



SATHYABAMA

INSTITUTE OF SCIENCE AND TECHNOLOGY

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SCHOOL OF SCIENCE & HUMANITIES

DEPARTMENT OF VISUAL COMMUNICATION

UNIT – I - Development Communication – SVCA5202

UNIT - I

DEVELOPMENT COMMUNICATION

Development communication are the communication that can be used for Development. Here, in 'development communication', there are two words- 'development' and 'communication'.

It is about using communication to change or improve something. We use different types of messages to change the socio-economic condition of people. Those who write or produce programmes on issues related to development are called development communicators. The term "Development Communication" was first coined in 1972, Philippines. During the period of world war II. These messages are designed to transform the behaviour of people or for improving their quality of life. Those who write or produce programmes on issues related to development are called development communicators. The term "Development Communication" was first coined in 1972, Philippines. During the period of world war II.

1. The Third World 2. Communication 3. Development 4. Empowerment Development communication is concerned with the role of communication in social change

Concept 1: Third World John Isbister (1191) traces the third World notion to the 18th Century France whose society was classified into first, second and third estates...the first and the second classes had the political power...leading to the third class revolting hence the French revolution which began in 1789 • But Scholars accredit the French demographer Alfred Sauvy with first using the term Third World.

Differences about the meaning Third world:

The differences however is on what Sauvy meant by Third World. Here are some scholarly views Isbister : Sauvy saw that majority were dispossessed and excluded Jean Paul Sartre: 3rd World is the banner of the hungry and oppressed. Pletsch (1981): Third World is the neutral contested part of the world, the part that both the First and Second world wish to conquer. Today: under developed or simply poor. This assumes that the world is divided into; a) The traditional b) The modern-further divided into i) Communist ii) Free parts But there is also newly industrialised countries

Characteristics of 3rd World

1. Have less technological integration within their own societies and with the rest of the world 2. Lower levels of industrialization 3. Greater poverty and 4. Less access to life's necessities and comforts with varying extremities of lack among them but scholars also contest the use of the term Third World. But there also exist differences • Historical backgrounds • Cultural traditions • Geographical conditions • Language situations Third World can also be defined by Oppression by some combination of race, class, gender and nation.

2nd Concept: Communication Models and theories used to explain what communication is; These include; 1. Linear process 2. Setting the agenda 3. Influencing public opinion 4. Persuading or educating 5. Providing gratifications to meet needs of the audience 6. Cultivating audiences perceptions of society

Drivers of developments in communication Advances in communication technologies especially the internet and the Convergence of three technological inventions: a) Computers b) Satellites c) Digitization the authors expand the definition of communication as the maintenance, modification and creation of culture—the processes of communication, the institutions, culture and development are woven together

Media Meant to reinforce hegemony of the elites The focus of media tend to be on Events Vs Context Conflict vs Consensus Individuals Vs Groups However in development communication, care is taken in language and imagery which provided values and agendas of those communicating

3rd Concept: Development

Development is defined as the means to improving the living conditions of society. There are 3 perspectives or ways of thinking about and practicing developments.

1. Modernization-this assumes that the western model of economic growth is applicable elsewhere. Introduction of modern technologies is important in development
2. Critical perspectives argues for political and economic restructuring to produce a more even distribution of rewards in society.
3. Liberation perspective-this prioritizes personal and communal liberation from oppression as the key to empowering and self-reliance which is the goal of development.

4th Concept: Empowerment

Power is only meaningful in social relations. It is constituted in a network of social relationships. Types of power

1. Power over-controlling power
2. Power to –generate new possibilities

3. Power with-collective power
4. Power from within-spiritual power

Real change cannot occur unless power inequities between marginalized individuals and groups is addressed. Empowerment as the process by which individuals, organizations and communities gain control and mastery over social and economic conditions over democratic participation in their communities and over their stories.

5th Concept: Development communication Differences exist between views of 1. Communication as an organization delivery system and 2. Communication as inseparable from cultures and from all facets of social change. Those who support the modernization perspectives tend to go with the first while those on the liberation perspectives go with the second. From the liberation side, purpose of development is assumed to be freedom from oppression and personal and communal empowerment.

I. DEVELOPMENT COMMUNICATION

‘Development communication’, you see that there are two words- ‘development’ and ‘communication’. When we refer to communication, in the context of development, we refer to various types of communication like interpersonal, group and mass communication. Development is about change. It is about changing for the better. It could be about social or economic change for improvement or progress. When we refer to development communication, it is about such communication that can be used for development. It is about using communication to change or improve something. Here we use different types of messages to change the socio-economic condition of people. These messages are designed to transform the behaviour of people or for improving their quality of life. Therefore, development communication can be defined as the use of communication to promote development. Those who write or produce programmes on issues related to development are called development communicators.

ROLE OF A DEVELOPMENT COMMUNICATOR

The development communicator plays a very significant role in explaining the development process to the common people in such a way that it finds acceptance. In order to achieve this objective a development communicator:

- has to understand the process of development and communication;
- should possess knowledge in professional techniques and should know the audience;

- Prepare and distribute development messages to millions of people in such a way that they are received and understood, accepted and applied.

If they accept this challenge they will be able to get the people to identify themselves as part of a society and a nation. This identity will help in bringing human resources together for the total welfare of the individual and the community at large.

DEVELOPMENT COMMUNICATION USING VARIOUS MEDIA:

The history of development communication in India can be traced to rural radio broadcasts in the 1940s in different language. People who present these programmes speak in a language or dialect that the people in your area speak. The programmes may be about farming and related subjects. The programme may comprise of interviews with experts, officials and farmers, folk songs and information about weather, market rates, availability of improved seeds and implements. There would also be programmes on related fields.

During the 1950s, the government started huge developmental programmes throughout the country. In fact, when Doordarshan started on 15th September 1959, it was concentrating only on programmes on agriculture. Many of you might have seen the ‘Krishi Darshan’ programme on Doordarshan.

Later in 1975, when India used satellites for telecasting television programmes in what is known as SITE (Satellite Instructional Television Experiment), the programmes on education and development were made available to 2400 villages in the states of Andhra Pradesh, Bihar, Karnataka, Madhya Pradesh, Orissa and Rajasthan.

As far as the print media is concerned, after Independence when the Five Year Plans were initiated by the government for planned development, it was the newspapers which gave great importance to development themes. If the print media have contributed to development communication, the electronic media – radio and television especially All India Radio and Doordarshan have spread messages on development as the main part of their broadcasts. However, amongst all the media that are used for development communication, traditional media are the closest to people who need messages of development like the farmers and workers. Such forms of media are participatory and effective. You may have seen construction workers cooking their meal of dal and rice over open fires in front of their tents set up temporarily on the roadside. They need to be educated about the values of balanced nutrition, cleanliness, hygiene and water and sanitation.

Development Communication in various parts of India, groups of volunteers use street theatre as a medium for development communication. This is done through humorous skits

and plays through which the importance of literacy, hygiene etc. are enacted. The content for the skits is drawn from the audience's life. For example, they are told about "balanced nutrition". This means supplementing their staple diet of dal and rice with green leafy vegetables known to cure night blindness, an ailment common among construction workers. Similarly, female construction workers and their children are taught how to read and write. However, problems in communicating a message in an effective way has been a matter of concern to development workers. How can people be taught new skills at a low cost? What would be a good way to deal with sensitive topics such as health issues? How can complicated new research, like that in agriculture for example, be simplified so that ordinary people can benefit? Comics involve story telling using visuals which must follow local ideas and culture in order to be understood correctly by people. The important thing about comics is that they are made by people on their own issues in their own language. So, readers find them closer to their day-to-day lives. Programmes are organized in the remote areas of Jharkhand, Rajasthan, Tamil Nadu, and the North East to provide training to rural communicators to enable them to use comics in development communication.

Information on sensitive health issues such as HIV/AIDS has been communicated through the medium of comics in several states. However, you must understand that development communication using various media is possible only with the active involvement of the following: (i) Development agencies like departments of agriculture. (ii) Voluntary organizations (iii) Concerned citizens (iv) Non governmental organizations (NGOs)

Whenever we speak about development, the contribution of voluntary groups, concerned citizens and non governmental organizations cannot be ignored. Actually these groups help the government in implementing development programmes. The NGOs undertake studies, conduct research and develop appropriate messages for spreading awareness on various issues pertaining to development.

CORE AREAS OF DEVELOPMENT

You must know that the basic purpose of development is to enlarge people's choices and create an environment for people to enjoy long, healthy and creative lives. Let us list some of the core areas of development.

1. Agriculture
2. Fisheries
3. Animal Husbandry

4. Food Security
5. Communication
6. Irrigation
7. Public Works
8. Employment
9. Environment
10. Ecology
11. Income generation activities
12. Education
13. Health and Sanitation
14. Family welfare

If you are involved in development communication, you need expert guidance and relevant information to inform people. You may seek that expertise from the following:

- Agricultural schools and colleges ,State agriculture department ,State Horticulture Department ,Universities and Colleges ,State Fisheries Department,Registrar of Co-operative Societies ,Soil Testing Laboratories ,Poultry Farms run by the Government, Krishi Bhawans and Model Farms,Community Development Blocks ,Primary Health Centers ,Animal Husbandry Department ,Government Financial & Banking Agencies , Local NGOs , Sericulture Farms

CAMPAIGNS – USING DEVELOPMENT COMMUNICATION

You may be familiar with the term ‘election campaign’. During elections we use communication to change the way people vote – from one party to another or from one candidate to another. For this, we use public meetings, print material, advertising on radio and television etc. The campaign kicks off before the election process starts and ends with the announcement of results. Its purpose is to see that a particular individual or group of people vote for a particular candidate or party. Similarly for development communication we may use the print media, radio and television. Sometimes they are time bound programmes for a certain period. Let us take another example of the Sarva Shiksha Abhiyan (Education for all programme) in our country. Development Communication is an effort to provide useful and relevant elementary education for all children in the 6-14 age group by 2010 with the active participation of the community in the management of schools. People interested in development communication should understand their audience i.e, readers, listeners or

viewers. They should also know the needs of their audience so that whatever medium is used, the messages are relevant. The messages then have to be passed on in the most attractive manner. The need for development communication continues since a large population of India lives in rural areas and they need government support. Therefore, communication from the government remains highly significant.

MODERNIZATION MODEL OF DEVELOPMENT COMMUNICATION

Modernization theory arose from the notion that international mass communication could be used • To spread the message of modernity • To transfer the economic and political models of the West to the newly independent countries of the South . Modernization Theory The pro-media bias that mass media would help transform traditional societies • was very influential • and received support from • Local and national governments • International organizations such as UNESCO.

Daniel Lerner • Daniel Lerner, a political scientist, is one of the earliest exponents of the modernization theory • His classic work, the Passing of the Traditional Society (1958) examined the role of radio in Egypt, Lebanon, Jordan, Syria, Turkey and Iran • The main thesis of this first comparative survey was that the use of the media helped the process of transition from traditional to modernized state

Wilbur Schramm • Wilbur Schramm, another modernization theorist, published his book Mass Media and National Development in 1964 in conjunction with the UNESCO • His main thesis stated that the mass media transmit new ideas and models from the North to the South and , within the South, from urban to rural areas .Wilbur Schramm • The theme and timing of Schramm's book was significant, as the UN declared the 1960s as "the Decade of Development" • UN agencies, Western Europe and the US were generously funding research • The international communication research inspired by the modernization theory discourse shaped university communication programmes and research centre globally • This "administrative research" failed to analyze the political and cultural context of international communication (Lazarsfeld, 1941)

Rostow's five stage modernization model of development

Rostow-He concentrates on the economic side of the modernization. He trying to show factors needed for the country to reach the path to modernization in his Rostowian takeoff model

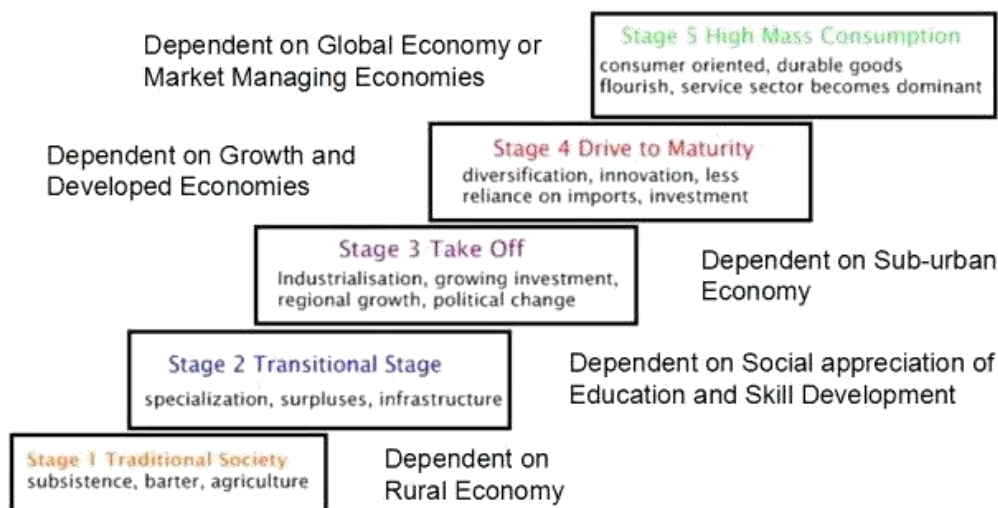
Modernization Theory and Technology

- **New technology is the major sources of social change**

- Technology will be recognized but not put to use for a very long time
- Technology makes it possible for a more innovated society and broad social change Eg: Cellphones
- New technology also helped people to recover after the impact of natural disasters.

Modernisation Theorists believed traditional societies needed Western assistance to develop. There were numerous debates about the most effective ways to help countries develop, but there was general consensus on the view that aid was a good thing and if Developing countries were injected with money and western expertise it would help to erode ‘backward’ cultural barriers and kick starts their economies.

Rostow's 5 Stages of growth



The most well-known version of modernization theory is Walt Rostow's 5 stages of economic growth. Rostow (1971) suggested that following initial investment, countries would then set off on an evolutionary process in which they would progress up 5 stages of a development ladder. This process should take 60 years. The idea is that with help from West, developing countries could develop a lot faster than we did.

