

## **The Effect of Consumer Media on the Indicators of Rural and Nomadic Lifestyle (Case Study: Youth (20-34 Years Old) in Gilane Gharb Province in 2017)**

**Masoumeh Heidaryzargoosh<sup>\*1</sup>**  
**Khalil Mirzaei<sup>2</sup>**  
**Majid Kaffashi<sup>2</sup>**

Received 5 February 2017 ; Accepted 27 October 2017

### ***Abstract***

The present study was conducted with the aim of effecting consumer media on the Indicators of rural and nomadic lifestyle Gilane Gharb in 2017 by descriptive method. The statistical population consists of youths of 20-34 years old in rural and nomadic of Gilane Gharb. The multi-stage cluster sampling method was used and the sample size was 381 based on Cochran's formula. The data were collected using a questionnaire designed by the researchers and containing 172 questions. The research hypotheses were obtained: by calculating the Pearson correlation coefficient (-0.225) and ( $P < . /1$ ), there is a negative and inverse relation between the amount of use of consumer media and consumer norms in rural and nomadic societies. This means that by increasing (or decreasing) the use of media, we see a decrease (or increase) in consumer norms in rural and nomadic societies. Using Pearson correlation coefficient and ( $P < . /1$ ), there is a significant positive relationship between media consumption with rural and nomadic lifestyle indices in all dimensions. By increasing the consumption of media, the lifestyle of rural and nomadic ones becomes more modern. There is a significant relationship between the type of media used by the media and the lifestyle of the rural and nomadic populations by calculating the variance analysis sig (0/020) and ( $P < . /1$ ), the value of  $F = 1/473$  indicates the difference between the means. This means that the type of media program used affects the lifestyle of the village and the nomadic.

***Keywords:*** Consumer media, Rural and nomadic lifestyle, Consumer norms, Nutrition pattern, Leisure, Health and wellness.

---

1\*.Department of Cultural Sociology, Central Tehran Branch, Islamic Azad University, Tehran, Iran  
Heidaryzargoosh.m@gmail.com (Corresponding author)

2. Department of Social Sciences, Rodehen Branch, Islamic Azad University Rodehen, Iran

## 1. Introduction

Like all other societies that have undergone transformation in recent decades, Iranian society has undergone a change in various social, cultural, economic and other dimensions. Several studies have been conducted on these developments in recent years. While rural and nomadic communities in the country have undergone these changes as transitional societies and sociological analysis has not been taken into consideration. Recent observations from villagers and tribes in recent years reveal changes in the lives of villagers and tribes and also these changes have been made in addition to the pattern of consumption in structures such as solidarity, innovation, individualism and the spirit of co-operation, and in general in the lifestyle. These changes in rural and nomadic societies have become more accelerated than urban communities, So that it can be referred to as (urbanization of the countryside) phenomenon. Many villages come from the appearance of modernity and the use of technologies such as electricity and mass media such as television, satellite, etc., with the disappearance of the telecommunication code between the city and the village, Internet, cars, the use of home appliances and many have benefited from new blessings. This movement and change can be attributed to many factors, including the introduction of modern facilities, the rise of rural education, the replacement of generations, the implementation of service and development projects in villages and nomads, and in the first place, they have access to communication infrastructure. (Rezvanzadeh, 2004, p. 5).

Khosravi uses the term "urban domination" in the rural sociology of Iran to describe the changes that have taken place among the villagers. He believes that from 1956 to 1976, immigrant villages settled in the suburbs of the cities and the fringes of the settlements and gradually emerge from them through the observation of buildings, cars, cinema, clothing, food and, finally and urban lifestyle. Reality is the process of affecting the urban community from the peasant culture (Khosravi, 2001, p. 88).

According to the researchers, a change was made at that time period due to the migrations of villagers to cities and the observation of urban life in the villagers' identities, but at the present time, there was no need for a villager to go to the city to see the appearances of urban life, and their spirits and senses exposed change. But now we are witnessing the formation of the urbanization phenomenon of the villages. In spite of the urbanization of the countryside, it should be noted that this process does not mean a complete elimination of the rural lifestyle and the complete elimination of the differences between the city and the countryside. Dupouy rightly writes in this regard: "Our conception of rural society is a relatively independent and self-sufficient

social group that is located in a rural setting, has its own organization, production system and its own particular values, is a function of the international community, but its attraction do not be " (Dupouy, 2007, p. 241).

