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# **IN PUBLIC AND SCIENCE REALM: CONSTRUCTS OF PUBLIC CONSULTATION ON THE CONDUCT OF BIOTECH CROP (GOLDEN RICE) FIELD TRIALS**

## **Authors**

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## **Abstract**

The National Biosafety Framework mandates a more transparent, meaningful, and participatory public consultations on the conduct of field trials of biotech crops. With the new biosafety regulation of the Joint Department Circular (DOST-DA-DENR-DOH-DILG) No. 1, series of 2016 of the Philippine government on handling and use, transboundary movement, release into the environment, and management of genetically-modified plant and plant products derived from the use of modern biotechnology, there is a need to explore and examine how public participation process is viewed and how different sectors are positioned in the decision-making about products from modern biotechnology. This study analyzed the constructs of different sectors involved in the public consultation process of crop field trials of genetically modified Golden Rice. Participant observation during the actual public consultation forum, in-depth individual and group interview was employed to elicit rich talks, interactions, and discourses which allowed the revealing of multiple ways of viewing and interpreting the phenomenon. In terms of the participants profile, a representative from the Philippine Rice Research Institute, Non-governmental Organization, and a representative from the LGU were the primary key informant of the study. Also, interviews from representative of farmer groups and cooperatives were conducted.

Based on the gathered and analyzed data from the interviews and focus group discussion, crop biotech regulators and proponents as involved sectors view public consultation and participation in general as valuable platform and opportunity for the public to be involved in the process" as one major theme surfaced that "the platform is VALUABLE to the public for this is the only opportunity and platform for them to be able to voice out their concerns, opinions and suggestions toward an issue or project". Regulators also pointed out the important duties of key players in the Public Participation process, the physical presence is an important element in the stage of public consultation, while the proponent(s) asserts the importance of voice (muted or dominant) as a vital element in public consultation stage, but need to ensure the participation of everybody. Therefore, surfaced the major theme or concept of "the voice (muted & dominant) and physical presence of stakeholders, key players, and the platform of opportunity is what constitutes public participation in crop biotechnology.

On the other hand, the Civil Society Organization-participants surfaced major themes on the new regulation (JDC 01-2016) which it was viewed "as mere permitting policy, not a framework on how to look at GM crops in totality", and public participation as a process which must be present and

continuous in the entire stages of the process”. The concept of “Balance communication is a concrete foundation and must not be viewed as an option”, and that “Public Consultation constitutes substantive representation and dialogue in science and in public realm”. And most importantly, “Public as the key end-user must be socially prepared, be educated in achieving their full potential as an informed citizen in the involvement of crop biotech” based on the themes surfaced in the perspective of a civil society organization.

The following issues surfaced such as lacking on the specific step by step process flow on how to do a public consultation mentioned or described in the general guidelines/phases of public participation under the JDC 01-2016. However, in the DILG Memorandum guidelines for public participation, only the guidelines of the following were cited: postings notices, public consultation be conducted to coincide with a regular session or as a special session of the Sanggunian, participants to be present in the consultation proper [4.3.3.5 and 4.3.3.6], and the consultation shall be divided into two (2) parts – the first part is the presentation by the applicant, while the second part is an open forum to cater to the queries and concerns of those present, but lacks specific step-by-step process flow.

There were also issues surfaced such as lack of information dissemination to the public since only [through internet, emails, public notice] only are the modes of public communication required. Recommendation is that they also utilize other platform that will reach the public specially in geographically isolated or hard-to-reach areas, such as local radio broadcast, public announcement system in rural areas. There is also a need to consider the guidelines for the use of understandable language, for postings notices, it should also be carried out in the presentation of the applicants in their presentation since topics being discussed are highly technical. Understandable language should be used in the presentations since most of the stakeholders are locals and farmers.

### **Key Words**

public consultation, sustainable public participation, Golden Rice, communication policy

# **Rural Communication in Farmers' Political Efficacy and Political Participation: An Empirical Analysis of Sub-district Level Farmers' Political Behavior in Bangladesh.**

## **Authors**

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## **Abstract**

Farmers are the nucleus of rural political, social, and economic activities and often labeled as voiceless in democratic process although research suggests that less-urban population has more participation in electoral process in Bangladesh. Political participation is elaborated as one of the key elements of functioning democracy and empower the voiceless rural population. Farmers' political participation is not defined distinctly in the literature except there is contextual variance between farmers and "other citizens" who live in non-pastoral settings. Since farming and related activities shape the basic fabric of rural life, it is often argued that political behaviour of farmers is deeply embedded in agricultural and rural development. The distribution, price, and availability of agricultural inputs determine the performance of the government to farmers that eventually influence the political participation and decision making. Political efficacy is defined as the feeling that individual political action does have, or can have, an impact upon political process. A minimal level of political efficacy and political knowledge are precondition of political participation. Communication, in this regard, is often understood as a vital element in shaping farmer's attitude and behaviour on politics and their participation in the political process. Marginal people including the farmers are treated as voiceless in expressing their political aspiration. Therefore, understanding of the farmers' feeling on how their participation impact political process is important. The more farmers able to understand politics and have their voice heard, the more likely they are to pursue democratic endeavors. Therefore, this study investigates the concept of rural communication and its effect on the political efficacy and political participation of farmers in rural Bangladesh. The analysis of the study is based on the survey conducted among the farmers in a sub-district of Bangladesh. The result of the study establishes the theoretical and empirical notion that political interest is a stirring factor positively associates with communication variables. Rural communication shows negative association with political efficacy and reject the idea that consuming more political information can cause higher political efficacy. Political participation and rural communication are significantly correlated. Particularly, communication frequency has showed more significant impact on political engagement than communication source reliability and use. The most important communication component that improve farmers' political participation come from face-to-face interactions.

## **Key Words**

Rural Communication, Political Interest, Political Efficacy, Political Participation, Survey Research

# Improving rural communication services through co-innovation towards commercial family farming in Timor-Leste: Insights from the Redi KAMODI model

## Authors

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## Abstract

Since its independence, Timor-Leste has invested substantially to enhance its agricultural sector and support family farmers to transition from subsistence to commercial farming. Cattle farming is one of the most potential agricultural enterprises to support farm family in rural areas. The national agricultural extension service has mainly applied one-size-fits-all innovation packages that demonstrably failed to provide a pathway of sustainable change and installed an attitude of dependency among farmers. This paper offers insights on how a rural communication services model based on co-innovation processes was able to guide farmers to become independent cattle producers and business managers, while simultaneously turning government extension officers into facilitators of change. The model, locally called '*Redi KAMODI*' (Cattle-for-Good-Lives Network), was developed and piloted in 2016-22 and an evaluation study was conducted in 2022.

Farmers, government staff and researchers alike, despite some initial hesitation, embraced the structure and processes introduced by the *Redi KAMODI* model. The establishment of a village-level *Redi KAMODI* starts with a community-wide participatory situation analysis to collectively identify and prioritise constraints that hinder cattle productivity, as well as the options to innovate and improve the cattle production system. Once an initial level of awareness and readiness for change exists among the community, the *Redi KAMODI* model is introduced, farmers sign up voluntarily to become a member, and they decide on the establishment of the local management structure and mechanisms. Farmers receive regular training on technical, critical and business skills and they are facilitated to collectively experiment to answer the questions that they have and adapt introduced innovations according to their farm-based conditions. Intensive capacity development of extension officers, technical staff, local researchers and program managers, was needed, too, including technical training, facilitation and communication skills development, and organisational management.

Twenty-one *Redi KAMODIs* were established involving around 600 farm families. The evaluation study evidenced that the *Redi KAMODI* processes transformed farmers' lives through enhanced knowledge and skills, and changed cattle fattening practices that almost doubled their income compared to the traditional grazing system. The *Redi KAMODI* platform has become a hub to facilitate horizontal communication between government staff, farmers, and related value chain stakeholders resulting in mutually beneficial relationships. Therefore, it can be concluded that rural family's participation in innovation and rural development through the *Redi KAMODI* has enabled

farmer empowerment and sustainable practice change in a collective manner, hence strengthening communities, as well. The *Redi KAMODI* can serve as a model to rethink the national agricultural extension system to become a rural communication services system that more effectively addresses the needs of family farming under resource-limited conditions towards improved and sustainable livelihoods.

**Key Words**

*Co-innovation, family farming, participation, system transformation, capacity development, communication services*



# **Analyzing the Sugarcane Block Farm System farmers' engagement with extension agents: The case of selected sugarcane farmers in Batangas, Philippines**

## **Authors**

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## **Abstract**

The institution of the Sugarcane Block Farm System in 2012 in the Philippines paved the way for smallholder sugarcane farmers to gain pertinent access to both formal and informal extension services from the government that aims to address the knowledge gap of smallholder farmers in terms of technology adoption that would aid in enhancing the sugarcane production in the country. Since block farm members are expected to complete several capacity-building extension services that allow them to learn about innovations in producing better sugarcane quality. The institutionalization of these activities aims to empower the beneficiaries and to provide a venue to communicate their inquiries to the extension agents. In the case of the sugarcane farmers in Balayan, located in the western part of Batangas, most farmers are ideal beneficiaries of the program since they own or are leasing one to two hectares of sugarcane farms and have experienced minimal to no assistance received from the government for decades. Since the system has been in place for more than ten years, it is relevant to conduct a study assessing the implementation of the extension services through the experiences of the farmers, wherein a limited number of studies have been completed. Mainly, the research aims to answer the challenges of communication between the farmers, their access to various extension activities, and the impacts of these communication services on their sugarcane production.

For the research design, a qualitative study through a phenomenological approach was utilized. Ten block farms from Balayan, Batangas, supervised by seven male and three female chairpersons, were purposively selected and participated in a series of semi-structured interviews and a focus group discussion between January to December 2022. The data were analyzed by following the theoretical underpinning of the Social Role Theory and processed using NVivo coding to identify the themes that arose from the data.

Based on the participants' accounts, the communication and extension services positively impacted their farming activities in terms of the improvement in sugarcane production. Their knowledge of proper fertilizer application and planting procedures affected the quality of their sugarcane. The innovation in communication services during the COVID-19 pandemic also challenged the farmers' capacity to cope with the changing landscape in knowledge generation, which combined mobile technology and limited interpersonal communication dynamics. Although the participants pointed out challenges in accessing the communication services, the issue of strengthening group dynamics, particularly on block farms led by female chairpersons, is a gap that can still be explored.