Stage 1 – Traditional societies whose economies are dominated by subsistence farming. Such societies have little wealth to invest and have limited access to modern industry and technology. Rostow argued that at this stage there are cultural barriers to development (see sheet 6)

Stage 2 – The preconditions for take off – the stage in which western aid packages brings western values, practices and expertise into the society. This can take the form of:

- Science and technology – to improve agriculture
- Infrastructure – improving roads and cities communications
- Industry – western companies establishing factories

These provide the conditions for investment, attracting more companies into the country.

Stage 3 – Take off stage –The society experiences economic growth as new modern practices become the norm. Profits are reinvested in infrastructure etc. and a new entrepreneurial class emerges and urbanized that is willing to invest further and take risks. The country now moves beyond subsistence economy and starts exporting goods to other countries. This generates more wealth which then trickles down to the population as a whole who are then able to become consumers of new products produced by new industries there and from abroad.

Stage 4 – The drive to maturity. More economic growth and investment in education, media and birth control. The population start to realize new opportunities opening up and strive to make the most of their lives.

Stage 5 – The age of high mass consumption. This is where economic growth and production are at Western levels.

Variations on Rostow's 5 stage model

Different theorists stress the importance of different types of assistance or interventions that could jolt countries out their traditional ways and bring about change.

Hoselitz – education is most important as it should speed up the introduction of Western values such as universalism, individualism, competition and achievement measured by examinations. This was seen as a way of breaking the link between family and children.

Inkeles – media – Important to diffuse ideas non-traditional such as family planning and democracy

Hoselitz – urbanization. The theory here is that if populations are packed more closely together new ideas are more likely to spread than amongst diffuse rural population

DOMINANT PARADIGM OF DEVELOPMENT

□ It was propounded by learner, 1960 which influences and guided many National Development Programmes.

□ Aim-Rising the standard of living of the people by alleviating poverty while improving the economy.

Rogers 1976- Dominant paradigm saw mass communication as a powerful and direct force to diffuse information and innovations about development issues to the masses

This model emphasized that

1. Modernization could achieved by increasing productivity, economic growth and industrialization.
2. Development is measured by GNP Causes of underdevelopment is due to internal causes of the country, individual and social structures
4. Change can be bought about by attitudes, values and beliefs of the people
5. Developing countries made efforts to the development by promoting heavy, capital intensive industalization.
6. There should be a shift from static agricultural, primitive, rigid society to a dynamic, industrialized and social mobility nation
7. Acceptance of technology and innovations are important Causes of underdevelopment is due to internal causes of the country, individual and social structures.

Constraints

1. This model does not recognize the external constraints
2. This model failed to differentiate between the developing countries and rich countries in terms of low resources requiring, different development handling
3. All development nations have not been ideal nations
4. Each countries have their own needs and therefore need their own model of development.

DIFFUSION OF INNOVATION

Diffusion of Innovation (DOI) Theory, developed by E.M. Rogers in 1962, is one of the oldest social science theories. It originated in communication to explain how, over time, an idea or product gains momentum and diffuses (or spreads) through a specific population or social system. The end result of this diffusion is that people, as part of a social system, adopt a new idea, behavior, or product.

WHAT IS DIFFUSION? A process by which an innovation is communicated through certain channels over time among the members of a social system.

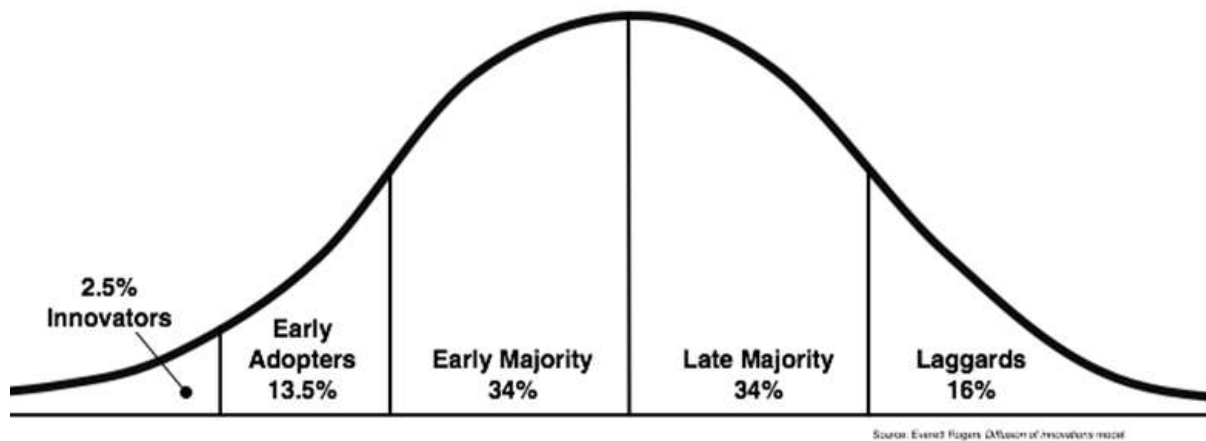
- a social change
- a process by which alteration occurs in the structure and function of a social system.

Adoption means that a person does something differently than what they had previously (i.e., purchase or use a new product, acquire and perform a new behavior, etc.). The key to adoption is that the person must perceive the idea, behavior, or product as new or innovative. It is through this that diffusion is possible. Adoption of a new idea, behavior, or product (i.e., "innovation") does not happen simultaneously in a social system; rather it is a process whereby some people are more apt to adopt the innovation than others.

Researchers have found that people who adopt an innovation early have different characteristics than people who adopt an innovation later. When promoting an innovation to a target population, it is important to understand the characteristics of the target population that will help or hinder adoption of the innovation. There are **five established adopter categories**, and while the majority of the general population tends to fall in the middle categories, it is still necessary to understand the characteristics of the target population. When promoting an innovation, there are different strategies used to appeal to the five different adopter categories.

FIVE DIFFERENT ADOPTER CATEGORIES.

1. Innovators - These are people who want to be the first to try the innovation. They are venturesome and interested in new ideas. These people are very willing to take risks, and are often the first to develop new ideas. Very little, if anything, needs to be done to appeal to this population.
2. Early Adopters - These are people who represent opinion leaders. They enjoy leadership roles, and embrace change opportunities. They are already aware of the need to change and so are very comfortable adopting new ideas. Strategies to appeal to this population include how-to manuals and information sheets on implementation. They do not need information to convince them to change.
3. Early Majority - These people are rarely leaders, but they do adopt new ideas before the average person. That said, they typically need to see evidence that the innovation works before they are willing to adopt it. Strategies to appeal to this population include success stories and evidence of the innovation's effectiveness.
4. Late Majority - These people are skeptical of change, and will only adopt an innovation after it has been tried by the majority. Strategies to appeal to this population include information on how many other people have tried the innovation and have adopted it successfully.
5. Laggards - These people are bound by tradition and very conservative. They are very skeptical of change and are the hardest group to bring on board. Strategies to appeal to this population include statistics, fear appeals, and pressure from people in the other adopter groups.



Source: <http://blog.leanmonitor.com/early-adopters-allies-launching-product/>

The stages by which a person adopts an innovation, and whereby diffusion is accomplished, include awareness of the need for an innovation, decision to adopt (or reject) the innovation, initial use of the innovation to test it, and continued use of the innovation.

The Process for Diffusion of Innovation

Rogers' draws on Ryan and Gross's work to deliver a 5 stage process for the diffusion of innovation.



1. Knowledge

The first step in the diffusion of innovation is knowledge. This is the point at which the would-be adopter is first exposed to the innovation itself. They do not have enough information to make a decision to purchase on and have not yet been sufficiently inspired to find out more. At this stage marketers will be looking to increase awareness of the product and provide enough education that the prospective adopter moves to the 2nd stage. As it was once said (by whom we're not sure); "If the user can't find it, it doesn't exist."

2. Persuasion

Persuasion is the point at which the prospective adopter is open to the idea of purchase. They are actively seeking information which will inform their eventual decision. This is the point at which marketers will be seeking to convey the benefits of the product in detail. There will be a conscious effort to sell the product to someone at this stage of the diffusion of innovation.

3. Decision

Eventually the would-be adopter must make a decision. They will weigh up the pros and cons of adoption and either accept the innovation or reject it. It is worth noting that this is the most opaque part of the process. Rogers cites this as the most difficult phase on which to acquire intelligence. This is, at least in part, due to the fact that people do not make rational decisions in many instances. They make a decision based on their underlying perceptions and feelings and following the decision they attempt to rationalize that decision. Thus, obtaining an understanding of the decision making process is challenging – the reasons given following a decision are not likely to be representative of the actual reasons that a decision was made.

4. Implementation

Once a decision to adopt a product has been made the product will, in most cases, be used by the purchaser. This stage is when the adopter makes a decision as to whether or not the product is actually useful to them. They may also seek out further information to either support the use of the product or to better understand the product in context. This phase is interesting because it suggests that designers and marketers alike need to consider the ownership process in detail. How can a user obtain useful information in the post-sale environment? The quality of the implementation experience is going to be determined, to a lesser or greater extent, by the ease of access to information and the quality of that information.

5. Confirmation

This is the point at which the user evaluates their decision and decides whether they will keep using the product or abandon use of the product. This phase can only be ended by abandonment of a product otherwise it is continual. (For example, you may buy a new car today – you are highly likely to keep using the car for a number of years – eventually, however, you will probably sell the car and buy a new one). This phase will normally involve a personal examination of the product and also a social one (the user will seek confirmation from their peers, colleagues, friends, etc.)

Diffusion and Adoption

It is worth noting that adoption is the process by which a user begins and continues to use a product; diffusion is a measure of the rate of adoption. It considers the relationship not just between any given user and a product but the relationship between all users, each other and the product.

- Examining social networks (it's worth noting that Rogers wasn't talking about Facebook or LinkedIn here though the idea applies in a similar way in digital networks but rather "real life" social networks) and finding highly respected individuals and working with them to create desire for an innovation

Determining a representative group of desired users and "injecting" the innovation into that group to gain positive feedback, case studies, etc. to help make the decision making process easier for other would-be early adopters.

MASS MEDIA AS MAGIC MULTIPLIERS

Wilbur Schramm extended the arguments of Lerner and Rogers influence fewer of modernization through mass media – which he termed the 'magic multipliers'. His work was part of the efforts of the United Nations and UNESCO for a programme of concrete actions to build up press, Radio, Broadcasting, film and TV facilities in countries in the process of economic and social development.

To Schramm mass media were 'agents of social change' almost miraculous in their power to bring about that change. He argued that mass media could help accomplish the transitions to new customs and practices (the innovations Rogers) in some cases to different social relationships. Behavior must necessarily see substantial change in attitudes, beliefs, skills and social norms. First – awareness of a need. Second – the need to invent or borrow behavior.

Hence a nation that wants to accelerate the process of development will try to make its people more widely & quickly aware of needs and of the opportunities for meeting them will facilitate the decision process and will help the people put the new practices smoothly & swiftly into effect. Schramm argued forcefully that the Mass Media had the potential to widen horizons to focus attention to raise aspirations and to create a climate for development. He was optimistic about the potential of the mass media and also the education media such as programmed instruction, language laboratories, electronic digital computers in all types of education & training. Recommended that 'a developing country should review its restrictions on the importing of informational materials, should not hesitate to make use of new technical developments in communication, in cases where these new developments fit its needs and capabilities'.

The challenges he concluded was to put the resources and the power of modern communication skillfully & fully behind economic and social development. He described as casual almost miraculous that modern mass communication should be available to multiply informational resources.

The assumption in 'modernization theories of development was that societies evolved from one stage to another from tradition to transitional to modern and then 'post modern' or 'post industrial' societies influenced by Darwinism. Societies grew and flourished on the Darwinian principle of the 'Survival of the fittest'.

Wilbur Schramm (1964), in his book 'Mass Media and National Development'---- which was produced for UNESCO became almost a blueprint (programme of action) for dev. communication. It argued that each person would have requirement of information of the work he would undertake. And there be millions of workers would require information of various types. The conventional channel of communication would never be able to meet this demand. Therefore, modern communication technologies would be of great use to meet this demand.

By multiplying the messages & reaching each and every worker simultaneously. For social change of great magnitude, people must be informed, educated, motivated and persuaded. Information must flow, not only to them but also from them, so that their needs can be known. They might participate in the acts and decisions of the nation-building. The available channels of communication like inter-personal, group-comm., traditional media are incapable to undertake this task. As this will require a lot of time and resources. For a developing country, it's difficult to gather a large pool of resources and wait for such a long period. Mass media with its magical reach can do this job in less time and resources.

The audit finds out that the mass media succeeded in reaching a vast majority of population in less time and resources. But it failed in achieving its basic objectives for which it became a Magic Multiplier. Did a commendable job in spreading awareness but it could not give expected results in persuading & educating the targeted population. Mass media as a magic multiplier did a commendable job in spreading awareness, it could not give expected results in persuading and educating the targeted population.

It was found that persuasion, motivation and education for/on something is best achieved by close interactions which is possible in inter-personal, group-communications. The modern mass communication was almost a miracle as they are able to multiply the available international resources. It is not possible to imagine national economic and social development without some modern information multiplier. Indeed without mass

communication the great movements would never have come about at all. A lot of feedback is required when one uses communication for development; it should never be one way traffic. The users should be able to give feedback to the implementers, as success/failure of the programme could be judged.

UNIT – II - Development Communication – SVCA5202

UNIT - II

DEPENDENCY /STRUCTURALIST MODEL:

Dependency theory is the concept that resources flow from a "periphery" of poor and underdeveloped states to a "core" of wealthy states, enriching the latter at the expense of the former. It is a central argument of dependency theory that poor states are impoverished and rich ones enriched by the way poor states are integrated into the "world system". The theory arose as a reaction to modernization theory, an earlier theory of development.

The task of helping the underdeveloped areas out of poverty and to accelerate them along this supposed common path of development, by various means such as investment, technology transfers, and closer integration into the world market.

