



Rural Communication Working Group

Abstracts of papers submitted for presentation in the Online Conference Papers of the
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Digitalizing Rural Development Processes. A Systematic Review of Scientific Journals, 2010–2020

Authors

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Abstract

The paper presents a systematic literature review on the digitalization of development processes in rural areas. In particular, it maps and assesses the scientific evidence about the role networked technologies play in fostering participatory civic engagement in regional revitalization schemes. By interrogating the current state-of-research, we contribute to understand the ideas behind such initiatives, the conditions allowing them to thrive, and their socio-political effects.

Background: While visions of the “smart village” have been around for a while, the bulk of research on the local implementation of digitalization measures concentrates on “smart cities.” The urban bias ignores the specific constitution of rural spaces or the complex relationship between metropolitan and rural environments. It overlooks the particular challenges rural regions face, notably insufficient mobility networks, depopulation, or deficient health care, where digital connectivity is believed to be instrumental.

Method: To provide an overview on how digitalization affects participation and development processes in rural areas, we conducted a systematic literature review. We sampled peer-reviewed journals from sociology, social sciences, regional and urban planning, geography, communication and political science fields between 2010 and 2020 (N=207). The meagre portion of articles we found (N=23) were single case studies of pioneer ventures from a variety of geographical spots. We analyzed them along the following dimensions: regional focus, topics, theoretical framework, research goals, empirical methods, results.

Results: Our results first show that the studies were less about specific topics such as e-government or telemedicine, but rather centered on the necessary technological resources and human capabilities vital for promoting digital development in rural areas. Unsurprisingly, broadband supply was a major issue. At the same time, the articles emphasized that this infrastructural requirement did not suffice to further participatory development processes. Instead, successful projects required the contribution of citizens in building the technological environment in the first place on top of which a more sustainable participation then became feasible. A second focus rested on the spatially defined peculiarities of rural regions that prefigured their ability to set up digitally-driven participation in regional development processes. Third, the scientific work stressed the importance of local social networks and intermediaries that helped to integrate administrative top-down measures with bottom-up initiatives. This allowed for a constructive use of exogenous and endogenous resources.

Discussion: Overall, our research shows that digital development in rural areas is still a niche topic in scientific journals. No clear trends in the use of theoretical approaches could be identified. What becomes evident is that with the implementation of digital infrastructures the ties to local social networks are rather strengthened. The relevance of intermediary positions and neo-endogenous regional development is stressed in order to sustain phases of transition or to maintain the necessary civic commitment, because digital development in rural areas in general is prone to experience setbacks. In addition to individual actors and social networks such mediators can be regional companies and universities. They provide for the necessary resources to capitalize on digitalization in a “smart” way and featured in the policy recommendations we found in the articles.

Submission ID

165

Jana Sanskriti's Forum Theatre and People's Movements: Narratives of Social Change from Rural Bengal, India

Authors

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Abstract

During my recent ethnographic expeditions undertaken in some of the interior villages of West Bengal for my doctoral research on a Theatre of the Oppressed (TO) movement (Boal, 1979) led by Jana Sanskriti (JS), I have come across several stories of personal life change as well as transformations experienced at the collective, community level. JS was born in the early 1980s in a village in West Bengal in response to the political and social oppressions experienced by the local people, led by a few disenchanted activists who came forward with an ambition to nurture an alternative to the top-down, monological political discourses and practices. They initially used a traditional form of theatre as a means of expression and mobilization, and soon adopted Augusto Boal's Forum theatre (FT), which is one of the forms of Boal's revolutionary theatre techniques called generically as 'Theatre of the Oppressed'. Today, JS is recognised worldwide as one of the significant exponents of Boal's TO and an important part of the global TO movement. In Forum theatre, the real oppressed people come together and make plays and perform their experiences of oppression in the very context where the oppression happens. Such a technique potentially creates a highly democratic communicative space, facilitating *conscientization* (Freire, 1970) and dialogue in the community, where the oppressed and the oppressor or anyone else can come forward and participate. JS's initiative as a TO/FT organization for over more than three decades has been able to either stimulate or strengthen various local mass movements. Interestingly, there is a sense of TO being a 'global social movement' (Köck, 2020). On similar lines, JS practicing TO at the grassroots level can itself be called a social movement. On the other hand, JS also engages with and supports many local mass movements. Thus, JS offers us a case for a multi-layered investigation - if JS itself is a social movement, how do they interact with other local movements that have been raising important questions related to social and economic equality? What

kind of social movements are these that are worthy of our consideration in the evolving field of social movements, communication and social change? What role does FT play in the entire process of theatre turning into a people's movement, addressing critical issues such as poverty, healthcare, unemployment, education, and oppressive social norms. In this paper, I aim to examine JS's movement as well as the local mass movements they were/are engaged with, the role of FT in those movements, and together how they contribute to social change. The paper will highlight the potentiality of FT as a communication tool/method, and JS's approach to social change through FT, thus seeking to add to our growing understanding of alternative ways of doing communication for social change in the alarming contemporary context of neoliberalism (Dutta, 2011; Thomas & van de Fliert, 2015; Manyozo, 2017; Tufte, 2017) and the Sustainable Development Goals.