What is now rural life style is urbanization, but at the same time it is not becoming an integral part of the process. After we spent the countryside, there were many changes in the various dimensions of the village's life. And these changes can be seen in most villages and Nomadic in Iran. One cannot look at the development of the village and, at the same time, close the eyes of the developments taking place in the rural community. Undoubtedly, these changes have social, cultural and economic implications in rural and nomadic societies. We use the sociological approach in terms of the role of the media in making changes in the rural and nomadic society. In the media world, everything can exist, but virtual existences. The mass media recreates human life, and in this reenactment, it seems to be an imitation of reality, but in reality it creates a new virtual reality that is different and appropriate to the real reality. The proportion of mass media, especially television, with reality is that it wants to maintain its relation to that media lifestyle and consumption. To be more reliable, the universe that it creates is such as to convince the audience that this is the real world of the audience (Sadeghi, 2007, p. 61).

Mass media, by repeating the theme of the lifestyle of a prosperous species, in the drama programs, creates a possible universe that can educate its viewers as they wish, especially if we take into account the fact that the media can do these things through the influence on the unconscious part of the audience. Because the other audience does not resist it. In the light of this, it is better understood that people in most cases take television only to fill their leisure time. In this situation, they are abandoning themselves seriously. The stream that the media produces in the drama series can bring the abandoned man easily and without any resistance, and take the audience wherever he wants. In this case, the audience is more intimate with the media. Unlike when it feels serious. Non-serious programs such as movies and serials are much more influential than serious ones such as news, round tables and business messages (Sadeghi, 2007, p. 63).

In the last half century, the villages of Iran have undergone significant changes in terms of lifestyle and fundamental cultural values. Therefore, it is no longer possible with classical approaches that saw the village as the seat of tradition and understood the city as the headquarters of modernity.

In the villages of Iran, there is a kind of "Iranian rural modernity". For example, consumption-based values or symbolic values of goods are also seen in villages. The

traditional view that the village was the birthplace of the "Folklore" or "ethnic culture" habitat has now been eliminated, and in rural areas it is seldom like towns one can observe Folkloric poetry and language and music, Instead, the same media or popular products have been replaced. Even traditional rural crafts such as carpet weaving, weaving and pottery are destroying, and young rural girls prefer to learn new skills. In other words, rural identity is being invaded in media consumption, and this change of identity today is not a color and a sign of development, but only unconscious consumption. Media becoming more descriptive of the consumption of a large part of the leisure time of urban and rural youth in Iranian society.

As a result of the media culture of rural areas and structural changes, other socialist values have been plagued and individualistic values have been developed. This has caused fundamental differences between generations (grandparents) with their children and grandchildren. This issue is more than anything else apparent in dressing, speech practices and the behavior of the younger rural people. It is no longer easy to see the distinct cultural difference between rural and urban youth, although they are still different in Special context.

The mass media classifies their audience based on their lifestyle to better fit their reality, make them more credible and more credible, and, in order to facilitate access to and attraction of more audiences, classify them as lifestyles. It follows this classification through the possession and consumption of goods and the differentiation in lifestyle. Therefore, our main question in this research is to investigate the relationship between consumer media and indices rural lifestyle and nomadic Youth years old 20-34 in GILANE GHARB Province.

## **2. Review of literature**

Giddens discusses the class structure in modern societies in a new way; it deals with the topic of lifestyle. The view of Giddens in modernity, the state of society and the environment in which the individual lives, the more he belongs to the postmodern world, his lifestyle with the real core of his personal identity, and the construction and modernization of that construction will have. In his view, lifestyle can be interpreted as a more or less comprehensive collection of functions that a person uses, since he not only brings about his current needs, but also a certain narrative that he has for his personal identity is chosen to represent others (Giddens, 2016, p. 120). According to Giddens, lifestyles are actions that have become the routine of everyday life. The streams of dressing, eating, acting practices and the environment you want to meet

---

others. But he reminds us that such behavior reflects personal, group, and social identities (Fazeli, 2003, p. 69).

