnan passed on to his lawyer for public release he explained why he was on hunger strike:

"The Israeli occupation has gone to extremes against our people, especially prisoners. I have been humiliated, beaten, and harassed by interrogators for no reason, and thus I swore to God I would fight the policy of administrative detention to which I and hundreds of my fellow prisoners fell prey ... The only thing I can do is offer my soul to God, as I believe righteousness and justice will eventually triumph over tyranny and oppression. I hereby assert that I am confronting the occupiers not for my own sake as an individual, but for the sake of thousands of prisoners who are being deprived of their simplest human rights while the world and international community look on. It is time the international community and the UN support prisoners and forces the State of Israel to respect international human rights and stop

treating prisoners as if they were not humans."

Adnan was interrogated for 18 days following his arrest; he told his lawyers that during this time Israeli soldiers made sexual innuendos about his wife, mocked his Islamic faith, beat him, tied him to a chair in painful positions, ripped hair from his beard and wiped dirt on his face. During Adnan's hunger strike, a female prisoner named Hana'a Shalabi started her hunger strike, which lasted 43 days until she was also released but was sent to Gaza Strip, and not the West Bank where her family lives.

During the years of the Arab-Israeli conflict, more than 850 thousand Palestinian have gone through the Israeli prison system which equals almost one quarter of the Palestinian population. During this time, thousands of Palestinians have served more than 25 years in prison, with the two cousins Nael, and Fakhri Albarghouti, with Nael serving 34 years and being the oldest

prisoner in the world to serve such time according to Guinness World Records

The demands of the Palestinian prisoners are to end the policy of administrative detention and to improve the daily conditions of those detained and to start treating the Palestinian prisoners as prisoners of war, rather than criminals for crimes they did not commit.

The number of the Palestinian prisoners is 4600 men and women. Among those, 1600 are refusing food although activists say that the figure is as high as 2500 Palestinian. Most of the men participating started refusing food for 20 days, but a smaller group have been striking for a period ranging from 40 to almost 70 days. According to the Addameer spokesperson, a Palestinian prisoner rights group, "the men are among hundreds of Palestinian prisoners on hunger strike to demand better conditions and an end to detention without a trial in one of the biggest prison protests in years."

Palestinian political parties have made it clear to the Israeli government that the death of even one Palestinian prisoner will trigger the start of a third Intifada and a wave of anger towards both the Israeli government and the Israeli people.

Palestinian prisoners are also demanding an end to solitary confinement, and reinstating family visits from Gaza, an enclave run by the Palestinian group Hamas. Other demands include being allowed to take photos with their families once a year instead of just once during their prison term. The situation of Palestinian political prisoners during the years of conflict has never been solved. The Palestinian resistance was able to capture many Israeli soldiers to swap with some Palestinians detained. However, the demand now is to stop treating them as criminals but rather as prisoners of war according to international law that prevent any government from detaining people without any proof or sentencing.

## Palestinian women at risk

—Nahida Tannous—

Women at risk is a topic that should be given immediate, concentrated, and unyielding attention by decision makers throughout the world. In the past, the term 'women at risk' was used mostly in reference to refugee women, however recent studies have shown that economic and social conditions are placing women under risk regardless of their residency status. The specific risks that threaten women are related to security, inability to access services and assistance, lack of recognition in various legal systems, failure to uphold women's rights, and demeaning social positions and status. Obviously, these challenges are international, and I can definitely attest to their negative impact in my country.

Palestinian women, be they internally displaced persons or citizens, find their immediate and strongest security in their families. Should their family oust them for any reason, they are immediately exposed and susceptible to any type of a variety of harm. Should a Palestinian woman fall in love with

or have an intimate relationship with a man out of wedlock, her family may very well disown her. This will leave her no source of social support or foundation and make it possible for anyone to violate her rights. In very extreme cases, so-called 'honor-killing' may be a family's answer to a wayward daughter.