Submission ID

366

Kuaishou village: the space of flows reconstructed by China's Kuaishou short video-sharing and live-streaming APP

Authors

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Abstract

Kuaishou is currently one of the most commonly used video-sharing and live-streaming apps in China. In China, more than 800 million registered users uploaded more than 29 billion short videos on *Kuaishou*, and accumulated more than 1.4 billion live streams. Large numbers of marginalized people have gained visibility by uploading short videos on *Kuaishou*, where they perform their daily lives and *maihuo* (sell goods) for financial gain in the live stream. The affordance of *Kuaishou* platforms provides the possibility of social and business activities to make a large number of people become professional *zhubos*, of which a considerable number of *zhubos* gather in some villages. These villages where the vast majority of the population are engaged in occupations related to *Kuaishou* and their daily social activities revolve around short video production and live streaming are called *Kuaishou Villages*. This article combines Manuel Castells's concept of 'the space of flows' with the current local experience reconstructed by mobile visual media to explain how *Kuaishou Village* can be integrated into a network dominated by media logic as a node. Through participatory observation in *Kuaishou Village* and in-depth interviews with 11 anchors living in *Kuaishou Village*, the author describes that *Kuaishou Village* as the space of flows reconstructed by new mobile visual media, has formed a set of commercial and social operation mechanisms closely related to short-video media. At the same time, the emergence of these new flowing spaces is based on China's rapid urbanization process, large-scale population mobility, the spread of mobile Internet technology, the rapid development of the e-commerce economy and traditional industrial foundations. With mobile digital technology as the anchor point, personnel flow, capital flow, information flow and organization flow constitute *Kuaishou*

Village as the space of flow. Featured by the disassembly and collage of multiple spaces, *Kuaishou Village* interweaves distant social relations with local scenes. In the highly heterogeneous and open flowing *Kuaishou Village*, all kinds of subjects form a dynamic relationship network. The author uncovers that the dominant group in this network is not the management elite as mentioned by Castells, but the bottom group relying on the rapid mastery of new media technology and the regain of visibility. The study concludes with implications for our collective understandings of the flowing space in the context of new mobile visual media.

Submission ID

514

Gloom or Bloom in the Media Wilderness? Media and Entrepreneurship in Rural and Small Town Texas

Authors

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Abstract

Research on media and entrepreneurship in rural communities has been underdeveloped. Addressing the knowledge gap, this research centers on how local media, especially digital media, contribute to business creation and development in three rural communities in Texas, the United States. Drawing on a mixed-method design, data are collected from 2020 to 2021 through interviews and digital trace data in rural and small-town Texas: Zapata, Marfa, and Taylor, as well as newspaper coverage of Taylor Press, Big Bend Sentinel, and Zapata County News Weekly. Preliminary findings show that rural small business owners use digital and social media for marketing and sales in media wilderness especially during the COVID-19 pandemic.

First, a canvassing of the media landscape suggests three communities are **media wilderness with declining or disappearing local print media**. We identify only one or no local newspaper serving each community while Facebook pages or groups become alternative or additional outlets for local community and business information. Very few local radio or television stations focus on the three communities while all of them have access to radios and television stations serving the larger region.

Second, a content analysis of 153 articles reveals that **local newspapers served the local entrepreneurial ecosystem** as cheerleaders, information brokers, and links to various stakeholders,

focusing on small businesses, economic development and initiatives. Rural newspapers feature local entrepreneurs, sponsor local community events, and provide accessible and affordable marketing venues for local businesses with small budgets. Some local business owners suggest a symbiotic or philanthropic relation as they advertised in the local newspaper to support its survival. Since the COVID pandemic, local media coverage has centered on how governments help local small businesses with grants and funds, as well as how local small businesses are struggling. However, some interviewees were disappointed that local media did not initiate more stories about the serve COVID impacts and small business challenges.

Third, **small business generally relied on social media platforms**, predominantly Facebook and Instagram, but also email, websites and blogs, to advertise services and communicate with customers. Facebook Groups were fulfilling similar functions as business or professional associations. Social media platforms have been major ways in which small business owners of Taylor responded to struggles caused by the pandemic while several local businesses in Zapata, a more traditional community, report primarily working via email and websites, particularly during COVID-19. Many interviewees advertise through digital media rather than legacy media for better results, broader outreach and easy metrics. While grateful for any local media coverage, several interviewees expressed skepticisms about the effectiveness of local newspapers, radio or television. They also shared that it was difficult for them to gain attention from broadcasting media and it was too expensive for them to advertise in broadcasting media. Findings have scholarly and public policy implications for developing local strategies and models for sustainable economic development in rural and small-town America.

Submission ID

517

Livestream Fever and Broken Dreams: A Case Study of China's Livestream Village Beixiazhu

Authors

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Abstract

China's online voice has long been imbalanced between urban and rural areas; however, starting from 2016 when China's livestream economy began to rise, this imbalance has started to gradually decrease. More and more rural people, who serve as live streamers, use social media platforms like Douyin (TikTok's Chinese sister app) and Kuaishou to show their imaginations of life, which completely differ from those of the urban middle class, attracting attention from all over the world. In the first half of 2020, due to the impact of COVID-19, countless Chinese government officials have also entered the livestream rooms to help sell local agricultural products. As an emerging network economy model, live

commerce has gradually changed the economic conditions of rural areas in China under the diffusion of technology and the promotion from the government.