## **Key Words**

**communication, rurality, smallholder farmers, gender and equality, social learning**

# **Aging in a digital society: A study of Chinese rural citizens' use of communication technology**

## **Authors**

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## **Abstract**

Chinese society is both rapidly aging and digitalized. The current development speed of new information and communication technologies (ICTs), knowledge update and equipment upgrade have far exceeded the growth rate of media literacy, cognitive level and learning capability of most elderly citizens, and therefore, it is difficult for them to share the digital benefits of this information society (Xu, 2022). A growing body of quantitative literature has discussed the intergenerational differences (Zhou et al., 2022), the motivation and patterns (Wang et al., 2014), attitude (Chen et al., 2016), and life satisfaction (Chai & Kalyal, 2019; Zhou, 2018) of the Chinese elderly in the use of new media technologies. Compared with urban seniors, the rural seniors receive less elderly care and information services, thus resulting in a more systematic digital gap between the elderly in urban communities and the rural older adults (Cheng et al., 2021; Liu et al., 2021). However, there is still a lack of in-depth descriptions and understanding in China about the challenges experienced by the rural elderly group, a vulnerable community confronting both generational divide and rural-urban divide, and their related self-reported difficulties of using ICTs. This study examines the challenges brought by new ICTs to the lives of Chinese rural seniors, how rural seniors cope with the challenges in their daily lives, and how new ICTs could facilitate the resocialization process of rural seniors. Focus groups and in-depth interviews are conducted with rural seniors whose ages range from 56 to 90. The collaboration of different qualitative methods can go beyond unidimensional statistics collection, and is conducive to producing rich and reliable data (Nisbett & DeWalt, 2016; Royse et al., 2007). Initial data collected shows that older people in Chinese rural areas are facing such challenges as cognitive decline, lack of agency and self-efficacy, social exclusion, addiction, and information cocoons. When problems occur, they usually resort to their children, young neighbors, or capable peers in the community for help. To a certain extent, be it actively or passively, the use of ICTs expands the channels for rural seniors to contact family members, gain knowledge, get entertained, or even reestablish their social connections with old acquaintances. Meanwhile, digital divide exists in terms of access to ICTs, capability to employ ICTs, and learning outcomes (Wei et al., 2011). This study extends the three-level digital divide framework proposed by Kwok-Kee Wei et al. (Wei et al., 2011), empirically tests the framework in the context of Chinese rural areas, and tries to explore the theoretical ground on which the digital

divide could be clarified, narrowed and bridged for the aging community. By reviewing the technology dilemma facing the rural elderly and their response to the challenges, this study aims to seek a path to help the rural elderly overcome technophobia, and reintegrate into the society with more ease. This study also highlights the importance of mobilizing older citizens' agency, the fundamental role of bottom-up social support, and top-down optimization of policy design for a digital friendly and inclusive society.

**Key Words**

digital society, rural seniors, communication technology, resocialization, inclusivity

# **Indigenous languages for Social change: The Indian Experience**

## **Authors**

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## **Abstract**

Linguists estimate that we are living in a time of mass language extinction, with a language going extinct every two weeks.

India has a rich linguistic variety. More than 19,500 languages or dialects are spoken in India as mother tongues. There are 121 languages which are spoken by 10,000 or more people in India, which has a population of 1210 million, as per the Census 2011. There are many languages, mostly indigenous, which are in danger of fading away for different reasons.

This is an irony. On the one hand indigenous people are more intrinsically connected with their language, on the other their language is fading. This poses a challenge for the development planners, communication experts on two counts: a. how to protect indigenous languages at a time of rapid social change, and b. how to engage indigenous languages to trigger and/or step up social change. There is another angle to this rather straitjacket way of looking at a complex phenomenon. What about the impact of technology and dominant cultural and linguistic practices on indigenous languages and the culture it traditionally represents? In today's uber-networked and globalised media environment, no language or culture can remain in isolation. More so in a multi-lingual and multi-cultural country like India, where vertical and horizontal movement of population across the country has become so common place- for various reasons. Under these circumstances how can the indigenous languages be used for social change?

The paper is a heuristic study of some of the initiatives and attempts in this regard from different parts of India through different means and platforms. The study entails extensive field work and exhaustive interviews with the stake holders.

Through the four case studies the study attempts to bring out both the good practices and the fault lines. It also tries to offer suggestions how indigenous languages could be better engaged to trigger and accelerate social change – including technological and policy level intervention.

## **Key Words**

Indigenous language, Social Change, Films, CRS, Mobile phone, Community Media.

# **Ruralized teachers and ICT in pandemic. Scope and limits of a resilient integration**

## **Authors**

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## **Abstract**

The persistent digital divide, one of the particular inequalities of rural areas in Argentina, includes multiple related dimensions: infrastructures, machines, networks, programs, services, etc. The expanded reproduction of this digital divide demands updated studies of its theoretical, empirical and practical aspects since, for example, few specific studies document the integration of ambivalent digital technologies in public primary schools in the heterogeneous rurality of the mediterranean province of Córdoba ( Argentina).

The coverage of digital gaps in public childhood education by the state and civil society is absent or very limited in the different rural areas of Argentina during the 21st century. The specific known public policies only provide equipment and little contemplate other general and specific aspects of the integration of ICT (Information and Communication Technologies) in the different dimensions of school work.

This research asks what the subjects, particularly teachers, of ruralized education do when they are forced, during the Covid 19 pandemic, to use the computer, networks and mobile phones while digital and educational policies do not enable the relevant material, relational and symbolic resources for digital integration for educational purposes. In this way, it is investigated at the micro-social level about the roles of local actors in rural education in the integration of digital technologies during a pandemic that significantly alters the conditions of school work, education and life in general.

In an Argentine rurality without systematic and comprehensive digital policies for all members of public primary schools, how do teachers forced to use them incorporate digital technologies in the new educational conditions of ruralities generated by the pandemic? In particular, what are the limits and scope of the integration of these digital technologies by educators of rural children?

A qualitative perspective predominates in the methodology of this research. The diverse significant testimonies of the rural teachers belong to individual semi-structured interviews and field observations carried out in a field work in public rural schools of primary level. These educational institutions belong to a representative territory in the south of the province of Córdoba (Argentina) with a historical predominance of extensive, commercial agriculture and a limited current capacity to generate direct work within a general trend towards exclusive modernization of the rural territories.

The results of the study show that, in the almost total absence of comprehensive digital integration policies, teachers in rural primary and public schools develop experiences of incorporating ICT in school work. These capacities configure a resilient microsocial action, necessary but insufficient, in the coverage of the digital gaps of education in the rural worlds of a heterogeneous and increasingly unequal society like Argentina.

**Key Words**

pandemic, ICT, integration, teacher, rurality

# **Bridging gap or blurring boundary: Research on the intergenerational interaction of digital back-feeding in Chinese rural families**

## **Authors**

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Dr. Shuang Leng - Communication University of China

## **Abstract**

On a cold January morning, in a small village in China's northern province of Heilongjiang, I found myself in a typical Chinese New Year's eve for three generations. Unsurprising to most people who are familiar with rural China, I was surrounded not by continuous new-year greetings but notification sounds of cellphones. While gathering together in a living room, different generations separated themselves into two worlds: the elder's television world and others' digital world, which resulting in a physical reunion and mental absence of a new year celebration.

Traditionally, the young would receive red packages with the blessing from the elder on this special day. But what particularly striking me in this scenario was that "receiving red packages" has been a cyber carnival which excludes the elder.

On the technological front, as summarized by Oreglia (2013), in the past years the goals, scope, reach and funding of different initiatives, state-led or not, related to informatization of the countryside are very diverse, "Poverty-Reduction Through Provision of Communication Networks and Computers to Rural Areas" and the Yellow Sheep River Project, just to name a few, has led to the fast penetration of new ICTs in rural China.

Considering the aforementioned scenario in a rural new year's eve, and that the majority of the village's young people are nowadays working in urban areas, these developments force us to reflect the following: despite the state emphasis on ICTs as facilitator of the development of agriculture and public service in the countryside (Yang, 2006; Qiang. L, 2009; Qiang. Et al., 2012), how as a matter of fact do the main population of the rural areas -- the elder -- get the know these technologies in their everyday life? How is this related to intergenerational interaction with their children or even grandchild? Or more specifically, is there "digital back-feeding" in rural China?

In the recently burgeoning field of ICTs in China, there is a general concern of methodological urban-centrism endemic in current scholarship, particularly among those looking at rural China. Critics have constantly observed a lack of the emic view of rural users; some argue that we should no longer take the word "rural" for granted given the growingly fluid boundaries between the rural and the urban; others believe that the circular migration in China makes the meaning of "the rural" fuzzy and poses great challenge for those who claim themselves as researching "rural China"; still other quantitative researchers dismiss the natural adoption of well-developed measurements from

urban Internet studies in examining the rural as “missing the real, exciting characteristics of online activities of rural users”(Elisa et.al, 2015).

Drawing on these comments and critiques, this study adopts ethnographic participant observation and in-depth interview for data collection. First introduced in the 1920s (Malinowski, 1922) and widely applied in communication research from the 1960s on, ethnography serves as an ideal method to describe and interpret the shared and learned patterns of beliefs, values, behaviours of a culture-sharing group (Harris, 2001), while interview as a method is strong in giving audience voice and agency (Livingstone, 2010). This paper selects P village in Heilongjiang province as the research object with altogether 14 families. Taking the great chance of the aforementioned new-year’s eve in the village, we were able to do in-depth interviews with larger group of people, observe their intergenerational interaction of social media, wechat in particular, and goes on user-guided tour to their cellphone-teaching pattern to the elder. Based on this specific issue within this group, our research does not emphasize on the simple figures of digital divide in rural population, but tries to understand the process of intergenerational interaction within new ICTs.

Our preliminary research shows that there are significant differences between generations in the two aspects of appliance access and appliance use ability, which becomes the interaction obstacle between generations of rural families in the era of new media. This is also an important reason for the occurrence of “digital back-feeding”. The intergenerational interaction in the digital back-feeding of rural families is manifested by the knowledge imparting from the offspring to the parents, which causes the replacement of role relations in the process of traditional cultural inheritance. It is also worth noting that the intergenerational interaction in digital back-feeding has also brought new negative problems for rural families, such as parental resistance and invasion of children's privacy, which affect the intergenerational relationship.

### **Key Words**

digital back-feeding , intergenerational interaction , rural family



# Visual Narrative, Cultural Translation and Re-imagined Rurality: A Visual Ethnographic Study on the Rural Painting in Southern China

## Authors

Mr. Heng Huang - Television School, Communication University of China

Dr. Suqin Cheng - Communication University of China

## Abstract

Chinese rural painting is an identical visual text by locating within the socialist rural and folklore artistic imagination. By formulating inspiration from both rural daily life and traditional folklore culture, Chinese rural painters vividly, yet in an exaggerated and passionate way, depict landscapes, figures, animals and plants in the paintings. It not only writes the cultural characteristics of the interaction among peasantry, locality, and the world beyond, but also drawing on the Utopian visualization of the modernity, Chineseness and re-imagined rurality. Today's rural painting reveals the consciousness and perseverance of Chinese rural people and folklore artists at many social transformation turning points, which makes itself highlight again under the current rural revitalization strategy of China.