Women must enjoy the same security as men. Women must have the same status in a family as a man, the same value, respect and position. Education and economic security must be made available and easily accessible to women so as to ensure their security. In the worst-case scenario, should a woman be disowned by her family, her education and ability to contribute to the workforce will secure her future.

Accessing services and assistance is difficult in the Palestinian society for both men and women. Public services are primitive, scarce, and often reserved for the bigger towns and cities. Citizens in rural areas face obstacles such as roadblocks, checkpoints, and curfews when trying to reach the city. Even

on a good day, travel can be both physically and financially exhausting. Women's opportunities are even further hindered simply because they are women. Women are expected to care for the children and home, and travelling to the city is a major event. In many cases, women do not have the financial means to take public transportation without their husband or father's permission – which they also need to leave the house in the first place! Services and assistance are kept from rural and remote Palestinian men and women, but Palestinian women suffer even more because they are unable to access the available services as they are so far out of reach.

In the Palestinian legal system, many policies are designed, by their very nature, to put women at great risk. There is no legal age for marriage, and to alleviate financial crises, or mend alliances between tribes, girls are still getting married at shockingly early ages. The inheritance law is designed to give girls half of what is given to their male siblings; and social pressure usually has the girl giving

up her inheritance to her brother. Widowed women must appoint a male guardian, and must be willing to give up her children should she choose to remarry. Labor laws such as maternity leave, and the nursing hour; both designed with very noble intentions, have caused many employers to prefer hiring men who neither bear children nor breastfeed.

Unfortunately, very large portions of the Palestinian society still raise their daughters to be good wives and mothers. Young girls are praised for helping their mother in the house, preparing meals, and caring for her brothers – school work is only important at the elementary level.

A girl must learn how to read and write so that she can tutor her children and help them with their school work. Recently, families have begun to accept the idea of sending their daughters to colleges, but financial barriers often make this idea impossible to implement. As adults, women are praised when their husbands are happy, their children are well-behaved, and their homes are clean. So, from a very early age, Palestinian females are

taught to base their happiness on the happiness of others – specifically males. It is almost impossible to speak about gender equality and women's rights in such a context. Much work needs to be done at the community level so that gender responsiveness can be achieved.

I strongly believe that the two main factors, the two main enablers which put women at risk are lack of education and lack of economical independence. I am certain that these two culprits affect women across the globe, and I can testify to the harm they are doing in my society.

Women are half of the population, women enable the continuation of generations, women raise men – it is incomprehensible to me that women all over the world are at risk and serious action must be taken to eliminate factors that contribute to the violation of women's security, women's accessibility to services and assistance, women's recognition in various legal systems, women's rights, and women's social positions and status.



# “BBC lies intelligently,” says Dr. Majid Tafreshi

—Elnaz Nasehi—

On the last days of December 1940, 15 months after the start of the World War II, the Persian section of the BBC started to work in order to neutralizing the propaganda of the Persian Service of Radio Berlin. It always plays key role in political changes in Iran, especially after the presidential election. The BBC Persian Television Network is one of the most watched news channels in Iran. That's why we have not lost the chance to have an interview with Dr. Tafreshi about the BBC Persian Global Service Network.

Dr. Majid Tafreshi was born in Iran, and studied history at the University of Tehran and at London University. Formerly a Researcher at the Iranian National Archive, the Encyclopedia of the Islamic World (Tehran), and the Institute of Iranian Contemporary Historical Studies, he has also done independent research work for different projects at the British National Archives.

## How does BBC as a media organization defines its policy in interaction with UK foreign policy?

There is no fixed policy because there are 3 separate parts of the BBC organization: Domestic service, world service, and BBC Persian. World service is one of the four public diplomatic agencies of the UK Foreign Ministry along with British Council, BSN British Satellite News, and UK Trade and Investment Council. These four pillars of UK public diplomacy are financed by the UK Foreign Ministry. The BBC Domestic Service, which broadcasts inside the UK, is financed by TV licenses and is to be independent; it's not allowed to show commercials. However, World Service can use commercials in order to cover a part of its outlay.