Among all these rural areas, Beixiazhu Village is one of the most remarkable. People here either focus on selling goods through live broadcasting, or they supply products to different streamers, which makes up a completely mature industrial ecosystem. However, after a magnificent fairy tale beginning, Beixiazhu Village has experienced a decline in recent years. As a result of the industrial clustering, Beixiazhu Village represents a universal new model of China's current booming livestream economy, which contains much research value for the rural communication and development. This project takes Beixiazhu as its research object to make an in-depth and detailed case study. In the primary stage, we collected relevant information about Beixiazhu Village through literature searching, in order to provide a comprehensive overview of its regional history, population structure, industrial chain and policies. During the fieldwork, by interviewing different market entities in Beixiazhu Village, including the rural live streamers, goods suppliers, livestream followers, government officials, and local MCNs (Multi-Channel Network), we analyzed the characteristics that distinguishes the expression of local streamers from the current mainstream discourse.

Based on these research work, we demonstrated Beixiazhu's unique industrial organizational patterns and analyzed the possible reasons for its rise and fall. By picturing the self-imagination of those live streamers in Beixiazhu Village, we tried to outline a conceptual framework for the livestream e-commerce industry in Chinese rural areas, and analyzed the great divide between the local media expressions and global trends. More importantly, through the case of Beixiazhu Village, we managed to read the trends of China's live commerce industry, as well as reconsider the role of the government to explore a better rural development path in the future.

Submission ID

662

Research on the Impact of Internet Sinking on Chinese Rural Cultural Consumption ——Based on a field survey in L Village in the western part of Anhui Province

Authors

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Abstract

With the sinking of Internet technology in the Chinese market, vast rural areas with relatively backward social, economic and cultural resources are also facing transformation and upgrading. Collecting data through questionnaire surveys, in-depth interviews, and the compilation of public information, this

research conducts an exploratory study on the substantial impact of Internet technology on cultural consumption practices in rural areas.

L Village is located in the Dabie Mountains in Anhui Province. It has an agricultural population of 3,070, a mountain area of 64,000 acres, a total of 44 square kilometers, and 16 residential groups. Village L is a national-level poor village with a remote location, and there is only one village-level road leading to the village. In recent years, with the strong support of Chinese policies, rural bookstores, electronic libraries, sports centers and broadband networks have all been built. Therefore, using Village L as the site of fieldwork and conducting in-depth interviews with local villagers can better understand the specific impact of the sinking of the Internet on rural cultural life, which is of great significance to promote rural revitalization and accelerate targeted poverty alleviation.

This research draws the following conclusions through actual investigations: technological empowerment promotes the innovative integration of cultural consumption and cultural production, the limited autonomy of consumer subjects under the background of “limited empowerment” conflicts with the multiple openness of the Internet, and rural cultural construction and villagers Cultural needs also have the practical problem of structural imbalance. Based on field surveys and interviews, a new way to reconstruct rural cultural consumption practices is proposed: establishing a rural information technology navigator system, enhancing rural residents’ confidence in cultural consumption, building online and offline cultural communities, and guiding accurate supply of rural cultural markets.

Submission ID

754

Are you thinking what I’m thinking? Revealing the elements of social practices embedded and enacted by a rural community participating in a radio listening club

Authors

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Abstract

Social and Behavior Change Communication (SBCC) interventions emphasize the value of participatory approaches as “democratic and inclusive”. However, these participatory approaches seem to reproduce certain individualistic practices according to defined structures and constructs, while purposely, or un-purposely, neglecting or sidelining previous, existing or other practices that don’t fit within current policies. This study highlights otherwise unseen or taken for granted practices that could play an important role in outlining problems and solutions related to environmental sustainability. By so doing, it moves beyond the ABC paradigm— (A) Attitude, (B) Behavior, and (C) Choice— which frames social and behavior change as the consequence of individual action, and stresses that progress related to environmental sustainability is best achieved by providing better information or more appropriate economic incentives at the individual level. Drawing on Shove’s critique of the ABC

paradigm and social practice theory which attributes agency to practices, this study highlights how the meanings and understandings related to environmental sustainability are embedded and enacted by participants within a participatory rural radio listening club from a social and behavior change communication radio program at the national level in Rwanda. Such exploration provides a different view of how meaning is given through practices in which different elements come together. It provides an opportunity to have a different insight to situated agency, knowledge, and performativity, which is a much-needed discussion between current behavior and social change approaches as well as practices related to environmental sustainability and sustainable development goal 15 (SDG15), which focuses on life on land.

Submission ID

780

Factors Influencing the Decision of Early Adopters to Participate in the Fishers Household Resiliency Program in Lubang Island, Mindoro Philippines

Authors

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Abstract

Fisher households are considered the poorest in the Philippines. They are very dependent on a single income source and their catch is declining due to overfishing and other environmental factors. Their limited assets in terms of physical, financial, natural, and human capital heighten their vulnerability to crises and shocks.

RARE, a global leader in behavior science approach to conservation, intervened to help build fishery household resiliency of several island communities in the Philippines by leveraging strong social capital. Among the interventions introduced in the community is the establishment of savings clubs and conservation enterprises. In Lubang Island in Mindoro, Philippines, 25 households decided to participate in these programs. Early results have shown improved financial assets that led to the acquisition of productive assets, dwelling improvement, and education and livelihoods. This positive outcome influenced others to form their own savings clubs.

While it is understood that positive outcomes of a program can influence others to participate, the question that this study aims to answer is what propelled the early adopters' participation in the household resiliency program? Guided by dual-process theories of cognition and information processing (Kahneman & Tversky, 1979), in-depth interviews and focus group discussions were conducted. Communication activities such as study tours and social marketing have influenced their decision to participate in the program. Specific events and phrases that they have heard during the activities have prompted their decision to join the program.