This paper conducted a visual ethnographic study based on a local rural village in Zhejiang, a province in southern China. We took it as a field point to conduct semi-structure interviews and participative observations with the artists, creators and institutional managers. By borrowing concepts from Actor Network Theory (ANT) to rethink the linkage among the perspective of 'connection', the folklore artistic imagination, and the rural artist's engagement, this paper articulates the field material as 'a string of actions' produced by the visualized and narrated agency, so as to understand the mediator and network between the cultural translation and re-imagined rurality. The research findings could be briefed as follows:

Firstly, the rural painting represents the dynamic and agency intimately associated with the modern utopian rurality in Chinese socialist identity, by visually re-drawing and re-describing the daily-life picture of the countryside. And meanwhile, it offers a symbolic linkage to the grand narrative of the 'hyper-real' rural life experience in the Southern China by borrowing the language from the poetic folklore imagination. The visual narrative, on the one hand, expresses the infinite vision of life with gorgeous colors and exaggerated style, and endows the simple rural life with poetic thoughts beyond reality, on the other hand, it transforms the familiar village-like life scene into an exotic and vivid panorama of the interpretation of China's modernity.

Secondly, rural painting is a cultural mediator in the urban-rural communication. Rural painting often jumps out of the canvas and becomes wall painting that integrates the landscape on the way from urban areas to rural areas, bringing people in urban space into the immersive rural visual landscape. At the same time, the visual symbols of rural painting will be disassembled, and then enter the urban consumption scene through reassembly and creation, embedding the visual representation of the countryside into the urban space. In this two-way interaction, rural painting

plays the role of cultural mediator, realizing the communication and meaning sharing between urbanity and rurality with the flow of space. Rural painting shows similar function in transcultural communication as well, bridging the gap between various cultures.

Thirdly, the visual action and cultural translation of rural painting renovate rurality in a Chinese local way. Rurality originates from the UK and covers all aspects of issues related to rural areas. In the theoretical evolution, rurality has always been unable to get rid of urban and rural opposition. Rural painting, however, has completed the visual action and cultural translation between urban and rural networks, promoting a virtuous circle of the integration of rural and urban discourse, and providing a breakthrough for re-reading and re-understanding the artistically represented Chineseness and visual modernity.

**Key Words**

Rural painting; Chineseness; rural communication; visual ethnography; rurality

# Developing Contemporary Rural Communication Services in Indonesia, Prototype Testing of Digital Farmer Field School (DFFS)

## Authors

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## Abstract

In Enrekang district, South Sulawesi - Indonesia, the regional government, the University of Muhammadiyah Enrekang, the district offices of agricultures, environment and livestock decided to collaborate in response to the challenge of improve local innovation in a context of environmental problems. An example of this is changing farming practices resulting from climate change where farming families had to convert coffee production to horticulture on steep mountainsides. They opted for a Living Lab partnership to synchronise efforts of the different governmental rural service providers. Exploring an innovative way to improve access of farmers to information, communication, and extension for sustainable food production and environmental protection, the initiative for the design and development of a Digital Farmer Field School (DFFS) was born. Digital Farmer Field School is an android-based learning platform installed in a tablet used by farmer groups and extension agents for knowledge sharing and co-creation as an alternative to conventional extension services.

The Living Lab Enrekang realized a training to improve Local Capacity Building in the Design and Development of Digital Farmer Field School and developed a prototype of the DFFS in 2022. The prototype of DFFS Enrekang applies learning principles of conventional Farmer Field School (FFS) and design principles from the perspective of responsible innovation. The user centered design (UCD) adopted by the Living Lab DFFS design team involves close consultation with farmers and the extension officers as its main users through field-based user testing. Adopting and implementing a vision on UCD was a new experience to all involved.

This paper, reports on the prototype testing of DFFS Enrekang v.1.0 with farmer groups focused on testing the usability and ability of end users in navigating the DFFS functions. Two groups of farmers (male and female groups) and a group of extension agents were involved in the testing DFFS prototype. The results showed that the prototype of DFFS Enrekang v1.0 was technologically appropriate, and it addressed the operational skills and strategic communication skills of farmers and extension agents in Enrekang districts. Following the navigation testing, the farmers also provided input on the priority information needs to be included in the DFFS contents. The farmers also agreed to be involved in the testing of the contents in the DFFS. An unexpected result was the surprise of both extension officers and farmers about their ability to be engaged with something so unfamiliar as *prototype testing*, a completely unfamiliar term as can be discerned in the statement “*we have become IT experts today*”.

## Key Words

Rural Communication Services, User Centered Design, Prototype Testing, Design Principles

# Digital Back-feeding and Expanding Digital Divide: the Agent Digital Back-feeding of New Media Use in Rural Chinese Family

## Authors

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## Abstract

The widespread adoption of new media technologies has profoundly affected rural China, including the apparent digital divide between generations. Referring to the concept of “cultural back-feeding”(Zhou, 2000), the “digital back-feeding”, which means the complementary behavior of younger generations to older generations in terms of digital access, usage and literacy, has become the core path to bridge the digital divide, and the family is the main area for digital back-feeding( Zhou & Ding, 2020). Notably, traditional rural Chinese families are unique in their intergenerational relations, such as the prominent and solid clan concept, the poor economic and political independence between generations, and the fact that most rural families still belong to the "father-son" slash families as Fei Xiaotong said. Although the cultural back-feeding has been extensively discussed in media research, there is still a dearth of focused studies on rural areas and intergenerational media use. Based on the results of the earlier investigation, we are interested in the following subjects:

What are the motivations behind the digital back-feeding behavior in traditional rural Chinese families; what kind of content do young generations choose to teach when they engage in digital back-feeding; how effective is digital back-feeding in bridging the digital divide in rural society?

To explore those questions, we have already conducted a nine-month field investigation of 39 residents in a village in China's eastern province Shandong, using an ethnographic research method. We carried out participatory observations and semi-structured interviews in this village. Moreover, according to the results of the previous investigation, a series of experiments were conducted to evaluate the effect of digital back-feeding.

The preliminary study finds that the characteristic of traditional rural Chinese families has led to a unique media behavior, agent digital back-feeding. Firstly, we explore the formation process of this agent back-feeding. Due to the solid economic and political dependency, traditional rural Chinese family have a strong media connection, but the old generation's media skills are feeble. As a result, some of the media rights of the older are transferred to the younger, including media image construction, new media reading and communication. In other words, children always become the media agents of their parents. However, the agent digital back-feeding does not effectively bridge the digital divide between generations in rural China. On the contrary, it may be gradually expanding the digital divide.

The reasons for this result are complex. Concerning the motivation for digital back-feeding, we find that the older generation's access to new media is usually initiated by the younger or forced by the obvious inconvenience in daily lives. Then the children filter new media platforms for the parents

according to their stereotypes of parental preferences. For example, most children believe that streaming media apps are more suitable for parents, such as CCTV and Tik Tok, which serve as alternatives and extensions of traditional television. In contrast, the social media platforms like Facebook and Twitter are always considered unimportant for parents. Attached to the children's experience, the old generations can not use new media independently and their needs of information and emotion are not met. Meanwhile, the old generations, especially the male elders in rural families, seldom seek help or advice from their children and even show disdain and rejection of new media use to hide the fact that they have lost authority in their families.

In conclusion, this research provides valuable insight into the complexities of intergenerational digital back-feeding in rural China. It highlights the importance of media autonomy between generations, which may draw lessons for finding effective ways to bridge the digital divide.

**Key Words**

digital back-feeding, digital divide, rural Chinese family, new media, agent

# **New Farmers, New Arenas and New Landscapes: Exploring the Digital Legends of Douyin V-Bloggers and the Communication Art of Rural Revitalization in China**

## **Authors**

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## **Abstract**

Under the guidance of China's National Rural Revitalization Strategy, the Chinese version of TikTok—"Douyin" launched the "New Farmers Plan" in 2020, focusing on rural people, goods and scenery. It helps the all-round development of China's rural areas by means of live streaming of e-commerce and publicity of culture and tourism. Nearly 1.2 billion view and traffic resources have been invested to support the content dissemination of "agriculture, rural areas and farmers", forming a rural short video boom under the dissemination of big data. As national policies merge with the new media industry power, Rural communication situation has been constantly emerging new farmers, widening new arena and presenting new landscape, which has attracted social attention in China and other countries around the world.

Based on the above background, this study selects some hot popular rural short videos on "Douyin" and their audience behaviors as the research objects. For example, the popular bloggers "Classmate Zhang", accompanied by foreign trend music, his video shows details of rural life in northeast China, tells the legendary story of the collision between "media communication" and "rural development". By systematically sorting out the communication ways of different types of rural short videos, we focus on analyzing the communication symbols of Chinese rural culture, the meaning direction of high-quality folk art, the communication code of modern rural life, and the Internet Traffic monetizing of e-commerce live streaming. From various special modes of rural communication, further explore the general rules of Chinese rural revitalization and communication art, put forward rural communication's commercial, cultural and social functions.

Through investigation and research, it is found that New farmers bloggers on "Douyin" create digital legends about local customs, folk symbols, Characteristic culture and rural appearance,

comply with the media era opportunity, and widely attract audiences in China and abroad. However, most rural short videos have entered the stagnation period, and there are a series of communication mechanism problems, such as obvious homogeneity of content, lack of development impetus, and excessive dependence on platform. It is urgent to put forward new suggestions and schemes for rural short video communication, and provide a scientific and effective direction for rural communication art and rural revitalization.

On the basis of questionnaire survey and literature research, this project uses interdisciplinary research methods such as sociological fieldwork and SPSS big data analysis to field investigate and interview, obtain first-hand data of the high-quality rural creators' experience, build a relationship model between rural communication and revitalization. This study will contribute to the revitalization and development of Chinese rural areas, which are promoted to the global presentation of the new scene , and provide reference for the modernization of rural areas around the world.

### **Key Words**

New farmer ; Short video communication ; Big data ; Rural revitalization

# **A Reflexive and Participatory Approach to Rural Communication Services (RCS): Experimenting with Developmental Puppetry in Agriculture Extension Communication in Assam, India.**

## **Authors**

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Dr. Syed Murtaza Alfarid Hussain - ASSAM UNIVERSITY

## **Abstract**

India has a very long history of experimenting with various approaches to rural development. Since the launch of the First Five Year Plan in 1951-52, the government has initiated numerous agricultural and rural development programmes. Since India is an agrarian economy with about 54.6 percent of total workforce engaged in agricultural and allied sector activities (Census 2011), over the past decade, efforts in the agriculture and rural development sectors have seen the rollout of diverse communication initiatives, with a focus on building human capacity and increasing access to equitable information and knowledge. Schemes and policies like the '*Pradhan Mantri Fasal Bima Yojana*,' '*Pradhan Mantri Krishi Sinchayee Yojana*' etc have been introduced by the government at the centre to promote rural livelihoods, family farming, and sustainable methods of agricultural production. In the north-eastern state of Assam, Vision 2025 has been proposed keeping food security, employment generation and sustainability of agricultural production at its core. However, as Nobel Laureate Jan Tinbergen pointed out, in the context of development management, policymakers need to make a rational choice of instruments for achieving specified targets/objectives of the policy. Research has shown that reflexive learning process maintains long-term sustainability and effectiveness of development interventions. Rural Communication Services (RCS) are a key factor in this direction. RCS involves facilitated, deliberate, and planned processes, characterized by the strategic use of interpersonal and mediated communication methods to facilitate stakeholder participation. This paper is the result of an experimental research carried out in collaboration with the Agriculture Extension Division in Cachar district, in Southern Assam, India. The reflexive and horizontal approach in the study uses puppetry as an instrument to inform the intended beneficiaries- the marginalized farmers - of the dimensions of different government policies and service provision with an integrated vision to "enhance rural livelihoods by facilitating equitable access to knowledge and information, social inclusion in decision-making and stronger links between rural institutions and local communities" (FAO, 2017). Puppetry is used as a social and behaviour change communication tool, to deal with the "wicked problems" of casteism and feudalism (Thomas and Van de Fliert (2015) and explores a transdisciplinary approach and a re-imagination of the roles of scientists, practitioners and rural people in agricultural communication.

