



Rural Communication Working Group

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Table of Contents

Putting the Capabilities Approach into Action (Research): A Comparative Assessment of a Technology Stewardship Training Program for Agricultural Extension in Sri Lanka and Trinidad	3
The Motility Space Sight of Mobile Media in Rural China ——Ethnographic Investigation Based on a village of Northern Sichuan.....	4
Innovation Networks for adapting Rice Cultivation to Flash Flooding in Bangladesh.....	5
Digital Literacy of Rural Teachers. Emerging Ways in Agribusiness Ruralities.....	6
Live Streaming: Is It A Possible Way for Cultural Communication in Rural Area? A Case Study of Lei Opera through Kuaishou APP.....	8
Media and Collective Memory An Exploration and Analysis of the Social Functions of Tweeter in the Prevention and Control of “Novel Coronavirus Pneumonia” in Chinese Rural Areas.....	9
The New Rural Elites: Reinvent rural community and enhance rural communication inclusiveness.....	10
Zero Budget Natural Farming: Using participatory photography to understand drivers of adoption among members of women’s self-help groups in Andhra Pradesh.....	11
How Chinese Platformization Reshapes the Urban-Rural Relationship: Agricultural Short Videos in Tik Tok as Middle Landscape.....	12
Mediation of the Narration of Chicken Soup for the soul by Rural netizens: Urban netizens' transferring and watching of Kuaishou short videos.....	13
Panel presentation - The Shared Time of the Mass Line.....	14
Roving and Embedding: Urban-rural Relationship and Identity Exploration of Town Youth in China ——A Case Study of Short Video Platform Kuaishou.....	15
Virtual coalitions of farmers and consumers: lessons from an agricultural crisis.....	17
Materialising food sovereignty in India: Conscientisation and democratic participation impacts by two farmers movements.....	18
Interplay: Analysing how communication affects knowledge management between sugarcane family farmers in San Carlos City, Negros Occidental, Philippines.....	19
Television Documentary the narrative of untold challenges in Roof of the World: A case study of Trip to Roof of the World Documentary Film.....	20
Public Participation in the Decision-Making of Crop Biotechnology Towards a National Policy Framework.....	21
Communicating an Organic Rice Fertilizer Technology: The Journey and Experience of an Upland Rural Community in the Philippines.....	23
The Visual Presentation of Images in Rural China and Cultural Communication: The Text Analysis Based on Users’ Short Video Productions.....	24
Ethnic Minorities Language Translation as a Path of Communication Integration of Nation-Building: A Case Study of the New Coronavirus Outbreak in China.....	25

Putting the Capabilities Approach into Action (Research): A Comparative Assessment of a Technology Stewardship Training Program for Agricultural Extension in Sri Lanka and Trinidad

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Abstract

This paper reports on a technology (ICT) stewardship training program aimed at operationalizing the Capabilities Approach with agricultural extension practitioners in Low and Middle-Income Countries (LMICs). Technology stewardship is an approach adapted from the communities of practice literature that recognizes the importance, practically and ethically, of guiding change from within a community. Technology stewards are social intermediaries “with enough experience of the working of a community to understand its technology needs, and enough experience with or interest in technology to take leadership in addressing those needs” (Wenger, White & Smith, 2009, p. 25).

The training program is rooted in a “technology-augmented” Capability Approach (Haenssger and Ariana, 2018) that blends Gigler’s “informational capabilities” (Gigler, 2015) with Kleine’s “Choice Framework” (Kleine, 2013) to inform the design of an in-service training program for agricultural extension officers. Through a process of collaborative inquiry (Bridges & McGee, 2011), participants are trained in the principles and practices of technology stewardship, with the end goal of improving the informational capabilities of their community of practice using a “change through choice” strategy.

Researchers assessed the training program using a multimethod approach with comparative case studies in Sri Lanka and Trinidad. Evaluation of training was carried out using the Kirkpatrick Model with four levels of assessment: reception, learning, behaviour, and results. Data were collected using a pre-course survey, formal course evaluation, classroom observation, and semi-

structured interviews with participants. We report on results from two cohorts of trainees from 2018 and 2019 and include brief qualitative descriptions of two instances that illustrate stewardship in practice.

Findings show a positive response to the training, that learning objectives of the course are achievable when offered as an in-service program, that self-confidence with ICT is improved, and that participants applied their learning in a post-course activity with their community of practice.

We conclude that this training can advance the normative aim of the Capabilities Approach by providing extension officers with effective techniques for leading a change through choice strategy intended to enhance informational capabilities. Going forward, further efforts will be required to carry out in-depth field research on stewardship-informed practices with extension officers post-training. Members of the research team are also continuing to explore ways in which to institute the training program in both locations and introduce it to other LMIC settings while collecting further evidence for senior decision-makers to consider the value of the technology stewardship approach.

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Submission ID

452

The Motility Space Sight of Mobile Media in Rural China —— Ethnographic Investigation Based on a village of Northern Sichuan

Authors

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Abstract

The flow force produced by each medium has different forms, structures and potential energy, thus affecting social space. Describing the mobile space of rural society, especially the distribution of mobile power brought by Internet technology attached to mobile media, is a key link in studying the changes of rural social form in China. As the periphery of political, economic and cultural dispersion, the media always takes the lead in changing the basic life trajectory and laws of the actors, and the mobile space will gradually generate and evolve. China's rural areas have become the influx of media technology, the paradox of aggregate separation is emerging in the motility space of mobile media, and the mobile life experience of the villagers is positively correlated with their mobility. Bao Village in Sichuan is special because it has obvious stratification in the process of adoption and dissemination of mobile media and Internet technology. This kind of stratification gap can present how the mobile space produced by mobile media interact and compete with each other more carefully. Villagers with strong mobility use mobile media earlier, which divides and separates their original living space into more small and fragmentary spaces. There are flows between these virtual and real space. Mobile phone users are hard to find the "foothold" in many small worlds. They have to accelerate their flow speed, which intensifies the flow potential energy, and brings about the linkage changes of the social relations surrounding them. The motility in rural social space is relatively average at the original starting point, which is directly related to the simplicity of the production structure of rural society. The interdependence between mobile media and subjects begins with the mobile life of the latter. With the increasing mobility of the subjects, the motility will have greater influence. On the contrary, the motility of those subjects who do not have the experience of mobile life has much less dynamic effect than the former.