Submission ID

1028

Theatre for Development-A Media Aesthetics Study

Authors

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Abstract

In *Theatre for Development* (TfD) drama scripts are improvised on a certain developmental issue and presented according to the need of the people and area. The Koraput-Balangir-Kalahandi (KBK) Region of Odisha, a state in Eastern India, is undoubtedly one of the most backward, underdeveloped and poverty stricken areas of the country. So, alternative forms of communication like theatre finds relevance in formulating communication strategies in this area. The present study enquires into the existing approaches of TfD, the aesthetic challenges it face and attempts to explore the correct approach to TfD practice with respect to KBK. The findings hint at use of aesthetically inappropriate methods to incorporate development messages in Theatre and gross negligence to preparations of Theatre. It is concluded that although applied in nature, a Theatre should conform to its aesthetic principles to effectively communicate development messages.

Submission ID

1215

The Tertiary Retention and Cultural Consciousness of Ethnic Minorities: A Case Study of Ethnic Minorities in Southwest China

Authors

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Abstract

Globalization swallows more and more places and ethnic groups into its vast system. With it comes the dominance of the cultural industry, consumerism, global manufacturing, and tourism, making the once colorful local culture increasingly similar to any other place. In this context, rural and ethnic minority areas seem fragile when facing globalization to preserve local culture.

Scholars regard the mountains in Southwest China and Southeast Asia massif as "Zomia," a place where not been governed (van Schendel, 2002; Michaud, 2010; Scott, 2009). Scott (2009) perceives this was a place for refugees fleeing the war and get rid of corvee and taxes in history. One of the notable characteristics of the ethnic minorities living in this area is that they have rich oral traditions

instead of a text and writing-based culture system, meaning this area has intricate branches of languages and dialects and many legends, epics, poems, and stories. Nowadays, the younger generation starts working in cities and people's flow increases in this area. As a result, there are growing worries about the imminent extinction of these minorities' languages and cultures.

After a two-year field study in seven ethnic autonomous prefectures in Southwest China, this study found that local people are actively using the latest media technology to express their culture in the face of the irreversible impact of globalization. The use of media technology in the cultural activities of ethnic minorities is spontaneous among people and promoted by the government. Such as local folk song duets among people of the area, almost disappeared due to economic development, are thriving on social media and apps such as WeChat. Young people are willing to record their national and village festivals through the short video platform such as Tik-Tok, making those short video platform a vital source of data for ethnography and folklore studies in China. On the other hand, relating administrations helped minorities who had no text to create their writing system and build databases by collecting local myths, oral histories of various ethnic groups on a large scale. Moreover, set up ethnic language radio and television stations, film factories, and translation centers to produce ethnic language film and television programs, and publish ethnic language newspapers and journals.

Bernard Stigler (2010) views technology as the tertiary retention of memory. When facing globalization's assimilation on their own culture, ethnic minorities in the region use tertiary retention (technics) to preserve and develop their own culture. What is quite significant is that this kind of cultural consciousness is spontaneous by the people and promoted by local administrations.

Submission ID

1352

From Fishing Village to Shopping Mall: Continuation of Traditional Culture and Identity in the Reconstruction of Urban Villages

Authors

Mr. Huihong Lin - Communication University of China

Abstract

China has experienced rapid economic and social development and urbanization processes since the reform and opening up. During this period, there appeared a sea of social and cultural problems, urban village (Chengzhongcun) issues became the most noticeable one. Urban village is a transitional form of natural village and modern urban residential area. In the process of urban village reconstruction, in addition to political and economic disputes, the removal and disappearance of public spaces that carry the village tradition has lead to difficulties of the inheritance of tradition and raised crises on village culture and villager identity.

This research selected Yusha village in Haikou, Hainan province, China, and conducted in-depth interviews with villagers to study the continuation of traditional culture and identity in that urban village. Yusha village, which used to be a fishing village that is less than one kilometer from the Qiongzhou Strait. After the urban village reconstruction, Jinghua Cheng (Yusha Capital City), a residence integrating shopping mall and dwell area, has become the new residence of tens of thousands of Yusha villagers.

This research found that the collective economic organization, compensatory public space and the deep application of information communication technologies (ICTs) have created conditions for native people power gathering, traditional culture continuation and identity consolidation. The Yusha joint-stock economic cooperative has established the economic community of the villagers and plays a role in safeguarding collective interests in economic problems with external enterprise groups. Gongqi, the most important traditional public cultural activity that celebrates and worships the birthday of Yanpo (Salt Goddess), the chief god of Yusha village, held at the outdoor square in Jinghua Cheng after the reconstruction, which has become a bond to continue the traditional culture and enhanced the cultural identity of the village. The fourth floor of Jinghua Cheng is a public outdoor activity area for the villagers, keeping the original public space, inheriting the old lifestyle in some way. Social media has become a channel for villagers to make their voices heard. As for the rental problems of shops caused by the COVID-19 pandemic, villagers made short videos and shared on Wechat and Douyin to inform the other villagers and have a great influence in the local area.