## **Key Words**

Agriculture Extension Communication, Developmental Puppetry, Rural Communication Services, Rural Development



# "Singing A Village Song For the Party"? A Case Study on Cultural Practice in Rural China

## Authors

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## Abstract

Village Song Project was launched in 2018 by the core members of GuCang, a band and a grassroots NGO in China. Adopting the method of participatory collective music workshop, the Village Song Project (VSP) is considered an empowering process by which the collaborators help the local villagers to "create their songs" in its promotion. Such a narrative emphasizes the subjectivity of the villagers in this process. However, this bottom-up cultural practice has many connections with China's development strategy. The Rural Vitalization Strategy is the leading agenda for the Chinese government's work on agriculture, rural areas, and residents. When the bottom-up cultural practice meets the state rural development strategy, how do different social actors (activists, intellectuals, villagers, and officials) perceive the village song? Moreover, how do the power dynamics inflect the narrative, the form, and the meaning construction of the rural Chinese cultural practice?

The data I draw mainly comes from my 10-month intensive participant observation of Village Song Project music workshops, collaborator training workshops, and two village song galas in Beijing, Inner Mongolia, and Chongqing from Aug 2021 to June 2022. I explore the complex power relations in producing a village song and how they inflect the imaginaries and representation of the future of rural development in China and questions how a more critical and empowering rural cultural practice might be possible in current landscape of Chinese cultural politics.

The preliminary findings suggest that the Village Song Project workshop has become a space where various interests and power play. Different social actors' claims, demands, and voices interact in production. In this case, the voices of local officials are intensely conflicted with the villagers' memories, feelings about the present, and the expectation of their future. For grassroots officials, on the one hand, this cultural practice does have the significance of grassroots mobilization and governance. Still, its value concentrates more on "singing a village song for the party." The phrase "sing a village song for the party" implies the urgent need for grassroots officials to attract political attention through cultural practices. For villagers, political attention often also represents the input of resources. With the help and guidance of intellectual collaborators, these conflicts are shaded as the role of village song is considered a way to reconstruct meanings and collective memories for the village in order to fulfill the aim of rural development. Therefore, a new set of discourses about rural development and the future of the rural inhabitants has been constructed to cover up existing inequalities.

## Key Words

cultural practice, rural development, collective imaginaries, representation, power

# **Experiments of Sustainable Agricultural Practices and lessons through WhatsApp: Perspectives from Farmers of the Coastal Belt of South India.**

## **Authors**

Dr. Padmakumar K - Manipal Institute of Communication

## **Abstract**

A significant 57.8% of rural households are involved in some form of agriculture in India according to the latest annual report released by the department of agriculture, co-operation and farmer's welfare. India is known for its robust media environment compared to many countries around the world. The public broadcasting system has a history of telecasting shows related to farming and best agricultural practices. In contrast, the private broadcasting systems remain oblivious to the shows relevant to farmers and best farm practices. The time allocated for such shows in the public media systems is very minimal compared to other entertainment shows. There is a need for quality shows relating to sustainable agriculture methods and practices considering the importance of agriculture for a developing nation like India.

Internet penetration and social media access has substantially increased among rural communities given the low data costs and smartphone prices in India. Previous studies in India have pointed out that knowledge about best agricultural practices and information deficiencies have contributed to poor agricultural productivity in some parts of the country.

Using the quasi-experimental research design, this study attempts to examine the knowledge levels and attitudes towards the sustainable agricultural practices of the farmers from the Udupi district, the coastal belt of Karnataka. The experimental study would be conducted in three stages: The Pre-test, Intervention Stage and the Post-test.

The Pre-test would examine the beliefs, information sources and knowledge levels of the farmers. The intervention Stage would be focussed on imparting knowledge about sustainable agricultural practices. Ten audio episodes of 20-minute duration each were produced relating to various aspects of sustainable agricultural practices. These shows were produced in their local language Kannada involving some of their peers from the farming community. During this stage, for 10 days, 2 times per day, an audio show was shared with the selected subjects on WhatsApp seeking their prior consent. Data will be collected using in-depth interviews with 20 farmers during the pre-test followed by the intervention and a post-test after a gap of 3 months period based on the audio show to assess their pre and post-knowledge levels, beliefs and practices related to sustainable agricultural practices and if it brings any attitudinal changes in farmers.

## **Key Words**

Sustainable Agriculture, Farm Communication, Experimental study.

# **La mirada de la Amazonía ecuatoriana, en el diario El País de España, durante el segundo periodo del Correísmo**

## **Authors**

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Mr. Armando Rosero - Universidad Técnica del Norte

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## **Abstract**

La Amazonía ecuatoriana es un paraíso de biodiversidad, cambiante y adaptable a las diferentes miradas, que acorde al ángulo aplicado varía su forma de entenderla, cada una según su particular enfoque. Para el Estado es una fuente de recursos económicos, para las transnacionales es el escenario de la expansión agrícola, minera y petrolera; es la esperanza verde del planeta para los biólogos y para los pueblos indígenas su hogar. Este estudio se centra en analizar en las publicaciones del diario El País de España, la construcción de los imaginarios de desarrollo en la Amazonía ecuatoriana durante el periodo 2013-2017, que corresponden al segundo mandato de Rafael Correa, época relevante por los cambios a la Constitución, así como por la propuesta del Buen Vivir y una nueva mirada de la Amazonía, en medio de la ambigüedad latente entre la conservación y la explotación. La presente es una investigación con enfoque cualitativo a través del análisis de contenido con una perspectiva sintáctica, semántica y pragmática; en la primera, el interés se centra en la morfología del texto, la segunda, se analiza el sentido de las palabras a través del uso de categorías y códigos, en la tercera se estudia el contexto, es decir, desde dónde surge la comunicación. Se trabajará con las publicaciones de referencia a la amazónica del Ecuador desde las visiones teóricas del desarrollo: modernidad, dependencia y multiplicidad región. la segunda, se analiza el sentido de las palabras a través del uso de categorías y códigos, en la tercera se estudia el contexto, es decir, desde dónde surge la comunicación. Se trabajará con las publicaciones de referencia a la amazónica del Ecuador desde las visiones teóricas del desarrollo: modernidad, dependencia y multiplicidad región. la segunda, se analiza el sentido de las palabras a través del uso de categorías y códigos, en la tercera se estudia el contexto, es decir, desde dónde surge la comunicación. Se trabajará con las publicaciones de referencia a la amazónica del Ecuador desde las visiones teóricas del desarrollo: modernidad, dependencia y multiplicidad región.

## **Key Words**

Amazonía, Ecuador, Rafael Correa, El País, Análisis de contenido.

# **Are mothers enforcing patriarchal norms in usage of mobile media? Understanding digital interactions of Young Indian Rural Girls**

## **Authors**

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## **Abstract**

As mobile media is expanding its roots in the rural spheres of the Global South, and that too further among girls and women, concerns related to girls' and women's engagement with digital technologies are also emerging. These concerns are emerging owing to the belief that women are not capable enough to handle digital technologies and may fall prey to untoward and harmful activities.

Many studies have been done on girls' digital activities in the West, including online consumption, gaming, digital privacy, social media use, digital romance, and Internet regulation (Fisher & Jensen, 2015; Ringrose, Harvey, Gill, & Livingstone, 2013). But few studies conducted in the Global South too frequently embrace technological optimism and/or the empowerment discourse, highlighting ways in which these digital technologies can revolutionise living conditions, teaching-learning environments, employment opportunities, health-care facilities, and safety for girls in resource-constrained environments in countries in the Global South (Chatterjee et al., 2020; Tacchi et al., 2012). But these studies are very few in number which emphasise the need for examining the dynamics of digital interactions vis-à-vis local social and cultural norms. According to the GSMA (2022), 84% of women in low-income nations possessed a mobile phone by the end of 2021; nevertheless, 372 million women remained unconnected compared to 239 million men, and South Asia has the biggest gender gap in mobile ownership. This may imply that many women still do not own a mobile phone and may access it through somebody else's phone. These women generally access the phones of their family members, primarily their fathers, brothers, sons, and husbands, as most of the time the men of the house own phones. As per a survey by the Center for Catalyzing Change and Digital Empowerment Foundation (2021), fathers had the most use of the phone, and girls access digital technologies via their family's mobile phone. Even if they have phones, they need permission from male family members to use them. However, once the phone and permission are granted by the male members of the household, how do the women of the household use the phone? Do young girls or daughters who know how to use a phone have the freedom to do so away from male gaze? Or the male gaze, or patriarchal control, is exerted through elder daughters, mothers, and grandmothers? This control becomes important as in the rural areas of the Global South, girls are considered to be the saviours of honour of the family and are solely responsible for maintaining a good image of the family in the community and society (Arora, 2019). These social norms make girls sceptical and create a fear of insecurity and hesitancy in the use of digital engagement.

The researchers in this study intend to understand if and how elder daughters/mothers/grandmothers in rural households become gatekeepers of everyday digital practises of young girls in the global south through in-depth interviews and focus group discussions with girls and their mothers living in villages in India in their natural setting. How do mothers' gatekeeping practises influence young girls' engagement with digital technologies, and if and what strategies of digital engagement do these young girls deploy to circumvent the gender class norms they inhabit? In-depth interviews would give the individual perspectives and concerns of the young girls and their mothers, and focus-group discussions would open up collective concerns regarding digital engagement amidst group dynamics. This work would attempt to deeply understand the productive associations between gender and technology in young girls' digital encounters in India.

**Key Words**

Surveillance, online participation, mobile media, gatekeeping, India

# **Disaster, Women's Vulnerabilities and Collective Action for Disaster Response: Reflections from the Indian state of Odisha**

## **Authors**

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## **Abstract**

Women are considered more vulnerable to natural or climate-induced disasters due to socio-political factors and various cultural norms or practices. For garnering participation in any community-led disaster practices that reduce vulnerabilities and provide creative solutions from the ground, community collectives play a crucial role in emergency response and help them become resilient for future risks and hazards. Based on that premise, this paper explores how women's collective action added value to the process of emergency management by focusing on the ways in which women and their Community of Practices (CoP) enhance the effectiveness of this process.