Submission ID

539

Innovation Networks for adapting Rice Cultivation to Flash Flooding in Bangladesh

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Abstract

Rice is the staple food in Bangladesh (Habiba et al., 2012). Haors are large bowl-shaped floodplain depressions in the North-eastern part of the country and produce 15.3% of the total rice (CEGIS, 2012). Flash flooding is sudden, localized flooding occurs by heavy rainfall over a short period within a catchment and produces a rapidly rising and fast-moving river flows (Kamal et al., 2018).

Flash flooding damages rice production almost every year in Haors and challenges food security and economic growth of Bangladesh (Hossain et al., 2017). Enhancing agricultural innovation is considered a key process to ensure agricultural sustainability under complex climate-affected development conditions (FAO, 2018). To support agricultural innovation, strengthening and utilizing innovation networks are critical. An innovation network is defined as a heterogeneous group of actors who voluntarily contribute knowledge and other resources (e.g. money, equipment, land) to jointly develop or improve a social or economic process or product (World Bank, 2012). Nevertheless, there is anecdotal evidence about how Haor farmers have been utilizing their innovation network to adapt rice cultivation to flash flooding. Drawing on agricultural innovation and social network theory the research intended to examine the above question. The research examined two groups of Haor farmers, one who is directly supported by the Department of Agricultural Extension (DAE), which is the most significant public sector advisory service organization in Bangladesh and another who is not directly supported by DAE. Data were collected from randomly selected each 120 DAE- and non-DAE farmers of Shanir Haor in Sunamgonj district. The findings indicated that DAE-farmers had more formal and rule-based actors (e.g. DAE, research organizations) connected to their network, but non-DAE farmers had more informal and trust-based actors (e.g. relatives, input dealers) connected. DAE-farmers largely secured rice cultivation-related information from the formal actors and non-DAE farmers secured both information and inputs (e.g. seeds, harvesting machinery) from the informal actors. There was no significant difference of heterogeneity among the DAE- and non-DAE farmers in their innovation network. Due to dependency on and backstopping from DAE, DAE-farmers did not seek support from informal (e.g. relatives) and less frequent (e.g. harvesting labor) sources for flash flood adaptation. On the other hand, non-DAE farmers secured less information from formal actors. In addition, the exchange of information and resources between DAE- and non-DAE farmers were largely missing. The public sector extension service organizations (e.g., DAE) in Bangladesh need to take a holistic approach to build a network between the organizationally supported and non-supported farmers and encourage the interaction of both formal and informal actors in the innovation networks of Haor farmers.

Submission ID

773

Digital Literacy of Rural Teachers. Emerging Ways in Agribusiness Ruralities

Authors

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Abstract

Formal education, particularly school, is one of the essential places, if not the only one, to gain knowledge of disciplines, adopt the cultural patterns of a society, and build civic responsibility. The educational system, its institutions and subjects get questioned in the 21st century by the info-communication development in various fields of daily life.

In an Argentinian pampas agriculture scene where the globalized agribusiness model prevails, how is a teacher taught on the ways, means and kinds of digital communication, who, as an intermediary between the urban and rural worlds, should teach the elementary public rural school students of Córdoba's pampas in these times of growing digital transition?

Four sets are included in the background of research on the integration of ICTs (Information and Communications Technologies) by rurality teachers. The studies identified address: a) These technologies' dynamics and their sociocultural impact; b) The possibilities and risks of digital technologies for the school in particular, and education in general; c) Teachers' subjectivities and perceptions on, and resistance against these devices; and d) The link between rurality teachers and info-communication tools. This last group of specific studies includes the limited research known on the relation between ICTs and schools in heterogeneous Argentinian ruralities.

It can be seen, therefore, the need to go deeply into the theoretical construction and the empirical work on computer literacy as a very significant aspect of the assigned ICT integration by rurality teachers. It should be understood, from a sociocultural perspective rather than a technical view point, how and why these technologies enter a rural school within a national, regional and local context, with growing needs in that respect.

In socio-educational theory, the literacy concept results from a diverse relational, dynamic, innovative and metaphorical position. This concept entails that illiteracy is the opposite, it implies a reduced or permanent education process, it is related to social development ideas, and it is widely used in expressions such as “computer literacy”, which go beyond its 19th-century original meaning associated with the use of written culture. Thus, literacy is understood, nowadays, as a large process including the entire human development, changing with every culture and along history, which is contextualized at school, but which also relies on culture and politics.

Consequently, this study seeks to understand the ways to attain computer literacy regarding ICTs by teachers of elementary public rural schools in southern Córdoba province (Argentina).

Fieldwork included an intra-methodological triangulation. The various significant statements from rural teachers, included in the text, have been taken from sixteen semi-structured individual and group interviews complemented by field observations, both carried out in an extensive and intermittent fieldwork with nineteen teachers from eighteen public rural schools. These educational institutions are located in a southern district in Córdoba province (Argentina), which has an extensive and mercantile agricultural.

Study results show that rural teachers from southern Córdoba province (Argentina) use, at least, three specific and non-exclusive ways to literate or learn on digital technologies such as computers, social media and mobile phones.