Submission ID

1397

Facilitating co-innovation towards sustainable livestock systems in Timor Leste – pulling out all the (communication) stops

Authors

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Abstract

Cattle production by smallholders in Timor Leste is typically a low-input, low-output endeavour on over-utilised and degraded communal land. Cultural, social and political influences have limited farmers' ability to turn existing opportunities of increasing market demand for beef in urban areas into a major livelihood booster. Technical solutions only had proven not to offer sustainable solutions for smallholder farm families. Rather, an integrated approach, involving improvements in forage and

livestock production, marketing and business systems, and, most importantly, farmer decision-making capacity and collective community action, was identified as the way forward to achieve profitable livestock systems that are adaptable to varying rural household characteristics. The ‘*Redi KAMODI*’ (*Cattle for Better Lives Network*) model was designed and piloted as a co-innovation platform that responds to these needs under a collaborative project involving Timorese, Indonesian and Australian research, development and extension partners.

The design of the model had to consider not only farmers’ existing cattle management practices, capacities and attitudes towards change, which had been shaped by cultural traditions and decades of top-down development programs that merely focused on material incentives to encourage farmers to change, but also an agricultural regulatory and advisory system that lacked capacity to facilitate co-innovation and participatory development. A diverse set of communication functions (Quarry and Ramírez, 2009) had to be employed to establish and pilot both the ‘*Redi KAMODI*’ co-innovation platform itself, as well as the outreach strategy to prepare Timorese development and extension partners to institutionalise the model beyond the project. These functions included participatory, educational, strategic and organisational communication.

This paper will describe the findings from a participatory situation analysis study that informed the design of the *Redi KAMODI* model and outreach strategy, the characteristics of the model and strategy, and how the various communication functions were employed in piloting both, by drawing on monitoring data collected throughout the project period (2015-20) and initial evaluation data collected in 2021.

Submission ID

1429

Analysis of the Path of the New Rural Elites' Self-awareness and Cultural Reshaping after the Decline of Chinese Rural Community

Authors

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Abstract

After the reform and opening up, Chinese rural is facing a huge market impact, and the rural community is facing an end. The deconstruction of the rural community is not only the disappearance of the rural boundaries, but also the discrete changes in the spiritual and cultural levels. In the context of urbanization, factors such as relocation, administrative division reforms, and large-scale population movements caused by market factors have caused Chinese farmers to lose support from the rural community in the process of integrating into the city. For them, the channel of rural transmission has been cut off.

In the early stage of the reform and opening up, the rural community used communication to stably provide the new elites with capital accumulation including social capital, material capital, and human capital. It also provided emotional support. Facing the decline of the rural community, the new elites want to reshape the rural community with cultural reconstruction as the main purpose. Based on a five-year follow-up study of the rural areas of Xinhua County, Hunan Province, China, combined with the latest research findings in 2020, I explored the implementation path of new rural elites based on self-awareness to carry out cultural reconstruction. Xinhua County was once a national-level impoverished county. There are more than 200,000 people in the printing industry (the county's population is 1.4 million), accounting for 70% of the Chinese market. It has cultivated a group of new rural elites.

Through continuous research, it is found that technology has reshaped media communication, but it has not hindered the original support of rural communication and rural communities. For Chinese farmers, in addition to capital support, emotional support is even more important. As a result, the continuous emotional sustenance of the rural community is transformed into the actual actions of the new elites. They always introduce capital first. Although capital entering the countryside may not be profitable, it achieves objective political embedding and close social connection, providing conditions for them to carry out rural cultural reconstruction. Then, through the introduction of capital in the early stage and important cultural reconstruction in the later stage, the rural community is maintained and reshaped. It effectively ensuring the normal operation of the intergenerational transmission mechanism of internal capital accumulation and emotional support, and realizing the long-term existence and lasting prosperity of the rural community. Among them, the new elites not only need to solve the problem of rural cultural reconstruction, but also need to deal with the relationship with the local government, rural opinion leaders, migrant workers and left-behind farmers. Through specific implementation paths, they smoothly ensure the normal progress of rural communication.

This research attempts to clarify the theoretical framework for the new elites to carry out rural cultural reconstruction, to analyze the relationship between rural communication. The multiple roles of the rural community, the path for the new elites to carry out cultural remodeling, and the interactive relationship between the rural community and the new rural elites are also the focus of this research.

Submission ID

1598

The Relationship between The Topic of Death and Well-being of the Elderly People from "AIDS Village" (An Empirical Study Based on Social Support Theory)

Authors

Ms. Zhang Lin - Shanghai Jiao Tong University

Abstract

The number of rural elderly people infected with HIV will continue to increase, bringing new challenges globally (The Lancet HIV, 2019). The topic of death occupies an important position in the research of hospice care. The topic of death is closely related to the well-being of old people. The manner, attitude, object, frequency and content of the topic of death have an impact on the well-being of the elderly (Cui et al., 2012). The topic of death is a social support for the elderly, and there is a significant correlation between social support and well-being (Wu, 2008). At present, most academic research on the topic of death among the elderly focuses on the urban elderly, ignoring the rural elderly population. Furthermore, the rural elderly AIDS-infected population is in a blank area of domestic and foreign research.

Wenlou village, used to be the most densely infected area in China. There were more than 3,000 people in the village in the past, 70% of whom had been infected with AIDS, making it a well-known “AIDS village” globally. Li Keqiang, Wen Jiabao, Wu Yi and other Chinese national leaders have inspected there many times. At present, there are 343 people living with AIDS in Wenlou village, including 331 current patients, 270 people taking antiviral drugs, and most of them are over 50 years old. It is a natural arena to study the relationship between the topic of death of elderly HIV-infected people and well-being in Wenlou. In 2020, the author conducted a field survey in the "AIDS Village" (Wen Lou), and distributed questionnaires to the elderly (including HIV-infected and non-infected persons) in the village, collected 68 valid questionnaires, and completed in-depth interviews with 32 HIV-infected people.