The paper is based on case studies of women's collectives and their participation at the rural grassroots level during several cyclone preparedness and response in the eastern Indian state of Odisha. Disaster management is primarily seen as responsibilities of state agencies dominated mostly by male members. Contrary to this view, this paper argues how women's groups are increasingly becoming involved in the rescue and relief work during crisis situations and building local level capacities to deal with future disaster risks.

It has been noticed that in South Asia, India and the Pacific, half of the victims in the past disasters were women. However, when it comes to providing relief to such disaster-ravaged communities, women receive relatively fewer benefits when rehabilitation process begins. Also, women of the household do not have technical knowledge about the occurrence of disasters, and their engagement in planning, designing, implementing, and monitoring emergency programmes and rehabilitation projects is very minimal. The women's groups of Odisha adopt collective strategies for participating in the capacity building of women through information and knowledge-sharing both within and amongst communities, and exchange story, best practices and problem-solving methods when they face new risk. The women's collectives reflecting community of practices stimulate the participation of vulnerable groups at the grassroots-level not only to stay updated on impending disasters but also to generate shared repertoire of resources (e.g. store essential food items for immediate relief during the crisis) to recover from a crisis.

Theoretically this paper is informed by the idea of women vulnerabilities and CoP in emergency management to examine (through in-depth interviews and informal interactions) the initiatives and activities of various women-led community groups in Odisha – in augmenting women's collective endeavours during the past cyclones. Through the case study, the paper will build on the argument that women's participation is the most critical element for attaining sustainability in the planning, and implementation of mitigation, preparedness, response, and revitalization measures

for becoming disaster resilient. It will also be emphasised that, with their unique approach and creative thought processes, women's groups in disaster-prone areas have emerged as significant contributors to mobilising vulnerable communities and generating a culture of resilience. Women's participation must, therefore, be needed as an important part of all plans that prioritise sustainable development as a means for mitigating vulnerabilities and enhancing community resilience.

**Key Words**

Disaster, Women Vulnerabilities, Community of Practice

# **Technical interaction, public participation and social reconnection: a study on the innovations of “collective” sound communication in rural China**

## **Authors**

Ms. Jiayi Li - Communication University of China

Mr. Peng Liu - Communication University of China

## **Abstract**

During the 1950s and 1960s, collective broadcast prevailed widely in rural China. As an essential part of villagers' daily routine, this sound-based communication mode had a remarkable impact on mass mobilization and relations between the government and citizens. With the development of society and media, collective radio gradually withdrew from people's view in rural area. The sound-oriented communication mode died out by degrees. Even during the Covid-19 pandemic, the radio in the form of “loudspeakers” briefly occupied the villagers' lives to convey prevention information, but never showed as a actual communication mode.

Yangshu Hang Village is a typical example of a traditional northern Chinese village interacting with social media in its development process. And it was found that social media produced a distinctly different network culture from urban ones in the rural social environment and the community atmosphere created by the villagers. It also highlighted the trend toward grassroots pragmatism and the pursuit of the digital self. Specifically, Kuaishou is one of those most popular social media platforms in rural northern China.

Due to the influence of network culture, Live-Chatroom (a function in Kuaishou) emerged as a renewal of rural radio, attracting a large number of villagers, innovating sound-based communication mode. “Every day after a meal, everyone gathered in the fields without fail, using their mobile phones to participate in live-chatrooms.” It is important to mention that the villagers reconstruct an integrated mode: remained the habits of communication approach offline while using the live streaming channels to chat with each other, and wearing headphones to prevent echos and reverb. Besides, the information communication behavior of this mass participation media practice is closely related to rural development policies.

We conducted two-year constant field research in this village, Shandong Province, and identified 25 interviewees participated in live-chatrooms activities for in-depth interview. Research questions: How did villagers interacted with live-chatrooms? How did live-chatrooms rebuilt villagers' daily routine of and related to rural development policies? I adopted Colaizzi method and classified them into three categories: technical interaction, public participation and social reconnection. Thus, we explore communication revolution in rural areas, and the intersection between communication and rurality, developing domestication theory and diffusion of innovations studies perspectives towards rural communication.



#### Findings:

- The innovation and development of live-chatrooms, is an innovative form of interpersonal communication built on the compromise between technology invasion and users' domestication.
- The core of live-chatrooms lies in the participation of villagers. Also, this new method forms a set of potential rules under the organization, such as: a) Territoriality (organized by local people, with local participation and few outsiders); b) Hierarchy, with a fixed moderator; c) Inclusiveness (participants can talk about any issues in daily life or farming); d) Continuity (the live-chatroom is open regularly).
- At geographical, social relations and culture layer, live-chatrooms influence the publicization of private space in rural areas, enhance the relationship between villagers and inspire their moral literacy in local culture, which is related to self-governance, rule of virtue and economic development policies(e.g., volunteer work for public pandemic prevention).

#### **Key Words**

New technology, Live-chatrooms, rural China, digital self, social media, innovation

# **A culture-centered approach to understanding project mentality in mangrove management in the Philippines**

## **Authors**

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Dr. Rodel Lasco - World Agroforestry (ICRAF) – Philippines

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## **Abstract**

Community-based forest management (CBFM), as the Philippines' national strategy for the sustainable development of its forest resources, requires the state and its participating people's organizations (POs) to engage in a joint meaning-making activity and create a shared understanding of the approach. However, because of their difference in power, the state's ideological position and technical knowledge dominates CBFM implementation. This has created bureaucratic impediments that continue to place decision-making power outside of the communities being empowered and make it difficult for POs to benefit from the forests they manage. As a form of passive resistance, most POs exhibit a project mentality in that they discontinue effort in the creation of viable livelihood alternatives once a project ends and external assistance is pulled out instead of viewing it as a long-term, community-led strategy. This lack of ownership is especially problematic among POs managing mangrove forests since national policy prohibits them from commercially harvesting the trees they plant, making livelihood development particularly important for them to sustain local interest and collective action.

To address these threats to the effectiveness of the CBFM Program (CBFMP) and create opportunities for more successful dialogue between the state and POs engaged in community-based mangrove management (CBMM), a conceptualization of the latter's project mentality using their often-marginalized perspective and socio-cultural context is essential so that they may better articulate their needs and are less likely to be intimidated into subservience. Using the stories of participation gathered from the members of a CBMM PO, a discourse analytic approach informed by *Sikolohiyang Pilipino* (Filipino Psychology) was used to interpret how the group localized the state's ideological dominance and explain why their collective action in reforestation projects is high but efforts to develop alternative livelihoods are faced with hesitation and reluctance. The results indicate that CBMM is understood as a continuous struggle for social justice involving: (a) *Pakikipagsapalaran* (taking risks) to achieve greater economic security; (b) *Pakikipaglaban at Pakikisama* (fighting and getting along) with its larger community to ensure fair benefit distribution; and (c) *Pagtitiwala sa Sarili* (trusting their ability) to take on the responsibilities of a natural resource manager. Having been conditioned by the significantly greater support given to mangrove

rehabilitation to passively accommodate externally-funded reforestation projects, many members view their group to be ill-equipped to take on these struggles with the additional burden of livelihood development. These results suggest that POs are more likely to participate in creating livelihood alternatives and embrace their resource management role if social justice through CBMM is reconceptualized as: (a) distributive justice through fair distribution of devolution costs between them and the CBFMP; and (b) procedural justice through the creation of avenues for dialogue and negotiation so that they may better influence to how their needs are articulated through the CBFMP's support provision mechanism.

**Key Words**

community-based mangrove management, collective action, participation, social justice, Sikolohiyang Pilipino

# How Family Relationships Are Maintained Online: Cross-Regional Communication Practices of Migrant Workers' Families in China

## Authors

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## Abstract

The rapid pace of urbanization in China has resulted in a unique group of migrant workers, composed of farmers who have relocated from the countryside to cities. The separation of family members in time and space is a common phenomenon among migrant workers. In the existing literature, migrant workers' families are often portrayed as passive recipients of cross-regional family structures. However, previous studies have failed to acknowledge the active role that migrant workers' family members play in utilizing mobile phones and online media for family communication. Taking 25 separated families of migrant workers in Chaozhou City in southern China and a township in Hunan Province in central China as cases, with a multi-site ethnographic research method, the study aims to discuss the daily practices and digital agency of communication of cross-regional migrant workers' families, and to understand the complex ways in which the migrant workers negotiate and practice family relations in the context of mobility.

This study focuses on the cross-regional family transmission among three generations of migrant families in cities and their left-behind relatives in rural areas. The study considers the impact of digital technology, specifically mobile phones, on the shifting dynamics of motherhood and the challenges faced by working mothers in balancing their household and occupational responsibilities. Mobile phone offered mothers flexibility for remote home affairs and personalized parenting adjustment, making it a primary tool for negotiating the cultural contradictions of motherhood. The study further identifies that the type of family cross-regional structure shapes the social representation of remote fathering: a diversified fathering role in dual-career families, and a stay-at-home mother acting as a child-rearing agent in astronaut families.

How to produce, maintain and reproduce emotional capital is the core of maintaining the parent-child relationship, and media channels endow children with the subjectivity of anti-control. Parenting and decision-making are separated under objective remote material conditions, which essentially separated power and authority. The left-behind grandparents, located at the edge of emotional expression in the family, engage in intergenerational network cooperation through three modes: hiding and disclosing children's problems, bypassing the isolation zone in parent-child communication, and pretending to be absent. The communication mode between grandparents and parents is established and solidified when the parents become adults, while the younger generation replaces traditional filial piety with informational filial piety through physical presence. The study highlights that endogenous and exogenous factors such as family identity, role

positioning, marriage and love patterns, cultural structure, and media literacy, drive the left-behind elderly to the edge of information.

Overall, this study sheds light on the role of digital technology in mediating cross-regional family communication, and how it contributes to the transformation of family structure, identity, power dynamics, and membership in an online environment. By exploring the integration of Information and Communication Technology (ICT) into family processes, this study highlights how family members use technology to enhance their connections, form a digital family scenario and create an idealized e-family.

**Key Words**

Rural Migrant Workers ; Family Communication ; Rural Communication ; Mediatization of Family.