Submission ID

873

Live Streaming: Is It A Possible Way for Cultural Communication in Rural Area? A Case Study of Lei Opera through Kuaishou APP**Authors**

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Abstract

In current China, live streaming is becoming a fresh and popular way for people to share themselves and lives to the public. Owing to rapidly popularizing mobile internet, easy operation of application and presence of content, live streaming earns widely audiences in China. In a way, it seems closing the distance between people who live in the urban area and the rural area. There comes a question that is it could be applied in cultural communication to narrow the gap between different areas? This lead to our research that we try to discover the reason why live streaming can be accepted by rural people, explore the possibility of cultural communication through live streaming path in rural area and dig out the cultural thinking behind these phenomenon. Based on Technology Acceptance Model and the theory of cultural identity, we will focus on Lei opera, a national Intangible Cultural Heritage in China, which is popular in Leizhou Peninsula for decades in this paper. Influenced by local custom and Lei culture (the traditional culture in Leizhou Peninsula), it shows that this traditional opera is more flourishing in rural area than that in urban area. While, as a traditional ICH item, it can be regarded as a phenomenally cultural case in China. Therefore, we will take a personal-owned troupe as the case study object and collect data from its official ID on Kuaishou APP which is a popular phone application of short video and live streaming in China. We will analyze audiences' comments including linguistic and non-linguistic comments and activities (like sharing, tipping, liking and so on) on whole live streaming dramas between Nov. 2019 and April 2020 by discourse analysis (Each drama may play several times during this period, but in this research we pick one live broadcast of each drama respectively). We try to find answers to prove live streaming may contribute to communicate local culture in rural area internally and externally through this study.

Submission ID

1252

Media and Collective Memory An Exploration and Analysis of the Social Functions of Tweeter in the Prevention and Control of “Novel Coronavirus Pneumonia” in Chinese Rural Areas

Authors

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Abstract

At the beginning of 2020, “Novel Coronavirus Pneumonia” swept China. The whole country devotes itself into the prevention and control of this disease. In such situation, a great many of common people’s perception of the disease and the trust in the prevention and control do not come from cold terminology but from the actions taken in Chinese rural areas- “Tweeter”- a village media reappearing after a long period of time. As a traditional information media, village tweeter once was a kind of standard facility in Chinese rural areas in the last century. However, as time passes, broadcast fades out of view gradually. In the battle with the disease, in rural areas, early warning, which is the main function of the village tweeter, lets villagers receive the information of the disease quickly. This not only enables people to make full preparation for epidemic prevention but also reduces the loss in the disaster. Meanwhile, “tweeter-based broadcast” reflects the features of acquaintance society, and reached the most effective governance with the most straightforward way with local discourse. In the epidemic situation, populace are mired in a “smelter”, who are coerced by the large amount of information. Based on network technique, vivid and interesting publicity from village tweeters is broadcast on short-video platforms. For people who do not live in rural areas, such governance pattern is novel. However, meanwhile, they know and have a better understanding of Chinese rural areas. Moreover, village tweeter also refreshes people’s collective memory.

Collective memory is a social behavior. People get collective memories, communicate these memories with other individuals or groups, and gain recognition in society. The establishment of collective memory not only plays a significant role in the maintaining of the legality of power and the order of governance, but also is a principal force of establishing social identity. In contemporary society, media plays the key role in the preservation and communication of collective memory. According to the explanation of “social function” theory, media has several functions like environment detection, society coordination, cultural inheritance and status determination. This is similar to the roles that collective memory plays in social construction. In the network-based and digital environment, there is a great change in the communication means, approach and influence of collective memory. How to combine the relationship between nostalgia brought by traditional media and collective memory and new techniques, how to reconstruct collective memory by network-based sharing and communication and then influence social change should be paid attention to, further explored and analyzed.

Based on the fieldwork and case analysis, this paper reviews the history of the development of village tweeter, analyzes its irreplaceability and new features in the prevention and control of the disease in the new period, discusses with the arrival of crisis how village communication refreshes and reconstructs people's collective memory and realize strong social functions in organization, execution and cohesion by the combination of the reality and the network, traditional method and science and technology.

Submission ID

1275

The New Rural Elites: Reinvent rural community and enhance rural communication inclusiveness

Authors

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Abstract

After the reform and opening up, Chinese rural is facing population migration, land transfer, and cultural change. Due to capital, political and cultural reasons, farmers are gradually "atomicized". Rural community is coming to an end. Rural communication is gradually diminishing and inclusiveness is being weakened. The regional, value and emotional communities, which rural communication relies on, gradually disintegrate. At the same time, a number of new rural elites have emerged.

In this study, the author discuss the role of the new rural elites in reshaping rural community and improving cultural inclusiveness through case study. Xinhua printing industry, which originated in Xinhua County, Hunan Province, China, employs over 200,000 people in the same county. While Xinhua County has 1.4 million population and was once state-level impoverished. This industry accounts for more than 70% of the Chinese printing market. Now Xinhua County is famous for the printing industry in China. At the meantime, it has cultivated a number of new rural elites. The author has been following up this case for 4 years.

Before the reform and opening up, the rural community provided people, including the new elites, with stable capital accumulation containing social capital, material capital, and human capital through communication. It continued to provide emotional sustenance. Cultural sites such as ancestral shrines and schools in the countryside were readily available. However, after the market-oriented reform of the society, the rural community, communication, cohesion and tolerance are all weakened. This triggered the self-awareness and actions of the new rural elite. They are reshaping the rural community in two ways: capital introduction and cultural reconstruction. They promote rural communication and enhance cohesion and tolerance. The purpose of the new rural elites is cultural reconstruction, not capital profit. So as to protect the value formation, information flow, and cultural innovation of the rural community. This study attempts to elucidate a dynamic theoretical

framework addressing how capital and culture affect rural communication and the shaping of rural communities, inclusiveness and new rural elites.