According to Giddens, rethinking is one of the components of the modern world. That is, the modern world uses the findings of abstract systems to reorganize itself on a regular basis. The rethinking of the modern age gave it unprecedented dynamism and movement in a way that was not present in any of the prehistoric cultures. One of the consequences of rethinking in oneself is the emergence of a lifestyle. The modern world offers a variety of different styles to each person, and he has to choose between them for action. Even if one wants to live in accordance with traditional culture, he unwittingly chooses to choose. But the point is that each person is not completely free to choose his or her lifestyle, and will be captive of the constraints (Giddens, 2016, p. 22).

Lifestyle should be distinguished from individual identity. Giddens argues that individual identity takes on a particular form, and that form is a personal lifestyle, although it is reasonable to argue that lifestyle is the expression of a person's identity. It should be noted that lifestyle has a two-way effect on person's identity. The pursuit of a particular life orientation may lead, either partially or significantly, to changes in the person's personal identity, and people with the same individual identity may follow a completely different lifestyle. This is due to the fact that lifestyle, expressing choice, is subject to limitations. These choices and constraints can be well understood within the context of Giddens's "constructive" theory. The theory of the dialectical relationship between agent and structure is described in it. In this regard, Giddens begins his analysis of human functions and insists that these functions should be considered in a recursive way. In the sense that human agency does not act as a social activist, it is created continuously through the same ways that humans make themselves actors. Human factors, through their activities, create conditions that make these activities possible (Ritzer, 2010, p. 660).

Giddens believes that although the power of choice is a lifestyle factor, but "often this selective power is limited by factors that are outside the scope of individual choices," in the new societies, lifestyle choices form part of daily life, as well as adapted to abstract systems. Giddens believes in a more lifestyle with what he calls "a politics of life": a policy that comes from conflicts about the answer to a key question (Kaviani, 2014 p. 45). Generally speaking, Giddens considers one of the signs or components of the modern world to be a rethinking that causes the mobility and dynamism of the world. As he points out, lifestyle is the result of redefining the "reorganization of systems" that gives individuals the power to choose. Giddens opens

up a meaning in this process: In the modern world, we all follow certain life-styles, and we are forced to follow this, Because in addition to fulfilling our current needs, the identity we have chosen is also determined, followed by others revealing certain behaviors in their actions according to this identity. In this way, lifestyle behaviors become routine functions that appear in the type of "coverage, feed, and method of work, and favorable environment for meeting others."

As to the choice and plurality of lifestyle, Giddens argues that: We should not think that people are able to choose all existing patterns. The number of general patterns of living patterns is less than the number of choices available in everyday strategic decision making.

In explaining the formation of lifestyles, Chaney (1996) presents three types of theories about consumer culture: 1. Theories that consider consumption as a means of capitalist development. 2. Theories that give more sociological attention to the consumption and goods interface and the methods for determining the base; Different methods of using goods that people make to create their social links or social distinctions. 3. Theories that deal with consumer creativity, aesthetics of consumption (Chaney, 1996: Veal, 2001). In sum of this kind of theory, it follows that the development of all major concepts in sociology requires the analysis of the structure of lifestyle (ibid). In Chaney's perspective, styles must be identified in the context and context of people's lives; in this sense, special opinions, as Bourdieu acknowledges, derives from the special context of human privacy.

Marcuse, with the two-dimensional concept of "one-dimensional" and "culturally packaged", criticized the state of awareness of the new mass media. He believes that, under the prevailing conditions of the world, consciousness is absorbed by the social system, and from the beginning it begins to take place in the nucleus and through it (Razzaghi, 2002, p. 20). Marcuse sees media audiences as passive victims. So what emerge are not conformity and harmony, but imitation and a kind of personalized association with society. The result is that not only individual consciousness, but all of the past cultural and spiritual legacies of human beings are the property of unity, and the ways of thinking and speaking are equally digested in this integration. In this way, one-dimensional thoughts and behaviors are created. One of the major phenomena that causes such a situation is mass communication, entertaining industry and time spent as well as education that eliminates individual creativity and thought. And the consequence of this is, according to Marcuse, a non-political community and the removal of political and moral issues of public life. Marcuse packed in the concept of culture, emphasizing the growing role of the mass

media and the drowning of the cultural traditions of the lower classes of society in a packed culture. According to this view, modern media are shaped in response to considerations of the advertising industry and increased consumption. In this situation, people do not understand their real interests becoming accustomed to an integrated, oppressive and impolite social order. Marcuse, by distinguishing the "true desire" of mankind from "false desires", sees the role of mass media as the rejection of the true will of the unconscious, consciousness, and of false desires, such as Eat and sleep. He was concerned about the collapse of individuality and the humiliation of original culture, the collapse of radio and television productions (Razzaghi, 2002, p. 21).