There are two ways to discuss dependency theory. One is Capitalism perspective and another is socialist of Marxists perspective. Capitalists argued that Dependency is system of modernization flow of the world system. In the system underdeveloped countries or poor countries are included in a view to exchange mechanism to get over come from poverty and economic development. It has both way flows. Mostly the European countries had a history of imperialism. In change of time the system of imperialism changed its system. After the world ware second it possess as colonialism and after 1970 it shapes as Neo-colonialism. Basically we found two major arrangement of Dependency. One is Poor nations provide natural resources, cheap labor, a destination for obsolete technology, and markets for developed nations, without which the latter could not have the standard of living they enjoy. And another is Wealthy nations actively prolong a state of dependence by various means. This influence may be multifaceted, involving economics, media control, politics, banking and finance, education, culture, and sport.

History of Dependency Theory:

Dependency theory originates with two papers published in 1949– one by Hans Singer, one by Raúl Prebisch – in which the authors observe that the terms of trade for underdeveloped countries relative to the developed countries had declined over time: the underdeveloped countries were able to purchase fewer and fewer manufactured goods from the developed countries in exchange for a given quantity of their raw materials exports. This idea is known as the Singer-Prebisch thesis. The Theory developed in the late 1950s under the guidance of

the Director of the United Nations Economic Commission for Latin America, Prebisch and his colleagues, their studies suggested that economic activity in the richer countries often led to serious economic problems in the poorer countries.

He argued that Import-substitution industrialization (ISI), not a trade-and-export direction, was the best strategy for underdeveloped countries. Prebisch's initial explanation for the phenomenon was very straightforward: poor countries exported primary commodities to the rich countries who then manufactured products out of those commodities and sold them back to the poorer countries.

The "Value Added" by manufacturing a usable product always cost more than the primary products used to create those products. Therefore, poorer countries would never be earning enough from their export earnings to pay for their imports.

Prebisch's solution was similarly straightforward: poorer countries should embark on programs of import substitution so that they need not purchase the manufactured products from the richer countries. The poorer countries would still sell their primary products on the world market, but their foreign exchange reserves would not be used to purchase their manufactures from abroad.

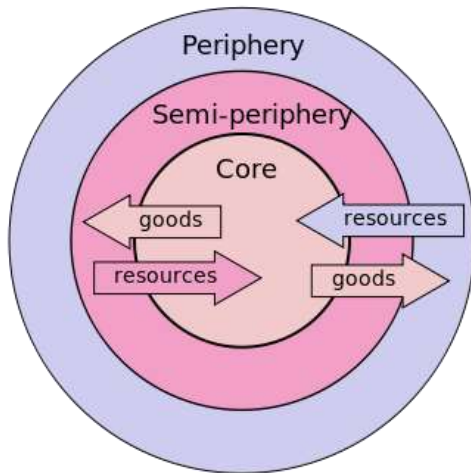
Three issues made this policy difficult to follow.

1. The first is that the internal markets of the poorer countries were not large enough to support the economies of scale used by the richer countries to keep their prices low.
2. The second issue concerned the political will of the poorer countries as to whether a transformation from being primary products producers was possible or desirable.
3. The final issue revolved around the extent to which the poorer countries actually had control of their primary products, particularly in the area of selling those products abroad.

These obstacles to the import substitution policy led others to think a little more creatively and historically at the relationship between rich and poor countries.

At this point dependency theory was viewed as a possible way of explaining the persistent poverty of the poorer countries. And a new body of thought, called the world systems approach, argued that the poverty was a direct consequence of the evolution of the international political economy into a fairly rigid division of labor which favored the rich and penalized the poor. Dependency has different view of angle discussion. A group of thinker predicts it is a process of development and a collaborative approaches to change a scarcity situation of poor counties. Another group of thinkers argue that dependency is one kind of

threat of independence of a country or its population. The developed nation bonds relation with different interest and oppress independent nationality. Both sides has proven argument.



This diagram shows the model that dependency theory has produced of the world system as they believe to be influencing the development of the countries within this system. They believe that the Core countries are the developed ones, the world leader such as the USA and Great Britain and that they depend on the periphery countries which are underdeveloped such as those in Latin America, as to exploit their resources and goods to supply their own development. The surplus (Extra) from these resources are taken back to the core countries to enable their development, whereas it leaves the periphery countries exploited, with damaged resources and little or no surplus to go back into funding the community.

ALTERNATE APPROACHES TO DEVELOPMENT

In 1980s and 90s a number of critical scholars proposing approaches to development can that were alternative to both 'Modernization and dependency' approaches

The 1980s and After

1. Environmentalism and sustainable development

The biophysical environment can be divided into two categories: the natural environment and the built environment. Following the industrial revolution, the built environment has become an increasingly significant part of the environment. Economic development without polluting environment: economic development maintained within acceptable levels of global resource depletion and environmental pollution.

2. Gender and development

Gender and Development (GAD) refers to the **development** perspective and process that is participatory and empowering, equitable, sustainable, free from violence, respectful of human rights, supportive of self-determination and actualization of human potentials

3. Populism

- i. Populism refers to the political movement (and the Populist Party) of mostly farmers who demanded government reforms in the late 19th century • Their demands: Regulation of railroads and other big businesses; the adoption of silver as basis for issuing money
- ii. Farmers' Problems • Falling price of farm products and rising cost of farm operations: railroad transportation; machinery; fertilizers • Populist solutions: government regulation of railroad to keep costs down; lower tariff to reduce machinery cost and increase export of produce; adoption of silver to increase money supplies
- iii. Impact of Populism • Populists gained some local political power and split white votes, thus making black votes important and target of Jim Crow laws • Influenced Democratic platform in 1896 election and became symbol of third party activism
 - The focus of these 'alternative' approach has been on the social and cultural ideologies of the nations as well as on the external factors that inhibit all-round development.
 - Empowerment is central to the process of the development while concludes his review, but empowerment needs to be located within the border of the framework which sees has the goal of development as the cultural and political acceptance of universal human rights.
 - Social movements and non-government social action groups do certainly have a crucial role to play in grassroots initiatives provided of course the focus is on the empowerment of dalits and other oppressed groups rather than on the organizations themselves.
 - Other contemporary scholars have underlined the need for 'self-reliance' in any attempt a national development .
 - Non-aligned nations in particular have made demands in International forum like the United Nations for the establishment of a new International economic order(NIEO) and a New world information and communication order (NWICO) so that the domination of the world economy by the big powers is reduced.

- No longer is development envisaged to be an externalization movement whose motor of trade and technological transfer from outside but as a process of mobilization of local resources with a view to satisfying local needs.

Rajini Kothari Director of the center for the study of developing societies New Delhi is a well known advocate of the 'self-reliant' and human development model. He stresses the need for king at self reliant in the contact of the rise of the new movements and the new actress on the scene.

The new movements are the ecological the feminist the movements for peace and for the self determination and democratization. The human rights movement too is gathering strength among bonded labor, the landless, miners, fisher folk, ethnic minorities and women. There is a transnationalization of the world's economy indeed a free market economy, monetarism, export oriented growth, free trade zones, the adaption of the new technologies, and the depolarization of development.

The role of communication in such a situation urges Kothari is to be part and parcel of the struggle for human liberation, freedom and the justice, strengthens the struggles of communities, cultural and of the marginalization and to make their role voices heard. The human rights dimensions needs to be built into the new development paradigm human society should be the main aims of the development paradigm.

Kothari sees human survival as the dynamic force projecting a positive alternative to the theory of the progress and the goal of the affluence, one that finds dignity in genuine equity and in diverse cultures working out their own strategies in local movements for a democracy and the autonomy.

REVIVAL OF MODERNIZATION MODELS

The dominant paradigm of modernization never really passed. Though several came and diverse scholars turned their back on it, national government, the power blocs and the transactional continued to practice and propagate the old paradigms.

Revival of modernization theory

- At the end of the 1980s, there is a revival of modernization theory; -Renewed relevance: transformation post- communist societies;
- Many of the older problems reproduced (unilinearism; modern-non-modern);
- Renewed criticism (path dependency; multiple modernity's). Acceptance of idea of original modernity (European);

-Non-European societies develop different understandings of modernity (civilizational backgrounds);

-Modern imaginaries (autonomy, mastery) are translatable in different institutional constellations; -Varieties of pathways to become modern; -Variety of modernities (rival models: communist modernity; Japanese modernity) (transformation over time: liberal modernity; organized modernity; reflexive modernity?)

The first important characteristic is the negation of traditional authority and a religiously legitimated political order. By denying the foundation of political and societal order on other-worldly grounds, modernizing agents claim the possibility of constructing a new order on the basis of self-produced understandings of such an order.

The second, strongly related, key characteristic of modernity is the emphasis on human autonomy, i.e. the idea of the human being as a subject who is able to understand the world and act on these understandings.

The third characteristic is the idea that society (and nature) is malleable, and that human beings can therefore reconstruct their own societies on the basis of their own visions.

The fourth characteristic is the essentially future- oriented nature of modern ideas and programmes of modernization. By creating (utopian) visions of a better society, modern agents divide the present from the past, and claim that by means of decisive action these visions can be implemented in the present.

Table 1: Transitions in modernization

	<i>Pre-modern</i>	<i>High modern</i>	<i>Post-modern</i>
Economic	Agricultural, small-scale, informal	Rise of corporation, low-cost arms-length transactions	~ Zero transaction costs (Google, Amazon), product differentiation, immaterial value added
Political	Fractured, personalistic	Nation-state, democratic	More local <i>and</i> more global
Administrative	Patron(age)-based systems, personalistic	Civil service: merit recruitment, impersonal application of rules, hierarchical	'Reinventing government' or New Public Mgt; More 'civic engagement'
Social	Kith and clan, personalistic	Allegiance to nation-state over all else	Global and local allegiances, virtual networks

Source: Adapted from Pritchett (2007).

Table 1: Modernization Source: Woolcock 2009, The next 10 years in development studies: From modernization to multiple modernities, in theory and practice, European Journal of Development Research 21, 4–9.

*Catching up with the advanced industrialized countries continues to remain the ambition of national govt.

*The new technologies offer government greater means of control and surveillance own their large populations.

*As the 1980 drew close there was vigorous several of ‘modernization’ both theory and practical particularly in the aftermath of rapid developments in telecommunications and the new techs.

*Rural dive was again on focus but not through m.m but through telecommunications; Such as teleconferences audio conferencing and satellite am. Several Rural telecom projects were launched.

*Alaska, India Indonesia and the south pacific with the assistance of International demos agencies.

*The organization promoting the ‘revival’ were the International Telecommunication Union (ITU) the OECD the World Bank, USAID, IBD the inter America Development Ban and IPDC.

*Benefits ac to Maitland arm Report Telecom use benefits the sky and the economy Impress cost benefits the sky and city. Improves rural economic activities, social change and improved quality of life.

*Other new technologies such as video conferencing computers, the interest even mobile telephone are currently being propagated tools for quickness the pace of development castells three volumes on the Economy, Sky and Culture The information age of the term sky. Networking is a complex, open, dynamic, flexible elaborate and comprehensive, social, cultural, political and economic process.

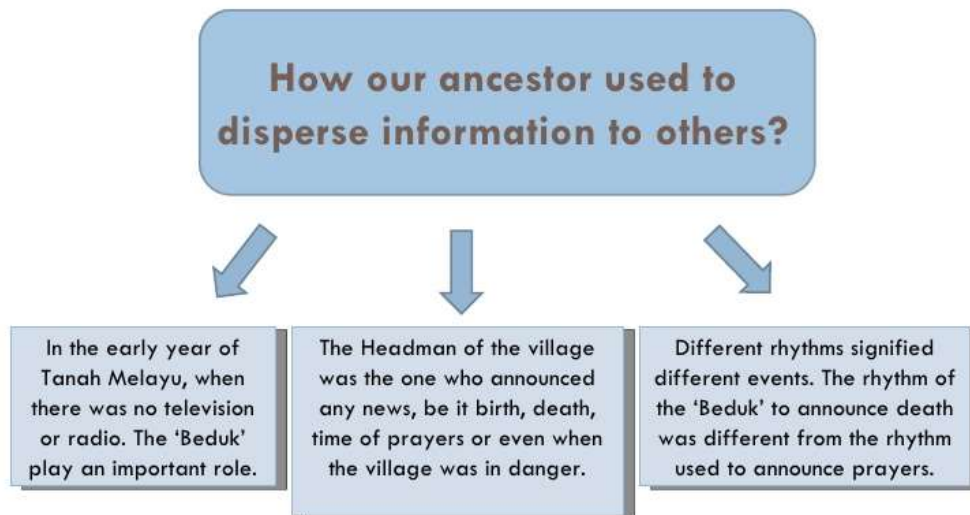
*It has to be acknowledged that there are several segments of sky besides the ‘fourth world’

*Information technology is all-inclusive the old and new median, print and broadcast median Telecommunication the Internet, Intranet the works.

*He consider that there is no predetermined direction in which societies evolve full of surprises.

*Castells warn government against over-optimism ab the mobile phone as a tool for ‘leapfrogging’ in the context of development.

ICT, THE INTERNET AND MOBILE TELEPHONE FOR DEVELOPMENT



- i. *Development through technology was dedicated in 1980s.
- ii. *Urgency has been attached to the modernization of communication infrastructure.
- iii. *1981 a committee on telecommunication was set up by the Indian govt.
- iv. *The committee recommended that digital technology for both switching and transmission be used in future telecommunication networks.
- v. *1984 the centre for Development of Telemetric (C-DOT) was established to develop indigenous digital switching equipment. The phenomenal expansion of telephone, the liberalization of government policy in the area of electronics and computers and the opening up of the Indian economy to foreign capital has been the result to the new thrust towards technological solutions.
- vi. *1998 the BJP-led coalition at the centre, established a National Task force on Information technology and software; later the states followed suit with their own Information Technology Committees, to liberalize the sector, and thereby promote private enterprise and foreign investments.

ICT is a technology required for information processing, in particular, the use electronics computers, communication devices and application software to convert, store, protect, process, transmit and retrieve information from anywhere, anytime.