Submission ID

1317

Zero Budget Natural Farming: Using participatory photography to understand drivers of adoption among members of women's self-help groups in Andhra Pradesh

Authors

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Henny Osbahr - University of Reading

Abstract

This study uses a participatory photography praxis to understand underlying subjective reasons behind the full or partial adoption of Zero Budget Natural Farming (ZBNF) by women members of self-help groups (SHGs) in three different agroecological zones in Andhra Pradesh, India. ZBNF is a successful local and regional grassroots agrarian movement as well as a state government-backed agricultural extension priority in Andhra Pradesh. Its widespread adoption has the potential to enhance the socio-ecological resilience of smallholder farmers to climate and land use change, while increasing their food security and reducing their dependence on costly external inputs such as agrochemicals, which have been linked with high levels of debt and the resulting phenomenon of farmer suicides across India. As a regenerative agriculture practice, ZBNF also addresses soil degradation, a formidable challenge disproportionately affecting food security and economic wellbeing in lower- and middle-income countries.

Despite its success, ZBNF currently lacks an interdisciplinary empirical evidence base upon which its adoption and proliferation as a practice might be predicated. This study seeks to understand why ZBNF resonates with women SHG members in the research settings, and to what extent the success of the practice is derived from context-specific, socio-historical conditions found in Andhra Pradesh. The overarching objective of the study is to help inform initiatives for transferring the practice to other contexts, a process which is already underway.

Using a participatory action-research design framework, members of our team initiated a Freirean participatory photography praxis developed to facilitate the investigation of topical and generative themes—elements central to critical pedagogy. We developed the participatory photography praxis to understand ZBNF innovations, paths of knowledge exchange, and the root causes behind adoption decision making in the three research settings. The praxis functions to penetrate beneath surface meanings, official pronouncements, traditional clichés, and mere opinions. Trained community-based natural farming fellows worked with two SHGs each in the three research

settings, which were representative of three different agroecological zones in Andhra Pradesh. The SHGs comprised a mix of participants—both landowners and tenants—including full ZBNF farmers, partial ZBNF farmers, and non-ZBNF farmers.

The findings demonstrate that the success of ZBNF involves a context-specific interplay between natural processes and the socio-cultural landscape in which they are initiated. The drivers of adoption are closely connected to identity, memory, legacy, independence, faith, and the desire for clean and healthy living. While higher yields and lower expenditures are also driving factors of adoption, the narrative that farmers are motivated primarily by these considerations is specious, not unlike the blanket logic of neoliberalism itself, which reduces subjective, socio-historical beings to constituent cogs in the machinery of a market apparatus. Furthermore, we conclude that the expansion of sustainable agriculture practices should not use a one-size-fits-all approach, but rather take culture, society, and historical reality into account.

Submission ID

1569

How Chinese Platformization Reshapes the Urban-Rural

Relationship: Agricultural Short Videos in Tik Tok as Middle Landscape

Authors

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Abstract

China has been characterized by an urban-rural dual structure for a long time, which is also reflected in the mass media practice where farmers are often aphasiac and lack of subjective. However, the emergence of agricultural short videos in user-generated-content platforms seems to produces opportunities for these marginalized individuals to become online celebrities, which creates a different aesthetic style filled with everydayness and localism. This article explores the causes and effects of the phenomenon through the lens of Tik Tok, the most popular video-sharing application in China, by walkthrough method. Firstly, researchers study the interfacial characterization of Tik Tok, analysis 295 short video samples of farming topic by grounded theory and Interview 6 typical producers. Secondly, the state policies and news events related to agricultural short videos are considered to illustrate the discourse change (2014-2019), from “cruel bottom story” to “peaceful and beautiful countryside”. Thirdly, we focus on the algorithm architecture to show how mainstream values are encoded in Tik Tok.

The research concludes that agricultural short videos becomes a kind of “middle landscape” to combine rural farmers with urban consumers. The Chinese platformization defines a new type of

urban-rural communication situation where producers have to present pristine country scenery, private life or creative shows (e.g. singing, dancing, comedies, farming) to develop intimacy with their audiences. The urban-rural consensus is temporary and unstable because the imagination of “Going to the countryside” is based on “urbanization” actually. On the other hand, this middle landscape is strongly disciplined by party-state will, reflected by aesthetics transformation as well as inherent algorithm of the platform. Therefore, the power of state influences the technical affordance and shapes the media practice of ordinary people, which presents a collectivist platform value instead of personalization and fragmentation in western society. As a result, Chinese platformization has opened up “space of flows” between urban and rural areas and highlights a kind of special urbanization process which is very different from that in the industrial society.

Submission ID

1658

Mediation of the Narration of Chicken Soup for the soul by Rural netizens: Urban netizens' transferring and watching of Kuaishou short videos

Authors

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Abstract

China has 854 million Internet users, among which rural Internet users account for 26.3%, with a scale of 225 million (CNNIC,2019). But for a long time, China's media space has been dominated by urban elites, while rural netizens are in a state of being unvoiced (Yang & Lei,2018). As it is difficult for rural netizens to obtain information, fight for rights, express themselves and seek identity in the mainstream public domain (Li, 2016; Qiao & Li, 2005), short video platforms represented by Kuaishou have gradually become an alternative media for rural netizens (Dai, 2007). The popular videos in Kuaishou are transferred to urban netizens through mediation, and many eye-catching exaggerated performances are teased and ridiculed by urban netizens. However, the chicken-soup videos produced by rural netizens have been welcomed by urban netizens, of which the symbols have even been adopted by the mainstream media, such as CCTV. This study will answer the meaning of the popularity of Kuaishou's chicken soup for the soul in the context that urban netizens are tired and disgusted with the traditional chicken soup for the soul (Harris & Dan, 2000; Zeng, 2012; Wang, 2017), and whether this popularity represents the gradual acceptance of rural netizens in the mainstream public sphere.