Habermas, in modern communication technology, sees only a kind of corruption in communicative rationalism. Habermas is interested in the issue of the power and influence of mass media. The public sphere of liberation has become a superficial and false matter. The world we live in is colonized by the market economy and legal bureaucratic settings in his view, this pressure could have been the medium through which the process of reasoning of the private sphere into the public sphere was introduced, at the moment, this argument is formed, on the contrary, only through mass media. According to Habermas, going to cinema, listening to radio, watching television, messaging via computer or fax, and using the phone, all the degradation of communicative rationalism, as well as examples of colonialism of the worldly life by the system. In his view, one of the main constraints of the hypothesis of communicative rationality is that it is unable to express the differences of electronically communication and expresses only what is called rationalism (Pasteur, 1998, p. 94).

Power of liberation is a potential component of the media that can create awareness for countless audiences such a confession gives rise to a commitment to Habermas, and only satisfies the "yes" or "no" reactions. According to Habermas, the media is certainly not an ideal platform for making an appropriate position, in other words, they are not considered to be a general democratic domain (Pasteur, 1998, p. 33-34).

### **3. Hypotheses**

1) There is a significant relationship between the amount of use of consumer media and consumer norms in rural and nomadic society.

2) There is a significant relationship between media consumption and lifestyle indices.

3) There is a significant relationship between the type of consumer media used and the rural and nomadic lifestyle.

4) There is a significant relationship between the type of consumer media program used and the rural and nomadic lifestyle.

#### **4. Methodology**

Due to the limited nature of this research and the nature of the subject, the descriptive method as the main method of this research has been chosen with due regard to the methodological principles. The population of the study consisted of Youth, 20-34 years old, in rural and nomadic in Gilane Gharb.

Using Cochran, the sample size was determined as 381 Youth in Gilane Gharb. After determining the statistical sample, a multistage cluster sampling method was used to select the sample from the statistical population. Since the study has been conducted in two rural and nomadic communities. Using multistage cluster sampling method, rural and nomadic communities were divided into two central and go aver sections, and in the next stage, each of these two divisions was divided into three villages. Then, all youth, 20-34 years old, in these villages were selected for the study.

The questionnaire used in this study included 172 questions. The questionnaire, in addition to the individual information of the respondents, measured the dimensions of lifestyle (health and well-being, norms of consumption, leisure, and nutrition) at the distance measurement level.

The validity of the research is secured by content validity and by referring and negotiating with experts. The amount of CVR obtained is 0.83. In this research, Cronbach's alpha was used to measure the reliability of the instrument. The questionnaire was randomly assigned to 30 residents of 6 villages that could be sampled. After performing a factor analysis, the Cronbach's alpha was also calculated. After collecting data, the data were analyzed by SPSS software using two levels of descriptive and inferential statistics. Reliability coefficients of different variables include reliability coefficient (Cronbach's alpha) for visualization of Health and wellness 0.92, consuming norms 0.86, nutrition pattern 0.88 and type of consuming media usage 0.89.

#### **5. Descriptive findings**

In the first section, descriptive findings refer to the characteristics of the sample population in terms of personal characteristics (age, gender, educational level, marital status, occupation, social class and number of household members) as well as (the amount of use of consumer media, distribution of respondents to health, consumption norms, leisure and nutrition). The sample of the research has been as follows:



1) The survey of respondents by gender shows that most of them are women with 52.7% and men are 47.3% of the rest.

2) The distribution of respondents according to the amount of use of consumer media shows that respondents use not only consumer media related to the early stages of modernity, But also gradually using consumer media associated with the late modern age, while 41.6% of them use radio, 51.9% of the book, 42.4% of the satellite, 54.3% of the Internet, social networks, including consumer media, which 59.4% of the respondents use it although 40.3% always use. The results also indicate that radio and satellite are among the least popular media outlets. This is while television is one of the most widely used consumer media.