Information

Information refers to the knowledge obtained from reading, investigation, study or research. The tools to transmit information are the telephone, television and radio. We need information to make decisions and to predict the future. For example, scientists can detect the formation of a tsunami using the latest technology and warn the public to avoid disasters in the affected areas. Information is knowledge and helps us to fulfill our daily tasks. For example, forecasting the stock exchange market.

Communication

Communication is an act of transmitting messages. It is a process whereby information is exchanged between individuals using symbols, signs or verbal interactions. Previously, people communicated through sign or symbols, performing drama and poetry. With the advent of technology, these 'older' forms of communication are less utilized as compared to the use of the internet, e-mail or video conferencing.

Technology

Is the use of scientific knowledge, experience and resources to create processes and product that fulfill human needs? Aiding Communication - telephone and fax machines are the devices used in extending communication. Spreading Information – To broadcast information such as news or weather reports effectively. Radio, television, satellites and the World Wide Web (www) are powerful tools that can be used.

Evolution of computers

What are ICTs?

Information & communication technologies - an umbrella term • Includes radio, television, cellular phones, satellite systems etc • Applied for processing, exchanging & managing data, information & knowledge • To communicate desired information to the target audience in a participative way

GENERATION COMPONENT FUNCTION PICTURE

First Vacuum tubes • to store and process data 1940 - 1956 • example: ENIAC
Second Transistor • to replace vacuum tubes in 1956 - 1963 computers • do not produce lots of heat and use less power • faster, cheaper and smaller
Third Integrated circuits • replacing transistors 1964 - 1971 • more reliable and compact than computer made with transistor • cost less to manufacture
Fourth Microprocessor • built onto a single silicon chip 1971 - Current • 100 times smaller than ENIAC
Fifth Artificial • still in development Present and Intelligence • some application such as beyond voice recognition

Usage of ICT in everyday life

EDUCATION: Teacher use computers to research for teaching materials, participate in online forum and online conference. □ Students use computers as reference tools for looking information in the Internet. □ Researchers use computers to collect and process data. □ School administrators use computers for administrative purposes to ensure that entire operations run smoothly.

BANKING: Bank administrators can control the entire banking system and banking activities. □ To provide electronic banking services for customers. □ Businessman can save their time by using online services offered by banks.

INDUSTRY: To help workers operate machine. □ To help researchers analyze and collect research data for future references. □ To help administrators to oversee and control entire operations in the factory. □ To facilitate production planning and control system.

E-COMMERCE: To make buying and selling activities faster and more efficient through Internet □ To connect online customers with suppliers to purchase products. This method can save time and cost. □ To help employees to communicate with their customers for any inquiries and to get the latest updates inventory to be informed to the customers.

Both the centre and the states went all out to woo telecom and IT Multinationals such as AT and T, Microsoft, IBM, Oracle and others to set up shop in India. That trend persists, with the majority of fortune 500 companies now having a significant presence in the metros and state capitals of the country. Rogers and Singal present a heartening account of the success of what they call “cyber-marts in rural India. More than 5,000 ‘e chaupals’ have set it up by ICT which have been instrumental in disseminating timely information to 3.5 million farmers in 35,000 villages about prices (in local national and international markets) and also in curtailing the role of the middle-man in the distribution of products.

*Sreekumar's study several the role of ICT in Rural development. Three typical projects to bridge the digital divide- Two private, one-state/district govt.

*The three projects in using ‘cyber-kiosks’ to provide economic opportunities to women, dalits and other marginalized groups as well as to enhance their participation in the democratic process and in e-governance.

1. Village knowledge centers established and promoted by the MS Swaminathan Research foundation (Pondicherry)

2. TARA Kendra's, by app called Development Alternatives with cabin-Kiosks in Bhatinda (Punjab) Bundelkand (CUP)
3. Gyandoat Soochanalayas Information Centre) set up by the district administration in Dhan (MP) All these three awards projects have won International acclaim and several awards for their development enterprises.

-From the study he said that higher caste and men grabbed most of the resources and the economic opportunities. Thus the power structures at the grassroots rural level continued to determine access to the cybon-Kiosks in rural areas.

UNIT – III - Development Communication – SVCA5202

UNIT - III

NEED FOR NATIONAL & INTERNATIONAL REGULATIONS.

- Telecommunications, Computing video, interactive video mobile, telephony and other new technologies are not necessarily 'appropriate' to all non-aligned countries. The use of these technologies could only lead to further dependence on transitional corporations and the power blocs that support them.
- Free enterprise and export - oriented economics in south east and east Asia, for instance, have succeeded in 'Catching Up' with the industrialized powers, through at tremendous human and environmental cost.
- Development economist hold them up as 'Models' to other non - aligned countries, but socio - economic and geopolitical conditions vary from country to country that all talk of 'models' of com or development support cum seems irrelevant.
- Each country or community must find its own path in terms of its value and culture, its resources and ideas, but respecting human rights, basic needs, social justice and the world's fragile ecology and its ever - depleting energy and other natural resources.
- International regulating on arms trade, the dumping of poisonous wastes, the activities of transitional corporations who are often a law unto themselves the use of space for commercial and military purpose, the trade imbalances between and among nations, outsourcing of manufacturing and service global migrations and human trafficking are imperative for the survival of nations and mankind itself.

Detailed below are some of the areas where the broadcasters seek to self-regulate:

- 1) Impartiality and objectivity in reporting:

Accuracy is at the heart of the news television business. Viewers of 24 hour news channels expect speed, but it is the responsibility of TV news channels to keep accuracy, and balance, as precedence over speed. If despite this there are errors, channels should be transparent about them. Errors must be corrected promptly and clearly, whether in the use of pictures, a news report, a caption, a graphic or a script. Channels should also strive not to broadcast anything which is obviously defamatory or libellous. Truth will be a defence in all cases

where a larger public interest is involved, and in even these cases, equal opportunities will be provided for individuals Involved to present their point of view, This also applies in cases where television channels report on those holding public office, though by virtue of doing so, no person can claim immunity from scrutiny from or criticism by news channels.

2) Ensuring neutrality:

TV New5 channels must provide for neutrality by offering equality for all affected parties, players and actors in any dispute or conflict to present their point of view. Though neutrality does not always come down to giving equal space to all sides (news channels shall strive to give main view points of the main parties)news channels must strive to ensure that allegations are not portrayed as fact and charges are not conveyed as an act of guilt.

3) Reporting on crime and safeguards to ensure crime and violence are not glorified:

Television news has greater reach, and more immediate impact than other forms of media, and this makes it all the more necessary that channels exercise restraint to ensure that any report or visuals broadcast do not induce, glorify, incite, or positively depict violence and its perpetrators, regardless of ideology or context. Specific care must be taken not to broadcast visuals that can be prejudicial or inflammatory. Equal(y, in the reporting of violence (whether collective or individual) the act of violence must not be glamorized, because it may have a misleading or desensitizing impact on viewers. News channels will ensure that such reconstructions will not cross boundaries of good taste and sensibility. This includes taking adequate precaution while showing any visual instance of pain, fear or suffering, and visuals or details of methods of suicide and self-harm of any kind and will not cross boundaries of good taste and decency.

4) Depiction of violence or intimidation against women and children:

As an elaboration of Point, news channels will ensure that no woman or juvenile, who is a victim of sexual violence, aggression, trauma, or has been a witness to the same is shown on television without due effort taken to conceal the identity. In reporting all cases of sexual assault, or instance where the personal character or privacy of women are concerned, their names, pictures and other details will not be broadcast/divulged. Similarly, the identity of victims of child abuse and juvenile delinquents will not be revealed, and their pictures will be morphed to conceal their identity.

5) Sex and nudity:

News channels will ensure that they do not show, without morphing, nudity of the male or female form. Channels will also not show explicit images of sexual activity or sexual perversions or acts of sexual violence like rape or molestation, or show pornography, or the use of sexually suggestive language. (As a qualifier however, channels are not expected to be moralistic or prudish, and this self-regulation is aimed not at moral policing, but rather at ensuring that overtly regressive and explicit acts and visuals do not slip into broadcasts).

6) Privacy:

As a rule channels must not intrude on private lives, or personal affairs of individuals, unless there is a clearly established larger and identifiable public interest for such a broadcast. The underlying principle that news channels abide by is that the intrusion of the private spaces, records, transcripts, telephone conversations and any other material will not be for salacious interest, but only when warranted in the public interest. However, it is also understood that the pursuit of the truth and the news is not possible through the predetermined principle of prior permission; hence door stepping individuals or authorities for the purpose of newsgathering may be used only in the larger purpose of public interest. Further, in the case of minors, in any broadcast that intrudes on their privacy, the channel should attempt, where possible, to seek the consent of the parent or legal guardian. However, the defence of the premise of privacy cannot be misconstrued as the denial of access, and this applies to all individuals, including those in the public eye and public personalities. It does however apply in its entirety, as per the provisions mentioned above, to their children and kin who are minors.

7) Endangering national security:

In the use of any terminology or maps, that represent India and Indian strategic interests, all news channels will use specific terminology and maps mandated by law and Indian government rules. (The depiction of the map of the territory of India will reflect official guidelines, as detailed in official literature). News channels will also refrain from allowing broadcasts that encourage secessionist groups and interests, or reveal information that endangers lives and national security. However, it is in the public interest to broadcast

instances of breach of national security and loopholes in national security and reporting these cannot be confused with endangering national security.

8) Refraining from advocating or encouraging superstition and occultism:

News channels will not broadcast any material that glorifies superstition and occultism in any manner. In broadcasting any news about such genre, news channels will also issue public disclaimers to ensure that viewers are not misled into believing or emulating such beliefs and activity. Therefore news channels will not broadcast "as fact" myths about "supernatural" acts, apparitions and ghosts, personal or social deviations or deviant behaviour, and recreations of the same. Wherever references are made to such cases, news channels will issue on air risers/disclaimers/warnings to ensure that such beliefs or events are not passed off "as fact" since they can hurt rational (sensibilities).

9) Sting operations:

As a guiding principle, sting and undercover operations should be a last resort of news Channels in an attempt to give the viewer comprehensive coverage of any news story. News channels will not allow Sex and sleaze as a means to carry out sting operations, the use of narcotics and psychotropic substances or any act of 'violence, intimidation, or discriminate on as a justifiable means in the recording of any sting operation. Sting operations, will also abide by the principles of self-regulation mentioned above, and news channels will ensure that they will be guided, as mentioned above, by an identifiable larger public interest. News channels will as a ground rule, ensure that Sting operations are carried out only as a tool for getting conclusive evidence of wrong doing or criminality, and that there is no deliberate alteration of visuals, or editing, or interposing done the raw footage in a way that it also alters or misrepresents the truth or presents only a portion of the truth.

10) Corrigendum:

All news channels will keeping with the principle of due accuracy and impartiality, ensure that significant mistakes made In the course of any broadcast as acknowledged and corrected on air immediately. Corrections should also be scheduled in such a way that they attract enough viewer attention and are not concealed. This, like the other principles, must be observed in spirit, and not just in letter, to avoid any compromise to the reputation of the news broadcasting industry in India.

11) Viewer feedback:

All News Channels will on their website, create provision to receive consumer feedback. Further any specific viewer complaints will be responded to. In the event any news channel gets a specific complaint if found to be true it will admit to the same on air and will respond in fullness and fairness to the viewer. In the event, a viewer/body perceives prejudice by any specific report carried by the News channel, it will respond in fullness and without impartiality to the viewer.

MEDIA, DEVELOPMENT AND SOCIAL CHANGE

From the early stages of the interaction of the mass media in India various attempts were made to exploit their potential for development purposes.

- The 'Nationalist' press native press sought to bring about social and religious reforms in Indian Society.
- Raja Ram Mohan Roy set the pace for such a development oriented press
- 1933 rural radio listening communities were formed and real programmes were broadcast regularly in marathi, gujarati and Kannada.
- Allahabad and Dehra dun beamed their first rural broadcast in 1936 and in 1939 there were over a hundred city radio sets for rural listening in the north west frontier.
- There are communication gaps between media and society. What is more important is bringing awareness at different level. India requires communication on more coequal basis is

Ethically correct and practically more relevant and useful.”

- Thus there are many challenges for bringing social change in India. At present mass media is not properly useful for promoting sustainable rural development. Hence the future perspectives can be more progressive if media's power is properly harnessed. It has been rightly observed that the
- Social capital be built by forming self-groups for collective action under the guidance of NGOs and that the presence of social capital is crucial for the successful functioning of participatory programs.”
- Thus all these aspects are significant wherein mass media can promote more participatory development on different levels.. Media can involve large number of people in social change. It can persuade progressive values and finally it can transform Indian society from tradition to modern by developing it as information

community which means rich in information and advanced in technology. Information automation and use of mass media only can be way for future change.

- Mass media in the process of social change should provide new opportunities in changing world. Jonny Joseph has observed that feedback is essential for increasing accuracy.
- At present feedback is very poor in media. It has been further observed that “The term mass communication must imply at least five things (a) relatively large audiences (b) fairly undifferentiated audiences composition (c) some form of message reproduction (d) rapid distribution and delivery and (e) low unit cost of the consumer.
- “In this context mass media in India is only urban phenomenon. It can be truly mass based if media is available at cheaper rate to the poor people. There is a need of modification of media processes to improve stimulus responses.
- Media has to change accordingly to meet future challenges.
- Impact of fake news through media
- In media world it had a positive and negative sides because as it had an influence over generations from ages, some fake news make a special impact over the society to make crimes and make people react fast to the issue without thinking once, in this social media like facebook, twitter, WhatsApp plays a major role recently in India one fake news made village people kill one innocent person and injured friends of that person. Fake news is a big thing in the field of Social Media Journalism. Fake news can be as simple has spread misinformation.or as dangerous as smearing hateful propaganda.
- Media in our hands, In today’s world, the media’s the most powerful entity on earth. They have the power to make the innocent guilty and to make the guilty innocent, and that’s power. Because they control the minds of the masses.
- So it’s in the hands of the people to take control of their minds. And decide what is correct. For this social media is the ultimate equalizer. It gives a voice and platform to anyone willing to engage.