# **AGRICULTURAL RADIO PROGRAMMES IN INDIGENOUS LANGUAGES AND FARMERS' PRODUCTIVITY IN NORTH-CENTRAL NIGERIA**

## **Authors**

Dr. Babatunde Adeyeye - Covenant University, Ota

## **Abstract**

This study investigated the influence of agricultural radio programmes in indigenous languages on farmers' productivity and the implications for improved farming practices in North-Central Nigeria. It examined the contents of agricultural radio programmes produced in indigenous languages; how farmers' knowledge of agricultural radio programmes produced in indigenous languages influences their productivity; how farmers' acceptance of agricultural radio programmes produced in indigenous languages influences productivity; whether behavioural changes as a result of agricultural radio programmes aired in indigenous languages affect farmers' productivity; and the factors that influence the choice of agricultural radio programmes in indigenous languages by the selected radio stations. The study adopted mixed methods research. The dominant method was the survey, and the complementary methods were in-depth interviews and content analysis. For the survey, 663 respondents were selected through the multi-stage sampling technique from three states (Benue, Nasarawa, and Plateau). The in-depth interviews were conducted with three purposively selected programme producers in the chosen states, while the three selected programmes were content analysed. Findings showed that agricultural radio programmes covered various agricultural issues in indigenous languages. The format for the programmes aired in indigenous languages in the selected states were classified into magazine, interview, call-in, and pre-recorded programmes. At the same time, topics discussed in the programmes covered multiple discussions, with programmes related to the whole gamut of agriculture. The thematic slant of agricultural radio programmes aired in indigenous languages includes agro-processing, agricultural marketing, mechanised farming, access to loans/other agricultural incentives, crop production (improved seedlings/fertilisers), aquaculture (fish farming), dry season farming, cluster farming, agricultural entrepreneurship, vaccination of farm animals, land preparation, yam farming techniques, tree planting, co-operation between farmers and sugarcane farming. The hypotheses revealed that R-value was 0.677, which suggested a significant relationship between farmers' knowledge of agricultural radio programmes in indigenous languages and farmers' productivity. The study recommended that farmers be encouraged to continue participating in agricultural radio programmes in indigenous languages to keep abreast of happenings in the field. The content and timing of agricultural radio programmes in indigenous languages should be improved to accommodate more themes during the programme.

## **Key Words**

**Agriculture, Radio Programmes, Farmers Productivity, Indigenous Languages**

# **Simple and efficient communication: the role of rural broadcast loudspeakers in the prevention and control of the COVID-19 — —Based on the investigation of the epidemic prevention and control system in Dongzhongdu Village, Shandong Province**

## **Authors**

Mr. Zhifeng Wang - Communication University of China

Mr. Yufeng Hou - Shihezi University

## **Abstract**

Since the outbreak of the epidemic in China in 2019, the spread of the COVID-19 has become a research hotspot in China. This article focuses on the spread of Epidemic prevention and control information in rural area. There is a big difference between rural area and city on the current social conditions and infrastructure conditions, so the communication strategies applied in city are not applicable to rural area. The situation in rural area is extremely complex, it is a completely different field from the city, and the outbreak of the COVID-19 coincided with the Spring Festival , the population movement is enormous, the social interpersonal communication of rural acquaintances is frequent, and the cultural level and the health literacy of villagers are low, the rural road conditions are complex, so the epidemic prevention and control is extremely difficult, but unexpectedly, the epidemic prevention and control effect in rural area is excellent.

Based on the above reasons, the author conducted the research on the prevention and control of the COVID-19 in rural area. In the study of rural epidemic prevention and control, researchers found that a communication medium that should have withdrawn from the historical stage, rural broadcast loudspeakers, became the most effective medium during the epidemic. The establishment of the loudspeaker network in the fifties and sixties of the 20th century has become one of the most important national media practices in the history of New China (Zhao, 1997)

Taking the information dissemination in the prevention and control of the new crown epidemic in Dongzhongdu Village, Shandong Province as the research object, the author conducted in-depth interviews with 5 village cadres, town cadres and 8 randomly selected villagers, and conducted a questionnaire survey of 212 villagers in the village, and combined with the real-time observation of the epidemic prevention and control process in the village, then analyzed the role of rural radio speakers in the epidemic.

The study found that rural broadcast loudspeakers are seen as a symbol of state power by villagers, and village cadres who hold the power of communication can accurately realize the national epidemic prevention and control policies. Moreover, as an auditory medium, rural broadcast speakers have the characteristics of timeliness, circularity and low cost, which are suitable for rural area. Based on the above factors, rural broadcast loudspeakers have strong media mobilization

capabilities and execution power under closed governance, helping Chinese villages to cope with the COVID-19 at a lower cost and maintain grassroots stability.

**Key Words**

Crisis communication ,COVID-19 , Broadcast loudspeaker, Media mobilization, Accurate decoding



# **From Consensus to Action: A Study of Mobilization in Funeral Reform in Nujiang Prefecture, Yunnan Province, China**

## **Authors**

Ms. xianlin GE - School of Journalism and Communication, Renmin University of China

## **Abstract**

Death is an inescapable part of people's lives, but it is rarely discussed and studied openly due to the mystery it implies. Funeral reform has always been an important social reform in China, focusing on systematic reform of burial, cremation, saving land for funerals, eliminating bad funeral customs, and advocating civilized and frugal funerals. However, as the reform efforts increase and deepen, there is often a tug between state coercion and cultural traditions. The Yunnan Nujiang Lisu Autonomous Prefecture (hereinafter referred to as Nujiang Prefecture) is a border city in Yunnan Province in southwestern China, bordering Myanmar to the west. There are several local direct-transition ethnic groups, i.e., those who have directly transitioned from primitive society across several social forms to socialist society without democratic reform after the founding of New China. After the completion of local poverty eradication efforts, the local government of Nujiang Prefecture began comprehensive propaganda and mobilization for funeral reform, and officially implemented cremation reform on June 30, 2021.

This study uses mobilization theory to examine how local governments, in the face of the top-down political task of funeral reform, use different communication methods and institutional structures to achieve mobilization at different levels within and outside the organization, transfer public policy to families and individuals, and achieve unification of collective cognition and collective action by "creating consent" to the public, so as to complete the dissemination and innovation of modern funeral concepts. This study seeks to further explore how the funeral reform as a political task can be linked to the culture of death, which involves a series of beliefs and life issues related to the local community, the nation, the spirit and the flesh. local government "avoiding the virtual".

The researcher conducted field surveys and semi-structured interviews in July 2021 and July 2022 in Nujiang Prefecture, Yunnan Province. The research subjects were referred by local government and staff, and the research scope was expanded by snowballing through the network of acquaintances in rural society.

The study found that Nujiang Prefecture adopted a gradual policy promotion approach as well as a grid-based mobilization system with nested layers. The local government adopted a rational approach in the early stage by transforming the funeral reform into an economic benefit to the public, combining the cremation habit with environmental protection and long-term benefits, and placing the reform in the overall policy of poverty alleviation in China, emphasizing the tangible benefits of the national policy to the public. It also cultivates a collective sense of "gratitude" among the people, builds trust with the public, and mobilizes emotionally in conjunction with the

interpersonal network of rural society. In short, the local government mobilizes the consensus in the pre-reform stage through a combination of emotional and rational mobilization strategies and a series of rituals to make funeral reform a daily practice.

In addition, in order to achieve the policy red line of "cremation of all urban and rural residents in the cremation area ", the local government will use a combination of institutionalized multi-level mobilization and multi-talk mobilization strategies. They also mobilize the families of the deceased through the supervision and intervention of the funeral process and the modernization of the procedural constraints of the death. The article further discusses the horizontal and vertical communication paths of mortuary reform mobilization, the structure of the policy red line between consensual mobilization and action mobilization and the mobilization characteristics of local government "avoiding the virtual".

### **Key Words**

funeral reform, cremation, consensus mobilization, action mobilization, emotional mobilization

# **An Analytical Study on the Kuaishou App Content Production of Rural Stay-at-Home Moms from the Perspective of Actor Network Theory**

## **Authors**

Ms. Hao Liu - School of Journalism & Communication, Peking University

## **Abstract**

With its low technical threshold and easy-to-use product thinking, Kuaishou App has quickly become one of the most active short-video social platforms in China with a large volume of users in just a few years, and its user groups are relatively concentrated in second- and third-tier cities and more extensive rural areas in China. The Kuaishou App has empowered users in less developed areas of China, helping them not only to learn about external information, increase their knowledge and expand their entertainment, but also to earn income and become wealthy. For rural women in particular, the use of the Kuaishou App has also helped them improve their self-confidence, increase their family status and voice, and gain more social capital.

This paper will focus on the group of rural stay-at-home mothers who use Kuaishou App as a sample source and a platform for participatory observation from the perspective of "actor network theory" represented by Latour, a French neo-social school scholar, and using qualitative research methods. The emergence of stay-at-home women is closely related to the unique modernization model and gender inequality in new China, and the stay-at-home family relationships have influenced the economic status and power structure of families to a certain extent. This paper will mainly adopt the research methods of online ethnography, in-depth interview method and textual analysis.

By analyzing the content of rural stay-at-home baby mothers' short videos on Kuaishou App and their multiparty interactions with similar bloggers, fans, platforms, MCN(Multi-Channel Network) agencies, and advertisers, we find that their use of Kuaishou App is characterized by professional operation, clear positioning, role performance, rendering emotions, traffic orientation, trafficking and unawareness of privacy, and has a close internal connection with other actors in their networks. The motives for producing video content in Kuaishou App by rural stay-at-home mothers' were found to be mainly economic needs, emotional needs, and information needs. By using Kuaishou App, they have achieved self-expression, field construction and playing games with their fans, they also have gained social capital and improved their family status.

## **Key Words**

rural stay-at-home moms, rural communication, female status, actor network theory

# **Tracing the nudges: Building financial household resiliency of small scale fishers through savings clubs**

## **Authors**

Ms. olga Lomboy - College of Development Communication, University of the Philippines

## **Abstract**

Small-scale fishers are the major players in the fishing industry and their catch accounts for nearly half of the world's fish catch each year. Despite this, this sector is most vulnerable to economic shocks due to natural disasters and among other factors. Fishing communities in the Philippines, in particular, remain marginalized, under-resourced, and underserved. In fact, only a few fishers are served by formal financial institutions making it hard for them to save and avail of social protection. In 2017, RARE Philippines embarked on a project to build the financial resilience of fishing households through the establishment of community-based savings clubs. From seven clubs in the pilot sites of the Fish Forever program, it has grown to over a hundred generating millions of pesos in savings, loans, and emergency social funds. According to Rare, building fisher household financial resilience is linked with supporting sustainable fishing behaviors. The savings clubs expand the planning horizon for fishers; from day-to-day survival to longer-term financial planning by saving for the future. The success of the savings club has prompted local government units to create their own savings club. Among them is the municipality of Libertad in Antique which was given the Galing Pook Award for the implementation of its "Libertad Fish Forever Savings Club". Guided by the Nudge Theory (Thaler, R., & Sunstein, C., 2008), this study aims to determine the nudges and to describe the choice architecture and architects that guided the decision of the pioneer members to join a Fish Forever Program savings club. Tracing the nudges can provide insights into designing effective behavior adaption campaigns for the fisheries sector and similar communities. Given the nature of the Nudge Theory, identification and evaluation of the nudge are only descriptive.