Accordingly, from the perspective of mediation theory, this study reviews the research on mediation theory by Couldry (2008), Pan (2014), Boltanski (1999), Li & Fan (2019) and other scholars. It adopts the research methodology of network ethnography. Through in-depth analysis of the narrative mode of Kuaishou chicken soup for the soul, we observe the characteristics of the producers and contents of this kind of chicken soup for the soul, the feedback of the receivers and the mediation mechanism. At the same time, it selects six popular video producers in Kuaishou and mainstream social platform *bilibili* for research so as to make a comparative analysis of the audience's preference for chicken soup videos on different platforms. The research finds that chicken soup for the soul in Kuaishou, which is popular among urban netizens, actually has many similarities with counter-css (chicken soup for the soul), that is now prevalent on mainstream social platforms. In the eyes of urban netizens, Kuaishou's chicken soup for the soul is a kind of banter to express life with a dwarfed subject image. This kind of irony on traditional chicken soup for the soul is loved by urban netizens. However, such decoding is actually very different from what the producers of Kuaishou's chicken soup are trying to express. This research will elaborate on it.

This study is conducive to understanding how the marginalized groups of rural netizens use their own media to express, and how they are constructed by mediation, so as to help us shed light on their entry into the public domain and find the obstacles that they may encounter when they enter the media public domain, and it is helpful to provide reference for establishing urban-rural identity and bridging the digital gap between urban and rural areas.

Submission ID

1695

Panel presentation - The Shared Time of the Mass Line

Authors

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Abstract

The development and diffusion of digital technologies has not only helped to enhance the global reach of capitalist systems, but also catalysed the speeds of social institutions and the demands they place on people. This process is under way in the West, urban China and even in China's countryside. Heyang village in China's Zhejiang province presents a case study of the historical processes of, and controversy over, these developments. Some in Heyang grew prosperous in the Ming and Qing Dynasties with landlords and merchants building ancestral halls, all of which were critiqued during the Maoist era to help produce new socialist subjectivities, and now the halls are being preserved for place branding and heritage tourism as differences in wealth once again divide the village. New forms of time reckoning helped to shape the dynamics of these three periods: China's switch to the 24 hour day and its economic implications for rural life; the Maoist-era use of wired-radio loudspeakers to announce the time during three daily broadcasts and served as the

Leninist media organizers of collectivization; and now the popular use of individual mobile technologies from wrist-watches in the 1980s to mobile phones today as reflections of the disintegration of collective social organization. Ethnographic research and focus group interviews with residents and leaders of Heyang indicate that in the current context of renewed capitalist social division, the elderly are using mobile phones to recreate the Maoist-era loudspeaker announcements. This symbolic recreation of socialist time reckoning opens a wider debate over the speed of the village's development in the world at large and concerns over village cohesion in its urban orientated development. This research, in conversation with Moishe Postone's argument that value in capitalist labour markets is based on the abstraction of labour time and is at the root of social alienation, digs into the social temporality produced by the Chinese Communist Party's mass line. In the mass line slogan "from the masses; to the masses" is the mechanism behind the CCP's organization of China's countryside to realize its revolution in 1949, and then to collectivize the country and raise the social justice awareness and expectations of peasants and workers alike. This continual mode of communication was made meaningful by CCP cadres being intimately connected to the people by sharing in manual labour and local collective economies. Thus where capitalist labour markets work to divide social relations, as Sarah Sharma argues, with class-differentiated means of mediating the speed up of social life, mass line relations, enable a recalibration of social life with its imperative for people to share time. The paper narrows in on how the mass line is remembered through descriptions of loudspeakers and collective life, and the way these memories are used to shape evaluations and opportunities for better cohesion through fostered participation in cultural, economic and political decisions in Heyang's ongoing development. This discussion is then used to reflexively engage experiences of temporality and social participation within capitalism at large.

Keywords: participation; development; mass line; market labor; time reckoning

Submission ID

1780

Roving and Embedding: Urban-rural Relationship and Identity

Exploration of Town Youth in China ——A Case Study of Short

Video Platform Kuaishou

Authors

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Abstract

By actively interacting with short videos, liquid town youth are now engaging in the discourse construction of urban-rural relationship in an individual narrative through active video practice, which also vividly interprets the connotation of the new type of urbanization discourse and reconstructs the cultural identity of town youth in China. This paper focuses on the short videos

posted by town youth on the short video platform Kuaishou in China. Great attention is paid to the following questions: What kind of urban-rural relationship have town youth built in the short videos? What kind of cultural identity of town youth does the urban-rural relationship constructed?

For a long time, the one-dimensional narrative of urban elitism has made the representation of urban-rural relationship increasingly one-sided. With the development of social media, some researchers consider individual narrative as the complementary to public narrative, while some other researchers believe that individual narrative helps expand the space of discourse. Therefore, individual narrative shall be incorporated into the narrative structure of a comprehensive review of urban-rural relationship, which is also considered to be the digestion of elite discourses.

Through the purposeful sampling, this paper collected short video samples on Kuaishou, with such keywords as “rural and urban”, “countryside and city”, and “town youth”. In the end, a total of **526 samples** post by town youth from January to October in 2019 remain valid. The average playback volume reaches 310,000.

The common dimensions in narrative research of network videos include narrative element, narrative perspective, narrative content, narrative plot, narrative mode, etc. This study uses five coding categories: three individual narrative-related dimensions, namely **narrative element**(character/scene), **narrative type**(documentary/ beautified /dramatic), and **narrative theme**(life / performance / emotion / transportation / landscape / residence / food / work / game / consumption / knowledge / concept / joke / pet / others); subject-related dimensions, namely **emotional expression**(identification / yearning / separation / powerlessness / scorn / uncertain) and **urban-rural topic**(urban-rural opposition /urban-rural unity / uncertain).