BRAODCASTING AS PUBLIC SERVICE

- The Indian Broadcasting company had been set up in July 15,1927 earlier there were radio clubs at Bombay, Madras and Calcutta.

- The earnest desire of the Board of directors would be to work broadcasting in a spirit of public service, no matter what the problems of distance and different languages and cultures might be.
- But in 'three years' time the company forced liquidate and so the govt look it over most unwillingly on April 1,1930 remaining it the Indian state Broadcasting service (ISBB) & later AIR more than public service govt was concerned the prevention of grave menace to the peace and tranquility of India. Wireless telegraphy Act (1935) the act continues to be in operation to this day.

ROLE OF MEDIA IN PROMOTION LITERACY & SOCIAL CHANGE

- Two experiments in rural TV were conducted in the mid 1970's with the prime objective of bringing a social change and development, Both were launched in 1975; the more ambitious prog was SITE. The satellite instructional television Experiment; the second was the more modest Khadar communication project.
- SITE (Satellite Instructional Television Experiment)
- 1967 a UNESCO expert mission conducted with the co - operation of the Indian govt, a study on the use of a satellite for national development.
- According, in 1969, the department of atomic energy entered into an argument with the national aeronautic and space administration (NASA) of the united states for the load of a satellite free of cost for one full year starting from August 1975.
- It was the first experiment ever to the relay educated TV program direct. From a satellite to receive in 2400 Villages, Some without electricity scattered over six selected regions in Orissa, MP, Bihar, Rajasthan, Andhra Pradesh & Karnataka.
- Besides conventional receivers in 2500 villages and towns got the programme through earth transmitters which picked up the satellite signals through receive - only stations.
- The term 'media literacy' came to the forefront in the globe with the advent of radio and the film in the early twentieth century.
- Media (literacy) education is the process that will induce media literacy ability in the present information society.
- With the fusion of IT & ICT the application and involvement of media has changed from print to the non- print or any Virtual form.
- With the arrival of internet and its connectivity, it is easier to overcome the physical and geographical barriers and to access right information at right time.

- A young person in today's contemporary society is living in a media environment that is dynamic and changes rapidly.
- People use different forms of media and frequently engaged in more than one media activity at a time.
- For example: a person working on the computer may be using one of the social networking sites while she/he may also be listening to music and even simultaneously be chatting in WhatsApp in his mobile.
- Through magazines, we can learn by articles , features , interviews , short stories , and we can get very nice literature by magazines. Different types of magazines having different and versatile knowledge of over all the world.
- Book is the best source of education. A lot of material of formal and informal education is available in the books. Mostly students depend upon this medium to learn the education. In spite of modern technology, still this medium is popular for the learning.

ROLE OF ELECTRONIC MEDIA IN EDUCATION

- **Television** is an inescapable part of modern culture.
- Educational television or learning television is the use of television programs in the field of distance education. It may be in the form of individual television programs or dedicated specialty channels that is often associated with cable television in the United States as Public, educational, and government access (PEG) channel providers.
- There are also adult education programs for an older audience; many of these are instructional television or "telecourse" services that can be taken for college credit. Examples of these include Open University programs on BBC television in the UK.
- Many children's television series are educational, ranging from dedicated learning programs to those that indirectly teach the viewers. Some series are written to have a specific moral behind every episode, often explained at the end by the character that learned the lesson.
- **Television** can teach kids important values and life lessons. **Educational** programming can develop young children's socialization and learning skills. News, current events and historical programming can help make young people more aware of other cultures and people. Examples to ETV channels

- National Geographic Channel.
- Discovery Channel.
- History Channel.
- Animal Planet.
- Nat Geo Wild.
- Discovery Travel & Living.
- Science Channel

- **Role of Radio in the Educational Process** Radio is also playing a important role in education. Talk shows about politics, finance and other programs are the source of informal education. Many Personalities, Scholars, Professionals come in radio as a chief guest, by live calls, we take a lot of information and learned by this way.
- **Community Radio System** have made for education. □ Radio has now started to enter into the education sector with the name of community radio system. □ The term community radio signifies radio broadcasting with the objectives of serving the community by involving members of the community. □ It will help the students to increase their speaking skill.

Social Media in Education

1. Social media tools and networking sites encourage students to interact with each other, share ideas and to express their creativity.
2. Social media helps to establish enduring relationships with real people. A few examples are:
 - Facebook can help students overcome isolation that otherwise might lead them to leave school.
 - Twitter can provide shy students with information about events that facilitates face-to-face encounters with other students. Such personal interactions can create and sustain a sense of belonging.

Advantages:

- These relationships created over social media can be fostered on the community level too.4. “The Internet and social media train our brains to skim and scan” (Connelly, 2011).
- Due too the big amount of information available on social media sites, students learn to discern easily between what is useful for them and what is not.
- Because is easy to use and accessible from virtually everywhere and at any time, social media improves communication among students and teachers.

- Social media helps preparing students for successful employment. Students entering the workforce can use social networking sites like LinkedIn to network and find employment.

Disadvantages:

1. Being connected and search for information on Facebook, Google, and other web services simultaneously, seize and fragment our attention. Although students can develop “scanning and skimming” skills, they could also get used to not paying enough attention to what is important.
2. They can subvert higher-order reasoning processes, “including the kind of focus, concentration, and persistence necessary for critical thinking and intellectual development” (Lederer, 2012).
3. Some researchers have correlated heavy Internet use with greater impulsivity, less patience, less tenacity, and weaker critical thinking skills (Connelly, 2011).
 1. Prolonged Internet use exposes students to interactive, repetitive, and addictive stimuli that produce permanent changes in brain structure and function damaging their learning skills (Connelly, 2011).
 2. While it is true that the more one uses the Internet and social media, the better the brain can skim and scan, research suggests that these gains degrade the capacity for concentration.

Print media, Radio, TV, ETV, SITE, KCP and New media approaches in literacy and Social Change

1. Newspaper
The press has not met the requisite interest in Development communication • Imbalances noticed in the media coverage of Rural Development Programs • Review press conference, press tours and workshops are organised through PIB, with the financial assistance from the Ministry, sensitize press persons about Rural Development Program. The Ministry issues advertisements in national and regional press through DAVP to create awareness - rural develop programs for disseminating information about new initiatives. • A Booklet ‘Gram Vikas’ -Programs at a glance is brought out in regional languages to enable people in rural areas to access information on Rural Development Program
2. RADIO –Communication experiment-under UN umbrella- by -Universities and other educational institutes‘ especially agricultural universities, through their extension networks and international organisations • Community radio- broadcast information and messages on developmental aspect – platform to villager to broadcast local issues – Participation of local community is encouraged – potential to get positive action.Radio Rural Forum (1956)Use radio for social change – covered 156 villages – It contained 30 minute duration program two days a week on different issues like agriculture and varied subjects that could promote rural development – Promote adult literacy in the 1980s – Broadcast program on women and legal rights etc.Local

Service of AIR – the Verghese Committee (1978) report- recommended a franchise system for promoting local radio for education and development. – NGOs use local radio to further their development activities – Example-Chetana of Kolkata records their program on adult education, in the field using local talents. Programs for school are broadcast from the metros and other centres of AIR. – Many teachers make excellent broadcast through this platform. – AIR draws up these programs on the advice of Consultative Panels for School Broadcast.

3. TV in India was introduced in 1959, on an experimental basis. • Inception -The aim to see what TV could achieve in community development and formal education. • In 1967, Delhi Television centre launched Krishi Darshan Program at the behest of Dr. Bikram Sarabhai and Prof R. S. Swaminathan. – Popularisation of modern method in agriculture through the television. ISRO has continuously pursued the utilization of space technology for education and development – Educational TV (ETV) – Satellite Instructional Television Experiment (SITE, 1975-76): – Kheda project – Country wide classroom (CWC) project
4. Satellite Instructional Television Experiment (SITE, 1975-76): • One year project • Aim-to develop special development programmes through the satellite communication • Six rural clusters • 2330 villages • 20 districts • Six states-Andhra Pradesh, Karnataka, Orissa, Madhya Pradesh, Rajasthan and Gujarat. Satellite Instructional Television Experiment (SITE, 1975-76): • Objectives: – Improve the rural primary education. – Provide training to teachers. – Improve agriculture, health, hygiene, and nutritional practices and – Contribute to family planning and national integration • Success of SITE : – Widening of horizon of the villagers • Limitation: – Centralization, inherent in the technology of direct broadcasting
5. Kheda Communication Project (KCP, (1975-89): • The idea of ‘limited rebroadcast’ was conceived, giving birth to the KCP • 607 community television sets • Installed in 443 villages of Kheda district of Gujarat. • Doordarshan and space application centre produces programme for one hour everyday • Programmes mainly concentrated on and discussed the problem of the poorer classes • Women in particular gained knowledge from TV viewing
6. Educational Television (ETV): • The Indian National Satellite (INSAT) is being used to provide Educational TV (ETV) • Services for primary school children in six states • University Grants Commission (UGC) is using this for its countrywide classroom programme on higher education (college sector). Educational Television (ETV): • INSAT is also used by the Indira Gandhi National Open University (IGNOU) for distance education programmes • Doordarshan for Science Channel programmes • To meet the needs of development ISRO has taken up the Tele-Education’ by launching EDUSAT- a satellite totally dedicated to the nation’s need for education
7. Educational Television (ETV): • EDUSAT: – strengthens education efforts by augmenting curriculum based teaching, providing effective teachers’ training, and community participation. – Facilitate : • live lectures/power point presentations with student interaction, • web based learning, • interactive training • virtual laboratory • video conferencing, data/video broadcast • database access for reference material/library/recorded lectures • on line examination and admissions • distribution of administrative information
8. New media or computers started creeping in the Indian Society around 1986 • The actual transition in India happened after 1996 when several independent media houses brought out news website • Various forms - E-Governance, E-Choupal, Telecentres
E-Governance :is the delivery of public services and information at the doorstep of the people with the help of computers – Information Community Technology (ICT) as

administrative tools to pave the way for a silent, social change. – a catalyst for sustainable inclusive development – Effective Management Information System (MIS) and get real time information and reports of activities at the Block level.

The Karnataka government's Bhoomi project has led to the computerisation of the centuries-old system of handwritten land records in the rural area. – E-medicine, through use of new media, can reach quality healthcare in a remote village. – A Kolkata-based hospital leverages e-governance for tropical medicine. • The hospital employs telemedicine to assist doctors in rural areas. This method does away with patients having to travel all the way to Kolkata, from remote villages, for treatment. A villager gets the benefit of being treated by both a local doctor and a specialist in the state capital.

• E-CHOUPAL :E-choupals in the digital age sharing information through the Internet while retaining their pristine, democratic character – The system constitutes an Internet enabled kiosk in a village, manned by a villager. – He is familiar with computers and known as the choupal sanchalak (one who conducts the forum) – The sanchalak acts as the interface between the computer and the farmer. – Farmers can use the kiosks to check the current market prices of agricultural commodities, access market data better farming practices. – Initially apprehensive, farmers have slowly but steadily familiarised themselves with the new system.

UNIT – IV - Development Communication – SVCA5202

UNIT - IV

SITE

The Satellite Instructional Television Experiment (SITE) conducted during 1975-76 using the USAs Application Technology Satellite (ATS-6) is called as one of the largest experiment of its kind. SITE demonstrated the potential of satellite technology as an effective mass communication media for a developing country like India. SITE provided valuable experience in the development, testing and management of a satellite-based instructional television system, particularly in rural areas. It started at 6.20p.m. on 1st of August 1975 when 2400 TV sets came alive in as many small villages receiving programmes directly from a high power geosynchronous satellite located 36000 KMs from Kenya.

Objectives of SITE:

- Gain experience in the development, testing and management of satellite- based instructional television system particularly in rural areas and to determine optimal system parameters.
- Demonstrate the potential value of satellite technology in the rapid development of effective communications in developing countries
- Demonstrate the potential value of satellite broadcast TV in the practical instruction of village inhabitants
- Stimulate national development in India, with important managerial, economic technological and social implications.

A. The TV sets, increased with 10 feet parabolic antennae and front-end converters, had been placed in isolated villages in parts of six states in India - Rajasthan, Bihar, Orissa, Madyha pradesh, Karnataka and Andhra Pradesh.

B. Pij village in Gujarat acquired the first rural TV transmitter in India, which provided programmes in local language along with common programmes from Delhi via satellite. TV sets in and around Delhi and Amritsar also received programmes beamed from Ahmedabad via satellite in addition to those telecast locally.

C. While most community sets were deployed in electrified villages, about 150 battery-operated sets were deployed in unelectrified villages as part of the experiment. In addition to the Direct Reception system/SET (DRS), some conventional transmitters also rebroadcast the satellite programmes.

D. It was during SITE that special attention was directed towards children in the age group of 5-12. A systematic ideas was worked out, and programmes were produced, mainly with the objective of helping children to learn community living skills; installing habits aware of the entire process of the modernization of life and society around.

Science education programme.

. Science education programmes were conceived with the following aims:

- To make children realize that science is everywhere; that their immediate environment can be questioned, understood, explained and manipulated by them, using the scientific method.
- To emphasize the learning of the scientific method, more than mere transfer of information. These programmes were produced at a studio in Mumbai. 160 science programmes of about 10-12 minutes each were produced in Hindi and dubbed in Oriya.

Major findings emerging from the evaluations were:

- It is possible to deploy operate and maintain community TV sets and DRS even in remote areas of a country, and that too with an availability of 80-90% Community viewing is possible, and that average audience sizes of 80-100 can be expected. Instructional programmes were preferred in comparison to pure entertainment programmes Community access to TV tends to narrow the communications- effects gap.
- Overall SITE established that the extension of communications infrastructure to remote is not only feasible, but that it can contribute concretely to promoting national development.
- The experiment was considered as a learning experience to design, produce and telecast relevant educational and developmental programs to widely spread areas with different problems and languages using, on a time sharing mode, a single broadcast channel.