3) The distribution of respondents' responses to health and well-being shows that respondents in most cases are always modern, 64.5% of them said they always balance work between leisure time and work, 60.1% of the respondents always ask for information from expert persons on how to handle their care. However, 11.5% say they never talk about health concerns and health issues with health professionals. 62.5% of them have always used standard methods to control their stress. 82.7% of respondents said that they always and usually control their bodies through exercise. While 18.1% of them said they always have regular exercise programs.

4) The distribution of respondents according to consumer norms shows that respondents are always modern in most cases. 60.5% of them have always enjoyed art (painting, sculpture, music etc). 90.1% of the subjects reported that they always avoided drug use. 81.1% of them said that they are from people who are at the same time as people need. 82.4% of respondents said that they always have a purpose.

5) Assessing the attitude of respondents towards leisure time shows that respondents spend most of their time in the traditional way. The results show that they do not spend much time spending modern leisure. So that 45.3% of them usually study. 60.9% of them never read books and magazines.

The most frequent leisure time for respondents is going to the mountains and the desert. So that 68.7% of them always spend their leisure time doing this. Local gaming is traditional ways of spending leisure time, as many as 11.5% of respondents always spend their leisure time doing so. This is while 49.4% never play local games.

## **6. Data analysis**

H1: There is a significant relationship between the amount of use of consumer media and consumer norms in rural and nomadic society.

According to the results of table 1, the correlation coefficient between the amount of use of consumer media and consumer norms in rural and nomadic societies is equal to 0.225, which indicates a negative and inverse relationship. This means that by increasing (or decreasing) the use of media, we see a decrease (or increase) in consumer norms in rural and nomadic societies. Given the significance level of this relationship, which is 0/00 and less than 0/05, therefore, the hypothesis is rejected and the research hypothesis is confirmed. There is a relationship between the use of consumer media and consumer norms in rural and nomadic societies.

**Table 1. Pearson correlation between the use of consumer media and consumer norms**

		The test value	
Consumption norms	The amount of media use	Pearson correlation	-0/225
		Level of significance	0/000
		frequency	381

H2: There is a significant relationship between media consumption and lifestyle indices.

According to the results of table 2, there is a significant positive relationship between media consumption with rural lifestyle and nomadic indices in all its dimensions. By increasing the consumption of media, the lifestyle of rural and nomadic ones becomes more modern.

**Table 2. Pearson correlation of media consumption with lifestyle indicators**

Indicators	Pearson correlation	Level of significance	The test value
consumer norms	0/248	0/000	moderate relationship
health and wellness	0/263	0/000	moderate relationship
Leisure time	0/447	0/000	Strong relationship
nutrition pattern	0/149	0/020	

H3: There is a significant relationship between the type of consumer media using and the rural and nomadic lifestyle.

According to the results obtained, table 3 has a meaningful value (sig) between two domains which equals 0.000 and because this number is less than 0.05, we can reject H<sub>0</sub> assertively with 95% of confidence. There is a significant relationship between the type of media using and the type of rural and nomadic life. Regarding the correlation coefficient we have with 0/360, there is a positive correlation with moderate intensity and direct relation between the two variables of the type of media used and the lifestyle of the rural and nomadic ones. Accordingly, our hypothesis is confirmed.

**Table 3. Pearson Correlation Coefficient between type of consumer media and rural and nomadic lifestyle**

			The test value
		Pearson correlation	0/360
rural and nomadic lifestyle	Type of Consumer Media	Level of significance	0/000
		frequency	381

H<sub>4</sub>: There is a significant relationship between the type of consumer media program using and the rural and nomadic lifestyle.

Based on table 4, the significant level is sig= 0.020 this means that with 95% confidence we can reject the assumption of H<sub>0</sub>, that is, there is a difference between the means. The value of F= 1/473 means the difference between the means. This means that the kind of media outlet used affects the lifestyle of the rural and nomadic, meaning there is a meaningful relationship between the type of media used by the consumer and the lifestyle of the rural and nomadic.

**Table 4. Analysis of variance analysis between types of consumer media programs and lifestyle of rural and nomadic**

independent variable	dependent variable	Sum of squares	Degrees of freedom	Average squares	F	Level of significance
	lifestyle				1/473	0/020
type of media	Between groups	139287/310	80	1741/091		
	Inside group	191504/690	301	1182/128		
	Total	330792/000	381			

## **7. Discussion and conclusion**

In this research, we have investigated the effect of consumption media on rural and nomadic lifestyle indices in Gilane Gharb Province. This is an applied research. The research population includes all youth, 20-34 years old, in rural and nomadic in Gilane Gharb Province.