Focus group discussions with leaders of 12 savings clubs were conducted and narratives of community organizers were also gathered. Transcripts were analyzed to gain insights and capture salient factors that prompted their decision to join and abide by the policies of their respective savings clubs. The result is limited to the experience of the research participants and may not be true for all savings club members.

Shaping the environment for behavior adoption starts with empathy and understanding. Fishing households are aware of their needs and capabilities as well as their aspirations and challenges. The key is to make sense of their experiences and let them discover potential solutions to their needs. Material incentives such as campaign collaterals can provoke a positive response but not enough to sustain interest. Community leaders and trusted community members are still the best influencers among the members of the savings clubs.

## **Key Words**

nudge theory, behavior adaption, community resilience, community communication, small-scale fisheries

# Communication Tactics adopted by the Chandil Cage Fish Farmers of Jharkhand, India

## Authors

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## Abstract

The rural tribal population in Jharkhand, India, has faced a constant state of poverty for a long time. Jharkhand is rich in natural resources, making it a target for exploitation for the country's benefit. The government often alters the laws protecting tribal lands to facilitate resource extraction and other development projects, resulting in the loss of tribal peoples' traditional land and, thus, in their displacement and loss of their traditional livelihoods.

The same thing happened in 1978 in Chandil block of the Seraikela-Kharsawan district of Jharkhand when the government came up with the dam project titled "Subarnarekha Multipurpose Project (SMP)." The dam's construction displaced people from 90 villages, making the lives of 75,000 people miserable. In the beginning, the government had no rehabilitation and resettlement plan. The ousted were only given a compensation package. In the late 1980s, against this injustice, the affected people organized themselves under the banner of "Visthapit Mukti Vahini" (VMV) and, through protest, demanded "total rehabilitation"—which, besides the physical rehabilitation included the demand for rehabilitation in terms of culture and living. Later the protest turned into a movement. But despite the 30 years of the movement, the demand for total rehabilitation remains unfulfilled, forcing the displaced to continue living in poverty with limited resources.

Seeing no help from the government, members of VMV in 1994 also formed a corporative society, '*Chandil Bandh Visthapit Matsyajibi Swavlambi Sahkari Samiti*' (CBVMSSS), to do something for their livelihood. The same group of displaced people constitutes the corporative & civic association. Today though both organizations work independently, they also work as a support system for each other to voice, mediate, support, and advocate their rehabilitation and livelihood-related demands to the government. They also support each other in holding the government accountable and resisting policy changes.

CBVMSSS, by its continuous appeals to the state and with the help of agitation done by VMV, in 2007, managed to get the fishing rights in Chadil Dam reservoir on the ground of being its oustees which the government had earlier planned to give it to the outside contractors. This helped a few displaced communities get livelihood in terms of fishing. But only in 2011, when the State Fishery Department introduced Cage Fish Farming (CFF), fish farming become their beneficial livelihood. Fish are raised using the CFF technique in a cage made of synthetic net. For fish culture, the cage is dipped into the reservoir's body. This cage is enclosed on all sides except the top to keep the fish inside while maintaining the free flow of water with the adjacent body of water (Das, Vass,

Shrivastava, & Katiha, 2023). The Chandil reservoir now has 1070 cages installed, giving many oustees a means of subsistence.

It is in this context that the research, using the concepts of “effective voice” (Couldry, 2010), “communication activism” (Carragee & Frey, 2016), “meeting as the communicative space” (Haug, 2013), “civil society as the site of mediation,” and “dialectical sphere” (Chandhoke, 1995), tried to trace and analyze the communication tactics of Chandil Fish Farmers. In this case, “effective voice” aided in understanding how displaced people forced the government to value their voice by giving an account of their issues through multiple voices from various fronts (VMV and CBVMSSS). “Communication activism” helped explore the movement’s contribution and the role of VMM in standing against government dominance and oppression, and looking at VMV and CBVMSSS’s meetings as “communicative spaces” aided in understanding their communication practices and tracing the steps taken to make their voice effective. Civil society mediation helped understand how the dialectical sphere facilitated communication with the government and within the displaced community, which was dispersed because of the displacement. The data was compiled using in-depth interviews, organization documents, and observation methods during the field study as part of the doctoral research work.

The findings show how the marginalized community, through their strong agency of voice and continuous movement struggle, developed adequate communication strategies (when the government ignored them) to negotiate their issues with the regime. It also illustrates their struggle for participation in the government’s decision-making process – needed to get their concerns counted. They also established a communication system that has enabled displaced people to communicate inward and outwardly with the community and outsiders.

### **Key Words**

Chandil Fish Farmer, Civil Society Mediation, Voice, Communication Activism

# **Narrative Study of the "Three Rural" News Broadcast in Chinese Rural Radio**

## **Authors**

Dr. Yang Lin - LIN Yang

## **Abstract**

China is a big agricultural country, and the development of agriculture, rural areas and farmers is a major issue concerning the national economy and people's livelihood. The state attaches great importance to the cause of agriculture, rural areas and farmers, and has introduced a series of policies on agriculture, rural areas and farmers, explaining and planning important issues in this field. Mainstream media such as radio and television, as an important front for the propaganda of agriculture, should be brave to take responsibility, give full play to their own advantages, innovate news reports, promote integrated communication, highlight their own values, play an active role, record rural revitalization, tell good stories of China, let the countryside truly usher in the change of spirit and temperament, and let these changes reflect the real progress of the society and the great development of the country.

Under the policy guidance and value guidance of "Telling Chinese Stories Well" and the strategy of rural revitalization, this study takes the rural Voice of China, the frequency of rural radio broadcast by China Media Group, as the object of investigation, and discusses the issues related to the news broadcast of "agriculture, rural areas and farmers" of rural radio broadcast in China under the care of narratology theory. The research has a certain practical guiding significance for the news report and broadcasting practice of "agriculture, rural areas and farmers" in China; It has some theoretical reference significance to enrich and expand the theoretical research field of news communication and broadcasting concerning "three rural areas". It has enough practical significance to help the implementation of rural strategy and serve the construction of new socialist countryside. At the same time, it can also help the dissemination of new culture in rural of China, tell Chinese story well, build the national image, and promote the coexistence and sharing of global agricultural civilization.

Based on the theory of narratology, this study explores the issues related to the narrative discourse system, narrative subject, narrative function and narrative strategy of the news broadcast of "agriculture, rural areas and farmers" in China by means of questionnaire survey, in-depth interview and text analysis. Narrative discourse system includes narrative text, narrative content and narrative value. Narrative text carries narrative content and narrative content contains narrative value. As the main body of the narrative, the news anchor narrates the narrative content. The narrative activities embody the consciousness of "three rural areas and farmers", which is to connect with agriculture, get close to agriculture and talk with farmers. The narrative function of the narrative subject includes the function of narrative communication, confirmation and persuasion, reality intervention and so on, which reflects the narrative value. In terms of narrative

strategy, combining with the theories of news broadcasting, comment broadcasting, communication broadcasting and other news broadcasting patterns of Chinese broadcasting science, the author sorted out the real-time narration of information and fact broadcasting of "agriculture, rural areas", the reasonable narration of opinion news broadcasting of "agriculture, rural areas", and the vivid narration of personnel feature news broadcasting of "agriculture, rural areas". The conclusion reflects on the shortcomings of this study and looks forward to the future research plan.

### **Key Words**

Narratology, Rural China, Radio, news broadcasting



# **The alternative force: A qualitative study on civic organization's communication practices in networking urban and rural areas in China**

## **Authors**

Ms. Chen Zhang - Communication University of China

Ms. Tao Wei - Communication University of China

## **Abstract**

In recent years, the popularity of online platforms and the booming of the digital economy in rural China has made communication a hot topic in the study of Chinese urban and rural issues.

However, research gaps still exist in previous studies:

1. First, in terms of spatial distribution, most of the previous studies focused on the rural and remote areas in western China, leaving the countryside around the cities ignored. For example, in China's capital, Beijing, which has a population of more than 20 million, the income ratio of its urban and rural residents is still more than 2.4 times, in line with the national average level. The countryside near cities has become the "invisible zone" in rural communication.
2. Second, previous studies gave more attention to the role of the Chinese government and mainstream media in rural communication, and some recent studies noticed the role of capital investment in rural e-commerce live-streaming practices. However, the value of non-government and non-profit organizations in rural communication was missing out in existing academic conversations.

Therefore, our research focused on the case of Beijing Organic Farmers Market, a localized organization with more than ten years of history, founded by urban volunteers. Through online promoting and organizing communities on social media, and conducting offline markets, Beijing Organic Farmers Market has built a hybrid information and communication network between millions of citizens and more than 60 family farmers and rural merchants near Beijing.

This study uses the theoretical framework of Actor-Network Theory to explain the formation process and operation mechanism of the urban-rural communication network in the sampled case, which shed light on the possibility of communication practice in urban-rural development.

Specifically, our research includes the following questions:

1. Which actors comprise this urban-rural communication network of the case in this study? Which actor has played a key role?
2. Compared with traditional urban-rural communication networks, what are the new characteristics of the case in this study?
3. What is the role and function of social media in this communication network?

This study uses a combination of text analysis, ethnography, and in-depth interviews. Firstly, text analysis is carried out on the articles published by the sample's WeChat public accounts to sort out

the key events and time nodes of the formation and development of the communication network. Secondly, through the participatory observation of WeChat groups, the formation, operation, and maintenance methods of the communication network are sorted out, and the actors, the translation process, and the establishment of the obligatory passage point (OPP) are described in detail. Finally, by conducting in-depth interviews with representative individuals, details that cannot be reached by external observation are supplemented.

In the urban and rural communication network, initiated by "Beijing Organic Farmers Market", which composed of digital elites and volunteers, has played the key actors, and completed the 'problematization' process by popularizing the knowledge of "sustainable agricultural and organic life", attracting and mobilizing family farmers, consumers, and other actors to participate in the network. Through the OPP of "social media platform", actors set up online information distribution and digital mobilization positions and promoted offline agricultural social practices.

The extensive participation of heterogeneous actors has led to the creation of an innovative path of coordinated development between urban and rural areas dominated by non-government and non-profit forces, which improves the participants' perception of urban ecology and further strengthens resource integration, market expansion, and mutual support in terms of agricultural between cities and their rural areas. This study could help future research further this topic about how new media technologies, organizational forms, and communication approaches could bring more possibilities to urban-rural development.