And now, let's go back to your question. BBC world service has its policy defined by the foreign ministry with a focus on reciprocal influence so it's not just top-down command, but a mutual interaction. So the foreign ministry outlines some general guidelines about Iran, the Middle East and Islamic world issues but there is no interference or dos and don'ts in individual editorial practices. As far as I can tell, there is no direct interference in the work of program makers,

producers or performers. However, according to experiences I know of, you will get promoted as long as you are following the guidelines. Therefore, the ones who freely act the way they like won't be as successful as the obedient ones. After the presidential election unrest in Iran, BBC employed many Iranian reformist journalists among which was Ramezanpoor. BBC needs these fresh creative people to provide the latest news and analysis from inside Iran. Surprisingly, Ramezanpoor who was the rising star of BBC gradually became a regular employee and now just takes part in a few programs as a guest. In this system, if you don't follow the guidelines you'll be tolerated but will not progress.

## Why do you think BBC receives such a great attention in Iran?

This is all the matter of comparison. Compared to national news channels and Press TV which is the best of Iran's domestic channels, and even compared to VOA, the brightness, visual attractions, and the quality and appealing form of presenting programs on BBC is totally unique compared to other Farsi channels. However, if you record one complete day of BBC Persian TV to check the contribution of the Persian service in producing the form and content of their programs, you will find surprising results. According to my research, 75% of their programs' forms and content are identical to the BBC World Service programs.

The most important factor is, however, the lack of free media in Iran. If there were free, uncensored domestic media with equal competitive opportunities, BBC wouldn't be this successful. Based on its long experience, BBC knows how to maintain trust with their audience. They know that they shouldn't lie regularly. Instead they lie intelligently with a soft unclear orientation.

This is the tactic that Iranian domestic media does not utilize because they are just focusing on direct, short-term result and propaganda. But BBC is one of the cleverest and most intelligent news channels in the world and they know well that first and foremost, the point is to make your audiences believe that there is no propaganda.

One of my friends in a speech seminar in London told me “what you said is true but what you



Dr Majid Tafreshi at EMU

mean is that domestic Iranian news channel are better and you prefer it?” Look, there is a subtle difference which is being ignored; Mr. Zarghami, the head of Iran Broadcasting Institution (IRIB) neither wants nor claims to be completely free from government influence, and in practice he is not. But BBC claims to be free and independent while in practice they are not. They are both doing the same thing, one in the cleverest way and the other in the most stupid way.

**As you said, BBC is always serving UK policy in Iran and we know that they reach a large audience in Iran especially in the last 3 years. In this sense, can we conclude that it reaches whatever objective it has had during this time?**

There is no doubt that BBC Persia has had great influence since it was established in 1940. But its degree of influence was not always remained the same.

The very first objective of BBC was to assist the allied war machine and to subvert Reza Shah which was fully met. The point is that Iranians historically have always been suspicious of Great Britain and its policy towards Iran. Both the government and opposition have always believed that the UK is pursuing its own



interest not theirs. However, it always receives great attention in Iran and people appreciate the opportunity to receive alternative news. The Iranian feeling and reaction towards BBC is a bit ambiguous. Although there are almost no Iranians who believe BBC is working 100% in favor of the Iranian nation, they are still watching it eagerly and of course cautiously at the same time.

Now I want to look at what we said from my own perspective as a program maker. I used to work for the Iranian Broadcasting Institution (IRIB) which is now becoming impossible to work for because of censorship. For many Iranian journalists and program makers like me, the

only remaining option is the use of weblogs which don't receive mass audiences. I am always asking myself what should I do in this corrupted Persian media atmosphere to keep both an audience and my professional independency.

As you said, this is not just your problem. On one side, there is IRIB which restricts free media practices and in the other side, there are the unreliable foreign media. Desperate times, desperate measures. This is every individual's choice to find out if it is possible to work within the organization but not follow its guidelines or decide to receive small audiences while keeping their professional independence.

Gündem

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Tel: 0392 630 1642  
Email: gundem@emu.edu.tr  
Printed at  
Emu Printing House