By means of the content analysis and cross-analysis, this paper have studied the short videos of urban-rural theme (N=526) on Kuaishou. And it can be found that related short videos are mainly taken in rural places (62.5%), with rural characters as the protagonists (52.3%). Most of these videos rely on social beautified narrative(29.9%) and dramatic narrative(23.7%), which focus on the positive rural emotion (59.52%) and opposite urban emotion (51.6%), and construct the urban-rural relationship of opposition (65.1%).

Under the social practice of dual edges, town youth are facing a crisis of self-identification because of the continuous sense of alienation, roving and isolation. However, Kuaishou users receive more visibility and identification. The safe and stable media space created by the short videos has eliminated the instability caused by the dual urban-rural edges in real life. Town youth consciously adjust their identities, which is a survival strategy. They play a role of “near rural society” in a virtual space, attempting to combat their "existential anxiety" caused by the subjectivity obscuration. B the rural-oriented expression has strengthened, not eliminated, the differences between urban and rural areas.

Submission ID

2239

Virtual coalitions of farmers and consumers: lessons from an agricultural crisis

Authors

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Abstract

Most recently, the implementation of the Rice tariffication law further liberalized rice importation and sent rice farm gate prices plummeting. Rice is the staple food in the Philippines and is a crop that is highly politicized, affected by the movements in local policies on land use and political alliances, and global economy and climate change. The plummeting farm gate price of palay brought about by the liberalization and thereby flood of rice imports created a crisis for rice farmers and an opportunity for inclusive sustainable agriculture advocates. Palay farm gate price are most unstable because there is no standard system of pricing. Farmers, especially small-scale producers, are generally isolated from the market in a sense that they have no hand in influencing prices in the market. Vegetables are another set of commodities that are not efficiently marketed. During peak seasons, farmers would resort to throwing away surplus harvests due to the very low market prices. This crisis, enabled by communication technologies, created a web of social media enablers that linked producers to consumers redefining the role of the middleman.

Grounding the analysis on the premise that "communicating is organizing" (Taylor, Cooren and Van Every) this paper discusses the nature of crisis-driven temporary coalitions, sense-making and agency that may embody inclusiveness, respect and reciprocity among small-scale producers, social entrepreneurs and consumers. Specifically, the paper describes how a small group of highly active young advocates for small scale rural agricultural producers used social media during the height of the crisis to directly link farmers to household-level buyers to stem the impact of rice tariffication and seasonal surplus essentially creating a virtual coalition of producers and consumers, especially in putting face to food products people eat. The digital link of small scale agricultural producers' with the market, and indirectly with non-buyer members of the social network raises awareness about farmers' conditions and further advocate for consumers' conscious consumption.

Reference:

Communication as Organizing: Empirical and Theoretical Explorations in the Dynamic of Text and Conversation. Edited by François Cooren, James R. Taylor, & Elizabeth J. Van Every. Mahwah, NJ: Lawrence Erlbaum Associates, 2006. 248 pp. ISBN: 080585813X.

Submission ID

2649

Materialising food sovereignty in India: Conscientisation and democratic participation impacts by two farmers movements

Authors

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Abstract

During the last 60 years, rural communities globally have experienced the detrimental impacts of the modernisation of agriculture through technocratic and neoliberal policies led by private sector-state partnerships. The social-environmental injustices experienced by marginalised rural communities led to the creation of the food sovereignty movement, a global-scale coalition working to reclaim the people's power on the food systems, based on a radical discourse of social justice and human rights. While the transformative potential of the food sovereignty discourse is often highlighted, few studies have explored the ways in which community development and communication approaches guide communities towards achieving the goals of the food sovereignty movement at local levels.

By critically analysing the cases of Deccan Development Society and Navdanya, two farmers' movement in India supporting biodiverse agriculture and self-reliant communities for the last 20 years, this paper describes the impacts of these social movements in terms of conscientisation and democratic participation processes as key indicators of food sovereignty construction. The impacts are presented from the perception and lived experiences of three types of stakeholders: farmers (mostly female), community trainers and professional staff.

Conscientisation processes experienced by the professional staff include learning the importance of participation, sharing power and valuing traditional knowledge. On the side of the community trainers and farmers, conscientisation processes include: valuing the importance of biodiverse farming, understanding the negative impacts of chemical-based agriculture, valuing the importance of alternative paths of rural development, rescuing traditional knowledge, and understanding the drivers of the injustices faced by farmers in their social position as women from scheduled castes, as well as their own potential to trigger and sustain social change.

Democratic participation impacts are identified in terms of empowerment of previously marginalised communities through participatory video, community radio, and community networks that strengthened the confidence, cultural identity, self-reliance and engagement skills of local communities. Clear evidence demonstrates how the above processes led these movements to influence rural policies at state and national levels, such as the National Food Security Act, the Seed Bill, farmers rights' legislation, IPR legislation and state specific support for organic farming.

Further impacts reported include poverty alleviation, hunger reduction and revival of millet and biodiverse farming.

In summary, this research presents an analysis about the dynamics that enabled these movements to generate the above-mentioned impacts in terms of adapting their community development and communication approaches to the limitations and opportunities set by the complex socio-economic and political contexts in India. The findings of this research confirm the transformative potential that food sovereignty discourses and practices have for marginalised communities in rural contexts.