- SITE was more effective than all other media in attracting the female audience. The experiment was particularly successful in focused programmes such as those involving teacher training and training of field workers. It might be mentioned that 50,000 rural teachers were exposed during SITE to a multimedia package for training in teaching of science and Mathematics.
- A number of lessons were learnt on efficacy of various types of programmes the use of inexpensive portable equipment's for decentralized participatory programme production, and in regard to problems of programming in situations where rural and urban audience are mixed.
- It brought a large number of scientists, engineers, sociologists and programmers close to the rural reality. It provided a practical example of how a large number of agencies with different basic disciplines can work a close partnership. The happening of SITE gave permanent rural orientation to Indian Broadcasting.

KHEDA COMMUNICATION PROJECT:

Kheda Communication Project The Kheda Communications Project (KCP), a field laboratory in development and local communication was conducted between 1975 and 1990 in Kheda district in Gujarat. It is a milestone in the history of television in India. DECU (Development and Education Communication Unit) managed this project and produced the development and educational programmes involving the local audience.

- Kheda-small district in central Gujarat-more than 1000 villages.
- Kheda Communication Project-instructional television project.
- PURPOSE: empowering the rural community-Social evils.
- DURATION: 1975-1990.
- It is considered as milestone in the history of Indian television.
- The Development and Education Communication Unit managed this project and produced the development and educational programmes that involved the local audience.
- This project was the test for the production of research based on participatory development programmes.

FUNCTIONS

- 650 community television sets - 443 villages.
- Owned by community and maintained by the state government.

- LOCATION: the Milk Producer's Co-operative Society, schools or the Panchayath ghar.
- Programmes were produced by Doordarshan and the Space Application Centre.
- DINSTINCT FEATURE: constant interaction with people.
- PROGRAMME DURATION: 1 hour every day.
- They don't telecast till pre-testing in the field is done and feedback is obtained.

FOCUS

- Audience participation was vastly encouraged. Villagers were involved as actors, writers, and visualisers.
- Alcoholism,
- Caste discrimination,
- Minimum wages,
- Family planning,
- Gender discrimination,
- Co-operatives,
- Local and National elections.
- Edutainment serials: Chatter Mota (Wise Elder) and Nari Tu Narayani (Woman You Are Powerful)

EVALUATION

- Four Evaluations - over a decade.
- Indicated that more women than men gained knowledge through this.

Health,

- nutrition and
- family planning.
- Not only to spread knowledge and awareness but also to meet the needs.

ACHIEVEMENT: Kheda Communication Project received the prominent UNESCO prize in 1984 for rural communication efficiency.

The Press and Development

The press occasionally divulges the inhuman treatment method out of them in Bhelchi and Other places, their poverty and their patient sufferings. Development Journalism has brought them into the press, but on the whole its role is that of a silent spectator, sometimes pleading

on their behalf but by and large ineffectively. Out of 20000 publications the rural press accounts for less than 500 publications and most of them are government handouts, or brought out by agricultural institutes, rural elite.

Ex: Hamaara desh published in 12 languages or sewagram, a rural paper published for the last 30 years in UP. Over 6000 krishi – charchamandals meet twice a week to discuss the weekly news, the aim of sewagram is to promote better performing.

In early 1969 the Hindustan Times started a regular fortnightly column entitled ‘ Our Village Chatera’ the village is 25 miles north east of Delhi with a population of 1500 comprising mainly landowning jats and Brahmin landless laborers.

The inaugural column appeared on Feb 23 1969 as the cover story in the Sunday magazine section of the Hindustan Times. It carried a photograph of a group of children grazing sheep, with one harijon girl carrying a lamb on her shoulder. This romantic scene contrasted it the actual squalor and poverty reported in the column soon the village was turned into a news event when it was reported that on village died owing to the collapse of an old swing bridge, officials extension workers, social workers and private companies visited the village. A new bridge was built, a bus services was started the branch of a national bank opened, loans provided by the bank for the purchase of buffaloes, tractors, and fertilizers, and for the digging of walls and tube wells.

The department of atomic energy installed community TV sets in 80 villages besides chhatera to test a biweekly farmers programmer, krishi Darshan. The community sets brought together different cities and broke down the traditional segregation of men and women. The usha sewing company donated sewing machines to the village, mahila mandals and other companies introduced pesticides and fertilizers to the village.

In 1972 this experiment in development journalism was extended to chhater’s two neighboring villages Majira and Barefter. Majira Harijin weaving community was urged to form a co- operative and to improve their product designs they were assisted in exporting their products.

Radio as a Medium of Development Communication

Radio from its very inception played an important role in development communication; this is mainly due to its advantage of reaching to a large number of people from different sections of the society. Universities and other educational institutes especially agricultural universities, through their extension networks and international organizations under the UN umbrella carried various development communication experiments through radio.

Community radio is another important medium which is registering growing importance, especially in rural India. Here, NGOs and educational institutions are given license to set up a local community radio station to broadcast information and messages on developmental aspects. Participation of local community is encouraged in these programs. Community radio provides a platform to villagers to broadcast local issues and thus has the potential to initiate positive action.

□ with its widespread reach and acceptability among the rural audiences, several initiatives were made to use radio for development communication. A few of them are listed below:

□ **Radio Rural Forum:** All India Radio has been the forerunner in the process of implementing communication strategy adopted by the government. The Radio Rural Forum experiment of 1956, covered 156 villages. It contained a 30 minute duration program that was aired two days a week primarily on agriculture and varied other subjects that could promote rural development. Since then efforts are being constantly made to use radio for social change. Apart from radio rural forum, other continuous efforts are being made to bring in development. As in the case of project taken up to promote adult literacy in the 1980s. More recently, NGOs have helped broadcast program on women and legal rights etc.

□ **Farm and Home Division of All India Radio:**

Farm & Home section of the Directorate General of All India Radio guides, monitors and supervises the programming activities for rural listeners specially designed to cater to the day to day seasonal needs of the farming community in Hindi and different regional languages/dialects from more than 188 Radio stations across the country. The Farm & Home cell at the headquarters issues instructions to stations from time to time for specific program content generation and publicity campaigns based on inputs from various ministries and departments. The Program designed by this division are based on the local day to day needs of the farming community incorporating latest information and technology for best agricultural output. These programs create awareness about the ways & means to improve the agricultural productivity and quality of the country's farming community. The programs are broadcast daily in the morning, noon and evening with average duration of 60 to 100 Minutes per day for Rural Women, Children & Youth.

□ **AIR has expanded its Agriculture Broadcasts** with the launch of an exclusive project on Mass Media support to Agriculture Extension entitled 'Kisanvani' from Feb. 2004, in collaboration with the Department of Agriculture & Cooperation, Ministry Of Agriculture, to keep local farmers informed about the daily market rates, weather reports and day to day information in their respective areas at micro level. Presently Kisanvani is being broadcast

and relayed from identified 96 AIR stations across the country. □ 15th February is observed as Radio Kisan Diwas over all AIR stations by mounting special programs on the occasion. Farmers, who are benefited by the information disseminated through agricultural programs on AIR, share their experiences with other fellow farmers in their regional language/dialect. □ Special programs are also designed and aired by AIR on conservation and protection of Wildlife and Forests. All India Radio projects the success of governmental initiatives, which take place in forestry, wildlife conservation and ecological balance. Special programs are also aired to create awareness about land degradation and desertification.

□ **Health & family welfare programs** are regular broadcasts of All India Radio. All regional and Local Radio Stations produce and broadcast these programs in their respective regional languages. Subjects covered in these programs include right age of marriage, gap between two children, maternal and child health, AIDS, drug abuse, breast feeding, child right, girl child, adverse child sex ratio and to alter the Negative mindsets leading to abortion of Girl Child foetus, Pre- Conception & Pre- Natal Diagnostic Techniques act and the penalties contained therein to create public opinion against violation of its provisions, disability, T.B., leprosy etc. □ Health campaigns on Immunization, Polio, Thalesimia, Eye donation are publicized widely in these programs. Regular programs are mounted against Drug abuse, tobacco consumption, illicit trafficking, AIDS etc. and to create awareness about the Rehabilitation and facilities being provided to the leprosy affected persons/ families and campaigns to raise social awareness on the issues of persons with disabilities.

□ **Children programs** are broadcast from all Regional and Local Radio Stations of AIR on weekly basis in their respective regional languages. These programs are designated for age group 5-7 years and 8-14 years. Special programs for rural children are also broadcast from AIR stations. Plays, short stories, features, choral singing, interviews, stories from epics etc are part of these broadcasts.

□ **Women programs** of All India Radio covers subjects related to socio- economic development of women, health & family welfare, food and nutrition, scientific home management, women entrepreneurship, education including adult education, women empowerment, gender issues etc. Special programs focusing on the status and importance of the girl child are broadcast throughout the year to create social awareness. These programs also aim at creating social awareness about the rights and privileges of women through the propagation of legal literacy. Different traditional folk forms are used to communicate with the rural women audience.

Radio – Rural forums

□ **Swasth Bharat Program:** The Ministry of Health & Family Welfare, Government of India has signed a MOU with Prasar Bharati for broadcast of a half an hour Health Magazine program for five days a week over 29 stations of All India Radio. The program was launched on 7th of April, 2012 on the occasion of World Health Day. The main aim of the campaign is to inform and educate the listeners on health issues. The Ministry has prepared a list of the experts available in each state, who will participate in these program over various issues involved with the health of the people.

□ **School Broadcasts:** Programs for school students are broadcast from the metros and other centers of AIR. Many teachers on the approved panel of AIR make excellent broadcast through this platform. AIR draws up these programs on the advice of Consultative Panels for School Broadcast. □ AIR stations across the network are airing serial program campaigns to highlight the progressive and comparative development scenario in the villages at the gram sabha level. Featurised programs are being mounted by stations including interviews of members of parliament, senior district administration officials etc. giving details of the adopted villages under the Saansad Adarsh Gram Yojana and depicting the progress made by them on the identified parameters.

□ **Gyan Vani (2001)** - In March 2000, when FM frequency licenses were auctioned, the Ministry of Human Resource Development (MHRD) had been given a frequency for educational broadcasting in each of the 40 cities. The ministry handed the task to IGNOU as it already had some experience telecasting education on Gyan Darshan. □ Gyan Vani began operations in 2001 as a collaborative media initiative of Human Resource Development and Information and Broadcasting ministries. IGNOU was the nodal organization running the channels. Initially the broadcasting started in Allahabad, Bangalore, Bhopal, Coimbatore, Lucknow and Vishakhapatnam. This was to expand to 40 other cities in two years.

□ Today Gyan Vani's Educational FM Radio Network has spread to 37 cities and towns across the country. Gyan Vani stations operate as a media cooperative with the day-to-day programs being contributed by various educational institutions, NGOs, government and semi-government organizations, UN agencies, ministries such as Agriculture, Environment, Health, Women and Child Welfare, Science & Technology, etc. besides national level institutions such as NCERT, NIOS and state open universities. Each Gyan Vani station has a range of about 60 km and covers an entire city including the adjoining rural areas. The medium of broadcast is English, Hindi or language of the region. □ On October 1, 2014, due to discontinuation of payments by IGNOU from April 1, 2013, resulting in accumulation of dues to the tune of Rs 21.64 crore, operation of Gyan Vani channels were stopped by AIR.

Community Radio

Community Radio has a short range and caters to the information needs of communities living in the surrounding areas, owned, run and maintained by a community. Community radio is confined to a small geographical area. It depends on low power transmission covering not more than 20-30 km. radius. It serves a community which uses common resources for livelihood, has common development issues and concerns, which are relatively localized, nevertheless connected to national and regional development goals.

Community Radio for Agricultural Development

- Agriculture has always been a highly knowledge-intensive sector requiring continuous information flow.
 - Farmers' quest for authentic, credible and usable information both from established systems and traditional practices is ever increasing in this fluctuating global environment, to operate efficiently and compete economically.
 - Even farmer to farmer extension can be easily made possible through adequate capacity building as the HAM radio. Experience with community radio has shown the potential for agricultural extension to benefit from both the reach and the relevance that local broadcasting can achieve through participatory communication approaches.
- Extension workers use radio for communicating information on new methods & techniques, giving timely information about the control of crop pests & diseases, weather, market news, etc. For this purpose, talks, group discussions, folksongs, dialogues & dramas are usually organised.ence underway in Tamil Nadu and Andhra Pradesh shows.

DOMINANT PARADIGM

The western model for development predominated in 1950s and 1960s. The modernization paradigm arose soon after World War II, in 1949. It envisioned development as a challenge to bring the "underdeveloped countries" out of their conditions of poverty by modernizing them and by free-market approaches. Their influence reached every sphere of the international scenario, including development. In this context, the modernization paradigm promoted by

political scientists and scholars of Western countries became so strong and so pervasive in every dimension of social life that it became also known as the "dominant paradigm."

Rogers (1960) called this the “dominant paradigm” of development as it exercised a dominant influence in the field of development. The emphasis of this model was that development could be achieved by increased productivity, economic growth and industrialization, through heavy industries, capital intensive technologies, urbanization, centralized planning. There was a shift from a static, agricultural, primitive and rigid society to a dynamic, industrialized, urbanized and socially mobile nation.

Daniel Lerner and Wilbur Schramm (1964) supported the dominant paradigm and advocated automation and technology for development and change. They made significant contributions in identifying the role of communication for technological development. The development community argued that the case of underdevelopment in the developing countries was not due to external causes but due to internal causes present within the nation and the individual as well as within the social structure.

Lerner's Communication Model for Development Thus, in the dominant paradigm the communication flow was one way which was top- down vertical communication from the authorities to the people, the mass media channels were used to mobilize the people for development and the audience was assigned a passive role for acceptance of social change.

- At the cultural level, modernization advocated for a change in the mindset of individuals in poor countries who had to abandon traditional beliefs, considered an impediment toward modernization, and embrace attitudes and behaviors favorable to innovation and modernity (Lerner 1958).
- At the technocratic level, modernization required people with inquisitive minds who were guided by faith in the scientific method and rooted in the principles of enlightenment.
- At the political level, it required staunch advocates of the doctrine of liberalism based on political freedom and the adoption of democratic systems.