This research explored the relationship between the topic of death and well-being of the elderly in China’s “AIDS village” based on empirical data, by analyzing how to obtain social support and how to improve the subjective well-being of the elderly in terms of manner, attitude, target, frequency and content of the topic of death. It is found that the elderly who speak more actively on the topic of death have a higher level of wellbeing. The more optimistic attitude toward death, the higher the well-being level of the elderly. The more the elderly talk about death, the higher their well-being level. The elderly who paid more attention to afterlife when talking about death, the lower of his or her wellbeing level. Besides, social support played an intermediary role in all the above processes. Interestingly, in the “AIDS Village”, the well-being level of elderly people infected with HIV is higher than that of elderly people without HIV. The well-being level of elderly women infected with HIV is higher than that of elderly men infected with HIV. The author believed that using the topic of death as a kind of medical intervention, carrying out corresponding life education and death education, and developing a suitable hospice care model, may be a valuable way for rural elderly people infected with HIV.

Submission ID

1674

Enjoying Self-exhibition or Making an Exhibition? A Dilemma of the Rural Underprivileged in Mediated Presentation

Authors

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Abstract

Confused countenances, awkward poses, inappropriate filters... This is how peasants in P village, Gansu Province, China display themselves in Kuaishou, a video-sharing app which is immensely popular in China's countryside, and such spectacles epitomize the mediated presentation of thousands of millions rural users of Kuaishou. Described as grass-root hilarity, it seems that Kuaishou offers those underprivileged a decentralized stage to accomplish free self-exhibition, while misoperation attributed to inexpert digital skills and limitation of internet access also have a role to play, in further constituting a more complicated situation. Based on the author's field work with methods of ethnography and depth interviews, this article is intended to uncover the real predicament of the underclass in digital age through the case of P village.

P Village is a hamlet of 810 residents which locates in Shangyang Country, Pingliang City, Gansu Province in northwestern China. With the 4G network established in 2016 thanks to the national action of "new rural reconstruction" and the availability of Wi-Fi in 2018, its pace of ICT construction, along with the villagers' digital technological skills are both far behind that in China's urban areas. More than a half are illiterate, though, the residents have switched to smart phones and been fascinated by Kuaishou one after another during the last two or three years, and plenty of unglamorous self-shooting videos, such as constantly showing one's face in front of the camera for 5 minutes, are being exhibited on their homepages of Kuaishou, setting up a common character of being keen on self-displaying and fearless in judgement.

Hidden as the underwater part of an iceberg, the real situation is widely divergent in accordance with the author's field work. A large number of those self-shooting videos were published accidentally by misoperation arising from the users' low educational level and unfamiliarity with digital devices, and the preservation was caused by their ignorance about the delete function. In addition, afraid of the over use of mobile data and the consequent over charged telephone bill, the villagers have to create videos at some specific spots where they have access to Wi-Fi, such as their home and the public square in the village, resulting in monotonous contexts. Under such circumstance, positive "actors" descend to passive "jokers", leaving digital disadvantaged people stuck in a dilemma and inspiring us to rethink relevant issues about digital divide.

Submission ID

1891

We do not want to disappoint farmers. Ethical standards and the design of the Digital Farmer Field School (DFFS)

Enrekang

Authors

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Abstract

In supporting local innovation to agricultural extension system in Enrekang district, South Sulawesi – Indonesia, series of activities related to the design and development of digital farmer field schools in the district have been carried out on local initiatives and resources. In November 2019, the DFFS design team and coordination team have been established and held its first meeting to discuss about way forward including identifying possible funding sources of the project both from foreign donor and national funds. Despite of no funding receive yet to continue the activity, the team has positive view and enthusiastic about the continuation of DFFS project.

The first meeting of the DFFS design team came out with an agreement that the process of development of DFFS should not be hasty, ensuring that it truly benefit the end users and the team confident that they have capacity to implement it. This agreement was marked as Ethical Standard of DFFS Enrekang and formulated as **“we do not want to disappoint farmers”**.

To further look at this, the participants of the meeting were interviewed to find out how do they perceive the importance of Ethical Standards in the development of DFFS in Enrekang district.

All participants interviewed agreed that the Ethical Standard of DFF Enrekang is very important as it promotes greater value of trust among the team. It’s a guiding principle that governs the decision, action and behaviour of those involve in the design and implementation of DFFS. it also shows the seriousness of the design team in working to ensure that the implementation of DFFS would benefit the farmers for knowledge creation and exchange. All risks that will arise will be the responsibility of the design team and will never let the farmers to bear it. This means all potential implications and farmer users expectations have to be carefully assessed and anticipated during the design and development process. These assessments process will apply the perspective the responsible innovation (RI) criteria, the digital technology models (Van Dijk, 2005) as well as the inclusive design principles in order to ensure effectiveness of DFFS interface usability.

The high ethical standard set for of DFFS interface is currently operationalised now that the design of the DFFS has started. This paper reports on the engagement of staff members of the department of agriculture, the department of livestock, the department of environment with the regional university to anticipate an inclusive and accessible interface for the envisioned rural users.

Keywords: Digital Farmer Field School, Ethical Standards, Responsible Innovation, Inclusive Design Principles, Agricultural Extension.