Submission ID

2685

Interplay: Analysing how communication affects knowledge management between sugarcane family farmers in San Carlos City, Negros Occidental, Philippines

Authors

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Abstract

Interplay: Analysing how communication affects knowledge management between sugarcane family farmers and extension workers in San Carlos City, Negros Occidental, Philippines

The Philippines has always been mostly an agricultural-based country. In 2009, the Philippine Statistical Authority reported that 89 per cent of the 4.8 million agricultural operators are male with the remaining 11 per cent female. Data also showed that even though more females are able to complete their secondary education and even higher, a problem continues to persist on the equality of treatment between male and female family farmers particularly in their access to knowledge on subsistence or production-based farming.

Studies on family farming found that most of the farm labour was assigned to male farmers. Meanwhile, the "unpaid labour" either on the farm or the household level was provided by female members of the family. Very few studies focused on how gender communication affects the dynamics of family farmers especially on their access to knowledge, knowledge sharing, and decision-making process which are vital in a small community set-up in a developing country in Southeast Asia.

The research study adopts Dill and Zambrana's Intersectionality and Connel's Gender Lens approaches to analyze how gender and communication impacts on knowledge management of family members and extension workers in sugarcane production. It employs mixed methodology research to collect the data. Through purposive sampling, selected family farmers from five households with not more than five hectares of owned sugarcane plantation in San Carlos, Negros

Occidental, Philippines are selected as respondents of the study. They will participate in Participatory Rural Appraisal (PRA) activities such as “daily routine charts” and “small group discussions” as part of the rapport-building with the community. Moreover, conducting a semi-structured interview will validate the outcome of PRA activities. Extension workers who are working closely with the farmers will also constitute the key informants in a separate session of semi-structured interviews to elicit information on how the local government provides extension services to both women and men family farmers. Data from the field will be analysed through Nvivo coding (open, thematic, axial), memoing, and through descriptive statistics.

The study will be able to enrich the body of knowledge on the issue of gender equality on knowledge sharing and decision-making process and contributes to the end goal of inclusivity in all aspects of family farming through this case study on the Philippines.

Keywords: rural communication, extension services, gender, sugarcane family farmers

Submission ID

2823

Television Documentary the narrative of untold challenges in

Roof of the World: A case study of Trip to Roof of the World

Documentary Film

Authors

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Abstract

Documentary is a cinema-journalistic genre which is based on real topics, real peoples and real positions. The long history of documentary with the transparency of its coverage is the main and logical reason to be accepted widely among people. This genre has been used and utilized as an informational and educational platform since its foundation.

Afghanistan film-making and cinema has been encountered to big challenges, contingent to the political instability, civil war and terrorism. The cinema salons closed during the Taliban regime and it reopened along with new government foundation after 11th of September 2001. The Afghan filmmakers has struggled robustly against all the challenges and problems, even their film has achieved international awards like Golden Globe prize of ‘**Asama**’ directed by Sidiq Barmak.

Documentaries and particularly the Trip to Roof of the World documentary which is studied in this article can be the voice and language of the challenges and problems of people who are suffering for a longtime in a rural and faraway region. It can negotiate, mobilize and advocate for such problems and make the stakeholders and the government to pay attention for finding a solution for the deprivations of people.

It expresses and indicates the most challenging situation of life in one of the outlay places in Afghanistan and shows the harsh environmental situation with impassable ways, child and maternal mortality in lack of healthcare services, chilling and freezing winter for more than 7 months no education and succinctly, the lack all basic exigencies for living in 21 century. The documentary is the story of deprived Kirghiz nomad people in Pamirs rural area which is called the Roof of the World.

Methodologically there has been used both qualitative and quantitative methods to describe the main message and core elements of documentary through thematic segmentation and analysis through Nvivo software, and for analyzing of the documentary role as an aspect of rural communication on audiences, the questionnaire distributed and the answers analyzed through SPSS.

The documentary of Trip to Roof of the World which has made as a news documentary about Kirgiz people who are living in Pamir rural area of Afghanistan mostly covered the problems and challenges, express the indicator ethnographic parameters and disseminated the message of people deprivation to all around the country to surge a robust advocating integration by civil society and social activists. Based on the case study of documentary film Trip to Roof of the World, the article depicts from one aspect the roles of documentary films in the social transformation of the rural region.

Key words: Documentary Genre, Television Documentary, Roof of the World Rural Area, Social injustice, Campaigns of advocacy.

Submission ID

2866

Public Participation in the Decision-Making of Crop

Biotechnology Towards a National Policy Framework

Authors

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Abstract

The National Biosafety Framework mandates more transparent, meaningful, and participatory public consultations on the conduct of field trials of biotech crops. With the new biosafety regulation 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 examine the public participation process and how citizens are positioned in the decision-making about products from modern biotechnology.

This study analyzed the process of public participation in the decision-making about crop biotechnology particularly on the application of field trials of genetically modified Golden Rice for

human consumption. Guided by the general systems theory and John Middleton's ASDAL Framework for communication policy and planning, it described the sectoral level of awareness and participation in public consultation and determined the relationship between the two factors using statistical analysis. The study employed exploratory sequential mixed method design that involved key informant interviews, focus group discussion, and survey. Based on the results, a national policy framework on public participation was proposed.

The study examined six cases of sectoral group participation conducted in two rural communities in Central and Northern part of Luzon, Philippines, that included the general consumer public, farm producers, regulators, experts, golden rice project proponents, and media. The results showed that the general consumer public, producers, regulators, and proponents viewed public consultation as 'promotion and public awareness'; experts viewed it as 'engaging in public dialogue and assessing collective ideas about crop biotechnology'; and media considered public consultation as 'voicing out views and perceptions of the community people'. The level of participation in the consultation turned out 'moderate' to 'high'. Among the producers and regulators, there was a moderate positive significant correlation between their level of awareness and level of participation. However, no significant correlation was observed with the other sectors. Overall, a positive correlation existed between level of awareness and level of participation.