Finally, at the economic level, it required blind faith in the virtues and power of the free market, with no or minimal government intervention.

UNIT – V - Development Communication – SVCA5202

UNIT - V

Communication for cultural change:

Recent research shows that, more than managing expectations or outlining goals, **communication** is the most important element of a **change** strategy. And the most potent **culture** communicators are leaders—every action they take shapes the **culture** beneath them. .But **culture** is seldom solely defined by employee sentiment.

Cinema through story-telling, documentary, realism or fiction through its very nature demands a universal language. By accessing and understanding what makes a universal issue, the audiences can better engage with the world around them. Films represent and at the same time signify. They remix the real, the unreal, the present, real life, memory, and dream on the same shared mental level.

However, other than being a very important means of entertainment and regaling the audience, cinema has played a significant role to bring about social changes.

Indian cinema has seen a great transformation since the early nineteen-thirties. The 1930's saw the emergence of three big banners in Indian cinema- Prabhat, Bombay Talkies and New Theatres. The first Indian talkie – Alam Ara – was released on March 14, 1931. During the 1940s cinema in South India accounted for nearly half of India's cinema halls and cinema came to be viewed as an instrument of cultural revival. The late 1940's also saw the commencement of the "Golden Age of Indian Cinema". The "Golden Age" was from late 1940's to 1960's.

Mehboob Khan's Mother India dealt with several social issues. It was one of the earliest films that were women centric. It became a landmark in Hindi cinema.

It was the cinema of social significance and artistic sincerity, presenting a modern, humanist perspective in contrast to the fantasy world of the popular cinema.

During the 1960's, popular cinema shifted its social concerns towards more romantic genres. This period also became prominent for a more assertive Indian nationalism. There was also an introduction of Comedy of Errors. For the first time, the double role of an actor was introduced.

Following the Indo-Pakistan wars in 1962 and 1965, the Indian officer came to be a rallying point for the national imagination. It is reachable to every part of society such as people of small villages, towns and Metro Cities in every language.

- Movies have a big number of audience so it can easily spread awareness among people about Human Rights, Pollution, Education etc.

In the following social issues cinema plays its role :- ☐ Human Rights ☐ Child labour ☐ Education system ☐ Pollution control ☐ Anti Corruption ☐ Female Foeticide ☐ Patriotism ☐ Democracy etc. Movies can sometimes show the wrong way to deal with problems. X Violent behaviour and killing Action. X In present movies are not showing the real life facts except a few exceptions. Movies based on terrorism which leads youths mind to dangerous way. X Wastage of money and time.

Conclusion: Movies can open the eyes to what's out there for them and show what problems are happening in our world. Cinema can build up a society imagination because it takes them to another place where they have never been before. The big screen was familiarized with the idea of extra marital affair, living together and Pre marital affair with relationship issues movies are making people to think about the social and cultural change.

Communication for social change

Social change refers to any significant alteration over time in behavior patterns, cultural values and norms. By “significant” alteration, sociologists mean changes yielding profound social consequences. Examples of significant social changes having long-term effects include

- the industrial revolution (1760-1840)
- the abolition of slavery 15th century
- the feminist movement 19th century.

Development is a widely participatory process of social change in a society, intended to bring about both social and material advancement, including greater equality, freedom, and other valued qualities for the majority of people through their gaining greater control over their environment.

Development Communication is the study of social change brought about by the application of communication research, theory, and technologies to bring about development.

What is communication for development and social change?

Put simply, development programmes cannot produce change without an ongoing, culturally and socially relevant communication dialogue among development providers and clientele, and within the recipient group itself. Therefore, all those involved in the analysis and application of communication for development and social change—or what can broadly be termed

development communication would probably agree that in essence development communication is the sharing of knowledge aimed at reaching a consensus for action that takes into account the interests, needs and capacities of all concerned.

Practical application of communication

While media professionals, opinion-shapers and development assistance policy-makers have often sought to utilize communication systems for social mobilization and change, a lack of understanding of the complexity of behavioural, societal and cultural factors on end-user consumption patterns has more often led to ineffective, or even counterproductive, outcomes. Experienced practitioners and communication scholars point to the need for a close study of society and culture in formulating media and outreach strategies, thus ensuring that target audiences are reached in an appropriate manner to effect knowledge transfer. This is particularly so in developing countries, where access to information supporting health, agriculture, HIV/AIDS, literacy and other initiatives can be vital. Three directions for future research were suggested: to examine the relevance of message content, to conduct more comparative research and to conduct more policy research.

Communication for Development and Social Change:

At a more applied level, several perspectives on communication for development and social change could be identified, as presented in the third and fourth part of the book. A first perspective could be of communication as a process, often seen in metaphor as the fabric of society. It is not confined to the media or to messages, but to their interaction in a network of social relationships. By extension, the reception, evaluation and use of media messages, from whatever source, are as important as their means of production and transmission.

A second perspective is of communications media as a mixed system of mass communication and interpersonal channels, with mutual impact and reinforcement. In other words, the mass media should not be seen in isolation from other conduits. One could, for instance, examine the role and benefits of radio versus the Internet for development and democracy. Both the Internet and the radio are characterized by their interactivity.

The danger, now widely recognized, is that access to knowledge increasingly requires a telecom infrastructure that is inaccessible to the poor. Therefore, the digital divide is not

about technology, it is about the widening gaps between the developed and developing worlds and the info-rich and the info-poor.

Another perspective of communications in the development process is from an inter-sectoral and inter-agency concern. This view is not confined to information or broadcasting organizations and ministries, but extends to all sectors, and its success in influencing and sustaining development depends to a large extent on the adequacy of mechanisms for integration and co-ordination.

During these three decades the role of communication has undertaken a dramatic shift from a one-way, top-down transfer of messages by agricultural technicians to farmers, to a social process designed to bring together both groups in a two-way sharing of information among communication equals—in short, participatory communication.

Rural people and development

In recognizing that rural people are at the heart of development, by seeking their views and involving them from the start, participatory communication has become what many consider to be the key link between farmers, extension, and research for planning and implementing consensus-based development initiatives. Too often, however, it has been a missing link and many projects have failed as a result. Along with communication, it is also now widely accepted that a parallel investment in human resources through education and training of adults is essential for project success. Awareness raising, knowledge acquisition, attitude change, confidence building, participation in decision making and action, all require processes of education and communication. And all are essential for effective development—they are not just desirable options. With a view on the current push towards networking the developing world, a concluding section draws on the lessons emerging from the application of traditional and older electronic media format, as guidelines for constructive use of the Internet in rural settings. Basing themselves on an integrated approach towards involving people in evolving behaviour, and an analysis of several cases, they conclude that many processes and factors must converge in order to facilitate behaviour change. They also emphasize the importance of building effective and responsive communication elements into development programmes right from the start of all projects: While communication on its own will not bring about change and development, neither will change happen without development communication.

We need to integrate all our efforts'. HIV/AIDS Communication Many practitioners believe that they can achieve the greatest understanding by combining more than one theory or developing their own conceptual framework.

Though still dominated by economic perspectives and researchers (some of them Nobel prize winners), the panel of experts evaluated a large number of development recommendations, drawn from assessments by UN agencies, and identified 10 core challenges for the future: • Civil conflicts • Climate change • Communicable diseases • Education • Financial stability • Governance • Hunger and malnutrition • Migration • Trade reform. Water and sanitation . Rico Lie reviews three shifts in thinking about appropriate HIV/AIDS communication: (1) a shift away from mainstream HIV/AIDS mass media campaigning towards culturally appropriate responses to HIV/AIDS and the use of local community media; (2) a shift away from seeing HIV/AIDS primarily as a health problem towards seeing it as a development problem, and (3) a shift from a primary focus on behavioural change to a primary focus on social change. These shifts overlap and are connected. As a consequence of these shifts in the underlying philosophical principles and paradigmatic thinking about communication, a shift in research and intervention strategies is also suggested.

There appears to be at least two main problems which limit development communicators' effectiveness in contributing successfully to achieving development objectives or goals:

The first problem is related to the main tasks normally assigned to communication specialists. Most of them are expected to produce mainly publicity, public relations, and/or multi-media materials without much involvement at the information needs assessment, communication strategy and planning, message positioning, treatment, and design, and/or multi-media mix selection processes.

The second, and more critical, problem is their lack of a holistic, integrated, multi-disciplinary and inter-sectoral approach in analysing communication problems as well as in designing and planning communication strategies in support of the broader development objectives or goals.

Folk forms

Little Known Traditional Folk Theatre Forms of India

A fusion of music, dance, drama, stylized speech, and spectacle, folk theatre is a composite art form with deep roots in local identity and native culture. An important indigenous tool of interpersonal communication, this form of theater reflects the social-political realities of its time.

India has a long, rich and illustrious history of folk theatre. In ancient times, Sanskrit dramas were staged at seasonal festivals or to celebrate special events. Between the 15th and the 19th centuries, actors and dancers were given special places of distinction in the courts of several Indian kings.

For instance, in the 18th century, the *tamasha* folk theatre was patronized by the powerful Peshwas of the Maratha kingdom. The Maharajas of Travancore and Mysore also competed with each other to establish the superior talent of their drama troupes. The maharaja of Banaras was the producer and patron of grand *ramlila*, a 31-day play based on Ramayan with spectators numbering in thousands!

This led to the infusion of local myths, costumes, and masks into the ancient form of drama, resulting in the evolution of diverse regional styles of folk theatre. This tradition continued in the princely courts of India even under British rule.

In the absence of urban theatre in most Indian cities (with the exception of metros like Kolkata, Delhi, Mumbai, Chennai and Bengaluru), folk theatre has kept the rural audiences entertained for centuries.

It has also played an important part in the growth of modern theatres in different languages. Bhartendu Harishchandra, the 19th-century drama writer who is also known as the father of Hindi theatre, used to combine folk conventions with Western theatrical forms that were popular at that time. Rabindrabath Tagore's plays reflect the influence of *baul* singers and folk theatre too.

Advantages: The folk media help –

- ☐ High audience participation
- ☐ Highly impactful
- ☐ Available at a low cost
- ☐ High Interest arousal capacity
- ☐ Satisfy the innate desire for self-expression
- ☐ Satisfies man's need for moral instruction combined with entertainment.
- ☐ Preserve and disseminate in a lively manner, the tradition and culture of our forefathers.
- ☐ Provides immense flexibility
- ☐ Available and enjoyed by all age group people

PUPPETRY

- ☐ It is one of the most important traditional media
- ☐ Believed to be the oldest form of popular theatre in India.
- ☐ the term Sutradhar (string holder) in theatre is derived from puppetry.
- ☐ The art of puppetry is popular both as a means of education and entertainment.

☐The puppet can impart lessons on health, agriculture, literacy, agriculture, employment, rural youth activities

☐There are many types of Puppetry –

☐1.String Puppetry –Originated in Rajasthan

☐2.Glove puppets –source unknown

☐3.Rod Puppets –originated from Orissa and Tamil Nadu

☐4.Shadow Puppet –Originated in Kerela and Orissa

☐Local dialects,active participation of local people and every day and familiar situations make puppetry highly impactful if used in the right manner.

FOLK THEATRE FORMS:TAMASHA

☐Extremely lively and robust form of folk theatre of Maharashtra.

☐In this form some topic is selected and then a chorus of 6 -8 male singers can perform and two or more female dancers make the troupe with one of them with a table , harmonium or an indian playing instrument.

☐The story part is the next element. The story of tamasha is in the form of dialogues, song, dance, drama and is based on stories derived from the myth and folklore. It is in this section that comments are made on contemporary and social problems.

☐The tamasha needs no elaborate stage props or costumes and place and time are suggested through gestures, movements and dialogue. Generally the female artists wear the nine yard maharashtrian sari of loud colours and males wear kurta pyjama,dark jacket and pheta as headgear.

FOLK THEATRE FORMS: NAUTANKI

☐ Is a North Indian folk drama form performed on an open and bare stage

☐ Derives it's name from Rani Nautanki of Multan whose young lover disguised himself as a women to gain entry into her chambers

☐ Nautanki has a simple dramatic structure comprising small units linked by a Ranga or a sutradhar ,the narrator.

☐ The themes are derived from the ancient epics and from folklore like the tale of Laila and Manju or Sultan Daku

- ☐ Music is of prime importance in this folk drama for it gives it the pace and tempo required.
- ☐ The main musical instruments used are the Makkara (kettle drum) and Dholak
- ☐ The dialogues are sung to popular folk melodies and even to popular film tunes
- ☐ The dramatic forms can easily be adopted to make social and political comments on contemporary events and leaders.

FOLK SONG and FOLK DANCE

- ☐ The folk songs and dances help reveal individual talents of the people as well as the collective traditions and characters of the community and love for rhythm
- ☐ Performed during special occasions like festivals, social occasions, kisan melas and other agricultural and rural development programmes.
- ☐ Folk dances are expressive of the philosophies of life.
- ☐ Local Dialects, tune and tone are used in folk songs and dances so that it is easy for people to remember and express themselves.
- ☐ Folk songs and dances are entertaining in nature and can be used very effectively to replace the boredom of a serious discussion.

STORY TELLING /KEERTANA/HARIKATHA/RIDDLES/PROVERBS

- Story Telling is one of the best and most commonly used method of instruction in informal education, religious propaganda, rural development etc.
- Keertana or Harikatha is a kind of concentrated drama in which one gifted actor enters swiftly into a whole series of characters, moods and managers. It is believed to have spread from Maharashtra to Karnataka and Tamil Nadu 150 yrs ago. It is found to be closely associated with the bhakti movement and used by Kabir and Tukaram.
- Riddles are educational device through which elders used to communicate knowledge and help in conveying real message of technology, crop cultivation and home making.

- Agricultural games designed to help learn something while they are enjoying themselves. Some popular games – Snakes and Ladders, Playing Cards.
- Proverbs predominate oral civilization and represent the essence of rural wisdom and knowledge.