Submission ID

1895

E-commerce for Rural Micro-Entrepreneurs: Mapping Restrictions, Ecologies of Use and Trends for Development

Authors

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Abstract

The social problem this paper address is the incompetence of rural micro-entrepreneurs in the global South in utilizing e-commerce to reach wider markets. This research paper takes up a case study to look at the adoption of e-commerce marketplace by the micro-entrepreneur sellers from the lower socio-economic rural communities in India, a booming digital economy in the global South. This paper explores rural development by dismantling the factors that shape the ways technology and trade are embedded into the cultural narrative of rural micro-entrepreneurs in India. The paper explores the ineptitude of rural micro-entrepreneurs in the lower socio-economic rural communities, especially the handicraft merchants and artisans in utilizing e-commerce to reach wider markets. Recent information and monetary policy changes in India, along with the expansion of mobile infrastructure and a growing user base in rural regions makes this research timely and important. The research scrutinizes the adoption of e-commerce as a marketplace and sheds light on the cultural factors contributing to the lack of access to information knowledge for micro-entrepreneurs. The research would comprehend the digital policies including infrastructural upgrades to see their practical reception on the ground. By auditing the information needs and challenges of users, this research will illuminate the gaps that are leading to information asymmetries and discouraging the rural micro-entrepreneurs from selling online. The purpose of the paper is to find hurdles in awareness creation for rural entrepreneurs in adopting e-commerce as a business solution. Research focuses on the following questions: How can micro-entrepreneurs in rural communities utilize ICTs, especially mobile phones, to sell their goods through the online marketplaces? How do the affordances of the e-commerce platforms prohibit users from social inclusion? I will adopt the Cube Framework as a theoretical lens, depicting three-dimensional interdependencies between technology, policy and social change. The cube framework would help comprehend the process of development for rural micro-entrepreneurs and scrutinize factors contributing to social inclusion and/or exclusion. The methodology includes scrutiny of peer-reviewed publications as 1) primary sources to collect data; 2) secondary sources to explain the background and analyze the data. The research output will inform digital policy and help build guidelines for stakeholders for both the global North and global South nations that want to encourage rural micro-entrepreneurs to sell online and have a global outreach.

Submission ID

1987

Cultural heritage as a driver of sustainable development- the confluence of rural and urban India

Authors

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Abstract

In 1999, Ministry of Textiles, Government of India launched a scheme to set up 'Urban Haats'. 'Haat' literary refers to a marketplace. One such 'Haat' is in Navi Mumbai, Maharashtra, India. The goal of these 'Haats' was to provide a permanent marketing outlet to artisans so that the work of these artisans can be directly sold to the consumers thereby eliminating middlemen. Under these government scheme fairs are organised for crafts, food and cultural activities. The craftsmen and women from rural parts of India are invited to these fairs and provided a marketplace. Many a times, these artists use waste material to create an art form. e.g. A sculpture of Nataraj was made using spare parts of motorbike which is placed in the vicinity of Navi Mumbai Urban Haat marketplace. Nataraja is a depiction of the dancing form of Hindu God Shiva where it is idolised as a God of dance and dramatic arts. The sculpture is a conjoining point of urban India and rural India and also represents rich cultural tradition of the country.

The current study proposes to understand the role of art and culture in sustainable development. Market places like Urban Haat are bringing two India together. The urban India connects to the rich art and crafts across the nation, connecting them to the grassroots whereas rural India gets an exposure to the modern world. These artisans when go back to their villages create a shared understanding of modern worlds and concepts. The rural citizens bring the idea of being environment friendly and not over-consuming nature while they conceptualize and execute these art forms. The rural are also more connected to the nature as they live close to it.

It will be interesting to understand the awareness (if any) about the environment, nature and Indian traditional art forms created by such exhibitions amongst the urban Indians. Besides, the paper will also look at the learnings of artisans while they visit these urban spaces. The study proposes to answer following research questions: a) Whether rural India is shaping the urban ideologies or vice versa? b) How do both understand the ideas about modernisation and post-modernisation? c) What efforts are taken by these artisan groups for sustainable development? d) How artisans are conceptualising ideas to save environment and address to broader issues of climate changes?

These questions will be answered by conducting a survey of visitors to the exhibitions organised by Urban Haat and by conducting FGD (Focussed Group Discussion) of Artisans. The proposed sample size is 100 for the survey and five FGDs. The data will be argued on the basis of Modernization theory and Acculturation theory.

Submission ID

2006

Edu-comunicación y conciencia agropecuaria: una experiencia juvenil de encuentro entre el campo y la ciudad

Authors

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Abstract

La ponencia presenta y evalúa, mediante instrumentos cuantitativos y cualitativos, una experiencia innovadora en la que se aplicaron los enfoques de comunicación para el desarrollo (C4D) y de edu-comunicación para promover la conciencia agropecuaria mediante el aprendizaje entre pares y el desarrollo de capacidades comunicacionales de jóvenes no rurales de Uruguay. “Comunicar el Campo: conexiones entre jóvenes para ampliar la conciencia agropecuaria” fue el proyecto ganador de un concurso nacional organizado por la oficina de la FAO en Uruguay junto al Ministerio de Ganadería, Agricultura y Pesca.