### **Key Words**

Rural communication; ANT theory; civic organization; urban-rural relationship; family farming

# **The Limited Visibility in Social Media: An Investigation of The Visibility of China's Rural Areas in Douyin Short Video Platform**

## **Authors**

Ms. Yuan FANG - School of Journalism and Communication, Renmin University of China

## **Abstract**

In the context of China, the countryside has been labeled as backward and ignorant. However, in the era of social media, many groups such as rural people, the disabled, and sexual minorities gradually gain the visibility of the dual dimensions of symbols and social significance by performing in social media, that is, being seen and recognized. Therefore, relying on the three levels of visibility: to acquire visibility, to acquire visibility on their own terms, and to define the visibility of others, this study examines rural video production in the Chinese short video platform Douyin, and ponders whether the Chinese countryside has gained their visibility in dual dimensions and whether they have shown their subjectivity in the process of pursuing visibility? Based on this, this study has carried out two aspects of investigation: one is the content and dissemination status of rural video, and the other is the actor-network of rural content production. In terms of research methods, this paper analyzes the content of popular short videos about rural areas, rural people, and agriculture on Douyin platform, and conducts in-depth interviews with 23 short video creators and viewers. The conclusions are as follows: First, the topics of most videos are rural food, rural life with regional characteristics, rural sitcoms, and individual talent displays of rural people. However, these contents only show the beauty and leisure of rural life, as well as the diligence and simplicity of rural people, and the lack of thinking about the development problems faced by rural areas. Therefore, people have formed a new stereotype of the countryside: rural life is an idyllic pre-modern picture opposite to the anxious and busy urban life. Second, the actor network of rural video production includes the government, video creators, platforms, and audiences. The rural revitalization strategy implemented by the Chinese government, including the training of social media skills for rural people and the construction of rural network infrastructure, provides the basis for villagers to create rural videos. As a Chinese company, Douyin, to respond to national policies, guided users to create content by creating topic activities, and rural content creation competitions with traffic support as a reward. Based on their own creative interests, video creators unconsciously chose video topics that can display the achievements of the government in building rural areas, and gained more attention by obeying the rules of the platform algorithm and catering to user tastes consciously. Third, the Chinese countryside has only realized its subjectivity to a certain extent. According to the behavioral characteristics of other actors, the video creators strategically displayed the rural landscape, thus changing people's stereotypes of Chinese rural areas. This is the embodiment of its subjective initiative. However, there is a situation where urban people display the rural landscape with their understanding cause not all the video creators come from the countryside. In addition, the strategic behavior of video creators, in another sense, means that video creators which include rural people are consciously or unconsciously forced by other

actors. In the discussion part, based on the analysis of the visibility of Chinese villages in social media, the paper believes that the concept of visibility has undergone structural changes in the social media era and accordingly believes that although the minority groups represented by the countryside will not suffer from the symbolic annihilation, it is also challenging to achieve full visibility. Because they only directly grasp the tool of creating visibility, that is social media, rather than the whole process of creating visibility. This study has inspired us to understand the current situation of rural China in social media, and also prompted us to further think about how to let vulnerable groups, including rural people, get rid of stereotypes and gain social identity.

### **Key Words**

Visibility, China's Rural Areas, Douyin short video platform, Actor-network

# **Anganwadi workers as catalysts for communication and behavioural changes in bringing back millets to the food plates in India: A case study of rural Delhi, Bihar and Odisha.**

## **Authors**

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Mr. Chandrasen Kumar - Food Corporation of India

Mr. Tarun Joshi - Guru Gobind Singh Indraprastha University

## **Abstract**

India ranks 107th out of 121 countries in the Global Hunger Index (2022). Women and children in India are more likely to face food insecurity than men, as in most parts of the world. The problem of hidden hunger has profound negative impacts, especially on women. One of the feasible options recommended by local and global stakeholders in India and the United Nations is to diversify food habits by bringing millets to the plate. Millets are being promoted as the panacea for many of the food security related problems, especially in rural areas, given that there was a strong culture of millet consumption in India before the Green Revolution.

While the United Nations celebrates the year 2023 as the International year of the Millet (IYoM) at India's behest, the country is also aggressively campaigning for it as part of its G20 agenda, there remain challenges at the level of not only demand and supply management as pointed out by Madhura Swaminathan but also at the level of basic awareness and the desired social and behavioural changes (SBC) about the benefits of millets for both farmers, consumers and beneficiaries of government welfare schemes. Most of the policy documents of the ministries at the central, state and local governments lack clarity about using communication effectively for promoting awareness and SBC in Anganwadis.

Women are major stake-holders at different levels of millet production and consumption and also intervene as important catalysts in last mile information, communication and education. This study aims to interview Anganwadi workers in rural Anganwadi centres of Delhi, Bihar and Orissa engaged in grass-root level information, education, and communication (IEC) and SBC activities in order to find out instances of positive deviance and also to fathom the challenges faced by them in the implementation of guidelines related to IYoM.

## **Key Words**

Rural, Communication, Millets, Anganwadi, IEC, SBC, Positive Deviance

# **The role of design thinking in constructing innovative rural communication platforms. The case of the Digital Farmer Field School Enrekang, Indonesia**

## **Authors**

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## **Abstract**

Rural communication has changed radically within the last couple of years. With access to the internet and new technologies, being physically present in rural communities isn't the only possibility for communication and the option for learning anymore. In these newly created digital rural environments, the Digital Farmer Field School (DFFS) is an innovative rural communication platform. It is installed as a learning strategy on a tablet and anticipates that farmers and extension agents can access knowledge exchange and quality learning whenever and wherever they want. DFFS was first designed during the Sierra Leone Ebola epidemic to overcome the distance between farmer groups and service providers resulting from travel restrictions.

In the Sulawesi district of Enrekang, a partnership of institutional actors approached DFFS experts to deliver training in the design and development of a DFFS. The training was organised in ten training packages delivering concrete outputs such as a seasonal calendar, sketches for the opening screen of the DFFS and short videos, and more conceptual deliverables such as design principles.

This paper constitutes a re-compilation of the training to document the role of design thinking in creating and conducting the package of ten training sessions. The paper shows how the trainees adopted a social constructionist view and how the various steps, commonly distinguished in design thinking methodology, shaped the training sessions. The analysis emphasizes dialogue, co-creation, prototyping, reflexivity and, at the end, ownership and sustainability.

## **Key Words**

Rural communication services, Digital Farmer Field School, design thinking, co-creation

# **Rural Radio and Citizen Participation : Role of Digital technology in Multi-stakeholder participation**

## **Authors**

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## **Abstract**

The study is a Grounded Theory analysis of how the combination of community radio, and use of social media and SMS among the Tedurays, the Bangsamoros and the Christian settlers contributed to brokering knowledge and facilitated multi-stakeholder actions and participatory governance in Upi, Maguindanao, Philippines. The researcher studied the so-called tri-people community of Upi where a rural radio was established- DXUP-FM radio. The community radio pioneered in not only broadcasting locally, but expanding its influence using the Internet. This community radio became the nexus of the communicative culture of this community. The municipality of Upi adopted the ‘tri-people’ form of community building as a form of governance response to counter the long history of conflict among their local tribes and settler communities. The tri- people approach was used for peace building and development activities in this diversified community, and later to consolidate visions towards the ideals of a peaceful community. This climate for peace building through the tri- people framework was further advocated through this community radio station. DXUP’s radio programs were co- created by their own community members, and categorized into: livelihood and agriculture; peace and development; news and public affairs, socio-cultural development, gender advocacy, local government concerns, education and children’s rights. Program formats included a tri-people thrust - each of the ethnic groups handled a program in their own dialects and language. DXUP- FM used SMS messaging as a way for listeners to provide feedback to the station and co-create in its programming content.

Using qualitative research design particularly the Grounded Theory (GT) approach, the study analyzed the processual ordering of communicative actions that shaped the conditions in Upi, and its tri-people communities. This research captured a juncture in rural communication and media study by looking at how the use of both the traditional broadcast media/community media and new media-the social media and SMS, created changes in the communication environment among the tri people communities of Upi. Upi community’s evolving communication environment is a unique response of bringing about an interactive rural communication climate where community radio and new media harmonizes indigenous cultures and work towards building a culture of participation and peace.

## **Key Words**

digital technologies for rural communication, knowledge brokering, Indigenous communication

# **Media Literacy as Prevention of Violence and Sexual Harassment against Women in and around Industrial Oil Palm in Indonesia**

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## **Abstract**

Oil palm plantations are still a major commodity and a source of revenue for the Indonesian government. However, the growth of the palm oil industry in Indonesia continues to face a number of social, economic, and environmental issues at both the local and regional levels. This study aims to reveal social issues confronting women in the oil palm plantation sector, such as discriminative acts, incidents of violence, and sexual harassment. This study used a mixed-method approach to uncover facts comprehensively through a survey of 421 women from three provinces in Indonesia, as well as focus groups discussion (FGD) and in-depth interviews. The results of the study indicate that women still experience discrimination at work in particular those with status as laborers. Discrimination patterns occur in the form of poor salaries and the absence of worker status where women are only considered as family workers who help their husbands. In addition, women workers also do not have guarantees for safety, health, and work security even though they are in risky circumstances. This condition is exacerbated by the low literacy of women, specifically regarding job protection and the prevention of violence. The vast majority of women are not aware that they are vulnerable which they unrealize become the target of exploitation and even victims of violence. The paper suggests that media literacy can be a first step in consciousness-raising for women, especially in the prevention of discrimination, violence, and sexual harassment.

## **Key Words**

Digital literacy, gender issue, marginalization, sexual abuse, women empowerment



# **“It feels like we’re doing something good.” Using participatory photography to understand perceptions of Zero Budget Natural Farming**

## **Authors**

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## **Abstract**

By studying the content and effects of farmer stories told through participatory photography, this interdisciplinary research project uses a dialogical narrative analysis to understand the underlying subjective perceptions of Zero Budget Natural Farming (ZBNF) by women members of self-help groups (SHGs) in two districts in Andhra Pradesh, India—Anantapur, a low rainfall zone, and Visakhapatnam, a wet zone which receives double the rainfall of Anantapur. ZBNF is an agricultural practice that emphasizes the use of defined 'chemical-free' inputs (no synthetic fertilisers or pesticides) and regenerative farming techniques as a holistic approach toward socio-ecological resilience. Because our study had a soil science experiment ongoing in each of the two districts where we analysed photo responses, we were able to map those responses onto yield results that compared ZBNF to conventional and organic farming. Our soil science experiments show there is no yield advantage for adopters of ZBNF over conventional and organic alternatives in the wet zone (Vishakhapatnam). Conversely, the ZBNF experiment plots in the dry, low rainfall zone in the south (Anantapur) enjoyed higher yields than conventional and organic plots (although this increase was only statistically significant when comparing ZBNF to organic plots). The narrative responses from these two districts add a richer layer of detail to this story. In the wet zone where there was no yield advantage in ZBNF, farmers connected the benefits of adoption to the love of nature, happiness, the legacy of agriculture and clean living being left to their children, and tradition. In the dry zone where there was a measurable yield increase in ZBNF agriculture, farmers told stories about extra income, independence from stress, the importance of water, and security (freedom from precarity) as motivations for adoption.

## **Key Words**

Natural farming

Participatory photography

India

Soil science

ZBNF

Agriculture

Storytelling

## **Rural Communication Services – global initiatives supported by FAO**

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### **Abstract**

Rural Communication Services – global initiatives supported by FAO

### **Key Words**

FAO, Rural Communication Services