BIOSCOPE /MUNADI /WALL PAINTINGS/

- Bioscope –consists of a box made of light wood . It contains quite a number of folding doors ,each like a panel hinged on one side with another panel with colorful figures and mythological episodes and incarnations of gods and goddesses . It helps in conveying the people of educational messages like vegetable preservation ,mosquito control ,cultivation of different crops etc.
- Munadi –In this form the drum is beaten and the attention of the audience is arrested and then the message delivered. The medium is used to inform the people about some happenings like extension activities ,meeting .
- Wall Paintings –refers to the practice of drawing or writing on walls . It helps in reaching out to the illiterate masses. The power of picture and it's local touch with the strong emotional appeal
- Literature –The vedas and other literature sources are often used methodology to communicate with the mass.

Traditional media and development

The folk media allow for such interactions, for they are essentially participatory, flexible and familiar. Since they are not pure art forms, developmental messages can be introduced through them. Care must be taken also to see that the forms are not vulgarized. It is evident that the local people identify most with their own folk forms and the characters in them the performers if they are well known are liked by the audience and respected for their talent and skills.

What is more, the forms- drama, song and dance, religious discourses – can be adapted to suit local conditions, local dialects and local concerns and interests. We have learnt a lot about communication, various media forms used for communication as well as the use of communication in our day to day life. But it is also important to understand that communication is not only confined to print, television, radio, photography, internet etc.

There are other ways of communication which exist in different forms in and around us. Even today you will find villages where there is no proper electricity.

People in such places might not be able to view television or access the internet. Similarly illiterate people will not be able to read newspapers or magazines. However, this does not mean that they do not communicate. They have also developed different ways of communication depending upon the local language and culture. The non-electronic mediums which work as part of our culture and as vehicles of transmitting tradition from one generation to another generation is called traditional media.

Traditional media thus represents a form of communication employing vocal, verbal, musical and visual folk art forms, transmitted to a society or group of societies from one generation to another. Traditional tools of communication are developed from the beliefs, customs, and rituals practiced by the people. These are very old and deep-rooted. They are indigenous modes and have served the society as tools/medium of communication for ages.

Forms of Traditional Media

A traditional media form can be anything which does the purpose of communication in your family, friends and as a whole in society. All the forms may not be popular but they help to communicate. But for your understanding, these can be divided into the following:

Forms of Traditional media:

1. Traditional
2. Dance
3. Drama
4. Painting
5. Sculpture
6. Song
7. Music
8. Motifs and symbols
9. Myths • legends • folktales • jokes • proverbs • riddles • chants • blessings • curses • oaths • insults • retorts • taunts • games • gestures • symbols • prayers • practical jokes • folk etymologies • food-recipes • embroidery designs • costumes • medicine • instrumental music
10. Announcement: One of the popular traditional forms of communication is the Announcement made by beating a 'Nagada' or drum with a stick and used for communicating messages from one village to another through its beats.



Puppetry: is a popular form of traditional media which exists in rural areas of India. Shadow puppetry and string puppetry are popular forms. Story telling: is another interesting format of traditional media which existed at a time when advanced forms of communication such as the written word did not exist. For example historical stories of various local heroes who fought battles and participated in the freedom struggle were performed through song and drama. These were not written or documented. Instead they were orally communicated from one house to another or one village to another. They kept the stories alive.

Nautanki: Is a famous form of folk arts involving a mix of music and dance. It was the most popular form of entertainment before the advent of cinema. Fairs and festivals: including social, ritual and ceremonial gatherings created a platform to meet and exchange views among people.

Folk dances: They vary from one place to another. For example, you will find a variety of tribal dances in the north eastern region, Orissa and Gujarat. Every tribe has a different dance form and dress, accessories, symbols and motifs. Traditional paintings, wall paintings, inscriptions, statues and stupas: played a vital role in communicating ideas and culture from one generation to another. Forms of traditional media also include the house barn and fence types. The traditional conventional sounds used to summon animals or give them commands are considered as different modes of communication. Rural Radio is also a popular and frequently used Traditional medium in rural areas. Radio can fulfill a number of versatile functions: An important mechanism for rapid diffusion of development information in a diversity of languages and to widespread, often remote geographical areas. A channel for interactive communication, for dialogue and debate on the major issues of rural development. A platform for democratic and pluralistic expression of the opinions, needs and aspirations of rural communities. A tool for cultural expression and entertainment, and a means of collecting, preserving and enhancing the oral and musical heritage of rural communities A

medium to collect local information on social issues, which is essential for defining, planning and implementing development efforts. A means of raising public awareness and motivation; and

TRADITIONAL MEDIA VS ELECTRONIC MEDIA

There is a big difference between traditional media and electronic Media.

Electronic Media

1. Technological in nature
2. Flexible but enjoys cultural freedom
3. Expensive medium which needs high monetary investment
4. Messages are transmitted or broadcast before a live audience
5. Reaches out to a large number of people.

Traditional Media

Traditional Media 1. Non-technological in nature 2. Flexible in nature 3. culturally rigid 4. Less expensive medium 5. Messages are presented 6. Reach is limited. Usage of traditional media in Communication for Development 7. The use of traditional folk media in development is not new. For many years they have attracted the attention of communication professionals as an alternative or a complement to modern mass media.

Traditional media is being used in:

- ☐ family planning campaigns,
- ☐ in health care programs
- ☐ in environmental protection projects
- ☐ in adult literacy programs
- ☐ to help mothers learn to prepare more nutritional food for their children
- ☐ to influence attitudes towards family size and to introduce new practices to farmers
- ☐ Traditional folk media offer an effective means to integrate local agricultural knowledge with new scientific knowledge from outside sources.

Advantages of traditional media. There are certain advantages of traditional media

- ☐ Do not require large capital investments
- ☐ There is not a dependence on expensive communication technologies that are liable to break down
- ☐ It can be used "live", and are likely to have the greatest impact when audience members can interact with the performers and artists and even participate
- ☐ Alternatively, they can be coupled with other media such as radio and television

It is physically very close to the people. These are personal media. Scope for repeat performances □ Regional / local level variations are important .Scope for using body language or non verbal language is adequately available in folk and traditional media

□ Use of local language, costumes etc □ It is performance oriented

Disadvantages of Traditional media

□ reach is very limited at one time

□ A folk and traditional media performance usually is done for a group of a hundred or at the most few hundreds or thousands of people. So, to reach lakhs or millions of people their utility or capacity is not at all adequate

□ It is at best a localized medium

□ We can address the problems, issues or other aspects of a certain area in the locality's own language, culture, ethos etc. Traditional media are cultural resources that accumulate indigenous knowledge, experiences and expressions passed down from generation to generation. Woven into proverbs and poems, songs and dances, puppet plays and stories, rhythms and beats, they are embedded with a strong sense of cultural identity which can be a potent force for development. In many cases, these media are the traditional conduits of indigenous knowledge, experience and culture. Creative use of these cultural resources in communities where they are popular and well entrenched can be a subtle and effective way of introducing development ideas and messages.

Song and drama divisions

The central government has realized that potential of the folk media in bringing about development. It has set up a song and drama division under the ministry of information and broadcasting over 43 departmental troops and 500 private troops sponsored by the song and drama division put up nearly 20000 performances each year the program includes folk place, poetry recitation folk sector like Qualis pall, villupattu, puppet shows self-discourses folk songs and folk dances.

However the troops comprises largely urban bred artists whose chaste literary languages is unfamiliar to the dialect speaking rural folk and failed to reach the poor in remote areas who have little exposure of any of the media. This should surprise no one for only in a few villages are all castes permitted to share the same source of water. The dalits are the most deprived of water and media.

There is a total of 82 million dalits and of these over 80 % live in rural areas, often isolated from higher cast groups. More than 50 % of them are landless laborers and a mere 15%

literate and 68% of Dalit children don't go to any school. No media take care of their needs for development.

Third theatre and other alternative media for social change.

Today, folk theatre is considered an art form that keeps the basic elements of a drama intact, while taking on the stories and flavours of the region it stems from. This very aspect makes folk theater a vibrant and vital aspect of India's intangible cultural heritage.

While some folk theatre forms like *raslila*, *nautanki* and *ramlila* are recognized all over the country, there are some which, in spite of being equally amazing, remain largely unnoticed. Here is a list of 12 beautiful yet lesser known folk theatre forms from across India.

1. Koodiyattam

One of the oldest traditional theatre forms of India, *Koodiyattam* follows the performative principles of the ancient tradition of Sanskrit theatre. However, it has its own distinctive characteristics that are firmly rooted in the culture of Kerala. This theatre was traditionally a part of temple rituals performed in sacred theaters, called *Koothambalams*. In 2001, *Koodiyattam* was officially recognized by UNESCO as a Masterpiece of the Oral and Intangible Heritage of Humanity.

2. Yakshagana

Yakshagana is a popular folk theatre form of Karnataka with a long history of nearly four hundred years. It is a unique harmony of musical tradition, eye-catching costumes, and authentic styles of dance, improvised gestures and acting, with its extemporaneous dialogue holding a wide appeal. The themes are generally derived from the mythological stories and epics. Traditionally presented from dusk to dawn, this folk theatre is predominantly seen in the coastal districts of Karnataka.

3. Swang

A popular folk theatre form in Haryana, Rajasthan and Uttar Pradesh, *Swang* is centered around music. In this folk theatre, religious stories and folk tales are enacted and sung by a group of a dozen or so artistes. Characterized by loud rendering of dialogues and songs (a legacy of its open air performances in the past), *Swang* has two important styles – one that

belong to Rohtak (performed in the Bangru language) and the other that belongs to Haathras (performed in the Brajbhasha language).

4. Bhand Paather

The centuries old traditional theatre form of Kashmir, *bhand pather* is a unique combination of dance, music and acting. Satire, wit and parody are commonly used in this folk drama that incorporates local mythological legends and contemporary social commentary. Traditionally, the performances begin in the evening with a ritualistic dance called *chhok*. The play unfolds gradually after this and ends in the early hours of the morning. Interestingly, the performers or *bhands* dance to the tune of specific instruments like the *mukam*, *swarnai*, *dhol* and *nagara*.

5. Ankiya Naat Bhaona

Bhaona is a presentation of the *Ankiya Naat*, a one-act play that has its roots in rural Assam. A creation of Srimanta Sankardeva (an Assamese saint-scholar), these plays were written in Brajavali, a unique Assamese-Maithili mixed language, and are primarily centered on Hindu deity, Krishna. The dialogues, costumes, ornaments, entry and foot movements of *bhaona* are unique and set this theatre form apart from others in India.

6. Tamasha

A traditional folk theatre form of Maharashtra, *tamasha* flourished in the courts of Maratha rulers of the 18th and 19th centuries and attained its artistic peak during the reign of Baji Rao II.

. It has evolved from the folk forms such as *gondhal*, *jaḡran* and *kirtan*. Unlike other theatre forms, in *tamasha*, the female actress is the lead performer and the chief exponent of dance in the play. Classical music, the lightning fast footwork of the *lavani* dance, and vivid gestures of the performers gives this folk theatre a distinctive character.

7. Therukoothu

A unique form of rural entertainment in Tamil Nadu, *therukoothu* literally means street theatre. Some influence of classical Sanskrit drama on it is apparent. Performed in the open, mostly during temple festivals in villages, this theatre primarily draws from mythological stories and epics. The performance includes lively dances and songs sung in a high pitch by

the male actors (even the female roles are played by males) who wear wide colorful costumes, sparkling shoulder plates, elaborate head-dresses and thick bright make-up.

8. Jatra

The *jatra*, also popular in Orissa and eastern Bihar, originated in Bengal in the 15th century as a result of the Bhakti movement – it was initially known as *Krishna jatra* due to Chaitanya's (spiritual founder of Gaudiya Vaishnavism) influence. Over the years, the *jatra* repertoire swelled with love stories and socio-political themes. While initially this theatre was primarily musical, today, *jatra* performances consists mainly of action-packed dialogues with few songs.

9. Bhavai

Bhavai is the traditional theatre form of the Kutch and Katiawar region of Gujarat. Subtle social criticism laced with humour is the speciality of this theatre that also uses instruments like the *bhungal*, *pakhaawaj*, *rabaab*, *sarangi* and *manjeera*. This folk theatre is as much a dramatic form of entertainment as it is a kind of ritual offering made to the Hindu goddess, Amba. The genesis of *bhavai* is traced back to a 14th century Brahmin priest, Asaita Thakar, who is believed to have written as many as 360 *bhavai* performances out of which only 60 survive today.

10. Dashavtaar

Dashavatar is a folk theatre form practiced by farmers of the Konkan coast, especially in the Sindhudurg district of Maharashtra and the North Goa district of Goa. In *dashavatar*, the performers personify the ten incarnations of Vishnu, the Hindu God Vishnu of preservation and creativity—*Matsya* (fish), *Kurma* (tortoise), *Varaha* (boar), *Narsimha* (lion-man), *Vaman* (dwarf), *Parashuram*, *Rama*, *Krishna*, *Buddha* and *Kalki*. It is traditionally performed after midnight during the annual festival of the village deity. Apart from stylized make-up, the *dashavatar* performers also wear masks of wood and papier mache. The performance is accompanied by three musical instruments: a paddle harmonium, tabla and *zanj* (cymbals).

11. Karyala

A traditional folk theatre form of Himachal Pradesh, *karyala* is normally performed around the Dussehra festival, i.e. in October-November. With local variants all over Himachal Pradesh (*banthada* in Mandi, *budechhu* in Sirmaur and *bhagtu* in Kangra), *karyala* generally derives its theme from the daily life and concerns of the villagers. The open-air performance

is prefaced by **virtuoso drumming, uses minimal props and often incorporates dance and comic acts.**

12. Ramman

Ramman is a ritual theatre that is a part of a religious festival in the Garhwal region of Uttarakhand. Every year in late April, the twin villages of Saloor-Dungra in the state of Uttarakhand (northern India) celebrate a religious festival in honour of the village deity, Bhumiyal Devta. An eponymous art form unique to these villages (it is neither replicated nor performed anywhere else in the country), *rammanis* made up of highly complex rituals that involve the recitation of a version of the epic Ramayana and various legends. This is also accompanied by the performance of local songs and masked dances.