Based on the results of the census of 2011, statistics from the Central Statistical and Information Center (Central District) and the Nomadic Center were selected as 381 individuals. The multi-stage cluster sampling method was used and a questionnaire tool was used to collect the data.

We all live in a rapidly accelerating world where a highway of information from television to the Internet increases the material and symbolic connection between the cultures.

In the last few decades, the Western society has entered the era of information, or, according to Giddens, has entered the era of modernity, communications and information technologies such as cell phones, satellites and the Internet have emerged. Such technologies have entered Gilane Gharb City, the villages and tribes of the city have gradually been exposed. Hence, villagers and nomads in the Gilane Gharb are not only using modern-day technologies, but also gradually utilizing communication and information technologies related to the late modernity.

The advent of technology has made fundamental changes in life, feelings, thinking, and the way of life and culture of modern humans. Cultural expenditures vary according to social classes, and to the social space in which one lives, that is, to the volume of symbolic capital that is available to each class and to the cultural criteria that distinguish each class with it (Tavassoli, 2004, p. 15).

And during this process, they claim to be distinct, superior, and legitimate for themselves (Fazeli, 2003, p. 47). Lifestyle research in the field of media selection can identify both specific audience characteristics for specific media and specific audiences for a group of media. This identification will also be useful in quantitatively and quantitatively targeting of the production of media, and will also clarify the strategy of media propaganda.

The most important studies related to lifestyle in the field of media including Postmare and Tilgrett. They point to a relationship between lifestyles, consumption of cultural goods and media use. They identified and categorized groups of readers of journals with their lifestyle features, demographic variables, variables of using other goods and features of job selection. Over the course of more than three decades, these studies have led propagandist firms to recognize propaganda firms, depending on the type of

specialty of the formalities or media, to advertise the goods and thereby achieve media selection models, assuming that any medium including writing or a visitor to the specific content that is being produced and has a specific audience. The results are consistent with and confirmed by Rasoul (2003), Abbasi (2003), Khatam (2000), and Aram (1999).

Mass media, by repeating the theme of the lifestyle of the livelihood, in the drama programs, creates a possible universe that can attract its viewers as they wish, especially if we take into consideration the fact that the media can do these things by influencing them. The unconscious part of the audience exists because the other audience does not resist it.

The results of this study show that the analysis of variance between the types of used media programs and rural and nomadic lifestyles is equal to  $F=1 / 473$  and its significance level is 0.20. This means that with 95% confidence, we can reject the assumption of  $H_0$ , that is, between the means. The value of  $F =1/473$  means the difference between the means.

## References

1. Baccak, R. (2002). *Consumption*. Tehran: Shiraz Publication.
2. Chaney, D. (1996). *Lifestyle*. London: Rutledge.
3. Cooser, L. & Rosenberg, B. (2015). *Sociological basic theories*. Tehran: Ney Publication.
4. Fazeli, M. (2003). Consumption and lifestyle. Tehran: Research Institute of Culture, Arts and Communication.
5. Giddens, A. (2016). *Consequences of modernity*. Tehran: Ney Publication.
6. Kaviani, M. (2013). Quantification and evaluation of lifestyles, *Quarterly Journal of Psychology and Religion*, 4 ( 2) 25-35.
7. Khademian, T. (2012). Lifestyle and cultural consumption. Tehran: World Cultural and Art Book.
8. Khosravi, Kh. (2001). *Iranian rural sociology*. Tehran: Fors Publication.
9. Mirzaei Kh. (2016). *Research and research writing*. Tehran: Sociologist Publication.
10. Navabakhsh, F. (2015). *Lifestyle changes in the development process in modern technology*.
11. Pasteur, M. (1998). Second Mass Media period. Tehran: Iran Publication.
12. Razavizadeh, N. (2004). *Investigating the effect of communication on the inclination to change the lifestyle of rural community*. Tehran: Allameh Tabatabaei University.
13. Razzaghi, A. (2002). *Social theories*. Tehran: Peykan Publication.
14. Ritzer, G. (2010). *Contemporary sociological theories*. Tehran: Elmi Publication.

- 
15. Seames, G. (2000). Rural areas in the information society: diminishing distance or increasing learning capacity? *Journal of rural studies*, pp.13-21.