El mundo rural ha sido un espacio fundacional en la C4D, tanto en su inicio ligado a la teoría de la difusión de innovaciones agrícolas como en versiones participativas implementadas por la FAO cuando decide involucrar saberes locales en los esquemas de cooperación al desarrollo (Gumucio-Dagron, 2011). Sin embargo, el foco ha estado mayoritariamente en el acceso a la información por parte de poblaciones campesinas (Garba, 2014; Moin, 2017; Delgado, 2019; Carniglia, 2016), la apropiación de tecnología por parte de estas (Manda & Wozniak, 2015; Deng, y otros, 2011; Herrera, Campi, & Brito, 2019), la generalización de buenas prácticas agropecuarias (Ravi, 2013; Prinsloo & De Villiers, 2017; Herrán, Sastre, & Torres-Toukoumidis, 2017), y actualmente enfoca los desafíos de la producción sostenible en un contexto de cambio climático (Leeuwis, Hall, Weperen, & Preissing, 2013; Balit & Acunzo, 2020). Retos que trasciendan las comunidades campesinas, como la necesidad de fomentar mayor conciencia agropecuaria en poblaciones urbanas, se incluyen en las políticas que la FAO (2019) lleva adelante con distintos gobiernos, así como en la agenda de organizaciones del sector agropecuario que detectan la necesidad de consolidar la “licencia social para operar” (Allen, 2018; Rushe, 2015).

Este modelo de intervención, pionero en Uruguay, se diseñó e implementó llevando a la práctica elementos teóricos de C4D (Rogers, 1976; Sarvaes, 2000), priorizando la perspectiva de educación como diálogo de saberes (Freire, 1996) y logrando la articulación de temáticas propias de la disciplina como análisis de medios, gestión de procesos comunicativos formales e informales, y producción de contenidos educativos y comunicativos.

La experiencia tuvo dos momentos: primero, mediante capacitación y experiencias de inmersión en zonas rurales, 15 estudiantes universitarios de Comunicación conocieron la situación del sector y sus desafíos, y se familiarizaron con perspectivas y herramientas de C4D, especialmente enfocadas a la

realización de talleres de edu-comunicación. Estos aprendizajes se materializaron en productos periodísticos. Segundo, en coordinación con centros de educación secundaria, los universitarios diseñaron y desarrollaron talleres de sensibilización y producción de contenidos, de los que participaron 200 estudiantes de educación media y cuyos productos de comunicación se presentaron en sus comunidades educativas.

A la par de la experiencia, se aplicaron instrumentos de investigación evaluativa (Warwick y Lininger, 1975) y observación participante que permitieron estimar la influencia en conocimientos, actitudes y prácticas de los jóvenes asociada a la conciencia agropecuaria. Las variaciones positivas reveladas por estas mediciones, concuerdan con lo observado en cuanto a participación en procesos de edu-comunicación y productos comunicacionales orientados a acortar la brecha rural-urbana.

Submission ID

2088

Co-designing community networking literacies with rural Northern Indigenous communities in Northwest Territories, Canada

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Abstract

Digital Literacies research and practice has historically tended to presume certain conditions, such as adequate, affordable access to broadband connectivity and devices, and a desire to learn digital applications developed in and for urban settings (Sikkema et al, 2019). But these conditions are not universal; for example, members of the diverse rural Indigenous communities located in the Northwest Territories (NWT), Canada balance connectivity challenges and digital innovations with land-based activities and contexts of community resilience and self-determination that are grounded in specifics of place and community. Drawing on recent efforts to broaden critical digital literacies in ways that support digital sovereignty in Indigenous contexts (Duarte, 2017; Wemigwans, 2019), we consider how overlapping contexts of places, communities and infrastructures intersect in the co-creation of appropriate forms of digital literacy that are relevant and useful for residents of rural Northern Indigenous communities. Specifically, we discuss the outcomes of a series of remotely facilitated co-

design workshops that aim to develop and adapt community wireless mesh networking technologies and pedagogical resources for use in diverse communities across the NWT.

Drawing from paths and experiences situated in varying international and intercultural contexts, our discussion is embedded in the DigitalNWT project's attempts to work with community-based instructors to co-develop and deliver appropriate digital literacy education across the NWT (DigitalNWT, n.d.). Project educational resources address basic internet concepts and digital sovereignty and rights, as well as community network mapping workshops, exercises and outcomes. As part of this project, our multidisciplinary team of researchers, technologists and community members is working to co-design digital literacy resources about community networking technologies that adapt methodologies and resources developed in other contexts. This work is informed by critical pedagogy (Friere, 1970; Kumashiro, 2000), place-based and contextual literacies (Sikkema et al, 2019); infrastructure-focused literacies (Santo, 2013; Grieg 2018) and critical digital literacies (Pangrazio, 2016; Nichols and Stornaiuolo, 2019) as well as practices and approaches in the community network movement (GIS-Watch, 2018; Hinojosa and Baca-Feldman, 2021). It draws on the insights of our international team, which include contributions from Mexico (participatory methodologies), South Africa (open source technologies designed for rural communications and access to local/offline content and services), Canada (community informatics and digital literacy), and members of Indigenous nations across the NWT.

Our presentation includes reflections on the efforts, processes and challenges our global team experienced when collaborating to remotely co-design a locally-relevant digital literacy program without replicating technologically-deterministic practices or the colonizing discourses/practices of the digital divide (Dutta, 2020). We discuss the pedagogical considerations involved in adapting and customizing open source, portable and rapidly-deployable mesh network kits. Finally, we present findings from workshops that asked representatives from diverse rural NWT communities about their boundaries, goals, and interests with regards to co-designing community networking curriculum in ways that respect their sovereign decision-making regarding the development, adoption and use of digital networking technologies.

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2122