The study also found the presentation of the proponents and open forum on Golden Rice were insufficient processes. Furthermore, a specific step-by-step flow on how to do public consultation on crop biotechnology was lacking. Results indicated three emerging issues from the public consultation process. One was the lack of communication, dialogue, and information dissemination. Another was on the selection and invitation of stakeholders in the process. The third issue was on the frequency of the process. Some respondents claimed that the public consultation was a "one-time" event which limited the participation of stakeholders.

The proposed public participation model suggests 'four building blocks' that allow multiple stakeholders to be fully involved in public consultation and social preparation. It also articulates that participation is most effective when it is planned, directed towards action and change, and is sustained.

Key words: public consultation, participation, Golden Rice, communication policy

Submission ID

3351

Communicating an Organic Rice Fertilizer Technology: The Journey and Experience of an Upland Rural Community in the Philippines

Authors

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Abstract

Scientific research and development has yielded a number of technologies that can help address the issue of poverty. Usually the results are reported in scientific gatherings. It appears there has been little effort to bring back and share the research results with communities from which data were collected especially in a channel and language that community members can easily understand.

Guided by the participatory communication planning framework, this study sought to capture the experience of an upland rural community in Ifugao province, Philippines as it made its journey to participate in planning, developing, and testing a communication strategy that popularized research-based information on an organic rice fertilizer technology.

The participatory communication process was spearheaded by a community core group that constituted itself into a village or barangay information and communication technology (BICT) team. The team underwent a series of phases that enabled it to simplify and share information on the use of sunflower as organic rice fertilizer to its community members. The community BICT team participated in a baseline survey, communication training and study tour, communication materials development and testing, as well as sharing of their communication experience with experts. They were also engaged in a small group dialogue to discuss about potential policies that support communication activities at the community level.

Using the results of scientific research and communication baseline study, the BICT team was able to craft a simple communication strategy to disseminate messages about sunflower as organic rice fertilizer. The messages were presented in billboards, leaflets, and stickers that the community designed and developed. Pretesting results of the communication materials produced showed an increase in learning among the community residents exposed to the materials. Basic policies were elicited to address gaps and sustain the participatory process in popularizing and sharing of scientific results by the community to the community.

The participatory communication journey of the community was documented using graphic representation. Furthermore, the study derived lessons from the community's experience in communicating a development technology or intervention

Submission ID

3698

The Visual Presentation of Images in Rural China and Cultural Communication: The Text Analysis Based on Users' Short Video Productions

Authors

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Abstract

The popularity of mobile networks has promoted the development of socialization of the media, and changed the way of images presentation in rural China in the past, which was literary records or film-based narratives. As a result, the rural space has entered the Internet public communication. In particular, the "conspiracy" between short video platforms and individual expression desires makes short videos as one of the most important ways for users to record their lives and express their emotions, such as YouTube, Tik Tok in China, and Kwai in China. This study takes two short video platforms (Tik Tok, Kwai) in China as research objects, selects short videos about villages created by users on the platform as samples, analyzes video texts and interactive contents, and explores the images of Chinese villages in short videos which also represent the current situation of rural cultural communication in China. From the perspective of development communication, the functional positioning of the short video platform is "real and record", and it highlights the consciousness of "you" and "self", which improve the subjectivity of farmers' cultural expression, and broaden public communication channels and self-presentation fields. Through the analysis of the communication effects of video texts, it shows that the images in rural China are formed in the interaction between media presentation and the public. Under the enlargement of media effect, the cultural break of China's urban-rural dual structure has been bridged in cyberspace, and the indigenous culture and pop culture coexist and develop. Although the transformation of media technology and communication methods has promoted the modernization process of the village, the visual presentation of rural images and cultural communication have hidden practical contradictions. From the perspective of media critical analysis, short videos have become a daily way to express themselves in Chinese villages. As a result, users and video contents have become the "watched media spectacle", featuring entertainment and publicity in cyberspace at the same time. Although the development demands of the platform, users, and market work together on the productions, the publicity and cultural values of videos cannot be ignored. Attention to rural development issues and reflection of public issues should be taken into consideration and to promote rural governance and cultural communication.

Submission ID

4114

Ethnic Minorities Language Translation as a Path of Communication Integration of Nation-Building: A Case Study of the New Coronavirus Outbreak in China

Authors

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Abstract

Since the foundation of the people's Republic of China, after 70 years of development, China has established a large-scale and nationwide communication network in terms of width and depth. In history, the country has shown features and education films among villages via mobile projection teams. While meeting the entertainment needs of villagers, projection teams also conveyed policies, regulations, science, culture, education, health, and much other information. Besides, for ethnic minorities audiences who live in the frontier and speaks different languages rather than mandarin, the country has also sprung up the film and television translation projects for ethnic groups throughout 11 provinces and autonomous regions of the country, so that minorities audience can understand film and television works better. Ethnic minority translating becomes a path to actualize nation-building (Wimmers, 2018) in terms of communication integration. Minorities who speak different languages of a frontier area can get involved in the country's modern governance and development. Therefore, each ethnic minority language translation center of the ethnic group areas has become a vital link between the central government and the local public concerning entertainment, education, and communication. The purpose of this research attempts to make an objective historical record of the disease outbreak and explains how the nation completes the communication integration of nation-building through ethnic language translation, and how the local audience and government response to the translated regulation and contingency plans. This research chooses the 2020 public health outbreak of new coronavirus in China as a case, with a focus on translation center in southwest frontier of China, and relating translated policies, regulations and contingency plans of the disease outbreak. Regarding field investigation and interviews with relevant personnel as the main research methods, this paper tries to understand how the public health policy is translated through the ethnic groups' translation center, to effectively convey the information to the ethnic minorities in the frontier areas of Southwest China, to achieve the disease prevention.

Submission ID

4135